COURSE GUIDE

CRD 328
COMMUNITY DEVELOPMENT AND SOCIAL CHANGE

Course Team: Dr. (Mrs.) Salamatu I. Attahiru – (Course Developer/Writer) –
CEM, Kaduna Polytechnic
Dr Joseph E. Ogbu CEM, Kaduna Polytechnic.
Usman Usman
CEM, Kaduna Polytechnic

Prof Godwin Emenike Ifenkwe (Course Editor)
UNIZIK

Lawal Kamaldeen, A. A. Ph.D – (HOD)
Faculty of Management Science,
Department of Entrepreneurship – NOUN

Dr. Ishola, Timothy O. (Dean)
Faculty of Management Science – NOUN

NATIONAL OPEN UNIVERSITY OF NIGERIA

CONTENTS   **PAGE**

INTRODUCTION

This course guide is designed to help you have an adequate understanding of the facts presented in CRD 328 entitled Community Development and Social Change. This course guide should always be handy with you at all times. Your success in the course depends largely on your constant references and understanding of the guide.

The time table scheduling your activities in CRD 328 such as studying the course, writing and submission of assignments, allocation of continuous assessment scores, final examinations and other relevant information are contained in this course guide. All have been carefully packaged to enable you achieve the aims and objectives of the course.

COURSE OBJECTIVES

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

i)   Have an in-depth knowledge of the structure and content of CRD 328.
ii)   Explain the meaning of social change and its processes.
iii)   Explain the meaning of community development.
iv)   Relate the nexus between community development and social change.

Introduction to the course guide

You are warmly welcome to the study of CRD 328 (Community Development and Social Change). The course guide is the first material you have to thoroughly go through. This will help you to be familiar with the content of CRD 328. Efforts are made for you to understand the meaning and intricacies of Community Development and how social change occurs in any given area. The course is presented in simple English Language for your easy understanding so that you can apply the knowledge to contributing to community development and social change in Nigeria.

There are three modules for this course and each module consists of 5 units. Consequently, there are altogether 15 units that the course is comprised of. There is a logical connection among the units whereby each unit is built on the preceding one in knowledge and depth like a chain. All the units are equally relevant and none will be skipped so that there will be a logical graduation from one unit to another. This will help you in encoding and recall of the lessons in each unit.

AIMS AND OBJECTIVES OF THE COURSE

The course primarily aims at equipping you with an in-depth knowledge of Community development and social change in relation to the meaning and intricacies of community development as well as the meaning and processes of social change and how these two are connected.

The specific objectives of the course are to:

i.   Explain the meaning of community development
ii.   Explain the meaning of Social Change
iii.   Discuss forms of social change
iv.   Discuss the community as a unit of social change
v.   Explain micro and macro approaches to social change
vi.   Describe the elements and processes of change
vii.   Discuss the dimensions of change
viii.   Give an overview of the theories of development.
ix.   Analyze types of social change.
x.   Explain measurement of change in Rural areas
xi.   Discuss resistant and conductive forces of change.
xii.   Analyze Social movements and changes in contemporary Nigeria
xiii.   Feature theories of social movements.
xiv.   Explain the meaning of traditional institutions.
xv.   Discuss traditional institutions and their transformation
xvi.   Feature case studies in community development and social change.

COURSE MATERIALS

The course materials that will guide you to successfully complete this course are:

i.   Course guide
ii.   Study units
iii.   Assignment file
iv.   Relevant textbooks

Study Units

The study units are fifteen in number organized under modules as follows:

Module 1

Unit 1   The concept of community development
Unit 2   The concept of Social Change

Unit 3   The community as a unit of social change
Unit 4   Micro and macro approaches to social change
Unit 5   Elements and processes of change

Module 2

Unit 1   Dimensions of change
Unit 2   An overview of the theories of development
Unit 3   Types of social change
Unit 4   Measurement of change in rural areas
Unit 5   Resistant and conductive forces of change

Module 3

Unit 1   Social movements and changes in contemporary Nigeria
Unit 2   Theories of social movements
Unit 3   The meaning of traditional institutions
Unit 4   Traditional institutions and their transformation
Unit 5   Case studies in community development and social change

You should note that each of the units under each module has Self-Assessment Exercises and Tutor-Marked Assignment(s) (TMAs) which will be scored by the course tutor. The sources of information are provided in the references for further readings. Practice the exercises seriously and assess yourself to see if you adequately understand the content and objectives of each unit. This will prepare you for a good performance in the Teacher Marked Assignment(s) (TMAs) and final examinations.

TEXTBOOKS AND REFERENCES

ASSIGNMENT AND MARKING SCHEME

Assignment	Marks
Assignment 1-5	Five assignments. Select the best four and around 12.52 each, 12.5x4 = 50%
Final examination	50% of the overall course marks
Total	100% of course marks

COURSE OVERVIEW

Unit	Title of work	Weeks activity	Assessment
	Course guide	1	

Module 1

1	The concept of community development.	2	
2	The concept of social change.	2	
3	The community as a unit of social change.	2	Assignment 1
4	Micro and macro approaches to social change.	2	
5	Elements and processes of change.	2	Assignment 2

Module 2

1.	Dimensions of change.	2	
2.	An overview of the theories of development.	2	
3.	Types of social change.	2	Assignment 3
4.	Measurement of change in rural areas.	2	
5.	Resistant and conductive forces of change	2	

Module 3

1.	Social movements and changes in contemporary Nigeria.	2	
2.	Theories of social movements.	2	Assignment 4
3.	The meaning of traditional institutions.	2	
4.	Traditional institutions and their transformation	2	
5.	Case studies in community development and social change.	2	Assignment 5
	Revision	1	
	Total	32	

The above table gives an overview of CRD 328 – the units, the numbers of weeks devoted to each unit and the assignments to be written by you.

HOW TO GET THE MOST FROM THIS COURSE

In the National Open University of Nigeria (NOUN), there are no visible lecturers unlike the Conventional University. It counts on your maturity and initiatives to study the course materials. Your intrinsic motivation and serious cognitive engagement are what you need to be successful. Your effort and adherence to the course requirements will determine when to complete the B.Sc Programme successfully.

Even though there are no visible lecturers, you should read the study materials as if you are listening to the lecturer, and of course you are listening to the lecturer indirectly.

All the units have the same structure namely; the introduction, the aims/objectives of the course, the course content, conclusion, Self-

Assessment exercises which you should carefully practice to determine your extent of acquisition of the lessons in the unit. Other items in the structure of the units include Tutor-Marked Assignments (TMAs). You should answer them as your final examination questions come from these ones. You should also curiously peer into the references and textbooks provided as this will expand your knowledge in the course.

As a strategy to go through and understand the course, the followings are suggested:

i)   Read the Course Guide carefully.
ii)   Work out your private time table based on the most convenient time to study the materials.
iii)   Stick to your time-table. However, allow flexibility when necessary.
iv)   Start unit one and go through it before Unit 2 and finally unit 15. You have been told never to jump any unit.
v)   As you work through the units, you will be instructed on what to do. You may be asked to go to a previous course you have done before for more information and/or reminder of some facts.
vi)   Compare the objectives of each unit with the content of your total assimilation of it. If there is a deviation, go back to the study material and reread it.
vii)   When a submitted assignment is returned to you, go through it and observe comments made. If there is doubt, see the course tutor.
viii)   Your completion of the last unit is an indication that you are ready for the final examination.

FACILITATORS/TUTOR AND TUTORIALS

During tutorials, your tutor will grade you, comment on your assignment and monitor your progress. Try your best to attend the tutorials .This is the only way to have face to face contact with your tutor. Questions and answers are handled during this session. Do not hesitate to contact your tutor by phone or by e-mail if you need help.

The course tutor will be willing to:

i)   Provide answers to your questions;
ii)   Co-ordinate discussions based on the unit;
iii)   Provide feedback on tutor marked assignments;
iv)   Get feedback from students on their understanding of the unit(s); Tutorials will take place in the study centre nearest to you. You have to arrange the time and other details with your facilitator.

Counselling

This is another service from the NOUN to make you an all-round student. There are trained counselors at the Study Centre nearest to you to provide relevant answers to issues concerning you and your studies. You are advised to also be in constant touch with your cousellor. You can even contact them through their phone numbers and e-mail addresses.

SUMMARY

This Course Guide, you have been provided with ample information designed to make your study of Course CRD 328 successful. You need to have these pieces of information at the back of your mind.

**MAIN
CONTENT**

CONTENTS   PAGE

MODULE 1

Unit 1   The concept of community development
Unit 2   The concept of Social Change
Unit 3   The community as a unit of social change
Unit 4   Micro and macro approaches to social change
Unit 5   Elements and processes of change

UNIT 1   THE   CONCEPT   OF   COMMUNITY DEVELOPMENT

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   The Meaning of development
        3.2   Indices of development
        3.3   The meaning of community development
        3.4   Assumptions of community development
        3.5   Objectives of community development
        3.6   Characteristics of community development
        3.7   Theories of community development
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

This is the first unit in module 1 of course CRD 328 entitled "Community Development and Social Change". The unit will focus on The Meaning of development. The unit discusses the meaning of development, indices of development, the meaning of community development and assumptions of community development. Other topics discussed in the unit are objectives of community development, characteristics of community development and theories of community development.

2.0   OBJECTIVES

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

- explain the meaning of development.
- identify indices of development.

- explain the meaning of community development.
- point out the assumptions of community development.
- identify the objectives of community development.
- explain the characteristics of community development.
- discuss the theories of community development.

3.0   MAIN CONTENT

3.1   The Meaning of Development

The term development connotes different things to different categories of people –economists, psychologists, sociologists, political scientists, natural scientists, historians, capitalists, the masses and a host of others. It is a many-sided process. In literal terms, development describes a process of changing and becoming larger, stronger or more impressive, successful or advanced, or of causing somebody or something to change in this way.

According to Filani (2000), development can be defined as a process of sustained increase in total and per capita incomes accompanied by structural transformation and modernization of socio-economic environment. Development is a process which results in the transformation of social-cultural, economic and political structures in a manner which improves the capacity of the society to fulfill its aspirations. In order words, development refers to changes that result to positive benefits to the generality of the citizens and other residents of a country/community/town. It is the ability of a country/town to improve the standard of living, security and welfare of its people.

3.2   Indices of Development

The indices of development as itemized by Filani (2000) are as follows:

- Increase in per capita income.
- More even distribution of income.
- Reduction in the level of unemployment.
- Diversification of the economy.
- Increase in the supply of high level manpower (education).
- Balanced development.
- Indigenization of economic activity.
- Good health and standard nutrition.
- Acquisition of technology.

3.3   The Meaning of Community Development

The United Nations Organization (1962) cited in Filani (2000) defined community development as "the process which the efforts of the people themselves are united with those of the government authorities to improve the economic, social and cultural conditions of communities to integrate those communities into the life of the nation and to enable them contribute fully to national progress".

Community Development can also be defined as "a process of social action in which people of the community organize themselves for the identification of their needs, planning and taking action to meet those needs with maximum reliance on their own initiative and resources, supplemented with assistance in any form from government and non-governmental organizations"(Filani 2000).

Community development is seen by Okonkwo (2010) as the ability of people to use their traditional institutions and creativity to initiate self-help projects aimed at responding positively to the problems of their environment. Although the onus of for initiating such projects lies with the members of the community, they do not necessarily have to conclude them alone. The idea is that in initiating the project, a particular community must have pin-pointed its most pressing and generally acknowledged needs. This is a democratic people-centered model of community development which tries to satisfy the basic needs of the people.

As seen from the definitions, Community Development is defined from different perspectives. Whatever the definitions however, Community Development involves a balanced social and economic development with emphasis on the equitable distribution of resources as well as creation of benefits. Community Development involves a concerted effort of the people of a given community, government and non-government organization (NGOs) towards uplifting the standard of living of the people in a particular area. In other words, any effort made to ensure advancement of any community is termed community development. Such advancement could be social, economic, political or cultural.

Although the concept and definition of community development could vary according to disciplines and orientations, some common elements in the definitions include the followings:

i)   Community Development is a process involving joint effort and
        different approaches.

ii)   It can be carried out governmental and agencies, N.Y.S.C., philanthropists e.t.c.
iii)   It involves the use of the people's initiatives and 'resources.
iv)   Assistance can also be obtained from outside the community area for community development.
v)   It aims at improving the living conditions of the people. This could be socially, economically, politically, culturally, religiously e.t.c.

3.4   Assumptions of Community Development

Community Development experts (Filani, 2000) put up different assumptions which provides the basis for Community Development in any given area. These assumptions include:

1.   Any democratic society should recognize the worth and dignity of people as very important.
2.   Everybody, no matter his status and circumstance can contribute in one way or the other to the welfare of his community.
3.   If given appropriate environment and opportunity, everybody has the ability to learn, acquire knowledge and new skills meaningful to healthy living.
4.   Any community can grow and develop if community members work together, plan together and execute together using available resources.
5.   If developmental programmes and projects are put in place, individuals will be able to display their potentials for self-improvement and improvement of the society.
6.   Through community development programmes and projects, people will live their lives to the fullest and find the essence of existing.
7.   Community Development will create room for everyone to have access to a minimum of what makes life pleasurable with assurance of individual participation arid contribution to development.

3.5   Objectives of Community Development

Whatever the nature, structure or organization of any community project or programme, the overall essence is to raise the living and add value to the lives of any particular community. As explained by Idachaba (1985), the specific objectives of community development are summarized below:

1.   To improve the living conditions of the local community as far as the available human and materials resource can go.

2.   To ensure equitable distribution of resources available so that one area is not developed at the expense of another.
3.   To make families economically strong so that they can live above poverty line.
4.   To cooperate with the state and national development plans.
5.   To reduce poverty and unemployment in the communities.
6.   To bring about agricultural development rural industrial development, rural sanitations, disease control and health programme, rural education, rural cooperation, development of communication e.t.c.
7.   To bring essential governmental services to communities.
8.   To provide a link between the services of Non-governmental Organizations (NGOs), donor agencies and other related groups/organizations.
9.   To give orientation to the community members and stimulate them to raise their production potentials for their own benefit.

3.6   Characteristics of Community Development

Like any other aspect of development, community development has it distinct characteristics. These characteristics of community development include:

1.   Community development focuses on all the community and not a selected segment.
2.   Community development addresses the general needs of the community as much as possible and not just one given aspect of the life of the people. It embraces every aspect of living. This is called integrated approach to community development.

3.7   Theories of Community Development

Two most important theories of community development that merit discussion include Modernization Theory and Structural Marxist Theory.

Modernization theory

According to Wilbert Moore (1963) cited in Idachaba (1985), the concept of modernization denotes total transformation of a society from a traditional or pre-modern society into the types of technologies and social organizations that characterize the so-called modern or advanced societies. Modernization as defined above simply means a change of society from traditional to a more complex and modern one.

According to the conceptualization of the modernization school of thought, economic development including rural development takes place through the following:

1. Change of technology from traditional one to more advanced one.
2. Commercialization of agriculture which implies a shift from subsistence farming to commercial farming.
3. Industrialization which implies a shift from the use of human and animal power to the use of machines.
4. Urbanization which implies the growth of more cities.

According to this postulation, the introduction of a modem technology and commercialized agriculture will tend to produce similar types of structural change in the country side. Such changes include: changes in the organization of production and consumption activities and changes in existing family and kinship structures. In addition, patterns of social status, political relations and even religions institution may also be modified.

These changes reflect the underlined processes of structural differentiation and integration that take place as more specialized social units are created.

Criticisms: The modernization theory has generally been criticized by various scholars. One of the most important criticisms is that the theory is historical. This means that the development and under development of societies considered as a condition rather than a historical process.

It should be realized however that development and under development must be considered as historical process that has a past, present and future. For instance the under development of Africa can only be meaningfully analyzed with reference to its history of slave trade, colonization and the current state of neo colonialism. It is therefore not enough to argue that societies could be easily developed by transforming from the so-called traditional condition to a modern one.

As applied to community development, the modernization theory is inadequate because it lacks concrete applicability especially in Nigeria. Indeed, the modernization of societies as conceptualized by the modernization school of thought runs contrary to the objectives of C.D in a peasant-based agriculture like Nigeria. In Nigeria for instance, various efforts which have been made to "modernize" the countryside through agencies such as the River. Basin Development Authorities (REDA), Directorate of Food, Road and Rural Infrastructure (DFRRI). Agricultural Development Projects (ADPs) e.t.c. have not been met with any considerable success. If anything, we have been witnessing massive

capital investment in Developmental programmes without any visible result to show for it. For instance, between 1981 and 1985, the total project expenditure in agriculture in rural development amounted to N13.7 billion. Despite the billions of Naira invested therefore from the Green Revolution to DFRR, as well as other programmes like Family Economic Advancement Programme (FEAP), Better Life for Rural Women e.t.c, most Nigerian communities have remained underdeveloped.

Structural Marxist theory of community development

The Structural Marxist theory of development takes as its central premise that it is impossible to comprehend the process and problems of development in the third world countries without treating this within the wider sociopolitical and historical context of the expansion of western European mercantile and industrial capitalism as well as the colonization of the third world countries by those European powers.

Under developed countries have been dominated politically and economically by external centers of control and the under developed countries have continued to function as the satellites of those western countries. Moreover, just as this under developed societies are linked by dependency relationship to the outside world and are unable to exert much influence on the operation of world market and international politics, so also within a nation, there exist mechanisms of internal domination and striking inequalities between different sectors of the economy and the social structure generally. Hence it has been argued that the rural agriculture sector is dependent economically, politically and culturally on the urban industrial sector and that the affairs of the country is divided between a Minority who monopolizes political power and economic resource and a majority who are politically powerless and economically poor. The majority class of powerless citizens is made up of mainly peasants.

The Structural Marxist approach to Community Development as articulated by experts seeks to isolate the specific modes and relationships of domination and dependency that exist at various points in the socio-historical process and showing how these operate to limit economic growth and perpetuate a pattern of underdevelopment. For example, it is argued that the impact of western industrial nations has destroyed many of the characteristics of the traditional economies of third world rural societies such as craft production (Kuznets, 1997).

SELF-ASSESSMENT EXERCISE

i.   In your own words, what is community development? Enumerate the characteristics of community development.
ii.   What are the assumptions of community development?

4.0   CONCLUSION

Community development is a concept that is as old as any community itself. It has its own assumptions, characteristics, objectives and theories which are derived from the theories of development. All the efforts made by the first man and woman on earth to maintain the immediate environment where they found themselves were community development efforts, though primitive in nature.

5.0   SUMMARY

In this unit, we have discussed the meaning of development, indices of development, meaning of community development, assumptions, characteristics, objectives and theories of community development. In the next unit (unit 2), social change will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Define community development and explain, in simple terms, the meaning of the definition.
2.   Explain the stipulations of Modernization theory and Structural Marxist theory of community development. Which better fits into the Nigeria situation and why?

7.0   REFERENCES/FURTHER READINGS

Alkali, R.A. (1997). *The World Bank and Nigeria: Cornucopia or Pandora Box?*
        Kaduna:

Filani, M.O. (2000). "Nigeria: The need to modify center-down development planning." In W. A. Stehr and D.R.P. Tailor (Ed.) *Development from above or below*. New York: John Wiley & Sons.

Idachaba, F. A. (1985). "Integrated rural development: Lessons from experience." I.F.A.D."- FIATPANAS

Kuznets, S. (1997). *Six lectures in economic growth*. New York: Free Press of Glencoe

Okonkwo, P.C. (2010). *Community and rural development strategies (Principles and Practice).* Enugu: Impressium Publications

UNIT 2   SOCIAL CHANGE

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   The meaning of change.
        3.2   The meaning of social change.
        3.3   Forms of social change.
        3.4   Indices of social change.
        3.5   Agents of social change.
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Readings

1.0   INTRODUCTION

This is the second unit in module 1 of course CRD 328. The unit will discuss the meaning of change, the meaning of social change, forms of social change, indices of social change and agents of social change.

2.0   OBJECTIVES

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

•   explain the meaning of change;
•   explain the meaning of social change;
•   identify forms of social change;
•   identify indices of social change;
•   discuss the agents of social change.

3.0   MAIN CONTENT

3.1   The Meaning of Change

Change, according to Harambos and Holborn, (2004) refers to any alteration or a shift or a variation from the original to something new. Change may include changes in nature, social institutions, social behaviours, or social relations. Change may refer to the notion of social progress or sociocultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism.

3.2   The Meaning of Social Change

As defined by Moore (1967) cited in Richard (2006), social change is a significant alteration over time in behaviour patterns and culture including norms and values. Certainly, the dramatic rise in formal education represents a change that has profound social consequences. Other social changes that have had long-term and important consequences include the emergence of slavery as a system of stratification, the industrial revolution, the increased participation of women in paid labour and the world wide population explosion.

According to Harambos and Holborn (2004), social change is a process by which alterations occur in the structure and function of a social system (social group, community etc.) Any change that occurs either in ideas, norms, values, role and social habits of a group or in the composition of organization of their society can be referred to as social change. *Social change may include changes in nature, social institutions, social behaviours, or social relations. Social change may be driven by cultural, religious, economic, scientific or technological forces.*

Change comes from two sources. One source is random or unique factors such as climate, weather, or the presence of specific groups of people. Another source is systematic factors. For example, successful development has the same general requirements, such as a stable and flexible government, enough free and available resources, and a diverse social organization of society. On the whole, social change is usually a combination of systematic factors along with some random or unique factors (Richard, 2006).

3.3   Forms of Social Change

a.   Modifications in human attitudes and behaviour pattern as a result of education.
b.   Alteration in social conditions resulting from changes in policies of social organization.
c.   Effecting reforms in major legal and functional systems of society.
d.   Changes in the materials culture i.e. in arts and artifacts of the culture.

3.4   Indices of Social Change

As argued by Richard (2006), social changes pervade all aspects of societal life and may manifest as:

a.   Economic change which occurs in the mode of production, economic relations and statuses of people in the society.
b.   Political change which manifests in the distributions of operating mechanisms of social and political power with the social system.
c.   Technological change which manifests in ways of applying scientific and other organized knowledge to practical task. In the areas of transportation, communication, health, education, economy, housing.
d.   Cultural change which refers to non-material aspects of culture.
e.   Behavioural change which is concerned with changes arising from the influence of education on the attitude and overt reactions of people.

3.5   Agents of Social Change

According to Richard (2006), the following can bring about Social change:

a.   Invention
b.   Diffusion
c.   Discovery
d.   Religious institutions
e.   Urbanization
f.   Government policies
g.   Application of science and technology.

SELF-ASSESSMENT EXERCISE

i.   What do you understand by social change?
ii.   Identify and explain the indices of social change.

4.0   CONCLUSION

In any society, change is inevitable and necessary. Social change is indispensable because without it, all other changes may be difficult to come by. Periodically, it is important that the current level of changes is compared with the indices of change. This is especially so in developing countries like Nigeria where constant change is extremely necessary.

5.0   SUMMARY

In this unit, we have explained the meaning of change, the meaning of social change, identified forms of social change, indices of social change and discussed the agents of social change. In the next unit, focus will be on the community as a unit of social change.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Discuss the necessity for social change in contemporary Nigeria.
2.   In your own view, how can the following bring about social change in Nigeria?
      i)   Religious institutions
      ii)   Urbanization
      iii)   Government policies
      iv)   Application of science and technology

7.0   REFERENCES/FURTHER READING

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 3   COMMUNITY AS A UNIT OF SOCIAL CHANGE

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
       3.1   The Meaning of community
       3.2   Early Communities
       3.3   Types of communities
       3.4   Community as a unit of social change
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

This is the third unit in module 1 of course CRD 328. The unit will broadly look at the meaning of community, features of early communities, types of communities and community as a unit of social change.

2.0   OBJECTIVES

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

- explain the meaning community;
- discuss early communities;
- identify and explain types of communities;
- discuss community as a unit of social change.

3.0   MAIN CONTENT

3.1   The Meaning of Community

According to Dotson, (1991) cited in Richard, (2006), community may be defined as spatial or political unit of social organization that gives people a sense of belonging. The sense of belonging can be based either on shared residence in a particular city or neighborhood, or on a common identity such as that of street vendors, homeless people, or gays and lesbians. Whatever the members have in common, communities give people the feeling that they are part of something larger than themselves. To Dotson, communities are deeply affected by health and

population patterns. Population patterns determine which communities will grow and prosper and which will wither and die. They can also promote or undermine the health of those who live in communities.

The understanding of the concept community is more sociological than geographical. In its more geographical sense, the word community is often used to settlements and their people. In a sociological sense, it refers to a set of social relationships a network of interrelationships between people living in the same locality. In a wider sense, the Macmillan Student Encyclopedia of Sociology defines community as a type of relationship that is as a sense of identity between individuals, having no geographical (local) reference at all since this sense of identity may exist between geographically dispersed individuals.

A community could either be rural community or urban community. In this case, it is used to refer to a group of people living within a locality and/or sharing a common origin or common interest and concerns. They have the same problems, the same worries, the same focus and the same means of achieving desired objectives from within and outside their immediate community (Richard, 2006).

3.2   Early Communities

For most of human history, people used very basic tools and knowledge to survive. They satisfied their need for an adequate food supply through hunting, foraging for fruits or vegetables, fishing, and herding. In comparison with later industrial societies, early civilizations were much more dependent on the physical environment and much less able to alter that environment to their advantage.

According to Nolan and Lenski (2004) cited in Richard, (2006), the emergence of horticultural societies, in which people cultivated food rather than merely gathering fruits and vegetables, led to many dramatic changes in human social organization. It was no longer necessary to move from place to place in search of food. Because people had to remain in specific locations to cultivate crops, more stable and enduring communities began to develop. As agricultural techniques became more and more sophisticated, a cooperative division of labor involving both family members and others developed. People gradually began to produce more food than they actually needed for themselves. They could provide food, perhaps as part of an exchange, to others who might be involved in nonagricultural labor. This transition from subsistence to surplus represented a critical step in the emergence of cities.

Eventually, people produced enough goods to cover both their own needs and those of people not engaged in agricultural tasks. At first the

surplus was limited to agricultural products, but gradually it evolved to include all types of goods and services. Residents of a city came to rely on community members who provided craft products and means of transportation, gathered information, and so forth (Nolan & Lenski 2004 cited in Richard, 2006).

With these social changes came an even more elaborate division of labor, as well as greater opportunity for differential rewards and privileges. So long as everyone had been engaged in the same tasks, stratification had been limited to such factors as gender, age, and perhaps the ability to perform some task (a skillful hunter could win unusual respect from the community). But the surplus allowed for the expansion of goods and services, leading to greater differentiation, a hierarchy of occupations, and social inequality. Thus the surplus was a precondition not only for the establishment of cities but for the division of members of a community into social classes. The ability to produce goods for other communities marked a fundamental shift in human social organization (Richard, 2006).

