

The State, Governance and Social Change in Nigeria

Chukwuwinke Smart Mokuye

Department of Public Administration, Faculty of Administration, Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria.

Corresponding author: smkuye@gmail.com

Abstract

When a State has visionary and forthright governance in place, healthy and progressive change becomes a common place in society. However, and as this study points out, social change should be as situations required. However, where a government fail in its duty to initiate needed change, the public will have no option than to initiate one, either peacefully or violently. The focus of this article is, to stress that it is the duty of the State to bring about needed political, economic, social, and other changes for the good of society. It is part of State's duties not to allow a situation where the people will have to take laws into their hands to initiate change. Furthermore, social change is taken in this study to refer to every change, and improvements that takes place in society as against changes that take place in just the social sector of society alone. Thus, the political electoral process is a means of bringing about change in political leadership of a country. For instance, the clamour for general restructuring of the Nigerian State which has been on for some time now, is a desire for a general overhaul that would bring about change in virtually all sectors of society. Data for this study was collected through secondary sources, namely: books, newspapers/magazines, journal articles, and internet sources, and were analysed using content analysis. The specific objectives of the study are to: examine the Nigerian state with its multi-divinity; assess the level of response of government to people's quest for needed change; investigate the constraints and challenges to good governance and social change, and identify the consequences of non-response of government to public demand for social change in the Nigeria society. The study findings revealed that, good governance has not been attained in the Nigerian state mainly due to leaders' attitude of greed, selfishness and ignorance, such that changes only attend to areas of their personal interest alone, while the interests of the public are not usually considered with passion. The paper concluded that government that makes peaceful change impossible, obviously and inadvertently makes violent change inevitable.

Keywords: Internal Quality Assurance, Staff Job Performance, Staff Development and Carry Capacity Policy.

Introduction

This study attempts at establishing a mindset that the whole essence of democratic governance is to bring about social changes in society for the good of all. This social change gains expression in the government of the day acceding to the demands of the public for dividends of democracy, social justice, due process, fair and equitable dispensation of justice, respect for the Fundamental Human Rights (FHRs) as enshrined in the 1999 constitution of the Federal Republic of Nigeria (FRN, as amended), keeping to the rule of law, among others.

Background to the Study

In the social and communication sciences, social change has traditionally been associated with "development problems" that occurred in "developing countries." It is only since the late 1980s and

early 1990s that social change has become a global issue. The study of communication for development and social change has therefore been through several paradigmatic shifts. From the modernisation and growth theory to the dependency approach and the multiplicity or participatory model, the new tradition of discourses are characterised by a turn toward local communities as targets for research and debate, on the one hand, and the search for an understanding of the complex relationships between globalisation and localisation, on the other.

Nigeria is a diverse multi-ethnic country with more than five hundred and twenty (520 No.) spoken languages (Lauren Favre, 2019). Demographically, the country is one of the most densely populated countries in Africa with approximately two hundred million (200 Million) people in an area of 923,768km² (356,669sqm¹) and is also the country with the largest population in Africa, and the 7th largest populated country in the world (CIA World Facebook, 2018). Culturally, the country is shaped by its multi-ethnic groups. With its over five hundred and twenty (520) languages, Nigeria also have over one thousand one hundred and fifty (1,150) dialects and ethnic groups. With its over 200 Million people in 2018, Nigeria is divided among adherents of Christianity, islam and traditional religions, quite similar to polytheism. Though the exact ratios are quite uncertain, the 2018 figures of the different religious affiliates in Nigeria are as follows: Muslims (53.5%), Christians (45.9%), Traditional Faith (0.6%) - Wikipedia.

With this plethora of diversities in the country, there will obviously be different interests, agitations and demands mainly from sectional-selfish perspectives. This situation gives room for those in control of the institutions of governance to seek to satisfy selfish, sectional and parochial interests. Nepotism, tribalism, greed, embezzlement, corrosive corruption, abuse of office, and all forms of normlessness becomes the order of the day. Government therefore, resorts to a selective process of attending to the peoples' demands for change. It sometimes adopts unconventional means of stepdown public desire for a change in society, and gives preferential treatment to its own whims and caprices. At the moment, government has become totally insensitive to the plight of the people. At best, it attends to personal, family and political party supporters.

For example, Nigerians have been clamouring for restructuring, a move, which if taken, will bring about holistic change and resolve different crises across the country today. Change only attend to matter where government has interests. The government, which double as the State, has for more a year ago shut the land borders. There has been calls and cries for the borders to be re-opened. It has continued to remain adamant to this demand. Although Economic Analysts have argued that shutting up the land borders is a very good fiscal policy, this study has observed the policy is only effective in the south as northerners are said to have continued transborder trades like movement of cow from neighbouring nations like Chad, Niger, Saudi Arabia. Most ethnic groups complain of being marginalised in the scheme of things, namely: federal appointments, political representation, the presidential position, overall development and provision of basic infrastructure.

