DEPENDENCY AND BLOCKED TECHNOLOGICAL DEVELOPMENT: THE CASE OF INDIGENOUS ARTISANS IN KANO STATE OF NIGERIA

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DEDICATION

To the Glory of

God

and

Joseph Lakoju

(for your potentials yet untapped

and the life you so exhude). BIG JOE;

from

Collins

with Love.

DIGITIZED

DECLARATION

I LAKOJU COLLINS A, hereby declare that this thesis is a product of my individual research work and has been composed by me. To the best of my knowledge it has not been presented for any higher degree elsewhere. All quotations in this study are clearly distinguished by quotation marks and the sources of information are specifically acknowledged by means of references
and notes.



3-4-2002

Lakoju, Collins. A. Date.

CERTIFICATION

The Thesis entitled

DEPENDENCY AND BLOCKED TECHNOLOGICAL DEVELOPMENT:
THE CASE OF INDIGENOUS ARTISANS IN KANO STATE OF NIGERIA

by

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meet the regulations governing the award of the degree of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Chairman, Supervisory Committee.	02/04/02 Date
Member, Supervisory Committee	22/3/2002 Date
Member, Supervisory Committee	Date
Head of Department	22-3-2002 Date
Dean, Postgraduate School	04/04/03 Date

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ABSTRACT

This thesis sets out to examine the impact of imperialism indigenous technological Development and how this has caused the present state of Dependency in Nigeria.

In the process of this, we examined the importance of indigenous technology in the economic development of Nigeria (and tried to evaluate the same)using Kano as a case study. We found out among others that:

there are no concrete government structures (finance, training or provision of tools) in place to incorporate this sector into the mainstream of economic development.

this sector provides employment for a substantial percent of the population that would have otherwise been unemployed and by their products have contributed to both local and foreign exchange of Nigeria. Despite these, this sector is abandoned to the will of "illiterates" and the rural man.

As a result of these we argued that for us indigenous technology-aspect of our culture stands out as a tool for sustainable development, hence we suggest that using indigenous technology,

TABLE OF CONTENTS

CONTENTS	PAGE
Title Page	i
Dedication	ii
Declaration	iii
Certification	iv
Acknowledgement	v
Abstract	viii
Table of Contents	ix
CHAPTER ONE:	
1.0 BACKGROUND TO THE STUDY	1
1.1 General Introduction	1
1.2. Statement of the Problem	5
1.3. Objective of the Study	6
1.4. Propositions	6
1.5. Justification of the Study	6
1.6. Methodology	7
1.7. Scope and Limitation of the Study	8
CHAPTER TWO:	
2.0. DEPENDENCY AND DEVELOPMENT	10
2.1. The Impact of Colonialism on Culture and Development	19
2.2. The Colonial Social Formation	25
2.3. The Impact of Colonialism on the economic Development of Nigeria	25

2.4. Colonial Promotion of (Cash) Agrarian Economy and its impact on Development-- - - - 30

2.5. Theroretical Framework- - - - - - 34

2.6 The Auto-Centred Strategy of Development as a New Paradigm for Development- - - - 40

CHAPTER THREE:

3.0. CULTURE AND TECHNOLOGICAL DEVELOPMENT IN NIGERIA-

3.1. Introduction - - - - - - - 51

3.2. Culture in the Development of Modern Nigeria - 51

3.3. Culture in the Socio-Economic Development of Nigeria - - - - - - - - 54

3.4. Towards the Development of Appropriate Technology in Nigeria: The Role of Culture - - 55

3.5 The Importance of Nigeria's culture oriented Development in Economic Co-operation of West Africa - - - - - - - - 55

CHAPTER FOUR:

4.0. AN (EMPIRICAL) ASSESSMENT OF TRADITIONAL TECHNOLOGICAL IN AND THE CULTURE OF SELF-RELIANCE - - - 68

4.1. Organisation of Technology in Nigeria.- - - 68

4.2. Research Findings - - - - - - 69

4.2.1Data Presentation - - - - - - 69

CHAPTER FIVE:

5.0. SUMMARY, CONCLUSION AND RECOMMENDATION

5.1. Summary - - - - - - - - 87

5.2. Observation - - - - - - - 89

5.3. Conclusion - - - - - - - 91

5.4. Recommendation - - - - - - - 93

CHAPTER ONE

1.0 BACKGROUND TO THE STUDY

1.1 GENERAL INTRODUCTION

Lack of sustainable development has been a problem that has remained of serious concern to the people and governments of Nigeria for a long time. This has led to different attempts to effect concrete changes. All efforts in this regard have met with little success, perhaps as a result of the orientation and the tools that are employed to find solutions to these problems.

The effect of colonialism on our indigenous ways of life have made us react negatively to our culture. Living us with the idea that culture is equal to folklore traditional dances, masquerades, celebration of burial and marital rites and nothing more. We have helplessly thrown ourselves, our hopes and potentials at the foot of the developed countries. This is far from being the solution. According to Manish Jain "the people of the South must by their own exertions free themselves from poverty, under-development and dependency, and gain control of their economies and politics. History has shown that domination is never surrendered voluntarily, it has to be brought to an end by the self reliant actions of those who are dominated"[1]. Nigeria is not exempted from taking this decisive step to "freedom". The progress in development in Nigeria is not commensurate with the efforts of the Nigerian governments. We think there is a missing link. In our thinking which we hope to project, we believe that alternative technological pursuit i.e the development of our indigenous technological practices is the road to our development. This is so because for any meaningful development in Nigeria, we must have a base, this must be an evaluation of our technological practices, and an improvement upon those that can be useful.

The Peoples Republic of China started from the same or a varied method of the wool spinning that our forebears were used to - while ours was jettisoned, branded primitive and abandoned. China has become a world leader in fabrics. China has made her way to greatness sticking to her traditions. She has emerged from the obscurity of being tagged underdeveloped not because of any very serious romance with the fantastic methods of technology transfer and other western models but on consistent improvement on their indigenous practices in the areas of: Agriculture, fabrics, medicine etc. Today, China, Japan and other Asian nations are in the league of newly Industrialised countries (NICs)[2]. All because they used indigenous parameters to plan their economies. There is no people, society or race that does not have a culture. Culture is intrisicically built into every aspect of the human life, it is manifest in traditions, beliefs, crafts, (technology) etc.

Nigeria's present concept and delivery of development has excluded a whole lot of people because its design and focus see only the educated and "experts" as fit, thus giving development an elitist outlook, projecting only the culture of a class, what Ake refers to as ... high culture[3]. This could account for the reason why most of our developmental efforts have ended in a fiasco, because the generality of the people for whom such programmes were meant neither understood the import nor were they incorporated into the scheme of things, nor can they be indeed involved because of the foreign nature of the designs and also because the majority are "illiterates". Like we mentioned before Asian nations that now have something to show for their development efforts had to define development in their own way, working on their language, multiplying simple cottage systems with very simple organisations.

Today this simple forms dominate Taiwan's industrial set up[4]. The important point is that even those who are "illiterates" armed only with the knowledge of the Taiwanese, Chinese, Japanese language are involved.

A revisit and encouragement on the almost completely abandoned technological values in Nigeria could be the panacea for our development. The place and importance of indigenous technology cannot be overemphasized. Despite this importance, applying indigenous concepts to economic development has been monochromatic, because culture has been conceived purely as material objects[5].

A purposeful move in development that is expected to yield any result cannot be divorced from the culture of the people whose lot such programmes are meant to improve. Ali Mazrui said we need to pursue cultural development as a foundation for other forms of development because according to him culture is the soil in which development takes place[6].

Too much has been made of the negative features of traditional societies especially such misconceptions that came along with colonialism and which must continue to be so that our surbordinate status can be maintained, have consistently blocked any chance(s) of the development of indigenous parameters that will help overthrow the current dependency situation and not enough of the positive aspects from which the modern societies can learn. Our indigenous practices like any other process or study sure has its flaws but a scientific or objective study of a culture exposes both its merits and demerits[7]. If we must move on there

are confrontations that must be and the objectivity or otherwise of the cultural values are part of such obvious realities because... a people which abandons its history, its traditions and indigenous practices will forever remain artificial and accordingly incapable of attaining peace and progress[8].

Nigeria is blessed with multiple and rich indigenous practices. Beyond the dances, the charm, burial rites and rituals, each clan, and community in Nigeria has a deposit of a latent scientific culture that is unfortunately down played. There is the need to harness these values to break the clout of foreign political and development plans that seem not to be working too well for us. True development for us may mean a recourse to our immense indigenous technological expressions and our 'commonness' for the scientific, technological and socio-economic advancement of Nigeria.

Thus alongside whatever modes of development we have adopted from the western world and are working with in Nigeria, we need to recast development using schools, laboratories, organisations etc to propagate refined indigenously fine tuned indigenous practices for multiplication and gradual expansion. For instance the orthodox medical industry that was for a long time abandoned because of its "primitiveness" is now receiving fresh attention and patronage. There are several other indigenous industries that need this sort of reawakening and 'modernization' to boost capacity and help indigence development. For this reason we need to work out a frame work that will erase all the attacks and fatal consequences of colonialism/imperialism, neocolonialism and all other attendant corollaries of a disarticulated, dependent and atomized culture. If our present dependency status will change.