Preindustrial cities

It is estimated that beginning about 10,000 B.C., permanent settlements free from dependence on crop cultivation emerged. Yet by today's standards, these early communities would barely qualify as cities (Philips, 1996). The preindustrial city, as it is termed, generally had only a few thousand people living within its borders, and was characterized by a relatively closed class system and limited mobility. In these early cities status was usually based on ascribed characteristics such as family background, and education was limited to members of the elite. All the residents relied on perhaps 100,000 farmers and their own part-time farming to provide the needed agricultural surplus. The Mesopotamian city of Ur had a population of about 110,000 and was limited to roughly 220 acres of land, including the canals, the temple, and the harbor were these early cities so small and relatively few in number? Several key factors restricted urbanization. According to Richard (2006), this include:

- Reliance on animal power (both humans and beasts of burden) as a source of energy for economic production. This factor limited the ability of humans to make use of and alter the physical environment.
- Modest levels of surplus produced by the agricultural sector. Between 50 and 90 farmers may have been required to support one city resident.

- Problems in transportation and the storage of food and other goods. Even an excellent crop could easily be lost as a result of such difficulties.
- Hardships of migration to the city. For many peasants, migration was both physically and economically impossible. A few weeks of travel was out of the question without more sophisticated food storage techniques. Dangers of city life. Concentrating a society's population in a small area left it open to attack from outsiders, as well as more susceptible to extreme damage from plagues and fires.

Gideon (1960) cited in Richard (2006) examined the available information on early urban settlements in medieval Europe, India, and China. He identified three preconditions of city life: advanced technology in both agricultural and nonagricultural areas, a favorable physical environment, and a well-developed social organization.

For Gideon, the criteria for defining a "favorable" physical environment were variable. Proximity to coal and iron helps only if a society knows how to use those natural resources. Similarly, proximity to a river is particularly beneficial only if a culture has the means to transport water efficiently to the fields for irrigation and to the cities for consumption. A sophisticated social organization is also an essential precondition for urban existence. Specialized social roles bring people together in new ways through the exchange of goods and services. A well-developed social organization ensures that these relationships are clearly defined and generally acceptable to all parties. Admittedly, Gideon's view of city life is an ideal type, since inequality did not vanish with the emergence of urban communities.

Industrial and postindustrial cities

Imagine how harnessing the energy of air, water, and other natural resources could change a society. Advances in agricultural technology led to dramatic changes in community life, but so did the process of industrialization. The industrial revolution, which began in the middle of the 18th century focused on the application of non-animal sources of power to labor tasks. Industrialization had a wide range of effects on people's lifestyles, as well as on the structure of communities. Emerging urban settlements became centers not only of industry but also of banking, finance, and industrial management.

The factory system that developed during the industrial revolution led to a much more refined division of labor than was evident in preindustrial cities. The many new occupations that were created produced a complex set of relationships among workers. Thus, the industrial city was not

merely more populous than its predecessors; it was based on very different principles of social organization.

In comparison with preindustrial cities, industrial cities have a more open class system and more social mobility. After initiatives in industrial cities by women's rights groups, labor unions, and other political activists, formal education gradually became available to many children from pear and working-class families. While ascribed characteristics such as gender, race, and ethnicity remained important, a talented or skilled individual had greater opportunity to better his or her social position. In these and other respects, the industrial city was genuinely a different world from the preindustrial urban community. In the latter part of the 20th century, a new type of urban-community emerged. The postindustrial city is a city in which global finance and the electronic flows of information dominate the economy. Production is decentralized and often takes place outside of urban centers, but control is centralized in multinational corporations whose influence transcends urban and even national boundaries. Social change is a constant feature of the postindustrial city. Economic restructuring and spatial change seem to occur each decade, if not more frequently. In the postindustrial world, cities are forced into increasing competition for economic opportunities, which deepens the plight of the urban poor (Phillips 1996).

According to Philips (1996), a relatively large and permanent settlement leads to distinctive patterns of behavior, which he called urbanism. He identified three critical factors that contribute to urbanism: the size of the population, population density, and the heterogeneity (variety) of the population. A frequent result of urbanism, according to Wirth, is that we become insensitive to events around us and restrict our attention to the primary groups to which we are emotionally attached.

3.3   Types of Communities

Communities vary substantially in the degree to which their members feel connected and share a common Identity as explained by Walter (1990) cited in Philips (1996), different types of communities are found, focusing on the distinctive characteristics and problems of central cities, suburbs and rural communities. These are as follows:

Central cities

Urban life is noteworthy for its diversity so it would be a serious mistake to see all city residents as being alike. Walter has distinguished five types of people found in cities:

1. **Cosmopolites:** These residents remain in cities to take advantage of unique cultural and intellectual benefits. Writers, artists, and scholars fall into this category.
2. **Unmarried and childless people**: Such people choose to live in cities because of the active nightlife and varied recreational opportunities.
3. **Ethnic villagers:** These urban residents prefer to live in their own tight-knit communities. Typically, immigrant groups isolate themselves in such neighborhoods to avoid resentment from well-established urban dwellers.
4. **The deprived:** Very poor people and families have little choice but to live in low-rent, and often rundown, urban neighborhoods.
5. **The trapped**: Some city residents wish to leave urban centers but cannot because of their limited economic resources and prospects. Walter includes the 'downward mobiles" in this category—people who once held higher social positions, but who are forced to live in less prestigious neighborhoods owing to loss of a job, death of a wage earner, or old age. Both elderly individuals living alone and families may feel trapped in part because they resent changes in their communities. Their desire to live elsewhere may reflect their uneasiness with unfamiliar immigrant groups who have become their neighbors.

These categories remind us that the city represents a choice (even a dream) for certain people and a nightmare for others.

Suburbs

The term suburb derives from the Latin sub urbe, meaning under the city. Until recent times, most suburbs were just that—tiny communities totally dependent on urban centers for jobs, recreation, and even water. Today, the term suburb defies simple definition. The term generally refers to any community near a large city—or as the Census Bureau would say, any territory within a metropolitan area that is not included in the central city (Philips, 1996).

According to Richard (2006), three social factors differentiate suburbs from cities. First, suburbs are generally less dense than cities; in the newest suburbs, no more than two dwellings may occupy an acre of land. Second, the suburbs consist almost exclusively of private space. For the most part, private ornamental lawns replace common park areas. Third, suburbs have more exacting building design codes than cities, and those codes have become increasingly precise in the last decade. While the suburbs may be diverse in population, their design standards give the impression of uniformity.

Again, in contrast to prevailing stereotypes, the suburbs include a "significant' number of low-income people from all backgrounds. Poverty is not conventionally associated with the suburbs, partly because the suburban poor tend to be scattered among more affluent people. In some instances, suburban communities intentionally hide social problems such as homelessness so they can maintain a "respectable image." Soaring housing costs have contributed to suburban poverty, which is rising at a faster rate than urban poverty (Jargowsky 2003 cited in Richard, 2006).

3.4   Community as a Unit of Social Change

According to Okoye (1997) cited in Richards (2006), community as a unit of social change is achieved through popular participation. Okoye defines community participation as active and meaningful involvement of the members of a community at different levels such as:

i)   In the decision-making process for the determination of community goals and allocation of resources to achieve these goals, and

ii)   In voluntary execution of resulting programmes and projects. Okoye further explains community participation to be an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receive the share of the benefits of the projects. He also identified and described three kinds of local community involvement in directed change namely:

     i.   Local community involvement in which the beneficiary is involved in the planning and implementation of externally initiated projects;

     ii.   Indigenous local community involvement in which spontaneous activities/projects of local communities have not resulted from external assistance (self-help) and

     iii.   Local community involvement in which local interests are created or strengthened by external help, but without reference to a particular project.

Active involvement in directed change exists when the purpose of change and its content clearly originate from the people themselves and the people feel that they are acting as free agents rather than as a result of manipulation or deception where they are merely used to implement decisions on issues they were not consulted. Their involvement becomes passive rather than active. Therefore for a sustainable development of rural areas, active community participation in decision-making on

development issues, contribution to the development effort and sharing of benefits of development are required.

Objectives of involving local people in directed change

Molton and Thompson (1995) give the following as the objectives of local community involvement in directed change:

a.   To engender consultation,
b.   communication and collective
c.   capacity building.
d.   To create awareness about the role of key actors involved in local level development.
e.   To foster mechanism for conflict resolution and consensus-building, in a neighborhood.

In support of this, Achor (1990) cited in Molton and Thompson (1995) lists the gains of people's involvement in directed change to include:

a.   Engendering community cohesion, security and create use of local resources, provision of an opportunity for communities to relate with public officials as equals.
b.   Provision of avenue for conflict resolution and consensus building.
c.   Fostering of community empowerment, capacity and confidence building, and self- reliance.
d.   Giving residents an opportunity to take action and solve their collective problems.

Molton and Thompson (1995) concluded that people's involvement in directed change increases access to decision making process, a considerable degree of empowerment, accountability and improved efficiency since community directed and managed projects are associated with lower investment cost. It equally reduces the tendency to corruption, increased willingness by residents to contribute their best and long-term sustainability of projects.

SELF-ASSESSMENT EXERCISE

i.   Differentiate between preindustrial cities and industrial cities.
ii.   Identify and explain five types of people that could be found in Abuja city.

4.0   CONCLUSION

The development of any city has history. In any society including Nigeria, different types of communities exist. This cannot be erased because even in developed countries of the world including the USA, such communities still exist. In cities, different types of people unavoidably exist and they cannot be eliminated in the web of human relationships that characterize a city. Generally, community is a unit of social change.

5.0   SUMMARY

In this unit, we have discussed the meaning of community, discussed early communities, identified and explained types of communities and discussed community as a unit of social change. In the next unit, attention will be given to micro and macro approaches to social change.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Identify and explain the types of communities prevalent in a typical society.
2.   With convincing examples, why is community a unit of social change?

7.0   REFERENCES/FURTHER READINGS

Harambos, M. & M. Holborn, (2004). *Sociology, Themes and Perspectives*. 5th Edn. London: Collins.

Molton, D. & Thompson, G. (1995). *Order and change: Essays in comparative sociology*. New York: Wiley.

Philips, E.B. (1996). *City lights: Urban-suburban life in global society*. New York: Oxford University Press.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 4   MICRO AND MACRO APPROACHES TO SOCIAL CHANGE

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   The meaning of micro and macro approaches to social change
        3.2   Types of social change activity
        3.3   The goals of social change activity
        3.4   Different approaches to social change
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Readings

1.0   INTRODUCTION

This is the fourth unit in module 1 of course CRD 328. The unit is concerned with micro and macro approaches to social change. Specifically, the unit will discuss the meaning of micro and macro approaches to social change, types of social change activity, goals of social change activity and different approaches to social change.

2.0   OBJECTIVES

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

- explain the meaning of micro and macro approaches to social change;
- identify types of social change activity;
- identify goals of social change activity;
- discuss the different approaches to social change.

3.0   MAIN CONTENT

3.1   The Meaning of Micro and Macro Approaches to Social Change

Macro approach to social change is the approach with global (transnational) objectives and goals. Movements such as the first (where Marx and Bakunin met), second, third and fourth

internationals, the World Social Forum, the Peoples' Global Action and the anarchist movement seek to change society at a global level.
Micro approach to social change is an approach that has a local scope. They are focused on local or regional objectives, such as protecting a specific natural area, lobbying for the lowering of tolls in a certain motorway, or preserving a building about to be demolished for gentrification and turning it into a social center.

3.2   Types of Social Change Activity

i)   Educate.
ii)   Empower.
iii)   Build Change Organizations.
iv)   Develop Alternatives.
v)   Challenge the Status Quo

Educate: (Raise Consciousness): Activists inform others about oppression, injustice, and alternative visions. Examples include conversations with friends, street speaking, leaf letting, rallies, protest demonstrations, fasting, vigiling, study groups, advertisements, and publishing articles, reports, and books. When people see things in a completely new way they have had a "paradigm shift in their thinking."
Empower: Activists encourage and support others to work for social change, often by showing them how to do it and demonstrating that the consequences are bearable.
Build Change Organizations: Activists bring people together to work toward a common goal.
Develop Alternatives: Social change groups create new, better alternatives to existing institutions or customs.
Challenge the Status Quo: Social change groups attempt to change or undermine existing institutions. Examples include lobbying, campaigning for progressive politicians, lawsuits, boycotts, strikes, direct intervention (blockades), and building and patronizing alternative institutions.

3.3   Goals of Social Change Activity

Resistance: Action to defend or protect established everyday life from new, outside oppression and return things to normal. A society is considered more "free" the more that people are safe from new oppression. Typically, groups that have thrown off their oppressors or have achieved a certain level of privilege resist any change that might restrain their   freedom. Resistance can therefore be quite reactionary.

Liberation (Empowerment): Action to overcome on-going, traditional oppression and achieve the full measure of everyday rights and opportunities promised in the social charter ("social justice"). A society is more "just" the more that every person can obtain the freedoms that others enjoy.

Democratization (Enfranchisement): Action to spread decision-making power broadly to everyone affected by those decisions. A society is more "democratic" the more that people can influence and decide the important issues that affect them without extraordinary effort (that is, through their daily routine).

Humanization: Action to ensure that society will defend or protect the rights of everyone in society, especially those who cannot do so on their own behalf (such as those who are ignorant, powerless, sick, frail, mentally incompetent, young, or unborn). A society is more "humane" or "altruistic" the more that every person is protected and supported through the routine, everyday activities of others (including societal institutions).

In taking the aforementioned actions, Richards (2006), pointed out th*at* three activists exist namely:

i)   Social Change Activists: Those who actively and consciously work for social change.

ii)   Self-interested Activists: Those who work to resist oppression directed at them, liberate themselves from their own oppression, or enfranchise themselves or their immediate group.

iii)   Altruistic Activists: Those who work to free others from oppression, to enfranchise others to make societal decisions, or to make their society more humane.

3.4   Different Approaches to Social Change

In his own contribution, Ramis (2000) cited in **Richards (2006),** explained the following approaches to change:

i)   **Social Development Approach:** This approach aims at improving the personal qualities of the individuals in the community and not material possessions. It involves the integration of social and economic development programmes along with mass literacy.

ii)   **Community Work Group Approach:** This approach places emphasis on group social action, which has more impact on the community than the individual. The community members are mobilized to think together, plan together and execute together as a people.

iii)   **Idealistic process:** This approach focuses on mobilizing the youths and the young ones to participate in group social action. All the youths in a given area are sensitized to see the need to get actively involved in developmental projects and programmes that will bring about needed change.

iv)   **Agricultural Extension Approach:** This approach utilizes educational and motivational procedure to achieve rural community transformation from traditional to a more productive economy. The idea is to educate the rural people on their potentials especially in the area of agriculture.

SELF-ASSESSMENT EXERCISE

1.   Differentiate between micro and macro approaches to social change.
2.   In your own simple understanding, what are the different change activities?

4.0   CONCLUSION

In any society, change is necessary. In fact, social change is something that should be vigorously pursued by the people. To do this, different activities are consciously taking place. Social change can take place using different approaches by the people in order to achieve various goals.

5.0   SUMMARY

In this unit, we have discussed the meaning of micro and macro approaches to social change, identified types of social change activity and goals of social change activity. We have also discussed the different approaches to social change. In unit 5 which is the next, we will discuss elements and processes of change.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Identify and explain the type of activities you would carry out to bring about social change in your locality.
2.   Identify some particular social changes needed in Nigeria and suggest appropriate approaches to effect such changes.

7.0   REFERENCES/FURTHER READINGS

Benford, R.D. (1992). "Social movements." In B. F. Borgatta (Ed). *Encyclopedia of Sociology*, pp 1880-1887.

Philips, E.B. (1996). *City lights: Urban-suburban life in global society*. New York: Oxford University Press.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 5   ELEMENTS AND PROCESSES OF CHANGE

CONTENTS

1.0   INTRODUCTION

This is the fifth and of course, the last unit in module 1 of course CRD 328. The unit will take a broad look at elements and processes of change in relation to the meaning of change, approaches to change, elements and processes of change.

2.0   OBJECTIVES

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

•   explain the meaning of change;
•   explain the elements and processes of change.

3.0   MAIN CONTENT

3.1   The Meaning of Change

Change, according to Harambos and Holborn, (2004) refers to any alteration or a shift or a variation from the original to something new. Change may include changes in nature, social institutions, social behaviours, or social relations. Change may refer to the notion of social progress or socio-cultural revolution, the philosophical idea that society moves forward by dialectical or revolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism.

3.2   Elements and Processes of Change

Generally when there's something wrong with the system, the process of change could involve using the system's basic principles, or replacing

the system by replacing its basic principles, or build a break-off system with its own principles. Really of course, there is a spectrum here; each of these admits of degrees and varieties, although the clustering into groups is noticeable. No doubt this could be refined, but it's definitely a change process that can be found repeatedly in feminist thought itself, and it accounts for many of the arguments among feminists.

The relative strength of each change process will vary from case to case; for instance, it seems that while there have been feminist separationisms and will likely continue to be, it has generally been and probably will continue to be a very small minority. But in other cases, separation may well dominate in a change process. In any case, this sort of process is probably almost inevitable. When people are dealing with a problem that's simultaneously very important and very difficult to solve, it will often be a judgment call whether the system itself is salvageable, thus the split between reformationists and transformationists. Then, since it is very difficult to solve, if the system is not itself salvageable, it will be a judgment call whether the people should stay in the system and replace its principles bit by bit or start anew somewhere. Thus, the split between transformationists and separationists.

The processes of change according to Harambos and Holborn, (2004) are itemized as follows:

i)   An informal survey, i.e. fact finding and identification of community concerns.
ii)   Identification of a small group of leaders and or interest groups who can serve as the initiating sets.
iii)   Identification of immediate community problem.
iv)   Sharing of problems identified with community leaders for legitimation.
v)   Diffusion of problems and definition of needs.
vi)   Securing citizen's commitment to act and identification of needed resources.
vii)   Appraisal of available internal resources and invitation of external aid (where necessary).
viii)   Formulation of a detailed plan of action including a timetable.
ix)   Carrying out the action and evaluating the entire process and the results.
x)   Identification of derived problem or needs and planning for the continuation of the process. By derived problems or needs here the author meant those unanticipated effects of the change after implementation.

Other experts of change process (Harambos & Holborn, 2004) have also discussed some processes of change. There is one which is called

reformationist process which evaluates the problem as a failure to apply consistently some set of principles underlying the society. They make efforts to keep the basic character of the society the same and use its inbuilt resources to solve the problem, or at least alleviate it.

Another process, according to Benford (1992) is called transformationist process which occurs when people come to the conclusion that it is society itself that is the problem. This means that the people view the society's own means of improvement as unable to correct the problem and, in fact, continue to propagate it. The group thus holds that they need to rethink society throughout.

Another process of change is found when people conclude that both reformation and transformation alike face the practical problem of being unable to do what they want. In order to fix the problem, such people want (unlike the reformationist but like the transformationist) an entirely new way of doing things but (like the reformationist but unlike the transformationist) think that simply restructuring society as a whole is not practicable, even if they are doing it in piecemeal. So they handle it by advocating a breakaway system, within which a better society can be built and whose benefits can then begin to filter out into the society at large. These also might be called separationists process (Benford, 1992).

SELF-ASSESSMENT EXERCISE

i.   Itemize the steps involved in the process of change.
ii.   Differentiate between reformationists' and transformationists' concepts of change process.

4.0   CONCLUSION

Change involves some processes involving stages. Any effective change process should follow the process else, desired results may not be achieved. In the change process, the reformationists' and transformationists' schools of thought provide their ideologies. In any case, the application of any of them depends on the nature of the desired change.

5.0   SUMMARY

In this unit, we have explained the meaning of change and the elements and processes of change.

6.0   TUTOR-MARKED ASSIGNMENT

1.   With reference to the meaning of change, why can it be said that change is constant.
2.   Differentiate between the processes of change of reformationists' school of thought and transformationist' school of thought.

7.0   REFERENCES/FURTHER READINGS

Benford, R.D. (1992). "Social movements." In B. F. Borgatta (Ed). *Encyclopedia of Sociology*, pp 1880-1887.

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

MODULE 2

UNIT 1   DIMENSIONS OF SOCIAL CHANGE

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
         3.1   The Meaning of change
         3.2   Dimensions of change
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

This is the first unit in module 2 of course CRD 328. The unit will take a broad look at Dimensions of social change. Although the meaning of change has been given in unit 5 of module 1 of this course, it will still be featured in this unit because of its relevance in the topic of discussion here.

2.0   OBJECTIVES

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

* explain the meaning of change;
* discuss the dimensions of social change.

3.0   MAIN CONTENT

3.1   The Meaning of Social Change

As defined by Moore (1967) cited in Richard (2006), social change is a significant alteration over time in behaviour patterns and culture including norms and values. Certainly, the dramatic rise in formal education represents a change that has profound social consequences.

Other social changes that have had long-term and important consequences include the emergence of slavery as a system of stratification, the industrial revolution, the increased participation of women in paid labour and the world wide population explosion.

According to Harambos and Holborn, (2004), social change is a process by which alterations occur in the structure and function of a social system (social group, community etc.) Any change that occurs either in ideas, norms, values, role and social habits of a group or in the composition of organization of their society can be referred to as social change. *Social change may include changes in nature, social institutions, social behaviours, or social relations. Social change may be driven by cultural, religious, economic, scientific or technological forces.*

3.2   The dimensions of Social Change

The following are the dimensions of change according to Richard (2006):

- **Violence Versus Nonviolence**

Violent social change- the use of physical, economic, or emotional violence or threat of violence to destroy opponents or to force them to change their behavior.
Unviolent social change -the use of physical or economic force, verbal threats, emotional manipulation, or any other non-physically violent means to force opponents to change their behavior.

- **Nonviolent Social Change**

This is the use of persuasion, appeals to conscience, emotional counseling, or withdrawal of one's consent and support to convince or coerce opponents to change their behavior, while supporting and protecting them personally. Often unviolent and nonviolent social change is distinguished by the "tone" of the activity: in nonviolent change, activists struggle with their opponents while maintaining an attitude of respect towards them. Nonviolent activists attempt to love their opponents as they attempt to change them. Furthermore, non-violent activists try to remain humbly open to the possibility that they are the ones who must change.

In contrast, unviolent activists often maintain an attitude of righteousness towards their opponents whom they see as evil or unworthy. They often attempt to blame and demean their opponents as part of their efforts to win. Nonviolent activists also usually attempt to develop alternatives that can better satisfy people's real needs, while

unviolent and violent activists generally focus only on abolishing existing institutions or customs. Violent and unviolent social change is often approvingly described as "militant." Generally, social change activity is termed"more militant" the more strongly it relies on threat and coercionor the more disruptive it is to the normal order.

- **Active Nonviolence Versus Passive Nonviolence**

Passive Nonviolence is the attempt not to harm anyone (or anything). People practicing passive nonviolence usually try to refrain from any activity that might cause the slightest harm. Active Nonviolence— the attempt to eliminate violence in all its forms including systemic oppression like classism, racism and sexism that quietly harm people through economic, political, social, and cultural institutions or customs. People engaged inactive nonviolent social change seek to end violence even if it requires intense struggle or makes their opponents uncomfortable.

- **Social Service Versus Social Change**

Social Service is a compassionate activity to promote social welfare, especially to help the sick, ignorant, frail, destitute, young, or powerless. Social change activity is effort to change the social structure in order to promote social welfare of the people. Often, this means creating new, alternative institutions that will serve people compassionately. The difference between social service and social change is like the difference between giving a hungry man a fish so he won't be hungry and teaching him how to fish so that he will never again be hungry. Social service relieves the immediate situation while social change alters the political, economic, social, or cultural institutions or customs that created the problem.

Reformist social change only resolves the immediate problem — other similar problems may continue to arise. The solution may even create new, equally pernicious problems. "Non-reformist" change (or "transformation") fundamentally changes institutions enough that similar problems can never again arise. Social change activity is considered more "radical" the more it addresses the root causes of problems and the more fundamentally it transforms institutions and particularly the more it democratizes decision-making power.

SELF-ASSESSMENT EXERCISE

1. What do you understand by dimensions of change?
2. Analyze, in your own words, reformist dimension of social change.

4.0   CONCLUSION

Dimensions of social change helps to understand various ways that social change could come about and in what directions. All the dimensions are really necessary in any society if effective social change is to be achieved.

5.0   SUMMARY

In this unit, we have discussed the meaning of social change and the dimensions of social change. In the next unit, assumptions in group dynamics will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Social change is a significant alteration over time in behaviour patterns and culture including norms and values. Discuss.
2.   Identify and explain the various dimensions of social change and pinpoint which dimension suits the needed social changes in Nigeria and why?

7.0   REFERENCES/FURTHER READINGS

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T.S. (2006). *Sociology*. 6th Ed. New York: McGraw Hill.

UNIT 2   OVERVIEW OF THEORIES OF DEVELOPMENT

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
      3.1 Classical and Neo-classical theory
      3.2 The Basic Resource theory
      3.3 Internal Combustion theory
      3.4 The Dual Economy theory
      3.5 The Urban Industrial Impact theory
      3.6 Export-led Growth theory
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

This is the second unit in module 2 of course CRD 328. The unit explains the various theories of development in order to grasp a clear understanding of the intricacies of development. The limitations of each of the theories are also explained so that anyone applying any of the theories will take caution.

2.0 OBJECTIVES

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

- Discuss the stipulations of Classical and Neo-classical theory;
- Discuss the stipulations of Basic Resource theory;
- Discuss the stipulations of Internal Combustion theory;
- Discuss the stipulations of Dual Economy theory;
- Discuss the stipulations of Urban Industrial Impact theory;
- Discuss the stipulations of Export-led Growth theory.

2.0 MAIN CONTENT

3.1 The Classical and Neo Classical Theory

According to classical theory of development, as explained by Molton and Thompson (1995), the growth of any economy whether rural or non-rural is a function of capital investment and employment of labour. However, capital tends to flow into sectors characterized by high rates of return and high marginal productivity to promote economic growth in the rural areas. it is necessary to undertake measures which will raise the rate of the return to capital investment and the earnings of labour. Its relevance to rural development in Nigeria, are migration of labour and capital from agriculture usually attributed to much lower returns to these factors of production in rural than in urban investments.

Limitations

i.   It ignores the importance of improved quality of labour as a factor in economic development.
ii.   It ignores the roles community service and infrastructures which, by generating external economies account for high rate of return to capital investments.
iii.   It places an exaggerated emphasis on factor and input prices as a determinant of investment and growth, thereby ignoring the role of institutional and organizational arrangements.
iv.   It ignores the crucial role of technology which, by shifting the production function to the right tends to reduce cost and increase the rate of return to capital investment.

3.2 The Basic Resource Theory

The basic resource theory States that economic growth depends on the presence, the quality and the magnitude of basic natural resources within a particular area or economic regions. The development of these resources attracts investment capital to these areas, and increase income and employment. The availability of resources in the rural areas does not mean economic development but only when there is high technical manpower to harness them (Molton & Thompson, 1995).

Limitations

i.   There may not be much skilled manpower to harness the resources.
ii.   It does not sufficiently emphasize diminishing returns to labour or capital population growth and essentially static population technology.
iii.   No regulation on harnessing the resources.
iv.   Optimal harnessing is a function of the level of technology.

3.3 Internal Combustion Theory

Internal combustion theory attributes economic growth and development to forces within the region or country. The internal sources of growth include technology, specialization, economies of scale and the existence of growth stimulating institutional, political and administrative arrangements. These can be created or modified (Molton & Thompson, 1995).

Limitations

The internal sources are created. For example, technology is created in the process of harnessing resources.

