UNIVERSITY OF IBADAN

DISTANCE LEARNING CENTRE

DEPARTMENT OF SOCIOLOGY

SOC 313: SPHERES AND PROCESSES OF SOCIOCULTURAL CHANGE

BY

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Introduction

You are welcome to SOC 313. This course is dedicated to teaching the students the spheres and processes involved in socio-cultural change. The underlining assumption of this course is that students must have been intimated with the concept of culture, its attributes and aspects as well as the institutions that help propagate culture. In this course, the students would be introduced to a deeper understanding of culture and its agencies. The course also seeks to study social institutions and how these institutions influence social change.

Questions about the nature of culture would be attempted in order to examine if culture is static or dynamic; the course would also concentrate on the mobility of culture by focusing on cultural diffusion. Another relevant concern of the course is the effect of colonialism and globalization on socio-cultural change in Nigeria. The role of some agents of socialization as typified by the mass media shall be examined in this course and how the mass media influence socio-cultural change.

SOC 313 is an elective course for 300 level undergraduate students of the University of Ibadan Distance Learning programme, and this course is developed to deepen the students' knowledge of cultural change and the social aspects of culture, its mobility and the social agents that influence culture change.

The course is also concerned with the consideration of the basic institutions of the society in the context of social change. You shall examine the sociological factors on the origin and spread of innovations; social disintegration and re-integration. You would analyse the processes involved in social change. The family institution and social change will also be discussed; chief concepts like political change, social stratification and changes, modernisation, values change and values assimilation in Africa would be studied in this course. You would also study nationalism and new order in Africa. Colonialism, Neo-Colonialism and Globalism would be examined and their impacts on sociocultural change would be considered.

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Study Session 1: Spheresand Processes of Socio-Cultural Change

Introduction

Culture is generally believed to include the lifestyle or way of life of a specific group of people. This Study Session will examine the uniqueness of human culture and how the study of culture differs across disciplines.This Study Session will introduce you to the concept of culture.

This Study Session is also committed to the study of the characteristics of culture. Culture is not static, culture is dynamic and it could be lost; these characteristics are considered in this study Session.

Learning Outcomes for Study Session 1

At the end of the study session, you should be able to:

1.1 Explain the concept of culture   (SAQ 1.1)

1.2 Describe culture across disciplines (SAQ 1.2)

1.3 Differentiate the material and immaterial aspects of culture (SAQ 1.3)

1.4 State the characteristics of culture (SAQ 1.4)

1.1   What is Culture?

Culture is synonymous to civilization but distinct from its material or products. The major concern in this study is to present a sociological definition and understanding of culture.

1.1.1 Culture according to the Sociologists

The products of culture include architecture, sculptures, technologies, dance, religion, food, and clothing but they do not constitute the essence of culture. They only serve as veritable tools of preserving culture across generations.

Cultureis a concept widely used in nearly all the disciplines of the world. There is tissue culture, cell culture in the natural sciences particularly those in the life sciences (biology, zoology and biochemistry); culture is also a regular term used in the social sciences and the arts. History, classical studies, religion and philosophy are disciplines with their own understanding of culture.

Culture is commonly defined as the way of life of people living in a community. While this is an acceptable definition to some extent, sociologists take culture more seriously because of its pivotal place in the discipline of sociology.

The term culture is rooted in the Latin word "*cultura*" which means to cultivate as in agriculture, It also figuratively means "to care, culture". The etymology (that is, the study of root word or meaning) of the word culture is also based on the Latin word "*colere*" which means "to tend, guard, cultivate, till".

Culture is therefore cultivation through education. It is the intellectual side of civilization. "It is also defined as the collective customs and achievements of a people. For without culture or holiness, which are always the gift of a very few, a man may renounce wealth or any other external thing, but he cannot renounce hatred, envy, jealousy, revenge. Culture is the sanctity of the intellect (William Butler Yeats)

For the German non-positivist sociologist Georg Simmel, culture refers to "the cultivation of individuals through the agency of external forms which have been objectified in the course of history".

The classical writers as represented by Cicero in his *Tusculan Disputations* wrote of a cultivation of the soul or "*cultura animi*". He used this agriculture metaphor to describe the development of a philosophical soul. Therefore the soul must be nurtured, cultured to imbibe the tenets of philosophy.

The German philosopher Immanuel Kant takes the understanding of culture to a new dimension when he throws in a personal or individualistic interpretation of the concept of culture. According to Kant, immaturity comes not from a lack of understanding, but from a lack of courage to think independently.

He sees culture as a fight against intellectual cowardice; this view is illustrated by a popular saying attributed to him - *Sapere aude*, "Dare to be wise!" Later, German thinkers like Johann Gottfried Herde, Wilhelm von Humboldt, took the culture debate to a more practical dimension; they describe culture as human creativity and not solely human rationality as proposed by Immanuel Kant. Culture is the totality of experiences that provides a coherent identity, and sense of common destiny, to a people.

■ critically examine culture has been dynamic explain?

□ Culture is dynamic and not static, as a result of changes in our ways of life.

Have a people anything dearer than the speech of its fathers? In its speech reside its whole thought-domain, its tradition, history, religion and basis of life, all its heart and soul. The best culture of a people cannot be expressed through the medium of a foreign language it thrives only by means of the nation's inherited and inheritable dialect. With language is created the heart of the people…" (Johann Gottfried von Herder, 1744 –1803)

Culture is not static because it is predicated on the total experience of people. It is flexible and transmitted from one generation to another through established procedures, and in some circumstances, rituals. It is a fragile concept as it could be lost and it is often influenced by other cultures it comes in close or open contacts with.

Some are exterminated by dictatorship, conquerors or through the effort of radical or subtle missionary agencies; a case in point is the near subjugation of the Hausa culture by invading jihadists; and the wiping off of the Druid culture of Britannia by imperial Rome.

Languages, governments, food, clothing, architecture, arts, music, religion are all products of culture; they are not culture in themselves. Archeologists can only dig up artifacts in their excavations and not culture.

Figure 1.1 Shows the typical culture of the Hausa's.

Source: Distance Learning Centre (U.I)

An Artifacts found in archeological diggings are only material representation or products of cultures of the past buried; they are not culture in themselves. Once lost, culture can never be wholly restored. Products of culture could be lost but the distinct nature of culture that gives people their unique identity would remain even if it does as vestiges of ancient experiences long gone.

A typical example is the Nok Culture and its civilization which has been lost due to some yet to be discovered circumstances. Banks, J.A., Banks, and McGee, C. A. (1989) in *Multicultural education* reflect this view as follows: "Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them.

It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways."

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Figure 1.2: Nok sculpture, terracotta, Louvre.

Source: Distance Learning Centre (U.I)

The Nok people inhabited the Northern part of Nigeria and the civilization was believed to have significant relationship to the Yoruba as well as the Igbo Nri civilizations. They had various culture products which exists till date as living testimonies to the almost indestructibility of cultural materialism.

Culture may go extinct, but the products would exist even if it is as a vestige or reminder of the past. The duty of archeologistsis to focus mostly on the product of culture in order to understand how ancient people lived their life with an attempt to reconstruct their cultural lifestyles from the products they left behind.

In 1928 for instance, during a tin mining operation on the Jos Plateau, Lt-Colonel John Dent-Young, an Englishman, was informed of the discovery of asmall terracotta of a monkey head discovered during tin excavation by miners in the Northern Nigerian village of Nok. Other artifacts were later discovered and kept at the Jos Museum. This discovery is an example of our culture materials or products, which could help to teach latter generations of the existence of ancient cultures even after the extinction of such cultures.
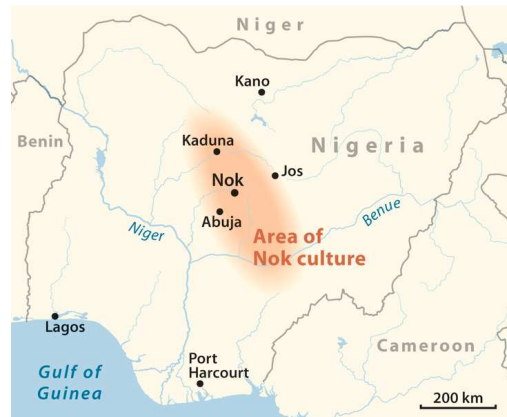
Figure 1.3: Map of Nigeria showing the extent of the Nok Culture

Source: Distance Learning Centre (U.I)

It is however important at this point to speak of the relationship between cultural anthropology and cultural sociology. While it is a common believe that sociology is a sister discipline to cultural anthropology because both are interested in studying humans in relations to their society; they are however different in the sense that cultural anthropology is much more concerned with traditional or ancient culture of the society; while sociology is believed to be concerned more with the culture in modern societies.

Cultural Anthropologists rely more on arts, myths, rituals, folk tales, proverbs, and so forth for data in their study of culture as they are concern more with the traditional study of the culture of a group of people (**ethnosociety**). They are concerned also with the criticisms and analysis of oral tradition.

Edward Tylor's definition of culture aptly illustrate the anthropological concern as regards the subject of culture, Tylor (1871) defines culture as "that complex whole which includes knowledge, belief, art, laws, morals, customs and all other capabilities acquired by man as a member of a society".

Sociology on the other hand focuses more on verifiable evidence of cultural data which are observable in present time though they also use some elements of cultural anthropology, the

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sociologists dwell more on scientifically verifiable data for their research into culture of the society they study.

The sociological view on culture is further amplified in the work of Talcott Parson *Essays in Sociological Theory*; according to him: "Culture...consists in those patterns relative to behavior and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes"

1.2 Concept of Culture

According to Merriam-Webster Dictionary, Culture is defined as;

❖ The integrated pattern of human knowledge, belief, and behaviour that depends upon the capacity for learning and transmitting knowledge to succeeding generations

❖ The customary beliefs, social forms, and material traits of a racial, religious, or social group; *also***:** the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time (popular *culture*), (southern *culture*)

❖ The set of shared attitudes, values, goals, and practices that characterises an institution or organisation (a corporate *culture* focused on the bottom line)

❖ The set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic (studying the effect of computers on print *culture*),(changing the *culture* of materialism will take time — Peggy O'Mara)

There are various definitions of culture, and like all technical concepts, there are no universally acceptable definitions of culture; however opinions of scholars have spurned up some reoccurring idea, that culture describes the distinctive features of a particular group of people at a particular time. According to Useem, J., & Useem, R. (1963), "Culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings". Damen, L. (1987), in his work *Culture Learning:*

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The Fifth Dimension on the Language Classroom, defines culture thus:"Culture: learned and shared human patterns or models for living; day- to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism".

Culture according to the definitions above, indicates a pattern of behaviour shared by a community of human beings and passed on from one generation to the other; it is learned and shared.

Culture is what separate humans from brutish beasts, though some anthropologists have argued about the existence of primate culture among the orangutans, but one distinct feature of human culture is that it is represented in symbolic rituals and passed on from generation to generation in codified rituals and complex rites; an attribute which the orangutans lack because most of their behaviors are based on natural instincts; and their behaviors are needed for survival of the species.

Survival is not the only elements that kept human culture alive, only humans could dig for products of civilizations long dead in an attempt to successfully reconstruct how the people lived in the past and to date artifacts through carbon dating or modern dating techniques in order to have some exact knowledge of the age of the cultures.

Primates are incapable of these feats. Hence, culture is a complex agglomeration of the way of life of humans preserved in their language, literature, religion, and expressed in their daily interactions with one another, passed on to generations unborn through intricate behaviors and from structured or loosely structured teaching of the young generations by the older ones as taught to them by their forbears.

Kroeber, A.L., and Kluckhohn, C. (1952) capture this view of culture when they affirm as follows; " Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one

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hand, be considered as products of action, and on the other as conditioning elements of further action."

Culture is the collection of beliefs, rituals, rites shared by a group of people at a particular time inherited from the preceding generation and passed on to succeeding generations through formal and informal means of communication. There are material and immaterial aspects of culture.

The material aspect refers to the products of culture which abound around us, preserved in songs, artifacts, literatures, clothing and foods; the immaterial aspects of culture are its intangible and non-visible features.

1.3. Characteristics of Culture

Culture is not an attribute that is genetically induced, it is not something a child is born with, and people are born into culture. A man or Yoruba parentage born among the nomadic Fulanis with no exposure to Yoruba culture would grow up a Fulani. You are the product of the society, the thought pattern, behaviour, religion are influenced by the culture you are exposed to. You would better understand the concept of culture by examining its characteristics.

When humans first evolved 2.5 million years ago somewhere in Africa it means you had rudimentary lifestyles, as our ancestors were hunters and gatherers. The specie have grown from more than 9 million population after the ice age to more than 6 billion now because of the unique features of culture; without culture humans would have been limited to caves and tree dwellings, harsh climate would have being unconquered by our fore fathers. Humans have learnt to tame their environment like the arctic region and the Kalahari deserts.

1.3.1. Culture is learned and acquired

As discussed earlier, human infants are not born with fixed culture as part of their genetic makeup; culture is non-instinctive like the hunger and thirst instincts a new born infant is born

with for survival. Culture is learned, because the infant grows into the culture of the people who raised him and the prevailing skills and technologies are imparted cumulatively to him; hence culture is not innate, it is passed on through various material forms like arts, language, clothing, and so forth.

The need for survival promotes the need to preserve culture for future generation. For instance, agriculture helps humans to grow foods under certain conditions, and to preserve the specie, humans pass on these skills as well as those of cloth making, architecture to the incoming generation. This attribute of culture stands out as vital characteristic of the concept.

People acquire culture through interaction with other people. No culture is an island unto itself because human interaction with other humans would necessitate the sharing of ideas and that is why it is possible to observe similar cultural practices and customs in one culture which would be similar to the culture of the observers.

1.3.2. Culture is shared and transmitted

Language is a primary tool through which culture is transmitted. Culture is shared among different people. It is passed on to succeeding generations through language, literatures, folktales, music, arts, oral traditions, religion, rites and rituals. A typical example is the Passover among the Jews.

The Feast of Passover was instituted by Moses to commemorate a particular events believed to have occurred while the Israelites were enslaved in Egypt. Though the authenticity of the Jewish account is debatable among Old Testament scholars, but the lessons learnt is that culture is preserved for other generation to learn from.

The New Yam Festival among the Igbos, the Osun Osogbo Festival, the Argungun Fishing Festivals all have historical as well as cultural interpretations preserved by these festivals and transmitted to succeeding generations.

The various masquerades in communities in Southern Nigeria help preserve sacred traditions and teachings which are sometimes passed on through initiates who are expected to be the mouth

piece for handling down received traditions to the younger generations. Trade and commerce also provide platform for exchange and transmittal of ideas between human communities.

■ Mr. Sunday is a father to Segun, early in the morning Segun wakes up and prostrate to greet his father as a medium of greeting in the south-western Nigeria, this act can be regarded as what in south- western Nigeria.

□ Culture can be referred to as the act of prostrating as a way of greeting in south western Nigeria

1.3.3. Culture is relative

Culture is not sacrosanct, and no culture is superior to the other, the attempt to believe that one's particular culture is more superior to those of others is termed **ethnocentrism** which is the precursor to racism. People judge culture based on already held often biased conception of right and wrong what is morally wrong in a particular community is right in another community.

The people of Papua New Guinea eat the corpse of their dead elders because they believe that the souls of the dead live on through ingestion of the body of the dead; it is viewed as a mark of respect but in modern western Europe and America, this act is termed as culturally wrong – cannibalism.

A dog is loved and regarded as part of the family in some European countries, but in Muslim Pakistan, a dog is regarded as dirty and should not be allowed into a devotee's house; while dog is viewed as a delicacy in Calabar and among the Ondo people of south-western Nigeria. Culture should be interpreted not with the language of morals but by the experience of the people.

Another example is the idea of beauty, in all cultures of the world, aesthetics which is an aspect of culture is relative, and there are no universal definitions of beauty. Before British colonial rule in eastern Nigeria, maidens often go without topless, with nothing to cover their breasts but the Europeans missionaries through their education viewed these as uncivilized thereby judging the culture of the people from the bias of their religion and culture.

Figure 1.4: A picture of three Igbo women in the early 20th century

Source: Distance Learning Centre (U.I)

Looking at the picture above, what comes to your mind? Do you think the subjects in this picture as beautiful? Do you view them as civilized? Would you dress this way? Note that your opinion which you claim to be yours might have been greatly influenced by cultural relativity.

Perhaps they are opinions formed based on the influence of European cultural imperialism. What you consider unfashionable or crude used to be the fads before colonial intervention and some tribes in east Africa still retain this culture till today.

Some western educated Igbos would even dismiss this pre-colonial perception of beauty as primitive and uncivilized because of the influence of western culture on their own culture. Their music, clothing, religion, language, choice of food, idea of what is beautiful and what is not; their epistemic and aesthetic claims, their language of morals, have been tremendously influenced by colonial European culture.

What our ancestors considered beauty and civilized is now termed debased and crude by you because of colonialism and the idea of cultural relativity. Our ancestors ate most of their foods by hands but the Europeans use cutleries as they considered such practice of eating with bear hands crude. Culture is relative, because what one culture considers crude is celebrated in other cultures.Granted, some cultural practices should be discouraged as they promote unhealthy

practices, such as female genital mutilation; but the spirit or idea behind the practice should be understood, the idea behind such practice is to promote fidelity.

1.3.4. Culture is Social

Culture is a social phenomenon as no man is an island. It develops among people interacting with each other. It is a product of society. No individual can develop a lasting culture without involving other individuals because it is transmissible and not static. Culture helps to promote the survival of the group and it provides distinct identity of the tribe.

1.3.5. Culture is not static

Culture is not fixed, no culture is static. Culture is dynamic and it changes overtime as it comes in contact with other cultures. Culture is not limited by space or by time, it changes in space and time. There are Americans who travel all the way to Nigeria to learn the Yoruba language and culture and many Nigerian musicians now include elements of western music genres in their musical renditions.

The clothing behaviours of people have changed as well as their religion. It is not uncommon to have Pastor David Faseun (Faseun means *Ifa has done a great deed*); people now have both Christian and African traditional names as part of their names; this is an example of the marriage between two cultures.

It is a taboo in the past for people to curse the traditional deities as they had groves and shrines dedicated to them; currently people now curse and degrade their traditional deities while praising foreign gods and deities as supreme. Replacing Okija and Arochukwu shrines with Marian shrines and grottos; this illustrates how people's perception of culture could change.