1.2 STATEMENT OF THE PROBLEM:

Our long period of contact and association (politically and economically) with Europe and America have left us (like other now under-development states), with nothing to show in terms of a progressive (internally sustainable) growth and development, both politically and economically. What options do we have therefore?. Can't we attempt to redefine our levels and depths of our links with the North using indigenous technological devices instead of remaining an appendage of the North's economy and politics? In other words must our economic and technological development be externally oriented or should we forever tie our fate to the dictates of the North?. Can we not harness our indigenous craft technology to boost the strength of the development bid that we are so frantically trying our best to achieve?

1.3. OBJECTIVE OF THE STUDY:

The main objective of the study is to explore the role(s) indigenous technology can play in the process of development in Nigeria. It is also to see how Nigeria's indigenous technology could be included in the scheme of the western ideas and models to further development in Nigeria.

1.4. PROPOSITIONS:

The research aims at investigating the following propositions:

a. That indigenous technology based on our culture would give us development is an important consideration for any self sustaining technological break through or take-off.

b. Nigeria's development dilemma is a reflection of the exogenous nature of its development trajectory.

c. Nigeria cannot move forward technologically without a resort to endogenous motivated developmental processes.

1.5. JUSTIFICATION OF THE STUDY:

In the face of the apparent failures of the development models which Nigeria has adopted since independence - Modernization paradigm which tend to be invariably predicated on industrialisation, the import substitution model and its technological dependence, there is a school which believes that we need to develop new strategies which will enable us to achieve sustainable development similar to the Chinese/Asian Tigers' experience in which they applied endogenous processes to meet present-day economic, technological and even political realities.

We intend to explore the possibilities and potentials in our culture that could be used to improve our socio-economic and political development especially now that we are still faced with development dilemma. There are quite a lot of works in the area of culture, Economic, Political development. Our intention therefore, is to look a little more closely into this area to add to the awakening and bid for a structured development in Nigeria. This work could help in positive re-orientation towards our cultural values and change our views and conception of culture especially as they are portrayed by the west. Hoping in the process to motivate further research works in this very important area by other scholars.

The work will open up a whole lot of channels to progress for Nigeria, West Africa and other developing countries in general due to the important position that Nigeria occupies in Africa and the third world. By coming up with useful insights, it can provide us with strategies for meaningful development.

1.6. METHODOLOGY:

Our method will depend on both primary and secondary data. The primary data will be collected from of interviews with officials of culture specifically the Nigerian Council for Arts and Culture (NCAC) using structured interview questions to obtain views and suggestions. Other forms of interviews will be with the direct practitioners of the cultural technologies e.g. Black Smiths, tanners etc. specifically in some Local Communities in Kano State.

The Secondary data will include works done in this area gleaning from different disciplinary perspectives. This will include books, 'journal articles', 'magazines' and other works. These we hope will help us to advance thought and balance ideas.

1.7. SCOPE AND LIMITATIONS OF THE STUDY:

The concept, definition and application of culture is so vast, complex and dynamic that it cannot be fully captioned and analysed in a single work much less in a thesis of this nature. The other considerations (out of the many others) that we shall make is that Nigeria as a heterogenous country, does not have a homogenous culture. The various experiences, origins and lives of the people left different cultural marks on all. However, despite these intricate

and pertinent distinctions, we hope to look at Nigeria as a homogenous political entity with vast cultural potentials capable of giving the nation a developmental push.

Therefore, our work will be more political than historical or sociological. More importantly, finance and time will be major limitations as the design of this research would have demanded a wider field tour for on-the spot analysis. Financial constraints and the time we have will however, force us to prune down in this area. Hence we will limit our analyses to such data as we can get from our case studies and the other sources as we indicated earlier on.

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CHAPTER TWO

2.0. DEPENDENCY AND DEVELOPMENT: A GENERAL REVIEW OF LITERATURE.

We will in this chapter be using culture as a blanket word for indigenous technological practices, to try explain that the hold of development is within the boundary of a pepoles way of life and not outside of it. Given this, the word culture' will be examined conceptually as a bassis for indigenous developmental practices.

Culture has been defined by different authors (in different disciplines) too numerous to be exhausted. Therefore we will just take a look at a few of such thoughts in this chapter as foundation for our discussion. Culture is seen as a behaviour peculiar to Homosapiens, together with the material objects used as integral part of these behaviours, it constitutes language, ideas, beliefs, custom, codes, institutions, tools, techniques, works of arts rituals, ceremonies etc[1]. This definition is due to the semantic origin of two related words "Culture and civilization" which are believed to have derived their original meanings from the Latin words, `cultura' which refers to the soil and from `civis' which refers to the "status of citizenship". (Ibid). These definitions were later applied to philosophy, generally describing the aesthetic and intellectual civilization of the Roman citizen over the primitive conditions of the foreigner or barbarian. From this early usage, the word culture thus came to be described as the learned portion of human behaviour, the ways of thinking, feeling and doing those things that man in his own capacity has developed as part of his environment[1]. Igbafe defined culture as the sum total of a peoples way of life - their institutions, food, dances,

music, drama, clothing habits rituals, religious arts and craft, including the politics, government, economic and social life of the people etc[2]. In Trosky's view, culture is everything that has been created, built, learnt, conquered by man in the course of his entire history in distinction from what nature has given including the natural history of man himself as a specie of animal i.e. going by the anthropological science he added that the moment that man separated himself from the animal kingdom i.e. when he first grasped primitive tools of stone and wood and armed the organ of his body with them from that time there began the creation and accumulation of culture i.e. all kinds of knowledge and skills in the struggle with nature and subjugation of nature. Thus the culture of the past is the material achievements in the form of tools, machinery building, monuments etc - materials culture[3].

Generally speaking, culture is the learned portion of human behaviour with reference to ways of thinking, feelings and ways of doing things which man developed as he deals with his environment. So we can also say that culture is a way of life that mankind developed in response to either physical or social environment. To us as social scientists, culture is more than just a literal or colloquial term - it is a concept that denotes the total way of life of a specific society. This includes customs, traditions, behaviour, and dressing, language, work and leisure, relationship networks and attitude to life and perception of the world[4].

Raymond Williams regards the concept of culture as consisting of four jointly applicable meanings:

1. a general state of habit of mind, having close relations with the idea of human perfection.

2. a general state of intellectual development in a society as a whole

3. The general body of the arts, and

4. a whole way of life, i.e. material, intellectual and spiritual.

Thus Raymond espouses a link between technology and culture, to him technology is an element of culture, in other words every culture has its technology and it is this technology that enables man not only to adapt to but also transfer his socio-physical environment in a given society to his entire social heritage[5]. In line with this thought the UNESCO world conference, 1982 in Mexico rose with a stipulation that (culture) is said to comprise of the whole complex of distinctive spiritual, intellectual and emotional features that characterizes a society or a social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of human beings, value systems, traditions and belief[6].

To Urevbu, culture is the totality of the technological, sociological and ideological features of a given society thus culture is a powerful force in every society because of the undeniable impact of culture and technology on members of such societies. He added that the condition under which men and women work, the ownership and management of tools, techniques and machines with which they work and how the goods produced are to be finally delivered into the hands of the consumers are matters which are governed by the culture of a society. Biobaku adds that culture is that complex whole which includes knowledge, beliefs, art, morals, law, customs and any other abilities acquired by man. Culture accordingly encompasses those conventional understanding and practices which give a people its uniqueness and thus renders such a people distinct from all others, this subsumes the totality

of the material, spiritual, artistic, intellectuals and other accomplishment of a people which gives some indication of their way of life their mode of existence etc. This implies that every culture is subject to the process of change i.e. cultural confrontations or contacts could result in mutual cultural influences which could in turn result in assimilation, adaptation and accommodation of other peoples culture. Uya also buys the idea of culture as a total way of life of a people but also expands his definition to include a peoples technological, economic, social and political institutions and structures as well as their values and norms, which he characterised as resilent, dynamic and adaptive responding to the challenges it confronts, whether from within or without. To him it is nonsensical and a historical to refer to one culture as being superior to another[7].

Having perused a number of definitions of culture, we will like to manage our discussion within a definition that takes culture as the bodies of skill knowledge and procedures for making, using and doing useful things for the enhancement and improvement of the welfare of the people of the society.

Nigeria as most other nations that have now come to be grouped under the third world, underdeveloped or developing countries have something in history that led to the state of this present classification. Among all other considerations and reasons, the consequences of colonialism are prominent. Colonialism was only a spring board for other acts that followed i.e. colonialism though bad in itself gave rise to other capricious operations that combined to deprive Nigeria of her original strength. The impact on Nigeria of colonialism has so much

to do with the present neo-colonial day Nigeria. The disarticulation of the pre-colonial modes of development, the forceful shift from a purpose oriented agricultural production to the imposed cash crop production, the subversion of the indigenous techno-crafts, the expropriation and repatriation of profits, the development of pseudo-industries and putting in place in Nigeria and Africa in general a world that is to a very large extent artificial further aided dependency and underdevelopment.