3.4 The Dual Economy Theory

According to Molton and Thompson, (1995), this model distinguishes between the modern and the rural sectors. In the rural sector, there is absence of savings and capital formation. There is no technology. Family labour is used to produce for family consumption. The modern sector is market oriented and uses capital equipment and technology.

Limitations

i) There are no savings and capital formation.

ii) The theory supports the idea that resources should be concentrated in already developed areas and this does not lead to development.

iii) It assigns very restricted role to agriculture.

3.5 Export-Led Growth Theory

This explains development in terms of emergence and expansion of markets for export production. The theory stipulates that the more the export of any society as compared to import, the more the possibility of economic growth. In other words, if the goods and services exported are more than the goods and services imported, there will be economic growth. This achieves cumulative growth in incomes, employments (Molton & Thompson, 1995).

Limitations

i.   The theory assumes a perfectly elastic export demand for agricultural exports and ignores the crucial question of demand and market access for the agricultural exports of the less developed areas.

ii.   There is no mention as to the strategy for promoting agricultural production.

3.6 The Urban Industrial Impact Theory

This theory emphasizes that the nearer the locations of agricultural production to urban areas, the greater the probability of increased agricultural output, employment, incomes and development. This is because nearness to urban areas reduces transportation cost of both output and input and creates an expanded market for agricultural products, thus encouraging specialization (Molton & Thompson, 1995).

Limitations

i.   Nearness to urban centres does not necessarily mean increased agricultural output.

ii.   There will be labour migration to urban centres and also land speculation emerges.

SELF-ASSESSMENT EXERCISE 2

1. In your own words, what is a theory?
2. Choose any two theories of development of your choice and discuss their stipulations and limitations.

4.0 CONCLUSION

Different theories of development have been propounded by different development experts. All the theories are relevant in their own respect. The most important thing is that each theory should be clearly understood and applied in appropriate contexts.

5.0 SUMMARY

In this unit, we have identified and discussed the stipulations and limitations of theories of development. In the next unit, we will discuss types of social changes.

6.0 TUTOR-MARKED ASSIGNMENT
1. Identify and discuss at least three theories of development relevant to Nigeria's socio-economic level of development.
2. How can you apply the stipulations of the Classical and Neoclassical theory and the Basic Resource theory to develop the Nigerian society?

7.0 REFERENCES/FURTHER READING

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Molton, D. & Thompson, G. (1995). *Order and change: Essays in comparative sociology*. New York: Wiley.

Nash, M. (2001). "Race and the ideology of change." *Current anthropology.*3 (June), 285-288

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 3 TYPES OF SOCIAL CHANGES

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
        3.1 The Meaning of social change
        3.2 Types of social change.
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

This is the third unit in module 2 of course CRD 328. The unit will discuss the types of social changes having seen social changes in the preceding unit.

2.0 OBJECTIVES

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

• Explain the meaning of social change;
• Discuss types of social change.

3.0 MAIN CONTENT

3.1 The Meaning of Social Change

Social change has been defined as significant alteration over time in behavior patterns and culture, including norms and values (Nash, 2001). But what constitutes a "significant" alteration? Certainly, the dramatic rise in formal education represents a change that has had profound social consequences. Other social changes that have had long- term and important consequences include the emergence of slavery as a system of stratification, the industrial revolution, the increased participation of women in paid labor forces and the worldwide population explosion. Social movements have played an important role in promoting social change (Della & Diani, 1999).

3.2 Types of social Changes

As explained by Nash, (2001), the following are the types of change:

Resistance

This is the ability to defend or protect established every- day life from new, outside oppression and return things to normal. A society is considered more "free" the more that people are safe from new oppression. Typically, groups that have thrown off their oppressors or have achieved a certain level of privilege resist any change that might restrain their freedom. Resistance can therefore be quite reactionary.

Liberation (Empowerment)

Ability to overcome on-going, traditional oppression and achieve the full measure of everyday rights and opportunities promised in the social

charter ("social justice"). A society is more "just" the more that every person can obtain the freedoms that others enjoy.

Democratization (Enfranchisement)
This is the ability to spread decision-making power broadly to everyone affected by those decisions. A society is more "democratic" the more that people can influence and decide the important issues that affect them without extraordinary effort (that is, through their daily routine).

Humanization
Ability of society to defend or protect the rights of everyone in society, especially those who cannot do so on their own behalf such as those who are ignorant, powerless, sick, frail, mentally incompetent, young, or unborn. A society is more "humane" or "altruistic" the more that every person is protected and supported through the routine, everyday activities of others (including societal institutions).

SELF-ASSESSMENT EXERCISE 3
1. How does rise in education, slavery, involvement of women in paid labour and population explosion constitute aspects of social change?
2. Identify and explain three types of social changes that are relevant to your state.

4.0 CONCLUSION
Social changes occur in every society. This is because no society is static. As advancements are made and people become more educated and conscious, social changes become inevitable. Besides, as society becomes more complex and the population of people increases, people get dissatisfied with situations and thus clamor for social changes in behavior patterns and culture, including norms and values.

5.0 SUMMARY
In this unit, we have discussed the meaning of social change and types of social changes. In the next unit which is unit 4, measurement of change in rural areas will be discussed.

6.0 TUTOR-MARKED ASSIGNMENT
1. Discuss the necessity for social change in Nigerian society.
2. Identify and explain the types of social change known to you and justify which two are common in Nigeria.

7.0 REFERENCES/FURTHER READING
Della, D. & Diani, M. (1999). *Social Movements: An Introduction*. London: Blackwell.

Molton, D. & Thompson, G. (1995). *Order and change: Essays in comparative sociology*. New York: Wiley.

Nash, M. (2001). "Race and the ideology of change." *Current anthropology.*3 (June), 285-288

UNIT 4   MEASUREMENT OF CHANGE IN RURAL AREAS

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
        3.1 The meaning of rural areas
        3.2 Models of change in rural areas.
        3.3 Expected changes in rural areas.
        3.4 Measurement of change in rural areas.
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

This is the fourth unit in module 2 of course CRD 328. The unit will take a broad look at measurement of change in rural areas. The unit will specifically discuss the meaning of rural areas, models of change in rural areas, expected changes in rural areas and measurement of change in rural areas.

2.0 OBJECTIVES

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

* Explain the meaning of rural areas;
* Discuss models of change in rural areas
* Identify expected changes in rural areas
* Explain measurement of change in rural areas.

3.0 MAIN CONTENT

3.1 The Meaning of Rural Areas

The rural sector can be said to be the areas outside the cities whose economic activities are directly or indirectly connected to agriculture. Akinbide cited in Nwobi, (2006) stated that rural areas can be regarded as those areas whose population engage primarily in economic activities involving the direct and indirect exploitation of the land by undertaking crop production, animal husbandry, fishery, food processing and cottage industries including rural crafts, mining, trading and transportation services. Mbagwu (1978) cited in Nwobi, (2006) says that many people believe that rural communities like in Nigeria are characterized by traditional agriculture like gathering, hunting and fishing practice. As a result of this, people give thought to the existence of primary sectors in the occupational mix of the rural population of the country He recognized the existence of traditional industries which exist side by side with agriculture in the rural sector.

Olashore (1979) cited in Nwobi, (2006) explained that economic indicators showed that about 70 percent of the populations of Nigerians

live in the rural areas and most of them have been denied access to banking facilities. The significance of this lack of access to banking facilities is better appreciated when one realizes that the bulk of the rural population is engaged in agriculture, handicraft and other basic small-scale industries. Therefore, in recognition of the nature of the rural sector and the role banks are expected to play, the need for rural banking.

3.2 Models of Change in Rural Areas
Three models for the development of the rural areas are offered for consideration in this unit. They are:

- The primitive traditional model
- The prismatic transitional model
- The revolutionary model

The Primitive Traditional Model
The major characteristic of the primitive traditional model is that rural development is based purely on the voluntary efforts of some community members who have a sizeable service to render among themselves. Service may take the form of weeding, ploughing and ridging of the farm land. It may take the form of building construction on the basis of mutual exchange of labour, usually on an agreed order or rotation among the constituent clients involved in the self-help project. Because of its primitive nature, such communal projects generally do not involve cash payments or a fixed wage for the labour services rendered by the hirer. A similar labour service is what is generally paid in kind on a mutual basis by the contracting parties. The agreement so involved in this type of punitive transaction is invariably a gentleman's agreement which is not usually written. Neither does it entail third parties as witnesses. But more often than not it is perhaps more binding than modern day contracts with all their judicial trappings. Traditional taboos and the potent power of divine injunctions which is usually based on the invocations of the oracles are the efficacious sanctions from which such primitive transactions derive their authority (Melucci, 1996).

The Prismatic Transitional Model
This model is also called the anosmatic model. The major characteristic of this model is that it is traditional, in that it is neither primitive nor modern. It combines some of the salient features of the traditional with the radical revolutionary types of rural transformation. The institutional structures in this model combine functions that are both primitive and modern. In this model, the functions and the actors in the rural development process are, in some respect, blurred and fused within the bureaucratic structures performing them while in some others, they are half-heartedly separated for particularism and accountability. This is the particular stage reached today in the integrated rural development

agencies in Nigeria; a stage of overlapping in which the various functions to be performed and the actors of these roles are wastefully duplicated. It is within this prismatic milieu that one must assess the performance of the various agencies of Government that are today charged with the responsibility of rural development in Nigeria.

The Revolutionary Model
This model is the radical revolutionary approach to rural development. It is masses-oriented and peasant-farmer-oriented. It is the complete opposite of the fused primitive model. It has the trappings of complete democratization and radical change in the attitudes and behavioural values of the entire people involved in this process of social engineering and rural renaissance. Like the Structural Adjustment Programme (SAP) under the capitalist system, the new policy for the envisaged revolutionary changes in Nigeria's rural areas involves the taking of hard decisions by the policy-makers and the society at large. The recommendations of the Political Bureau contain the ingredients of such hard decisions. A visionary and new-deal leadership piloting a populace yearning for this revolutionary change as prescribed by the Political Bureau is what the broad masses of this great nation-have been searching for.

3.3 Expected Changes in Rural Areas
The expected changes in rural areas are derived from the indices of development. Consequently, the expected changes according to Habermas, (1981) are as follows:
   i)   Increase in per capita income among the rural dwellers.
   ii)   More even distribution of income among the rural dwellers.
   iii)   Reduction in the level of unemployment in rural areas.
   iv)   Diversification of the rural economy.
   v)   Increase in the supply of high level manpower (education) in rural areas.
   vi)   Balanced development in rural areas.
   vii)   Indigenization of economic activity in rural areas.
   viii)   Good health and standard nutrition among the rural dwellers.
   ix)   Acquisition of technology in rural areas.
   x)   Abundance of peace, love and security in rural areas.

3.4 Measurement of Change in Rural Areas
According to Habermas, (1981) change can be measured in the rural areas by considering the following through survey methods of investigation:
   i)   Increase in per capita income among the rural dwellers.
   ii)   More even distribution of income among the rural dwellers.
   iii)   Reduction in the level of unemployment in rural areas.
   iv)   Diversification of the rural economy.

v)   Increase in the supply of high level manpower (education) in rural areas.

vi)   Balanced development in rural areas.

vii)   Indigenization of economic activity in rural areas.

viii) Good health and standard nutrition among the rural dwellers.

ix)   Acquisition of technology in rural areas.

SELF-ASSESSMENT EXERCISE 4
1. Explain your understanding of rural areas with reference to Nigeria's rural areas.
2. Identify and explain three models of change in rural areas.

4.0 CONCLUSION

Rural areas exist in every society especially in developing countries. Such rural areas need one form of change or the other. Different types of changes are expected for the benefit of the rural populace. To determine the changes needed, it is important that one understands the models of changes available in literature which are like guides to the rural developer.

5.0 SUMMARY

In this unit, we have explained the meaning of rural areas, models of change in rural areas and identified expected changes in rural areas. We have also explained measurement of change in rural areas. In the last unit which is unit 5, resistant and conductive forces of change will be discussed.

TUTOR-MARKED ASSIGNMENT
1. With reference to the models of change in rural areas, discuss the extent to which Nigerian rural areas need change.
2. How would you measure change in Nigerian rural areas?

7.0 REFERENCES/FURTHER READING

Habermas, J. (1981). *New Social Movements*. New York: McGraw Hill.

Lyman, S. (ed.) (1995). *Social movements: critiques, concepts, case-studies*. Macmillan (chapters 1,2,14 and 15).

Melucci, A. (1996). *Nomads of the Present and Challenging Codes*. Cambridge.

Nwobi, T.U. (2006). Cooperatives and rural financing. In E.E. Umebali (Eds.) *Readings in cooperative economics and management*. Lagos: Computer Egde Publishers.

UNIT 5   RESISTANT AND CONDUCTIVE FORCES OF CHANGE

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
        3.1 Resistant forces of change.
        3.2 Conductive forces of change.
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

Change is an inevitable occurrence. Change does not just occur. It is triggered by some forces. Some of the forces could be resistant while others are conductive. Such forces exert a serious influence on the process of change. This unit will thus discuss resistant and conductive forces of change.

2.0 OBJECTIVES

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

• Discuss resistant forces of change.
• Discuss conductive forces of change.

3.0 MAIN CONTENT

3.1 Resistant Forces of Change

Resistant and Conductive forces of Change according to Jasper (1997) cited in Richards (2006) are as follows:

   i)   **Rapid Scientific and Technological Innovations**
          Efforts to promote social change are likely to meet with resistance. In the midst of rapid scientific and technological innovations, many people are frightened by the demands of an ever-changing society Moreover, certain individuals and groups have a stake in maintaining the existing state of affairs. Thus they resist such changes.

   ii)   **Vested Interests**
          The term vested interests refer to those people or groups who will suffer in the event of social change and thus resist such change. For example, the American Medical Association (AMA) took strong stand against National Health Insurance and the professionalization of midwifery which they felt could threaten the preeminent position of doctors as deliverers of babies.

iii)   **Economic Factors**
Economic factors play an important role in resistance to social change. For example, it can be expensive for manufacturers to meet high standards for the safety of products and workers, and for the protection of the environment. They may resist social change by cutting corners or by pressuring the government to ease regulations.

iv)   **Communities and their Vested Interests,**
Communities, too, protect their vested interests, often in the name of "protecting property values." Some communities protest the location of governmental projects in their area because of encroachment on their property. They may resist crude oil pipes, electricity lines, water dams, prisons, power stations etc. The targeted community may not challenge the need for the facility, but may simply insist that it be located elsewhere. The "not in my backyard" attitude has become so common that it is almost impossible for policymakers to find acceptable locations for facilities such as hazardous waste dumps (Jasper 1997).

v)   **Cultural Factors**
Like economic factors, cultural factors frequently shape resistance to change. There are two aspects of culture: Material culture and nonmaterial culture. Material culture includes inventions, artifacts, and technology. Nonmaterial culture includes ideas, norms, communications, and social organization. One cannot devise methods for controlling and utilizing new technology before the introduction of a technique. Thus, nonmaterial culture typically must respond to changes in material culture. There is culture lag which refers to the period of maladjustment when the nonmaterial culture is still struggling to adapt to new material conditions. One example is the Internet. Its rapid uncontrolled growth raises questions about whether to regulate it, and if so, how much?
In certain cases, changes in material culture can strain the relationships between social institutions. For example, new means of birth control have been developed in recent decades. Large families are no longer economically necessary, nor are they commonly endorsed by social norms. But certain religious faiths, among them Roman Catholicism, continue to extol large families and to disapprove methods of limiting family size, such as contraception and abortion. This issue represents a lag between aspects of material culture (technology) and nonmaterial culture (religious beliefs). Conflicts may also emerge between religion and other social institutions, such as government and the educational system,

over the dissemination of birth control and family-planning information (Riley 1994 cited in Richards, 2006).

3.4 Conductive Forces of Change

In their own contribution, Harambos and Holborn, (2004) explained the following as conductive forces of change:

i)   Cultural forces.
ii)   Religious forces.
iii)   Economic forces.
iv)   Scientific forces.
v)   Technological forces.
vi)   Physical environment.
vii)   Population.
viii)   Social Inequality.
ix)   Dissatisfaction with existing occurrences.

Cultural Forces

Some cultural practices prevalent in a given area could be a force for those in the area to adapt to the dictates of the culture. In some instances, if the culture is dehumanizing and anti-developmental in nature, people will clamor for change.

Religious Forces

Religion is one of the agents of socialization. Islam and Christianity in particular teach morals and the fear of God. Adherents of these religious practices strive to live in conformity with the teachings of these religions. They thus make needed changes that will keep them within the ambit of their religion.

Economic forces

The prevailing economic situation in a given area, region or country could lead to a corresponding change among the people. If the economic situation improves, people tend to change in conformity with the improved economy and vice versa.

Lifestyle, preferences, thoughts and feelings, reactions, view of the future will change.

Scientific Forces

Advancement in science forces people out of primitive way of life to scientific lifestyles. People tend to change and live abreast with scientific advancement. This is similar to technological forces where the advent of ever increasing technological innovation drive people to make changes in order to utilize the products of technology.

Physical Environment

If the physical environment is conducive, beautiful, peaceful and appealing, it impacts positively on the life of the people making them happy, perceptive, productive and friendly. Such changes may be the opposite if the environment is unconducive, ugly, chaotic and unappealing. This could change the positive behavioural pattern of an individual to negative.

Population
Changes in population (for example, population growth) could trigger changes in aspects of society. Such needed changes could be in the area of administration, policies, law and order, social amenities, social relationships.

Social Inequality
When there is social inequality where some people are better placed, treated better, have more opportunities, enjoy more freedom, unduly exonerated from sanctions or the wrath of the law etc, there is likely to be moves by the oppressed for a social change.

Dissatisfaction with Existing Occurrences
Generally, when people feel dissatisfied with existing situation of things, they tend to agitate for a change. They want the situation corrected.

SELF-ASSESSMENT EXERCISE 5
1. Differentiate between resistant and conductive forces of change.
2. Identify and explain three resistant forces of change and three conductive forces of change.

4.0 CONCLUSION
Different forces affect change in any given area. While some are natural and beyond human control but culminate in change (conductive forces), others emanate from man's deliberate behaviour in reaction to certain developments in the environment or society where he finds himself (resistant forces). Whatever the type of force, it leads to change at the long run.

5.0 SUMMARY
In this unit, we have explained the meaning of resistant forces and conductive forces. We have also discussed resistant forces of change and conductive forces of change. This is the last unit in this module which links us to module 3 of course CRD 328.

TUTOR-MARKED ASSIGNMENT
1. Discuss resistant and conductive forces of change and justify which is common in Nigeria.
2. Discuss any five conductive forces of change and explain how they have brought about change in Nigeria.

7.0 REFERENCES/FURTHER READING
Benford, R.D. (1992). "Social movements." In B. F. Borgatta (Ed). *Encyclopedia of Sociology*, pp 1880-1887.

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

MODULE 3

UNIT 1   SOCIAL   MOVEMENTS   AND   CHANGES   IN   CONTEMPORARY NIGERIA.

CONTENTS
1.0 Introduction
2.0 Objectives
3.0 Main Content
        3.1 The meaning of social movements
        3.2 Approaches to social movements
        3.3 Social movements and changes in contemporary Nigeria.
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION
Any one responsible for the management of group life must make some working assumptions about the values that will be gained or lost as a result of any particular kind of group activity. Consequently, this unit takes a cursory look at the assumptions in group dynamics.

2.0 OBJECTIVES
At the end of this unit, you should be able to:
    3. Explain the formation of groups
    4. Explain the properties of groups
    5. Critically analyze the assumptions in group dynamics.

3.0 MAIN CONTENT
3.1 The meaning of social movements
A social movement is a "collective endeavour to promote or resist change in the society of which it forms part". When one studies political behaviour, or action, we could focus on individuals, or on groups. With Social Movements we are dealing with *political action by groups or collectives* (rather than with individuals). However, it is clear that there are many ways in which groups act to get political change: people may protest, or riot, or carry out a rebellion or a revolution; they may form a pressure-group or a political party, and this definition does not

distinguish a social movement from, say, a political party. On the other hand, Heywood (1997) defines a social movement as: "A collective body distinguished by a high level of commitment and political activism, but often lacking a clear organisation".

The key difference is that social movements are *not organised* in the way that parties or pressure groups are: they do not (usually) have "membership", central staff, offices and suchlike. They act in a more diffuse, perhaps episodic, way than organised political formations – as Bottomore (1977) cited in Giddens (1997) puts it. On the other hand, I would say that their actions are *more deliberate* than riots or mobs, since they usually have goals and carefully chose methods of action. Some social movements may be revolutionary – others want less radical change.

Giddens (1997) makes an important point when he says that they are "a collective attempt to further a common interest, or secure a common goal, through collective action *outside the sphere of established institutions*" (my emphasis). Bottomore makes another significant point: social movements, if successful, "establish preconditions for changes of policy or regime, by bringing into question the legitimacy of the existing political system (in part or in whole), creating a different climate of opinion, and proposing alternatives." This last point seems to me to be crucial, and may be the most important distinguishing feature of social movements, since most political action (apart from that taken by revolutionary parties) is within the constraints of the existing system.

Social movements are usually broad, and may contain, or lead to the creation of, "organised political formations." For example, the labour movement most clearly led to the creation of (socialist) political parties, and it "contains" organisations such as trade unions as well as political parties.

3.2 Approaches to social movements

The approaches to social movements according to Giddens (1997) are as follows:

Collective Behaviour Approach:

This approach emphasises the *reaction* by people at large to conditions in which there is a "strain" on the social system. For example, over-rapid social transformation (e.g. economic change or changes in social status, or fragmentation of family ties because of mass society) will have side-effects in terms of collective behaviour. In particular, people will become uncertain of the "meaning" of the social order, as social and *cultural* change takes place. So these strains on the social system, this questioning and uncertainty, create tensions which the society's "homeostatic rebalancing mechanisms cannot, temporarily, absorb" and this can lead to "crisis behaviour".

According to Smelser cited in Giddens (1997), there are six conditions that need to be in place before a situation arises which will lead to mass action:

1. *Structural conduciveness*: the social structure must leave room for change – e.g. in the United States, there is no or little state regulation in some areas (e.g. religion), thus leaving room for groups to propose changes. On the other hand, presumably a rigid, totalitarian social order that is not open to protest or change, is not likely to allow social movements to arise.

2. *Structural strain*: some tensions, conflicts of interest, must exist which test the limits of the system.

3. *Generalized beliefs*: as noted, what people believe and expect is fundamental to social stability or instability, and when social movements arise they are accompanied by widespread new ideas or ideologies.

4. *Precipitating factors*: something – an immediate cause or event, as distinct from an underlying cause - that will "tip the balance". Giddens gives the instance of Rosa Parks (a black woman) refusing to move from a "white" area of a bus, which led to the growth of the civil rights movement in the USA.

5. *Co-ordinated group*: to turn the above into a movement, as distinct from uncoordinated protests, rioting etc, there must be organisation i.e. leadership, resources, regular communication between individuals etc.

6. How a social movement develops is influenced by the *operation of social control*: how governing authorities respond. It would be natural for the power-holders to try to prevent "trouble" from the discontented masses, so there will be attempts to impose social order from above – these imposed constraints are bound to lead to a reaction by the people affected "below".

Resource Mobilisation Approach:

This approach runs counter to the idea that collective movements are irrational, and a product of malfunctions of the social system. The approach maintains that collective movements are simply an extension of conventional political behaviour. Hence it is stressed that social movements act in a more or less organised way to mobilise resources; it is also possible to identify individuals with expertise and organising or campaigning skills – what some call "movement entrepreneurs" who play a key role in social movements.

This is a useful approach, as it then entails looking at such things as the *obstacles and incentives* to collective action; what links are formed with which *allies*; the *costs and benefits* of participation in social movements; and of course the way that established political institutions react to the challenges of social movements.

Political Process Approach:

This approach focuses on the political and institutional environment in which movements occur and examines the relationship between this

environment and the protesting movement. One particularly useful concept that has been formulated by this approach is that of the "political opportunity structure" that is, the local political system can be "open" to new claims, creating opportunities for change, or it can be closed, in which case there will be a greater degree of conflict.

3.3 Social Movements and Change in Contemporary Nigeria.

The Bring Back Our Girls movement was started by **Obiageli Ezekwesili,** former Federal Minister of Education of Nigeria and Vice President of the African division of World Bank at a rally in Port Harcourt, Nigeria. It spread to social media via the millions of Nigerians and Nigerian-Americans on twitter who were joined by social justice advocates all over the world.

Since colonial times, Nigerian authorities have feared a certain type of civic association – that sort which binds Nigerians together as citizens and transcends ethnic and confessional affiliations. The colonial authorities and their successors in military dictatorships used divide-and-rule tactics to polarise such movements. Historically, Nigerian governments have deployed their most repressive measures against such civic movements, like the colonial era anti-tax campaigners, demonstrators against the Babangida regime's Structural Adjustment Programme (SAP) and Occupy Nigeria protesters. Any movement that transcends the lines of class, ethnicity and creed is deemed dangerous because it can match the ecumenism of the ruling elite and is a viable countervailing force to their misrule.

The BBOG movement, though small, fits this profile. It has united the denizens of a remote North-Eastern community on the fringes of national consciousness with public-spirited middle class urbanites. The group is multi-ethnic, non-partisan and post-sectarian. It cannot be pigeonholed as a sectional association seeking concessions or patronage from the state. Indeed, governing elites are comfortable with groups that demand patronage and terrified by movements that insist that they do their jobs. BBOG cannot be described as being motivated by anything other than civic solidarity and empathy. These activists are not hungry mercenary malcontents of the rent-a-crowd variety favoured by government whose beefs are an exercise in gastronomic wish-fulfillment. The ties that bind the grieving parents of Chibok with their advocates are forged from their common humanity and common citizenship.

The Bring Back Our Girls movement is a demand by Nigerians for good governance from our officials. It is our "Nigerian Spring", if you will. Not only must the government fulfill their duties as protectors of the nation and bring back our girls, they must also begin to take the matter of national security seriously and tackle all the issues that make it easy for a group of men to take up arms and terrorize a nation.

Movement for the Emancipation of the Niger Delta (MEND)

The Movement for the Emancipation of the Niger Delta (MEND) is one of the most visible armed groups based in Nigeria's Niger Delta region. It is a loose coalition of armed groups partly responsible for disrupting oil-production and kidnappings in the Niger Delta over the last several years. It emerged in late 2005-early 2006, targeting the oil infrastructure in the area, and abducting and holding oil workers for ransom. The group claimed to be fighting for local control of oil resources in the region. However, it was also accused of being engaged in criminal activities, committing acts of extortion and stealing oil for its own benefit.

Multiple sources note MEND's "secretive" nature and the scarce amount of information available on the group's organizational structure, leadership and membership numbers. Various sources note that multiple groups or regional factions may be operating either independently or autonomously under the MEND name or that MEND itself may be an umbrella coalition of different groups. Ike Okonta, a Fellow at Oxford University and the author of Behind the Mask: Explaining the Emergence of the MEND Militia in Nigeria's Oil-Bearing Niger Delta, interviewed some of its declared members directly and describes MEND as not so much an "organisation" but an idea in which many civic, communal, and political groups, each with its own local specificity and grievances, have bought into.

It was, however, unclear who MEND represented since prominent figures in the Niger Delta vehemently denied association with MEND and expressed concerns that any negotiations conducted by MEND with the GON would only serve to secure the personal and political future of those at the negotiating table while neglecting the real needs of the people of the Niger Delta.

