



A CRITICAL REVIEW OF HISTORICAL ANALYSIS OF SOCIAL CHANGE IN NIGERIA FROM THE PRE-COLONIAL TO THE POST-COLONIAL PERIOD

Suleiman Ari Maisule¹, Joseph Bamidele², Samson Olayemi Sennuga³

¹*Department of Agricultural Extension and Rural Sociology, Faculty of Agriculture, University of Abuja, Nigeria*

²*Faculty of Business and Law, University of Northampton, Northampton, UK*

Abstract

Changes are inevitable in both civilization as a whole and in humans. The majority of the time, social change in a country is brought about on a global scale. The intentional and unintentional changes that occur in our culture are explained by a variety of theories. They include theories on conflict, evolution, and different agents of change like invention and finding. Our society, politics, family, and even our education have all been impacted by social change. Hence, the pre-colonial, colonial, military, and what might be referred to as the democratic eras are some of the stages that the Nigerian society has gone through. Although the society undergoes changes as a result of each step, this society's desire for change has not yet been fully satiated. There is a constant search for improved social reforms and conditions because change is a fact of life. Particularly in Nigeria, societal change has occurred over time and continues to occur. It is advised that Nigeria should preserve its native language because it has played a significant role in social change since the post-Colonial era. These changes can be attributed to a number of variables, including language education, technology, modernization, environment, population, etc. It does, however, demonstrate that there are additional variables at play.

Keywords

Historical, Social, Change, Pre-Colonial, Nigeria, Critical, Review

INTRODUCTION

Nigeria is an indivisible entity that was created as a consequence of Lord Lugard's political choice to combine the protectorates in the north and south. There are 250 different ethnic communities in Nigeria. It describes the nation's distinctive cultural diversity. The Yoruba and Igbo populations settled in the south of the nation, while the Hausa populace lives in the northern region. Other minorities are dispersed across the entire nation, in addition to the major tribes and languages listed above. Before the discovery of crude oil in the 1970s, the primary economic activity of the population was agriculture, which produced both food and cash crops as well as foreign currency. The great nation of Nigeria, which is also the most populous in the west African region, has experienced a significant change. (Tijani and Edinyang, 2011).

If society is to advance its socioeconomic, political, cultural, and technical knowledge, changes are unavoidable. Thus, this explains the degree of social development in Nigeria since its independence in 1960. The future of experience (both pleasant and unpleasant things or events) which awaken his intellectual development either sustain the environment or improve on it, according to Aliyu (2004), is a significant field of interest to those concerned with it. (the era of stone Age is a point of reference). This therefore implies that environment is the major force behind change. In line with this opinion, (Tijani and Edinyang, 2011) believed that the everblowing wind of change that established the existing structural practice and belief systems Man must pursue suitable means of adjustment in order to improve his level of survival and the continuation of his life.

Societal scientists struggle to understand societal change (Huntington 2003). It is a pervasive aspect of social reality that has been used to characterize and explain the development of human societies as well as the changes in the fundamental elements of human society from traditional to modern societies. (Olagbeju 2015). In actuality, internal and external forces of social change have caused continuous changes in social values, norms, institutions, relationships, and stratification in human societies. The external forces are large-scale occurrences that

affected an entire country or a group of nations, such as climate change. Internal factors, on the other hand, are small-scale occurrences that resulted in structural changes within the society that had a significant impact on the social fabric of the community, such as demographic change (Sennuga et al., 2020a). Sociologists and social-scientific thinkers will always be interested in social change because of the persistence of internal and external forces, regardless of its conceptual starting point to address it. (University of California Press 2004). This is undeniable even in the current era of hyper-differentiation of theories, in which numerous theories are vying for attention and space—not so much through direct conflict as through coexistence—because the intellectual community can only handle, at best, a small number of the numerous theoretical approaches. (Solaja, 2020).

Change is the only constant in life, and it permeates every culture, but it is especially prevalent in those that have a strong desire to meet basic human needs. A sincere, patriotic, and committed leadership produces social transformation. According to Dike (2008), Nigeria has experienced a series of societal changes that have affected the country's various socioeconomic strata. From regions to states, from farms to cities, from agriculture to petrochemicals, and now from the north to the south, there has been a shift in governmental power. The irony is that these developments have not benefited the average person. Since the country's independence, changes have been observed in all facets of Nigerian culture, including politics, the economy, education, and others. According to Heath (2003), language variations result from social changes. Language incorporates culture and social values, so any shift in the society will have a significant impact on how people live their lives. According to (Olagbeju 2015), social change is any alteration in social relations that affects a society's social framework.