The colonial social formation was not in the least altruistic. The creation and putting in place of formations that were in some cases alien to Nigeria had its own toll. Apart from the fact that at times there were rifts and clashes which led to wars and loss of lives, the direct involvement of the colonial masters in some of such wars supports the view that beyond bringing "civilization" to Nigeria there were other motives. The creation of institutions and manipulation of such to create a 'new' history of social forms is also important if we have to know the basis of what we are going through and how that development in Nigeria is still finding a problem of concept and take-off. Even the post colonial era (which Ake 1978 doubts if it ever existed) has not given us much reprieve in terms of a meaningful defined indigenous development. The different economic development and organisations seem to be getting us nowhere in particular.

Global political, economic and social indicators seem to be pointing to the fact that national development efforts are giving way to collectivism i.e. higher levels of cooperation among states is on the increase, hence we have NIEO and the strategy for collective self-reliance

South - South cooperation etc. Globalisation is making the movement of goods and services increasingly easy across nations. The tendency that this ease can affect Nigerian's industrial development is very high, hence the development of our domestic technology will help cushion these impacts and defend the country from being a dumping ground for all sorts of goods. The gradual but steady "dissolution" of national boundaries is taking us very fast to the emerging global village. Hence it is only normal that Nigeria braces - up to the challenges, specifying her own indices of recognition in the emerging world.

Increasingly the awareness of the important roles that culture can play in development is unfolding. A revisitation on the debilitating ascriptions given to culture is on with more open mindedness. With clear intention of fusing development back again to culture (where it was until the advancement of capitalism. The successful overthrow of the "primitive" and the replacement with Eurocentric thoughts and domination in colonialism).

Contrary to the reductionistic view that came as aftermath of our colonization there are evidences in the various parts of Nigeria that a take-off stage in development had been reached, waiting only for an impetus, such impetus would have come either from the inside or from outside and this being a matter of further innovations and inventions would have come in a process of time[8]. Instead of this push there was an overthrow which damaged the domestic technology of Africa (Nigeria) which would have probably been the foundation for the development of machine technology. Apart from this overthrow Africa and the third world also became "consumers competing to hoard more and more European-made goods"[9].

The economic, educational, religious and political systems that followed colonialism gave Africans subordinate roles thus shattering our cultural eidoes, making us accept the "superiority" of European culture, where culture is equated with machine technology.

This timid position has led to our experiments with models of development since independence that seem not to have got us any where near development. Of the failures of these development theories and theorists, Verhelst said it is because such is not sufficiently rooted in local culture or cultures. This should prod the minds of our development 'experts' who ape and swallow everything Western but afraid to groom home solutions. The fallacies of development especially as orchestrated from the western world have so threaten the cultural integrity and vitality of the third world, especially Africa whose values are irredeemably damaged by models of social change that are based on consumption, competition and on the manipulation of human aspirations[11]. The Lack of enthusiasm and apathy ... that meet most development programmes in the third world and even in certain areas of Nigeria should tell us that there is an overt resistance to these Western developmental boogie. This resistance is due to the fact that they are conceived and designed from outside i.e. without due cognisance of the true situation, culture and tradition of the people such programme is meant for.

Verhelst adds that true development will only come if the enduring quality and vitality of indigenous cultures are discovered and included in development designs. He further maintained that "indigenous cultures are more than just obstacles to a development that tries to impose cultural alienation. They are also economic, social and political sources of life. As such they can be matrixes of endogenous development in every aspect of life[12].

In measuring standard and quality of life the reality in Africa for instance is that there is a drastic deterioration despite the employment and use of the different models of development. Most of the failures of development projects, especially in black Africa have been because of their exogenous structures which try to introduce goals which are alien to tradition and to the local perception of needs[13].

That technological objects are crystallization and manifestation of specific values could be the reasons why most projects fail either at inception or even after completion they perform at very low levels because the vitality of the culture for whom they are meant are not considered[14].

To this Claxton adds "Technology cannot be considered to be culturally neutral. All technology incorporates and reflects the values of the society, that society's particular creative genius as well as the specific nature of the socio-cultural environment in which technology is developed". This makes it difficult therefore for it to be transplanted successfully to a basically different environment. Such transplantation or transfer of technology can only be successful if it can be adapted to the values and social structures of the new environments[15]. For this culturisation of development, Gerald Belkin sees the survival

of a developed third world in cultural cross breeding that will shatter the myth of primitiveness of traditional methods[16]. Huguess and Philippe Deleener argue that development should be based on techniques, knowledge and work methods acquired over centuries and that people be allowed to promote their own ecoculture by means of a free and careful selection of those foreign technique they consider useful to them[17], and not mere copying of economic and political models we do not know how to handle. Our argument for the inclusion of culture in development is not a contribution to the on going very shallow definition of cultural orientation and awakening where government efforts are towards folk revival, traditional dances and such other aspects of our celebrative cultures. To continue to lay emphasis on this area is to further continue in the opinionated ascription of our colonial masters. This we can change by consciously going beyond these celebrations to the creative and productive (technical- wise) abilities of our people to see how we can plan our development journey from there. Years of fiddling with Western models should have shown both their weakness and strength whether they suit us wholly or not and what we can adopt and adapt to suit us. Culture can be cross breeded so can we learn from and not this wholesome dependence on the West to the detriment of our hopes, future and potentials.

2.2 *THE IMPACT OF COLONIALISM ON CULTURE AND DEVELOPMENT:*

The scope of this work will not allow us to explore fully all the arguments, definitions, purposes and intentions that apologists of colonialism have for that expensive "adventurism" as some put it. While the gripping consequences of that excercise remain with us in very negative forms, Griffiths sees it in another light, to him "any condemnation of colonialism is

tantamount to a condemnation of the main process by which civilization has been defused"[8]. The parochial definition of what civilization is tend to be manifest in this argument. Obviously what Griffiths see as civilization is that which comes from Europe, no matter the effect of such on the recipients of such "civilization"[9]. Hanna adds to this myopism. To him "Africa would have remained at a standstill over the last century." From Hanna's point of view the history of Africa is reduced to only "one century back"[10]. These are not alone in this way of depicting Africa history, a Regits Professor of modern history, Oxford University is quoted as having said publicly in 1961 that

> "undergraduates, seduced as always by journalistic fashion demand that they should be taught the history of the black Africa perhaps in the future there will be some Africa history to teach. But at the present there is none or very little; there is only the history of the European in Africa. The rest is darkness and darkness is not a subject for history"[11].

All these are predicated on the errors of the assumption of superiority of one race over the other i.e. the white over the black race. Scholars of this colonialist school even adduce divine reasons, that it is God ordained that they colonise and bring Africa out of darkness and gloom. In answer to this hegemonic exaltation Ashly Montague said "there is no evidence that any people is either biologically or mentally superior or inferior to any other people in any way whatsoever, he added that what we do know is that there exists considerable cultural differences between peoples and that these differences are rarely explained upon biological ones"[12].

It is this sophistic view that made Rodney to describe colonialism as "a one armed bandit"[13] debunking all arguments raised in favour of the civilization and development of Africa as "amounting to very little" because their purpose was not for Africa. Things like railways, schools, hospitals etc he argued had a clear geographical distribution according to the extent to which particular regions needed to be opened up to import - export activities. Where exports were not available, roads and railways had no place[14].

Colonialism therefore had very tremendous impact on the economies and development of countries where it took place including Nigeria. The main purpose consisted primarily of the wholesale exploitation of our natural resources and bastardization of our culture and craftsmanship. Simpson corroborates this by telling us that "The British interests in Nigeria was for the extraction of raw material, mainly crops - palm-oil "Areas which could produce these commodities received the economic stimulus of the British demand. They were linked to the coast by transport development, mainly railways, specifically designated to facilitate export"[15].

The vast amount of raw materials removed from this country pushed development off-balance. Colonialism and the `trade' that was on then needed little or no infrastructure that is why after centuries of suffering Nigeria couldn't boast of any serious development industrially but only skeletons of the apparatus required for economic development and effective administration[16]. This operation above any other, laid the foundation of 400 years of spiritual and mental darkness, physical babarity and human degradation, much darker, more barbarous and more degrading than anything previously known in the continent[17].

This process also aided the neglect of and breakdown of Agriculture, initiative of manufacture because of the influx of the more superior European goods. Simpson added that in West Africa the smith turns from the manufacture of hoes and axes to the repairs of bicycles or other imported machines. The tinker uses as his materials the scrap of imported tin... the wood carver becomes furniture maker and repairs, the weaver buys European or far Eastern fabrics etc[18]. Amin said 'the mercantile period of 17th century to 1800 marked the first retrograde steps because as the slave era it marked the decline in productive forces throughout the continent[19], he further maintained that what this era began colonialism completed and "developed with ten fold vigour the present forms of dependence"[20]. The reason being that the mode forced the majority of the people to eke out a living at barely subsistence level. Trade in slaves did not stimulate any productive resources in Nigeria as it did in Europe and the new world rather it distracted efforts away from Agriculture and manufacture because, to obtain slave, the Europeans had to insinuate wars, this left Africans in perpetual disarray and confusion and compulsory migration which led to decline of Africa culture" as many African cities and towns were ruined schools were abandoned and crafts men abandoned their fields and crafts"[21].