Culture is dynamic, it is always changing and no particular group of people have a pure culture, what you think is yours might have been borrowed from contact with other cultures. The Chinese gave the world paper and gun powder, the Sumerians were believed to have invented writings, the Egyptian developed embalmment, the Indians gave the world the idea of zeros, the Greeks gave the world democracies.

All these products of culture are present in almost all the cultures of the world, it is therefore improper to assume that culture is static and that a particular culture is independent of others.

Culture changes, it is always changing. Examples abound around you, the architecture, music, lifestyle of people have witnessed tremendous change from years past. What is fad today was once a taboo. In recent past, ladies who put on trousers were considered wayward, but these days parents buy trousers for their girls.

Some occupations and roles such as combatant soldiers, pastors, presidents, firefighting were limited to men, but you now have female fire fighters and women on combat duties. There is Helen Sirleaf, the president of Liberia, who was the first elected female head of state in Africa. Culture is changing and always changing.

Figure 1.5: Thatching with palm leaf mats, among the Igbo people. Basden, G. T. *Among the Ibos of Nigeria*. Philadelphia: J.B. Lippincott, 1921, pg. 168.

Source: Distance Learning Centre (U.I)

This method of architecture was common among the people of Nigeria before contact with western culture. People lived in mud and thatched houses. But people now live in houses made with cement bricks and covered with corrugated sheets.

Figure1.6: Western and oriental styled architecture now dot various cities and communities in Nigeria. The landscape has changed from the mud houses of the past.

Source: Distance Learning Centre (U.I)

1.3.6. Culture is adaptive

Humans live in communities and they have been able to develop different lifestyles to cope and tame their environment to serve their needs. Human used innovative ways to cope with the challenges pose by their environment. Humans by nature are adaptive being.

They adapt the lifestyle to adjust favourably to the prevailing conditions of their environments, which is why people in the desert wear loose clothes with coverings like turbans on their head, and the people in icy climates like the arctic wear thick clothes to protect themselves from the frosty weather of their region.

A typical example is the need to identify and distinguish member of a particular tribe from others whereby humans develop various means of identification. In the past, when society was rudimentary and technology was not as complex as what you have today, people had tribal marks over their faces. The Ijesha tribal mark is different from the Ijebus' and the Egbas'.

The need for identification still exists in modern time and people have adapted newer technology to cope with this challenge. Instead of the tribal marks, people now use biometric data capturing devices, Identity Cards, International Passports and even extremely burnt corpse could be identified via DNA analysis of their remains.
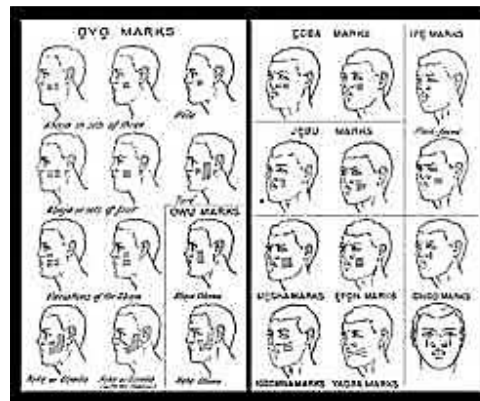
Figure. 1.7 Yoruba Tribal Marks for Identification

Source: Distance Learning Centre (U.I)

Figure 1.8 The National Identity Card is a modern means of Identification

Source: Distance Learning Centre (U.I)

1.3.7. Culture is ideational and symbolic

People use symbols to represents ideas and experiences within their cultures. Culture is transmitted through symbolic representation of language and communications. Communication processes in vocal and written forms are used to pass on culture.

Culture is an abstract concept but expressed in concrete terms through music, tradition, clothing styles, language, arts, architecture and other material products. It is the spirit behind the unique identity of community of people with similar lifestyle and belief system passed on from one generation to the other.

- What do you understand about culture?

- Examine the various characteristics and features of Culture as presented in the note.
  Culture has been defined and described in Study Session 1 and it would be great if you could note the following import points about the concept of culture.

Culture is an idea, Culture is not static, it is dynamicCulture is adaptive to human needs

➢ Culture is relative

➢ Culture is not independent of human society, it is a   social concept

SUMMARY FOR STUDY SESSION 1

In this Study Session 1, you have learnt that:

❖ Culture is the accumulated experience of particular group of people at a particular point in time passed on to succeeding generations.

❖ Culture is not a material term; it is an abstract concept which is relies on symbols and communication to exist. If culture is not communicated, it will die.
❖ Culture is shared and transmitted
❖ Culture is symbolic and it is an idea
❖ Culture is dynamic ad not static

Self-Assessment Questions (SAQs) for Study Session 1

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Study Session.

SAQ 1.1 (Tests learning outcome 1.1)

Explain in short sentences what you understand by culture?

SAQ 1.2 (Tests learning outcome 1.2)

What does the use of Cultural Anthropology, Social Archaeology different from culture in Sociology?

SAQ 1.3 (Tests learning outcome 1.3)

Differentiate the material and the immaterial aspects of culture.

SAQ 1.4 (Tests learning outcome 1.4)

What Lesson did you learn from the characteristics of culture?

Study Session 2:Theories of Sociocultural Change

Introduction

The essence of this course would be defeated if the two concepts of culture dynamism and cultural diffusion are not properly addressed. They are unique attributes of culture pivotal to ethnologists, cultural and social anthropologists, they are also of significant interests to sociologists of culture.

This Studysession would address them separately and attempt to situate the relationship in the scheme of culture studies and indicate how it affects the process of socio-cultural change.

SOC 313 is concerned with the principles of socio-cultural change, the processes, theories and ideas behind the process. Culture changes; this studysession is dedicated to the examination of the two principal ideologies behind the change process.

Social change is a term used in sociology that describes modifications in social relationships and social interactions or culture; the anthropologists used the term 'cultural change' to describe this phenomenon. .

Learning Outcomes for Study Session 2

At the end of the Study Session, students should be able to:

2.1 Explain the concept of socio-cultural change (SAQ 2.1)

2.2 Describe the factors responsible for socio-cultural change (SAQ 2.1, SAQ 2.2)

2.3 Examine the classical theories of socio-cultural change SAQ 2.3)

2.4 Discuss the modern theories of socio-cultural change (SAQ 2.4)

2.1. The Meaning of Socio-cultural Change

There can never be a culture without society and no society can exist without culture, the two concepts are interdependent. , 'Socio-cultural change' is an acceptable fusion of the two terms to

indicate this factor. The study of socio-cultural change is the systematic study of variation in social and cultural 'systems'.

However, change is difficult to measure because it is a social phenomenon; it is observable in the shift in trends and value orientation from those held in the past. Social change is a universal occurrence in all societies as no society could be said to be totally immune from change, including very traditional societies.

Population shifts, industrialization, bureaucratization and urbanization are social trends which can lead to social change; actions of organizations, individuals and social movements could also have significant impact on society and could engineer the catalyst for social change. This social trend has been associated with the term modernization in the past.

Modernization is used to identify some group of theories developed in the early 1960s by some development scholars in the United States as an alternative to Karl Max's idea of social development which was predicated on material determinism.

Modernization is used to describe the onset of a particular process which Talcott Parson describes as social differentiation, which is in turn triggered by change in technological or value orientation, this process leads to the transformation of structures of the society from the simple traditional institutions and by process of multiplication change into complex structures of modern society.

Modernization is the process whereby a society moves from traditional, less developed modes of production (like small-scale agriculture) to technologically advanced industrial modes of production

Human problems differ from continents to continent and from one epoch to the other; hence it is difficult to universalize social change, some social thinkers have therefore contextualized social change to particular experiences and cultural exposure to the subject society.

■   From the study you can see that some elements are classified as some trends that lead to social change, mention those elements.

Elements classified as trend of social change are:
  □ Population shifts
  □ Industrialization
   □ Bureaucratization
  □ Urbanization

Abraham Maslow supports this position thus – "if the only tool you have is a hammer, you tend to see every problem as a nail." In the Stone Age, where man's technology is limited to the use of stone implement, the society was less complex as today but with the advent of the Iron Age, social change evolved to address the complexities.

Anais Nin further opines that "You do not grow absolutely, chronologically. You grow sometimes in one dimension, and not in another; unevenly. You grow partially. You are relative. You are mature in one realm, childish in another. The past, present, and future mingle and pull you backward, forward, or fix you in the present. You are made up of layers, cells, constellations."

Emerging socio-cultural challenges inspire emerging socio-cultural change. In pre-scientific age, all experiences were explained away by mythological fiat but in the scientific age, humans have developed scientific approach to solving all their problems. There is science of almost everything; there is even a science of culture and science of society – sociology.
Societies evolve with new culture most times consolidating or displacing the old culture.

The Nineteenth and Twenties Century witnessed increasing attempt at understanding societal realities. Social change as transformation and social continuity is a sacrosanct fact; as corroborated by the implications of the Industrial and the French Revolutions of the 17th and 18th centuries which created the Great Transformation (Polanyi 1973), characterized by the following:

- The rise of a capitalist, global economy and growth in production and wealth;
- A 'scientific revolution' - new ways of thinking about causation, moving from religious to secular;
- A new concept of time, population growth, immigration and urbanization;
- A political move to 'nation', which involved governments expanding their control to social, economic and cultural life, followed by the extension of that control to other, less advanced countries (colonialism/imperialism) either through military conquest or trade conquest and today, perhaps, characterized by conquest through communication (e.g. the Americanization or westernization of culture).

The pictures in Fig. 1 and Fig. 2 below indicate a social and cultural change in the transformation of a human society from the simple hunter clan to a complex modern life. Social change is a social phenomenon that has formed the core discourse of social theorists and even theorists work within the limitation of the social experiences around them.

Figure 2.1: Making Flints...During the Stone Age, a group of men hammer at rock in order to manufacture flints, Stone Age. (Kean Collection/Getty Images)

Source: Distance Learning Centre (U.I)

Figure 2.2 Lagos: a modern and complex city

Source: Distance Learning Centre (U.I)

2.2   Theories of Socio-cultural Change

The mobile nature of culture tends towards a progressive approach to change. It might be refracted by some scholars that culture could be retrogressive and progress; that is, culture could aspire for the future or attempt to relapse into the ancient past.

The idea of movement connote the non-static nature of culture as culture is ever changing, never fixed. Thinkers through the ages have engaged in rigorous studies of human innovations, social and cultural change, philosophers have argue their ethics, epistemology and idealism on the premise of that thought that nothing is fixed, all beings are in state of motion. Though this opinion could not be bluntly ascribe to express the mindsets of all thinkers all through the ages.

Socio-cultural innovations and change is rooted in the idea of progress or development, from a particularly usually primary to another advanced stage; it involves change in perceptions, technology, prevailing opinions, religious beliefs, and in most cases technological advancement.

Humans have built civilisations, changed traditions and jettisoned unwholesome practices because of this innate idea of social change. You have advanced from the flint-using, sling shot

hunters of pre-historic age to become who you are because of the inexorable certainty of this concept.

2.3 The Classical Theories of Socio-cultural Change

The classical theories of change can be subsumed under one of three broad categories namely: the linear model, the cyclical model and the dialectical model. You shall start with the cyclical model.

2.3.1 The Cyclical Model

It is a common occurrence among social scholars to trace the historicity of concepts to classical philosophers; this is not unconnected with the notion that classical philosophers were the first to divert away from empty thought and mythologies of other civilizations which attempt to interpret social realities with animate myths and tales which are independent of human experience.

It is to the eternal credit of the Greeks; that they originated the idea of studying social and experience without recourse to extra-human agencies – *Philosophy* – in short. This discipline is the bedrock of the social and physical sciences as you know it today.

The classical Greek and Roman philosophers understood social change differently but most of them agree on the nature of human advancement and social change; even Lucretius put forward his views of human progress and innovation succinctly in his great work, *De Rerum Natura*, he wrote thus;

Tillings of fields, walls, laws, and arms, and roads,
Dress and the like, all prizes, all delights
Of finer life, poems, pictures, chiselled shapes,
Of polished sculptures—all these arts were learned
By practice and the mind's experience,
As men walked forward step by eager step.
Thus time draws forward each and everything
Little by little into the midst of men,
And reason uplifts it to the shores of light.

For one thing after other men did see

Grow clear by intellect, till with their arts

They've now achieved the supreme pinnacle.

The word "supreme pinnacle" has its root meaning in the Latin term,'*progredientis*', which means progress or development, it denote a progressive advance from a lower or simpler to a higher or more complex state or condition. It involves the social process of change situated in human culture. Heraclitus, a Greek philosopher before Lucretius posits the necessity and permanence of change. The common maxim, the only thing that is permanent in life is change was drawn from his quote below;

"Whosoever wishes to know about the world

must learn about it in its particular details

Knowledge is not intelligence.

In searching for the truth be ready for the unexpected.

Change alone is unchanging.

The same road goes both up and down.

The beginning of a circle is also its end.

Not I, but the world says it: all is one.

And yet everything comes in season."

- Heraklietos of Ephesos, 500 B.C

The cyclic model of social change in classical taught is epitomised by the works of Plato and Aristotle. Plato in his works *Timaeus*, *The Republic* and *The Laws* sought a cyclic development and social revolution emerging from the simple to a particular end, which is ideal. Aristotle's *Nicomachean Ethics*, demonstrate a pursuit of happiness as the end point of change.

2.3.2 The Linear Model

The Linear model is predicated on Charles Darwin theory of biological evolution, this idea of social change was influenced by the scientific fad of the Darwinian era, when a scientific approach to nature was adopted fully with some taking Darwinism far to what could be termed as social Darwinism.

Since man evolved from a simple life form, it was concluded that his culture would also have evolved with him. The Linear model is further subdivided into two categories, the unilinear and the multilinieal evolutionary models.

The unilinear evolution theory of socio-cultural change was championed by these scholars: Auguste Comte, Edward Burnett Tylor, Lewis Henry Morgan, Benjamin Kidd, L.T. Hobhouse and Herbert Spencer.

These thinkers extended the scientific and biological idea of evolution to interpret social change. The syllogism is based on the premise that if organisms could develop over time according to discernible, deterministic laws, therefore it is reasonable to conclude that societies could as well.

Figure 2.3 Pictures of Herbert Spencer and Emile Durkheim; theorists of the unilinear model of social change.

Source: Distance Learning Centre (U.I)

Human society was compared to biological organisms, and concepts like variation, natural selection, and inheritance were introduced into social science as factors resulting in the progress of societies. Idea of change and progress were reduced to deterministic and fixed stages, a borrowed feature from the physical and biological sciences. Usually, the stages start from a lower stage to an advanced stage just like biological evolution.

Auguste Comte is chief among this theorists, he formulated his **theory of social dynamics** on this assumption. The theory proposes that societies progressed through a series of predictable stages based on the development of human knowledge. Both Spencer and Comte view the society as a kind of organism subject to the process of growth—from simplicity to complexity, from chaos to order, from generalisation to specialisation, from flexibility to organisation.

They agree that society progresses in predictable stages; Auguste Comte postulated the **laws of three stages**: the first is the theological stage, where all social phenomenon and challenges were interpreted religiously; and natural occurrences were addressed with mythology or religious speculations.

The second stage is the metaphysical; the final stage according to Comte is the positivistic stage where science shall be the arbiter of truth. He believed that eventually man would be able to measure empirically and explain conclusively all forms of social behaviour in the latter stage.

August Comte's Theory of Social Dynamics

Theological | Metaphysical | Positivistic
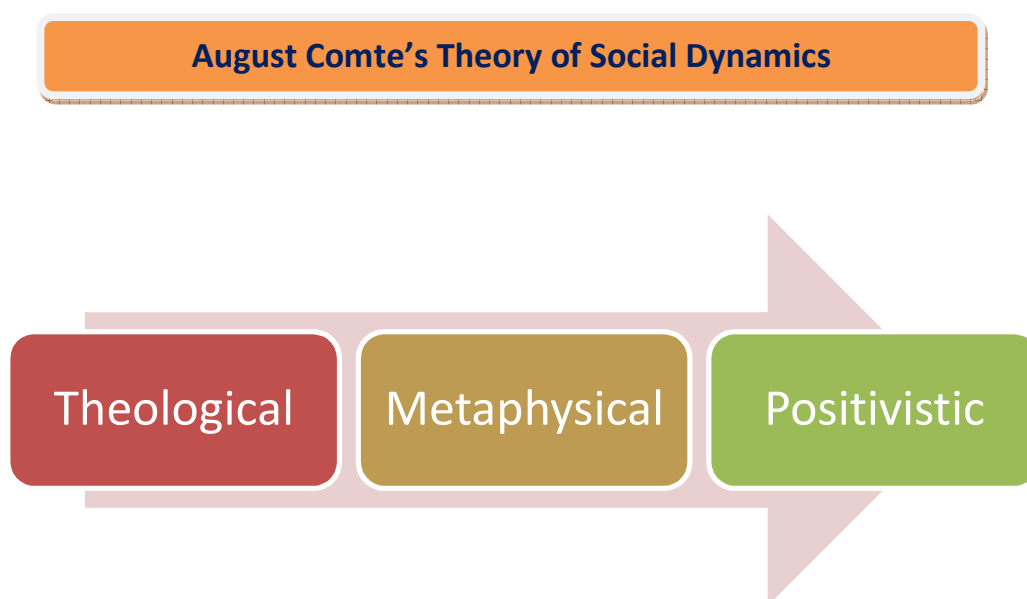
Herbert Spencer offers a theory of social change that was evolutionary, based on population growth and structural differentiation. Herbert Spencer argues against government intervention, he argues that society would evolve increasingly towards individual freedom. He based his assumption also on Darwinian biological evolution, where organisms evolved without physical interference. Society to Spencer would also evolve to a teleological end. Spencer focuses on internal regulations within societies.

Spencer differentiates social change and development into two main societies - the military and the industrial societies. According to Spencer, society evolves from the military type to the industrial type. The earlier primitive society is organized as a military society with the primary goal of conquest and defense.

The economy of the society is centralized, the society is self-sufficient and they live collective lives, each component member of the society put the good of the group above the good of the individual. Compulsion, force and repression were justifiable truth to maintain order while loyalty is rewarded.

The industrial society is an improvement of the military society. Production and trade are the main goals of the society; the economy of the society is decentralised; economic relations are carried out with other societies.

