



IDEOLOGIES OF DEVELOPMENT AND THE UNDERDEVELOPMENT OF  
ATABA COMMUNITY IN RIVERS STATE OF NIGERIA

AKIKIBOFORI, Jacob Sunday, PhD.

Ignatius Ajuru University of Education, Port Harcourt, Nigeria

ABSTRACT

*The paper undertakes an examination of several ideologies of development in the Third World. Prominent amidst the ideologies are structuralism, modernization mode of production and articulation. We situates the proneness in the different ideologies in examining the apprehension for the dilemmas of the underdevelopment of Third World region Nevertheless, in this paper we hinge our analysis in favour of the ideology of the mode of production and articulation as the best ideology to analyze tentatively the reason behind the underdevelopment of Ataba ethnic nationality.*

*Keywords:* Development, Structuralism, Modernization, Nigeria.

1. INTRODUCTION

One axiological visible features of “Third World-ness” is that approximately the entire countries that are commonly positioned in this classification were under colonial authorities starting from Latin America in the beginning of the nineteenth century. The end of the Second World War in 1945, accelerated the decolonization process. Several colonies in Asia, Middle East Africa, and the Caribbean earned self-rule. A French demographer and economist was most likely the first person to put the appellation “Third World”, in use, in an article he publishes in 1952. Close to the late 1950s, the world started seeing the need for an appellation to characterize the becoming apparent states seen by several individuals as dissimilar from the older nations of North America and Europe. According to Randall and Theobald, (1985), “Western political scientists found themselves increasingly challenged to develop frameworks for understanding and predicting the politics of (the) new states”. The appellation “Third World” compasses both socio-economic and political implications. In a socio-economic judgment the Third World classification adduces to countries, which commonly, however, not without exception, run aground in terms of economic development after independence. In a political judgment it adduces to countries which have commonly played singular, comparably insignificant lead in international relations done with the antipodal in considerable decennaries particularly concurrent with the Cold War – 1945- 1989 (Haynes, 1996, Abraham, 2010).

The entire Third world states rake-off two fundamental dilemmas the first is basically social-political, while the other inherently economic. From the socio-political angle, the mammoth preponderance of Third World states are confronted with the dead end issues of wanting to develop, most at times from the beginning, a nation-state especially from generally different assemblages of human beings. Furthermore, the issue of building up national income most at times from relatively

beneath positions at the era they gained independence, in order to advance a state's productive ability. What distinguishes the modern Third World is what several of its governments need: Competence, continued elevation of economic advancement; as antagonistic to superficial, state interest with readjustment of affluence to alleviate poverty; democratic politics distinguished by the administrative election of representative governments; acceptable principles of human rights; a correspondent for women with their counterpart in politics and advancement, continued interest with preservation of the natural environment; and lastly, acceptable principles of education and literacy.

The aforementioned is not to affirm that no Third World peoples and states take pleasure in democracy, apprehension concerning the environment, have satisfactory elevation of human rights and literacy etc. it is to buttress the point that the characteristics that connects the mammoth preponderance of Third World countries is the state of not being present of peculiar or more of the above-mentioned features which the Western democracies and communist countries have in common. (Hawthorn, 1991, Haynes, 1996).

Subject to which ideological archetypal a researcher utilizes to discern the modification taking place in a specific societal arrangement the ramifications for the society in question can be absolutely momentous. Here we will examine the articulation and can't complain of development ideologies as they are being presented for the past sixty years. It is our duty to observe, nevertheless that the ideologies examined in this paper to an ample magnitude, to societal arrangements at the state equivalent rather than to diminutive legendary peasant societies. In an effort to put into use the aforementioned ideologies to the study of Ataba may appear unsuitable. Nevertheless, granted that the Nigerian state government through its endorsement of the "stages of Growth" facsimile of advancement in its aspirations to develop the rural peasants communities, conceivably, it is suitable to start with an analysis of parallel development effigies supplanted by an analysis of contemporary ideologies which appear farther capable at accounting for the modifications happening at the flush of diminutive societal arrangements.