The theory of social transformation is still the most underdeveloped area of sociological theory, according to a review of academic literature. (Solaja, 2020).. This is because there is no overarching theory that serves as the foundation for comprehending the dimensions of change in various human cultures. (Huntington 2003; Nworah, 2005). In light of this, this paper used a theoretical discourse to discuss the extent of changes in Nigeria's sociocultural, political, and economic circumstances between 1960 and 2015. The study also looked at how societal change affected people's ability to maintain social bonds and survive in modern Nigerian societies. Understanding social change in Nigeria is crucial because there are numerous unresolved social issues there that are brought on by ongoing changes in social organizations, relationships, and structures. Furthermore, the sociological theories that are meant to offer a theoretical and practical manual on how to address these issues, both in time and place, are meager and carelessly applied. (Aristotle and Wakama,2020).

Therefore, a study of this kind is important in many ways because it will highlight the benefits and drawbacks of different change theories as well as how well they work together to address the issues that hinder Nigeria's sustainable social, economic, political, and environmental development. This research will also contribute to a better understanding of the forces that drive social change and its inevitable outcome in the context of the current globalization of socio-cultural, economic, and political conditions.

What is Social Change?

It's very difficult to define the word "social change," especially among sociologists. This is due to the fact that the object is a social phenomenon, a social process that frequently has a variety of dimensions and facets and develops at various degrees of generality. Social change is still understood to be an alteration in social structure that is marked by shifts in cultural norms, behavioral codes, social structures, or value systems. To put it another way, social change occurs when there is a profound shift in the social and cultural components that make up a lasting web of connections, reorganizing the way that people interact with one another, with organizations, with communities, and with countries. (Solaja, 2021). Social transformation can be for the better or worse, in fact. Positive social change denotes desired growth and improvement in all or some societal institutions, including those related to culture, the economy, education, family, international affairs, law, population, politics, and religion, which inevitably improves conditions for both individuals and society. (Ololube 2011; Ololube, Dudafa, Uriah, and Agbor 2013). A negative social change, on the other hand, shows dysfunction in all or parts of social structures and organizations, which in turn undermines social and human development. Therefore, social change can have a big effect on the social, economic, environmental, and political circumstances in any society—developed or developing.

Since everything seems to change constantly, social change can be challenging to describe. Every day is brand-new, just as every second is a fresh point in time. It was stated by the Greek philosopher Heraclitus in (Ololube et al., 2013) that one could not walk into the same river more than once. The river is different the second time around because water has flowed along it, and the individual has also undergone subtle changes. While in some ways this observation is true, we naturally want to assert that the same river and the same person were entering it on both occasions. It is possible to say that despite changes, both the shape or form of the river and the physical characteristics and personality of the individual with wet feet have remained essentially the same (Sennuga et al., 2020b). According to the International Encyclopedia of the Social Sciences, social change refers to a shift in societal behavior patterns or social structures. A society's norms, beliefs, cultural artifacts, and symbols could all change. A change in the structure and operations of a social system is what change, more than anything else, implies, according to other meanings of the term. Institutions, social interaction patterns, employment, leisure

activities, roles, and other facets of society can all change over time as a consequence of societal change. When defining social change, we can state that it is primarily a process of alteration without consideration for the nature of the change. (Ololube, 2011).

Because social and cultural changes are connected, it can be helpful to discuss "socio-cultural change" from time to time. According to M. E. Jones, the word "social change" is used to describe changes to any element of social interactions, social patterns, processes, or organizations. A new fashion or style that modifies or replaces the old in people's lives or in society's functioning may also be referred to as social change." According to MacIver and Page, "Social change refers to a process responsive to many types of changes, to changes in the conditions of life created by humans, to changes in men's attitudes and beliefs, and to changes that are not under human control and affect the biological and physical nature of things." Therefore, change can be defined as any alteration, distinction, or variation that occurs over time in a circumstance or an object. The phrase "social change" refers to shifts in interpersonal relationships and interactions. Since society is a web of social relationships, any shift in society inevitably affects the system of social relationships. Social interactions, processes, and organizations are used to understand social connections. As a result, changes in social interaction, social processes, and social groups are all referred to as social change. Changes to the society's framework and roles are among them. (Nworah, 2005).