The industrial society achieves its goals through voluntary cooperation and individual self-restraint, treats the good of individual as the highest value. The transition process from the military to industrial society is the outcome of steady evolutionary processes within the society.

Herbert Spencer's Theory of Social Change
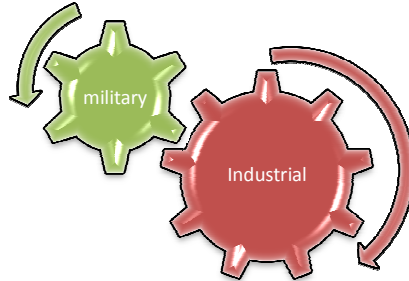
Émile Durkheim, another scholar of the unilinear model, developed a dichotomal view of social change and progress. He coins the key concept of social solidarity and defines social evolution in terms of progressing from mechanical solidarity to organic solidarity.

Durkheim speaksof a division of labour where modern societies have become more specialized. His typology illustrates a shift from mechanical solidarity where there was a consensus of norms to an organic solidarity where people are highly interdependent on one another. Durkheim points out division of labour as the most important factor in social change and progress.

Emile Durkheim's Idea of Social Change

Organic Solidaity
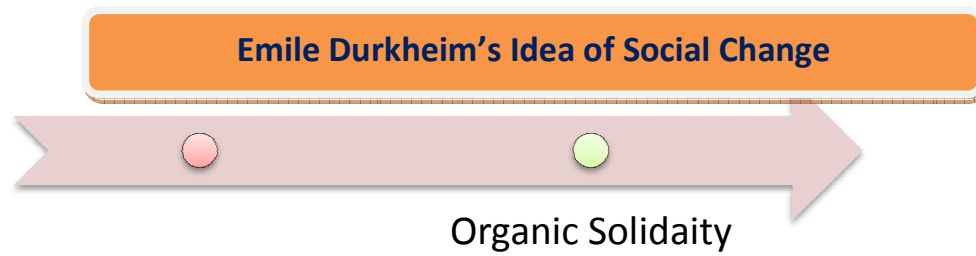
Ferdinand Tönnies on the other hand views social evolutionary change as a linear progression like Comte, Spencer and Durkheim did; he however differs in the nature of the evolution. According to him, social change occurs when society evolves from informal society, where people have liberties and few laws, to a formal rational society dominated by laws, customs and traditions. He differs from the other linear theorists in a very vital aspect, that is, the end point.

While other social change theorists suggested that the social evolution would lead from a backward state to a prime state; Tönnies considers the process not as a progression but as a regression.

He claims that newer societies are evolving but at a great cost to the individuals that make up the society. His work became the foundation for a new approach to the linear model of social change; it gave birth to neo-evolutionism.

2.3.3 The Dialectic Model

Darwinian biological evolution theory influenced scientific thoughts in 19th century. Prior to the use of scientific method to interpret and investigate natural phenomenon, scholars rely on speculative philosophy or the church as harbinger of truth. Most scholars deriving inspiration from the success of Darwin extended the theory to interrogate social realities.

The first scientific typology of human social change based on anthropology was developed by Lewis H. Morgan in 1877. His ideas as presented in his work *"Ancient Societies"* have had significant impact on sociology. This work had significant influence on the classical social change theorists of the 19th century Europe and it is still relevant till today.

Morgan differentiates between three eras: the era of savagery, the era of barbarism and the era of civilisation and these eras are divided by technological inventions. A brief summary of the Morgan's categories are stated below:

Savagery:	Barbarism:
Lower: Origins of human race	**Lower:** Invention of pottery
Middle: Fishing and the use of fire	**Middle:** Domestication of plants and animals.
Upper: Invention of Bow and Arrow	**Upper:** Using metallurgy to make tools.
	Civilization: Invention of Alphabet and writing

Morgan introduces a link between social progress and technological progress; he views technological innovation as the force behind social change and social institutions. His theory influenced Friedrich Engels and his work *The Origin of the Family, Private Property and the State*". Engels and Marx derived support for their materialistic interpretation of social change partly from Morgan's postulation.
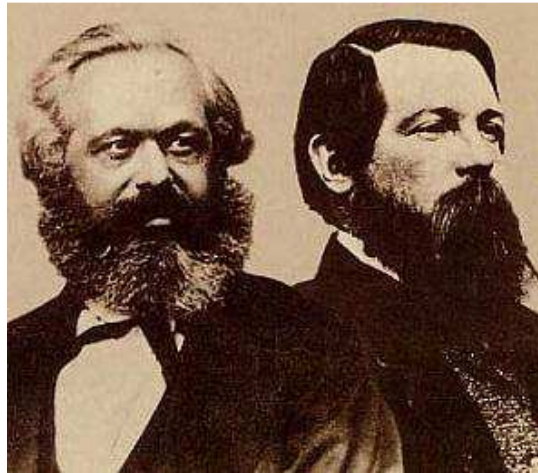
Figure 2.4A Picture of Karl Marx and Friedrich Engels.

Photo taken before March 14, 1883 death of Marx (over 120 years old)

Source: Distance Learning Centre (U.I)

The third and final category for grouping classical views of social change is the dialectic model. The concept of dialectic is attributed to the idealism of G.W.F. Hegel, but the original concept was borrowed from the Greeks who developed the concept to distinct logical argument from mere debate.

A dialectic method is used when two or more people holding different opinions about a subject of discourse decide to establish the truth of the matter by dialogue with reasoned or logical arguments. Plato popularized this method particularly in the Socratic Dialogues.

Hegelian dialectics is in search of absolute idea and his reducing everything to the absolute idea which he termed dialectical idealism. His dialectics was stated as following three stages of development, *the thesis which gives rise to reaction*, *an antithesis*, the contradiction between the two, that is thesis and antithesis is resolved by a *synthesi*s.

Hegel never used these terms himself, as they were believed to have originated with Immanuel Kant, but he coined a three-valued logical model represented as thus: Abstract-Negative-Concrete.According to Hegel this process of thesis-antithesis-synthesis begins over again.

38

Karl Marx borrowed the dialectic method of Hegel but he left out his idealism, thereby substituting Hegelian idealism with materialism. Karl Marx believed that: "The ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought." —Karl Marx, *Das Kapital*, Vol. 1.

Materialist philosophers believe that matter precedes thought, instead of the other way round as advocated by the idealists. Materialism holds that the world is material and the universe is made up of matter in motion and all beings are interdependent and connected according to natural law. Nothing exists outside of natural law according to the materialists.

As an economic determinist, Karl Marx considers material forces of production as the substructure of the society. Engels and Marx represent similar views of dialectical materialism.

The 'matter in motion' angle to materialism was supported by Engel thus: "All nature, from the smallest thing to the biggest, from a grain of sand to the sun, from the *protista* to man, is in a constant state of coming into being and going out of being, in a constant flux, in a ceaseless state of movement and change." --Friedrich Engels, *Dialectics of Nature*.

The dialectic model of social change applies the principles of the dialectic method, mostly the dialectics of Marx and Friedrich Engels to explain the contradiction involved in evolving a new socio-cultural pattern from the obtainable old. Karl Marx argues that social changes have always come about by revolutions and these revolutions were brought about by the struggle for supremacy economic classes; between the bourgeois and the proletariat.

The significant feature of the 19th century theories of social change include elements of historicism (a theory in which history is seen as a standard of value or as a determinant of events) and utopianism (a belief in the perfectibility of human society).

■ Looking at the two images in fig. 1 and fig. 2, what does it mean to you?

□ It shows there is a transformation in the social and cultural change in the way of life of the people in the society.

2.4 The Modern Theories of Socio-cultural Change

Modern trends to the study of social change have challenged some of the views of the classical theorists of socio-cultural change; more sociological and anthropological studies have also lent credence to the fact that society and cultures are not static. It has also been observed that social and political change occur constantly; with newer concepts displacing old ideas.

Social change could be influenced through government legislation via the legislative and the executive arms of government (legislation on minimum wage or laws on trade relations are typical examples); it could also be brought about by social movements; these are engineered by citizens in reaction to perceived oppressive regulations, mass civil resistance have brought down dictatorship as shown with the case of the fall of Gadaffi's regime in Libra and that of Saddam Hussein in Iraq.

Social change could also be championed by technological advancement, a case in point is the use of the mobile phones which have revolutionized the way man communicates.

Modern theories of socio-cultural change have veered off the pattern of the classical theorists which are often based on unsubstantiated, conjectured, ethnocentric speculation and comparisons based on biased value judgments. They interpret social change within the context of their socio-cultural experience.

The effect of the Industrial and French Revolution influenced some of their thoughts and they sometime based their conclusions on the assumption that what is true for Europe is true for the rest of the world.

Modern research have shown that some of these assumptions are flawed and not based on objective facts, thereby calling for a more modern interpretation of social change. New theories have emerged to address these realities; they are cultural relativism, multilineal evolution and neoevolutionism. These diverse theories are examined below.

2.4 .1 Neoevolutionism

Neoevolutionism is a theory which strives to explain the evolution of societies using Charles Darwin's theory of evolution; like the previous classical social evolution theorists, who claimed that societies emerged in the same pattern, they have a generalized view of social evolution and social cultural change; the neoevolutionists discard this assumption. They also discard the theory of social progress, the deterministic interpretation of socio-cultural change as promoted by the classical scholars.

They discard the **determinism** of Karl Marx and other theorists who views social change as fixed and generic, the neoevolutionists introduce the doctrine of probability, arguing that free will and accidents have significant impact on socio-cultural change. Instead of unfounded speculations, they emphasized the importance of empirical evidence.

The 19th century classical social evolutionists used value judgment and assumptions for interpreting data, the neoevolutionists however, introduced the scientific method of gathering measurable information for analyzing socio-cultural experiences.

The theory emerged in the 1930s and it developed greatly in the period following the Second World War and its products and findings were incorporated into sociology and cultural anthropology in the 1960s.

Neoevolutionism important thinkers include:

> **Ferdinand Tönnies**: His views have been examined earlier in this text; though it belongs by classification to the classical evolutionists but his ideas are credited with providing the foundation of neo-evolutionism.
>
> He was one of the first sociologists to claim that the change in society is not necessarily moving in the right direction, he demystified the preset concept of social progress and showed its imperfection.

The evolution of new and more technologically society from a primary society may not lead to a more perfect society as suggested by the classical evolutionists but that the evolution could come about with higher cost and resulting in decreased satisfaction of the individuals making up that society.

➢ **Leslie A. White** (1900-1975); the famed author of *The Evolution of Culture: The Development of Civilization to the Fall of Rome (1959).* His views as expressed in this book revived interest in evolutionism among sociologists and anthropologists.

He was obviously influenced by the theory of Lewis Henry Morgan, who proposed social change as deterministic thereby influencing the material determinism of Friedrich Engels and Karl Marx. White also believed that the most significant factor responsible for socio-cultural change is technology and the technological systems.

White proposed a standard measure of society advancement influenced by energy consumption; this idea culminated in his theory known as the **energy theory of cultural evolution**. In this theory, he differentiated between five stages of human development following the example of Morgan H. Lewis; the stages are:

	THE FIVE STAGES OF HUMAN DEVELOPMENT
1.	In the first stage, people use the **energy of their own muscles**. This could be observed in simple society when humans were hunters and gatherers; humans depend on their hands and physical bulk for survival.
2.	In the second stage, people depend on the **energy of animals**, horse drawn plough and animal driven rotary pump for irrigation are features of this stage. This was seen as an improvement on the first stage.
3.	In the third stage, people use the **energy of plants**; he described the stage as the stage of the agricultural revolution
4.	The fourth stage according to Leslie White happened when people use the **energy of natural resources**, humans depend on natural resources (e.g. coal, oil and gas).
5.	The fifth and final stage, humans discovered and developed the **use of nuclear energy**

Table:2.1State the Five stages of Human Development.

White introduced a formula C=E*T,

E = a measure of energy consumed, and;

T = the measure of efficiency of technical factors utilizing the energy.

- **Julian Steward**: He created the theory of "multilinear" evolution (a theory which examined how societies adapted their culture to their specific environments) partly as a reaction to Leslie Whites' "unilinear" evolution. He expressed his idea of mulitilinear evolution of society in his book *Theory of Culture Change: The Methodology of Multilinear Evolution* (1955, reprinted 1979).

He questioned the classical views on sociocultural change which seek to enact a social theory true for the entire social evolution of human society. He affirmed the possibility of theories of analysing common culture, representative of specific eras or regions.

He pointed to technology and economics, as the primary factors in the development of given culture and suggested that the secondary factors included political systems, ideologies and religion. All these factors push the sociocultural evolution of a given society in several directions at the same time; this occurrence is what Steward termed the multilinearity theory of evolution.

- **Gerhard Emmanuel Lenski**: An American sociologist noted for his contributions to the sociology of religion, social inequality and his ecological-evolutionary social theory of sociocultural change. In his *Power and Prestige* (1966) and *Human Societies: An Introduction to Macrosociology* (1974).
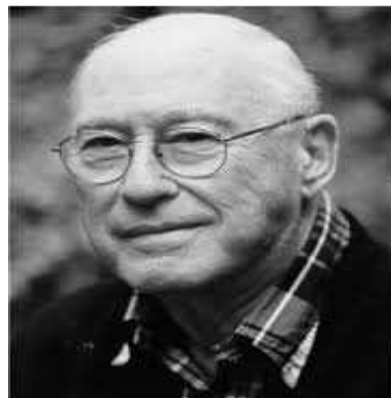
Source:javierprietogonzalez.blogspot.com/2010/09/estructuras-de-clases-y-desigualdades.html

He expanded the views of both Leslie White and Lewis Henry Morgan. Like Morgan, he viewed the technological progress as the most basic factor in the evolution of human societies and cultures.

Lenski focused more on the uses and amount of information available to a given society as responsible for the advancement and progress of such societies, unlike White who focused more on technological systems.

According to Lenski, the more information and knowledge (especially as concerns the human shaping of natural environment) a given society has, the more advanced it is. He distinguished four stages of human developed based on advances in the history of communication.

> In the first stage, information is passed by genes
> ➢ In the second stage, information is passed through human experience (the age of agricultural development)
> ➢ In the third stage, information is passed through the use of signs and logic
> ➢ In the fourth stage, information is passed through the use of symbol, language and writing

Lenski Theorised that advances in the technology of communication translate into advances in a society's economic and political systems, the distribution of goods, social inequality and other spheres of social life is also affected by this advancement. He also differentiated societies based on their level of technology, communication and economy:
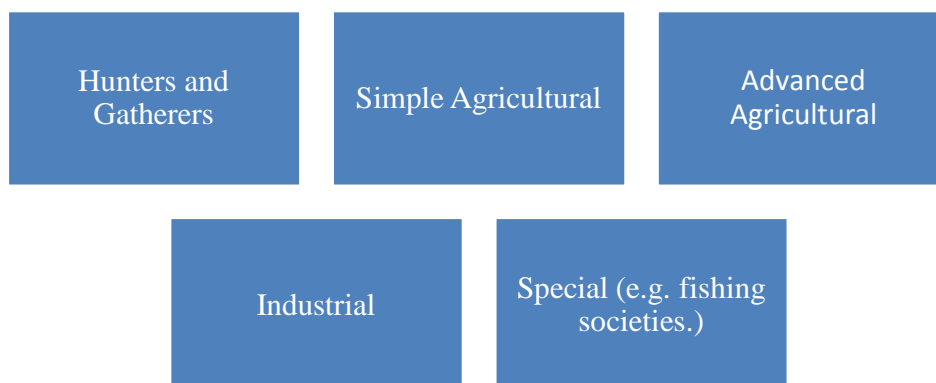
Talcott Parsons: a notable sociologists and author of *Societies: Evolutionary and Comparative Perspectives* (1966) and *The System of Modern Societies* (1971). He was an advocate of the "grand prix", which is an attempt to integrate all the social sciences into an overarching theoretical framework. He divided evolution into four sub-processes:

I.   Division, which creates functional subsystems from the main system
II. Adaptation, where those systems evolve into more efficient versions
III. Inclusion of elements previously excluded from the given systems and
IV. Generalisation of values, increasing the legitimisation of the ever more complex system.

He also showed those processes on *Three stages of evolution:*
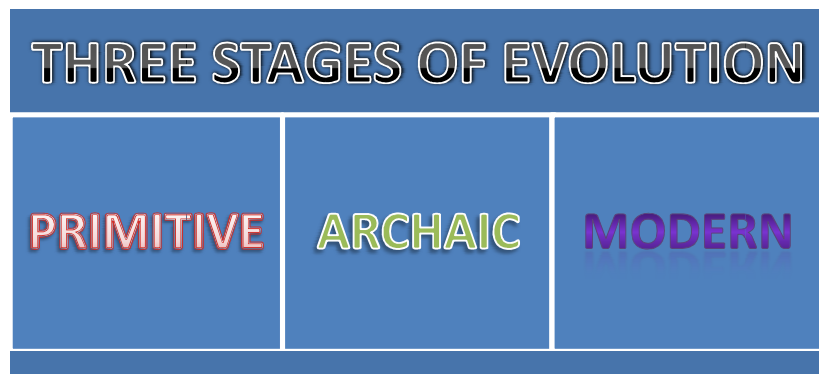
Parson theorised that archaic societies have the knowledge of writing; while modern societies have the knowledge of law. He considered Western civilisation as the pinnacle of modern societies, and out of all western cultures he declared the United States as the most developed.

- ▪ After going through this Study Session, what would you consider as factors responsible for socio-cultural change?

Extensively analyse the different theories of socio-cultural change as discussed in this Study Session.

□ The study of socio-cultural change is the systematic study of variation in social and cultural 'systems'.

□ Theories of socio-cultural change are categorised into two broad categories, namely:

1) The classical theories of socio-cultural change

2) The modern theories of socio-cultural change

Summary of Study Session 2

In StudySession 2, you have learnt that:

1. There can never be a culture without society and no society could exist without culture, the two concepts are interdependent. 'Socio-cultural change' is an acceptable fusion of the two terms to indicate this factor. The study of socio-cultural change is the systematic study of variation in social and cultural 'systems'.

2. Population shifts, industrialization, bureaucratization and urbanization are social trends which can lead to social change; actions of organizations, individuals and social movements could also have significant impact on society and could engineer the catalyst for social change.