## 2. MODERNIZATION THEORY AND THE ADVANCEMENT IN THE DIRECTION OF WESTERN *MODUS OPERANDI*

The accession of the United States of America as a global force at the end of the Second World War culminated in an endless outstanding approved US curiosity in the coming on the scene of the developing world. The US social scientists were inspired, time and again through forthright government assistance, to advance an enthusiasm in the ultramodern countries, to a greater extent an objective of the United State foreign policy responsibility as an outcome of the Cold War observed common features, made up of poverty, lack of technology and ascendancy of "tradition" and done with "modernity" associated in a common condition of what would recently be referred to as "underdevelopment" in the newly emerging countries simulated affinity amongst them were anticipated to be of middle of nowhere detailed appendage than were several dissimilarities (Randall and Theobald, 1985).

The shooting match of modernization theory emphasized two basic accentuations. The earliest in order is that governments of the newly emerging states were concerned in expanding their countries resources by aggrandizing their creative abilities (Hettne, 2005; Payne, 2005). The next accentuation, similar to the earliest in order, muddled expanding dissimilarity and convolution in accessible appearance in advancing communities. The most uncommon of the significant explanations of the issues and anticipation of advancement in the developing world put together from a modernization ideological approach was the stages of economic Growth: A Non-communist Manifesto, by W.W. Rostow, an American economic historian. Rostow aided to disseminate the concept of a "take-off" into an independent economic advancement as the main stage of development method. Rostow's theory of economic growth was hinged upon the idea of five stage process wrapped up, which he contended, the entire developing societies must undergo, unruffled to get to the "promised land" of a

fixed, flourishing, avant-garde democratic state just like those of the United States or Britain. The first stage was the “traditional”- this is a stage where production activities is not easy to broaden above a limited beam, on account of the actuality of a pre-Newtonian science and technology, basically an economy hinged on agriculture, and a strict, chain of command of societal arrangement. The next in line, “preconditions for takeoff”, would be set in motion by a bizarre type of extrinsic catalyst, demonstrated in advancements which would start adjacent a sphere of organizations.

By the aforementioned turning point the economy evolved into subtracting independent and concentrated, as trade and ameliorated communications assist the progress of the advancement of national as well as international economies the above-mentioned series of actions were socially and politically connected to the emanation of a top- notch civil assemblage, competent and desirous to provide wealth, instead of using it completely for instantaneous individual expenditure the indicated developments continued prior to the beginning of stage three- “take-off”. At this stage, ventures as apportionment of national income ascended to at least ten percent, nevertheless, guaranteeing that both growths in precipitate output surpassed population advancement and that industrial output advanced significantly. Furthermore, appropriately, social and political arrangements were adjusted in order to allow the chase of growth to abide. This period is in progress for about twenty years (Haynes, 2008).

The fourth stage the “drive to maturity”, an era of developmental fortification, by the mentioned time, present-day science and technology aggrandize to most of the departments of the economy, amassing an ample sphere of foremost areas. The proportion of investment hangs tremendously, at the rate of ten and twenty percent of national income. Political remodeling advances and the economy is flourishingly established as to match strength internationally.

Lastly; the “age of mass consumption”, embracing additional developmental fortification and advancement. Rostow opined that, the productive ability of such nation is so modified by this stage that gives rise to three major power to select the acclimatization that are accessible. Wealth can be condensed in individual use, just as it is in the United States of America, transmitted into a welfare state, as it is done in Britain, Sweden etc or recycled to shape worldwide competence and ascendancy, as in the soviet union (Foster-Carter, 1985, Hagnes, 2008).

The desideratum of all society to traverse the identical stages of development in a decided and avant-garde method has been rebuffed completely the agreement is that if some societies were to assemble in their advancement, the methods through which the aforementioned happens could be distinguished in analytical manners. According to Balogh, (1982) Haynes, (2006), they opined that the main proneness of the growth theories was their unwillingness, to identify the real disposition of economic affiliations; the indicated was at most as a result to the limited composition of what was generally observed as economic affiliations to the debarment of other essential ascendancies as well as to the ill-favoured manner of examination to which the above-mentioned composition bequeathed acceleration. Adjacent to the beginning of the 1960s, equally, it assumed a form that is essentially to call a spade a spade the extremely attenuated economic analysis of development to involve advances of social, psychological and political disposition. Under development was at the point affirmed to exist on account that the cultures of the developing countries where inimical to the competitive principles of western capitalism (Forster-Carter, 1985).