More than this problem of distraction was that the terms of trade between Africans and the colonial masters "were both unfair and unconscionable" the level of exchange in this trade as Rodney argues was of unequal exchange and of exploitation[22], because of the ridiculous things that our ancestors received in exchange for slaves, things like gunpowder, spirits, fire arm, sugar etc. Cannot be imagined as equal exchange for Africa slaves[23].

The industrial revolution in Britain and America around 1833 only increased European dependency on Africa, no wonder the major British interest in Nigeria on arrival was mercantile and it bordered around palm-oil, palm kernel, cotton, a stable and expanding market for their manufacture[24]. Fawzy adds that as each country became industrialised she began to produce far more goods than could be absorbed locally and therefore began to look for the solution to these over production of goods this caused competition for markets. Africa became not only an outlet for surplus goods but also a source of raw materials[25]. Commenting on the way and manner that the crave to satisfy this raw material cum outlet bid by Europe Ake said "The brutally self-interested way in which it was satisfied led to a form of development which made African economies heavily dependent on the metropolitan economy"[26]. The grip on the already distorted background drove the Africans further away from anything original in terms of development because the cash crops had to be produced, the cheap labour needed for these were available under various guises.

The Berlin conference in 1884 not only legalized colonial operations in the continent it also helped to streamline their various areas of operations as an answer to the differences that were arising from their operations. The discussion of this conference gave vent to the full exploitation of the areas they unilaterally alloted to themselves; an era Fawzy referred to as a period of "brazen economic exploitation and oppression by the white people"[27]. This phase of the exploitation Awo referred to as a way of sending slavery out by the front door and bringing it in by the back door in a clever disguise"[28]. To this, Rosean added that Africans were set free in 1833 (when slavery was abolished) but much longer after, they remained in

chains. According to Ake trade was the main vehicle used to transport capitalism to Africa and which created various impacts, particularly it created and encouraged the development of the production of primary goods, to the extent that such was according to their dictates i.e. what to be produced "how" and "when" this also affected changes in the social structure which necessarily correlated with the type of economic development they wanted[29]. For this to be, all other working aspects of capitalism i.e. the extension of agrarian capitalism, the proletarianization of some peasants the rudimentary development of local bourgeoisie[30]. This set up, apart from helping to sustain the demands of the centre also forged structural links and structural interdependence[31] because the new division of labour between primary production and manufacture and in the dependence of economic growth in the colony or the metropolis demand for colonial import, more over there was also the establishments of links between the colonising bourgeoisie and the African bourgeoisie[32]. Fawzy referred to this class as the compradore bourgeoisie whose function is to mediate between foreign capital and the national economy[33]. This group have also continued to encourage and defend exogenous development to the detriments of endogamous moves at development.

The development that came with colonialism was not that borne out of genuine, purpose oriented intentions but a haphazard development where infrastructures like roads, railways and communication were narrowly tailored in such a way as to facilitate export. The major impact on development is that it destroyed the traditional agriculture, crafts and craftsmanship in Nigeria and Africa. Commercial activities were controlled by the activities of multinational corporations.

The original agrarian development of the various regions in Nigeria like other west Africa countries were taken over by a method of substitution. In Ghana her palm-oil and palm kernels wee substituted with cocoa, Senegal became predominantly groundnut exporting, Gambia's erstwhile strength in hides and bees wax was supplanted by groundnut production under colonial administrations. This infiltration and overthrow also took place in all facets of the lives of the Nigerian people from education to culture, to values and development.

These vagaries created the background for total dependence in all areas of economy and political life. e.g until 1973 Nigeria was still using pounds under the guise that such arrangements gives the colonies monetary system stability and international status and helped its trade[34]. This set up coupled with the economic integration created such a situation where the colonies will for a long time remain very heavily dependent on the metropole, the dependence in the form of trade where "the colonial economies depended primarily on the metropolitan countries which colonised them for their external trade[35].

Technologically colonial (independent) Nigeria dependended and still depend on the West for virtually all her technology, this put the colonial economy in a position analogous to that of a producer who have no instrument of labour such a producer is helpless and totally at the mercy of those who are in a position to give him the use of the instruments he needs.

2.3. THE COLONIAL SOCIAL FORMATION

Colonial rule as we have seen permeated every facet of the socio-economic and political set up of the colonies, upturning and distorting (where it was lenient) every aspect of the people, their social formation in such a way that the various sectors of the economy (agriculture, industry, trade, finance etc) as well as the various instances of production; class stratification, power distribution, culture and ideology etc) were not allowed to develop freely and interact with their own inner logic. Instead they were consciously controlled by outside forces in the interest of creating and maintaining the maximum surplus flow to the dominant capitalist centre nations[36]. This set the stage for a very weak indigenous economy in which subsistence production and consumption of goods is primary. This gave rise to the progressive disappearance in the face of foreign competition of traditional crafts and industries[37]. This leaves the stage for a very strong manipulation for and to the favour of the exploiters, this also makes room for the appearance on stage of different classes who mediate between foreign capital and national economy. In Nigeria this worked out so well, the various forms of administrations employed established the operations of these "middle" men so much so that even in places where there was no direct colonial rule foreign capital managed to forge an alliance with certain dominant classes originally found and strengthened or especially created with the social formation. This class, Fanon says compromises the goal of national liberation and permits false decolonisation[38]. The role of this social formation which ran through most of Africa served the same purpose, Nkrumah said at the end of the colonial period there was in most African states a highly developed state machine and a veneer of parliamentary democracy concealing a coercive state, run by an elite of bureaucrats with practically

unlimited power ... a professional army and a police force with an officer corps largely trained in Western military academies and a chieftaincy used to administering at the local levels on behalf of the colonial government[39]. Thomas Hodgkin describes neo-colonialism as the necessary way of describing the situation arising out of false decolonisation - the preservation of the basic relationship of western dominance and African dependence by other means after the transfer of formal power, this is evident not only in the field of economic relations... but in the military, diplomatic, cultural, educational and all other fields[40]. Harris added that independence in most part of the former colonies with the exception of a few was a compromise between the former colonial power and the almost minuscule African bourgeoisie they created. This compromise he argued was aimed at continuing the dependent - statelite status of the colonies on a new basis[41]. In line with this argument Cabral in *The struggle in Guinea* said this class is created specifically to strengthen the imperialist and capitalist class[42]. This group and the colonial patterns of producing "strategic" crops to be exported to the metropolis and in turn absorbing an increased volume of imported manufactures ... created new kinds of social groups of peasants, artisans and labourers, teachers, clerks, traders and businessmen[43].

Our emphasis on the place and operations of this group is hinged on the fact that more than any other social group this determined what development was to be and what should be pursued, the neglect of the indigenous culture, the promotion of the foreign in all its ramifications is all linked to this all purpose and all powerful group.

2.5. THE IMPACT OF COLONIALISM ON THE ECONOMIC DEVELOPMENT OF NIGERIA:

It is not possible for us to fully discuss the enormous impact that colonialism had on the economic development of Nigeria. Economically, Nigeria was making progress satisfying the needs of the day before the advent of colonialism. Though the economy was largely subsistence oriented, a developed trade pattern between the various communities and between Nigeria and West and North Africa also grew. There was a sizeable trade in kolanuts, gold and Iron tools between the North and Southern parts of Africa. Nigeria was prominent in the trans Sahara trade that linked the region then, with volumes of trade items like kolanuts, cloths special leather works etc. Nigeria's earliest contact with the European was first through her trade items "Moroccan leather" and the trade materials, before exploitation did not support Allan Mchee's view about "West Africa as a region that sank the midst of the unknown"[44]. It is rather that in the early centuries of trade, Europeans relied heavily on Indian cloths for resale in Africa and also purchased clothes in several parts of the West African coast for resale elsewhere.

The growth and systematic establishment of the roots of development was uprooted by colonialism. The entrance of the colonial powers particularly the portuguese into the economic mainstream of Nigeria was both subtle and subversive. The gradual but dangerous introduction of `modern' means of transportation especially in the form of railways and roads to link the coasts with those parts of the interior which produced crops and minerals required in European markets strengthened the colonial exploitation of resources in a way most

renumerative to the colonial interest[45]. The portuguese acknowledge the superb local fibre on arriving west Africa. West Africa had a lot to offer in cotton clothe which was widely manufactured before the coming of the Europeans local cotton from Kano and the Guinea coast were stronger than manchester cotton .. in Kantauga and Zambia the local copper continued to be prefered to the imported item while the same held true for iron in a place like Sierra Leone. Yet by the time Africa entered the colonial era, it was concentrating almost entirely on the export of raw cotton and ... the importation of manufactured cotton cloth[46]. This break up of the economic growth was aided by the strength of the companies they established. All over Africa the colonial lords gradually imposed their self on the economic affairs of the people until she became the sole 'mediator' in the economic affairs of the countries of the subregion. For example in Kongo they took over the trade in cowrie and offshore islands, the trade in salt along the Angolan Coast. Trade between Ivory Coast and Gold coast was taken over by force. Thus what started as a purely inter-African exchange became European/African trade, placing the Europeans at better advantage. If the trade had stayed at the level of equal competition without subversive intrigues, the two cultures would have developed and competed equally but the successful dominance helped the Europeans cloth industry for example to copy fashionable Indian and African patterns, and eventually to replace them ... by establishing a strangle hold on the distribution of cloth around the shore of Africa and partly by swamping African products by importing cloths in bulk. This domination of the market by foreign products led to the technological ... arrest or stagnation[47]. Since the high demand for local goods reduced the desire for commitment and innovation of technical skills, in all the countries of West Africa and in Nigeria where the mine fields, the

'overthrow' of the indigenous Kano cotton production by the groundnut pyramids that grew, the palm oil/kernel products, the massive cocoa-coffee production that flourished during this era are evidences of the abduction of indigenous skills for cash crop production and export oriented economy. The extractive nature of most of the economic activities of the Multinational corporations through which hey operated upturned the gradual but meteoric development of Nigeria economically. The colonial economy thus accentuated the polarisation of Nigeria economy with respect to increases in the gap between the few favoured urban centres and the vast rural areas. This laid the foundation of the economistic views of development. This led to the strive for economic growth and modernisation through industrialisation after independence. Which led to the import-substitution of manufactured consumer goods. This more or less is a continuation of colonial policies.