Characteristics of Social Change

Social change clearly has some traits that set it apart from other types of social events. Four key characteristics of societal change emerged from a thorough review of the literature. In order to understand the different social, economic, and political dynamics of social change in Nigeria between 1960 and 2015, these four characteristics are succinctly explained with some insights from Nigerian society.

In light of this, the first characteristic that emerged from the literature is the assumption that social change happens naturally everywhere because human society is never static and social, political, economic, and cultural changes happen frequently; however, the rate of change varies over time and location. For instance, compared to developed nations like the United States, the United Kingdom, and others, which have unlimited access to cutting-edge information communication technology, Nigeria and other Third World countries may experience a more sluggish pace of change. (Anthony, 2013).

The idea that change can be intentional but is frequently unplanned is the second characteristic of societal change. For instance, the Structural Adjustment Programme (SAP), which the World Bank and IMF introduced in the 1980s as a means of recovering funds from debtor countries of the South (developing countries), was a deliberate action, though it is possible that the strategy's potential effects on the socioeconomic development of other developing nations were not anticipated. Social change can therefore have broad effects on various social organizations, communities, societies, or even entire countries.

The third trait shows how societal change frequently causes controversy. For instance, there has been debate involving the government, military, religious leaders, and the general public over the motion from developed countries (such as the United States, Canada, and so on) that homosexual rights (i.e. same-sex marriage) should be accepted in Nigeria and other developing countries.

The fourth characteristic further asserts that some alterations are more significant than others. Personal computers, for instance, were a more significant development than Cabbage Patch Kids toys. This is so that the former can fulfill the former's much more important functions for human development. (Anthony, 2013).

Causes/Agents of Social Change

The reasons behind societal change are numerous and diverse. Social scientists have identified four common causes: technology, social structures, population, and environment. Each of these four areas has an effect on how and when society changes (Sennuga, 2019). Additionally, they are all connected; a shift in one can influence the others. Modernization frequently follows social transformation. Increased specialization and differentiation within a society, especially in relation to its infrastructure and industry, is referred to as modernization. There has been a lot of opposition to the western-centric view that all peripheral and semi-peripheral nations should strive to be like North America and Western Europe, despite the assumption that more modern societies are better.

Technology

Some might argue that advances in technology have made our lives simpler. Consider how your day would be different if you didn't have access to the internet, a car, or power. In *The World Is Flat*, Friedman (2005) makes the case that technology, rather than other forces of societal change like social institutions, population, and environment, is what is driving globalization. He contends that there are three different periods in which globalization can be viewed. First, military growth propelled by wind and horsepower drove globalization. From the late 15th century to roughly the year 1800, the nations that were able to use these power sources the best expanded the fastest, dominating world affairs. The second, shorter time span covered the globalization of the business from roughly 1800 to 2000 CE. During this time, societal change and globalization were driven by steam and rail power. Friedman finally ushers in the post-millennial period. In this era of globalization, technology,

especially the internet, is the driving force behind change. But keep in mind that the other three forces that social scientists believe contribute to societal change can also be altered by technology. The ability of previously infertile women to become pregnant thanks to medical advancements tangentially increases the population. Thanks to improvements in agricultural technology, we are now able to genetically modify and patent food items, drastically altering our environment (Sennuga, 2019). Technology has changed every part of modern life, from how we teach children in our 20 classrooms to how we raise our food. Undoubtedly, there are disadvantages. The digital divide, also known as the growing divide between those with and without access to technology, exists both locally and internationally (Adeyemi et al., 2023). Loss of privacy, the possibility of a complete system failure (similar to the Y2K panic at the turn of the century), and the increased vulnerability brought on by technological reliance are additional security risks. Consider the technology required to maintain the safety and security of nuclear power facilities. What would happen if an earthquake or other catastrophe, like the nuclear plant at Fukushima in Japan, caused the technology to malfunction? There's also the potential for a targeted assault on our country's relatively weak technological infrastructure.

Social Institutions

Every modification to one social organization has an impact on all other social institutions. For instance, the industrialization of society meant that big families were no longer necessary to generate enough manual labor to operate a farm. Furthermore, there were numerous new job possibilities near urban areas with limited living space. As a consequence, the typical family size significantly decreased. In addition to altering how we perceive government participation in the private sector, this shift toward industrial corporate entities also gave rise to new political movements, the global economy, and even new religions and ways of practicing religion, such as Scientology (Sennuga, 2020a). It has also influenced how we educate our children. Despite the fact that the need for industrial jobs is no longer necessary, teaching models are still largely based on preparing students for them. Originally, schools were designed to fit an agricultural calendar so that kids could stay at home and work the fields in the summer. This illustration shows how a change in one area, like industrialization, has an interconnected effect on various societal institutions. Friedman (2005).