The ceasefire agreed to by elements of MEND was allegedly a response to the release on 13 July 2009 under the terms of the GON's 25 June 2009 amnesty offer to Niger Delta militants of Henry Okah, a man linked to a faction of MEND, and variously described as a leader or a chief arms supplier, who was on trial for treason and gun running.

Allegedly speaking for the Movement for the Emancipation of the Niger Delta (MEND), self-identified spokesperson "Jomo Gbomo" announced 30 January 2010 the end of MEND's October 25, 2009, cease-fire. Although the exact identity of Jomo Gbomo remained a mystery, little doubt remains that he was closely associated with or may be Henry Okah himself. The extent to which Okah can command and control the key militant leaders such as "Tompolo," "Boyloaf" or "Ateke Tom" remained dubious.

Jomo Gbomo justified the action by the GON's alleged failure to adequately address the grievances of Niger Delta inhabitants. He described the post-amnesty program as "bribing a few thugs" and "giving alms to the youth." He denounced as "preposterous" the GON's

definition of "oil producing communities" which, he claimed, would treat communities in northern states through which the pipelines to the Kaduna Refinery pass as "oil producing communities."

SELF-ASSESSMENT EXERCISE 1
1. In your own words, what are social movements?
2. Identify any two approaches to social movements and explain how you could apply them in your locality.

4.0 CONCLUSION
In any democratic society, people are expected to react to the actions or inactions of others especially when they are dissatisfied. Besides, developments that are below or against the expectations of the masses are met with reactions of the people who are directly or indirectly affected. This leads to the formation of social movements in order to agitate for changes or expected actions from those in authority or other stakeholders.

5.0 SUMMARY
In this unit, we have discussed the meaning of social movements, approaches to social movements and social movements and contemporary change in Nigeria. In the next unit, we will discuss theories of social movements.

6.0 TUTOR-MARKED ASSIGNMENT
1. Discuss the various approaches to social movements and explain which you think could be yield better results in Nigeria and why?
2. Discuss any two social movements in Nigeria with special emphasis on factors triggering their formation and their achievements.

7.0 REFERENCES/FURTHER READING

Habermas, J. (1981). *New Social Movements*. New York: McGraw Hill.

Della, D. & Diani, M. (1999). *Social Movements: An Introduction*.
    London: Blackwell.

Lyman, S. (ed.) (1995). *Social movements: critiques, concepts, case-
    studies*. Macmillan (chapters 1,2,14 and 15).

Melucci, A. (1996). *Nomads of the Present and Challenging Codes*.
Cambridge.

Offe, C (1985): "New Social Movements." *Social Research* 52, 817 -
68.

Salomon, A. (1946). "The Religion of Progress." *Social research* vol. 13
    No. 4, (December 1946) pp 441- 62.

UNIT 2   THEORIES OF SOCIAL MOVEMENTS

CONTENTS

1.0 INTRODUCTION

There are different theories explaining social movements in terms of their formation, operations, influences and challenges. These theories provide a guide for those who for one reason or the other, would want to carry out social movements.

2.0 OBJECTIVES

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

- Explain the stipulations of Deprivation theory of social movements.
- Explain the stipulations of Mass Society theory of social movements.
- Explain the stipulations of Structural Strain theory of social movements.

3.0 MAIN CONTENT

Sociologists have developed several theories related to social movements. Some of the better-known according to Kendall (2005) are discussed below:

3.1 Deprivation theory

Deprivation theory argues that social movements have their foundations among people who feel deprived of some good(s) or resource(s). According to this approach, individuals who are lacking some good, service, or comfort are more likely to organize a social movement to improve (or defend) their conditions (Habermas, 1981).

There are two significant problems with this theory. First, since most people feel deprived at one level or another almost all the time, the theory has a hard time explaining why the groups that form social movements do when other people are also deprived. Second, the reasoning behind this theory is circular – often the only evidence for deprivation is the social movement. If deprivation is claimed to be the cause but the only evidence for such is the movement, the reasoning is circular.

3.2 Mass Society Theory

Mass society theory argues that social movements are made up of individuals in large societies who feel insignificant or socially detached.

Social movements, according to this theory, provide a sense of empowerment and belonging that the movement members would otherwise not have. Very little support has been found for this theory. Aho (1990), in his study of Idaho Christian Patriotism, did not find that members of that movement were more likely to have been socially detached. In fact, the key to joining the movement was having a friend or associate who was a member of the movement.

3.3 Structural Strain Theory

Social movements are not eternal. They have a life cycle: they are created, they grow, they achieve successes or failures and eventually, they dissolve and cease to exist. They are more likely to evolve in the time and place which is friendly to the social movements hence, their evident symbiosis with the 19th century proliferation of ideas like individual rights, freedom of speech and civil disobedience (Barry, 1992). Social movements occur in liberal and authoritarian societies but in different forms. However, there must always be polarizing differences between groups of people: in case of 'old movements', they were the poverty and wealth gaps.

In case of the 'new movements', Offe (1985) notes that they are more likely to be the differences in customs, ethics and values. Finally, the birth of a social movement needs what is called an initiating event. This is a particular individual event that will begin a chain reaction of events in the given society leading to the creation of a social movement. For example, American Civil Rights movement grew on the reaction to black woman, Rosa Parks, riding in the whites-only section of the bus (although she was not acting alone or spontaneously—typically activist leaders lay the groundwork behind the scenes of interventions designed to spark a movement). The Polish Solidarity movement, which eventually toppled the communist regimes of Eastern Europe, developed after trade union activist Anna Walentynowicz was fired from work. The South African shack dwellers' movement Abahlalibase Mjondolo grew out of a road blockade in response to the sudden selling off of a small piece of land promised for housing to a developer. Such an event is also described as a volcanic model – a social movement is often created after a large number of people realize that there are others sharing the same value and desire for a particular social change.

According to Offe (1985), one of the main difficulties facing the emerging social movement is spreading the very knowledge that it exists. Second is overcoming the free rider problem – convincing people to join it, instead of following the mentality 'why should I trouble myself when others can do it and I can just reap the benefits after their hard work'. Many social movements are created around some charismatic leader, i.e. one possessing charismatic authority. After the social movement is created, there are two likely phases of recruitment. The first phase will gather the people deeply interested in the primary goal and ideal of the movement. The second phase, which will usually come after the given

movement had some successes and is trendy; it would look good on a résumé. People who join in this second phase will likely be the first to leave when the movement suffers any setbacks and failures (Touraine, 1992).

SELF-ASSESSMENT EXERCISE 2

1. Explain any two theories of social movements.
2. In forming a social movement in your local government area to protest government negligence of your locality, which theory will guide you and why?

4.0 CONCLUSION

Social movements are platforms which people used to be heard. Based on the stipulations of theories of social movements, there are events that trigger social movements. They have a life span because after achieving their aim, they disintegrate. Several government programmes, policies and projects have been the outcome of social movements.

5.0 SUMMARY

In this unit, we have discussed the various theories of social movements such as the deprivation theory, the mass society theory and the structural strain theory. In the next unit, traditional institutions will be discussed.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the contributions of social movements to social change especially in developing countries like Nigeria.
2. Compare and contrast Deprivation theory and Mass society theory. Which appeals to you more and why?

7.0 REFERENCES/FURTHER READING

Aho, J.A. (1990). *Politics of Righteousness: Idaho Christian Patriotism.* Washington: University of Washington Press.

Habermas, J. (1981). *New Social Movements*. New York: McGraw Hill.

Della, D. & Diani, M. (1999). *Social Movements: An Introduction.* London: Blackwell.

Lyman, S. (ed.) (1995). *Social movements: critiques, concepts, case-studies.* Macmillan (chapters 1,2,14 and 15).

Melucci, A. (1996). *Nomads of the Present and Challenging Codes*. Cambridge.

Offe, C (1985): "New Social Movements." *Social Research* 52, 817 - 68.

Barry, J. (1992). *Movement and Silence: Critical Reflections on Theories of the New Social Movements*. East London: UEL

Touraine, A (1992): "Beyond Social Movements." *Theory, Culture and Society*. Vol. 9 (1992) pp 125 – 45.

Chesters, G & Welsh, I. (2006). *Complexity and Social Movements: Multitudes at the Edge of Chaos.* London: Routledge.

Diani, M. & McAdam, D. (2003). *Social movements and networks*. Oxford University Press.

UNIT 3 THE MEANING OF TRADITIONAL INSTITUTIONS
CONTENTS
1.0 Introduction
2.0 Objectives
3.0 Main Content
       3.1 The meaning of tradition
       3.2 Traditional institutions in Nigeria
       3.3 The functions of traditional institutions.
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

Nigeria is a multi-ethnic society with different traditions and culture. The major ethnic groups are Hausa, Yoruba and Igbo. Their traditions have been so institutionalized that they exert a great influence on their people and society at large. To a large extent, such traditional institutions influence the socio-economic and socio-political lives of the people under their domain. This makes it significant for their understanding in this unit, especially since their history and their present position has bearing on Nigeria's administrative and political structure.

2.0 OBJECTIVES

At the end of this unit, you should be able to:
- Explain the meaning of tradition.
- Discuss traditional institutions in Nigeria
- Discuss the functions of traditional institutions.

3.0 MAIN CONTENT

3.1 The Meaning of Tradition

Literally, tradition refers to age-long, old, customary and established historic ways of doing something while institution means a system or organization that has existed for a long time among a particular group of people (*Akeredolu-ale, 1995*). Tradition refers to custom or belief which is a long established action or pattern of behavior in a community or among a group of people, often one that has been handed down from generations. Traditions presuppose body of customs, that is a body of long-established practices and beliefs viewed as a set of values by a culture. Thus, traditional institutions are those social, economic or political organizations/bodies which derive their power, legitimacy, influence and authority from the traditions of a particular people. This is why Max Weber has rightly categorized all types of authority into three legal/rational, traditional and charismatic. In the pre-colonial Africa, the set of people who control, direct and superintend over traditional institutions are called traditional rulers and their subordinates like provincial chiefs, princes, ward heads, etc. Indeed, the power, authority and legitimacy of traditional rulers were derived from traditions. This is

why the African monarchs were and are still referred to as traditional rulers.

3.2 Traditional Institutions in Nigeria

From the Nigerian view point, traditional rulers refer to the set of rulers of the various Nigerian peoples and communities before these people were brought together by the British colonial rulers in the establishment of Nigeria. For instance, in modern Nigeria, the categories of traditional rulers include the Mai/Shehu of Borno, the Habe and Emirs rulers in Hausaland, the Oba in Yorubaland, the Attah in Igalaland, the Etsu in Nupeland, the Obi and Eze in igboland, etc. These traditional rulers occupied and still occupy important positions among the peoples of pre-colonial and post-colonial Nigeria. Their positions were/are sanctioned by the traditions, history and culture of their respective peoples who hold them in high esteem and reverence (Osunde cited in *Akeredolu-ale,*1995).

SELF-ASSESSMENT EXERCISE 3

1. Explain with examples, what you understand by tradition.
2. Identify your ethnic group and explain the prominent traditional practices of your people.

4.0 CONCLUSION

In any society, tradition set the people apart from others. Tradition determines to a particular extent, the way of life of a people. It is passed from generation to generation and highly valued by the people. Traditional institutions have contributed a lot to the development of Nigeria as a nation right from the time of colonial rule till present. This accounts for their inclusion in this unit.

5.0 SUMMARY

In this unit, we have discussed the meaning of tradition, traditional institutions in Nigeria and the functions of traditional institutions. In the next unit, traditional institutions and their transformations will be discussed.

6.0 TUTOR-MARKED ASSIGNMENT

1. In your own words, what is tradition?
2. Discuss the basic tradition of your area and identify the aspects of the tradition that need to undergo some refinement and why?

7.0 REFERENCES/FURTHER READING

Osunde, A.E. (1995). "The role of the traditional institutions in integrated rural development" In E.O. Akeredolu-Ale (Ed.) *Integrated rural development in Nigeria: Policy issues and options*. Ibadan: Spectrum Books Limited.

UNIT4 TRADITIONAL INSTITUTION AND THEIR TRANSFORMATION
CONTENTS
1.0 Introduction
2.0 Objectives
3.0 Main Content
      3.1 Traditional institutions and their transformation
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading
1.0 INTRODUCTION
Traditional institutions exist in Nigeria and are given due recognition even before the time of colonial rule. They wielded power, authority and influence. From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class. They exist among all the ethnic groups in Nigeria and are highly esteemed by the people.
2.0 OBJECTIVES
At the end of this unit, you should be able to:
- Discuss traditional institutions and their transformation

3.0 MAIN CONTENT
3.1 Traditional Institutions and their Transformation
The traditional institutions in Nigeria have gone through thick and thin in the country's political history from the pre-colonial, through the colonial and to the post-colonial eras. In the words of Osunde cited in Akeredolu-Ale (1995) stated thus: "From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class". Before the coming of the Europeans, the traditional rulers held sway not only as the recognized political rulers of the states and kingdoms in Nigeria but also as the custodians of the people's history, culture, religions and economy.
According to Osunde cited in Akeredolu-Ale (1995), the traditional institutions in the pre-colonial Yoruba land for instance and other native lands had all elements of modern governmental systems and they perfectly suited the social, political and economic situations of the era with the overall goal of the welfare of the generality of the people. The advent of colonial rule and the imposition of Western styles of government not only reduced the powers and relevance of the traditional rulers but also made them subservient to their subjects the educated elite. Since independence in 1960, the political statuses of traditional rulers have gone from bad to worse with far reaching consequences for governance and administration in the country.

In the contemporary international system, most nations strive to adopt democracy as their official form of government. The reason for this is no far-fetched. It has become crystal-clear that democracy is not only the best form of government but also the form of government adopted by most of the developed/advanced countries of the First World. In other words, there appear to be a synergy between democracy and development in the contemporary global system. To this end, majority of the Third World countries of Africa and Asia are currently striving to democratize their political systems and institutions. However, most African countries, including Nigeria, have not been able to achieve sustainable democracy and development because of certain obvious reasons.

In Nigeria, one of the reasons for our inability to achieve sustainable democracy and development is the failure to harness the traditional political institutions. It has also been realized that the failure of the key stakeholders in the democratic process to play their expected roles according to the rules of the game is a factor in the democratic and developmental hurdles in Nigeria. These are in addition to cultural pluralism which "has militated and continues to militate against the development of a homogenous monolithic cultural pattern to which all Nigerians could be expected to conform". For democracy and development to be sustainable in modern Nigeria, the key stakeholders like the political parties, the politicians, the media, the civil society groups, the electorates, the general public and so on must be well-placed and harnessed. However, the critical roles the traditional political institutions could play in democracy and development have not only been unacknowledged but have also been grossly under-estimated by their relegations to the background in the current democratic dispensations (Osunde cited in Akeredolu-Ale, 1995).

As an institution that has survived despite its travails, the dynamism of the chieftaincy institution in Nigeria cannot be over-emphasized. Beyond attesting to its dynamism, the changing role, power and perception of the institution in different dispensations are clear manifestations of its resilience. Thus, from being at the centre of authority in the pre-colonial period, traditional rulers have been empowered and disempowered at different times, accommodated or excluded, depending on the interests at stake and incorporated, manipulated, hoodwinked or humiliated, depending on the dispensations, circumstances or even the level or extent of relationship between chieftaincy title holders and leaders of modern government.

This aberration continued until the waning of colonial rule and the advent of self-rule particularly with the 1952 local government reforms undertaken by the Western Regional Government which reduced considerably the powers of the traditional rulers and led to the replacement of Native Authorities by local councils with elected whereas the various constitutional provisions beginning with the Arthur

Richards Constitution of 1946 and the Lyttleton Constitution of 1954 accommodated the traditional rulers and gave them a semblance of recognition reminiscent of what obtained in the pre-colonial era. It is clear that evolving modern governmental structures had overshadowed their influence. Not even the advent of party politics made any difference, rather the involvement of traditional rulers as ministers or regional governors though guaranteed them access to patronage and state resources, they were more of hollow ceremonial titles. Interestingly, the position, privileges and influence enjoyed by these traditional rulers depended largely on the prevailing political situation and the side of the divide on which they are. Thus, while some were favoured, some suffered terrible fate.

With the emphasis on the possession of certain personal qualifications by candidates aspiring for traditional rulership position by different Nigerian communities in contemporary Nigeria such as higher level of education, personal achievements, present or past status in government or private sectors as well as extent of wealth, the stake has been raised. Beyond generating healthy competition among communities, this emphasis is also meant to throw up able and capable rulers equipped with the intelligence and resources needed to attract development to their respective communities. Their changing status notwithstanding, the relevance of traditional rulers as cultural ambassadors as well as advisers on cultural matters will continue to hold sway. So also is their usefulness in settling disputes that have the capabilities to degenerate into serious crises. But for the traditional rulers to be repositioned for greater and more appreciable roles in sustaining liberal democracy and development, certain necessary credentials must be possessed by the royal fathers.

As indicated earlier, the traditional institutions have been relegated to the background in modern political system in Nigeria. Not only this, the traditional ruler have been objects of public ridicule and political malfeasance in the hands of political office holders and even at times in the hands of their subjects. In spite of this, the traditional institutions have not given way totally to complete irrelevance and unimportance in modern democracy and development efforts in modern Nigeria. They have continued to be relevant and useful in grassroots political administration and development. While the blame for the non-recognition of the role of traditional rulers in modern politics has been principally placed on the doorsteps of the political class, the fact remains that the conduct of some traditional rulers over the years have also undermined their status and position. In spite of this, there is no gainsaying the fact that traditional rulers particularly have critical roles to play in sustainable democracy and development in modern Nigeria(Osunde cited in Akeredolu-Ale, 1995)..

SELF-ASSESSMENT EXERCISE 4
1. Pick any traditional institution of your choice and discuss its transformation over the years.

4.0 CONCLUSION

No doubt, traditional institutions in Nigeria have undergone some transformations over the years. They wielded power, authority and influence. From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class. They exist among all the ethnic groups in Nigeria and are highly esteemed by the people.

5.0 SUMMARY

In this unit, we have discussed Discuss traditional institutions and their transformation. In the next unit, case studies in community development and social change will be discussed.

6.0 TUTOR-MARKED ASSIGNMENT
1. Discuss the relationship between traditional rulers in Nigeria and the colonial masters.
2. From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class. Discuss.

7.0 REFERENCES/FURTHER READING

Osunde, A.E. (1995). "The role of the traditional institutions in integrated rural development" In E.O. Akeredolu-Ale (Ed.) *Integrated rural development in Nigeria: Policy issues and options.* Ibadan: Spectrum Books Limited.

**UNIT 5 CASE STUDIES IN COMMUNITY DEVELOPMENT
          AND SOCIAL CHANGE**

CONTENTS
1.0 Introduction
2.0 Objectives
3.0 Main Content
      3.1 National Accelerated Food Production Programme (NAFPP)
      3.2 River Basin Development Authorities (RBDAs)
      3.3 Operation Feed the Nation (OFN) and the Green Revolution
          Programmes.
      3.4 Agricultural Development Programmes (ADPs)
      3.5 The Directorate or Food, Roads, and Rural Infrastructures
          (DFRRI).
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION
Community Development was originally brought into the national planning arena only during the 1975-80 Third National Development Plan. According to the Third Plan, this is the first attempt to bring "Community Development activities' within the framework of the National Development Plan". The main policy thrust of the plan was to raise the quality of life in rural communities by harnessing voluntary private effort to supplement government effort.

2.0 OBJECTIVES
At the end of this unit, you should be able to:
   i)   Discuss National Accelerated Food Production Programme (NAFPP)
   ii)   Discuss River Basin Development Authorities (RBDAs)
   iii)   Discuss Operation Feed the Nation (OFN) and the Green Revolution Programmes
   iv)   Discuss Agricultural Development Programmes (ADPs)
   v)   Discuss The Directorate or Food, Roads, and Rural Infrastructures (DFRRI)

3.0 MAIN CONTENT
3.1 National Accelerated Food Production Programme (NAFPP)
The programme was essentially a minimum-package approach type designed to provide improved practices like high-yielding varieties (HYV), fertilizers, pesticides, credit and management to farmers, through a coordinated package approach. The NAFPP launched during tile Second Plan period was to ensure that food supply kept pace with the growth in population and the rate of urbanisation. It is also clear that the NAFPP, like the Farm Settlement Scheme, was primarily designed to solve urban problems rather than to address genuine rural

development issues. For instance, the three components of the programme: adoptive research, extension and agro-services were actually meant to accelerate agricultural production, and thus, growth.

Even though some progress and tangible achievements have been recorded, particularly in the aspect of adoptive research, which was based on on-farm trials, the programme suffered from many shortcomings and problems both internally and externally. Perhaps the greatest failure of the programme was the lack of ecological and institutional focus and framework. Hence the inability to organize farmers into distinct institutionalized groups, so as to make the maximum use of the opportunities provided. This manifested in pilferage and diversion of the items of the package away from the intended targets.

3.2 River Basin Development Authorities (RBDAs)
Although the basin authorities were established to harness the water resources of the country for agricultural production, including crops. livestock and fisheries, to a large extent, they failed to achieve this laudable objective. Some of the reasons for this abysmal failure include
i.   Their capital intensiveness
ii.   Over-reliance on international agribusiness for supply of heavy equipment, management and finance.
iii.   They had no clear and well-tailored goals and operational objectives.
Again it is clear that the confusion and the failures that characterized the RBDAS are clear manifestation of the absence of a well-defined policy Government planning framework for rural development in the country. From this, it is easy to establish, that, just like the Farm Settlement Scheme and other Funds were: initiatives discussed earlier, the lessons apparent are that capital intensive the State Go' and costly projects are not the solution to rural programmes in a developing innovations, country such as Nigeria. In other words, capital-intensive projects are not the answer to labour-intensive problems. Rather, labour has to be mobilized and harnessed at the local level in order to solve local problems.

3.3 Operation Feed the Nation (OFN) and the Green Revolution Programmes
The Operation Feed the Nation programme was just the NAFPP programme philosophical on a wider scale. It was essentially a political programme for the mobilization of the teeming population for the attainment of high agricultural enhancement production and better agricultural practices. It was a special programme instituted by the Military Government and therefore not rooted in the third National Plan, which was being implemented at the lime of its launching. This is one of

the principal failures of the programme. Secondly, the OFN was criticized for upsetting the better and more systematic approach conceived in NAFPP programme. Thirdly, the OFN lacked the institutional capacity to mobilize and carry the population with it. There was also lack of proper role assignment and this militated against the continuation of the programme. It was also, of course. a very extravagant programme.

The Green Revolution in Nigeria, unlike the movement in other pans development of the world, was actually a change of nomenclature from the OFN. It was therefore short-lived and suffered the same fate, The Green Revolution earlier programme, being a tool for political propaganda by the then civilian administration, performed badly in terms of mass mobilization because it lacked the push of the quasi-military touch employed by the OFN. It was therefore low-profile and also recorded low-aerial coverage and was also bedeviled by party political rivalries and priorities. In a nutshell, the Green Revolution programme, like its predecessor, the OFN suffered from rather disjointed, short-term and ad-hoc planning, which made no serious impact on either the agricultural sector or the rural sector in general.

3.4 Agricultural Development Programmes (ADPs)
The main objective of the programme was to increase the production of both food and industrial raw materials as well as the real incomes of the farmers. The ADPs got the necessary support and commitment of the Federal Government which acts as a leverage to obtain international finance. As such, the ADPs have hitherto been well institutionalized and well funded. Funds were forthcoming from the World Bank, the Federal Government and the State Governments involved in the projects. This has made it possible for innovations, particularly of the new agricultural technology of the green-revolution type to be imported from abroad. In spite of all these, however, the ADPs fell victims to the growth-related "misfortunes" and therefore failed to change the existing agricultural practice significantly. Meanwhile, the masses of the people continue to suffer deprivation and food and raw materials shortages continue in Nigeria.

As to how to explain the situation, according to Idachaba (1985), "the philosophical attitudes" shaped as they were by the political and economic realities of the period, left little scope for serious concern for the enhancement of the conditions of the rural people as such, except perhaps, only as a by-product of growth. Similar conclusion was earlier reached by Abubakar (1982) when he observed that though the cardinal aim of the programme was to raise the standard of living of farmers, no real efforts were made to measure the success of the programme in this direction. In other words, efforts directed at only agricultural

development cannot be expected to achieve the wider goals of rural development. Perhaps it is in realization of this that Government instituted and established the DFRRI programme, which we shall discuss briefly below. However, it may be necessary to interject here that in the absence of a comprehensive rural development policy with a comprehensive planning framework even the DFRRI programme will sooner than later have the same problems as the earlier programmes.

3.5 The Directorate or Food, Roads, and Rural Infrastructures (DFRRI)

The Budget Speech of 1986 by the President, during which the creation of DFRRI was announced marked not only a departure from the status-quo, but certainly forms a watershed for the development of rural Nigeria in a proper direction. This Is the first time in the history of Nigeria that such a powerful body has been established specifically to undertake rural development. Indeed, this is a turning point in the history of national development planning in Nigeria, given its previous bias towards the urban sector. Another important historical development associated with the establishment of DFRRI is the clear realization by the country's ruling bodies and planners that agricultural development, though a very important aspect is actually in itself not synonymous with rural development.

The Directorate has been placed in such a way as to shun and sidetrack all the bureaucratic red-tape and its accompanying obstacles. It has been empowered by law to co-operate with and utilize the relevant arms of the Federal Government ministries and agencies, Integrated Rural Development Authorities, institutions, enterprises and individuals concerned with the development of rural areas. The organization of the Directorate reflects the types of programmes to be executed, namely, provision of rural infrastructures, enhancing agricultural and industrial production, mass mobilization and the promotion of relevant technology. It is believed that through these programmes while primarily enhancing the quality of rural life, the foundation of true national development will be solidly built.

Although the establishment of the Directorate is commendable, it can be said without qualification that a lot still remains to be done in the direction of genuine rural development. For example, the Government failed to initiate proper land reform alongside DFRRI's Food and Agricultural Programme, Secondly, the Directorate's Food and Agricultural Programme still perpetuates the status-quo by continuing with the concept of leaving food production entirely in the hands of private opportune capitalists. Admittedly, it is not necessary for the government to participate in direct food production. However, it should be seen to have more direct and strong contact in such an important

policy area. Food policies, even in the advanced self-sufficient countries of the EEC and America, are closely monitored and controlled by the various governments. In fact, food policies have become sensitive political tools in the international political area (e.g. America's 1979 grain embargo against the USSR).

The Directorate has failed woefully in the area of creating rural employment opportunities. There is apparent disregard of employing labour-intensive techniques rural works programmes and grass-root development programmes. Instead, for example, most of the DFRRI's infrastructure programmes were executed through contracts, using the conventional capital-intensive (heavy- equipment) techniques. There is little in the area of mass mobilization. With the creation of MAMSER as a separate entity this vital aspect of rural development was completely stunted in the directorate's activities. The formation of the various Community Development Associations (CDA's) was made voluntary, instead of being implemented as a consciously planned intentional policy and strategy.