These are the issues which this study attempts to examine under the title, "*The State, Governance and Social Change in Nigeria*".

Social change can be seen as an overhaul of the socio-political, economic and other structures of society. Charting a synergy among the trio of the State, governance and social change has been a daunting challenge in Nigeria. Meanwhile, the concept of good governance centres on the responsibility of governments and governing bodies to meet the needs of the masses as opposed to select groups in society. The State is expected to put in place and strengthen such values and institutions that will ensure good governance. It should come up with and implement sustained and well thought out policies, plans and programmes that will impact positively on the people. The

clamour for general restructuring of the country which has been on for some time now, is a typical example of a desire for a general overhaul that will bring about change in virtually all sectors of the Nigerian society. As a matter of fact, the State should be occupied with the business of initiating such programmes that will bring about certain sustained changes in the social life of the nation and that will deliver the dividends of democracy to citizens.

However, the Nigerian State appears to be failing in its duty to render good governance as positive social change being expected by citizens have been elusive. In particular, there has been demands for government to put structures in place to address the national question of inequality deriving from the nation's diversity. A total restructuring has been clamoured for. The State or government had, for reasons best known to it, been dragging feet on this. Somehow, Nigerians appear to be certain that a total restructuring would bring about good governance and the needed social changes.

This article sees as problem the reluctance of the government to initiate holistic moves that will bring about good governance and desired positive change in society and investigates the issues involved.

Research Questions

This study attempts at proffering solution to the following questions:

- a. What is the nature of the Nigerian state and its multi-ethnicity in a theoretical analysis?
- b. To what extent does state respond to people's demand for needed change?
- c. What are the constraints and challenges to good governance and social change? and
- d. What are the consequences of non-response to the demand of the people for social change in the Nigerian society?

Research Objectives

The research questions are redesigned to form the research objectives which are to:

- a. An examination of the nature of the Nigerian state and its multi-ethnicity in a theoretical analysis;
- b. access the level of state's response to people's quest for needed change;
- c. investigate the constraints and challenges to good governance and social change, and
- d. identify the consequences of non-response of state to the demand of the people for social change.

Literature Review

The concepts considered germane to this discourse is explained here and perhaps reviewed and analysed accordingly.

Conceptual Analysis

The State from available literatures and in this context points to, first, a polity under a system of governance. A widely used definition from the German Sociologist, *Max Weber* is that, a state is a polity that maintains a monopoly on the legitimate use of violence, although other definitions are not uncommon (*Wikipedia*). *Anyaele, J.U (2003)* states that a state may be defined as, a politically organised body of people occupying a definite geographical territory with an organised government entirely free from external control and with coercive power to secure obedience from its citizens and others. *Anyaele* goes further to itemise the features of a state to include: population, a defined territory, a government, sovereignty, recognition, and permanence. He spelt out the relationship between the state and the government to include that the state and the government complements

each other. "The government acts as an agency or machinery by which the state maintains its existence and carries out its functions. Government is formed as a result of the existence of the state. On the other hand, the state cannot survive without one form of government or the other, no matter how primitive such government may be".

Michael G. Roskin et al (2006) sees the state as *agent of modernisation*. They were particularly passionate about the French type strong state which performed the functions of supervising the economy and education, collecting taxes, building highways and canals and fielding standing armies. *Akinbade, J.A(2008)* on his part opined that the state...is esoteric, or at best, abstract. He stressed further that, it is seen as something hanging in the air with no relevance to the needs and aspiration of the people. Thus, he contends that the state suffers from two main problems, namely: it is not a homogeneous entity, but involves several aspects which are not clearly distinguished. Secondly, it is the ascription of human characteristics to what is not human, and this causes the state to be treated as though it were an actual person, acting directly upon society (*Ken Post, 1989*). *Ajbade* stressed further that, the state is something that is recognised through the activities of certain institutions. The state therefore, may be referred to as one of the institutions of the society. *John E. Doerr (1998)* gave the meaning of state as, a community of persons occupying a definite territory with independence and having an organised government. He gave the following as the four essential elements of a state: fixed territory, population, government and sovereignty.

Good governance, according to *Wikipedia*, is distinct from **good government**. In international development, good governance is a way of measuring how public institutions conduct public affairs and manage public resources in a preferred way. Meanwhile, *governance* is the process of decision-making and the process by which decisions are implemented or not implemented (*UNESCAP, 2009*). In this context, governance can apply to corporate, international, national, or local governance as well as the interactions between other sectors of society. The concept of good governance thus emerged as a model to compare ineffective economies or political bodies with viable economies and political bodies (*Khan, 2002*). The concept centres on the responsibility of governments and governing bodies to meet the needs of the masses as opposed to select groups in society. Countries that are often described as, "most successful" are liberal democratic states, concentrated in Europe and the Americas. Good governance standards often measure other state institutions against these developed states.