Population

Every level of civilization is experiencing changes in population composition. Birth rates rise in one country while falling in another. While some families wait until later in life to have children, other families start having kids right away. Population changes may be brought on by unforeseen external factors, such as an epidemic, or changes to other societal institutions, as previously mentioned. However, population trends have a significant interconnected effect on all other facets of society, regardless of why and how it occurs. Around the world, the nations with the greatest fertility rates are frequently the ones least able to accommodate and meet the demands of a growing population. Family planning plays a significant role in preventing households from having more children than they are able to care for. On a global scale, the growing population places more strain on the planet's resources, especially in the world's lowest regions, Friedman (2005).

The Environment

In terms of human ecology, we are aware that people and the ecosystem are interconnected. We observe a rise in the number of people impacted by natural disasters as human populations shift into more vulnerable regions, and we observe that human interaction with the environment increases the impact of those disasters. Simply put, the sheer number of people on the globe increases the likelihood that someone will be affected by a natural disaster. Even so, it goes further. Too many people and the greater demands they place on the planet present a problem. We have built up vulnerable shorelines to support more development, dangerously depleted water tables, and irrigated vast crop areas with water shipped in from other states. How can we be shocked when droughts are threatening entire communities and homes along coastlines are being damaged? With about a dozen of them, 2011 has the unwelcome honor of being the year with the most billion-dollar weather disasters. The planet is making our problems abundantly obvious through tornadoes, floods, snowstorms, and droughts. (CBS 22 News2011). As the public becomes aware of these problems, these events have given rise to social movements that are bringing about social change.

Modernization

Modernization refers to the processes that lead to a society's transition from an underdeveloped one to a developed, technologically advanced one by increasing specialty and structural differentiation. (Irwin 1975). According to this definition, the sophistication of a society's technology, especially as it relates to infrastructure, industry, and the like, is measured. It's essential to keep in mind that such assessments have an inherent ethnocentric bias. Why do we think it would be such a wonderful thing for people to live in semi-peripheral and peripheral countries to become more like the core nations? Modernization: Is it always a good thing? Every type of technology has a flaw in that it frequently makes time-saving promises but somehow falls short of keeping them. How many times have

you gritted your teeth in frustration over a mobile phone conversation that didn't go through or an internet site that wouldn't load? The typical amount of time spent on housework is unchanged from fifty years ago, despite the introduction of time-saving appliances like dishwashers, washing machines, and most recently remote control vacuum cleaners. Additionally, the amount of time that employees are expected to be available and responsive has simply grown due to the dubious advantages of 24/7 email and instant information. Prior to the advent of instantaneous information transfer, companies had to move at the pace of the US postal service, sending something out and waiting until it arrived before moving on to the next step.

Language Education

An Engine of Social Change Social change is defined as variations or modifications in any element of the social process, pattern, or form; it also includes any modification to the norms of behavior and inter-human relationship patterns that have long been in place. Another way to describe social change is as a fundamental modification of preexisting social norms. Social structures are defined by (Olagbaju, 2015) as patterns of social behavior and interaction, including norms, values, and societal phenomena. Every human community needs language because it serves as a tool for communication, fosters cultural identity, and promotes social integration. Due to the exposure to various cultures that language education provides, it helps to bring about societal change. Language is a human-only phenomenon and a potent force for societal change. According to Nworah (2005), radical changes in our social, economic, and political lives are necessary because old practices must give way to new ones in any society. She draws this conclusion from the immediate facts in Nigeria. In any human environment, change is inevitable and the result of a variety of variables. According to Dike (2008), the way in which a leader mobilizes resources and the attitude of the people toward change determine the direction of change in a community. Political, economic, demographic, technological, cultural, educational, and other variables are just a few of the internal and external factors that influence social behavior. Contacts between various societies on a cultural or linguistic level can lead to social transformation. Societies with various cultures, values, beliefs, and tongues come together through contacts to trade or appropriate cultural characteristics from one another.