It is widely acknowledged and accepted that the development process is in reality a relatively slow process. But DFRRI seems to be in a hurry in implementing its programmes and more so in counting the "goals" scored. These seem to militate against proper planning and executing. For example, a comprehensive rural development policy should have been formulated at the establishment of the Directorate to guide the latter in its activities. The advantages of a comprehensive policy for rural development in the country are numerous. It will provide a guide and focus for all actions. It will also provide opportunity for re-adjustment where and when the need arises. The comprehensive policy will provide the framework for regional planning and the preparation of a resource map, thereby identifying potentials, prospects and problems of the different regions. These are very necessary for a genuine rural development effort. However, all these cannot be done without the proper restructuring of the entire economic fabric of the nation, both human and material.

From all of the above, it is apparent that, genuine rural development can only be pursued through a series of multiple actions at the Federal, State and Local Government levels. This may involve some radical steps to be taken. Indeed, it may involve overhauling and re-organizing the country's policy and planning framework if rural development is to assume the priority position it deserves in the country's development process.

In principle, as shown earlier, any rural development that has occurred in Nigeria has occurred not as the result of a well-articulated rural

development plan. but as a "by-product" of either the pursuit of economic growth or as a reaction to certain socio-economic problems that arose at a certain time (and usually in a certain space). It is therefore necessary that, in the first place, the planning and administrative framework of the country, within which political and economic decisions are made, be reviewed. This is because at the moment, the framework is highly centralized, head-heavy and almost completely detached from the majority of the population. This overlapping is not impossible; all that is needed is the dedication and genuine commitment to the cause of rural development It is in this respect that the grass-root political reform under the new transition programme is welcome. It demonstrates that, with the will, anything is possible.

SELF-ASSESSMENT EXERCISE 5

1. Pick any two community development and social change programme of the past governments and discuss its objectives, achievements and failures.
2. In view of the current socio-economic situation in Nigeria, which community development and social change programmes of the past governments would you suggest should be revived and why?

4.0 CONCLUSION

Even though the various programmes of the government aimed at community development and social change recorded failures, at least laudable efforts have been made over the years. Today, some of the programmes still exist while some are dead. It is important that the present government reviews some of the programmes, revitalize them in the light of the current socio-economic situation in Nigeria and put proper monitoring and evaluation measures to make them work.

5.0   SUMMARY

In this unit, we have identified and discussed some community development and social change programmes of the government. The programmes discussed include National Accelerated Food Production Programme (NAFPP), River Basin Development Authorities (RBDAs), Operation Feed the Nation (OFN) and the Green Revolution Programmes, Agricultural Development Programmes (ADPs) and Directorate or Food, Roads, and Rural Infrastructures (DFRRI).

TUTOR-MARKED ASSIGNMENT

1. Identify and discuss any four community development programmes of the government and explain how far they have contributed to the development of your area.
2. Identify the failures of each of the programmes of the past governments and suggest practical solutions to those failures if you are to oversee those programmes now.

7.0 REFERENCES/FURTHER READING

Alkali, R.A. (1997). *The World Bank and Nigeria: Cornucopia or Pandora Box?*
Kaduna:

Barnett, J. & Mahul, O. (2007). Weather Index Insurance for Agriculture and Rural Areas in Lower-Income Countries. *American Journal of Agricultural Economics.* 89 (5)

Burton, J., (2003). *Integrated Water Resources Management on a Basin Level*: A Training Manual. UNESCO, Paris.

Eicher, C., & Witt, L. (Eds.) (1964). *Agriculture in Economic Development.* New York: McGraw Hill

Federal Government of Nigeria, (2003). *National water resources management policy*. 2nd Draft, Federal Ministry of Water Resources, Abuja.

Federal Ministry of Water Resources, (2003). *Water resources management institutions in Nigeria*: Institutional mapping report. Draft Report, Federal Ministry of Water Resources, Abuja.

Harambos, M. & M. Holborn, (2004). *Sociology, Themes and Perspectives*. 5th Edn. London: Collins.

Idachaba, F. A. (1985). "Integrated rural development: Lessons from experience." I.F.A.D."- FIATPANAS

Kao, K.N. (2002). Crop Insurance; Past, Present and Future. *Vision.* July-Dec pp13-17

Korafor, A.H. & L.C. Iwuyi, (1975). *Urban Employment Problem in Nigeria*. University of Nigeria, Nsukka, Nigeria.

NDE, (2004). Year 2005 annual report, Kaduna State. National Directorate of Employment, Kaduna, Nigeria.

Roberts R.A, (2005). Insurance of Crops in Developed Countries, FAO, Rome. *American Economic Review* 103 (56-78)

The World Bank, (2005), Agricultural and Rural Development. Department. Managing Agricultural Production Risk.

The World Bank (2009). Insurance for the Poor Program, Public Intervention for Agricultural Insurance

MODULE 1

UNIT 1   THE   CONCEPT   OF   COMMUNITY DEVELOPMENT

CONTENTS

2.0   INTRODUCTION

This is the first unit in module 1 of course CRD 328 entitled "Community Development and Social Change". The unit will focus on The Meaning of development. The unit discusses the meaning of development, indices of development, the meaning of community development and assumptions of community development. Other topics discussed in the unit are objectives of community development, characteristics of community development and theories of community development.

2.0   OBJECTIVES

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

•   explain the meaning of development.

- identify indices of development.
- explain the meaning of community development.
- point out the assumptions of community development.
- identify the objectives of community development.
- explain the characteristics of community development.
- discuss the theories of community development.

3.0   MAIN CONTENT

3.1   The Meaning of Development

The term development connotes different things to different categories of people – economists, psychologists, sociologists, political scientists, natural scientists, historians, capitalists, the masses and a host of others. It is a many-sided process. In literal terms, development describes a process of changing and becoming larger, stronger or more impressive, successful or advanced, or of causing somebody or something to change in this way.

According to Filani (2000), development can be defined as a process of sustained increase in total and per capita incomes accompanied by structural transformation and modernization of socio-economic environment. Development is a process which results in the transformation of social-cultural, economic and political structures in a manner which improves the capacity of the society to fulfill its aspirations. In order words, development refers to changes that result to positive benefits to the generality of the citizens and other residents of a country/community/town. It is the ability of a country/town to improve the standard of living, security and welfare of its people.

3.2   Indices of Development

The indices of development as itemized by Filani (2000) are as follows:

- Increase in per capita income.
- More even distribution of income.
- Reduction in the level of unemployment.
- Diversification of the economy.
- Increase in the supply of high level manpower (education).
- Balanced development.
- Indigenization of economic activity.
- Good health and standard nutrition.
- Acquisition of technology.

3.3   The Meaning of Community Development

The United Nations Organization (1962) cited in Filani (2000) defined community development as "the process which the efforts of the people themselves are united with those of the government authorities to improve the economic, social and cultural conditions of communities to integrate those communities into the life of the nation and to enable them contribute fully to national progress".

Community Development can also be defined as "a process of social action in which people of the community organize themselves for the identification of their needs, planning and taking action to meet those needs with maximum reliance on their own initiative and resources, supplemented with assistance in any form from government and non-governmental organizations"(Filani 2000).

Community development is seen by Okonkwo (2010) as the ability of people to use their traditional institutions and creativity to initiate self-help projects aimed at responding positively to the problems of their environment. Although the onus of for initiating such projects lies with the members of the community, they do not necessarily have to conclude them alone. The idea is that in initiating the project, a particular community must have pin-pointed its most pressing and generally acknowledged needs. This is a democratic people-centered model of community development which tries to satisfy the basic needs of the people.

As seen from the definitions, Community Development is defined from different perspectives. Whatever the definitions however, Community Development involves a balanced social and economic development with emphasis on the equitable distribution of resources as well as creation of benefits. Community Development involves a concerted effort of the people of a given community, government and non-government organization (NGOs) towards uplifting the standard of living of the people in a particular area. In other words, any effort made to ensure advancement of any community is termed community development. Such advancement could be social, economic, political or cultural.

Although the concept and definition of community development could vary according to disciplines and orientations, some common elements in the definitions include the followings:

vi)   Community Development is a process involving joint effort and
        different approaches.

vii)   It can be carried out governmental and agencies, N.Y.S.C.,
        philanthropists e.t.c.
viii)   It involves the use of the people's initiatives and 'resources.
ix)   Assistance can also be obtained from outside the community area
        for community development.
x)   It aims at improving the living conditions of the people. This
        could be socially, economically, politically, culturally, religiously
        e.ttc

3.4   Assumptions of Community Development

Community Development experts (Filani, 2000) put up different
assumptions which provides the basis for Community Development in
any given area. These assumptions include:

8.   Any democratic society should recognize the worth and dignity
        of people as very important.
9.   Everybody, no matter his status and circumstance can contribute
        in one way or the other to the welfare of his community.
10.   If given appropriate environment and opportunity, everybody has
        the ability to learn, acquire knowledge and new skills meaningful
        to healthy living.
11.   Any community can grow and develop if community members
        work together, plan together and execute together using available
        resources.
12.   If developmental programmes and projects are put in place,
        individuals will be able to display their potentials for self
        improvement and improvement of the society.
13.   Through community development programmes and projects,
        people will live their lives to the fullest and find the essence of
        existing.
14.   Community Development will create room for everyone to have
        access to a minimum of what makes life pleasurable with
        assurance of individual participation arid contribution to
        development.

3.5   Objectives of Community Development

Whatever the nature, structure or organization of any community project
or programme, the overall essence is to raise the living and add value to
the lives of any particular community. As explained by Idachaba (1985),
the specific objectives of community development are summarized
below:

10.   To improve the living conditions of the local community as far as
        the available human and materials resource can go.

11.   To ensure equitable distribution of resources available so that one area is not developed at the expense of another.
12.   To make families economically strong so that they can live above poverty line.
13.   To cooperate with the state and national development plans.
14.   To reduce poverty and unemployment in the communities.
15.   To bring about agricultural development rural industrial development, rural sanitations, disease control and health programme, rural education, rural cooperation, development of communication e.t.c.
16.   To bring essential governmental services to communities.
17.   To provide a link between the services of Non-governmental Organizations (NGOs), donor agencies and other related groups/organizations.
18.   To give orientation to the community members and stimulate them to raise their production potentials for their own benefit.

3.6   Characteristics of Community Development

Like any other aspect of development, community development has it distinct characteristics. These characteristics of community development include:

3.   Community development focuses on all the community and not a selected segment.
4.   Community development addresses the general needs of the community as much as possible and not just one given aspect of the life of the people. It embraces every aspect of living. This is called integrated approach to community development.

3.7   Theories of Community Development

Two most important theories of community development that merit discussion include Modernization Theory and Structural Marxist Theory.

Modernization theory

According to Wilbert Moore (1963) cited in Idachaba (1985), the concept of modernization denotes total transformation of a society from a traditional or pre-modern society into the types of technologies and social organizations that characterize the so-called modern or advanced societies. Modernization as defined above simply means a change of society from traditional to a more complex and modern one.

According to the conceptualization of the modernization school of thought, economic development including rural development takes place through the following:

5.   Change of technology from traditional one to more advanced one.
6.   Commercialization of agriculture which implies a shift from subsistence farming to commercial farming.
7.   Industrialization which implies a shift from the use of human and animal power to the use of machines.
8.   Urbanization which implies the growth of more cities.

According to this postulation, the introduction of a modem technology and commercialized agriculture will tend to produce similar types of structural change in the country side. Such changes include: changes in the organization of production and consumption activities and changes in existing family and kinship structures. In addition, patterns of social status, political relations and even religions institution may also be modified.

These changes reflect the underlined processes of structural differentiation and integration that take place as more specialized social units are created.

Criticisms: The modernization theory has generally been criticized by various scholars. One of the most important criticisms is that the theory is historical. This means that the development and under development of societies considered as a condition rather than a historical process.

It should be realized however that development and under development must be considered as historical process that has a past, present and future. For instance the under development of Africa can only be meaningfully analyzed with reference to its history of slave trade, colonization and the current state of neo colonialism. It is therefore not enough to argue that societies could be easily developed by transforming from the so-called traditional condition to a modern one.

As applied to community development, the modernization theory is inadequate because it lacks concrete applicability especially in Nigeria. Indeed, the modernization of societies as conceptualized by the modernization school of thought runs contrary to the objectives of C.D in a peasant-based agriculture like Nigeria. In Nigeria for instance, various efforts which have been made to "modernize" the countryside through agencies such as the River. Basin Development Authorities (REDA), Directorate of Food, Road and Rural Infrastructure (DFRRI). Agricultural Development Projects (ADPs) e.t.c. has not been met with any considerable success. If anything, we have been witnessing massive

capital investment in Developmental programmes without any visible result to show for it. For instance, between 1981 and 1985, the total project expenditure in agriculture in rural development amounted to N13.7 billion. Despite the billions of Naira invested therefore from the Green Revolution to DFRR, as well as other programmes like Family Economic Advancement Programme (FEAP), Better Life for Rural Women e.t.c, most Nigerian communities have remained underdeveloped.

Structural Marxist theory of community development

The Structural Marxist theory of development takes as its central premise that it is impossible to comprehend the process and problems of development in the third world countries without treating this within the wider sociopolitical and historical context of the expansion of western European mercantile and industrial capitalism as well as the colonization of the third world countries by those European powers.

Under developed countries have been dominated politically and economically by external centers of control and the under developed countries have continued to function as the satellites of those western countries. Moreover, just as this under developed societies are linked by dependency relationship to the outside world and are unable to exert much influence on the operation of world market and international politics, so also within a nation, there exist mechanisms of internal domination and striking inequalities between different sectors of the economy and the social structure generally. Hence it has been argued that the rural agriculture sector is dependent economically, politically and culturally on the urban industrial sector and that the affairs of the country is divided between a Minority who monopolizes political power and economic resource and a majority who are politically powerless and economically poor. The majority class of powerless citizens is made up of mainly peasants.

The Structural Marxist approach to Community Development as articulated by experts seeks to isolate the specific modes and relationships of domination and dependency that exist at various points in the socio-historical process and showing how these operate to limit economic growth and perpetuate a pattern of underdevelopment. For example, it is argued that the impact of western industrial nations has destroyed many of the characteristics of the traditional economies of third world rural societies such as craft production (Kuznets, 1997).

SELF-ASSESSMENT EXERCISE

i.   In your own words, what is community development? Enumerate the characteristics of community development.
ii.   What are the assumptions of community development?

4.0   CONCLUSION

Community development is a concept that is as old as any community itself. It has its own assumptions, characteristics, objectives and theories which are derived from the theories of development. All the efforts made by the first man and woman on earth to maintain the immediate environment where they found themselves were community development efforts, though primitive in nature.

5.0   SUMMARY

In this unit, we have discussed the meaning of development, indices of development, meaning of community development, assumptions, characteristics, objectives and theories of community development. In the next unit (unit 2), social change will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

3.   Define community development and explain, in simple terms, the meaning of the definition.
4.   Explain the stipulations of Modernization theory and Structural Marxist theory of community development. Which better fits into the Nigeria situation and why?

7.0   REFERENCES/FURTHER READINGS

Alkali, R.A. (1997). *The World Bank and Nigeria: Cornucopia or Pandora Box?*
        Kaduna:

Filani, M.O. (2000). "Nigeria: The need to modify center-down development planning." In W. A. Stehr and D.R.P. Tailor (Ed.) *Development from above or below*. New York: John Wiley & Sons.

Idachaba, F. A. (1985). "Integrated rural development: Lessons from experience." I.F.A.D."- FIATPANAS

Kuznets, S. (1997). *Six lectures in economic growth*. New York: Free Press of Glencoe

Okonkwo, P.C. (2010). *Community and Rural Development Strategies (Principles and Practice).* Enugu: Impressium Publications

UNIT 2   SOCIAL CHANGE

3.0   INTRODUCTION

This is the second unit in module 1 of course CRD 328. The unit will discuss the meaning of change, the meaning of social change, forms of social change, indices of social change and agents of social change.

4.0   OBJECTIVES

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

• explain the meaning of change;
• explain the meaning of social change;
• identify forms of social change;
• identify indices of social change;
• discuss the agents of social change.

3.0   MAIN CONTENT

3.1   The meaning of change

Change, according to Harambos and Holborn, (2004) refers to any alteration or a shift or a variation from the original to something new. Change may include changes in nature, social institutions, social behaviours, or social relations. Change may refer to the notion of social progress or sociocultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism.

3.2   The Meaning of Social Change

As defined by Moore (1967) cited in Richard (2006), social change is a significant alteration over time in behaviour patterns and culture including norms and values. Certainly, the dramatic rise in formal education represents a change that has profound social consequences. Other social changes that have had long-term and important consequences include the emergence of slavery as a system of stratification, the industrial revolution, the increased participation of women in paid labour and the world wide population explosion.

According to Harambos and Holborn (2004), social change is a process by which alterations occur in the structure and function of a social system (social group, community etc.) Any change that occurs either in ideas, norms, values, role and social habits of a group or in the composition of organization of their society can be referred to as social change. Social change may include changes in nature, social institutions, social behaviours, or social relations. Social change may be driven by cultural, religious, economic, scientific or technological forces.

Change comes from two sources. One source is random or unique factors such as climate, weather, or the presence of specific groups of people. Another source is systematic factors. For example, successful development has the same general requirements, such as a stable and flexible government, enough free and available resources, and a diverse social organization of society. On the whole, social change is usually a combination of systematic factors along with some random or unique factors (Richard, 2006).

3.3   Forms of Social Change

e.   Modifications in human attitudes and behaviour pattern as a result of education.
f.   Alteration in social conditions resulting from changes in policies of social organization.
g.   Effecting reforms in major legal and functional systems of society.
h.   Changes in the materials culture i.e. in arts and artifacts of the culture.

3.4   Indices of Social Change

As argued by Richard (2006), social changes pervade all aspects of societal life and may manifest as:

f.   Economic change which occurs in the mode of production, economic relations and statuses of people in the society.
g.   Political change which manifests in the distributions of operating mechanisms of social and political power with the social system.
h.   Technological change which manifests in ways of applying scientific and other organized knowledge to practical task. In the areas of transportation, communication, health, education, economy, housing.
i.   Cultural change which refers to non material aspects of culture.
j.   Behavioural change which is concerned with changes arising from the influence of education on the attitude and overt reactions of people.

3.5   Agents of Social Change

According to Richard (2006), the following can bring about Social change:

h.   Invention
i.   Diffusion
j.   Discovery
k.   Religious institutions
l.   Urbanization
m.   Government policies
n.   Application of science and technology.

SELF-ASSESSMENT EXERCISE

i.   What do you understand by social change?
ii.   Identify and explain the indices of social change.

4.0   CONCLUSION

In any society, change is inevitable and necessary. Social change is indispensable because without it, all other changes may be difficult to come by. Periodically, it is important that the current level of changes is compared with the indices of change. This is especially so in developing countries like Nigeria where constant change is extremely necessary.

5.0   SUMMARY

In this unit, we have explained the meaning of change, the meaning of social change, identified forms of social change, indices of social change and discussed the agents of social change. In the next unit, focus will be on the community as a unit of social change.

7.0   TUTOR-MARKED ASSIGNMENT

3.   Discuss the necessity for social change in contemporary Nigeria.
4.   In your own view, how can the following bring about social change in Nigeria?
      v)   Religious institutions
      vi)   Urbanization
      vii)   Government policies
      viii)   Application of science and technology

7.0   REFERENCES/FURTHER READINGS

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 3   COMMUNITY AS A UNIT OF SOCIAL CHANGE

CONTENTS

8.0   Introduction
9.0   Objectives
10.0   Main Content
        10.1   The Meaning of community
        10.2   Early Communities
        10.3   Types of communities
        10.4   Community as a unit of social change
11.0   Conclusion
12.0   Summary
13.0   Tutor-Marked Assignment
14.0   References/Further Reading

3.0   INTRODUCTION

This is the third unit in module 1 of course CRD 328. The unit will broadly look at the meaning of community, features of early communities, types of communities and community as a unit of social change.

4.0   OBJECTIVES

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

• explain the meaning community;
• discuss early communities;
• identify and explain types of communities;
• discuss community as a unit of social change.

3.0   MAIN CONTENT

3.1   The Meaning of Community

According to Dotson, (1991) cited in Richard, (2006), community may be defined as spatial or political unit of social organization that gives people a sense of belonging. The sense of belonging can be based either on shared residence in a particular city or neighborhood, or on a common identity such as that of street vendors, homeless people, or gays and lesbians. Whatever the members have in common, communities give people the feeling that they are part of something larger than themselves. To Dotson, communities are deeply affected by health and

population patterns. Population patterns determine which communities will grow and prosper and which will wither and die. They can also promote or undermine the health of those who live in communities.

The understanding of the concept community is more sociological than geographical. In its more geographical sense, the word community is often used to settlements and their people. In a sociological sense, it refers to a set of social relationships a network of interrelationships between people living in the same locality. In a wider sense, the Macmillan Student Encyclopedia of Sociology defines community as a type of relationship that is as a sense of identity between individuals, having no geographical (local) reference at all since this sense of identity may exist between geographically dispersed individuals.

A community could either be rural community or urban community. In this case, it is used to refer to a group of people living within a locality and/or sharing a common origin or common interest and concerns. They have the same problems, the same worries, the same focus and the same means of achieving desired objectives from within and outside their immediate community (Richard, 2006).

3.2   Early Communities

For most of human history, people used very basic tools and knowledge to survive. They satisfied their need for an adequate food supply through hunting, foraging for fruits or vegetables, fishing, and herding. In comparison with later industrial societies, early civilizations were much more dependent on the physical environment and much less able to alter that environment to their advantage.

According to Nolan and Lenski (2004) cited in Richard, (2006), the emergence of horticultural societies, in which people cultivated food rather than merely gathering fruits and vegetables, led to many dramatic changes in human social organization. It was no longer necessary to move from place to place in search of food. Because people had to remain in specific locations to cultivate crops, more stable and enduring communities began to develop. As agricultural techniques became more and more sophisticated, a cooperative division of labor involving both family members and others developed. People gradually began to produce more food than they actually needed for themselves. They could provide food, perhaps as part of an exchange, to others who might be involved in nonagricultural labor. This transition from subsistence to surplus represented a critical step in the emergence of cities.

Eventually, people produced enough goods to cover both their own needs and those of people not engaged in agricultural tasks. At first the

surplus was limited to agricultural products, but gradually it evolved to include all types of goods and services. Residents of a city came to rely on community members who provided craft products and means of transportation, gathered information, and so forth (Nolan & Lenski 2004 cited in Richard, 2006).

With these social changes came an even more elaborate division of labor, as well as greater opportunity for differential rewards and privileges. So long as everyone had been engaged in the same tasks, stratification had been limited to such factors as gender, age, and perhaps the ability to perform some task (a skillful hunter could win unusual respect from the community). But the surplus allowed for the expansion of goods and services, leading to greater differentiation, a hierarchy of occupations, and social inequality. Thus the surplus was a precondition not only for the establishment of cities but for the division of members of a community into social classes. The ability to produce goods for other communities marked a fundamental shift in human social organization (Richard, 2006).

Preindustrial cities

It is estimated that beginning about 10,000 B.C., permanent settlements free from dependence on crop cultivation emerged. Yet by today's standards, these early communities would barely qualify as cities (Philips, 1996). The preindustrial city, as it is termed, generally had only a few thousand people living within its borders, and was characterized by a relatively closed class system and limited mobility. In these early cities status was usually based on ascribed characteristics such as family background, and education was limited to members of the elite. All the residents relied on perhaps 100,000 farmers and their own part-time farming to provide the needed agricultural surplus. The Mesopotamian city of Ur had a population of about 110,000 and was limited to roughly 220 acres of land, including the canals, the temple, and the harbor were these early cities so small and relatively few in number? Several key factors restricted urbanization. According to Richard (2006), this include:

- Reliance on animal power (both humans and beasts of burden) as a source of energy for economic production. This factor limited the ability of humans to make use of and alter the physical environment.
- Modest levels of surplus produced by the agricultural sector. Between 50 and 90 farmers may have been required to support one city resident.

- Problems in transportation and the storage of food and other goods. Even an excellent crop could easily be lost as a result of such difficulties.
- Hardships of migration to the city. For many peasants, migration was both physically and economically impossible. A few weeks of travel was out of the question without more sophisticated food storage techniques. Dangers of city life. Concentrating a society's population in a small area left it open to attack from outsiders, as well as more susceptible to extreme damage from plagues and fires.

Gideon (1960) cited in Richard (2006) examined the available information on early urban settlements in medieval Europe, India, and China. He identified three preconditions of city life: advanced technology in both agricultural and nonagricultural areas, a favorable physical environment, and a well-developed social organization.

For Gideon, the criteria for defining a "favorable" physical environment were variable. Proximity to coal and iron helps only if a society knows how to use those natural resources. Similarly, proximity to a river is particularly beneficial only if a culture has the means to transport water efficiently to the fields for irrigation and to the cities for consumption.

A sophisticated social organization is also an essential precondition for urban existence. Specialized social roles bring people together in new ways through the exchange of goods and services. A well-developed social organization ensures that these relationships are clearly defined and generally acceptable to all parties. Admittedly, Gideon's view of city life is an ideal type, since inequality did not vanish with the emergence of urban communities.

Industrial and postindustrial cities

Imagine how harnessing the energy of air, water, and other natural resources could change a society. Advances in agricultural technology led to dramatic changes in community life, but so did the process of industrialization. The industrial revolution, which began in the middle of the 18th century focused on the application of non-animal sources of power to labor tasks. Industrialization had a wide range of effects on people's lifestyles, as well as on the structure of communities. Emerging urban settlements became centers not only of industry but also of banking, finance, and industrial management.

The factory system that developed during the industrial revolution led to a much more refined division of labor than was evident in preindustrial cities. The many new occupations that were created produced a complex

set of relationships among workers. Thus, the industrial city was not merely more populous than its predecessors; it was based on very different principles of social organization.

In comparison with preindustrial cities, industrial cities have a more open class system and more social mobility. After initiatives in industrial cities by women's rights groups, labor unions, and other political activists, formal education gradually became available to many children from pear and working-class families. While ascribed characteristics such as gender, race, and ethnicity remained important, a talented or skilled individual had greater opportunity to better his or her social position. In these and other respects, the industrial city was genuinely a different world from the preindustrial urban community.

In the latter part of the 20th century, a new type of urban-community emerged. The postindustrial city is a city in which global finance and the electronic flows of information dominate the economy. Production is decentralized and often takes place outside of urban centers, but control is centralized in multinational corporations whose influence transcends urban and even national boundaries. Social change is a constant feature of the postindustrial city. Economic restructuring and spatial change seem to occur each decade, if not more frequently. In the postindustrial world, cities are forced into increasing competition for economic opportunities, which deepens the plight of the urban poor (Phillips 1996).

According to Philips (1996), a relatively large and permanent settlement leads to distinctive patterns of behavior, which he called urbanism. He identified three critical factors that contribute to urbanism: the size of the population, population density, and the heterogeneity (variety) of the population. A frequent result of urbanism, according to Wirth, is that we become insensitive to events around us and restrict our attention to the primary groups to which we are emotionally attached.