3. The classical theories of change can be subsumed under one of three broad categories namely: the linear model, the cyclical model and the dialectical model. Culture is shared and transmitted

4. Modern research have shown that some of the assumptions of the classical theorists of socio-cultural change are flawed and not based on objective facts, thereby calling for a more modern interpretation of social change. New theories have emerged to address these realities; they are cultural relativism, multilineal evolution and neoevolutionism.

Self-Assessment Questions (SAQs) for StudySession 2

Now that you have completed this StudySession, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Study Session.

SAQ 2.1 (Tests learning outcome 2.1)

From the study what do you think had really been the reason why Socio-cultural change is a systematic study of variation Discuss?

SAQ 2.2 (Tests learning outcome 2.2)

State some factors you view from the study responsible for socio-cultural change?

SAQ 2.3 (Tests learning outcome 2.3)

Discuss Émile Durkheim views of social change.

SAQ 2.4 (Tests learning outcome 2.4)

What evidence is there to suggest the Neo-evolutionists views of socio-cultural change?

Study Session 3: Causes of Sociocultural Change

Introduction

Change is a significant characteristic of culture; no culture is static. Culture is dynamic and always changing, even the most seemingly traditional aspect of culture is not in a fixed state. Culture is both distinct and dynamic; evidence of this prospect abounds everywhere around you.

Culture is a powerful tool for human survival and it has kept the human race from going into extinction. Culture is constantly changing and could be lost because as a fragile non-concrete concept, it exists only in our minds.

This StudySession is dedicated to teaching you the factors and causes responsible for sociocultural change. You shall also examine the layers of culture with a view to understanding the factors that influence or triggers social and cultural change in the society.

Learning Outcomes for StudySession 3

At the end of the StudySession, learners should be able to:

3.1.   Discuss the different layers of culture change (SAQ 3.1)

3.2.   Identify and explain the three main causes of socio-cultural change (SAQ 3.2, SAQ 3.2.1, SAQ 3.2.2, SAQ 3.2.3)

3.3.   Discuss conflict as a cause of socio-cultural change (SAQ 3.2.4)

3.4.   Explain the role of environmental and ideological factors in socio-cultural change (SAQ 3.2.5, SAQ 3.2.6)

3.1. Layers of Culture

Culture is divided into two broad layers – the *complex multi-ethnic culture*, the*subcultures* and the *cultural universals*. The first layer is the body of traditions, customs, rites and rituals that distinguish your specific society from others.

When people mentioned distinct cultures such as the Edo culture, the Igbo culture, the Hausa culture, the Fulani culture, the Efik culture and the Yoruba culture, they are acknowledging a common shared language, fashion, traditions, customs, and belief systems that set each of these distinct cultures apart from the of others.

 All the components and features that you identify with these different groups set them apart and give them some unique image by which others outside their culture can define them.
This distinctions have being developed, encoded and preserved for ages through the process of teaching which is usually done by parents, family members and the aged in the community.

The second layer of culture is the **subculture**. In multi-ethnic societies with different people of different ethnic divisions and cultural background, people still manage to retain much of their distinct original cultural behaviours.

 As a result of this, people are able to identify them as distinct component cultures of the larger complex cultures. A case in point is the multi-ethnic Nigerian society observable in cities like Lagos, Port Harcourt and Abuja.
 There is a general Nigerian culture which bind the people together as one unique entity, but subsume within this national culture are components subcultures such as the Yoruba Culture, the Igbo Culture and other cultural affiliations that make up the country Nigeria.

A very important example is the United States of America; there exist the American culture and the subcultures of the Latin-American, African-American, the Mexican Americans, the Sino-American, the German-American and many others.

Members of these subcultures share a common language, food tradition, clothing style, dialect and other cultural attributes which come from their common ancestral background. These subcultures are preserved with different ethnic formations and associations to promote the preservation of their subcultures within the complex cultures of the larger society.

The Ohaneze Ndigbo and the Afenifere are examples of this socio-cultural organisations committed to promoting the cultural distinction of the Igbo and the Yoruba cultures respectively. They also consider themselves part of the larger cultural mainstream of the nation Nigeria.

Complex Multi-Culture

Primary Subcultures

Cultural Universals
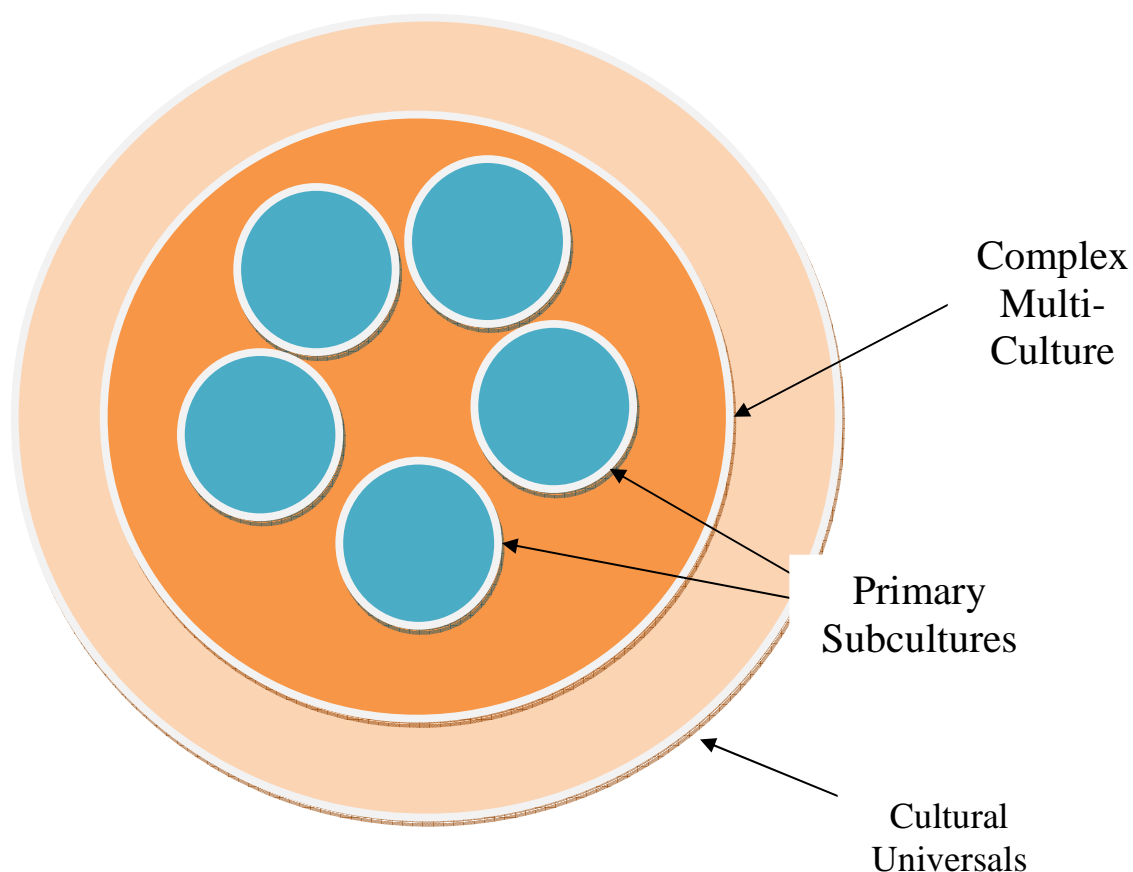
Figure 3.1 Layers of Culture
Source: Distance Learning Centre (U.I)

The third layer is made up of **cultural universals**. These are cultural attributes shared by all of humanity. These attributes are common in all of human race regardless of their geographical location. These universal traits include:

S/N	UNIVERSAL TRAITS OF LAYERS OF CULTURE
1.	Communication: All humans have verbal exchange which is codified in language forms. There are also non-verbal methods of communication among humans;
2.	Classification of people based on age and gender;
3.	Having rules regulating sexual conducts;
4.	Having concept of right and wrong behaviours;
5.	Classifying labour base on gender (e.g. men's work and women's work);
6.	Having some distinct sense of fashion and beauty;
7.	Classifying people based on marriage;
8.	Possessing some form of family organization and settings;
9.	Recognizing sets of rules and sanctions to control human behaviours;
10.	Having some forms of recognized leadership patterns.

Table 3.1 Illustrates the Layers of cultural trait.

These layers are important in understanding the processes involved in sociocultural change. Culture changes, but you are concerned with the processes and functions which make these changes possible. s

Inherent in the nature of culture is the ability to change but there are factors available in communities that often resist change, these factors help to maintain some conservative edge in maintaining aspects of the old culture.

There are dynamic processes in culture which encourage people to accept changes in age-long traditions; and there are also processes which resist sociocultural change. To understand the processes of sociocultural change, you need to examine the causes of sociocultural cha

- Among the layers of culture, which of the layers of culture contains all the cultural attribute of people regardless of their human race, culture and location?

□ Cultural universal contains all the attribute of the humanity such as inculcating discipline, implementing rules and regulation, communication.

3.2 Causes of Sociocultural Change

There are three main causes or sources of sociocultural change. They are *invention, discovery and diffusion;* others are conflict, *ideological* and *environmental factors*.
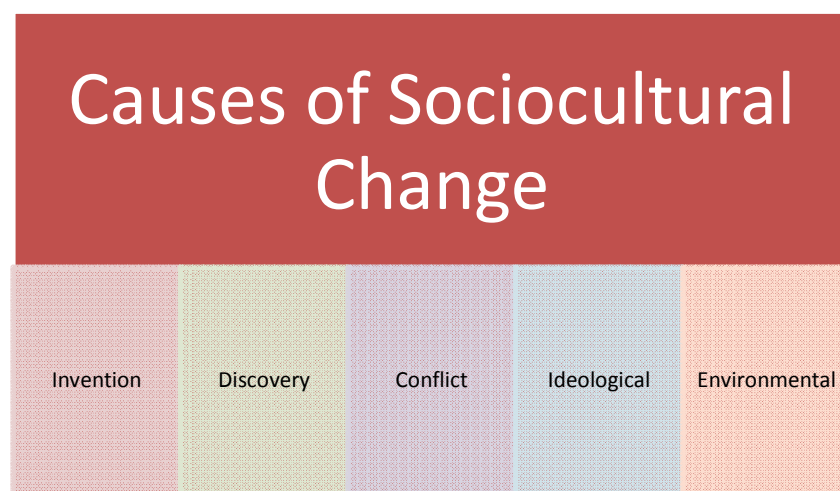
3.2.1 Invention

Invention is the process whereby new cultural elements are created, often, out of previously existing elements, such as the radio, the computer or the microchip. As a species, human beings have always been particularly and uniquely inventive, another reason for the success of our species.

 Inventions lead to the production of new products, ideas and they often generate new social patterns. The changes in social patterns lead to sociocultural change.

The invention of the steam engine propelled the emergence of the industrial age in Europe and documented literacy became popularised with the invention of the printing press. Publishing of books replaced the ancient arts of manuscripts copying by hand. The space age commenced with the invention of rocket propulsion engine.

In the nineties, few people had access to fixed telephone facilities in Nigeria, but with the advent of the Mobile Phones, more people including those in the rural communities now have access to mobile phones; which has led to the emergence of a new culture known as the mobile phone culture which feature – text messaging, video conferencing, and mobile gaming. These are practices which were alien few decades ago.
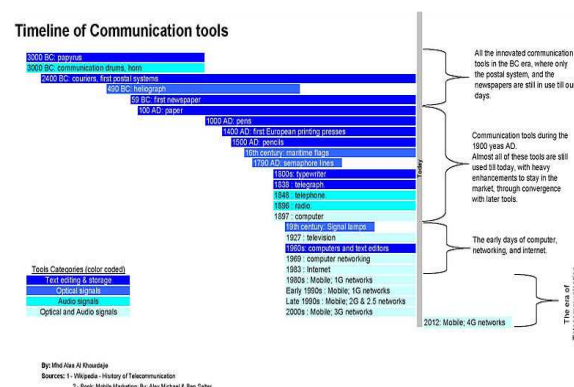
Figure 3.2 Timeline of Communication Tools. This diagram illustrates the different stages of invention of communication tools.

Source: Distance Learning Centre (U.I)

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Figure 3.3 A Town Crier.

Ancient African societies use the town crier to transmit messages. Some communities still use this medium in rural African communities.

Source: Tom Neuhaus, Project Hope and Fairness

Figure 3.4 Smoke Messaging: Pre-historic men send messages as smoke signals

Source: Howstuffswork.com
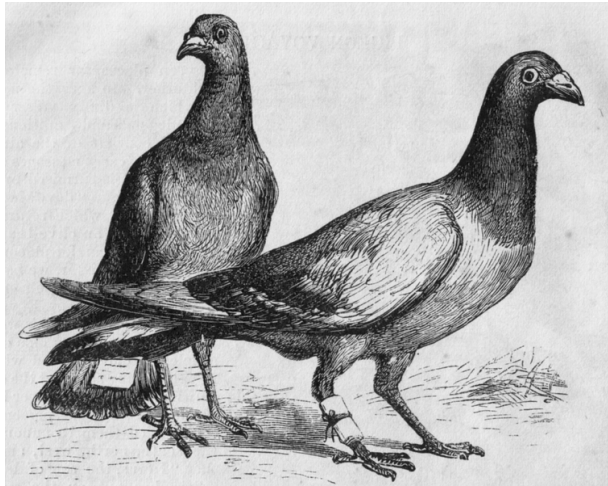
Figure 3.5: Engraving of "carrier pigeons" (actually probably homing pigeons), with messages attached.

Source: Harper's New Monthly Magazine, No. 275, April, 1873.

In pre-colonial African traditional societies, the town criers, equipped with their sticks and gongs were means of communicating mass message to the communities and people had to travel for days on foot to pass a simple message; smoke signals were used to relay messages to people in far location and in ancient Rome, pigeon messengers were used to transmit messages; but presently people send messages in real time and information now migrate faster in virtual space.

3.2.2 Discovery

Discovery is the process of finding something or locating a place, objects of features that have never been found before. Discovery also extends to finding something new in something which already exists. The discovery of the Americas through the effort of Christopher Columbus open the way for European imperialism and colonial exploits.

The exploration of the River Niger and the Congo River also help the colonisers to understand the terrain of Africa and it aided their bids in the economic and political dominations of the African Natives.New discovery like the discovery of the malaria vaccine and the treatment for Gonorrhea enhance the lifespan of man in the industrial and post industrial age. Scientific as well as technological discoveries also lead to social and cultural change in the way people live their lives.

Travelling by horse drawn carriage and coaches was once considered exclusive preserve of the rich but these days men fly in Gulf Stream and Lear jets; the discovery of aeronautical possibilities have help changed the culture of transportation because people could be moved in mass at once with little delay. New discovery usually displaces old knowledge, this influences social and cultural change.

It was believed before that a god was responsible for smallpox and chicken pox in South-Western Nigeria; but modern medicine and vaccination have put that claims to rest and declare such claims as false. Bloodletting was considered factual science in centuries past, the Romans, the Europeans and Americans engaged in the practice of bleeding patient in other to cure them. Books were published on the procedures and some of their observations were documented.

 In ancient times, barbers worked as surgeons and they are employed even by the nobles to help perform surgical procedures especially bloodletting to balance the four 'humors'. According to the belief of those days, sick people have unbalanced humor and the irregularities could be corrected by bloodletting, a method of deliberately cutting the skin open and draining large amounts of blood for curative purposes.

This method endured up to the 1900s but this practice had been debunked as pseudoscience with new discoveries. Discoveries and rediscoveries of new facts lead to sociocultural change; the work done by barbers in those days are now done by Surgeons; in fact a barber who engages in surgery could be prosecuted whereas, in centuries past, this role was exclusively performed by them

Figure 3.6: Bloodletting in 1860

Source: Burns Archive via Newsweek, 2.4.2011.

3.2.3 Diffusion

Diffusion in the context of culture is the process of spreading cultural products like ideas and objects from societies to societies. It is a form of conscious or non-conscious cultural exchange between societies.

This is made possible through trade and commerce, migration, mass communication and conquests. There is no culture that is absolutely pure as there are elements of other cultures in any culture.
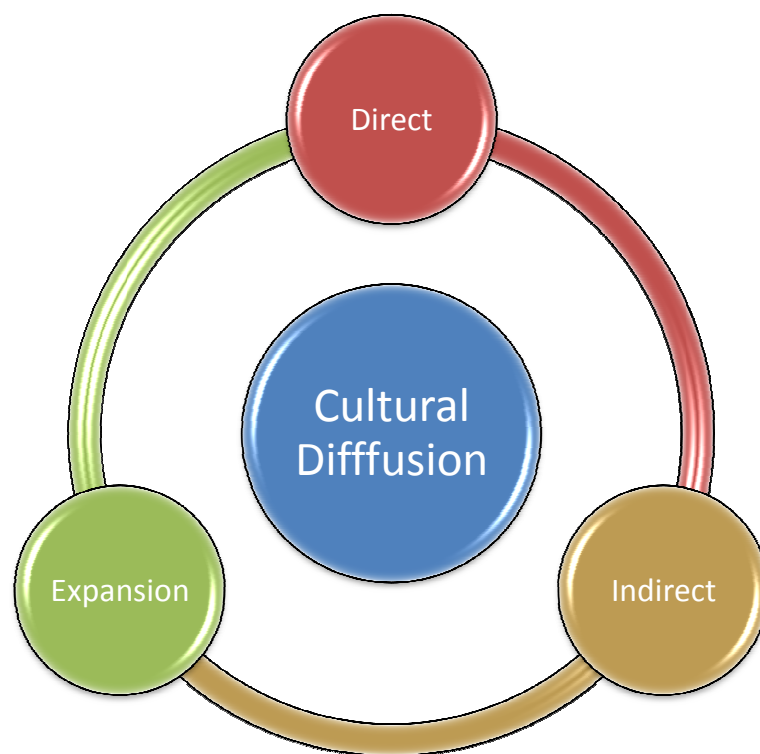
Cultural Diffusion is broadly divided into three parts namely: **direct cultural diffusion**, **forced or expansion cultural diffusion** and **indirect cultural diffusion**. Direct cultural diffusion occurs when two different cultures exist very close together. Close interactions between the two cultures most times result in an exchange of cultures.

The close contact between the Yoruba and the Benin people lead to the exchange of cultural elements which are observable till date; there are elements of Yoruba culture in Benin tradition; most especially, in the aspect of religion, rites and some customary practices.

The second method of cultural diffusion is the **forced or expansion cultural diffusion**. This happens through conquests. This occurs when people of one culture defeat another in warfare and forces its beliefs and customs on the conquered.