Because speakers of various languages interact and share cultural ideas and values when they meet, language plays a significant role in social change. The present fashion, music, and entertainment scene in Nigeria are heavily influenced by western culture. Our world has changed as a result of globalization, and Nigerians' daily lives have also undergone significant change. Globalization is fueled by technology and the languages of the superpowers, and it is having a significant negative impact on how our indigenous languages are taught, learned, and used in the classroom. Nigerians have given up the communal lifestyle that Africans are known for and instead adopted the aggressive and carefree way of life that is characteristic of the western world. vocabulary and culture are inseparable, so we cannot adopt the vocabulary of the westernized and globalized world and reject their culture. (Olagbaju, 2015). described globalization as an evolution that is systematically reshaping interactions between countries and people by removing constraints in communication, commerce, and a variety of other human endeavors. When it comes to causing societal change, education is just as powerful as language. This is so that cultures, information, skills, and other things can be passed from one generation to the next through education. Language is the means by which education is delivered, and education is a force for societal change. According to the NPE, language education can maintain national integration while maintaining our diverse cultural heritage. Education-based exposure to the native tongues of the nation will significantly reduce value breakdown and establish a new social order in Nigeria.

All groups involved must work together and be committed to social change. According to (Singer and Pezone, 2003), social change is the result of a variety of factors because no one element can fully explain it. Physical environment, population change, societal organization, attitudes and values, cultural factor, technological factor, etc. are a few of the causes of social change. Language and culture are inseparable Siamese twins, so any country that is serious about preserving its culture must approach the problem of language education with the skill it merits.

Major Perspectives on Social Change

Two different points of view that currently predominate in theoretical circles have served as the foundation for the growth of social change theory by both classical and contemporary sociologists. Some theorists view the occurrence to be explained as a shift in structure (the creation of new institutions), composition (inter-group migration), and function (labor specialization, industrialization, authority relations). (Mesure 2009; Chiribuca 2004). While other theorists (Vlasceanu, Miroiu, Paunescu, and Hâncean 2011) consider stability or the restoration of some stable condition (social inequalities) to be worth investigating. Rusu (2008) distinguished between these two points of view as the systemic strategy and the contemporary, dynamic, process-oriented - or constructivist - approach. But the plain fact is that the two opposing perspectives on social change give the trifunctionality characteristic to the paradigm of social change. (the theoretical propensity to describe, explain and evaluate social changes).

Classical Perspectives on Social Change

The classic views on social change are found in the outstanding writings of eminent academics like Comte, Durkheim, Marx, and Weber. The nineteenth and early twentieth centuries saw the publication of the bulk of the classical texts on social change. The classical studies of social change began with Comte's examination of the development of human civilization.

Comte argues that because human society is a dynamic living organism that is constantly advancing in terms of knowledge production, societal change is inevitable. Comte's assumption is largely based on the idea that the main forces behind scientific progress and other forms of progress that have been advancing human society from one stage to another are human ideas, knowledge, and intellectual properties. Comte emphasized that because human society is essentially a social organism, all of its component parts are interdependent, meaning that any change in one of them will facilitate significant changes in the entire social organism and, consequently, accelerate the movement of human society across the three key stages of civilization: theological (denotes the time when people have not yet discovered the underlying causes of various phenomena), agrarian, and industrial. (refers to the period when people base their explanations about social events on observation, experiment and comparison). Based on the aforementioned ideas, Comte made a compelling case that all social change in human societies is a result of social progress, which can be divided into two categories: progress in economic and scientific understanding. On the other hand, the idea that social change results from social development has been challenged because not all social evolutions show social advancement. (Solaja, 2021).

Contemporary Perspectives on Social Change

The dependentist, modernist, and post-modern scholars invented the contemporary viewpoint on social change. Although these academics conceptualized social change from a variety of angles, the core of their arguments centered on the dynamics of scientific knowledge, the division of labor, and societal culture, all of which are closely related to the traditional point of view. In terms of what might cause social change and how it can be managed in contemporary societies, proponents of contemporary social change theories have exclusive and divergent views from those of the classical academics. For instance, (Asike, 2014) held that integration and differentiation are the primary drivers of societal change. He claims that as human societies advance and people's existential needs rise, differentiation occurs. To meet these needs, society works to build new social institutions and integrate them with already existing ones so that it can operate as a whole. Parsons continued to make the case that when human societies become more advanced, the different social institutions may adapt to designate growing distinctions, but their core functions are unaffected.

SOCIAL ATTITUDES, SOCIAL VALUES AND SOCIAL CHANGE

Although social attitudes and values are invisible, they play a significant role in governing all aspects of human existence. Social attitudes and values can be thought of as the software that controls how human civilization functions today. The results of social attitudes and social ideals are social relationships, social functioning, and social behavior. Social attitudes and social ideals influence acceptance of and opposition to social change.