Social Change according to *Wilmot (1985: 174)* is "the alteration in the sources or organisation of society or its component parts overtime." This alteration, he says, may be in terms of four variables, viz: size, complexity, direction and functions. In terms of size, a society can, through deliberate policies, bring about a change in itself. A practical example is the creation of local government areas from already existing ones by government. Once size changes, functions, direction and complexity will invariably change.

MacGee et al (1977: 589) refer to social change as the transformation in patterns of social organisation or activity. The emphasis in this definition is on the changes which the transformation process introduced into the older order of society. Therefore, social change can be seen as an overhaul of the socio-political, economic and other structures of society. It is either gradual and imperceptible or sudden.

Social change can be as a result of the following:

Discovering: Discovery is an addition to knowledge. "Discovery refers to such matters as the discovery of new astral bodies, new elements and new treatment for disease" (*Parsons, 1951:94*).

Education: Education, as it is, involves the process of transmitting ideas, knowledge and values to individuals in order to bring about a change in their behaviour. The knowledge and skills gained from education are usually being applied which therefore brings about changes of all sorts. This is another source of social change.

Inventions: Invention has to do with combining existing elements of culture so that some things new could be produced. Invention as a source of social change is of two types: *material* and *social inventions*. Material inventions have to do with identity and in the structure of relationships. It is a thing of interest to note that social expectations set the stage for interaction but do not dictate behaviour. Individuals do not perform their roles automatically the drama-turgical approach (i.e. analogy between the real life and the stage), on the stage, each person interprets a role in his or her own way. Some learn their parts well, while others continually bungle their lines. In some situations, there are strict rules governing interactions, and participants are expected to follow the script closely. Other situations are more improvisational, with participants making up the "story" as they go along. In many cases, we are so accustomed to our culture's script that we take expected role behaviour for granted. This now takes us to the issue of ethnomethodology which is coined to mean countless unspoken, often unconscious rules people use to maintain order and predictability in everyday social interaction.

A *social identity* is "our sense of who and what we are. As our personal identity is based on our individual biography and idiosyncrasies; our social identity derives from the positions we occupy in society, as student, daughter, friend, poet, vegetarian, and the like. It includes roles to which we aspire as well as the positions we currently occupy. Our social identity depends in large degree on our perception of how others see us. Our private identity may include thoughts and experiences we never divulge to anyone; our social identity requires public validation. This is particularly true when we are taking on a new role or leaving an old one: entering college, starting a new job, becoming a parent, or becoming single again after divorce. In addition, each of us has various. Social interactions range from the most superficial contacts -strangers passing in the street or attending the same concert -to deep, long lasting, complex relationship, such as those between husband and wife or parent and child. *Social interaction* is defined as the "interactions and relationships' that exists between/or among people in everyday life.

Empirical Reviews

The early-21st-century "global" world in general as well as in its distinct regional, national, and local entities, is confronted with multifaceted economic, financial, social, cultural, ideological, moral, political, ethnic, ecological, and security crises. Previously held traditional modernisation and dependency perspectives have become more difficult to support because of the growing inter-dependency of regions, nations, and communities in the globalised world. The conclusion we can draw from late 20th and early 21st century re-conceptualisations and reorientations of development and social change is that while income, productivity, and gross national product (GNP) are still essential aspects of human development, they are not the sum total of human existence. Just as this has important implications for the way we think about social change and development, so it does present opportunities for how we think about the role of communication in development and social change processes.

Jan Servaes stated in general, that social change (or development) could be described as a significant change of structured social action or of the culture in a given society, community, or context. Such a

broad definition could be further specified on the basis of a number of “dimensions” of social change: space (micro, meso, macro), time (short, medium, long-term), speed (slow, incremental, evolutionary versus fast, fundamental, revolutionary), direction (forward or backward), content (sociocultural, psychological, sociological, organisational, anthropological, economic, and so forth), and impact (peaceful versus violent).

The literature on social change and development is rich and plenty. *Vago (2003)* and *Weinstein (2010)* could be used as comprehensive general introductory overviews. *Sanderson (1995)* provides a broad historical analysis mainly from a materialist evolutionary perspective. *Boudon (1991)* is the author’s own assessment of social change theories based on his appreciation for the concept of “disorder.” *Hettne (1990)* and especially *Nederveen Pieterse (2010)* focus on the deferent “disguises” in which development theory has manifested itself. The more critical issue-based contributions are *Booth (1994)* & *Sklair (1991)*. Both books are also important from a historical perspective, as they introduced the late-20th century perspectives that are still part of early-21st-century discussions. *Booth, David, ed. (1994)* in his collection presents a research agenda for development and provides a critical overview of its problems and possibilities.