Despite that, Nigeria is grossly endowed with natural resources and a leading producer in many. The benefit on the people especially the rural areas where these come from is not seen, because the legacy of extraction for export still holds sway and not any blend of how these raw materials were managed and utilised by the people.

2.6. *COLONIAL PROMOTION OF (CASH) AGRARIAN EOCNOMY AND IT'S IMPACT ON DEVELOPMENT:*

The colonial Agrarian economy which limited Nigeria to the production of primary products has left that grip on Nigeria so much so that several years after political independence agriculture has remained the primary employer of labour and a major source of foreign exchange earning for the country. The lack of proper mechanisation that would aid large

scale production that would have marked a difference between the pre colonial era and the post colonial era is not there. That makes us feel that agrarian economy of colonialism did not only mark stagnation in development but also retrogression as the same crude farm implements that were used before and during colonialism are still in use and there is no marked difference in the quantity of products now than before. If anything, there is a drastic fall. Cash Crop Production and export which was imposed during colonial era in the form of cocoa, coffee, rubber, groundnut, palm-oil and palm kernel, cotton etc have continued to contribute to major import earnings of Nigeria. The attraction of monetary rewards (among the rural farmers) from the sale of cash crops helped to maintain the grip of lure into commercial agriculture in some areas to the detriment of food crops. This is not peculiar to Nigeria. For example in Senegal because of the production of groundnut for export, farmers depend on imported rice for livelihood. Most cocoa producers in parts of Nigeria have to purchase most staple that they formerly produce. In Ghana Ivory Coast, Senegal and Togo food deficits developed due to emphasis on the production of cash crops for export. The discovery of oil further worsened the situation in Nigeria as it led to the complete erosion of sanity in agricultural practices and a pursuit of cash has left us with a 'confused' agrarian practice, that is unable to satisfy neither the acquisition of cash nor the sustenance of the people.

As pointed out earlier, there are available natural resources in form of minerals spread across Nigeria in large quantities capable of placing Nigeria on the road to internally sustainable development. But the colonial ground work and orientation has been that of production for

export, to earn foreign exchange to sustain the country in case(s) of financial crisis you borrow under various dangerous conditionalities. This orientation that has continued even after years of political independence has not enabled us see any marked difference between Nigeria as exporter of primary products in the colonial era and now as exporters of minerals/cash products. The outcome under the different dispensations is the same i.e. we depend on export to survive (without any deliberate attempt to develop our endogamous roots that will one day help to overthrow third world dependence) and this export has to be to the advanced world.

This is manifest in the dismally low level of trade relations among Africa/West Africa nations. Despite the emergence of ECOWAS and the various agreements reached over the years on economic cooperation and developments, trade among and between west African countries has remained perturbingly low and insignificant. This is not only in the subregion but all over the continent of Africa. For instance in 1970 only 5.5% of Africas international trade was intra-Africa by, 1975 the percentage had gone down to 4.3% "... and a considerable part of this was in crude oil. The reason for this has been generally adduced to the poor state of the industrial economy in most of black Africa particularly West Africa[48].

This poverty has put Nigeria and other African countries at the behest of the more economically and industrially advanced North which has a more diversified economy able to absorb and utilize our products, and who even sometimes 'generously' give 'aids' for the improvement of our agriculture. These practices have helped to sustain the relationship of

dependence as we have it today, thus entrenching the horizontal satellite-centre relations instead of developing the vertical.

Trade on equal, integrative and friendly grounds was on before colonialism. Naturally, traits of comparative advantages operated whether so termed or not, because not all the "nations" of Nigeria and other parts of West Africa were expert producers of cloth either from bark or foon cotton nor were they all equally endowed to produce these raw materials, not all were experts in leather products or gold or diamond or livestock or smiting or in kolanut production. Hence 'terms' and levels based on mutual/cultural understanding were used. Genuine economic development can grow from this base with conscious and deliberate commitment to promoting the fruits of these differences in natural resources endowment and indigenous cultural technological practices. Colonial impact on this development predominantly aided the organisation and direct control of exports and imports of the dependencies in a manner that tended to perpetuate dependency relation in favour of the colonial powers. A continued experimentation with colonial set models therefore will get us nowhere, neither will a continuous bemoaning of the past do us any good.

2.7. THEORETICAL FRAMEWORKS:

The impact, effects and consequences of history in its various forms can be linked to the present state of underdevelopment in Africa, West Africa and Nigeria. Till date the experiences of imperialism particularly colonialism remains the most decisive event in the history of Africa, creating the most profound consequences on the economic, social and political life of Africa and by extension Nigeria.

The theoretical approach we shall adopt for this work is Imperialism and Dependency Frameworks, especially as they both combine to create the present state of underdevelopment. Connor defined imperialism as "formal or informal control over local economic resources in a manner advantageous to the metropolitan power, and at the expense of the local economy"[49]. Succintly put by Lenin, he defined imperialism as" a system of robbery ... directly connected with plundering, piracy, kidnapping slaves and colonial conquest"[50]. On the other hand, Dependency in the words of Cockcroft is a 'a situation in which a certain group of countries have their economy conditioned by the development and expanion of another economy to which the former is subject"[51]. A relationship of dependence arises when some dominant countries can dictate their pace and form of their own development whereas some other dependent nations can only develop as a reflection or response to the expansion in the dominant nations. David Mckay sharpened this when he said "... the development alternatives open to the dependent nations are defined and limited by its integration into and function within the world market"[52]. The strength and operation of African countries within this world market is shaped by the legacies of of imperialism, whose grip and means of control over dependent nations is maintained to large extent through the multinational corporations.

Both concepts have a link especially as one is the corollary of the other i.e. dependency is a result of imperialism. Lenin divided the gradual take over and the domination of the life and and economy of the various victim nations into stages:

a. 1890 - 70 the peak of the development of free competition, a formation stage of monopoly.

b a lengthy period of the formation of cartels.

474561

c. The solidification of cartels and the transformation of capitalism into imperialism[53].

Lenin argued that the concentration of production and monopolies seem to have began the process in Germany as in USA and Britain, there were concentrations of large enterprises that employed the means of large production to exploit both the labour market and to subject medium scale proprietors[54]. This development aided monopoly, encouraged mass production of surplus goods sold profitably due to enormous demand. This phenomenon grew with time and conquered other lands. The strength of the cartels in terms of sale agreements dates of payment was of a very serious consequence to depending nations. They fix the quantity of goods to be produced, fixed prices for them and divided the profit[55].

The experience(s) of Nigeria and indeed the third world especially as it has to do with the consequences of these cartels and MNCs then and even now explains why the road to development is seemingly rough. The establishment and development of the banking industry was also very important in the development of capital and the promotion of capitalism, because the banks' activities aided the transformation of the banker into an industrial capitalist[56]. The activities of the banks not only solidified them it also through such activities as issuing of shares, "the holding system resorted with impunity to all sorts of tricks to cheat the public, these not only gave rise to the growth of monopolies (cartels, syndicates, trusts)... but also in the growth of capital[57].