An attitude toward an individual, circumstance, institution, or social process is referred to as having a social attitude and is believed to be a reflection of underlying values and beliefs. Social functioning, social interactions, and social behavior all reflect one's social attitude. Social attitudes are "subtle, complex, and changeable modes of consciousness, constantly being modified by our training, our reflection, our health, and our circumstances of every kind," according to MacIver and Page (1996). When we ascribe an attitude to a person, we can only evaluate its nature based on a few outward cues, such as looks, gestures, and words. These signals imply to us pity, love, or fear. Social attitudes can be divided into three categories by MacIver and Page that tend to either support, limit, or prevent social relationships. They labeled these attitudes as dissociative, limiting, and associative in accordance. These social attitudes lead to feelings of "inferiority, superiority, neutrality, association or dissociation" and social interactions that mirror them. The following are specific examples of societal attitudes as provided by MacIver and Page:-

- 1) Attitudes that indicate inferiority on the part of the subject compared to the object of the attitude
 - a) Dissociative: Fear, panic, envy, restlessness, and dread.
 - b) Associative: Thankfulness, idolatry, and imitation.
 - c) Restrictive: reverence, worship, adoration, dedication, meekness, submission, modesty, and snobbishness.

- 2) Attitudes in which the subject exudes a feeling of superiority:
 - a) Disgust, abhorrence, repugnance, disdain, contempt, disclaiming, intolerance, and arrogance are dissociative emotions.
 - b) Associative: Compassion, vigilance

c) Restrictive: arrogance, favoritism, toleration, and patience.

3) attitudes that don't suggest dominance or inferiority but rather neutrality: under the heading:

- a) Hatred, detest, aversion, mistrust, suspicion, spitefulness, malice, and cruelty are examples of dissociative emotions.
- b) Associative: Compassion, respect, trustworthiness, tenderness, friendliness, courtesy, and helpfulness.
- c) Restrictive: Jealousy, rivalry, and competition.

According to MacIver and Page (1996), the classification of societal attitudes is merely indicative and not all-inclusive. "An mindset is not a permanent attribute of the person. It is constantly changing in value. Social attitudes and social values are undoubtedly related, but they still vary from one another in terms of how they are explained and applied. Social values are beliefs that society's citizens hold regarding moral or proper social behavior. What is right or wrong, desirable or undesirable, is represented by social ideals. Social values are "shared beliefs about the objectives that people should pursue," according to Smelser.

Acceptance and Resistance to Social Change

Social transformation has two opposing sides: acceptance and opposition. There is a general critique of innovation causing societal change. Modern industrial societies have a variety of social norms and values that allow younger generations to choose alternative lifestyles or reorganize practices that in some ways conflict with the social and cultural values of the older generation. The divide between generations exists constantly. Historical evidence shows that individuals, groups, or both have occasionally resisted societal change. Generally, when individuals or groups of individuals have varying perceptions of the outcome, resistance to change can be expected. People find it simpler to use older forms than to adapt to new ones. (Bottomore,1995).

Due to their wish for stability, ignorance, illiteracy, vested interests, inertia, lack of awareness, and fear of the unfamiliar, people resist societal change. People oppose societal change because they think it might violate traditional values and customs. Marriages between different races, nations, and religious castes are discouraged because they violate long-standing societal norms and customs. The modern developed world can provide some key examples of resistance to societal change: It required a protracted and devastating war for America's slavery system to be abolished. There is still opposition to racial equity today. For a very long period, the introduction of woman suffrage in England was opposed. Similar to this, in England's early train era, the engine was referred to as the "devil wagon" and "hell on wheels."

Cultural Lag

The term "cultural lag" was first used in 1922 by American sociologist William Fielding Ogburn. Ogburn investigated how technology changed culture and discovered that distinct facets of culture changed in different ways. Ogburn defined culture as having two components: one that is tangible and the other that is not. In brief, all material objects are considered part of material culture, along with inventions and technological advancements. Ogburn used the word adaptive culture to describe non-material culture. Social organizations like those related to the family, religion, education, economy, and politics are included. Additionally, value systems founded on traditions, modes, and folkways are part of the non-material culture. The central claim of Ogburn is that non-material culture typically changes more slowly than material culture. The reason for the slow rate of change is that societal norms are backed by religious organizations, social values, and social attitudes. Ogburn provided the example of a family where some modifications are made to reflect material change. A number of manufacturing processes, including weaving, soapmaking, tanning, and others, migrated from the home to the factory system as industry developed. More women were forced to work outside the home under the factory system. Women were supposed to continue carrying out their customary domestic duties at the same time. Because of this, there was a significant disparity between the need for female workers and the pressure on them to remain at home. Ogburn was intrigued by this occurrence, and he came up with the term "ccultural lag," which refers to the time it takes for the adaptive culture to react after a change in the material culture. (Ogburn and Nirkoff, 1960),