The contemporary accentuation on developments as modernization through approaches to make sure that “modern” civilization reacquired “traditional” civilization in order that traditionalist impediments to development could be lessened, or totally eradicated. The aforementioned heralded communicating wealth acclimatized attitude and integrity persons, delineating an illusory fluctuation from a merchandise to individual accession, it saw a contemporary absorption in the outlining of educational and health spontaneities, more excellent housing and entertainment, and modernized curiosity in young adults and developmental actions. There was also a civilizing angle attached to be modern derived at trying to avail oneself of goods and services of the type as is the custom, produced in the avant-garde industrialized nations (Mabogunje, 1980, Payne, 2006, Haynes, 2008).

Nevertheless, the growth and advancement that the above-mentioned dispersion methods were anticipated to convey did not come into being contrary to modernizing the newly developing states, clocked in to put in place “dependent economies, (Frank, 1967, Baran and Sweez, 1968, Marshall, 2005) and belief in one way on the way to the all-out capitalization of metropolitan areas which advocated the layer of the people. the expected flow down advantages did not take place and the economic and social circumstances of the Masses in the newly developing states lingered on perpetually. Thus, given aggrandizement to the “growth with poverty” stump.

### 3. STRUCTURALIST THEORIES

Despite the fact that the neo-classical game plan could not account for why the newly developing countries were unable to develop, the structuralist game plan of development was put forward. Two economists Hans Singer and Raul Prebisch circulated differently the outcome of their analysis of trade between the advanced world and the Third World. However; working separately of each other, they arrived at the same end of the line. The both of them propositions which would hold sway over development pensive for many decades to come assumed the form of Prebisch Singer postulation. Succinctly, the postulation was that, additionally, Third World countries would have to get involve in putting forth the basic merchandize as to sustain their equivalents of imports from the advanced countries. If they have the need to boost their imports, they would need to boost their exports more than the imports. (Prebisch, 1950, Singer, 1950)

The structuralist school of thought accounted for under-development in nitty-gritty of the ways in which colonies and neo-colonies of the 19th century had been unified into the world economy by the avant-garde capitalist countries. In the series of actions to achieve results the arrangement of production and consumption was disarticulated in such a way that the newly developing states were producing commodities they don't have a need for, and were devouring those that is not within their reach to produce. As an economy industrializes, capital is liable to knuckle down.

There is the tendency for small business to either beef up or dwindle by the roadside. Having inconsequential business contending for customers, capabilities for either accessible or adumbrated connivance become apparent. Business manipulates beneath antagonistic compression to bring down prices, and profit margins increases. Traditional producers of basic commodities, on the other hand, as is the custom, operate in appropriate ambitions markets, and must maintain their prices and profit margin low. Exceptionally, the unfavourable terms of trade acknowledged by the developing countries normally led to an inexpedient balance of payments circumstances.

The above-mentioned economic affiliations were affirmed to account for the newly developing countries underdevelopment and its structural falsification, specifically the asymmetrical, creeping footstep of industrialization and the not done willingly, dependent method of growth (Furado, 1973, Dos Santos, 1973, Jaylor, 1975, and Haynes, 2008). Thus the structuralist recommended independent, self-actualizing capitalist advancement by calling on the regional metropolitan- industrialists and the technocratic state machinery to commence on a national “project” of advancement and modernization. The lack of political will to put the suggestions into use led to the dropping structuralism that later gave rise to dependency theory.

### 4. DEPENDENCY THEORY: EXPLORING TO ACCOUNT FOR MISADVENTURE OF “TAKE OFF”

In the 1960s, dependency theory came into being basically as an approach of evaluating modernization theories postulations concerning development and the method of accomplishing it. The fundamental assertion was that the disposition of the arrangement of the international state and economic frame of reference would commonly make impossible an even advancing curve from “tradition” to “modernity” following Rostow's conjecture. Dependency theories delve to both the feasibility of development in the developing world and, as an outcome, the appendage of

modernization theory. The prominent intellectuals in the dependency school of thought included Andre Gunder Frank who dwell so much on issues in Latin America, while Walter Rodney and Samir Amin were concentrating on Sub-Saharan Africa. Even though their analysis were not the same, they had a meeting point-that western development was singularly achievable as a consequence of the putting in place of a capitalist world- economy, the main apparatus for both get mileage economically out of non-western countries and hindering them from developing, in this manner, making certain they stayed behind economically “underdeveloped” (Rapley, 2007, Haynes, 2008).