A typical example is the defeat of the Hausas by the Jihadists and the near extermination of traditional Hausa culture, by the Fulani religious warriors. They have succeeded in obliterating the Hausa culture and replacing them with Arab-Islamic culture. Their kings are now Emirs and Sultans, their traditional religions have been replaced with strict practice of Islam and their mode of dressing has been replaced with the Arabic style of fashion. Another example is the Spanish conquest of South Americas and the attendant forced conversion of the natives to Roman Catholicism in the 16th and 17th centuries.

The third method of cultural diffusion is **indirect cultural diffusion**, and it takes place when cultural ideas from one culture are spread openly or subtlety through middlemen to another culture. This happens through migration of people from one culture to another culture and examples of this method abound.

The missionaries spread Christianity to Africa through this method and they imported not only the religion but also European culture to Africa. The Christian hymns and festivals replaced the traditional folk songs, converts changed their names to Christian and European names and gradually the languages of Europe are the Lingua Franca in most African countries including Nigeria.

The mass media, internet and information technology are tools used to promote this method used to promote spread culture indirectly. The Champions and the Premier Leagues have replaced traditional wrestling, boat regalia and ayo games and this process is made possible

through the mass media. Cultural diffusion leads to socio-cultural change because it encourages the flow of elements of one culture to another either through subtle means or by force.

- If you look at our country most of the musicians are turning from our local mode of music to western way of music from your own understanding what can influence the action?

□ The action could be influenced as a result of cultural diffusion by imbibing foreign culture.

3.2.4 Conflict

Socio-cultural changes occur as a result of conflict and tension between classes, and religions. There are scarce resources in the society for which many people compete; these resources are not evenly distributed. The inequalities in the society lead to clashes and conflicts between the have-nots and the haves. Karl Marx affirms that this class conflict would result in social change whereby a new order would emerge out of the old order.

A consensus would emerge from the conflicts because the divide with the superior power would prevail either through persuasion or coercion. This consensus leads to social change and the arithmetic of distribution on resources would be agreed upon by the conflicting parties. This consensus could also occur by the aggrieved parties bonding together to oppress other lesser clans.

Socio-cultural change would arise from the displacement of the old ideas by the new idea born out of conflict. Prior to the emergence of the trade unions, workers labour for long hours for little wages on large factories and child labour abound; but with workers coming together to form trade unions, they have been able to fight for reduced work hours, work free holidays and in some cases the eradication of child labour.

3.2.5. Ideological Influences

Ideologies such as beliefs, values and thought systems influence sociocultural change. Max Weber thought that the ideas of charismatic individuals could change societies and of course there abound examples to support this thesis.

The civil rights movement as promoted by Martin Luther King, Jnr.; led to the demise of racial segregation against coloured people in the United States and it sought to eradicate racial superiority by granting equal rights to the blacks in the United States.

The Apartheid Policy in South Africa was an official ideology developed by the white settlers to keep the natives perpetually subservient but with charismatic individuals like Nelson Mandela, Desmond Tutu, Oliver Tambo, Walter Sisulu, Steve Biko and many others, this policy was defeated and South Africa now has equal rights for all her citizens.

In Nigeria, the death of Ken Saro Wiwa, the environment rights activist by the military regime of General Sanni Abacha sparked a growing demand for environmental reforms and the agitation by people of the oil-producing regions of the Nigerian states for more government intervention to the plight of the people living in the regions.

Ideologies like Marxism, Capitalism, Nationalism have led to the advent of different cultures across the centuries. For instance, Hitler's Nazi Germany was based on the ideology of Nationalism; Capitalism is the dominant economic systems in the developed economies of the world till date and Socialism is still practice as a political social cultural ideology in some parts of South America and France but Communism has been restricted to nations like China, North Korea and Cuba because of the fall and disintegration of the old Soviet Union.

3.2.6 Environmental Factor

Environmental factors such as famine, flood, and drought could lead to socio-cultural change. Some regions of the world were once forested and they team with foliage and life. These lush environments provide the inhabitants the resources for collecting fruits and hunting; all these change when the environment deteriorated as a result of climatic change. Famine and, droughts lead to humans migrating from the resulting harsh region to a more temperate one.

These would affect the lifestyle of the people and lead to socio-cultural change, because the migration would inform the development of new skills from coping with the new environment; the hunter and gatherer might lose such skills when he find himself in a riverine area where the means of survival is based on fishing and boating skills.

3.2.7. Demographic Factor

Increase in population could change the social and cultural lifestyle of the people. Human migration is an important cause of socio-cultural change.

In pre-colonial Nigeria, people lived in small communities with few small city states; the economy of the people were mostly agrarian and small scale farming; commerce was limited to simple commodities but contacts with the Europeans led to mass trading in slaves and organised foreign trades which led to the change in the socio-cultural life of the people.

Cities and towns developed from the simple villages and small communities of the past and organised civil service bureaucracies evolved to oil the machinery of the colonial government.
The increase in population also made the society to be heterogeneous as people came from different cultures to settle in towns and cities thereby creating a large concoction ofcomplex culture from the simple homogenous culture of the past. Abuja is now a cosmopolitan city because it is now the Federal Capital of the Federal Republic of Nigeria; the original settlers' culture has been subdued by the mix of different cultures of people who came from different parts of the country to settle in the capital city.

Figure 3.7: Shows the cultural life style of the people.

Source: Distance Learning Centre (U.I)

We have come to the end of this StudySession and it is crucial that you go over the important points discussed in the body of the Study-Session for proper understanding of the causes of socio-cultural change. From what you have study so far?

- List the different layers of socio-cultural change.
- What are the causes of socio-cultural change?

□ Socio-cultural changes occur in every society because people and their environment change. In this Study Session, you have been able to identify the following as the causes of socio-cultural change:

□ Invention

□ Discovery

□ Ideological factor

□ Environmental factor

□ Demographic factor

Summary of Study Session 3

In StudySession 3, you have learned that:

➢ Culture is divided into two broad layers – the **complex multi-ethnic culture**, the **subcultures** and the **cultural universals.** Culture is not a material term; it is abstract.

- There are three main causes or sources of socio-cultural change. They are invention, discovery and diffusion; others are conflict, ideological and environmental factors.
- **Invention** is the process whereby new cultural elements are created, often, out of previously existing elements, such as the radio, the computer or the microchip.
- **Discovery** is the process of finding something or locating a place, objects of features that have never been found before.
- **Ideologies** are beliefs, values and thought systems which influence socio-cultural change.

Self-Assessment Questions (SAQs) for StudySession 3

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 3.1 (Tests learning outcome 3.1)

Identity the different layers of Culture?

SAQ 3.2 (Tests learning outcome 3.2)

What incidence gave rise to the causes of socio-cultural change?

SAQ 3.3 (Tests learning outcome 3.3)

How does conflict influence socio-cultural change?

SAQ 3.4 (Tests learning outcome 3.4)

State the evidence to support the claim the roles environmental factors played in socio-cultural change?

Study Session 4   Processes of Sociocultural Change

Introduction

Change is a significant characteristic of culture; no culture is static. Culture is dynamic and always changing, even the most seemingly traditional aspect of culture is not in a fixed state.

Culture is both distinct and dynamic; evidence of this prospect abounds everywhere around you. Culture is a powerful tool for human survival and it has kept the human race from going into extinction.

Culture is constantly changing and could be lost because as a fragile non-concrete concept, it exists only in our minds.

This Study Session is dedicated to teaching you the processes and factors involved in socio-cultural change. Socio-cultural change like the term "change" itself describes a process, a progression from a particular state to the other; it is important for you to understand the processes involved.

Learning Outcomes for Study Session 4

At the end of the Study Session, students should be able to:

4.1) Explain the processes of socio-cultural change (SAQ 4.1)
4.2) Discuss the influences within a society which trigger socio-cultural change (SAQ 4.2)
4.3) Discuss how interactions between societies encourage socio-cultural change (SAQ 4.3)
4.4) Identify how environmental changes motivate socio-cultural change (SAQ 4.4)
4.5) Describe how socio-cultural change occurs (SAQ 4.5)

4.1   The Processes of Socio-cultural Change

Change is a central attribute of culture and it is a recurring theme to observe resistance(s) to change across all cultures. The process of socio-cultural change involves the dynamic processes that encourage quick or gradual acceptance of new ideas and there are those that encourage resistance to change.

The displacement of old ideas by new ideas could be imposed by the overwhelming force of a conquering civilisation or by subtle persuasion of interactive civilisations. *Cultural diffusion*

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serves these purposes effectively; other factors include *cultural acculturation* and *cultural transculturation*.

All cultures have aspects that are liberally subjected to change but there are some aspects that are conservatively preserved to protect the unique identity of the culture or for cultural survival.

Some cultures enact laws to preserve and protect traditional cultural patterns and discouraging the full adoption of aliens' cultures and ideas; while others open up their culture to change more easily than the others.

There are three identifiable general influences or pressure responsible for socio-cultural change; they are:

influences within a society

interactions between societies

environmental changes
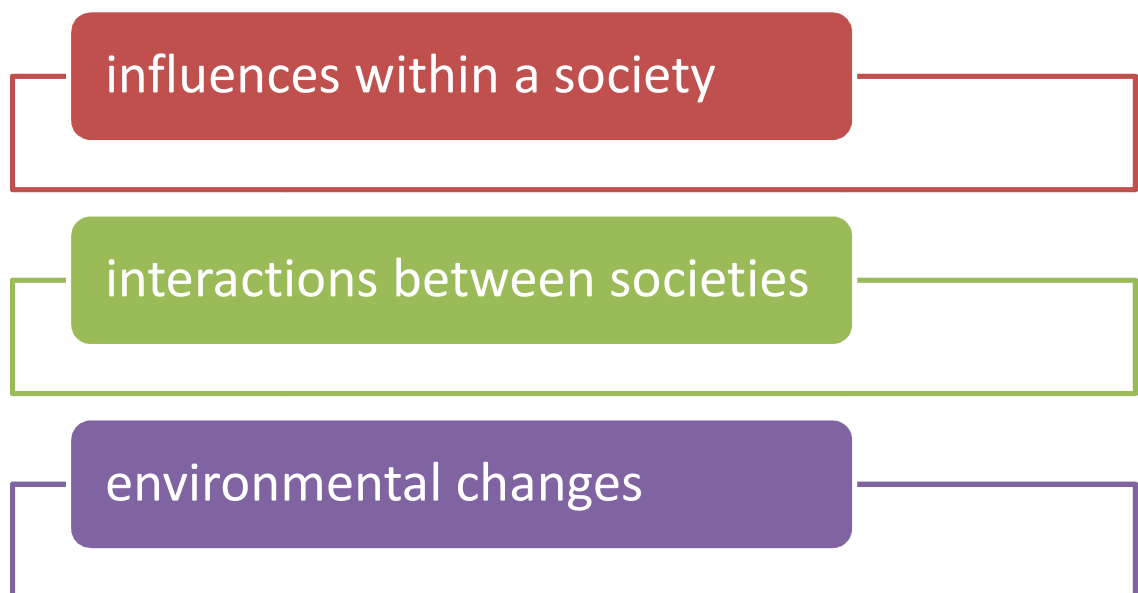
The closed world of soviet Russia tried to resist the economic change of the capitalist world as represented by the United State but with the fall of the Soviet Union, Russia witnessed drastic changes in its economic culture.

The French are known to be people who are proud of their culture and they tried to prevent the over-reaching influenced of the American culture on their culture.

However, not all countries are close-minded to adopting new ideas from other cultures, the Chinese after many years of closed-society opened up their societies to western influences, and English as a language is taught to their children now. No matter how closed a society is, it would still be influenced by surrounding cultures.

4.2   Influences within a Society

Inventions and culture loss are important factors which influence sociocultural change within a society. Invention is the creation of something new, it may be technological (physical) or ideological (mental).

The technological aspects of invention include creation of physical and material objects which include new equipment to aid speedy execution of tasks, discovery of the wheel system which helped to trigger transportation over land; discovery of new energy sources.

Ideological inventions include the invention of calculus, algebra and geometry; the development of the parliamentary system of democratic representation, religions and belief systems. Technological inventions include cultural objects like the invention of hoe and the oxen plough implement, irrigation methods, the airplane and other mean of transportation.

Culture loss occurs when old cultural practices, patterns, behaviours, experiences and materials are replaced by new ones. The invention of new technologies and ideas would result in a transformation and or loss of old technologies and ideas.

The art of hunting in the wild have been replaced by a more organised method of labour because human needs have been greatly transformed; humans do not have to necessarily stay in the wild to be hunters and gatherers to survive. People now work in offices and some have lost the old technologies of hunting and fishing because societies have evolved.

Inventions are transmitted from one generation to another and the necessary inventions are kept while those not needed for survival could be loss. In the period prior to the 20th century, children were taught horse riding, and carriage mending but with the advent of the automobiles, combustion engines have replaces horses as primary means of transportation; though engine power is still being measured by horse power but the art of horse riding has been lost. Socio-cultural change could occur with the invention of new technologies which could lead to cultural assimilation or culture loss.

There are also processes that result in resistance to socio-cultural change; these factors include habit and the integration of culture traits. People take years to master and learn cultural patterns; hence older people find it difficult to change their long familiar cultural patterns. Religion is a very strong factor in resisting socio-cultural change.

Religion provides fundamentalist support for maintaining old traditional ways because significant features of religion include traditions and fixed ideologies. Afghanistan under the Taliban, Saudi Arabia, Iran and Pakistan are examples of nations with strong fundamentalist Islamic orthodoxy. They advocate strict adherence to Islamic Sharia Laws.

- When you observe the society things are gradually changing from old ideas to new ideas which influence social change within a society, from your own knowledge what could be responsible for the social change?
- □ Innovation and culture loss are regarded as the factor influencing social change within the society.

Figure 4.1: Horse mending was an art popular in pre-automobile eras.

Source: Distance Learning Centre (U.I)

Figure 4.1: The invention of the automobile renders the art of horse mending unnecessary because cars have now replaced horses in road transportation.

Source: Distance Learning Centre (U.I)

4.3   Interactions between Societies

There are processes within societies which influence sociocultural change between societies; these include:

Diffusion	• Direct Cultural Diffusion • Forced Cultural Diffusion • Indirect Cultural Diffusion • Stimulus Diffusion
Acculturation	• **Syncretism** • a process whereby an entire culture replaces a traditional cultural pattern in a large substantial scale
Transculturation	• **Assimilation** • **Transculturation** is what happens to an individual when he or she migrates to another society and adopts the culture of the new society
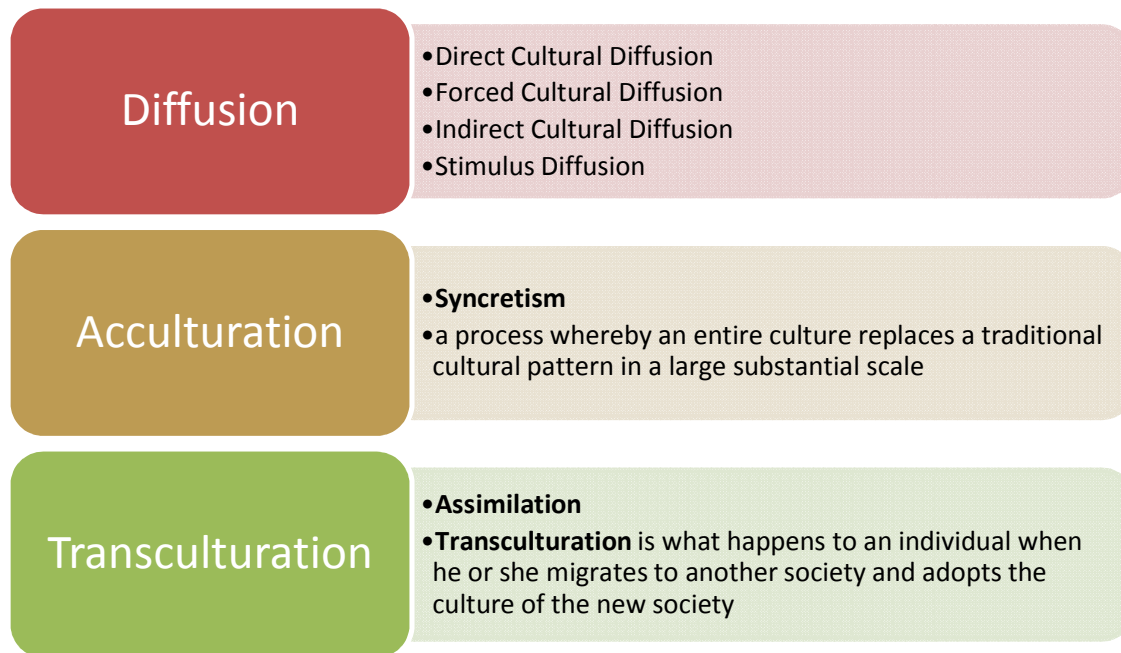
Diffusion is the process of spreading cultural products like ideas and objects from societies to societies. There is exchange of cultural traits when cultures meet cultures but the original cultural significance and meaning is unchanged. This is made possible through trade and commerce, migration and mass communication and conquests. There is no culture that is absolutely pure as there are elements of other cultures in any culture.

Cultural diffusion is broadly divided into three parts namely: **direct cultural diffusion**, **forced or expansion cultural diffusion** and **indirect cultural diffusion**.

❖ **Direct cultural diffusion** occurs when two different cultures exist very close together. Close interactions between the two cultures most times result in an exchange of cultures. Socio-cultural change process is also made possible by diffusion.

❖ **Forced or expansion cultural diffusion** happens through conquests. This occurs when people of one culture defeat another in warfare and forces its beliefs and customs on the conquered.

❖ **Indirect cultural diffusion** takes place when cultural ideas from one culture are spread openly or subtly through middlemen to another culture.

This happens through migration of people from one culture to another culture and examples of this method abound.

Another significant process of sociocultural change is **Stimulus diffusion** which represents a somewhat genuine invention inspired by an idea from another culture. A good example is the invention of the Yoruba alphabet by Ajayi Crowther – a freed slave boy who later became the first black African Bishop of the Anglican Church. His Alphabet was patterned after those of the English alphabet.