Chapters deal with a comparative sociology of state-economy relations; a reconstitution of concepts of heterogeneity, actor, and structure; the social construction of rural development and indigenous agriculture; and non-governmental organisations (NGOs) as users and subjects of social inquiry. *Boudon, Raymond (1991)* in his view, social life is in a fundamental sense marked by “disorder.” Patterns of social change continually diverge from the outcomes that social actors attempt to achieve. From this empirically documented position, Boudon critiques the existing theories of social change in sociology, identifying their nomological, structuralist, or ontological bias. First published in French, *Hettne, Björn (1990)* did an overview of the different development theories and models, with an assessment of their relevance from a social scientific perspective and the future of the debate on social change. Separate chapters discuss the “voice” of the third world, dimensions of another development, and transcending the European model. *Nederveen Pieterse, (2010)* did a systematic and comprehensive overview of all the theoretical approaches associated with development, namely: discourse analysis, political economy, culture and development, alternative development, post-development, human development, information and communication technology (ICT) and development, international development co-operation, globalisation, intercultural development, social development, critical holism, and reflexive development. *Sanderson, Stephen K. (1995)* outlines a general theory of social evolution from the Neolithic period up to the modern world, crossbreeding the materialist evolutionism and conflict theory of *Marvin Harris & Gerhard Lenski* with the world-system theory of *Immanuel Wallerstein*. *Sklair, Leslie (1991)*.

In one of the first sociological attempts to conceptualise the global system beyond the confines of more traditional state-centered approaches, *Sklair* introduces the concept of “transnational practices” that operate in three spheres (economic, political, and cultural-ideological), and through key institutions (transnational corporations, the transnational capitalist class, and the culture-ideology of consumerism). *Sztompka, Piotr. (1994)*, covers the four grand visions of social and historical change that have dominated the field since the 19th century. These are the evolutionary, the cyclical, the dialectical, and the post-departmentalist. By doing so, it discusses central concepts, such as social process, development progress, social time, historical Print tradition, modernity, post-modernity, and globalisation.

Vago, Steven. (2003) gave a well-structured analysis of the major theoretical perspectives, sources, processes, patterns, and consequences of social change. The book considers factors that stimulate

or hinder the acceptance of change in a multi-cultural context, and it emphasises unintended consequences and costs of both planned and unplanned change. *Weinstein, Jay. (2010)* presents a comparative social scientific approach to change at all levels of society—local, national, and international—in a time-based fashion. It discusses the components of change and the factors driving them.

Theoretical Framework

This study adopts *Functionalism Perspective Theory*. This theory, like other sociological perspectives, offers theoretical paradigms for explaining how society influences people and *vice-versa*. Basically, the theory, again, like others...conceptualises society, social forces and human behaviours. This theory falls under the *consensus model* which sees society as a system. This means that society is made up of a set of interconnected parts which together form a whole. According to *Functionalists*, the basic unit of analysis is society and the various parts that make up the society are understood purely with regards to their relationship to the whole.

In the view of early Sociologists, society is like an organism, like the human body with several important parts that work together harmoniously towards the survival and maintenance of the organism (the human being). Therefore, to understand any part of the society is to analyse its relationship with other parts and essentially its contribution to the maintenance of the society. *Functionalists* argue further that, just as the human body has some basic needs that must be satisfied for it to survive, so also society has its own basic need that must be met if it must continue to exist. Based on this knowledge, social institutions such as the family, religion, polity, education and economy, are seen as indispensable parts of the social system, rather than isolated units.

The theory recognises *functional pre-requisites of society*, the *concept of function*, *presumptions and assumptions*, and *value consensus*.

Functional Pre-requisites of Society refers to the basic needs or those necessary conditions of existence of society. Several approaches have been used to identify what these functional pre-requisites of society are that cuts across all societies. Some argue that all societies have some form or order of social stratification; others are of the opinion that the family is found in every society. The assumption here is that the existing institutional arrangements such as family and social stratification, meets the needs that are common to all societies. The functional pre-requisites here are: the need to devise a mechanism, to ensure that social positions are adequately and appropriately filled by motivated persons. There is also the need to devise a mechanism for the reproduction and socialisation of new members of society for its renewal and continuity (*Haralanbos & Holborn, 2000*). Another approach to identifying the functional prerequisites is woven round an analysis of factors that threaten the continued existence of society such as apathy, assimilation, extinction of members or what *Hobbes (1651)* described as "war of all against all". In this regard, *Levy (1952)* is of the opinion that for a society to survive, it must create means of preventing these events from occurring such as a system of social reproduction, role differentiation and assignment, as well as a system of goals and reward to motivate members of society to want to perform their assigned tasks and responsibilities. This means of securing the continued existence of society themselves form some of the basic needs that should be met.

A third approach is also used for identifying these pre-requisites. In this case, the issue of deducing from an abstract model of the social system becomes more relevant and functional prerequisites are more largely inferred than identified. Since it is assumed that society is a system for example, the

basic requirement for its survival would include a minimum level of integration between its constituent parts as well as, some level of mutual compatibility of the parts (*Haralanbos & Holborn, 2000*). In such approach, religion is seen to be the vital part of society which meets the functional part of society, which meets the functional needs of social integration and cohesion through the inculcation of the social norms and values of society among its members.