Limitations of Social Change

The material universe must have existed before humans arrived on the scene, according to all knowledge and information currently available. Humans began modifying the physical world for their benefit as soon as they emerged, whether by design, chance, or the process of evolution. Through this process, humans created the tools and began to build technology for both their material and non-material advancement. These advancements came about as a result of human beings' need to survive, continue, and improve the quality of their lives through greater challenge and happiness. To satisfy their requirements, humans have modified the physical environment. All of these behaviors and interactions created and gave rise to a human civilization, which has evolved over time. Like any other phenomenon, the changes, a large portion of which are social in character, are not without their limitations. The principal restrictions are:

- 1) The nature of societal change is complex.
- 2) Social transformation is multifaceted.
- 3) In some instances, societal change results in social isolation.
- 4) Uncertainties are brought on by societal change.
- 5) Conflict arises as a result of societal change in some circumstances.
- 6) It can occasionally result in social disintegration, and
- 7) It is difficult to forecast how social change will turn out.

NATURE OF SOCIAL CHANGE

Social change affecting the complete or a portion of society: A change may have an impact on both. A change that affects the entire society may cause the people's way of life or their social structures to completely change. For instance, the recent switch to a democratic form of government has transformed every aspect of Nigerian culture. However, when a change only impacts a portion of the population, it is implied that the change is limited to that population. The way of life or social structures of those individuals in that segment of society may be impacted by this shift.

- **Planned or Unplanned Social Change:** Direct human involvement is required for a planned social change in order to achieve a set of objectives. For instance, it was intended to deinstitutionalize the conventional land tenure practices and to promote growth when the federal government issued the land use decree in 1978.

However, an unintended social change is an unforeseen or unexpected development. Such a shift happens without human intervention, and its effects are almost always extremely tragic. For instance, the 2004 tsunami earthquake created changes in the socioeconomic lifestyle of the Japanese that were either unintended or unintended (Ritzer, 2010).

- **Contact or Internally Influenced Change:** Contact with an external agent or factor has the potential to cause social transformation. For instance, Mary Slessor's interactions with the Calabar people put an end to the custom of human sacrifice that frequently followed the passing of a village dignitary and the ceremonial killing of twins. (Ritzer, 2010) Mary Slessor was an outsider who affected the change in this situation. However, changes that are internally influenced can take place even in the absence of outside interaction or influence. No civilization, regardless of isolation or lack of interaction with other societies, is static in general. Within the community, inventions and innovations may bring about some kind of change.

- **Compulsory or Voluntary Change:** When a shift is required, it is forceful and potentially violent. For instance, a change brought about by military involvement in the Nigerian polity is forced, violent, and compulsory because it prevents Nigerians from choosing whether or not they want the government. However, a change that is made voluntarily is one that is deliberately made using one's free will or by making a decision without being coerced or bound by the law. For instance, the majority of mothers in Northern Nigeria responded voluntarily to the central government's immunization program. Because some Muslim clerics believed that the polio vaccines were part of a western plan to sterilize young girls and wipe out the Muslim population, the vaccination against polio has generated considerable controversy (Bulhan, 2013a).

- **Harmful or Beneficial Change:** People view change with skepticism and fear because they are afraid of the unknown, even though change is unavoidable. It might be advantageous or detrimental. When a shift is detrimental, it is obscene, violent, and destructive. War, for instance, is a bad shift because it causes violence and devastation. However, a shift might also be advantageous, particularly if it raises the average living standard of the populace. Mechanized farming is preferable to labor-intensive farming, particularly to increase food production to fight hunger and poverty. (Bulhan, 2013a).

Theories of Social Change

In order to comprehend how and why societies change, the founders of sociology, in particular August Comte and Herbert Spencer, looked at the overall course of history. These "big questions" continue to intrigue many sociologists of today. Following is an explanation of the main sociological perspectives on societal change:

Evolutionary Theory

During the nineteenth century, the theory of social progress (change) and the pursuit of underlying evolutionary laws predominated much sociological thought. Social Darwinists like Spencer believe that the world is getting better and improved over time because social evolution is similar to biological evolution. Spencer argued in his theory of unilinear evolution that change had steadily transformed society from homogeneous and straightforward units into increasingly heterogeneous and interdependent ones. The "struggle for existence" and "survival of the

fittest" were to him fundamental natural laws. This conflict was compared to "free competition" by Spencer. Those people and societal institutions that are "fit" will endure and grow if there is no interference from outside forces, especially the government, while those that are "unfit" will eventually perish. (Payne, 2011).