Capitalism had an easy spread because of the already existing activities of the syndicates etc as "elementary conditions for industrial development"[58]. This conditions further aided exporters to easily make profits from "backward" countries because the prices for land labour are low coupled with the fact that "uneven development and semi-starvation level of existence of the masses are fundamental and inevitable conditions and constitutes the promises of the mode of production"[59]. The export of capital exerts harrowing pressures on 'backward' states, the success of this operation was facilitated by the activities of the banks founded in the colonies and their branches[60]. "This ushered in another stage - the division of the world among capitalist associations which dominated the world, united states of America (USA), Great Britain and Germany. The joint exploitation by these powers soon gave way due to differing interests and led to the partitioning of the world into colonies and territories. This gave the capitalists full autonomy to devise means of staying active in the capitalist competition, this led to all sorts of invasions to get raw materials for industry, the manipulation of the kind of Agric products that emerged from the colonies etc all gradually cummulated into full blown colonialism which "emerged as the development and direct continuation of the fundamental characteristic of capitalism in general"[61]. All these laid the foundation for the present dependency situation we are now in. Accordint to Dale Johnson Dependency is imperialism seen from the perspective of underdevelopment. In other words it is a situation in which a certain group of countries have their economic conditioned by the development and expansion of another economy[62]. The term and condition of the 'trades' with the colonial powers systematically brought the peripheral nations to their knees. And ever since the economic, political and technological relations between the south and the North

have remained lopside i.e dependent. It is the capability of the developed nations to regiment and condition our patern of development that is the bane of the problem. Due to this dependent position, the ability of countries in the south to define technology and its development is emmenshed in the opinions of the advanced countries, parthy due to the fact that the technical know how, the finances for grand projects, and acceptability as meeting world standards are determined within a certain status - quo. As such home grown development and technological pursuits are lacking in a majority of third world nations including Nigeria. This posture or blockade has for a long time blurred the possibilities of alternatives in the technological development in Nigeria. Our dependency relation grounded our orientation in development in import and export. As a resutl of this orientation we cannot 'build' because we can always get what we want from the developed nations. To a large extent the operation of the global capitalist market will not allow poorer nation to develop their own potentials in that true indigenous development is contrary to the logic of the system.

The successful overthrow and entrenchment by the colonial - imperialists of capitalism compeletly coloured the pattern and traditional modes of development as we now have them. As indigenous values and technologies were erased and some sort of false development put in place, thus aborting the systematic but gradual steps to development of Nigeria and other lands where this invasion took place. Since this twist in development took place the way forward has been hazy. Apart from the economic problems that came as a result of imperialism/colonialism, enormous political skirmishes also followed the arbitrary boundaries drawn across the country. Our work will look at how Nigeria development has been affected

or aided by this colonial/imperialist activities i.e. what this process had to do with the originality and the commonness of the people, the development or destruction of their cultural values, the costs and the benefits of this contact.

Underdevelopment/dependency theorists in line with the Merist thought agree that more than any other consideration(s) the global accumulation process within the international capitalist system and the international division of Labour that has periphery (third world) which provides raw materials to the 'Centre' (developed countries), is the main cause of underdevelopment. This lopsided relationship apologists of this school argue leaves the periphery high and dry more because of the heavy dependence of the peripheral economy on the world market, because "the economy is externally dictated"[63].

Gunder Frank argues that "underdevelopment is not the traditional state of the third world, neither does their past or present situation resemble those of the now developed countries. Underdevelopment is the product of past and continuing economies and other relations between satellite and the centre"[64]. The crux of the argument of theorists here is that developing countries should plan her development and define her levels of relation with the North as the relation between the north and south has hitherto been hinged on unequal exchanges, thereby promoting the development of underdevelopment. To end this trend we believe that a development in Nigeria, of a solid and formidable cultural parameter for development (different from the frame work of the North), that could be a force in West Africa and Africa is needed to stand a challenge to the north. That is, while maintaining relationship with the North, cultural framework of development should be put in place.

UDT accepts that through linkage with foreign capital and the (nascent) New International Division of Labour (NIDL) i.e. technological dependence, some third world countries have attained some measure of industrialisation. This is an advantage of the relationship. Despite the lopsided flow in North-South relationship, it is not correct to shift all the problems in developing countries to the North, assessment of the operations in most South countries especially Africa should be considered. It is not correct for instance to link unequal exchange with the problems of corruption and the lip service commitment that most Africa leaders including Nigeria pay to actual development.

Inspite of the 'gaps' in UDT, it provides a basis upon which advancement in thought can be built. A step that could subsequently lead to balanced reasoning on how to tackle development problems in the third world and Nigeria in particular. As such we must begin to think of models that will help us deconstruct the paradigms which have failed to make cooperation among developing countries have any meaningful impact on the sufferings of our people, remedy the injustices of the modern world and elevate and build mutual understanding and appreciation among the people and cultures of developing nations.

2.7.1 The Auto-centred Strategy of Development as a New Paradigm for Development:

It is in the bid to satisfy the search for an effective model that will make us centre on the "Auto-centred strategy of Development" as an "answer" to development questions. This strategy "implies a definite degree of keeping one's distance from the world economy, of delinking from it even if necessary of opting out of it. But it does not mean autarky"[65]. This

approach accepts the fact that the present condition, the International Economic Order (IEO) is such that it works mainly to the advantage of highly developed metropolitan countries and to the detriment of underdeveloped peripheral countries. The solution to off-setting this imbalance is for each developing country to "set its own house in order"[66]. The cornerstone of this strategy is that economic activities should be geared towards the satisfaction of the basic needs of the masses both material and moral. Apologists of this school agree that this ideology will enable developing countries to adopt:

a. sane pattern of consumption rather than allowing cosmopolitan patterns to influence national consciousness and usage. To a large extent this pattern streamline the crave for not too necessary goods.

b. A pattern of national control over the means of production neecessary for the evolvement of appropriate technology. Appropriate both to national factor endowments and to the mode of life sovereignly chosen by the people not one imposed by outside market forces.

c. National control over the means of production as a preliminary step towards stopping the outward drain of surpluses.

Precisely, the above could be interpreted to mean that "internal conditions are the decisive factors both for determining the course development takes in each developing country and eventually for bringing about the radical transformation of the IAEO itself"[67].

The success of this strategy is dependent on a viable minimum of natural resources, land area and population size. Despite the negative impacts of the deliberate disruptive colonial design of Nigeria, we believe that one of the legacies of colonialism is the creation of Nigeria from the multiply varied backgrounds of the people. This endows us with the strength of cultural activities that will be helpful for endogenous development. More over this school suggests

47456

that for maximum success of this method countries should seek economic cooperation with "like minded countries in a way that the diversity that exists within the different cooperating countries should be brought out in the open objectively analysed and practical measures of active cooperation evolved and implemented"[68]. For this to be, cooperation should take into account the various possibly (even) divergent interest of third world countries. Such diversities should be balanced against each other so as to make it profitable for each country to accept the deal as a whole. Such cooperation should leave each country to pursue the part of scio-economic development and to adopt the economic policies consonant with the balance of such forces within its society[69]. To attain concrete operational levels this school suggests among others that: A system of generalised preferences should be established between third world countries Technology devised in the third world countries should be made available at especially advantageous terms to other third world countries.

This theory cautions that cooperation among third world countries should not be a vehicle for reproducing between third world countries the relation between metropolitan countries and the third world countries[70]. The auto-centred self reliant strategy has some advantages that will help us to capture the essence of our work these include:

a The motivation to looking inwards for economic/technological solutions instead of depending on the metropolitan countries for this breakthrough.

b. It helps us to look at the balkanization of Nigeria whether during the colonial era or later in a positive form, seeing the advantages that are derivable from such actions for development.

c It also envisions a relationship of equals instead of the North-South hegemonic link.

On the other hand considering the general trend towards globalisation, the covert autarky propositions of this theory may not be of advantages to developing countries[71]. This is because the strength the developing nations need to be able to brace the consequences of de-linking seem not to be there at present, so, our drive for now should be on how to harness the advantages of the relationshyip with the developed countries, and not **autarky**. Moreso, emerging global events seem not to have room again for autarky. Hence what we should be talking about now is how to rearrange the scope and level of relationship that is, remaining within the global system, maintaining the North-south relationship and there define our paradigm of development. This 'new' paradigm especially for Nigeria should take the grassroots into cognisance involving a broad range of participants and simultaneously spread horizontally and vertically through out the continent[72]. This weakness not withstanding, the auto-centred self reliance model provides the ambit within which we hope to look at this work because of its attempts to define a radical shift from the "dominant" approach to development i.e the economist model which for this long has not been able to alleviate poverty, hunger, disease, illiteracy violence and moral decay. According to Jain the model that will help us more is such that operates within the structures of multiple inter connected political economic social and cultural ideologies and institutions derived from mutual respect compassion, trust and sacrifice[73].

Building on this Hag adds that some greater moves towards interaction is important and that the third world is in a position today to arrange its own trading patterns based on "pots and pans and bicycle economies rather than on the traditional pattern between the developing and the developed world"[74]. To be able to do this Jain suggests:

a. attacking modernity by identifying the placeless powers and empowering places.

b. nurturing and projecting the nascent counter ideologies i.e ideological cooptation must be developed and pursued[75].

This paradigm looks beyond narrow economic or monetary values to goals based on things that link "nations", such as ancient civilization and post colonial experience based on shared experiences not on master-servant levels of cooperation. It is within this type of configuration that a genuine development cooperation that will be mutually beneficial can emerge.

In the same vain Cecil proposed a total dismantling of development assistance and advocates the setting up of mutually respectable partnerships by those interested in alleviating human sufferings. The reason for this change he said is that "going by the present structure, the time is not in view when we would cease talking about development in the sense of imposing external solutions in a never ending spiral of dependency on the North"[76]. To him the over thirty years of development assistance have left us with almost nothing to boast of. He adds "if the north is actually helping then, a programme of partnership should be worked out that would foster mutual responsibility and respect, forestalling suspicion and oppression"[77].