The Concept of Function: The term "*Function*" in functionalist analysis refers to the contribution of the parts to the whole. This implies the significant role played by a given part of the society. Therefore, the function of the family can be said to be the continued existence of society through reproduction and socialisation of new members. The religion on the other hand does the integration of the society through the imparting of common values. As long as these social institutions perform their roles adequately, they remain functional. However, any deviation from the expected roles of maintaining the society in a cohesive and harmonious state would make them dysfunctional.

Presuppositions and Assumptions: *Parson (1955)* gave seven assumptions that guides structural functionalism. These are:

1. systems have property of order and interdependence of parts;
2. systems tend towards self-maintaining order, or equilibrium;
3. system may be static or involved in an ordered process of change;
4. the nature of one part of the system has an impact on the form that the other parts can take;
5. system maintains boundaries with the environment;
6. allocation and integration are two fundamental processes necessary for a given state of equilibrium of a system; and
7. system tend towards self maintainance of boundaries and of the relationships of parts to the whole, control of environmental variations and control of tendencies to change the system from within (*Parsons, cited in Ritzer, 1996:240*).

Value Consensus: The analysis of functionalists concerned itself majorly with the main question of how social system is maintained. This focus has streamlined the functionalists search for answers to value consensus (a collective conscience comprising common values, norms, beliefs and sentiments which if not present would make social solidarity and cohesion impossible). Value consensus therefore, is from the fundamental integrating principle that joins the various parts of society together. Social order will be maintained if members shared and remain committed to the same norms and values. Compared to those that all groups share in common; differences of interests are considered as of minor and secondary importance.

Resistance to Change

Several factors have been identified mostly by sociologists as making people to resist change. Meanwhile, it is important to state from the outset that, both government and the members of the public resist change depending on the disposition of either of them to the intended change. Some have argued in favour of economic costs of the change; some have also argued in favour of the early imperfections in new inventions. Change can be resisted due to some other factors which include the threats constituted by the change; strong opposition particularly from concerned groups, the difficulty in adapting to new things developed, etc. All these could make people or government to resist change of any sort.

A very major reason from the political point of reasoning why people resist change is the attitude of the change agent. People tend to first see the example laid down by the initiators of any idea before they can identify with such initiative. This is against the backdrop that change, if it must embrace by

others, should begin with the initiators. For instance, the All Progressives' Congress (APC), which is the party in government in Nigeria, campaigned strongly in 2014 that it was coming with a change to replace the then incumbent Peoples' Democratic Party (PDP) government. Indeed, if there was anything that Nigerians needed at that time, it was a change that would bring an end to the failing government of the PDP. For this, Nigerians voted overwhelmingly for APC. It won the election and was installed into power.

But right now, Nigerians are clamouring for another change because the APC, so far, had failed to deliver on its promise – a failure occasioned ostensibly by the attitude of not keeping to promise, of the political elites of the ruling party. No soon it clinched power than it forgot its promise to the people.

Methodology

The study utilised both primary and secondary sources for its data collection. Questionnaires were administered and interviews were conducted to complement information obtained from questionnaire administration.

This study used descriptive survey research design by collecting and analysing data with which it described and explained the relationships between the state, governance and social change in Nigeria. It is an in-depth investigation which involved a systematic collection of data through the use of questionnaire and interview methods, and the data generated were presented and analysed in a way that describes the nexus between the State, governance and social change towards ensuring an effective distribution of the results and dividends of democratic governance to Nigerians.

The instruments used in this study were questionnaires and interview guide. The questionnaire consisted of open and closed ended questions. It has five [5] sections: the first section presented questions on socio-demographic characteristics; the second section consisted of variables that are capable of generating respondents' views on the key components, namely: the Nigerian state ; governments institutions, and the Nigerian public; the third section set out variables to access the extent of implementation of the government policy on governance and social change; the fourth examined the issue of resistance to change, and the fifth section identifies the consequences of non-response to the need for change in the Nigerian state.

On the other hand, interview guide comprised questions that are capable of generating qualitative data on the key components of the Nigerian state and government, analysis on the extent of responses to change by both government and the populace, constraints and challenges to the subject of change; and analysis on the consequences of non-response to social change in the Nigerian society.

Primary and secondary data were utilised for this study. Primary data were collected through the administration of questionnaire and conduct of in-depth interviews. The questionnaire was administered on respondents drawn from the study area, and stakeholders in the selected locations were interviewed. Secondary data for this study were focussed on political leadership, ethnic divides and agitations, and the issue of federalism which were obtained from books, academic journals, workshop papers, thesis publications, newspapers, magazines, internet materials and documentaries.