Cyclical Theory

History is portrayed by evolutionary theories as being divided into sequential phases that are each characterized by an underlying trend, especially those with a unilinear emphasis. Different approaches are used in cyclical theories, which focus on the development and decline of societies. Their goal is to forecast how a civilization or community will develop. Cyclical theorists compare civilizations in an effort to draw broad conclusions about their stages of development and decline. In conclusion, evolutionists believe that humanity will continue to strive to advance in a difficult future, whereas cyclical thinkers predict the end of civilizations. (Payne, 2011).

Functionalist Theory

The structure-function model of civilization is based on the idea of systems. A system is a collection of pieces or parts connected over time in a more-or-less stable way. The propensity toward equilibrium is one of the characteristics of a system that structure-function theorists emphasize. Although time can be incorporated into the model, American structurefunction sociologists have prioritized rigid processes over dynamic ones. Structurefunction Sociologists like Parsons (1966, 1977) expanded the concept of equilibrium to include both developing and self-maintaining properties by introducing the idea of evolution to the viewpoint. The social community is represented as existing in an ever-changing or dynamic equilibrium. The functioning social system responds to disturbances by adjusting itself to fit them within the structure and achieving a new degree of equilibrium. Because of the new methods of social integration, society stays stable even as it changes. (Payne, 2011).

Conflict Theory

Conflict theorists assert that as the fundamental cause of societal change. Nowhere is the conflict perspective more clearly explained than in Karl Marx's exposition, especially as it is expressed in his concept of the dialectic. The dialectic presents a moving picture of the world as one that is becoming rather than existing. Marxian dialectical materialism holds that every economic system develops to its highest possible level of effectiveness while also exhibiting internal inconsistencies or flaws that hasten its demise. Marx saw class conflict as the key to comprehending the course of human history because it is an especially potent source of change. According to Marx, all change results from an ongoing struggle between extremes. All progress, whether social, economic, or human, involves resolving existing contradictions and eventually bringing about new ones. The result of the battle between opposing forces is not a compromise (an averaging out of their differences), but rather a completely new creation. Both people and societies change in this way. The process is dynamic and involves intricate interactions between all aspects of social life. "By acting on the external world and changing it, he [the individual] at the same time changes his own nature," wrote Marx (1867/1906).

Conspiracy Theory of Social Change

According to conspiracy theories, rather than being the outcome of a natural occurrence, the virus outbreak was caused by biological warfare, claim Ghada and Aseel (2020). They pointed out that people who support and believe in conspiracies on social media don't trust authorities they perceive as hiding information, like politicians and pharmaceutical firms. People are less likely to heed medical recommendations or treatments if they lose faith in political institutions. Additionally, people may be more likely to adopt unfavorable views toward how preventive measures are interpreted as a result of the spread of conspiracy theories. They might even use potentially harmful alternatives, which would increase the likelihood that the virus would proliferate and endanger more lives.

CONCLUSION AND RECOMMENDATIONS

However, there are numerous societal issues that call for adjustments to be made through legal means, such as the electoral system, trade unionism regulation, environmental revival, etc. However, education is the answer to all of humanity's issues and a key force in societal change. Nigerians have long received incorrect education from the west as a result of colonialism, empire, and globalization. (the internet, diversity visa lottery, science, technology, entertainment etc). Therefore, it is necessary to "re-educate" Africans, particularly Nigerians, through linguistic instruction. It is necessary to change the nation's current social structure, which is incompatible with our society. In order to bring about a long-lasting shift in the social order, language must be channeled through the educational system. Having considered the importance of language education to social change in Nigeria, the researcher has come up with a number of recommendations which are as follows:

- i. Government should ensure to avoid adopting technology that will bring about conflicts in country
- ii. There is a need to develop more indigenous languages in both the area of text and non-text materials.

- iii. Government should do well to check that its citizens environment is safe since is one of the agents of social change
- iv. The government needs to do a better job of putting the NPE's language requirements into practice, particularly in privately owned schools and institutions.

Any Nigerian institution should require applicants to be fluent in at least one indigenous language in addition to their mother tongue.

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