The dependency theorists commenced from the postulation that the world economy was to a greater extent capitalist from the 16th century. As time goes on, it separated into “core” countries and “peripheral” countries. In between the core and the peripheral countries, there is vestigial division of “semi-peripheral countries the aforementioned countries essentially collaborated economically with the two divide, controlling “a kind of half-way house position in terms of such characteristics as profit margins and wage levels” (Randall and Theobald, 1985:123) In line with the dependency theorists, the Europeans carved out ownership of non-European colonies in the 19th century, for the main aim of economic prosperity. The outcome was an “independent but unequal relationship established between colonizer and colonized” (Spybey, 1992, Abraham, 2010).

One of the most excellent famous dependency examinations was Andre Gunder Frank’s *Capitalism and Underdevelopment in Latin America*, published in 1971. His main appellation “the development of underdevelopment” was the fundamental opposition of Rostow’s “take off”. He for all practical purposes avoided the interaction of cultures and politics in his significantly class-hinged analysis of Latin America’s history of decline-seen on economic and political arena to advance. From Frank’s methodology and political angle, it was completely dissimilar to Rostow’s postulation. He saw national economies as axiological essential features in a worldwide capitalist arrangement and, as an outcome; individual nationals were not the principal interest of his argument. The indicate is like that on account that, according to Frank the whole worldwide economic and political arrangement is integral, haphazardly organized in an alternation of “metropolis- satellite” alliance that springs through and delineates the worldwide capitalist arrangement. As a consequence, for Frank, the Rostowian advancement outline is an imagination- as it does agree to chronicled or modern facts of existence; it is absurd to discover all over the universe in our contemporary society that shows the features of Rostows “traditional” stage. The mental analysis, Frank affirmed, is that such, “traditional” communities had disconnected – as a result of their inclusion into the worldwide capitalist arrangement (Frank, 1971, Rapley, 2007, Haynes, 2008).

Frank contended that peripheral states could only advance when their relationships with the core states are depleted, given instances of Japan in 1939 and Brazil in 1930s. To him a substitute advancement plan of actions inevitably hinged on being able to take care of oneself and inflowing acclimatize procedures that would severally compressed municipal ascendancy. On the side of his contention, he affirmed that the regions of the universe without any doubt underdeveloped today are the ones that had adjacent connections with the core in the past (Foster- Carter, 1985, Frank, 1971).

Concurrently, as Frank was advancing his postulation, Samir Amin, on fire, miles in another direction, was embracing the same developments in his examination of the economy of Cote d’Ivoire. At Cote d’Ivoire, he found a “panter bourgeoisie” that demonstrated Lilliputian curiosity in advancement and was complacent to be hanger on taking advantage of the appropriateness of foreign capital. Amin saw *Cote d’Ivoire* as likewise tiny in size, thus he made a sweeping assumption into an understanding for the underdevelopment of West Africa, and later the whole Third World (Amin, 1973, Rapley, 2007).

Succeeding, dependency theorist like Petras, 1970, Laclau, 1971, Dos Santos, 1973 and Cardoso, 1976, advanced Frank’s postulation, however forged ahead to lean on symbols and explanatory classifications to ascertain the alliance which position peripheral economies and maintained underdevelopment (Redclift, 1981, Haynes, 2008). Nevertheless, the central inquest of in

what manner dependency alliance have modified capitalist charter of action and as such re-ascertained the development of social formations is yet to be acknowledged

## 5. THE ARTICULATION OF THE MODES OF PRODUCTION

The four French anthropologists- Rey, Mei Ilasso, Dupre and Terray appraise the capability of capitalism in a completely dissimilar way from the dependency theorists. Just as Rey conceives without question, capitalism need not be held responsible for underdevelopment, nor should bourgeoisie be condemned of animosity. According to Rey, there is a fundamental law of capitalism, as true as today as on the day when Marx discovered it: capitalism has as its final goal the destruction of the former modes of production and relations of production all over the world in order to substitute its own mode of production and production relations for them (Rey, 1978).