Data Analysis

This study used both primary and secondary means to gather data. The same was analysed with simple descriptive and content analyses. The simple description of data obtained through questionnaire administration, other primary sources too the form of tabular representation,

adopting the Likert scale parameter variables of Strongly Agree. (SA), Agree (A), Strongly Disagree (SD), Disagree (D), and Unagreeable (D) respectively to the propositions presented.

Table 1: An Examination of the Nature of the Nigerian State and its Multi-Ethnicity in a Theoretical Analysis.

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	F	%	F	%	F	%	f	%	f	%
The amalgamation was a deliberate error of the colonial administration	214	76.2	51	18.1	6	2.1	-	-	10	3.6
Nature, with the Niger and Benue rivers has divided the country	166	59.1	89	31.7	13	4.6	1	0.4	12	4.3
Politics of ethnicity is a major problem caused by the nation's multi-ethnicity	161	57.3	95	33.8	8	2.8	1	0.4	16	5.7
Successive operators of leadership in Nigeria has been guilty of favouritism and/or nepotism.	22	7.8	179	63.7	68	24.2	12	4.3	-	-
The country's several cultural differences inform people's behaviour.	14	5.0	85	30.2	171	60.9	1	0.4	10	3.6
The unity of Nigeria is non-negotiable	11	3.9	25	8.9	225	80.1	8	2.8	12	4.3
The interests of minorities are not usually catered for.	4	1.4	214	76.2	46	16.4	5	1.8	12	4.3

Source: Field Survey, 2022 **NB:** f = Frequency, % = Percentage

Table 1 above showed that 214, representing 76.2% of respondents strongly agreed that the amalgamation of the northern and southern protectorates by Lord Frederick Lugard in 1914, a move which threw spanner in the works of the leadership and constitutional development of the Nigerian state was a deliberate error of the colonial administration. This was followed closely with an agreement of 59% of respondents that nature had paved the way of the division of the country into three distinct parts of north, west and east, implying Biafra, Arewa and Oduduwa republic respectively as is being presently agitated for. But for reasons best known to the present administration, those seen to be making such moves are arrested and jailed. For instance, the duo of Nnamdi Kanu, founder and leader of the movement for the actualisation of the Independent People of Biafra (IPOB) the Biafra Republic of the Igbo people of southeastern Nigeria, and Sunday Adeyemo (popularly known by the name Sunday Oghogho) fighting for the Oodua Republic for the yoruba nation of southwestern Nigeria are at the moment in detention.

Furthermore, 151, representing 57.3% strongly agreed to the variable that, politics of ethnicity was a major problem that was caused by the nation's multi-ethnicity. However, a negligible number of one

(1) representing 0.4% respondents strongly disagreed to the proposition. This is rather immaterial, and as such did not in any way affect or alter the position of the majority on this variable.

Table 2: An Assessment of the Level of Response of State to People's Quest for Needed Change.

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	F	%	F	%	F	%	f	%	f	%
State is usually apathetic to the feelings of people.	214	76.2	51	18.1	6	2.1	-	-	10	3.6
The people have right to request good governance from the state	166	59.1	89	31.7	13	4.6	1	0.4	12	4.3
Democratic good governance is elusive in the Nigerian state.	161	57.3	95	33.8	8	2.8	1	0.4	16	5.7
The state, most of the time, is bogged down with the enormity of governance	22	7.8	179	63.7	68	24.2	12	4.3	-	-
The electoral process provides credible state operators.	14	5.0	85	30.2	171	60.9	1	0.4	10	3.6
Most requests of people are selfish and so unreasonable.	11	3.9	25	8.9	225	80.1	8	2.8	12	4.3
State functionaries do not have the interest of the people.	4	1.4	214	76.2	46	16.4	5	1.8	12	4.3

Source: Field Survey, 2022 **NB:** f = Frequency, % = Percentage

The table above assessed the level of response of state to people's demand for needed social change. This is against the backdrop that the state exists to render service of governance to the people they govern. However, 214 respondents strongly agreed that State is usually apathetic to the feelings of people. In other words, majority opinion is that state is hardly sensitive to the plight of the people. Furthermore, 59.1% strongly agreed that, meanwhile, the people had right to request good governance from the state. This is strengthening the argument that the whole essence of the existence of the state and good governance is to attend to the needs of society. Some authorities opine that government or political office holders as representatives of the people, actually hold power in trust on the behalf of the people.

Also, and in furtherance of this line of argument, 161 respondents strongly agreed, But in fairness to state and the apparatus of governance, a reasonable percentage of respondents as much as 161, representing 57.3% agreed strongly that democratic good governance was obviously elusive in the Nigerian state, ostensibly tied to the enormity of state functions as derived from the plural and diverse nature of the country. On the other hand, 60.9, approx. 61% disagreed to the

variable that, the electoral process provides credible state operators. In other words, a majority number of 171 respondents are of the opinion that the electoral processes of the Nigerian state may not be trusted to produce credible state functionaries. Finally, 76.2% respondents agreed that State functionaries do not have the interest of the people in mind, but their personal, sectional and parochial ones.