3.3   Types of Communities

Communities vary substantially in the degree to which their members feel connected and share a common identity

As explained by Walter (1990) cited in Philips (1996), different types of communities are found, focusing on the distinctive characteristics and problems of central cities, suburbs and rural communities. These are as follows:

Central cities

Urban life is noteworthy for its diversity so it would be a serious mistake to see all city residents as being alike. Walter has distinguished five types of people found in cities:

6. **Cosmopolites:** These residents remain in cities to take advantage of unique cultural and intellectual benefits. Writers, artists, and scholars fall into this category.
7. **Unmarried and childless people**: Such people choose to live in cities because of the active nightlife and varied recreational opportunities.
8. **Ethnic villagers:** These urban residents prefer to live in their own tight-knit communities. Typically, immigrant groups isolate themselves in such neighborhoods to avoid resentment from well-established urban dwellers.
9. **The deprived:** Very poor people and families have little choice but to live in low-rent, and often rundown, urban neighborhoods.
10. **The trapped**: Some city residents wish to leave urban centers but cannot because of their limited economic resources and prospects. Walter includes the 'downward mobiles" in this category-people who once held higher social positions, but who are forced to live in less prestigious neighborhoods owing to loss of a job, death of a wage earner, or old age. Both elderly individuals living alone and families may feel trapped in part because they resent changes in their communities. Their desire to live elsewhere may reflect their uneasiness with unfamiliar immigrant groups who have become their neighbors.

These categories remind us that the city represents a choice (even a dream) for certain people and a nightmare for others.

Suburbs

The term suburb derives from the Latin sub urbe, meaning under the city. Until recent times, most suburbs were just that-tiny communities totally dependent on urban centers for jobs, recreation, and even water. Today, the term suburb defies simple definition. The term generally refers to any community near a large city-or as the Census Bureau would say, any territory within a metropolitan area that is not included in the central city (Philips, 1996).

According to Richard (2006), three social factors differentiate suburbs from cities. First, suburbs are generally less dense than cities; in the newest suburbs, no more than two dwellings may occupy an acre of land. Second, the suburbs consist almost exclusively of private space.

For the most part, private ornamental lawns replace common park areas. Third, suburbs have more exacting building design codes than cities, and those codes have become increasingly precise in the last decade. While the suburbs may be diverse in population, their design standards give the impression of uniformity.

Again, in contrast to prevailing stereotypes, the suburbs include a "significant' number of low-income people from all backgrounds. Poverty is not conventionally associated with the suburbs, partly because the suburban poor tend to be scattered among more affluent people. In some instances, suburban communities intentionally hide social problems such as homelessness so they can maintain a "respectable image." Soaring housing costs have contributed to suburban poverty, which is rising at a faster rate than urban poverty (Jargowsky 2003 cited in Richard, 2006).

3.4 Community as a Unit of Social Change

According to Okoye (1997) cited in Richards (2006), community as a unit of social change is achieved through popular participation. Okoye defines community participation as active and meaningful involvement of the members of a community at different levels such as:

iii)   In the decision-making process for the determination of community goals and allocation of resources to achieve these goals, and

iv)   In voluntary execution of resulting programmes and projects. Okoye further explains community participation to be an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receive the share of the benefits of the projects. He also identified and described three kinds of local community involvement in directed change namely:

   iv.   Local community involvement in which the beneficiary is involved in the planning and implementation of externally initiated projects;
   v.   Indigenous local community involvement in which spontaneous activities/projects of local communities have not resulted from external assistance (self-help) and
   vi.   Local community involvement in which local interests are created or strengthened by external help, but without reference to a particular project.

Active involvement in directed change exists when the purpose of change and its content clearly originate from the people themselves and

the people feel that they are acting as free agents rather than as a result of manipulation or deception where they are merely used to implement decisions on issues they were not consulted. Their involvement becomes passive rather than active. Therefore for a sustainable development of rural areas, active community participation in decision-making on development issues, contribution to the development effort and sharing of benefits of development are required.

Objectives of involving local people in directed change

Molton and Thompson (1995) give the following as the objectives of local community involvement in directed change:

f.   To engender consultation,
g.   communication and collective
h.   capacity building.
i.   To create awareness about the role of key actors involved in local level development.
j.   To foster mechanism for conflict resolution and consensus-building, in a neighborhood.

In support of this, Achor (1990) cited in Molton and Thompson (1995) lists the gains of people's involvement in directed change to include:

e.   Engendering community cohesion, security and create use of local resources, provision of an opportunity for communities to relate with public officials as equals.
f.   Provision of avenue for conflict resolution and consensus building.
g.   Fostering of community empowerment, capacity and confidence building, and self- reliance.
h.   Giving residents an opportunity to take action and solve their collective problems.

Molton and Thompson (1995) concluded that people's involvement in directed change increases access to decision making process, a considerable degree of empowerment, accountability and improved efficiency since community directed and managed projects are associated with lower investment cost. It equally reduces the tendency to corruption, increased willingness by residents to contribute their best and long-term sustainability of projects.

SELF-ASSESSMENT EXERCISE

i.   Differentiate between preindustrial cities and industrial cities.

ii.   Identify and explain five types of people that could be found in Abuja city.

4.0   CONCLUSION

The development of any city has history. In any society including Nigeria, different types of communities exist. This cannot be erased because even in developed countries of the world including the USA, such communities still exist. In cities, different types of people unavoidably exist and they cannot be eliminated in the web of human relationships that characterize a city. Generally, community is a unit of social change.

10.0   SUMMARY

In this unit, we have discussed the meaning of community, discussed early communities, identified and explained types of communities and discussed community as a unit of social change. In the next unit, attention will be given to micro and macro approaches to social change.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Identify and explain the types of communities prevalent in a typical society.
2.   With convincing examples, why is community a unit of social change?

7.0   REFERENCES/FURTHER READINGS

Harambos, M. & M. Holborn, (2004). *Sociology, Themes and Perspectives*. 5th Edn. London: Collins.

Molton, D. & Thompson, G. (1995). *Order and change: Essays in comparative sociology*. New York: Wiley.

Philips, E.B. (1996). *City lights: Urban-suburban life in global society*. New York: Oxford University Press.

Richard, T.S. (2006). *Sociology*. 6th Ed. New York: McGraw Hill.

UNIT 4   MICRO AND MACRO APPROACHES TO SOCIAL CHANGE

CONTENTS

2.0   INTRODUCTION

This is the fourth unit in module 1 of course CRD 328. The unit is concerned with micro and macro approaches to social change. Specifically, the unit will discuss the meaning of micro and macro approaches to social change, types of social change activity, goals of social change activity and different approaches to social change.

2.0   OBJECTIVES

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

•   explain the meaning of micro and macro approaches to social change;
•   identify types of social change activity;
•   identify goals of social change activity;
•   discuss the different approaches to social change.

3.0   MAIN CONTENT

3.1   The Meaning of Micro and Macro Approaches to Social Change

Macro approach to social change is the approach with global (transnational) objectives and goals. Movements such as the first (where Marx and Bakunin met), second, third and fourth

internationals, the World Social Forum, the Peoples' Global Action and the anarchist movement seek to change society at a global level.
Micro approach to social change is an approach that has a local scope. They are focused on local or regional objectives, such as protecting a specific natural area, lobbying for the lowering of tolls in a certain motorway, or preserving a building about to be demolished for gentrification and turning it into a social center.

3.2   Types of Social Change Activity

vi)   Educate
vii)   Empower
viii)   Build Change Organizations
ix)   Develop Alternatives
x)   Challenge the Status Quo.

Educate: (Raise Consciousness): Activists inform others about oppression, injustice, and alternative visions. Examples include conversations with friends, street speaking, leaf letting, rallies, protest demonstrations, fasting, vigiling, study groups, advertisements, and publishing articles, reports, and books. When people see things in a completely new way they have hada "paradigm shift in their thinking."

Empower: Activists encourage and support others to work for social change, often by showing them how to do it and demonstrating that the consequences are bearable.

Build Change Organizations: Activists bring people together to work toward a common goal.

Develop Alternatives: Social change groups create new, better alternatives to existing institutions or customs.

Challenge the Status Quo: Social change groups attempt to change or undermine existing institutions. Examples include lobbying, campaigning for progressive politicians, lawsuits, boycotts, strikes, direct intervention (blockades), and building and patronizing alternative institutions.

3.3   Goals of Social Change Activity

Resistance: Action to defend or protect established everyday life from new, outside oppression and return things to normal. A society is considered more "free" the more that people are safe from new oppression. Typically, groups that have thrown off their oppressors or have achieved a certain level of privilege resist any change that

might restrain their freedom. Resistance can therefore be quite reactionary.

Liberation (Empowerment): Action to overcome on-going, traditional oppression and achieve the full measure of everyday rights and opportunities promised in the social charter ("social justice"). A society is more "just" the more that every person can obtain the freedoms that others enjoy.

Democratization (Enfranchisement): Action to spread decision-making power broadly to everyone affected by those decisions. A society is more "democratic" the more that people can influence and decide the important issues that affect them without extraordinary effort (that is, through their daily routine).

Humanization: Action to ensure that society will defend or protect the rights of everyone in society, especially those who cannot do so on their own behalf (such as those who are ignorant, powerless, sick, frail, mentally incompetent, young, or unborn). A society is more "humane" or "altruistic" the more that every person is protected and supported through the routine, everyday activities of others (including societal institutions).

In taking the aforementioned actions, Richards (2006), pointed out that three activists exist namely:

iv)   Social Change Activists: Those who actively and consciously work for social change.
v)   Self-interested Activists: Those who work to resist oppression directed at them, liberate themselves from their own oppression, or enfranchise themselves or their immediate group.
vi)   Altruistic Activists: Those who work to free others from oppression, to enfranchise others to make societal decisions, or to make their society more humane.

3.4   Different Approaches to Social Change

In his own contribution, Ramis (2000) cited in Richards (2006), explained the following approaches to change:

v)   **Social Development Approach:** This approach aims at improving the personal qualities of the individuals in the community and not material possessions. It involves the integration of social and economic development programmes along with mass literacy.

vi)   **Community Work Group Approach:** This approach places emphasis on group social action, which has more impact on the community than the individual. The community members are mobilized to think together, plan together and execute together as a people.

vii)   **Idealistic process:** This approach focuses on mobilizing the youths and the young ones to participate in group social action. All the youths in a given area are sensitized to see the need to get actively involved in developmental projects and programmes that will bring about needed change.

viii)   **Agricultural Extension Approach:** This approach utilizes educational and motivational procedure to achieve rural community transformation from traditional to a more productive economy. The idea is to educate the rural people on their potentials especially in the area of agriculture.

SELF-ASSESSMENT EXERCISE

i.   Differentiate between micro and macro approaches to social change.
ii.   In your own simple understanding, what are the different change activities?

4.0   CONCLUSION

In any society, change is necessary. In fact, social change is something that should be vigorously pursued by the people. To do this, different activities are consciously takes place. Social change can take place using different approaches by the people in order to achieve various goals.

5.0   SUMMARY

In this unit, we have discussed the meaning of micro and macro approaches to social change, identified types of social change activity and goals of social change activity. We have also discussed the different approaches to social change. In unit 5 which is the next, we will discuss elements and processes of change.

6.0   TUTOR-MARKED ASSIGNMENT

3.   Identify and explain the type of activities you would carry out to bring about social change in your locality.
4.   Identify some particular social changes needed in Nigeria and suggest appropriate approaches to effect such changes.

7.0   REFERENCES/FURTHER READINGS

Benford, R.D. (1992). "Social movements." In B. F. Borgatta (Ed). *Encyclopedia of Sociology*, pp 1880-1887.

Philips, E.B. (1996). *City lights: Urban-suburban life in global society*. New York: Oxford University Press.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 5   ELEMENTS AND PROCESSES OF CHANGE

CONTENTS

4.0   INTRODUCTION

This is the fifth and of course, the last unit in module 1 of course CRD 328. The unit will take a broad look at elements and processes of change in relation to the meaning of change, approaches to change, elements and processes of change.

2.0   OBJECTIVES

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

•   explain the meaning of change;
•   explain the elements and processes of change.

3.0   MAIN CONTENT

3.1   The Meaning of Change

Change, according to Harambos and Holborn, (2004) refers to any alteration or a shift or a variation from the original to something new. Change may include changes in nature, social institutions, social behaviours, or social relations. Change may refer to the notion of social progress or socio-cultural revolution, the philosophical idea that society moves forward by dialectical or revolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism.

3.2   Elements and Processes of Change

Generally when there's something wrong with the system, the process of change could involve using the system's basic principles, or replacing the system by replacing its basic principles, or build a break-off system

with its own principles. Really of course, there is a spectrum here; each of these admits of degrees and varieties, although the clustering into groups is noticeable. No doubt this could be refined, but it's definitely a change process that can be found repeatedly in feminist thought itself, and it accounts for many of the arguments among feminists.

The relative strength of each change process will vary from case to case; for instance, it seems that while there have been feminist separationisms and will likely continue to be, it has generally been and probably will continue to be a very small minority. But in other cases, separation may well dominate in a change process. In any case, this sort of process is probably almost inevitable. When people are dealing with a problem that's simultaneously very important and very difficult to solve, it will often be a judgment call whether the system itself is salvageable, thus the split between reformationists and transformationists. Then, since it is very difficult to solve, if the system is not itself salvageable, it will be a judgment call whether the people should stay in the system and replace its principles bit by bit or start anew somewhere. Thus, the split between transformationists and separationists.

The processes of change according to Harambos and Holborn, (2004) are itemized as follows:

xi)   An informal survey, i.e. fact finding and identification of community concerns.
xii)   Identification of a small group of leaders and or interest groups who can serve as the initiating sets.
xiii)   Identification of immediate community problem.
xiv)   Sharing of problems identified with community leaders for legitimation.
xv)   Diffusion of problems and definition of needs.
xvi)   Securing citizen's commitment to act and identification of needed resources.
xvii)   Appraisal of available internal resources and invitation of external aid (where necessary).
xviii) Formulation of a detailed plan of action including a timetable.
xix)   Carrying out the action and evaluating the entire process and the results.
xx)   Identification of derived problem or needs and planning for the continuation of the process. By derived problems or needs here the author meant those unanticipated effects of the change after implementation.

Other experts of change process (Harambos & Holborn, 2004) have also discussed some processes of change. There is one which is called reformationist process which evaluates the problem as a failure to apply

consistently some set of principles underlying the society. They make efforts to keep the basic character of the society the same and use its inbuilt resources to solve the problem, or at least alleviate it.

Another process, according to Benford (1992) is called transformationist process which occurs when people come to the conclusion that it is society itself that is the problem. This means that the people view the society's own means of improvement as unable to correct the problem and, in fact, continue to propagate it. The group thus holds that they need to rethink society throughout.

Another process of change is found when people conclude that both reformation and transformation alike face the practical problem of being unable to do what they want. In order to fix the problem, such people want (unlike the reformationist but like the transformationist) an entirely new way of doing things but (like the reformationist but unlike the transformationist) think that simply restructuring society as a whole is not practicable, even if they are doing it in piecemeal. So they handle it by advocating a breakaway system, within which a better society can be built and whose benefits can then begin to filter out into the society at large. These also might be called separationists process (Benford, 1992).

SELF-ASSESSMENT EXERCISE

i.   Itemize the steps involved in the process of change.
ii.   Differentiate between reformationists' and transformationists' concepts of change process.

4.0   CONCLUSION

Change involves some processes involving stages. Any effective change process should follow the process else, desired results may not be achieved. In the change process, the reformationists' and transformationists' schools of thought provide their ideologies. In any case, the application of any of them depends on the nature of the desired change.

5.0   SUMMARY

In this unit, we have explained the meaning of change and the elements and processes of change.

6.0   TUTOR-MARKED ASSIGNMENT

3.   With reference to the meaning of change, why can it be said that change is constant.
4.   Differentiate between the processes of change of reformationists' school of thought and transformationist' school of thought.

7.0   REFERENCES/FURTHER READING

Benford, R.D. (1992). "Social movements." In B. F. Borgatta (Ed). *Encyclopedia of Sociology*, pp 1880-1887.

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T.S. (2006). *Sociology*. 6th Ed. New York: McGraw Hill.

MODULE 2

UNIT 1   DIMENSIONS OF SOCIAL CHANGE

CONTENTS

8.0   Introduction
9.0   Objectives
10.0   Main Content
        10.1   The Meaning of change
        10.2   Dimensions of change
11.0   Conclusion
12.0   Summary
13.0   Tutor-Marked Assignment
14.0   References/Further Reading

1.0   INTRODUCTION

This is the first unit in module 2 of course CRD 328. The unit will take a broad look at Dimensions of social change. Although the meaning of change has been given in unit 5 of module 1 of this course, it will still be featured in this unit because of its relevance in the topic of discussion here.

2.0   OBJECTIVES

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

- Explain the meaning of change;
- Discuss the dimensions of social change.

3.0   MAIN CONTENT

3.1   The Meaning of Social Change

As defined by Moore (1967) cited in Richard (2006), social change is a significant alteration over time in behaviour patterns and culture including norms and values. Certainly, the dramatic rise in formal education represents a change that has profound social consequences. Other social changes that have had long-term and important

consequences include the emergence of slavery as a system of stratification, the industrial revolution, the increased participation of women in paid labour and the world wide population explosion.

According to Harambos and Holborn, (2004), social change is a process by which alterations occur in the structure and function of a social system (social group, community etc.) Any change that occurs either in ideas, norms, values, role and social habits of a group or in the composition of organization of their society can be referred to as social change. Social change may include changes in nature, social institutions, social behaviours, or social relations. Social change may be driven by cultural, religious, economic, scientific or technological forces.

3.2   The Dimensions of Social Change

The following are the dimensions of change according to Richard (2006):

i.   Violence Versus Nonviolence

Violent social change-the use of physical, economic, or emotional violence or threat of violence to destroy opponents or to force them to change their behavior. Unviolent social change-the use of physical or economic force, verbal threats, emotional manipulation, or any other non-physically violent means to force opponents to change their behavior.

ii.   Nonviolent Social Change

This is the use of persuasion, appeals to conscience, emotional counseling, or withdrawal of one's consent and support to convince or coerce opponents to change their behavior, while supporting and protecting them personally. Often unviolent and nonviolent social change is distinguished by the "tone" of the activity: in nonviolent change, activists struggle with their opponents while maintaining an attitude of respect towards them. Nonviolent activists attempt to love their opponents as they attempt to change them. Furthermore, non-violent activists try to remain humbly open to the possibility that they are the ones who must change.

In contrast, unviolent activists often maintain an attitude of righteousness towards their opponents whom they see as evil or unworthy. They often attempt to blame and demean their opponents as part of their efforts to win. Nonviolent activists also usually attempt to develop alternatives that can better satisfy people's real needs, while unviolent and violent activists generally focus only on abolishing

existing institutions or customs. Violent and unviolent social change is often approvingly described as "militant." Generally, social change activity is termed"more militant" the more strongly it relies on threat and coercionor the more disruptive it is to the normal order.

iii.   Active Nonviolence Versus Passive Nonviolence

Passive Nonviolence is the attempt not to harm anyone (or anything). People practicing passive nonviolence usually try to refrain from any activity that might cause the slightest harm. Active Nonviolence— the attempt to eliminate violence in all its forms including systemic oppression like classism, racism and sexism that quietly harm people through economic, political, social, and cultural institutions or customs. People engaged inactive nonviolent social change seek to end violence even if it requires intense struggle or makes their opponents uncomfortable.

iv.   Social Service Versus Social Change

Social Service is a compassionate activity to promote social welfare, especially to help the sick, ignorant, frail, destitute, young, or powerless. Social change activity is effort to change the social structure in order to promote social welfare of the people. Often, this means creating new, alternative institutions that will serve people compassionately. The difference between social service and social change is like the difference between giving a hungry man a fish so he won't be hungry and teaching him how to fish so that he will never again be hungry. Social service relieves the immediate situation while social change alters the political, economic, social, or cultural institutions or customs that created the problem.

Reformist social change only resolves the immediate problem -other similar problems may continue to arise. The solution may even create new, equally pernicious problems. "Non-reformist" change (or "transformation") fundamentally changes institutions enough that similar problems can never again arise. Social change activity is considered more "radical" the more it addresses the root causes of problems and the more fundamentally it transforms institutions and particularly the more it democratizes decision-making power.

SELF-ASSESSMENT EXERCISE

i.   What do you understand by dimensions of change?
ii.   Analyze, in your own words, reformist dimension of social change.

4.0   CONCLUSION

Dimensions of social change helps to understand various ways that social change could come about and in what directions. All the dimensions are really necessary in any society if effective social change is to be achieved.

5.0   SUMMARY

In this unit, we have discussed the meaning of social change and the dimensions of social change. In the next unit, assumptions in group dynamics will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Social change is a significant alteration over time in behaviour patterns and culture including norms and values. Discuss.
2.   Identify and explain the various dimensions of social change and pinpoint which dimension suits the needed social changes in Nigeria and why?

7.0   REFERENCES/FURTHER READING

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 2   OVERVIEW   OF   THEORIES   OF DEVELOPMENT

CONTENTS

1.0   INTRODUCTION

This is the second unit in module 2 of course CRD 328. The unit explains the various theories of development in order to grasp a clear understanding of the intricacies of development. The limitations of each of the theories are also explained so that anyone applying any of the theories will take caution.

2.0   OBJECTIVES

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

- discuss the stipulations of classical and neo-classical theory;
- discuss the stipulations of basic resource theory;
- discuss the stipulations of internal combustion theory;
- discuss the stipulations of dual economy theory;
- discuss the stipulations of urban industrial impact theory;
- discuss the stipulations of Export-led Growth theory.

3.0   MAIN CONTENT

3.1   The Classical and Neo Classical Theory

According to classical theory of development, as explained by Molton and Thompson (1995), the growth of any economy whether rural or non-rural is a function of capital investment and employment of labour.

However, capital tends to flow into sectors characterized by high rates of return and high marginal productivity to promote economic growth in the rural areas. it is necessary to undertake measures which will raise the rate of the return to capital investment and the earnings of labour. Its relevance to rural development in Nigeria, are migration of labour and capital from agriculture usually attributed to much lower returns to these factors of production in rural than in urban investments.

Limitations

v.   It ignores the importance of improved quality of labour as a factor in economic development.
vi.   It ignores the roles community service and infrastructures which, by generating external economies account for high rate of return to capital investments.
vii.   It places an exaggerated emphasis on factor and input prices as a determinant of investment and growth, thereby ignoring the role of institutional and organizational arrangements.
viii.   It ignores the crucial role of technology which, by shifting the production function to the right tends to reduce cost and increase the rate of return to capital investment.

3.2   The Basic Resource Theory

The basic resource theory States that economic growth depends on the presence, the quality and the magnitude of basic natural resources within a particular area or economic regions. The development of these resources attracts investment capital to these areas, and increase income and employment. The availability of resources in the rural areas does not mean economic development but only when there is high technical manpower to harness them (Molton & Thompson, 1995).

Limitations

v.   There may not be much skilled manpower to harness the resources.
vi.   It does not sufficiently emphasize diminishing returns to labour or capital population growth and essentially static population technology.
vii.   No regulation on harnessing the resources.
viii.   Optimal harnessing is a function of the level of technology.

3.3   Internal Combustion Theory

Internal combustion theory attributes economic growth and development to forces within the region or country. The internal sources of growth

include technology, specialization, economies of scale and the existence of growth stimulating institutional, political and administrative arrangements. These can be created or modified (Molton & Thompson, 1995).

Limitations

The internal sources are created. For example, technology is created in the process of harnessing resources.

3.4   The Dual Economy Theory

According to Molton and Thompson, (1995), this model distinguishes between the modern and the rural sectors. In the rural sector, there is absence of savings and capital formation. There is no technology. Family labour is used to produce for family consumption. The modern sector is market oriented and uses capital equipment and technology.

Limitations

iv)   There are no savings and capital formation.
v)   The theory supports the idea that resources should be concentrated in already developed areas and this does not lead to development.
vi)   It assigns very restricted role to agriculture.

3.5   Export-Led Growth Theory

This explains development in terms of emergence and expansion of markets for export production. The theory stipulates that the more the export of any society as compared to import, the more the possibility of economic growth. In other words, if the goods and services exported are more than the goods and services imported, there will be economic growth. This achieves cumulative growth in incomes, employments (Molton & Thompson, 1995).

Limitations

iii.   The theory assumes a perfectly elastic export demand for agricultural exports and ignores the crucial question of demand and market access for the agricultural exports of the less developed areas.
iv.   There is no mention as to the strategy for promoting agricultural production.

3.6   The Urban Industrial Impact Theory

This theory emphasizes that the nearer the locations of agricultural production to urban areas, the greater the probability of increased agricultural output, employment, incomes and development. This is because nearness to urban areas reduces transportation cost of both output and input and creates an expanded market for agricultural products, thus encouraging specialization (Molton & Thompson, 1995).

Limitations

iii.   Nearness to urban centres does not necessarily mean increased agricultural output.
iv.   There will be labour migration to urban centres and also land speculation emerges.

SELF-ASSESSMENT EXERCISE

1.   In your own words, what is a theory?
2.   Choose any two theories of development of your choice and discuss their stipulations and limitations.

4.0   CONCLUSION

Different theories of development have been propounded by different development experts. All the theories are relevant in their own respect. The most important thing is that each theory should be clearly understood and applied in appropriate contexts.

5.0   SUMMARY

In this unit, we have identified and discussed the stipulations and limitations of theories of development. In the next unit, we will discuss types of social changes.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Identify and discuss at least three theories of development relevant to Nigeria's socio-economic level of development.
2.   How can you apply the stipulations of the Classical and Neoclassical theory and the Basic Resource theory to develop the Nigerian society?

7.0 REFERENCES/FURTHER READING

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Molton, D. & Thompson, G. (1995). *Order and change: Essays in comparative sociology*. New York: Wiley.

Nash, M. (2001). "Race and the ideology of change." *Current anthropology.*3 (June), 285-288

Richard, T.S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

UNIT 3   TYPES OF SOCIAL CHANGES

CONTENTS

1.0   INTRODUCTION

This is the third unit in module 2 of course CRD 328. The unit will discuss the types of social changes having seen social changes in the preceding unit.

2.0   OBJECTIVES

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

•   explain the meaning of social change;
•   discuss types of social change.

3.0   MAIN CONTENT

3.1   The Meaning of Social Change

Social change has been defined as significant alteration over time in behavior patterns and culture, including norms and values (Nash, 2001). But what constitutes a "significant" alteration? Certainly, the dramatic rise in formal education represents a change that has had profound social consequences. Other social changes that have had long- term and important consequences include the emergence of slavery as a system of stratification, the industrial revolution, the increased participation of women in paid labor forces and the worldwide population explosion. Social movements have played an important role in promoting social change (Della & Diani, 1999).

3.2   Types of Social Changes

As explained by Nash, (2001), the following are the types of change:

Resistance

This is the ability to defend or protect established every- day life from new, outside oppression and return things to normal. A society is considered more "free" the more that people are safe from new oppression. Typically, groups that have thrown off their oppressors or have achieved a certain level of privilege resist any change that might restrain their freedom. Resistance can therefore be quite reactionary.

Liberation (Empowerment)

Ability to overcome on-going, traditional oppression and achieve the full measure of everyday rights and opportunities promised in the social charter ("social justice"). A society is more "just" the more that every person can obtain the freedoms that others enjoy.

Democratization (Enfranchisement)

This is the ability to spread decision-making power broadly to everyone affected by those decisions. A society is more "democratic" the more that people can influence and decide the important issues that affect them without extraordinary effort (that is, through their daily routine).