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CHAPTER THREE

3.0 THE ROLE OF CULTURE IN THE DEVELOPMENT OF NIGERIA.

3.1 INTRODUCTION:

Development takes place among different people in different ways. What constitutes development at any particular time in the history of a people is the result of the answer to the challenges the people had at that state in the process of life. Culture played (and still play) very significant roles in the development of every society. Culture is an evolving pragmatic phenomenon, so was Nigeria's culture until colonialism.

3.2. CULTURE IN THE DEVELOPMENT OF THE MODERN NIGERIA:

"We have to rethink development and the very notion of Culture. We must go more deeply into their links and above all put forward new solutions and light the way to action"[1]. The key problem that runs through most of the development models especially as they have to do with the ability of being able to move the third world nations across the development line is their very weak nature. The need to identify the place of culture in development is very strong. In the words of Perez "If culture becomes the star which guides development, if it accedes to the list of priorities on the national and international agenda, then we will have preserved the only human heritage still, intact, the virgin earth of the future"[2].

When development becomes culture sensitive we will be able to draw on the large reserves of creativity and traditional knowledge and skills that abound throughout Nigeria. This sensitivity will also lead to the development of a deepening knowledge system to aid socio-

economic development. This sort of link gives development strong roots and makes it sustainable. For development to have meaning in Nigeria, it must be consistent with our fundamental socio-cultural traits. It is on this basis that the enthusiasm and the creative potentials of the people can be mobilized[3]. Despite the enormous human and natural resources endowment in Nigeria, true development and concrete advancement indices are still lacking because occasionally our models have been insensitive to the cultural roots of our societies. The basic shared values, attitudes and beliefs and customs are neglected hence the economistic approaches do not care about dominant cultural and social mores of the societies. This neglect can only raise fundamentalist and obscurantist responses from the indigenous people, and this is inimical to ... development[4]. Where establishment of an industry or a development project means misery to the people for whom such projects are supposed to help. The bulk of the development ideas in Nigeria have been purely elitist, because they originate and end only with very few, hence we have across Nigeria many examples of ill conceived, half executed and inappropriate projects. If we take development as the unrolling or discovering by other degrees of the potentials and the qualities of a people or a culture, then we can dare say that beyond all the models Nigeria needs one more model. This time around the model should include the developing (or carrying along) cultural industries - handicrafts, folk art etc.

We are endowed with progressive cultural elements e.g smithing, medical, fabries etc, beyond the dances, especially of nude women with leaves around the waist, masquerades, charms, burial rites and rituals (which unfortunately have received the most of attention and publicity)

each clan, community and groups have deposits of latent scientific cultures that are unfortunately down played or neglected out rightly. Ingenuous forms of crafts, iron smelting, brass casting, ploughing, medicine and other forms of native science have roots in the different peoples of Nigeria. These have to be harnessed towards the development of Nigeria. That our crafts have remained the cynosure in the museums of the advanced world since the colonial era means there is some quality in our traditional ways that cannot be pushed aside.

Wanton transplanting of development prototypes that have no relevance to the history of Nigeria, based only on the fact that such operate successfully in the North have not moved us forward in terms of true development. The gap between the northern methods and Nigeria is too wide, efforts to close this gap by share transplanting of technology creates a 'shock' that the orthodox society cannot absorb and work with in a sweep. There has to be a middle of the road approach to gradual but steady development. Abraham, suggests for instance that instead of outright tractorisation of Agriculture in one fell swoop, adaptation along the line of a manual diesel powered plough (locally produced) that has semblance of the bull work may encourage the rural folk[5].

Cultural traits and manifestations are broad based, our culture for development should also have a broad mobilization. Education for instance should be seen beyond reading and writing to the natural dignity in 'crude' manufacture. The mode and manner in which these skills are acquired and handed down the generations, the organizational set up of each craft group e.g. the highly organized system of the Nupe brass casters should be seen as education. Our

'catch-up' bid seems to have failed, hence we should now look towards adaptation using culture as the anchor point in the transformation of Nigeria in terms of development.

3.3. Culture in the Socio-economic Development of Nigeria:

The centrality of culture to economic planning till now has remained negligible. At best lip services are paid to it and as if not to allow culture 'conterminate' development efforts, separate ministries and programmes are planned for culture. Within this atomistic conception of culture, assignments such as forming national troupes, preserving monuments and organizing exhibitions forms the major parts of the assignment of the ministry and departments of culture in Nigeria. This reduced conception of culture is the explanation for the many failures in economic planning because the culture context of the people as the framework within which any new measures, motivations etc are to be implemented are ignored[6]. Perm Kirpal, said! "The neglect of culture in developing societies threatens to undermine and corrode the very process of development"[7]. "This is because development as planned by economists and experts is bedecked with notions derived from the west" ... steeped in the habit and traditions of the colonial past resulting in the neglect of the immense potentials of indigenous culture that can raise ... the people to action"[8], the lack of this cultural consideration he added has led to the slow and stagnant process of development.

Like we mentioned in chapter two, the roots of our development plans are too much foreign oriented, they exhibit a total ignorance of the socio-cultural setting of the society for which these plans are made. The obsession with foreign ideas may not be far removed from the fact that the elite who are in charge of such plans are only transmitting ideas that will not in any serious way tamper with the status quo.

Cultural considerations may have to be introduced into development in Nigeria, so that we can begin our development journey. Until development is wrest from this current elitist grip the hope is grim. Our social setting is different from those of the western countries, going by their standard therefore means that the sentiments of over 80% of our "illiterates" and rural dwellers should remain neglected in planning. That is why for instance to boost agriculture all that is needed is the importation of tractors and consequent mechanization, because this is what obtains in the developed world[9].

3.4. TOWARDS THE DEVELOPMENT OF APPROPRIATE TECHNOLOGY IN NIGERIA: THE ROLE OF CULTURE.

For technological development to be meaningful to us, its definition, scope and application should be reconsidered. In our case we should think of either improving our cultural practices or the discontinuous jump to a modern technological society. If the sure option for us is to retain our cultural practices as a way to help us grasp and define development then the cultural tool itself has to be properly understood. Culture like most other concepts have aroused the scholarly interest of many, it is however interesting to note that from whatever scholarly perspective this has been viewed, the disparities in conception is very narrow.

Reasonably, that culture is a behaviour peculiar to Homosapiens together with the material objects used as an integral part of this behaviours is agreed to in the view of many. This has been expanded and used variously. The word culture thus came to be described as the learned portion of human behaviours the ways of thinking, feeling and doing those things that man in his own capacity has developed as part of his environment. Inherent in this view is the fact that every culture has its technology, it is this technology that enables man not only to adapt to but also to transfer his socio-physical environment to his social heritage and whatever he may add to it[10]. It is this blend of social heritage and 'whatever' other additions, that makes technology endogamous. For us we need to digest the facts of our social histories properly and then use them to proffer solutions for our technological break-through. The transfer of sophisticated international technology meant for a different environment has only aided the concentration on a small 'modern sector' that has not allowed development to spread to other areas of the economy and the lives of the people. The major problem of this modernity is that it has displaced all previously existing forms of technology without serving as an adequate cultural substitute. As such the ability to put in place, principles that could guide the relationship between the 'modern' and the 'primitive' is lacking, because by the nature of the 'modern' it sits uncomfortably on us and our values ...and remain totally unintegrated with our values"[11]. This is evident in the fact that in Nigeria and other Africa societies the imposition by our planners of bits and pieces of a technological system that is alien to our ways of life is the cause of most of the decay and malaise we have. Technology by itself is not the harm but the uncritical application of a technological system that is not in harmony with other aspects of our culture[12].

In various ways we have talked of the culture of the Ibos, the Yorubas, the Hausas, etc, but unfortunately when we use this term, it largely means the dancing, the dressing, food, greeting habits of the people but not the exposition and development of the work ethics of the people or the conditions under which men and women work, the ownership and management of tools, techniques and machines which are all also part of the culture of a society which portend the elements of the technology of the society. As such we should be thinking of how within the limits of our socio-cultural context define the technical problems of our independent potters, cobblers, wood carvers, carpenters, farmers, smith and weaver who modern electronic technology have put out of work. There is the need to try improve his wheel, clay, oven, hammer, furnace and loom in a manner that will make him more productively efficient but conserving his uniqueness. This is important because the culture of a society should determine the nature, form and content of technological development and the evolving technological culture. A good development in this regards is the very encouraging developments in the fashion industry, where local fabrics, designs are blended with the modern to give Nigeria fabrics a trade mark even in international outings. "Technology is a... ... cultural enterprise which exists in varying degrees in all societies[13], the difference from society to society is the level of specialized sub-cultures. Given this therefore, it is not possible for our society to abandon such things, as are inherent in our cultures to outrightly depend on that of another and expect to survive and make progress with or at least live relatively free of those whose culture we have 'annexed'. For our technological advancement culture and knowledge and elements of modern technology should be married and technology seen not only as modern industrial technologies but as bodies of skills and

knowledge that includes techniques, tools, crafts and that is sometimes referred to as material culture. This is a beautiful mix of the old and the 'new' to define sustenance and involvement of the larger members of the society who are not "scientists" and or "technologist", because the whole process of technological development is a cultural enterprise.