Table 3 below shows an investigation of the constraints and challenges to good governance and social change, and resistance to it. Multi-ethnicity is perhaps the most potent challenge of the Nigerian state. Hence, 76.2% of respondents, representing 214 strongly agreed to the proposition. An unconfirmed report has it that there are well over five hundred (500) ethnic nationalities and two hundred and fifty (250) languages in Nigeria. This situation has given rise to myriads of socio-political challenges. With ethnic diversities comes differences in culture, tradition, language and even ideologies and mindsets of the different people. Differences in belief system is also a direct function of the nation's multi-ethnicity, as attested to by 161 people, representing 57.3% of respondents. This study revealed that, this situation has given rise to such social vices as nepotism, sectionalism, subjective judgements, all resulting in violation of human rights in one way or another, as 171, representing 60.9, approx. 61% disagreed. A direct consequence of all of these is lack of good governance. Multi-diversity results in different demands from the people who are diverse as their demands.

Although a majority opinion (225) representing 80.1% disagreed that party politics has made people to sometimes resist change, facts on the ground revealed that politics of bitterness, election malpractices traceable to party officials are indications that political parties have not shown or reflected qualities that would engender good democratic governance and social change. However, The research revealed that people would be fulfilled when selfless state operators emerge, with 214 respondents agreeing to the proposition (76.2%).

Table 4 below which helped to identify the consequences of non-response of state to the demands of the people for social change in the Nigeria society, revealed that the lack of good governance and social change is not traceable to equal lack of capable hands to deliver. This was the view of a majority of respondents (214, 76.2%).

Table 3. An Investigation of the Constraints and Challenges to Good Governance and Social Change, and Resistance to it.

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	F	%	F	%	F	%	F	%	f	%
Ethnic diversity is a major constraint to good governance.	214	76.2	51	18.1	6	2.1	-	-	10	3.6
The parochial interest of state functionaries is another critical factor.	166	59.1	89	31.7	13	4.6	1	0.4	12	4.3
Differences in belief system is also a direct function of the nation's multi-ethnicity.	161	57.3	95	33.8	8	2.8	1	0.4	16	5.7

Fair representation across board has been supportive to the efforts of state.	22	7.8	179	63.7	68	24.2	12	4.3	-	-
Social vices, e.g: corruption are hardly noticeable in the Nigerian state.	14	5.0	85	30.2	171	60.9	1	0.4	10	3.6
Party politics has made people to sometimes resist change.	11	3.9	25	8.9	225	80.1	8	2.8	12	4.3
The people will be fulfilled when selfless state operators emerge.	4	1.4	214	76.2	46	16.4	5	1.8	12	4.3

Source: Field Survey, 2022 **NB:** f = Frequency, % = Percentage

This fourth table is to identify the consequences of the state not responding to the demand of the people for social change in the Nigerian society. The variables examined show a general reflection of lack of response of state to people's request for meaningful change and improvement in their quality of life. In particular, the study reveals political apathy of the ruling oligarchy on the plight of the people. For instance, in spite of the fact that Nigeria has capable hands that can bring about the desired social change (76.2%), one observes that these social changes are elusive. The study got the consent 166 respondents who strongly agreed to the proposition that patriotic and selfless leaders would emerge when the right system is installed. This implies that the nation's political system has not been able to install a right political culture that could groom credible state actors.

The study realised that people tend to be unruly when their needs are not acceded to (57.3%), this reminds one of the endSARS protest of October, 2020 which was designed to be a peaceful protest by a set of youths against police brutality, but latter snowballed into a full-blown massacre.

Furthermore, a general state of anarchy may result from government's insensitivity to the demands of the people as attested to by representing 63.7% of respondents. The said endSARS massacre has been described by analysts as the result of a pent-up anger of the people over bad governance. Protest against police brutality turned out to be a prelude to people forcefully demanding social change in all facets of the country's life. A state that cannot deliver democratic good governance is considered as not in line with international best practice (76.2%). This has a far-reaching implication as countries' performances are graded on the basis of good democratic governance, degree of respect for human rights, performance of the productive sector, consideration and level of political participation, accountability index, independence of the judiciary arm of government, level of separation of powers vis-à-vis checks and balances, and the operation of the rule of law, among others.

Table 4. Identification of the Consequences of Non-Response of State to the Demand of the for Social Change in the Nigeria Society.