Humanization

Ability of society to defend or protect the rights of everyone in society, especially those who cannot do so on their own behalf such as those who are ignorant, powerless, sick, frail, mentally incompetent, young, or unborn. A society is more "humane" or "altruistic" the more that every person is protected and supported through the routine, everyday activities of others (including societal institutions).

SELF-ASSESSMENT EXERCISE

i. How does rise in education, slavery, involvement of women in paid labour and population explosion constitute aspects of social change?
ii. Identify and explain three types of social changes that are relevant to your state.

4.0   CONCLUSION

Social changes occur in every society. This is because no society is static. As advancements are made and people become more educated and conscious, social changes become inevitable. Besides, as society becomes more complex and the population of people increases, people get dissatisfied with situations and thus clamor for social changes in behavior patterns and culture, including norms and values.

5.0   SUMMARY

In this unit, we have discussed the meaning of social change and types of social changes. In the next unit which is unit 4, measurement of change in rural areas will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

3.   Discuss the necessity for social change in Nigerian society.
4.   Identify and explain the types of social change known to you and justify which two are common in Nigeria.

7.0   REFERENCES/FURTHER READINGS

Della, D. & Diani, M. (1999). *Social Movements: An Introduction.* London: Blackwell.

Molton, D. & Thompson, G. (1995). *Order and change: Essays in comparative sociology*. New York: Wiley.

Nash, M. (2001). "Race and the ideology of change." *Current anthropology.*3 (June), 285-288

UNIT 4   MEASUREMENT OF CHANGE IN RURAL AREAS

CONTENTS

2.0   INTRODUCTION

This is the fourth unit in module 2 of course CRD 328. The unit will take a broad look at measurement of change in rural areas. The unit will specifically discuss the meaning of rural areas, models of change in rural areas, expected changes in rural areas and measurement of change in rural areas.

2.0   OBJECTIVES

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

- explain the meaning of rural areas;
- discuss models of change in rural areas
- identify expected changes in rural areas
- explain measurement of change in rural areas.

3.0   MAIN CONTENT

3.1   The Meaning of Rural Areas

The rural sector can be said to be the areas outside the cities whose economic activities are directly or indirectly connected to agriculture. Akinbide cited in Nwobi, (2006) stated that rural areas can be regarded as those areas whose population engage primarily in economic activities involving the direct and indirect exploitation of the land by undertaking

crop production, animal husbandry, fishery, food processing and cottage industries including rural crafts, mining, trading and transportation services. Mbagwu (1978) cited in Nwobi, (2006) says that many people believe that rural communities like in Nigeria are characterized by traditional agriculture like gathering, hunting and fishing practice. As a result of this, people give thought to the existence of primary sectors in the occupational mix of the rural population of the country He recognized the existence of traditional industries which exist side by side with agriculture in the rural sector.

Olashore (1979) cited in Nwobi, (2006) explained that economic indicators showed that about 70 percent of the populations of Nigerians live in the rural areas and most of them have been denied access to banking facilities. The significance of this lack of access to banking facilities is better appreciated when one realizes that the bulk of the rural population is engaged in agriculture, handicraft and other basic small-scale industries. Therefore, in recognition of the nature of the rural sector and the role banks are expected to play, the need for rural banking.

3.2   Models of Change in Rural Areas

Three models for the development of the rural areas are offered for consideration in this unit. They are:

- The primitive traditional model
- The prismatic transitional model
- The revolutionary model

The primitive traditional model

The major characteristic of the primitive traditional model is that rural development is based purely on the voluntary efforts of some community members who have a sizeable service to render among themselves. Service may take the form of weeding, ploughing and ridging of the farm land. It may take the form of building construction on the basis of mutual exchange of labour, usually on an agreed order or rotation among the constituent clients involved in the self-help project. Because of its primitive nature, such communal projects generally do not involve cash payments or a fixed wage for the labour services rendered by the hirer. A similar labour service is what is generally paid in kind on a mutual basis by the contracting parties. The agreement so involved in this type of punitive transaction is invariably a gentleman's agreement which is not usually written. Neither does it entail third parties as witnesses. But more often than not it is perhaps more binding than modern day contracts with all their judicial trappings. Traditional

taboos and the potent power of divine injunctions which is usually based on the invocations of the oracles are the efficacious sanctions from which such primitive transactions derive their authority (Melucci, 1996).

The prismatic transitional model

This model is also called the anosmatic model. The major characteristic of this model is that it is traditional, in that it is neither primitive nor modern. It combines some of the salient features of the traditional with the radical revolutionary types of rural transformation. The institutional structures in this model combine functions that are both primitive and modern. In this model, the functions and the actors in the rural development process are, in some respect, blurred and fused within the bureaucratic structures performing them while in some others, they are half-heartedly separated for particularism and accountability. This is the particular stage reached today in the integrated rural development agencies in Nigeria; a stage of overlapping in which the various functions to be performed and the actors of these roles are wastefully duplicated. It is within this prismatic milieu that one must assess the performance of the various agencies of Government that are today charged with the responsibility of rural development in Nigeria.

The revolutionary model

This model is the radical revolutionary approach to rural development. It is masses-oriented and peasant-farmer-oriented. It is the complete opposite of the fused primitive model. It has the trappings of complete democratization and radical change in the attitudes and behavioural values of the entire people involved in this process of social engineering and rural renaissance. Like the Structural Adjustment Programme (SAP) under the capitalist system, the new policy for the envisaged revolutionary changes in Nigeria's rural areas involves the taking of hard decisions by the policy-makers and the society at large. The recommendations of the Political Bureau contain the ingredients of such hard decisions. A visionary and new-deal leadership piloting a populace yearning for this revolutionary change as prescribed by the Political Bureau is what the broad masses of this great nation-have been searching for.

3.3   Expected Changes in Rural Areas

The expected changes in rural areas are derived from the indices of development. Consequently, the expected changes according to Habermas, (1981) are as follows:

xi)   Increase in per capita income among the rural dwellers.

xii)   More even distribution of income among the rural dwellers.
xiii)   Reduction in the level of unemployment in rural areas.
xiv)   Diversification of the rural economy.
xv)   Increase in the supply of high level manpower (education) in rural areas.
xvi)   Balanced development in rural areas.
xvii)   Indigenization of economic activity in rural areas.
xviii)   Good health and standard nutrition among the rural dwellers.
xix)   Acquisition of technology in rural areas.
xx)   Abundance of peace, love and security in rural areas.

3.4   Measurement of Change in Rural Areas

According to Habermas, (1981) change can be measured in the rural areas by considering the following through survey methods of investigation:

x)   Increase in per capita income among the rural dwellers.
xi)   More even distribution of income among the rural dwellers.
xii)   Reduction in the level of unemployment in rural areas.
xiii)   Diversification of the rural economy.
xiv)   Increase in the supply of high level manpower (education) in rural areas.
xv)   Balanced development in rural areas.
xvi)   Indigenization of economic activity in rural areas.
xvii)   Good health and standard nutrition among the rural dwellers.
xviii)   Acquisition of technology in rural areas.

SELF-ASSESSMENT EXERCISE

3.   Explain your understanding of rural areas with reference to Nigeria's rural areas.
4.   Identify and explain three models of change in rural areas.

4.0   CONCLUSION

Rural areas exist in every society especially in developing countries. Such rural areas need one form of change or the other. Different types of changes are expected for the benefit of the rural populace. To determine the changes needed, it is important that one understands the models of changes available in literature which are like guides to the rural developer.

5.0   SUMMARY

In this unit, we have explained the meaning of rural areas, models of change in rural areas and identified expected changes in rural areas. We have also explained measurement of change in rural areas. In the last unit which is unit 5, resistant and conductive forces of change will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

3.   With reference to the models of change in rural areas, discuss the extent to which Nigerian rural areas need change.
4.   How would you measure change in Nigerian rural areas?

7.0   REFERENCES/FURTHER READINGS

Habermas, J. (1981). *New Social Movements*. New York: McGraw Hill.

Lyman, S. (ed.) (1995). *Social movements: critiques, concepts, case-studies.* Macmillan (chapters 1,2,14 and 15).

Melucci, A. (1996). *Nomads of the Present and Challenging Codes*. Cambridge.

Nwobi, T.U. (2006). Cooperatives and rural financing. In E.E. Umebali (Eds.) *Readings in cooperative economics and management*. Lagos: Computer Egde Publishers.

UNIT 5   RESISTANT AND CONDUCTIVE FORCES OF CHANGE

CONTENTS

8.0   Introduction
9.0   Objectives
10.0   Main Content
        10.1   Resistant forces of change.
        10.2   Conductive forces of change.
11.0   Conclusion
12.0   Summary
13.0   Tutor-Marked Assignment
14.0   References/Further Reading

1.0   INTRODUCTION

Change is an inevitable occurrence. Change does not just occur. It is triggered by some forces. Some of the forces could be resistant while others are conductive. Such forces exert a serious influence on the process of change. This unit will thus discuss resistant and conductive forces of change.

2.0   OBJECTIVES

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

•   discuss resistant forces of change.
•   discuss conductive forces of change.

3.0   MAIN CONTENT

3.1   Resistant Forces of Change

Resistant and Conductive forces of Change according to Jasper (1997) cited in Richards (2006) are as follows:

vi)   Rapid Scientific and Technological Innovations

Efforts to promote social change are likely to meet with resistance. In the midst of rapid scientific and technological innovations, many people are frightened by the demands of an ever-changing society Moreover, certain individuals and groups have a stake in maintaining the existing state of affairs. Thus they resist such changes.

vii)   Vested Interests

The term vested interests refer to those people or groups who will suffer in the event of social change and thus resist such change. For example, the American Medical Association (AMA) took strong stand against National Health Insurance and the professionalization of midwifery which they felt could threaten the preeminent position of doctors as deliverers of babies.

viii)   Economic Factors

Economic factors play an important role in resistance to social change. For example, it can be expensive for manufacturers to meet high standards for the safety of products and workers, and for the protection of the environment. They may resist social change by cutting corners or by pressuring the government to ease regulations.

ix)   Communities and their Vested Interests,

Communities, too, protect their vested interests, often in the name of "protecting property values." Some communities protest the location of governmental projects in their area because of encroachment on their property. They may resist crude oil pipes, electricity lines, water dams, prisons, power stations etc. The targeted community may not challenge the need for the facility, but may simply insist that it be located elsewhere. The "not in my backyard" attitude has become so common that it is almost impossible for policymakers to find acceptable locations for facilities such as hazardous waste dumps (Jasper 1997).

x)   Cultural Factors

Like economic factors, cultural factors frequently shape resistance to change. There are two aspects of culture: Material culture and nonmaterial culture. Material culture includes inventions, artifacts, and technology. Nonmaterial culture includes ideas, norms, communications, and social organization. One cannot devise methods for controlling and utilizing new technology before the introduction of a technique. Thus, nonmaterial culture typically must respond to changes in material culture. There is culture lag which refers to the period of maladjustment when the nonmaterial culture is still struggling to adapt to new material conditions. One example is the Internet. Its rapid uncontrolled growth raises questions about whether to regulate it, and if so, how much?

In certain cases, changes in material culture can strain the relationships between social institutions. For example, new means of birth control have been developed in recent decades. Large families are no longer economically necessary, nor are they commonly endorsed by social norms. But certain religious faiths, among them Roman Catholicism, continue to extol large families and to disapprove methods of limiting family size, such as contraception and abortion. This issue represents a lag between aspects of material culture (technology) and nonmaterial culture (religious beliefs). Conflicts may also emerge between religion and other social institutions, such as government and the educational system, over the dissemination of birth control and family-planning information (Riley 1994 cited in Richards, 2006).

3.4   Conductive Forces of Change

In their own contribution, Harambos and Holborn, (2004) explained the following as conductive forces of change:

x)   Cultural forces.
xi)   Religious forces.
xii)   Economic forces.
xiii)   Scientific forces.
xiv)   Technological forces.
xv)   Physical environment.
xvi)   Population.
xvii)   Social Inequality.
xviii) Dissatisfaction with existing occurrences.

Cultural forces

Some cultural practices prevalent in a given area could be a force for those in the area to adapt to the dictates of the culture. In some instances, if the culture is dehumanizing and anti-developmental in nature, people will clamor for change.

Religious forces

Religion is one of the agents of socialization. Islam and Christianity in particular teach morals and the fear of God. Adherents of these religious practices strive to live in conformity with the teachings of these religions. They thus make needed changes that will keep them within the ambit of their religion.

Economic forces

The prevailing economic situation in a given area, region or country could lead to a corresponding change among the people. If the economic situation improves, people tend to change in conformity with the improved economy and vice versa.

 Lifestyle, preferences, thoughts and feelings, reactions, view of the future will change.

Scientific forces

Advancement in science forces people out of primitive way of life to scientific lifestyles. People tend to change and live abreast with scientific advancement. This is similar to technological forces where the advent of ever increasing technological innovation drive people to make changes in order to utilize the products of technology.

Physical environment

If the physical environment is conducive, beautiful, peaceful and appealing, it impacts positively on the life of the people making them happy, perceptive, productive and friendly. Such changes may be the opposite if the environment is unconducive, ugly, chaotic and unappealing. This could change the positive behavioural pattern of an individual to negative.

Population

Changes in population (for example, population growth) could trigger changes in aspects of society. Such needed changes could be in the area of administration, policies, law and order, social amenities, social relationships.

Social inequality

When there is social inequality where some people are better placed, treated better, have more opportunities, enjoy more freedom, unduly exonerated from sanctions or the wrath of the law etc, there is likely to be moves by the oppressed for a social change.

Dissatisfaction with existing occurrences

Generally, when people feel dissatisfied with existing situation of things, they tend to agitate for a change. They want the situation corrected.

SELF-ASSESSMENT EXERCISE

i. Differentiate between resistant and conductive forces of change.
ii. Identify and explain three resistant forces of change and three conductive forces of change.

4.0   CONCLUSION

Different forces affect change in any given area. While some are natural and beyond human control but culminate in change (conductive forces), others emanate from man's deliberate behaviour in reaction to certain developments in the environment or society where he finds himself (resistant forces). Whatever the type of force, it leads to change at the long run.

5.0   SUMMARY

In this unit, we have explained the meaning of resistant forces and conductive forces. We have also discussed resistant forces of change and conductive forces of change. This is the last unit in this module which links us to module 3 of course CRD 328.

6.0   TUTOR-MARKED ASSIGNMENT

1. Discuss resistant and conductive forces of change and justify which is common in Nigeria.
2. Discuss any five conductive forces of change and explain how they have brought about change in Nigeria.

7.0   REFERENCES/FURTHER READINGS

Benford, R.D. (1992). "Social movements." In B. F. Borgatta (Ed). *Encyclopedia of Sociology*, pp 1880-1887.

Harambos, M. & M. Holborn, (2004). *Sociology: Themes and Perspectives*. 5th Edn. London: Collins.

Richard, T. S. (2006). *Sociology.* 6th Ed. New York: McGraw Hill.

MODULE 3

UNIT 1   SOCIAL MOVEMENTS AND CHANGES IN CONTEMPORARY NIGERIA

CONTENTS

1.0   INTRODUCTION

Any one responsible for the management of group life must make some working assumptions about the values that will be gained or lost as a result of any particular kind of group activity. Consequently, this unit takes a cursory look at the assumptions in group dynamics.

2.0   OBJECTIVES

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

•   explain the formation of groups
•   explain the properties of groups
•   critically analyze the assumptions in group dynamics.

3.0   MAIN CONTENT

3.1 The Meaning of Social Movements

A social movement is a "collective endeavour to promote or resist change in the society of which it forms part". When one studies political behaviour, or action, we could focus on individuals, or on groups. With Social Movements we are dealing with *political action by groups or collectives* (rather than with individuals). However, it is clear that there are many ways in which groups act to get political change: people may protest, or riot, or carry out a rebellion or a revolution; they may form a pressure-group or a political party, and this definition does not distinguish a social movement from, say, a political party. On the other hand, Heywood (1997) defines a social movement as: "A collective body distinguished by a high level of commitment and political activism, but often lacking a clear organisation".

The key difference is that social movements are *not organised* in the way that parties or pressure groups are: they do not (usually) have "membership", central staff, offices and suchlike. They act in a more diffuse, perhaps episodic, way than organised political formations – as Bottomore (1977) cited in Giddens (1997) puts it. On the other hand, I would say that their actions are *more deliberate* than riots or mobs, since they usually have goals and carefully chose methods of action. Some social movements may be revolutionary – others want less radical change.

Giddens (1997) makes an important point when he says that they are "a collective attempt to further a common interest, or secure a common goal, through collective action *outside the sphere of established institutions*" (my emphasis). Bottomore makes another significant point: social movements, if successful, "establish preconditions for changes of policy or regime, by bringing into question the legitimacy of the existing political system (in part or in whole), creating a different climate of opinion, and proposing alternatives." This last point seems to me to be crucial, and may be the most important distinguishing feature of social movements, since most political action (apart from that taken by revolutionary parties) is within the constraints of the existing system.
Social movements are usually broad, and may contain, or lead to the creation of, "organised political formations." For example, the labour movement most clearly led to the creation of (socialist) political parties, and it "contains" organisations such as trade unions as well as political parties.

3.2   Approaches to Social Movements

The approaches to social movements according to Giddens (1997) are as follows:

Collective behaviour approach

This approach emphasises the *reaction* by people at large to conditions in which there is a "strain" on the social system. For example, over-rapid social transformation (e.g. economic change or changes in social status, or fragmentation of family ties because of mass society) will have side-effects in terms of collective behaviour. In particular, people will become uncertain of the "meaning" of the social order, as social and *cultural* change takes place. So these strains on the social system, this questioning and uncertainty, create tensions which the society's "homeostatic rebalancing mechanisms cannot, temporarily, absorb" and this can lead to "crisis behaviour".
According to Smelser cited in Giddens (1997), there are six conditions that need to be in place before a situation arises which will lead to mass action:

1.   **Structural conduciveness:** the social structure must leave room for change – e.g. in the United States, there is no or little state regulation in some areas (e.g. religion), thus leaving room for groups to propose changes. On the other hand, presumably a rigid, totalitarian social order that is not open to protest or change, is not likely to allow social movements to arise.
2.   **Structural strain:** some tensions, conflicts of interest, must exist which test the limits of the system.
3.   **Generalized beliefs:** as noted, what people believe and expect is fundamental to social stability or instability, and when social movements arise they are accompanied by widespread new ideas or ideologies.
4.   **Precipitating factors:** something – an immediate cause or event, as distinct from an underlying cause - that will "tip the balance". Giddens gives the instance of Rosa Parks (a black woman) refusing to move from a "white" area of a bus, which led to the growth of the civil rights movement in the USA.
5.   **Co-ordinated group:** to turn the above into a movement, as distinct from uncoordinated protests, rioting etc, there must be organisation i.e. leadership, resources, regular communication between individuals etc.
6.   **How a social movement develops is influenced by the operation of social control:** how governing authorities respond. It would be natural for the power-holders to try to prevent "trouble" from the discontented masses, so there will be attempts

to impose social order from above – these imposed constraints are bound to lead to a reaction by the people affected "below".

Resource mobilisation approach

This approach runs counter to the idea that collective movements are irrational, and a product of malfunctions of the social system. The approach maintains that collective movements are simply an extension of conventional political behaviour. Hence it is stressed that social movements act in a more or less organised way to mobilise resources; it is also possible to identify individuals with expertise and organising or campaigning skills – what some call "movement entrepreneurs" who play a key role in social movements.

This is a useful approach, as it then entails looking at such things as the *obstacles and incentives* to collective action; what links are formed with which *allies*; the *costs and benefits* of participation in social movements; and of course the way that established political institutions react to the challenges of social movements.

Political process approach

This approach focuses on the political and institutional environment in which movements occur and examines the relationship between this environment and the protesting movement. One particularly useful concept that has been formulated by this approach is that of the "political opportunity structure" that is, the local political system can be "open" to new claims, creating opportunities for change, or it can be closed, in which case there will be a greater degree of conflict.

3.3   Social Movements and Change in Contemporary Nigeria

The Bring Back Our Girls movement was started by Obiageli Ezekwesili, former Federal Minister of Education of Nigeria and Vice President of the African division of World Bank at a rally in Port Harcourt, Nigeria. It spread to social media via the millions of Nigerians and Nigerian-Americans on twitter who were joined by social justice advocates all over the world.

Since colonial times, Nigerian authorities have feared a certain type of civic association – that sort which binds Nigerians together as citizens and transcends ethnic and confessional affiliations. The colonial authorities and their successors in military dictatorships used divide-and-rule tactics to polarise such movements. Historically, Nigerian governments have deployed their most repressive measures against such civic movements, like the colonial era anti-tax campaigners,

demonstrators against the Babangida regime's Structural Adjustment Programme (SAP) and Occupy Nigeria protesters. Any movement that transcends the lines of class, ethnicity and creed is deemed dangerous because it can match the ecumenism of the ruling elite and is a viable countervailing force to their misrule.

The BBOG movement, though small, fits this profile. It has united the denizens of a remote North-Eastern community on the fringes of national consciousness with public-spirited middle class urbanites. The group is multi-ethnic, non-partisan and post-sectarian. It cannot be pigeonholed as a sectional association seeking concessions or patronage from the state. Indeed, governing elites are comfortable with groups that demand patronage and terrified by movements that insist that they do their jobs. BBOG cannot be described as being motivated by anything other than civic solidarity and empathy. These activists are not hungry mercenary malcontents of the rent-a-crowd variety favoured by government whose beefs are an exercise in gastronomic wish-fulfillment. The ties that bind the grieving parents of Chibok with their advocates are forged from their common humanity and common citizenship.

The Bring Back Our Girls movement is a demand by Nigerians for good governance from our officials. It is our "Nigerian Spring", if you will. Not only must the government fulfill their duties as protectors of the nation and bring back our girls, they must also begin to take the matter of national security seriously and tackle all the issues that make it easy for a group of men to take up arms and terrorize a nation.

Movement for the Emancipation of the Niger Delta (MEND)

The Movement for the Emancipation of the Niger Delta (MEND) is one of the most visible armed groups based in Nigeria's Niger Delta region. It is a loose coalition of armed groups partly responsible for disrupting oil-production and kidnappings in the Niger Delta over the last several years. It emerged in late 2005-early 2006, targeting the oil infrastructure in the area, and abducting and holding oil workers for ransom. The group claimed to be fighting for local control of oil resources in the region. However, it was also accused of being engaged in criminal activities, committing acts of extortion and stealing oil for its own benefit.

Multiple sources note MEND's "secretive" nature and the scarce amount of information available on the group's organizational structure, leadership and membership numbers. Various sources note that multiple groups or regional factions may be operating either independently or autonomously under the MEND name or that MEND itself may be an

umbrella coalition of different groups. Ike Okonta, a Fellow at Oxford University and the author of Behind the Mask: Explaining the Emergence of the MEND Militia in Nigeria's Oil-Bearing Niger Delta, interviewed some of its declared members directly and describes MEND as not so much an "organisation" but an idea in which many civic, communal, and political groups, each with its own local specificity and grievances, have bought into.

It was, however, unclear who MEND represented since prominent figures in the Niger Delta vehemently denied association with MEND and expressed concerns that any negotiations conducted by MEND with the GON would only serve to secure the personal and political future of those at the negotiating table while neglecting the real needs of the people of the Niger Delta.

The ceasefire agreed to by elements of MEND was allegedly a response to the release on 13 July 2009 under the terms of the GON's 25 June 2009 amnesty offer to Niger Delta militants of Henry Okah, a man linked to a faction of MEND, and variously described as a leader or a chief arms supplier, who was on trial for treason and gun running.

Allegedly speaking for the Movement for the Emancipation of the Niger Delta (MEND), self-identified spokesperson "Jomo Gbomo" announced 30 January 2010 the end of MEND's October 25, 2009, cease-fire. Although the exact identity of Jomo Gbomo remained a mystery, little doubt remains that he was closely associated with or may be Henry Okah himself. The extent to which Okah can command and control the key militant leaders such as "Tompolo," "Boyloaf" or "Ateke Tom" remained dubious.

Jomo Gbomo justified the action by the GON's alleged failure to adequately address the grievances of Niger Delta inhabitants. He described the post-amnesty program as "bribing a few thugs" and "giving alms to the youth." He denounced as "preposterous" the GON's definition of "oil producing communities" which, he claimed, would treat communities in northern states through which the pipelines to the Kaduna Refinery pass as "oil producing communities."

SELF-ASSESSMENT EXERCISE

i.   In your own words, what are social movements?
ii.   Identify any two approaches to social movements and explain how you could apply them in your locality.

4.0   CONCLUSION

In any democratic society, people are expected to react to the actions or inactions of others especially when they are dissatisfied. Besides, developments that are below or against the expectations of the masses are met with reactions of the people who are directly or indirectly affected. This leads to the formation of social movements in order to agitate for changes or expected actions from those in authority or other stakeholders.

5.0   SUMMARY

In this unit, we have discussed the meaning of social movements, approaches to social movements and social movements and contemporary change in Nigeria. In the next unit, we will discuss theories of social movements.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Discuss the various approaches to social movements and explain which you think could be yield better results in Nigeria and why?
2.   Discuss any two social movements in Nigeria with special emphasis on factors triggering their formation and their achievements.

7.0   REFERENCES/FURTHER READING

Habermas, J. (1981). *New Social Movements*. New York: McGraw Hill.

Della, D. & Diani, M. (1999). *Social Movements: An Introduction*. London: Blackwell.

Lyman, S. (ed.) (1995). *Social movements: critiques, concepts, case-studies*. Macmillan (chapters 1,2,14 and 15).

Melucci, A. (1996). *Nomads of the Present and Challenging Codes*. Cambridge.

Offe, C (1985): "New Social Movements." *Social Research* 52, 817 - 68.

Salomon, A. (1946). "The Religion of Progress." *Social research* vol. 13 No. 4, (December 1946) pp 441- 62.

UNIT 2   THEORIES OF SOCIAL MOVEMENTS

CONTENTS

1.0   INTRODUCTION

There are different theories explaining social movements in terms of their formation, operations, influences and challenges. These theories provide a guide for those who for one reason or the other, would want to carry out social movements.

2.0   OBJECTIVES

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

- explain the stipulations of deprivation theory of social movements
- explain the stipulations of mass society theory of social movements
- explain the stipulations of structural strain theory of social movements.

3.0   MAIN CONTENT

Sociologists have developed several theories related to social movements. Some of the better-known according to Kendall (2005) are discussed below:

3.1   Deprivation Theory

Deprivation theory argues that social movements have their foundations among people who feel deprived of some good(s) or resource(s). According to this approach, individuals who are lacking some good,

service, or comfort are more likely to organize a social movement to improve (or defend) their conditions (Habermas, 1981).

There are two significant problems with this theory. First, since most people feel deprived at one level or another almost all the time, the theory has a hard time explaining why the groups that form social movements do when other people are also deprived. Second, the reasoning behind this theory is circular – often the only evidence for deprivation is the social movement. If deprivation is claimed to be the cause but the only evidence for such is the movement, the reasoning is circular.