Figure 4.2: Bishop Samuel Ajayi Crowther, charcoal drawing by an unknown artist

Source: Distance Learning Centre (U.I)

Bishop Samuel Ajayi Crowther helped developed the first written form of the Yoruba literature with the publication of Yoruba dictionary (1843) and grammar (1852); he also translated the Bible into Yoruba. The first book in Igbo, *Isoama-Ibo* a primer, was produced by Bishop Samuel Ajayi Crowther in 1857.

The Yoruba alphabet

A a	B b	D d	E e	Ẹ ẹ	F f	G g	GB gb	H h	I i	J j	K k	L l
ah	bi	di	hay	hen	fi	gi	gbi!	in	he!	ji	ki	li
[a]	[b]	[d]	[e]	[ɛ]	[f]	[g]	[g͡b]	[h]	[i]	[ɟ]	[k]	[l]

M m	N n	O o	Ọ ọ	P p	R r	S s	Ṣ ṣ	T t	U u	W w	Y y
mi	ni	oh	or!	pi	ri	si	shi	ti	uh!	wi	yi
[m]	[n]	[o]	[ɔ]	[k͡p]	[r]	[s]	[ʃ]	[t]	[u]	[w]	[j]

Nasal vowels (Awọn Faweli Aranmupe)

an	ẹn	in	ọn	un
[ã]	[ɛ̃]	[ĩ]	[ɔ̃]	[ũ]

The Igbo alphabet

A a	B b	Ch ch	D d	E e	F f	G g	GB gb	Gh gh	Gw gw	H h	I i
[a]	[b]	[t͡ʃ]	[d]	[e]	[f]	[g]	[ɓ/g͡b]	[ɣ]	[gʷ]	[h]	[i]

Ị ị	J j	K k	Kp kp	Kw kw	L l	M m	N n	Nw nw	Ny ny	Ñ ñ	O o
[ɪ]	[d͡ʒ]	[k]	[ɓ/k͡p]	[kʷ]	[l]	[m/m̩]	[n]	[ŋw]	[nj]	[ŋ]	[o]

Ọ ọ	P p	R r	S s	Sh sh	T t	U u	Ụ ụ	V v	W w	Y y	Z z
[ɔ]	[ƥ]	[r]	[s]	[ʃ]	[t]	[u]	[ʊ]	[v]	[w]	[j]	[z]

Both the Yoruba and Igbo alphabets followed the same pattern with that of the English alphabet and orthography. The Sumerians invented the art of cuneiform writing which probably influenced the hieroglyphic writing system of ancient Egyptians around 3050 B.C.
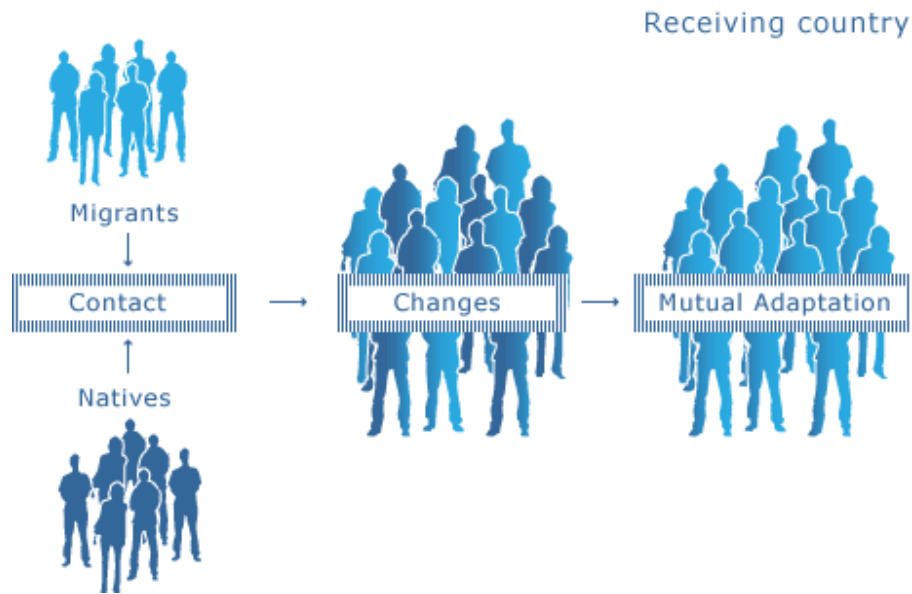
Figure 4.3: Diagram showing the Acculturation process of sociocultural change

Source: Distance Learning Centre (U.I)

Acculturation is a process whereby an entire culture replaces a traditional cultural pattern in a large substantial scale. The native Mayan and Aztec cultures have being acculturated by the Spanish conquerors that imposed their culture on the conquered Native Americans.

A large number of these Native Americans now speak European languages, dress like their conquerors and adopt the lifestyle of the Europeans. Sociocultural change do not often involve total acculturation, there is also **syncretism;** which is a process of amalgamation of traditional indigenous traits and those of the introduced cultures. The new cultural traits could be blended with the indigenous cultural traits to make the introduced culture more acceptable.

The forms acculturation take is different but it is often determine by the relationship between the migrant culture and the receiving culture. If a society is militarily dominant in the culture contact; they could totally eclipsed the culture of the conquered culture.
The Berbers of North Africa have had their culture almost obliterated by the Islamic Jihadists who have dominated and ruled them for centuries. The same is true for the Northern where the jihadists mostly under the Islamic expansionist wave under Danfodio.

Figure 4.4: A Nomadic Berber from Morocco wearing the Turban like the Arabs. They have been acculturated to the Islamic Arab Culture of the Middle East.

Source: Distance Learning Centre (U.I)

The Berbers inhabited much of the areas in present day North Africa, they had their systems of beliefs, customs and religions before their interaction with the Christian and the overwhelming military-religious influence of the Jihadists which exterminated nearly all their cultural traits and substituting them with Arab cultures.

- What are the factors that influence sociocultural change within the societies?
- When a typical Yoruba man travels aboard and adopt their culture by wearing suit instead of his local attire, this action could be referred to as?

□ Diffusion

□ Acculturation

□ Transculturation

□ Transculturation is the method of adopting a culture of a new society through migration.

Herodotus the great historian of antiquities mentioned that the ancient Berbers worshipped the moon and sun and sacrificed to them; this was before the Islamic conquest. Herodotus described the Berber's indigenous religious practices thus:

"They begin with the ear of the victim, which they cut off and throw over their house: this done, they kill the animal by twisting the neck. They sacrifice to the Sun and Moon, but not to any other god. This worship is common to all the Libyans." (Herodotus, *Histories*, book IV, 168–198)

When they were ruled by the Egyptians, they acculturate with some elements and traits of the Egyptian mythologies and belief system. The Eastern ancient Berbers worshipped Isis and Set. This was also reported by Herodotus when saying:

"Cow's flesh, however, none of these tribes (Libyan, and Massyle Tribes) ever taste, but abstain from it for the same reason as the Egyptians, neither do they any of them breed swine. Even at Cyrene, the women think it wrong to eat the flesh of the cow, honoring in this Isis, the Egyptian goddess, whom they worship both with fasts and festivals. The Barcaean women abstain, not from cow's flesh only, but also from the flesh of swine." (Herodotus: The Histories.)

The Hausa culture has also witnessed similar fate as the Berbers from its contact with the militarily dominant Arab conquerors. The language, literature and religion of the indigenous Hausa ethnic people of Northern Nigeria and West Africa have been influenced to a large extent almost to the point of extermination by the Islamic Jihadists who viewed some of these cultural traits as against Islam.

It is not uncommon across Nigeria to observe Hausa people and some few other ethnic groupings like the Kanuris, the Nupes etc exhibiting cultural behaviours native to the Arabs. Their clothing, greeting, food choice, music are patterned.

 after those of the Islamic conquerors.

Figure 4.5 Hausa language in Arabic Script is on all the Old Nigerian Currency Notes. This Arabic script has dominated the Hausa Calligraphy, a typical example of acculturation.

The dominant culture could adopt some traits from the culture of the conquered communities; a significant example is the British settlers' relationship with the Australian Aborigines; while the Aborigines adopted most of the Europeans cultural traits, the British also adopted some minor traits and words from the culture of the Aborigines.

However, not all military dominant contact lead to acculturation with the dominant culture out-phasing the conquered cultures thereby leading to socio-cultural change.

A society could be dominated militarily and the society could perceive its culture as superior to the culture of the dominating power. The Jewish state of Israel under the rule of the Roman Empire represents this view.

They revolted against Greek and Roman influenced on their culture and their resistance often led to violent revolt as experienced under the Maccabees. Another example is the case of the disdainful rejection of the militarily superior Germanic tribes by the Western Roman Empire around 5th Century CE.

The Romans rejected the language and cultural patterns of the Goths and Germanic invaders, they called them Barbarians. Instead the Germanic tribes adopted Roman cultures, and other

material aspects of Roman systems including Roman Christianity. They adopted the Latin language as the language of learning.

In a culture contact, a militarily dominant power could consider the culture of the conquered communities as superior to its own culture and decide to adopt the culture of the defeated territory. This happened with the Mongols of North Central Asia under Genghis Khan after they conquered China in the 13th century CE. The Mongolian occupiers largely adopted Chinese culture within a generation. They were acculturated by the people who they had defeated in war.

Another case of culture contact between societies leading to socio-cultural change is in societies that are both militarily dominated and believe their culture to be inferior to that of the conqueror. Many of the indigenous tribes in West Africa, Australia and North America have being psychologically overwhelmed by the culture of the European colonisers that some of them have discarded aspects or near total traits of their culture for the culture of the European occupiers.

 A common feature of this experience is massive acculturation with little syncretism to keep aspects of their own traditional indigenous culture. The slaves were brought from Africa during the transatlantic slave trade and made to conform to the culture and cultural pattern of their slave masters. Their names were changed to European names; they were prevented from communicating in their mother tongue and they also were made to adopt Christianity as their religion.
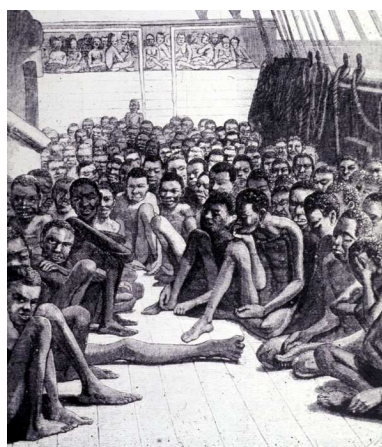
Figure 4.7: African Slaves being shipped off to America during the Transatlantic Slave Trade era.

Source: casahistoria.net/slavery.htm

Acculturation occurs when an entire culture is overwhelmed or displaced or influenced by a militarily dominant culture or by a conquered culture. **Transculturation** on the under hand is what happens to an individual when he or she migrates to another society and adopts the culture of the new society.

Figure 4.8: African Americans in modern era; a typical example of transculturation and acculturation.

Source: Distance Learning Centre (U.I)

It is a term coined by Cuban anthropologist Fernando Ortiz in 1940 to describe the phenomenon of merging and converging cultures. Immigrants who successfully learned the cultural patterns and assimilate cultural traits of their adopted countries have trans-culturated; whereas those who have maintained a social isolation stand and preferred not to adopt the culture of their host countries have not transculturated.

4.4   Environmental Changes

Societies exist within and around some natural habitats; the environment could be desert, temperate region, around the equator or in the monsoon region of Asia. Human cultures are determined by the environment in which the groups are situated and culture could correctly be said to be product of specific environments.

People who live near water bodies would master the arts of fishing, boat making better than those who live in the desert regions. Carmel mending and tent making would also be familiar to the desert dwellers because the condition of their environments would inform the skills and tools for their survival.

Changes in the environment could lead to sociocultural change. During the Industrial Revolution period in Europe, coal became the chief energy source and coal mines sprung up to take care of the energy need; but with the advent of the steam engine and subsequently, the development of the automobile, fossil fuel replaced coal as the chief energy source.

Today, fossil fuels such as the petrol and other crude oil products are in high demands and they have also led to the development of new products, and cultural materials. These have serious impacts on the environment and tilt the global biological diversity.

Though some countries are exploring alternative energy source such as nuclear, hydro, wind and solar energies, but more people depend on the fossil fuels for energy provision because it is cheaper to produce in large scale than the other alternative sources.

Human economies are essential product of human culture. Environmental changes influence human economies, culture change in response to change in human economies. The earth is now witnessing great climate change as a result of the greenhouse effect that is widely believed by scientists and environmentalists to come about as a result of accelerated depletion of the rain forests and the burning of fossil fuels.
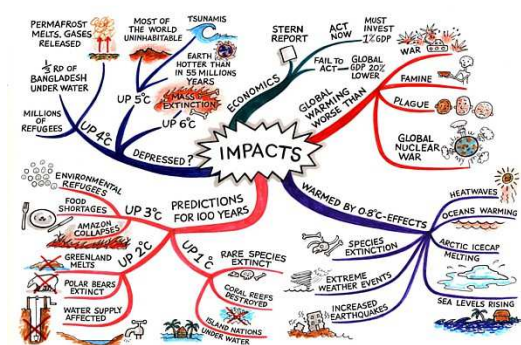
Figure4.9: Effects   of Climate Change

Source: Mind Map Art.

The recent occurrence of Hurricane Katrina in the United States, the hurricane which invaded Haiti and the Okinawa Typhoons of Japan are believed to have occurred as a result of global warming and they are consequences of unchecked burning of fossil fuels which increase temperature and possibly melt the world ice caps in the hemispheres.

Nigeria is also suffering from frequent flooding now as a result of rise in ocean level and tides; the Bar Beach in Lagos is disappearing fast. Scientists have predicted the disappearance below sea level of entire island nations in the Indian and Pacific Oceans as a result of this disturbed environmental balance.

Forest regions are witnessing increased desertification as a result of the activities of humans on the environment. The implication of these changes on environment is that humans would have to learn new cultural traits to survive the change in the environmental condition they find themselves in.

4.5   The Process Illustrated: Diffusion of Innovation

Diffusion of Innovations is defined as a theory that seeks to explain how, why, and at what rate new ideas and technology spread through cultures. The theory seeks to describe the process involved in social and cultural change and how ideas are transmitted across generation.

It was Everett Rogers, a professor of rural sociology, who popularized the theory in his 1962 book *Diffusion of Innovations*. He claimed that diffusion is the process by which an innovation is communicated through certain channels over time among the members of a social system.

Elements

The key elements in Rogers' diffusion research are:

Element	Definition
Innovation	Rogers defines an innovation as "an idea, practice, or object that is perceived as new by an individual or other unit of adoption".
Communication channels	A communication channel is "the means by which messages get from one individual to another".
Time	"The innovation-decision period is the length of time required to pass through the innovation-decision process". "Rate of adoption is the relative speed with which an innovation is adopted by members of a social system".
Social system	"A social system is defined as a set of interrelated units that are engaged in joint problem solving to accomplish a common goal".

Table 4.1 Explains the key factors of Roger's diffusion.

Five stages of the adoption process	
Stage	**Definition**
Knowledge	In this stage the individual is first exposed to an innovation but lacks information about the innovation. During this stage of the process the individual has not been

	inspired to find more information about the innovation.
Persuasion	In this stage the individual is interested in the innovation and actively seeks information/detail about the innovation.
Decision	In this stage the individual takes the concept of the change and weighs the advantages/disadvantages of using the innovation and decides whether to adopt or reject the innovation. Due to the individualistic nature of this stage Rogers notes that it is the most difficult stage to acquire empirical evidence (Rogers 1964, p. 83).
Implementation	In this stage the individual employs the innovation to a varying degree depending on the situation. During this stage the individual determines the usefulness of the innovation and may search for further information about it.
Confirmation	Although the name of this stage may be misleading, in this stage the individual finalises his/her decision to continue using the innovation and may end up using it to its fullest potential.

Table 4.2 Indicates the stages of adoption process.

Adopter categories

Rogers defines an adopter category as a classification of individuals within a social system on the basis of innovativeness. In the book *Diffusion of Innovations*, Rogers suggests a total of five categories of adopters in order to standardize the usage of adopter categories in diffusion research.
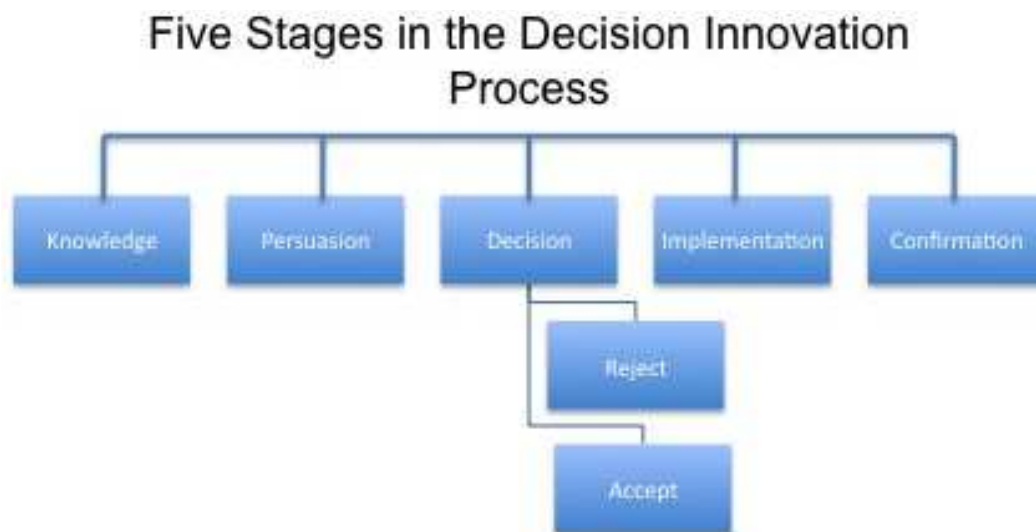
The adoption of an innovation follows an S curve when plotted over a length of time. The categories of adopters are: innovators, early adopters, early majority, late majority, and laggards (Rogers 1962, p. 150)

Adopter category	Definition
Innovators	Innovators are the first individuals to adopt an innovation. Innovators are willing to take risks, youngest in age, have the highest social class, have great financial liquidity, are very social and have closest contact to scientific sources and interaction with other innovators. Risk tolerance has them adopting technologies which may ultimately fail. Financial resources help absorb these failures. (Rogers 1962 5th ed, p. 282)
Early Adopters	This is the second fastest category of individuals who adopt an innovation. These individuals have the highest degree of opinion leadership among the other adopter categories. Early adopters are typically younger in age, have a higher social status, have more financial lucidity, advanced education, and are more socially forward than late adopters. More discrete in adoption choices than innovators. Realize judicious choice of adoption will help them maintain central communication position (Rogers 1962 5th ed, p. 283).
Early Majority	Individuals in this category adopt an innovation after a varying degree of time. This time of adoption is significantly longer than the innovators and early adopters. Early Majority tend to be slower in the adoption process, have above average social status, contact with early adopters, and seldom hold positions of opinion leadership in a system (Rogers 1962 5th ed, p. 283)
Late Majority	Individuals in this category will adopt an innovation after the average member of the society. These individuals approach an innovation with a high degree of 83ceptical83 and after the majority of society has adopted the innovation. Late Majority are typically 83ceptical about an innovation, have below average social status, very little financial

	lucidity, in contact with others in late majority and early majority, very little opinion leadership.
Laggards	Individuals in this category are the last to adopt an innovation. Unlike some of the previous categories, individuals in this category show little to no opinion leadership. These individuals typically have an aversion to change-agents and tend to be advanced in age. Laggards typically tend to be focused on "traditions", likely to have lowest social status, lowest financial fluidity, be oldest of all other adopters, in contact with only family and close friends.