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	F	%	F	%	F	%	f	%	F	%
Nigeria has capable hands that can bring the desired social change	214	76.2	51	18.1	6	2.1	-	-	10	3.6
Patriotic and selfless leaders will emerge when the right system is installed	166	59.1	89	31.7	13	4.6	1	0.4	12	4.3
People tend to be unruly when their needs are not acceded to.	161	57.3	95	33.8	8	2.8	1	0.4	16	5.7
A general state of anarchy may result from government's insensitivity to the demands of the people.	22	7.8	179	63.7	68	24.2	12	4.3	-	-
Government is beyond the tendency to deliver good governance and operate in accordance with the rule of law	14	5.0	85	30.2	171	60.9	1	0.4	10	3.6
State operators need to have state-of-the-art trouble-shooting equipments to que public revolt against it.	11	3.9	25	8.9	225	80.1	8	2.8	12	4.3
A state that cannot deliver democratic good governance is considered as not in line with international best practice.	4	1.4	214	76.2	46	16.4	5	1.8	12	4.3

Source: Field Survey, 2022 NB: f = Frequency, % = Percentage

Discussion on Findings

The study findings revealed that, good governance has not been attained in the Nigerian state, especially with the present administration mainly because changes only attend to areas of government's interest while the interests of the public are not usually considered. It has been more of attacks, violence, killings, kidnapping, cases of rape and all sorts of vices that are averse to good governance. Nigerians have waited and still waiting for change which the APC government of Muhammadu Buhari promised. The report of the World bank on fast growing economies that placed the country on the 41st position in Africa and 88th globally, is a very clear indication that, on the

economic front, the administration has failed especially when compared with 2012 to 2015 records when the country was ranked 1st throughout in Africa and 3rd all over the world in 2014.

According to *Samuel Chukwudi Agunyai and Kayode Olawoyin (2019)*, there is legislative and executive corruption. They stressed that corruption was the bane of legislative-executive conflicts, which has had adverse effects on good governance. Other researchers have considered the consistency and prevalence of corruption among parliamentarians as a major problem confronting Nigeria especially in this fourth republic under Muhammadu Buhari. However, most of the literature dwells essentially on the antics, methods of exhibiting corrupt practices within the ruling class. The issue of corruption generally has actually affected the realisation of good governance especially by the present government.

Meanwhile, majority of Nigerians reason that this effort would put paid to the numerous issues begging for attention in the Nigerian project. These actions and inactions have somehow pitched the people against the government, and created a sense of apathy in them. Perhaps this may be responsible for the overwhelming supports given to the endSARS protests of the youths. According to *Damilola Agbalajobi (2020)*, what was witnessed during the youths' protest was beyond police brutality, but the result of a pent-up anger of the people against the government of the day.

Concluding Remarks

The study concluded that government that makes peaceful change impossible, makes violent change inevitable. The mode of Buhari's administration is such that does not encourage peaceful co-existence. On the area of human rights abuse, Nigerians have had the worst times as government at all levels are practically trampling on their inalienable rights with impunity. The state of insecurity in the land has made all Nigerians vulnerable to attacks either by arm bandits, kidnappers, assassins, ritual killers, or rappers. Unfortunately, the country's different security outfits are not able to contain the state of insecurity in the land.

When the people expect government to rise up to the occasion and bring situation under control instantly, it had rather kept mute in most of the cases. This perhaps accounts for why in some cases the people are seen to take it upon themselves to provide security for themselves and/or protest against what they see as government's insensitivity to their plights. The people deserve the right to demand good governance and dividends of democracy. This the present government has failed to deliver. Where people expect policy reviews in certain areas in order to attend to their needs, government has usually not been forthcoming. For instance, the clamour for restructuring has been for a long time. It is yet to receive government attention.

Recommendations

For the State to come up with positive changes in society and thus achieve good governance availing the people of the dividends of democracy, this study recommends that,

- Government should have clear-cut ideologies which it intends to pursue towards improving the living stand of the people
- Government should see itself as holding power in trust for the people (*Social Contract Theory*). Therefore, it must consult with the people and carry them along on its policies, programmes and decisions
- The President should have the political will to try and sanction those found guilty of corruption charges. Though this appear to be on, the government has been accused of selective approach.

It should cut across, and no political opponents or those not in the good books of the government alone.

- Apart from the crime of corruption, all crimes must be punished to serve as deterrent to others. This must be without bias or sentiments.
- Government must operate in line with the eight basic characteristics discussed in this work, as well as the tenets of democracy. The eight features of good governance include that good governance should be participatory, consensus-oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive, and should follow the rule of law; while the tenets of democracy treated in the study are those of the rule of law, free press, political freedom, independent judiciary, and due process.
- The institutions of government should be strengthened with a view to attaining good governance through a judicious implementation of policies and programmes that would bring about positive change in society.
- The Press (mass media) and different agencies should be allowed free hand to operate and perform their traditional roles to society. For instance, undue influence of government on the Press has reduced most media organisations to mere propaganda tools in the hands of government as most of them have no choice but to play to the gallery. Their regulatory bodies are tied to the apron strings of government. Government dictates to them, controls, moderates as well as manipulates them.

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