The French anthropologists did not dwell seriously on the international market apparatus and stress the apprehension of mode of production as the foundation of examination and understanding of underdevelopment. They are greatly swayed by the assumption of Althusser and Balibar, specifically their separation between mode of production is a conceptual idea that has no absolute experimental deferential in absoluteness, however which connotes a completeness consisting of a specific blend of links between three essential features: the worker, the means of production and the non- worker. The cardinal articulated links are the alliance of genuine in existence of apportionment which gives description of the relation of production (Althusser, Balibar, 1972).

Social formation prevails in actuality as a factual and commemorated society, a society that is domineering. According to Rey, “all real social formation is never the place of only one mode of production, however, the articulation of several modes of production (Rey, 1972). In this paper Rey’s examination of articulation will be put into use as a result of the assemblage.

The amalgamation of the axiom in the altering enthusiasm of capitalism all over the world, and the existence of an articulation of modes of production in actual communities, particularly the under developed societies, which maintains the hot lead for the aforementioned passage. The curliest in order to position the emphasis on the examination of the capitalist infiltration of current social formations where it has to do away with the old mode of production at peace to be extant was Rosa Luxemburg. Nevertheless, Luxemburg did not tidbit the indicated old modes of production as “entities susceptible of resisting for a long time their dismantling by capitalism and of articulating themselves with it” (Rey, 1972). The above-mentioned concept is articulated in Meillassoux’s principle that pre-capitalist modes of production are “both undermined and perpetuated at the same time (Meillassoux, 1972:103). Rey fixates it along these lines: Capitalism can never immediately and totally eliminate the preceding modes of production, nor above all the relations of production which characterized these modes of production. On the contrary, during an entire period it must reinforce these relations of exploitation, since it is only this development, which permits its own, provisioning with goods coming from these modes of production, or with men driven from these modes of production and therefore compelled to sell their labour power to capitalism in order to survive (Rey, 1978:15-16).

The receptacle of the transformation from the feudal to the capitalist mode of production that Rey Chronicles in appellations of three periods within the structure that grants a common model. In the earliest in order of the three periods within the structure capitalism is quiet shattered to feudalism and relies upon landed assets to have raw materials and workers at the same time. Antiquated property owners are influential in administering the indicated, the Twain on account that they evacuates peasants from their piece of lands and on account that they, wanted money, they sell an ample magnitude of their production on the market. Then we have an accordance of passions and a class relationship between the feudal landlord and the capitalists. In the next period within the structure capitalism assumes despotic, however, it is at rest and begets the use of feudalism. All peasants handworks and its means are eradicated by capitalism, and in its place, creates the agricultural means of production several “underdeveloped” countries are in the above- mentioned intermediary period

with the structure where capitalist alliances of exploitation are joined with pre-capitalist arrangement of exploitation. The indicated articulations does not automatically, leave the pre-capitalist modes but continued, however, they are rearranged into recent ones frequently, clammed up non- capitalist, nevertheless more agreeable to existing with capitalism (Rey, 1978).

The class relationship endures and is particularly demonstrated “by the sharing of the surplus-value extracted from the dominated class of the dominated mode of production between the bourgeoisie and the non-capitalist ruling class” (Rey, 1976:63) the aforementioned states that in the articulation between traditional modes of production and capitalism the subject of the last-mentioned requires a transfer of assessment from the keep under thumb modes to capitalism. On the borderline, there is an assertive established affinity with Andre Gunder Frank’s discrepancy of expropriation and appropriation of economic supernumerary. However, of course, the above-mentioned was not conceived as a transfer between modes of production rather between regions.