3.2   Mass Society Theory

Mass society theory argues that social movements are made up of individuals in large societies who feel insignificant or socially detached. Social movements, according to this theory, provide a sense of empowerment and belonging that the movement members would otherwise not have. Very little support has been found for this theory. Aho (1990), in his study of Idaho Christian Patriotism, did not find that members of that movement were more likely to have been socially detached. In fact, the key to joining the movement was having a friend or associate who was a member of the movement.

3.3   Structural Strain Theory

Social movements are not eternal. They have a life cycle: they are created, they grow, they achieve successes or failures and eventually, they dissolve and cease to exist. They are more likely to evolve in the time and place which is friendly to the social movements hence, their evident symbiosis with the 19th century proliferation of ideas like individual rights, freedom of speech and civil disobedience (Barry, 1992). Social movements occur in liberal and authoritarian societies but in different forms. However, there must always be polarizing differences between groups of people: in case of 'old movements', they were the poverty and wealth gaps.

In case of the 'new movements', Offe (1985) notes that they are more likely to be the differences in customs, ethics and values. Finally, the birth of a social movement needs what is called an initiating event. This is a particular individual event that will begin a chain reaction of events in the given society leading to the creation of a social movement. For example, American Civil Rights movement grew on the reaction to black woman, Rosa Parks, riding in the whites-only section of the bus (although she was not acting alone or spontaneously-typically activist leaders lay the groundwork behind the scenes of interventions designed to spark a movement). The Polish Solidarity movement, which

eventually toppled the communist regimes of Eastern Europe, developed after trade union activist Anna Walentynowicz was fired from work. The South African shack dwellers' movement Abahlalibase Mjondolo grew out of a road blockade in response to the sudden selling off of a small piece of land promised for housing to a developer. Such an event is also described as a volcanic model – a social movement is often created after a large number of people realize that there are others sharing the same value and desire for a particular social change.

According to Offe (1985), one of the main difficulties facing the emerging social movement is spreading the very knowledge that it exists. Second is overcoming the free rider problem – convincing people to join it, instead of following the mentality 'why should I trouble myself when others can do it and I can just reap the benefits after their hard work'. Many social movements are created around some charismatic leader, i.e. one possessing charismatic authority. After the social movement is created, there are two likely phases of recruitment. The first phase will gather the people deeply interested in the primary goal and ideal of the movement. The second phase, which will usually come after the given movement had some successes and is trendy; it would look good on a résumé. People who join in this second phase will likely be the first to leave when the movement suffers any setbacks and failures (Touraine, 1992).

SELF-ASSESSMENT EXERCISE

i.   Explain any two theories of social movements.
ii.   In forming a social movement in your local government area to protest government negligence of your locality, which theory will guide you and why?

4.0   CONCLUSION

Social movements are platforms which people used to be heard. Based on the stipulations of theories of social movements, there are events that trigger social movements. They have a life span because after achieving their aim, they disintegrate. Several government programmes, policies and projects have been the outcome of social movements.

5.0   SUMMARY

In this unit, we have discussed the various theories of social movements such as the deprivation theory, the mass society theory and the structural strain theory. In the next unit, traditional institutions will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

3.   Discuss the contributions of social movements to social change especially in developing countries like Nigeria.
4.   Compare and contrast Deprivation theory and Mass society theory. Which appeals to you more and why?

7.0   REFERENCES/FURTHER READINGS

Aho, J.A. (1990). *Politics of Righteousness: Idaho Christian Patriotism*. Washington: University of Washington Press.

Habermas, J. (1981). *New Social Movements*. New York: McGraw Hill.

Della, D. & Diani, M. (1999). *Social Movements: An Introduction*. London: Blackwell.

Lyman, S. (ed.) (1995). *Social movements: critiques, concepts, case-studies*. Macmillan (chapters 1,2,14 and 15).

Melucci, A. (1996). *Nomads of the Present and Challenging Codes*. Cambridge.

Offe, C (1985): "New Social Movements." *Social Research* 52, 817 - 68.

Barry, J. (1992). *Movement and Silence: Critical Reflections on Theories of the New Social Movements*. East London: UEL

Touraine, A (1992): "Beyond Social Movements." *Theory, Culture and Society*. Vol. 9 (1992) pp 125 – 45.

Chesters, G & Welsh, I. (2006). *Complexity and Social Movements: Multitudes at the Edge of Chaos*. London: Routledge.

Diani, M. & McAdam, D. (2003). *Social movements and networks*. Oxford University Press.

UNIT 3   THE   MEANING   OF   TRADITIONAL INSTITUTIONS

CONTENTS

8.0   Introduction
9.0   Objectives
10.0   Main Content
       10.1   The meaning of tradition
       10.2   Traditional institutions in Nigeria
       10.3   The functions of traditional institutions
11.0   Conclusion
12.0   Summary
13.0   Tutor-Marked Assignment
14.0   References/Further Reading

1.0   INTRODUCTION

Nigeria is a multi-ethnic society with different traditions and culture. The major ethnic groups are Hausa, Yoruba and Igbo. Their traditions have been so institutionalized that they exert a great influence on their people and society at large. To a large extent, such traditional institutions influence the socio-economic and socio-political lives of the people under their domain. This makes it significant for their understanding in this unit, especially since their history and their present position has bearing on Nigeria's administrative and political structure.

2.0   OBJECTIVES

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

•   explain the meaning of tradition.
•   discuss traditional institutions in nigeria
•   discuss the functions of traditional institutions.

3.0   MAIN CONTENT

3.1   The Meaning of Tradition

Literally, tradition refers to age-long, old, customary and established historic ways of doing something while institution means a system or organization that has existed for a long time among a particular group of people (Akeredolu-ale, 1995). Tradition refers to custom or belief which

is a long established action or pattern of behavior in a community or among a group of people, often one that has been handed down from generations. Traditions presuppose body of customs, that is a body of long-established practices and beliefs viewed as a set of values by a culture. Thus, traditional institutions are those social, economic or political organizations/bodies which derive their power, legitimacy, influence and authority from the traditions of a particular people. This is why Max Weber has rightly categorized all types of authority into three legal/rational, traditional and charismatic. In the pre-colonial Africa, the set of people who control, direct and superintend over traditional institutions are called traditional rulers and their subordinates like provincial chiefs, princes, ward heads, etc. Indeed, the power, authority and legitimacy of traditional rulers were derived from traditions. This is why the African monarchs were and are still referred to as traditional rulers.

3.2   Traditional Institutions in Nigeria

From the Nigerian view point, traditional rulers refer to the set of rulers of the various Nigerian peoples and communities before these people were brought together by the British colonial rulers in the establishment of Nigeria. For instance, in modern Nigeria, the categories of traditional rulers include the Mai/Shehu of Borno, the Habe and Emirs rulers in Hausaland, the Oba in Yorubaland, the Attah in Igalaland, the Etsu in Nupeland, the Obi and Eze in igboland, etc. These traditional rulers occupied and still occupy important positions among the peoples of pre-colonial and post-colonial Nigeria. Their positions were/are sanctioned by the traditions, history and culture of their respective peoples who hold them in high esteem and reverence (Osunde cited in Akeredolu-ale,1995).

SELF-ASSESSMENT EXERCISE

i.   Explain with examples, what you understand by tradition.
ii.   Identify your ethnic group and explain the prominent traditional practices of your people.

4.0   CONCLUSION

In any society, tradition set the people apart from others. Tradition determines to a particular extent, the way of life of a people. It is passed from generation to generation and highly valued by the people. Traditional institutions have contributed a lot to the development of Nigeria as a nation right from the time of colonial rule till present. This accounts for their inclusion in this unit.

5.0   SUMMARY

In this unit, we have discussed the meaning of tradition, traditional institutions in Nigeria and the functions of traditional institutions. In the next unit, traditional institutions and their transformations will be discussed.

7.0   TUTOR-MARKED ASSIGNMENT

3.   In your own words, what is tradition?
4.   Discuss the basic tradition of your area and identify the aspects of the tradition that need to undergo some refinement and why?

7.0   REFERENCES/FURTHER READINGS

Osunde, A.E. (1995). "The role of the traditional institutions in integrated rural development" In E.O. Akeredolu-Ale (Ed.) *Integrated rural development in Nigeria: Policy issues and options*. Ibadan: Spectrum Books Limited.

**UNIT4   TRADITIONAL   INSTITUTION   AND   THEIR
          TRANSFORMATION**

CONTENTS

1.0   INTRODUCTION

Traditional institutions exist in Nigeria and are given due recognition even before the time of colonial rule. They wielded power, authority and influence. From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class. They exist among all the ethnic groups in Nigeria and are highly esteemed by the people.

2.0   OBJECTIVES

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

• discuss traditional institutions and their transformation

3.0   MAIN CONTENT

3.1   Traditional Institutions and their Transformation

The traditional institutions in Nigeria have gone through thick and thin in the country's political history from the pre-colonial, through the colonial and to the post-colonial eras. In the words of Osunde cited in Akeredolu-Ale (1995) stated thus: "From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class". Before the coming of the Europeans, the traditional rulers held sway not only as the recognized political rulers of the states and kingdoms in Nigeria but also as the custodians of the people's history, culture, religions and economy.

According to Osunde cited in Akeredolu-Ale (1995), the traditional institutions in the pre-colonial Yoruba land for instance and other native lands had all elements of modern governmental systems and they perfectly suited the social, political and economic situations of the era with the overall goal of the welfare of the generality of the people. The advent of colonial rule and the imposition of Western styles of government not only reduced the powers and relevance of the traditional rulers but also made them subservient to their subjects the educated elite. Since independence in 1960, the political statuses of traditional rulers have gone from bad to worse with far reaching consequences for governance and administration in the country.

In the contemporary international system, most nations strive to adopt democracy as their official form of government. The reason for this is no far-fetched. It has become crystal-clear that democracy is not only the best form of government but also the form of government adopted by most of the developed/advanced countries of the First World. In other words, there appear to be a synergy between democracy and development in the contemporary global system. To this end, majority of the Third World countries of Africa and Asia are currently striving to democratize their political systems and institutions. However, most African countries, including Nigeria, have not been able to achieve sustainable democracy and development because of certain obvious reasons.

In Nigeria, one of the reasons for our inability to achieve sustainable democracy and development is the failure to harness the traditional political institutions. It has also been realized that the failure of the key stakeholders in the democratic process to play their expected roles according to the rules of the game is a factor in the democratic and developmental hurdles in Nigeria. These are in addition to cultural pluralism which "has militated and continues to militate against the development of a homogenous monolithic cultural pattern to which all Nigerians could be expected to conform". For democracy and development to be sustainable in modern Nigeria, the key stakeholders like the political parties, the politicians, the media, the civil society groups, the electorates, the general public and so on must be well-placed and harnessed. However, the critical roles the traditional political institutions could play in democracy and development have not only been unacknowledged but have also been grossly under-estimated by their relegations to the background in the current democratic dispensations (Osunde cited in Akeredolu-Ale, 1995).

As an institution that has survived despite its travails, the dynamism of the chieftaincy institution in Nigeria cannot be over-emphasized. Beyond attesting to its dynamism, the changing role, power and

perception of the institution in different dispensations are clear manifestations of its resilience. Thus, from being at the centre of authority in the pre-colonial period, traditional rulers have been empowered and disempowered at different times, accommodated or excluded, depending on the interests at stake and incorporated, manipulated, hoodwinked or humiliated, depending on the dispensations, circumstances or even the level or extent of relationship between chieftaincy title holders and leaders of modern government.

This aberration continued until the waning of colonial rule and the advent of self-rule particularly with the 1952 local government reforms undertaken by the Western Regional Government which reduced considerably the powers of the traditional rulers and led to the replacement of Native Authorities by local councils with elected whereas the various constitutional provisions beginning with the Arthur Richards Constitution of 1946 and the Lyttleton Constitution of 1954 accommodated the traditional rulers and gave them a semblance of recognition reminiscent of what obtained in the pre-colonial era. It is clear that evolving modern governmental structures had overshadowed their influence. Not even the advent of party politics made any difference, rather the involvement of traditional rulers as ministers or regional governors though guaranteed them access to patronage and state resources, and they were more of hollow ceremonial titles. Interestingly, the position, privileges and influence enjoyed by these traditional rulers depended largely on the prevailing political situation and the side of the divide on which they are. Thus, while some were favoured, some suffered terrible fate.

With the emphasis on the possession of certain personal qualifications by candidates aspiring for traditional rulership position by different Nigerian communities in contemporary Nigeria such as higher level of education, personal achievements, present or past status in government or private sectors as well as extent of wealth, the stake has been raised. Beyond generating healthy competition among communities, this emphasis is also meant to throw up able and capable rulers equipped with the intelligence and resources needed to attract development to their respective communities. Their changing status notwithstanding, the relevance of traditional rulers as cultural ambassadors as well as advisers on cultural matters will continue to hold sway. So also is their usefulness in settling disputes that have the capabilities to degenerate into serious crises. But for the traditional rulers to be repositioned for greater and more appreciable roles in sustaining liberal democracy and development, certain necessary credentials must be possessed by the royal fathers.

As indicated earlier, the traditional institutions have been relegated to the background in modern political system in Nigeria. Not only this, the traditional ruler have been objects of public ridicule and political malfeasance in the hands of political office holders and even at times in the hands of their subjects. In spite of this, the traditional institutions have not given way totally to complete irrelevance and unimportance in modern democracy and development efforts in modern Nigeria. They have continued to be relevant and useful in grassroots political administration and development. While the blame for the non-recognition of the role of traditional rulers in modern politics has been principally placed on the doorsteps of the political class, the fact remains that the conduct of some traditional rulers over the years have also undermined their status and position. In spite of this, there is no gainsaying the fact that traditional rulers particularly have critical roles to play in sustainable democracy and development in modern Nigeria(Osunde cited in Akeredolu-Ale, 1995).

SELF-ASSESSMENT EXERCISE

Pick any traditional institution of your choice and discuss its transformation over the years.

4.0   CONCLUSION

No doubt, traditional institutions in Nigeria have undergone some transformations over the years. They wielded power, authority and influence. From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class. They exist among all the ethnic groups in Nigeria and are highly esteemed by the people.

5.0   SUMMARY

In this unit, we have discussed Discuss traditional institutions and their transformation. In the next unit, case studies in community development and social change will be discussed.

6.0   TUTOR-MARKED ASSIGNMENT

3.   Discuss the relationship between traditional rulers in Nigeria and the colonial masters.
4.   From the pre-colonial era, the traditional institutions have been strengthened and weakened, elevated and humiliated, empowered and disempowered by emergent political/ruling class. Discuss.

7.0   REFERENCES/FURTHER READING

Osunde, A.E. (1995). "The role of the traditional institutions in integrated rural development" In E.O. Akeredolu-Ale (Ed.) *Integrated rural development in Nigeria: Policy issues and options*. Ibadan: Spectrum Books Limited.

UNIT 5 CASE STUDIES IN COMMUNITY DEVELOPMENT AND SOCIAL CHANGE

CONTENTS

1.0   INTRODUCTION

Community Development was originally brought into the national planning arena only during the 1975-80 Third National Development Plan. According to the Third Plan, this is the first attempt to bring "Community Development activities' within the framework of the National Development Plan". The main policy thrust of the plan was to raise the quality of life in rural communities by harnessing voluntary private effort to supplement government effort.

2.0   OBJECTIVES

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

- discuss national accelerated food production programme (nafpp)
- discuss river basin development authorities (rbdas)
- discuss operation feed the nation (ofn) and the green revolution programmes
- discuss agricultural development programmes (adps)
- discuss the directorate or food, roads, and rural infrastructures (DFRRI)

3.0 MAIN CONTENT

3.1 National Accelerated Food Production Programme (NAFPP)

The programme was essentially a minimum-package approach type designed to provide improved practices like high-yielding varieties (HYV), fertilizers, pesticides, credit and management to farmers, through a coordinated package approach. The NAFPP launched during tile Second Plan period was to ensure that food supply kept pace with the growth in population and the rate of urbanisation. It is also clear that the NAFPP, like the Farm Settlement Scheme, was primarily designed to solve urban problems rather than to address genuine rural development issues. For instance, the three components of the programme: adoptive research, extension and agro-services were actually meant to accelerate agricultural production, and thus, growth.

Even though some progress and tangible achievements have been recorded, particularly in the aspect of adoptive research, which was based on on-farm trials, the programme suffered from many shortcomings and problems both internally and externally. Perhaps the greatest failure of the programme was the lack of ecological and institutional focus and framework. Hence the inability to organize farmers into distinct institutionalized groups, so as to make the maximum use of the opportunities provided. This manifested in pilferage and diversion of the items of the package away from the intended targets.

3.2 River Basin Development Authorities (RBDAs)

Although the basin authorities were established to harness the water resources of the country for agricultural production, including crops. livestock and fisheries, to a large extent, they failed to achieve this laudable objective. Some of the reasons for this abysmal failure include:

iv. Their capital intensiveness.
v. Over-reliance on international agribusiness for supply of heavy equipment, management and finance.
vi. They had no clear and well-tailored goals and operational objectives.

Again it is clear that the confusion and the failures that characterized the RBDAS are clear manifestation of the absence of a well-defined policy Government planning framework for rural development in the country. From this, it is easy to establish, that, just like the Farm Settlement

Scheme and other Funds were: initiatives discussed earlier, the lessons apparent are that capital intensive the State Go' and costly projects are not the solution to rural programmes in a developing innovations, country such as Nigeria. In other words, capital-intensive projects are not the answer to labour-intensive problems. Rather, labour has to be mobilized and harnessed at the local level in order to solve local problems.

3.3   Operation Feed the Nation (OFN) and the Green Revolution Programmes

The Operation Feed the Nation programme was just the NAFPP programme philosophical on a wider scale. It was essentially a political programme for the mobilization of the teeming population for the attainment of high agricultural enhancement production and better agricultural practices. It was a special programme instituted by the Military Government and therefore not rooted in the third National Plan, which was being implemented at the lime of its launching. This is one of the principal failures of the programme. Secondly, the OFN was criticized for upsetting the better and more systematic approach conceived in NAFPP programme. Thirdly, the OFN lacked the institutional capacity to mobilize and carry the population with it. There was also lack of proper role assignment and this militated against the continuation of the programme. It was also, of course. a very extravagant programme.

The Green Revolution in Nigeria, unlike the movement in other pans development of the world, was actually a change of nomenclature from the OFN. It was therefore short-lived and suffered the same fate, The Green Revolution earlier programme, being a tool for political propaganda by the then civilian administration, performed badly in terms of mass mobilization because it lacked the push of the quasi-military touch employed by the OFN. It was therefore low-profile and also recorded low-aerial coverage and was also bedeviled by party political rivalries and priorities. In a nutshell, the Green Revolution programme, like its predecessor, the OFN suffered from rather disjointed, short-term and ad-hoc planning, which made no serious impact on either the agricultural sector or the rural sector in general.

3.4   Agricultural Development Programmes (ADPs)

The main objective of the programme was to increase the production of both food and industrial raw materials as well as the real incomes of the farmers. The ADPs got the necessary support and commitment of the Federal Government which acts as a leverage to obtain international finance. As such, the ADPs have hitherto been well institutionalized and

well funded. Funds were forthcoming from the World Bank, the Federal Government and the State Governments involved in the projects. This has made it possible for innovations, particularly of the new agricultural technology of the green-revolution type to be imported from abroad. In spite of all these, however, the ADPs fell victims to the growth-related "misfortunes" and therefore failed to change the existing agricultural practice significantly. Meanwhile, the masses of the people continue to suffer deprivation and food and raw materials shortages continue in Nigeria.

As to how to explain the situation, according to Idachaba (1985), "the philosophical attitudes" shaped as they were by the political and economic realities of the period, left little scope for serious concern for the enhancement of the conditions of the rural people as such, except perhaps, only as a by-product of growth. Similar conclusion was earlier reached by Abubakar (1982) when he observed that though the cardinal aim of the programme was to raise the standard of living of farmers, no real efforts were made to measure the success of the programme in this direction. In other words, efforts directed at only agricultural development cannot be expected to achieve the wider goals of rural development. Perhaps it is in realization of this that Government instituted and established the DFRRI programme, which we shall discuss briefly below. However, it may be necessary to interject here that in the absence of a comprehensive rural development policy with a comprehensive planning framework even the DFRRI programme will sooner than later have the same problems as the earlier programmes.

3.5   The   Directorate   or   Food,   Roads,   and   Rural Infrastructures (DFRRI)

The Budget Speech of 1986 by the President, during which the creation of DFRRI was announced marked not only a departure from the status-quo, but certainly forms a watershed for the development of rural Nigeria in a proper direction. This Is the first time in the history of Nigeria that such a powerful body has been established specifically to undertake rural development. Indeed, this is a turning point in the history of national development planning in Nigeria, given its previous bias towards the urban sector. Another important historical development associated with the establishment of DFRRI is the clear realization by the country's ruling bodies and planners that agricultural development, though a very important aspect is actually in itself not synonymous with rural development.

The Directorate has been placed in such a way as to shun and sidetrack all the bureaucratic red-tape and its accompanying obstacles. It has been empowered by law to co-operate with and utilize the relevant arms of

the Federal Government ministries and agencies, Integrated Rural Development Authorities, institutions, enterprises and individuals concerned with the development of rural areas. The organization of the Directorate reflects the types of programmes to be executed, namely, provision of rural infrastructures, enhancing agricultural and industrial production, mass mobilization and the promotion of relevant technology. It is believed that through these programmes while primarily enhancing the quality of rural life, the foundation of true national development will be solidly built.

Although the establishment of the Directorate is commendable, it can be said without qualification that a lot still remains to be done in the direction of genuine rural development. For example, the Government failed to initiate proper land reform alongside DFRRI's Food and Agricultural Programme, Secondly, the Directorate's Food and Agricultural Programme still perpetuates the status-quo by continuing with the concept of leaving food production entirely in the hands of private opportune capitalists. Admittedly, it is not necessary for the government to participate in direct food production. However, it should be seen to have more direct and strong contact in such an important policy area. Food policies, even in the advanced self-sufficient countries of the EEC and America, are closely monitored and controlled by the various governments. In fact, food policies have become sensitive political tools in the international political area (e.g. America's 1979 grain embargo against the USSR).

The Directorate has failed woefully in the area of creating rural employment opportunities. There is apparent disregard of employing labour-intensive techniques rural works programmes and grass-root development programmes. Instead, for example, most of the DFRRI's infrastructure programmes were executed through contracts, using the conventional capital-intensive (heavy- equipment) techniques. There is little in the area of mass mobilization. With the creation of MAMSER as a separate entity this vital aspect of rural development was completely stunted in the directorate's activities. The formation of the various Community Development Associations (CDA's) was made voluntary, instead of being implemented as a consciously planned intentional policy and strategy.

It is widely acknowledged and accepted that the development process is in reality a relatively slow process. But DFRRI seems to be in a hurry in implementing its programmes and more so in counting the "goals" scored. These seem to militate against proper planning and executing. For example, a comprehensive rural development policy should have been formulated at the establishment of the Directorate to guide the latter in its activities. The advantages of a comprehensive policy for

rural development in the country are numerous. It will provide a guide and focus for all actions. It will also provide opportunity for re-adjustment where and when the need arises. The comprehensive policy will provide the framework for regional planning and the preparation of a resource map, thereby identifying potentials, prospects and problems of the different regions. These are very necessary for a genuine rural development effort. However, all these cannot be done without the proper restructuring of the entire economic fabric of the nation, both human and material.

From all of the above, it is apparent that, genuine rural development can only be pursued through a series of multiple actions at the Federal, State and Local Government levels. This may involve some radical steps to be taken. Indeed, it may involve overhauling and re-organizing the country's policy and planning framework if rural development is to assume the priority position it deserves in the country's development process.

In principle, as shown earlier, any rural development that has occurred in Nigeria has occurred not as the result of a well-articulated rural development plan. but as a "by-product" of either the pursuit of economic growth or as a reaction to certain socio-economic problems that arose at a certain time (and usually in a certain space). It is therefore necessary that, in the first place, the planning and administrative framework of the country, within which political and economic decisions are made, be reviewed. This is because at the moment, the framework is highly centralized, head-heavy and almost completely detached from the majority of the population. This overlapping is not impossible; all that is needed is the dedication and genuine commitment to the cause of rural development It is in this respect that the grass-root political reform under the new transition programme is welcome. It demonstrates that, with the will, anything is possible.

SELF-ASSESSMENT EXERCISE

i.   Pick any two community development and social change programme of the past governments and discuss its objectives, achievements and failures.
ii.   In view of the current socio-economic situation in Nigeria, which community development and social change programmes of the past governments would you suggest should be revived and why?

4.0   CONCLUSION

Even though the various programmes of the government aimed at community development and social change recorded failures, at least

laudable efforts have been made over the years. Today, some of the programmes still exist while some are dead. It is important that the present government reviews some of the programmes, revitalize them in the light of the current socio-economic situation in Nigeria and put proper monitoring and evaluation measures to make them work.

5.0   SUMMARY

In this unit, we have identified and discussed some community development and social change programmes of the government. The programmes discussed include National Accelerated Food Production Programme (NAFPP), River Basin Development Authorities (RBDAs), Operation Feed the Nation (OFN) and the Green Revolution Programmes, Agricultural Development Programmes (ADPs) and Directorate or Food, Roads, and Rural Infrastructures (DFRRI).

6.0   TUTOR-MARKED ASSIGNMENT

1.   Identify and discuss any four community development programmes of the government and explain how far they have contributed to the development of your area.
2.   Identify the failures of each of the programmes of the past governments and suggest practical solutions to those failures if you are to oversee those programmes now.

7.0   REFERENCES/FURTHER READINGS

Alkali, R.A. (1997). *The World Bank and Nigeria: Cornucopia or Pandora Box?* Kaduna

Barnett, J. & Mahul, O. (2007). Weather Index Insurance for Agriculture and Rural Areas in Lower-Income Countries. *American Journal of Agricultural Economics.* 89 (5)

Burton, J., (2003). *Integrated Water Resources Management on a Basin Level*: A Training Manual. UNESCO, Paris.

Eicher, C., & Witt, L. (Eds.) (1964). *Agriculture in Economic Development.* New York: McGraw Hill

Federal Government of Nigeria, (2003). *National water resources management policy*. 2nd Draft, Federal Ministry of Water Resources, Abuja.

Federal Ministry of Water Resources, (2003). *Water resources management institutions in Nigeria*: Institutional mapping report. Draft Report, Federal Ministry of Water Resources, Abuja.

Harambos, M. & M. Holborn, (2004). *Sociology, Themes and Perspectives*. 5th Edn. London: Collins.

Idachaba, F. A. (1985). "Integrated rural development: Lessons from experience." I.F.A.D."- FIATPANAS

Kao, K.N. (2002). Crop Insurance; Past, Present and Future. *Vision*. July-Dec pp13-17

Korafor, A.H. & L.C. Iwuyi, (1975). *Urban Employment Problem in Nigeria*. University of Nigeria, Nsukka, Nigeria.

NDE, (2004). Year 2005 annual report, Kaduna State. National Directorate of Employment, Kaduna, Nigeria.

Roberts R.A, (2005). Insurance of Crops in Developed Countries, FAO, Rome. *American Economic Review* 103 (56-78)

The World Bank, (2005), Agricultural and Rural Development. Department. Managing Agricultural Production Risk.

The World Bank (2009). Insurance for the Poor Program, Public Intervention for Agricultural Insurance