Table 4.3 Explains the different categories of Adopter.

Fig. 4.0, 4.1 and 4.2: culled from Wikipedia entry on Diffusion of Innovation

Five Stages in the Decision Innovation Process

Knowledge — Persuasion — Decision — Implementation — Confirmation

Reject

Accept

How a new idea diffuses into a society

The Process of Social Change

There are steps toward change. Step One is with people connecting -- engagement, with a new quality of listening with intent to learn. Dedication is to excellent communication and to each other. "Skipping steps" often is not successful.
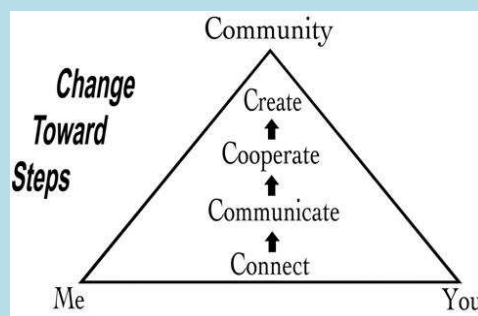
How many of us is "enough"? Five people in a hundred is all it takes! Stanford University studies tell us that when just 5% of a society accepts a new idea, it becomes "embedded." When 20% adopt the idea, it is "unstoppable." The study also shows that it normally requires 50% of the population to be "aware" of the idea in order to reach the 5% who will adopt it.

In the first phase, proponents of the new idea must work incessantly just to keep the idea alive. Work during this phase is often frustrating and seems not to add up. But that is only an illusion. Like laying the foundation for a great temple, mosque, or cathedral, this work is the necessary first step even though most people cannot yet see the beauty to come. This stage involves *Innovators*, people open to new ideas and courageous enough to espouse them. Because the idea is still seen as radically new, the recognized leaders of society rarely are among this group

As *Innovators* communicate and live the idea, it begins to gain social acceptability. The process begins to include a much larger segment of society -- *Early Adopters*, including recognized leaders -- embracing the idea.

At 20%, the idea is "unstoppable." Much work is still required, but it involves implementation

rather than trying to convince people that the idea is worthy of consideration. In building the new sanctuary, this would be the point at which the structure is beginning to take shape and many people can envision its beauty, even though the project is far from finished.

 The *Early Majority* then *Late Majority* comes to adopt the idea. There will then be *Late Adopters* -- people who resist new ideas and cling tenaciously to the old. Understanding this process of social change is important for two reasons. First, it explains **how the impossible becomes possible**. As more and more people adopt the new idea, the environment changes. What was radical becomes avant-garde; what was avant-garde becomes common knowledge.

The Process of Social Change

Adoption of an Idea:
Phases of Social Change

20% Unstoppable

5% Embedded

% of population

time

Innovators   Early Adopters   Early Majority   Late Majority   Late Adopters
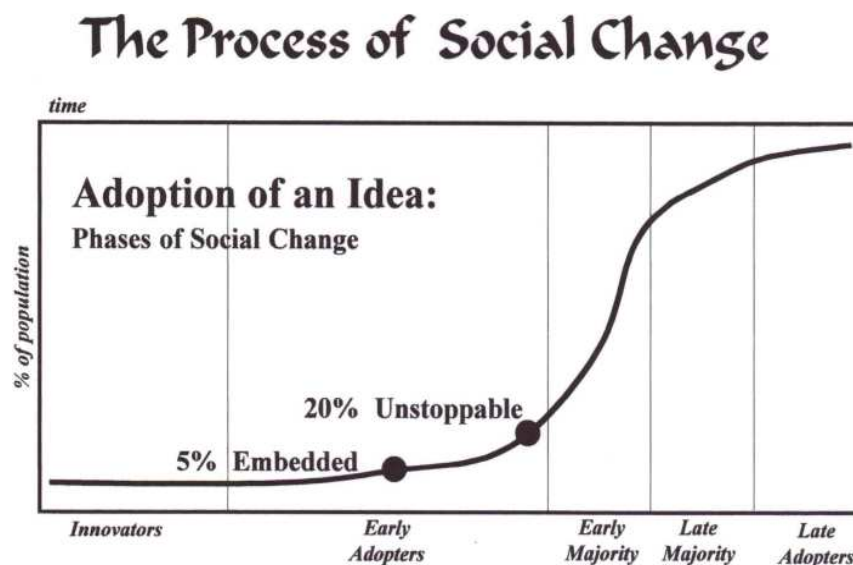
Fig 4.3 and Fig5.0 are based on **The process of social change and the S-curve**: Rogers, Everett, *Diffusion of Innovations*, Third Edition, New York, Macmillan Free Press, Chapters 1 and 2, 1983. Adapted from The Process of Social Change an article of the Jewish-Palestinian Living Room Dialogue Group.

After going through this StudySession,

- How would you describe the processes involved in socio-cultural change?
- Describe in details the factors involved in the process of socio-cultural change and also illustrate the process using Everett Rogers' S-Curve chart.

☐ The process of socio-cultural change involves the dynamic processes that encourage quick or gradual acceptance of new ideas and there are those that encourage resistance to change.

☐ The displacement of old ideas by new ideas could be imposed by the overwhelming force of a conquering civilisation or by subtle persuasion of interactive civilisations.

Summary of StudySession 4

In StudySession 4, you have learnt that:

❖ The processes of socio-cultural change involve the dynamic processes that encourage quick or gradual acceptance of new ideas and there are those that encourage resistance to change.
The displacement of old ideas by new ideas could be imposed by the overwhelming force of a conquering civilisation or by subtle persuasion of interactive civilisations.

❖ No matter how closed a society is, it would still be influenced by surrounding cultures.

❖ Inventions and culture loss are important factors which influence socio-cultural change within a society.

❖ There are processes within societies which influence socio-cultural change between societies; these include: diffusion, transculturation and acculturation.

❖ Diffusion is the process of spreading cultural products like ideas and objects from societies to societies. There is exchange of cultural traits when cultures meet cultures but the original cultural significance and meaning is unchanged.

- ❖ Acculturation occurs when an entire culture is overwhelmed or displaced or influenced by a militarily dominant culture or by a conquered culture. Transculturation on the other hand is what happens to an individual when he or she migrates to another society and adopts the culture of the new society.

- ❖ Human cultures are determined by the environment in which the groups are situated and culture could correctly be said to be product of specific environments. People who live near water bodies would master the arts of fishing, boat making better than those who live in the desert regions.

- ❖ Diffusion of Innovations is defined as a theory that seeks to explain how, why, and at what rate new ideas and technology spread through cultures.

Self-Assessment Questions (SAQs) for StudySession 4

Now that you have completed this StudySession, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Study session.

SAQ 4.1 (Tests learning outcome 4.1)

Explain the factors involved in socio-cultural change.

SAQ 4.2 (Tests learning outcome 4.2)

How do influences within a society trigger socio-cultural change?

SAQ 4.3 (Tests learning outcome 4.3)

How do interactions between societies encourage socio-cultural change?

SAQ 4.4 (Tests learning outcome 4.4)

Environmental changes motivate sociocultural change. Discuss.

SAQ 4.5 (Tests learning outcome 4.5)

Discuss the adoption categories and the phases of social-cultural change.

Study Session 5:Colonialism, Neo-colonialism, Globalisation And Socio-Cultural Change

Introduction

Colonialism is the foundation upon which the other units are built and it is a reoccurring term in the discourse on imperial imposition of ideas on the conquered.

This Study Session is dedicated to teaching students about the impact of colonialism, neocolonialism and globalization on sociocultural change. It is committed to explaining the relationship between colonial expansionism on the change in the lifestyle, belief systems, political and economic restructuring of the colonized.

Learning Outcomes for Study Session 5

At the end of the Study Session, students should be able to:

5.1.   Define the concept of colonialism   (SAQ 5.1)

5.2.   Describe how colonialism affect sociocultural change (SAQ 5.2)

5.3.   Define and explain neo-colonialism and globalization (SAQ 5.3)

5.4.   Relate neo-colonialism to sociocultural change (SAQ 5.4)

5.1   What is Colonialism?

Colonialism is the underlying principle which leads to neocolonialism and some sociologists and economists affirm that the concept of globalization emerged to continue the colonial agenda in modern time.

 It has been viewed as a kind of unequal albeit exploitation of the indigenous economies by superior military powers with the sole aim of acquiring economic benefits for their homeland.

Colonialism leads to serious sociocultural interaction between the colonized and the colonizers; the culture of the colonial powers could displaced those of the indigenous population as it is a

common phenomenon that humans tend to emulate the culture which they perceived as superior to theirs; most especially those of a more superior military conquerors.

Colonialism is a concept derived from the word colony which originally came into popular usage around the time of the Roman Empire and it depicts ancient Roman settlement outside Italy. It is from the Latin word "colonia" which means settled land, farm, landed estate, from the root word "colonus" - husbandman, tenant farmer, settler in new land, also from Latin "colere" meaning to inhabit, cultivate, frequent, practice, tend, guard, respect.

Colonialism is the establishment, maintenance, acquisition and expansion of colonies in one territory by people from another territory. It is a process by which the superior power (the metro pole) claims by fiat sovereignty over the colony, and the colonizing powers exercise government, economic and judicial power from their homelands.

Colonialism in one form or the other has been an age-long tradition of mankind with the strong exercising political power over the weak. The stronger often militarily formidable nations govern weaker communities and extract tributes from their colonies with promises of protection against external aggressors. The idea of imperial authorities is rooted in the desire to explore the resources of the defeated territories for the benefits of the visceral nations.

The Oyo Empire, the Ancient Benin Empires and some other empires in Europe, Asia and Africa all exhibit similar attributes of exerting oversights functions often with economic undertones on weaker nations and increasing the wealth of the homeland.

They have vassal states whose responsibilities is to pay tributes at specified intervals or to allow sole trade advantages to the occupiers in exchange for protectorate rights form the superior nations. History is replete with examples of great colonizing states; the Romans use it against Britannia (modern Britain), the Germanic invaders did that, though with assimilative bends on Western Roman Empires, the Ottoman Empire also practice colonial rule over defeated territories.

5.1.1   Colonialism: Historical Background

It is a given that political powers are distributed to the advantage of the most powerful nations. The political advantage usually favours nations with challenging environments to master and thereby leading to resultant positive technological breakthroughs.

These nations had to first master their environment to gain some level of technological advantage over nations with lesser challenges. The Nordic strengths came about as a result of their exposure to harsh weather condition of Europe, same for the powerful civilizations that grew around the Desert Regions of Africa.

These people invaded more temperate regions for more resources and the attempt to keep the resources flowing ledto the political invention of colonialism. Spain had to maintain colonies in Latin America and the British did same in West African primarily for the resources.

Before the First Crusade (1096-99 CE), Medieval Europe was vastly self-contained; the First Crusade started with the initial purpose of liberating the Holy land (Jerusalem) from the hands of the Muslims.

This experience opened up new political and economic opportunities to the participating nations who during the crusade expedition saw new trading opportunities outside of their sphere of influence in the pre-crusade era. This sparked new interest in exploring trading routes to the then little unknown world of Asia.

The Italians and the Venetians have been trading with Asian nations for so many years and they imported spices, papers, silk and other goods from Asia to European nations. Over-land travels were risky because of marauders and an alternative mode of transportation had to be developed, this led to focusing on a less risky method of traversing the continent – Sea faring.

Caravans had been used to transport goods across the Sahara for ages; the dangerous nature of the mode of trade and the slow pace of the method inspired the quest for alternative means of trade and commerce across continent. Water transportation came to the rescue.

5.1.2 Technological Improvements

Much of the shipping and seafaring pre-Medieval period in Europe had been in galleys suitable for the Mediterranean Sea but less suited for ocean travels. The galleys were built to accommodate more rowers with little room for cargo. These made them almost useless for large scale trade across continents.

The Mediaeval period marked the era of great scientific and technological inventions in Europe. In the early part of the 15th century the caravels an all-sails vessels was developed as an improvement on the galleys of the past which made Ocean travel much more possible for the navigators and explorers of that time.

The caravels were light ships equipped with masts and square-rigged lateen sails; the carrack model was a superior improvement on the caravels because they could handle longer voyages because of their sturdy square rigging and better mast inclusions. These features made them more useful for ocean explorations.
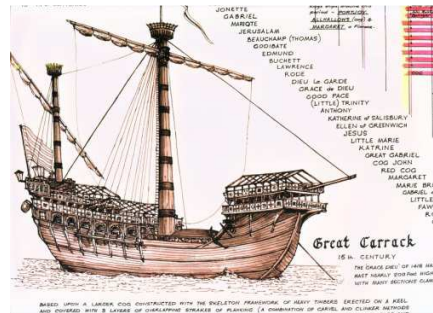
Figure 5.1 The Phoenician Vessels used on the Mediterranean have little cargo space and they are not suited for Ocean voyages.

Figure 5.2: A Caravel was bigger and better

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Figure 5.3: The Carracks made long distance Ocean travels possible

Source: Distance Learning Centre (U.I)

The compass as a good navigational tool was perfected to suit the navigational needs of that period. The Astrolabe had been used for ages by the Romans to determine the Latitude and altitude of stars; the need for navigation accuracy made the perfection of the tool more expedient. Maps were added to the list of tools and the age of exploration across the oceans commenced. Aside from the compass, the harbour system had been used for centuries; the light house of Alexandria is a testimony to the ingenuity of the people around the Mediterranean.

Another great invention which tilted political power to the advantage of the European colonizers is the gun and black powder. The whole system of gunnery began with the mixture of saltpeter (potassium nitrate), sulfur, and charcoal as gun powder; this burns intensely when ignited.

These incendiary substances belch out pent-up gas when in confined space and could be used to propel missile objects such as a bullet or artillery shell. Most of the wars fought in pre-colonialism Africa were fought largely with sword and spears, bow and arrow with slight inclusion of the Calvary.

China is credited with the invention of the black powder; because they use the powder for elaborate fireworks; however the Arabs have been discovered to have invented black powder and by 1304 that had produced the first gun, a primitive bamboo tube supported with iron with black powder as a charge to propel the missile – an arrow.

The Europeans due to their interactions and trade relations with the Arabs adopted the invention and improved tremendously on the firearm. This single invention helped them to conquer large empires for themselves, including countries that were more than the population of their homeland. Britain, a country a little lesser than Nigeria conquered India, all of British West Africa, Oceania Islands and Australia mainly with the aid of this invention.

5.1.3   Colonialism and Sociocultural Change

The European led by the Portuguese sought to explore a trade route from Europe to India across the Atlantic Ocean; the invention of more fitted vessels encouraged the efforts. Navigators like Christopher Columbus were famous because of their expeditions seeking this trade route. They got to South-America and erroneously assumed they were in India, that is why the South-American natives were called Indians even till modern time and the region was also known as the West Indies.

The British commissioned their missionaries, explorers to go deep into the interior of Africa to discover sources of large rivers and open up the hinterland for easy accessibility to the resources of the locals and to also assess the military powers of the natives. These expeditions help them to formulate colonial policies and interests which enable them to rule these territories for many years.

The European perfected colonialism, Portugal, Spain, Germany, Britain, France, the Netherlands, all had colonies mostly in Africa, Asia and America. Mercantilism was the guiding political philosophy of the colonisers initially, the process was evolved to strengthen the home economy at the expense of the colonised territories and to ward off rival expansionists.

The colonies were offered some form of "protectorate" advantage and any local power that resisted was exiled and European rules were enforced with allowance for some form of indirect rules in volatile areas with little or no form of central power.

The colonies were permitted to trade with the mother country only. The instrument of economic exchange were worthless as cowry shells, bronze strings, mirrors, beads, rums, etc were used as currencies instead of Gold which could be use for international transactions. They on the other hand supply the colonies with goods produced in their countries thereby exploiting the population of the colonies to their advantage.

Palm oil was imported to oil the emerging factories of Europe when slaves were too expensive to import for use in sugar cane plantations and factories; due to machine replacing human labour at the commencement of the industrial age. Those who came to Africa scouting for slaves now became champions of slave emancipation because slavery was no longer profitable.

The factories for processing the palm oil were not cited in the colonies but in the mother countries, the factories were used to produce end products such as soaps, lubricants and these products were exported back to the colonies and sold to the locals for prices more expensive than the raw materials exported.

- Slavery in African also contributed to socio-cultural change, how?

□ The Africa tradition gradually westernized by colonial master by converting traditional way to western way through education which is been spread by the freed slaves to the natives.

Colonialism influenced the economy of the colonies because European models were adopted; sociocultural lifestyle, pattern and character of the colonial masters were adopted by the locals. The ways of the colonised were described as primitive and barbaric; and they were encouraged to adopt European cultural patterns such as religion, eating manners, fashion, aesthetics and musical appreciations.

Folk songs were termed demonic, European music replace traditional musicology of the colonised. They were encouraged to practice the religion of the Europeans, and in some cases they were forced to convert to Christianity e.g. Latin America.