The last period within the structure, which has been overtaken by appropriately not to many countries, feudalism evolves into an impediment to the advancement of capitalism and is annihilated. The pre-capitalist mode of production cease to exist even in the rural area and agriculture assumes industrialized and completely capitalist. The peasantry is beyond shadow of doubt annihilated and the capitalist relation of production is put in place in all economic enterprise. Vouchsafe to Rey the third point within the stage has not hitherto been attained all over the Third World and it is doubtful that several underdeveloped country will at any time attain it on account that they are hopeful to acknowledge a socialist revolution heretofore securing to that period. The above-mentioned revolution will catalyze the oppressed common people adjacent the bourgeoisie and the dominant classes of the previous modes of production, on account that if capitalism and traditional modes maintain one another it is beyond the bounds of attempt for the eradication pre-capitalist articulations of coercion outwardly at the compatible era trying to dethrone capitalism (Larrain, 1989).

The alternative “needs” of capital further account for the desideratum for “articulation and the sustenance of non-capitalist modes of production. Similarly, Luxemburg, (1971) contends that articulation is all- important to guard “external markets” even though Lenin, (1972) disputes that it is to invalidate the disapproving proportion of accumulation through “capital export”. The necessity to guard raw materials is the next apprehension, which is developed for articulation. Nevertheless, Bradby, (1975) alerts that articulation to guard “internal markets, raw materials or supply of labour does not complement” permanent and universally necessary conditions of the amplified facsimile of capitalism (Bradby, 1975: 129, Larrain, 1989, Haynes, 2008).

Regardless of that which has been affirmed concerning the disposition of examination, conceptions of the articulation archetypal have aimed attention on commodity production as an arrangement of production instead of the relations of production through which it is developed. In the above mentioned conceptions, the pre-capitalist mode and the capitalist mode “meet” significantly at the lined up of reciprocity. In an effort to correct the disparities, Bernstein, (1979, Rapley, 2006) advances a “penetration” model in which capital appears to dominate the methods of production beyond completely expropriating the absolute producers from the means of production, and is complimentary in sanguine circumstances from the need to advance the productive forces.

The aforementioned conjectures that commodity relations can be accentuated in a specific social formation left out unspecified maintained advancement of the productive forces neither amelioration in any living circumstances of ample compartments of society. On account that the aforementioned was accurate can be exemplified in the situation of the Ataba people of Rivers State.

## 6. COMMODITY RELATION AND THE MORTIFICATION OF ATABA COMMUNITY

From way back, the economy of the Ataba people of Rivers State had been hinged on subsistence fishing economy, self-determination commonwealth and justice abound. Clientele with the all-inclusive economy, however not at any time hooky, was notwithstanding exceptional and limited to fulfilling the fundamental requirements of the people of Ataba. In the rear of 1950s, nevertheless, two

coalitions that is, the government and vendor capital- appeared to be engrossed in the affairs of Ataba community, however, each has its intention. As for the government, ascendancy over the Ataba people's - agitations and enterprises was considered significant in bottling up the state of being active of the Ataba people and, correspondingly, in guaranteeing the surveillance of Ataba communities. The vendor capital, on the other hand, was fascinated in the Ataba area to a great extent on the account of the outlook for future of gains to be made from engaging in an incommensurate reciprocity (Nicholas, 1989, Ozoigbo, 2011, Nnadozie, 2010).

The prevalent economy of the people of Ataba, which was hinged on the production of end marketability for Livelihood, did not equate the modification required by the government and vendor capital for their requirements to be fall in with. Specifically, the ample Livelihood mean needed in this type of fish production, demonstrated strategic awkwardness for the government in its accomplishment to contain the affront. The vendor capital additionally, needed the production and free exchange of commodities at a standstill as to gain from the Ataba people. Under the circumstances, procedures were put in place by the government and the vendor capital to change completely the subsistence economy of the Ataba people into one which appeared to be progressively distinguished by the production of reciprocity values. In order word Ataba fish production at this point took on the articulation of simple commodity production.

The aforementioned was put in place by the association of the Ataba people in fishing occupation, and commitment to look for a substitute method of reciprocity in glimpse of the dwindling reciprocity base- an aftermath of the procedure of sedentarization (Nicholas, 1989, Lawal 2011).