The colonial powers subtly promoted those indigenous people who easily adopted their culture; they were given some privileges which served as inducement for those who wished to still retain their native culture. Europeanised Africans were made clerics and bishops, clerks, teachers, interpreters and some of them served as tax collectors, these were positions of privileges in the colonial era; many African converted to the culture of the Europeans because of these inducements. They adopted European names, the freed slaves helped to spread the cultures of their benefactors among the natives.
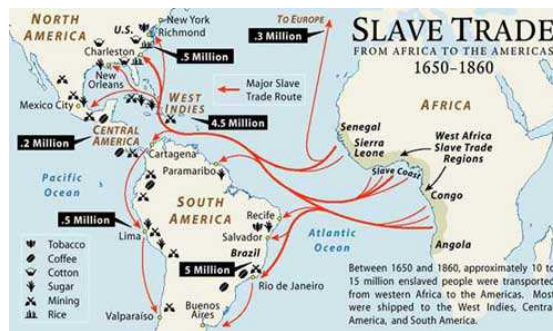
Figure 5.4: The Slave Trade contributed to sociocultural change of the blacks of Africa.

Source: Distance Learning Centre (U.I)

Colonialism provided the platform for cultural interactions among the cultures involved in the process. It has been criticized as disadvantageous to the occupied territories; the imperial overlords benefit solely from the process because the occupied territories' resource is used to develop the homeland of the colonizers while the colonized get to discard the essentials of their cultural identity in a bid to integrate after the colonial masters vacate their lands. This was partly responsible for the various civil wars which erupted after the colonized countries were granted independence.

People who spoke different languages and who never considered themselves as people with similar destinies were forced together through the process of amalgamation for ease of

administration. The Nigerian Civil War, The Hutu-Tutsi War in Rwanda, the Sudan War, the Bakassi Peninsular crises were created by colonialism.

The idea of nationhood assumes the willingness of people committed together in agreement to chart a common course and to identify with common destinies; most of the people in colonised lands were not given the privilege to determine the course of their relationship. Colonialism changes the way indigenous people dress, worship, the way they interpret reality around them; it changes their environment, their mode of life, value and belief systems.

5.2 Neo-colonialism

While colonialism is a direct military and political control of an occupied territory by a superior power; **Neo-colonialism** is the practice by which a great political power maintains indirect control or influence over other areas using capitalism, cultural imperialism, economic hegemony and superior military might to control such territories.

The term *neo-colonialism* is attributed to the Ghanaian politician Kwame Nkrumah, he used the term in the book *Neo-Colonialism, the Last Stage of Imperialism* (1965), it was used to describe the socio-economic and political control that can be exercised economically, linguistically, and culturally, whereby promotion of the culture of the neo-colonist country, facilitates the cultural assimilation of the colonised people, and thus opens the national economy to the multinational corporations of the neo-colonial country. It is another name for post-colonialism.

It describes the social, economic and cultural domination of countries previously under colonial powers by their former colonial superiors. The idea of commonwealth is believed by some post-colonial scholars to be a veritable instrument of ensuring that the legacy of colonial identity is still maintained by former colonies because the Queen of England is the head of the commonwealth of British former colonies.

Despite the much touted decolonisation policy which occurred as an aftermath of the Second World War when colonial powers found keeping of colonies as economic liabilities and therefore adopted a policy of granting political independence to the colonies; they still maintain economic, and neo-imperialist control over their former colonies.

The concept is also used in reference to the continued Americo-Eurpean economic and cultural control of African countries that had been decolonised post-second world war (1939-1945). Colonialism which started in 16th century and ended in the 20th century saw countries like Britain, France, Belgium, Portugal, and Germany maintaining Empires in Africa and Asia to the advantage of their home countries. They still maintain such control albeit in a different name and form in the current era.

Multinational corporations and economic agencies were formed to maintain such controls over former colonies. The World Bank and IMF provided standards of assessing these disadvantage countries with economic models sanctioned and prescribed to guide policy formulations of the receiving nations. Shell (a British company) has strong interests in the Nigerian oil industries, the rubber industry of Liberia is under the grip of the American Firestone control; the diamond of Sierra Leone find their way to Europe while Cadbury have significant interest in the Cocoa of Ghana.

Some of the colonised nations adopted the principle of nationalisation to wrest their country free from foreign, economic, political and cultural dominations. Nigeria's nationalisation policy of the 70s is a case point: the Festival of Arts and Culture FESTAC '77 was organised to revive African culture but the overwhelming counter-influences of the colonial power rendered such policies ineffective.

Military coups were sponsored to ease out any attempt to reform the former colonies from neo-colonialism. Patrice Lumumba, Tomas Sankara, Kwame Nkrumah were assassinated or ease out of office to pave way for capitalist neo-colonialism in their countries. The increasing provision of free scholarships for African scholars to study in Europe and America provided the

opportunity to train future bureaucrat in the culture of the colonialist so as to maintain that control for a long time. It is not surprising to find foreign trained locals working hard to promote economic policies which sometime are detrimental to the development of their mother countries.

The former colonies keep their money in European Banks, their development index are directed and determined by Western paradigms. The news, music and fashion trends are in the language of the former colonialists.

This hegemony is extended to the academic lifestyle for the colonial powers because promotion in universities is determined by the number of publications featured in the journals peer-reviewed by scholars in Europe and America.

The Cuban revolutionary Ché Guevara describes neo-colonialism as the continued colonial rule of decolonised countries by other means. He affirms thus: "As long as imperialism exists it will, by definition, exert its domination over other countries. Today, that domination is called neo-colonialism."— [Ché Guevara (24 February 1965) at Algiers, in the Afro–Asian Conference of the Second Economic Seminar of Afro–Asian Solidarity].
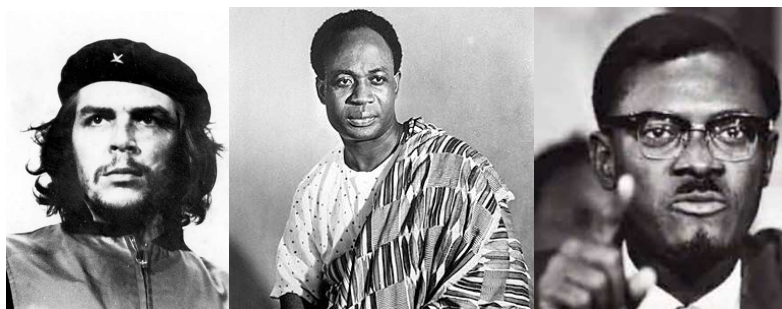

Figure 5.5: Ché Guevara, Kwame Nkrumah and Patrice Lumumba fought against neo-colonialism

Source: Distance Learning Centre (U.I)

Elections into public offices are monitored by foreign observers; frequent military or armed interventions are sponsored from Europe and America. Western oriented leaders are supported and termed progressive while those who oppose the system of economic domination by the West are termed leftist and dictatorial.

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During the Nigerian Civil War, the western powers supported both sides thereby keeping the mass killings for a long time. The weapons used were manufactured by the West and the allies of both sides were Europeans.

As Kissinger says it, "He who controls the oil controls the economy, and he who controls food controls everyone!" Neo-colonialism is a control of both the pocket and mind of the under developed nations. It is a continuation of the exploitation of the disadvantaged nations for the benefits of the powerful countries.
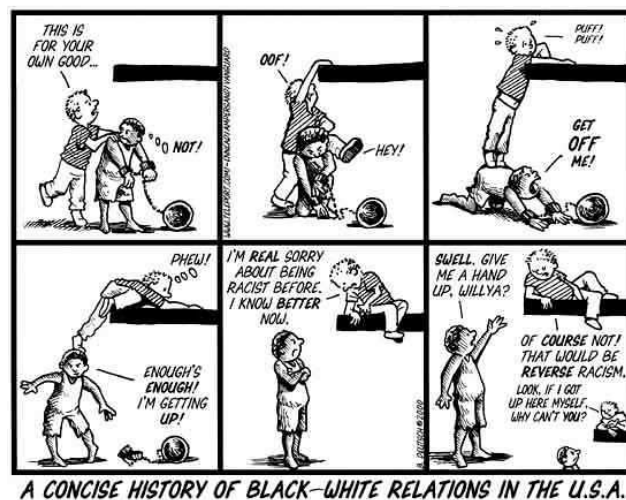
Figure 5.6: A chart illustrating the effects of colonialism and neo-colonialism on the colonised.

Source: Distance Learning Centre (U.I)

5.3 Neo-colonialism, Globalization and Sociocultural Change

Globalisation is the process of integrating the world economically by free flow of capital, free trade and cheaper foreign labour markets. It is the social instrument of neo-colonialism. The United States emerged from the Second World War as by far the strongest economic power. While Europe play significant role in the colonial era, America is the arrowhead of neo-colonialism.

It is a known fact that the chief aims of the United States foreign policy is to create a favorable environment for US corporations and interests anywhere in the world. To attack US economic interest is to attack the country; hence they would use all resources within their reach to enforce their will on other nations.

In 1945, the US Treasury Secretary, Morgenthau, said that the US required a world system "in which international trade and international investment can be carried on by businessmen on business principles". This meant primarily US businessmen according to US business principles. The new world economic order - the World Bank, the IMF, GATT, the OECD, etc - was dominated by the US. The dollar became the basic currency of world trade.

The economies of the West thrive on the wealth of the poor nations; these countries have their leaders chosen indirectly by neo-colonial powers. They are subtly guided by foreign media using satellite pay TVs, cable news, and entertainment media.

The people have been conditioned to adopt western economic policies, social and cultural lifestyles and it has led to loss of cultural identities, some cultural traits especially indigenous tongues are now going into extinction because of these unfair relationship.

After going through this StudySession,

- Have you been able to understand the relationship between colonialism, neo-colonialism and sociocultural change?

□ Colonialism is the establishment, maintenance, acquisition and expansion of colonies in one territory by people from another territory. It is a process by which the superior power (the metro pole) claims by fiat sovereignty over the colony, and the colonising powers exercises government, economic and judicial power from their homelands.

□ Neo-colonialism is the modern successor to colonialism.

Summary of StudySession 5

In StudySession 5, you have learned that:

- ❖ Colonialism is the establishment, maintenance, acquisition and expansion of colonies in one territory by people from another territory. It is a process by which the superior power (the metropole) claims by fiat sovereignty over the colony, and the colonizing powers exercises government, economic and judicial power from their homelands.
- ❖ The Oyo Empire, the Ancient Benin Empires and some other empires in Europe, Asia and Africa all exhibit similar attributes of exerting oversights functions often with economic undertones on weaker nations and increasing the wealth of the homeland.
- ❖ Colonialism changes the way indigenous people dress, worship, the way they interpret reality around them; it changes their environment, their mode of life, value and belief systems.
- ❖ **Neo-colonialism** is the practice by which a great political power maintains indirect control or influence over other areas using capitalism, cultural imperialism, economic hegemony and superior military might to control such territories.

  Acculturation occurs when an entire culture is overwhelmed or displaced or influenced by a militarily dominant culture or by a conquered culture.

Transculturation on the under hand is what happens to an individual when he or she migrates to another society and adopts the culture of the new society.

❖ It is used to describe the socio-economic and political control that can be exercised economically, linguistically, and culturally, whereby promotion of the culture of the neo-colonist country, facilitates the cultural assimilation of the colonized people, and thus opens the national economy to the multinational corporations of the neo-colonial country.

❖ Globalization is the process of integrating the world economically by free flow of capital, free trade and cheaper foreign labour markets. It is a social instrument of neo-colonialism.

Self-Assessment Questions (SAQs) for StudySession 5

Now that you have completed this StudySession, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 5.1 (tests learning outcome 5.1)

What do you understand by colonialism?

SAQ 5.2 (tests learning outcome 5.2)

How does colonialism affect sociocultural change?

SAQ 5.3 (tests learning outcome 5.3)

Neo-colonialism is the modern day form of colonialism. Discuss.

SAQ 5.4 (tests learning outcome 5.4)

Globalisation and neo-colonialism

Notes on the Self-Assessment Questions (SAQs)

Study Session 1

SAQ 1.1

Culture is the collection of beliefs, rituals, and rites shared by a group of people particular time inherited from the preceding generation and passed on to succeeding generations through formal and informal means of communication.

SAQ 1.2

Archaeology and Anthropology study the material aspect of culture particularly as it relates to how the studied people related in the past. Archaeology tries to interpret the behaviour and lifestyle of the people in the past. Sociology views culture of the people at present, cultural sociologists focus more on the lifestyle of the people, their norms and their social interaction with one another.

SAQ 1.3

The material aspect of culture are the physical, concrete things produced by the people to cope with their environment; they are collections of artefacts, art works, agricultural implements, clothing and other objects used by an ancestor but preserved and passed on to succeeding generations but the immaterial aspects of culture describe the invisible feature of culture and the communication of the culture.

SAQ 1.4

Culture is dynamic, shared, relative, ideational and symbolic.

Study Session 2

SAQ 2.1

The study of socio-cultural change is the systematic study of variation in social and cultural 'systems'.

SAQ 2.2

Population shifts, industrialization, bureaucratization and urbanization are social trends which can lead to social change; actions of organizations, individuals and social movements could also have significant impact on society and could engineer the catalyst for social change.

SAQ 2.3

Émile Durkheim, another scholar of the unilinear model, developed a dichotomal view of social change and progress. He coins the key concept of social solidarity and defines social evolution in terms of progressing from mechanical solidarity to organic solidarity. Durkheim speaks of a division of labour where modern societies have become more specialized.

His typology illustrates a shift from mechanical solidarity where there was a consensus of norms to an organic solidarity where people are highly interdependent on one another. Durkheim points out division of labour as the most important factor in social change and progress.

SAQ 2.4

Neoevolutionism is a theory which strives to explain the evolution of societies using Charles Darwin's theory of evolution; like the previous classical social evolution theorists, who claimed that societies emerged in the same pattern, they have a generalised view of social evolution and social cultural change; the neoevolutionists discard this assumption. They also discard the theory of social progress, the deterministic interpretation of sociocultural change as promoted by the classical scholars.

Study Session 3

SAQ 3.1

Culture is divided into two broad layers – the complex multi-ethnic culture, the subcultures and the cultural universals. The first layer is the body of traditions, customs, rites and rituals that distinguish your specific society from others.

The second layer of culture is the subculture. In multi-ethnic societies with different people of different ethnic divisions and cultural background, people still manage to retain much of their distinct original cultural behaviours. The third layer is made up of cultural universals. These are cultural attributes shared by all of humanity. These attributes are common in all of human race regardless of their geographical location.

SAQ 3.2

There are three main causes or sources of socio-cultural change. They are invention, discovery and diffusion.

SAQ 3.3

The scarce resources in the society for which many people compete make the resources not evenly distributed. These inequalities in the society lead to clashes and conflicts between the have-nots and the haves. Karl Marx affirms that this class conflict would result in social change whereby a new order would emerge out of the old order.

SAQ 3.4

Environmental factors such as famine, flood, and drought could lead to socio-cultural change. Some regions of the world were once forested and they team with foliage and life.

These lush environments provide the inhabitants the resources for collecting fruits and hunting; all these change when the environment deteriorated as a result of climatic change. Famine and droughts lead to humans migrating from the resulting harsh region to a more temperate one.

Study Session 4

SAQ 4.1

The process of socio-cultural change involves the dynamic processes that encourage quick or gradual acceptance of new ideas and there are those that encourage resistance to change.

The displacement of old ideas by new ideas could be imposed by the overwhelming force of a conquering civilisation or by subtle persuasion of interactive civilisations. Cultural diffusion serves these purposes effectively; other factors include cultural acculturation and cultural transculturation.

SAQ 4.2

Invention and Culture loss are two principal influences within a society which trigger sociocultural change. Invention is the creation of something new, it may be technological (physical) or ideological (mental).

The technological aspects of invention include creation of physical and material objects which include new equipment to aid speedy execution of tasks, discovery of the wheel system which helped to trigger transportation over land; discovery of new energy sources.

Culture loss occurs when old cultural practices, patterns, behaviours, experiences and materials are replaced by new ones. The invention of new technologies and ideas would result in a transformation and or loss of old technologies and ideas.

SAQ 4.3

There are processes within societies which influence sociocultural change between societies; these include: diffusion, transculturation and acculturation. Diffusion is the process of spreading cultural products like ideas and objects from societies to societies.

There is exchange of cultural traits when cultures meet cultures but the original cultural significance and meaning is unchanged. Acculturation occurs when an entire culture is

overwhelmed or displaced or influenced by a militarily dominant culture or by a conquered culture.

Transculturation on the under hand is what happens to an individual when he or she migrates to another society and adopts the culture of the new society.

SAQ 4.4

Human cultures are determined by the environment in which the groups are situated and culture could correctly be said to be product of specific environments. People who live near water bodies would master the arts of fishing, boat making better than those who live in the desert regions.

SAQ 4.5

Everett Rogers suggests a total of five categories of adopters in order to standardise the usage of adopter categories in diffusion research. The adoption of an innovation follows an S curve when plotted over a length of time.

The categories of adopters are: innovators, early adopters, early majority, late majority, and laggards

Study Session 5

SAQ 5.1

Colonialism is a concept derived from the word colony which originally came into popular usage around the time of the Roman Empire and it depicts ancient Roman settlement outside Italy. It is from the Latin word "colonia" which means settled land, farm, landed estate, from the root word "colonus" - husbandman, tenant farmer, settler in new land, also from Latin "colere" meaning to inhabit, cultivate, frequent, practice, tend, guard, respect.

Colonialism is the establishment, maintenance, acquisition and expansion of colonies in one territory by people from another territory.

SAQ 5.2

Colonialism influenced the economy of the colonies because European models were adopted; sociocultural lifestyle, pattern and character of the colonial masters were adopted by the locals.

The ways of the colonised were described as primitive and barbaric; and they were encouraged to adopt European cultural patterns such as religion, eating manners, fashion, aesthetics and musical appreciations.

Folk songs were termed demonic, European music replace traditional musicology of the colonised. They were encouraged to practice the religion of the Europeans, and in some cases they were forced to convert to Christianity e.g. Latin America.

SAQ 5.3

Neo-colonialismis the practice by which a great political power maintains indirect control or influence over other areas using capitalism, cultural imperialism, economic hegemony and superior military might to control such territories.

SAQ 5.4

The economies of the West thrive on the wealth of the poor nations; these countries have their leaders chosen indirectly by neo-colonial powers. They are subtly guided by foreign media using satellite pay TVs, cable news, and entertainment media.

The people have been conditioned to adopt western economic policies, social and cultural lifestyles and it has led to loss of cultural identities, some cultural traits especially indigenous tongues are now going into extinction because of these unfair relationship.

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