The vendor capital was in addition dexterous to decide the procedure of production of the Ataba people putting procedures in place which were not convenient groundwork for "soft". Loans. The chain reaction of the accomplishments of the government and the vendor capital, however, was to have the Ataba people transformed to a greater extent in the production for exchange (Nicholas, 1989, Rapley, 2007, Ozoigbo, 2007).

The Ataba community and economy then appeared to be constituted with commodity relations. The aforementioned conveyed that Ataba social relations have additionally reciprocated. Extraordinarily, as long as it was singularly between Ataba people in their normal economy, it is now between the people of Ataba, and the brokers of the government and vendor capital. There is also alteration in terms of power relations with the above-mentioned shift in the relations of production. At this point, the production within Ataba communities is no more regulated by the people, a point of view appears where Ataba communities is no more self-determining, however, tied to the apron strings of other participants in the new relation of production. The above-mentioned absolutely, has been shown to back wash in Ataba Community being distinguished by elements of reliance and underdevelopment (Nicolas, 1989, Rapley, 2007, Haynes, 2008).

The interlineating postulation, apparently, is that the advancement of the Ataba people could be lug about through external interference bounded singularly in its comprehensiveness to education and technical aid. Consequently, a burning desire, just before the authentic advancement of the Ataba is tied up in knots, to ignore every effort to appraise their advancement in confined techno- economic appellations. Alternatively, a comprehensive understanding of advancement, that which locates individuals at the center of attention, will essentially be put in place.

The aforementioned advancement need to guarantee, the betterment of the people's character and the continuous amelioration of the contented state of the whole citizenry. The advancement should in addition be viscerous, exigency- acclimatized and environmentally flawless (Nicholas, 1989, Rapley, 2007).



## 7. RECOMMENDATIONS

In the direction of the aforementioned borderline, we put forward the following recommendations that we see as all-important preconditions if the people of Ataba are to attend complete advancement.

- (a) There need be a progressing awareness – the modus operandi in which individuals not in the name of beneficiaries, however, as experienced subordinates, accomplish a hollowing apprehension concerning the socio-cultural facts of existence that models their existence and of the ability to modify their facts of existence.
- (b) They should be able to verify that incongruous plan of actions, are the same when affirmed, to likely strengthen, rather than acting as an antidote arrangement of dependency and underdevelopment.
- (c) Precipitate a fluctuation from an exterior- acclimatized dependent condition to an egocentric and unallied cause of action concerning adjudicating- specifically in the disposition and arrangement of production.
- (d) Despise the postulation that western development standards are worldwide.
- (e) Entrenched appropriate corporations where there will be systematization, without annexing the people of Ataba. The aim is to reach the height of production as in a capitalist society beyond actualizing a capitalist's class.

## 8. CONCLUSION

The dead-weight of advancing the locations in which people's rational treasure articulation cannot be put in place in an impromptu bit by bit configuration. It has to be holistic and need conjure absolute political obligation. Aphoristic of an authentic political decision to accomplish the essential social amelioration for the transformation of society, it is incomprehensible that the Ataba, as a people are hopeful to accomplish advancement of refining and complete disposition.

The facsimile of development, or the section of theory that it's a component of, is of less significance. The advancement procedure need be seen as an ongoing procedure of absolute transformation of individuals and the community. It should be carried out with the aim of complete fundamental transformation in the sphere of social, economic, cultural and political arrangement. In addition, the indicated advancement need be perceived as significantly as people oriented; a responsibility to the ability of the people to come to terms with their congenial budding and to efficiently put up with the transforming conditions of their existence.

The advancement of goods and services or the wide distribution of the products of foreign countries cannot be seen as advancement as such, not completely, they are almost not essential visible features of advancement. In the aforementioned framework, conceivably it would be suitable to bring down the curtain with a sensitive annotation as put forward by Polanyi, (1944), Haynes, (2008), Dike,(2011,) formed at a point the examination of development theory emerged. It has nothing to do with economic debasement, as frequently ascertained; however, the decomposition of the developmental ecosystem of the immolation is the agent of the debasement. The economic series of actions may, characteristically source the channel for annihilation, and in effect perpetuate economic weakness which will force the feeble to turnout, however the instantaneous agent of its destruction is not as a result of economic apprehension, it is hinged in the dangerous abrasion it epitomized.

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