Claxton tells us that technology cannot be considered to be culturally neutral. All Technology incorporates and reflects the values of the society, that society's particular creative genius as well as the specific nature of the socio-cultural environment in which technology is developed. This makes it difficult therefore, for it to be transplanted successfully to a basically different environment. Technological ideas and model can be shared and obtained from a different environment but its successful take off must needs, take root among the society where it hopes to be. The solar energy research work in Nigeria has shown some elements of this adaptation. The solar technological idea is universal, but the manufacture of products for instance, of a cooking device that looks like the traditional fire place is endogamous and this makes it acceptable to the indigenous people, this could mark the path to a breakthrough gradually developing and improving on the indigenous practices. There could be a mid-way technology between our traditionally built-powered plough and tractors-may be a local diesel powered device by the black smiths. Most of the traditional craft practices can source the raw materials for some industries, 'crude' as they may be initially there could be room for improvements as demand and supply of such encourages production. The lack of this encouragement is corroding the very process of development, technologically. This is due to the fact that (technological) development as planned by economists and experts is bedecked

with outdated notions derived from the west ... steeped in the habit and traditions of the colonial past resulting in the negligence of the immense potentials of indigenous culture that can raise the people to action. The lack of this cultural consideration has led to the slow and stagnant process of development. A sifting of our techno-cultural practices to improve on them is important especially given the fact that a majority of our people are rural dwellers and by western stand, illiterates but culturally rich. Until the ways of harnessing these techno-culture are sought and tapped, the hope is bleak.

3.5. THE IMPORTANCE OF NIGERIA'S CULTURE ORIENTED DEVELOPMENT IN THE ECONOMIC COPPERATION OF WEST AFRICA:

The strategy of regionalism as a way to development has gained ground of recent. This seems to be coming from the awareness that until resources and strengths of nations are pulled together, the way ahead in terms of development remains obscure Delma asserts that regionalism has engulfed all major players in the world economy... most notably the united states an ardent defender of the multilateral approach and the most formidable opponent of regionalism in the 1960s has become an active perpetrator of regionalism. Multilateralism have weakened ... the attraction for regionalism has strengthened[14]. Therefore it could be true that each Africa Country can achieve political independence alone but there is no way any of them can make economic progress on its own without some form of association with the other, examples abound in every continent and nearly every country around the world e.g. the expansion of the European Union (EU), the North American Free trade Agreement (NAFTA), the association of South-East Asian Nations (ASEAN) to mention a few.

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The emergent socio-economic/political world seem to condemn West Africa to effective regional cooperation. If the developed countries can see the need and wisdom for greater cooperation, there are infinitely greater reasons for the developing countries of West Africa to come together in collaborative ventures. On the operational strength of regional cooperation, West Africa has among others the Economic Community of West Africa State, whose strength could be undermined by how well it is able to stand up against the "vertical integration of African economies upwards to the metropolitan social economic formations[15]. This problem is against the backdrop of the fact that there is serious similarity in the pattern of export production, the whole machinery of marketing, transportation and communication and this is a weakness.

To make meaning a very high degree of coordination of the economic policies and programmes of West African countries as well as arrangements to make them more complementary through product sharing and product specialization are to be put in place. The emergence of the European Union heightened the moves towards more integration in Africa, this is because the emergence of the union and other agreements of the Uruguay Round under GATT do not hold any excitement for Africa in general. It is estimated that Africa will loose about $2.6bn as a result of such agreements between now and 2002. This is due to the fact that 53% of Africa's import comes from Europe, the European Countries account for about 40% of Africa's development assistance, a significant portion of private capital flow to the continent is also from this source. Though the developed countries intend to help Africa absorb the shock of the loss in the form of compensatory transfer financing or access to

market and food aid from the world food programme, contigency financing facilities of the IMF at relatively expensive rates, these are due to the fact that UNCTAD calculates that Africa will loose around 50% of its competitive advantage in major EU, us and Japanese markets.

Our analysis is including the above because it defines the international system within which Nigeria operates and aspires to be recognised in, moreso, as the 'giant' of Africa we have a target at the European markets because of our basically export oriented economy. Important as regionalism has become in polling nations resources together in the sub-region given the globalization trend, the success would have been more if Nigeria as a leading nation in the sub region has 'fresh' ideas to inject into the development efforts. The problem of duplicity of what is produced and exported in countries of the sub-region exists because each country has remained glued to models, inherited from the colonial masters or 'new' ideas pushed to us from the west, whether such ideas are relevant to our peculiar situations or not. As it were there is nothing unique or motivating about products that come from any of the countries in the regional agreement. Hence, if Nigeria can reconceptualise development culture-wise, then it may be a light in the dark tunnel of development for other west Africa nations to follow.

The third world have received aides and donations for a very long time but the true impact of such on development especially as they were intended to bring are yet to be seen. Their place has gradually been elevated in the scheme of what determines what project or development programme(s) be embarked upon by the receiving countries. The donor-recipient posture has extended the colonial master relationship. further tighten the grip of center-periphery, developed- underdeveloped, developing nations relationship between the north and south countries. Several aides under different guise tied to equally multiple conditions have been given. This external 'imposition' undermines the sense of "ownership". The donors continue to attach strict conditions to their aid. Africa Franc phone countries for example are currently smarting from the massive devaluation of the CFA Franc and countries there must meet strict terms of aid from France, the Eu also wants to extend and toughen economic and political conditionalities for continued aid to Africa Caribbean and pacific countries in the guise of helping to "encourage countries to speed up implementation of projects[16]. The effects of these are summarized in the words of Killick who said "this reduces African input and increases the danger of economic programmes inappropriate to local circumstances because they are donor designed[17].

Botchwey believes that economic programmes must be firmly anchored in local capacity and this capacity will not be developed if every time we initiate anything we are asked if it has been endorsed by the World Bank or IMF[18]. This development like many others since the period of political independence have not enabled us to do anything that is sustainable. As a result of these gaps in development models through aides and donations Philip Ndegwa and

Reginald Green (1994) said that Africa's first step towards recovery is for Africa to take decisive and collective action to turn the situation around through strategic planning"... because in the current world order Africans are very much on their own"[19]. They counselled that Africa must device a means for "collective survival through self reliance programmes"[20]. Nigeria therefore, as a leader of this continent should by her cultural initiative for development initiate such.

The OAU Special Economic Summit in Lagos (1980), called for the establishment of an African common market by the year 2,000. In addition to this commitment toward the implementation of the Monrovia strategy was reached. The focus of the document is collective self-reliance, self-sustaining development and economic integration, the realization of these goals was dependent on the promotion of more inter-African trade (horizontal links) an African energy policy, self sufficiency in food production, improved transport communication in Africa and the establishment of an African monetary fund to supplant the international monetary fund to supplant the international monetary fund[21].

Good as the intentions that belie these agreement are they look like posing against the North with inflated ideas/assumption of the economic and political strength we, have. Moreso, the arrangement represents replicated ideas of the North i.e duplicating the ideas of the North to overthrow the Northern hegemony is a problem in itself. Following this route as a way to develop, further emphasis the North-South polemics, depicting the idea that the North is at the height of devising developmental ideas. Since the height of device in the continental, sub-regions and national level represents no radical departure from the Northern ideas.

Despite the existence of the Economic Community of West African States (ECOWAS), the Organization Commune et Mouriciene (OCAM), communicate economique de l'Afrique de louest (CEAO) among others, the problem of political difference[22], the fear of the metropolitan powers exerting their strength on their age long clients, the size and disparity in the economies are pertinent confrontations[23]. Our fear is not with the ideas of cooperation or even integration region wise, but the key issue has been that of the basis.

It is very easy to dismiss culture as irrelevant to the vital needs of a nation such as Nigeria. This is attributable to the definition of culture especially since the "post-colonial" era. Nevertheless, development plans according to Perez De Guella needs more soul. He added that no nation(s) exists(s) without a national Soul Consequently Nigeria cannot exist development-wise without this soul or else we would be a conglomeration of a people who have little in common, striving for different objectives. Culture for us hold, a crucial place from which to draw inspiration to build a hopeful future. Culture in Nigeria has the potential of helping us see beyond the many colonial set backs and can light the way to meaningful technological advancement. It can help put confidence in the people, their commitment to development initiatives, our outlook upon ourselves and the world beyond. This cultural underpinnings can help bring out the best in the citizenry. And this can be achieved through cultural orientation and education (structured to convey more meaning beyond dancing and masquerade displays).

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CHAPTER FOUR

4.0. AN (EMPERICAL)ASSESSMENT OF TRADITIONAL TECHNOLOGICAL INFRASTRUCTURE AND THE CULTURE OF SELF-RELIANCE:

4.1 INTRODUCTION:

"The need to domesticate modern knowledge should not divert us from the equally necessary efforts to be made to better interrogate(sic) our traditional knowledge and know-how those which have precisely maintained our societies throughout ages, in order to see whether they still contain the responses which in areas to be rigorously delineated could relieve us from fetching elsewhere what is at arms reach or for paying at extremely prohibitive costs what we could afford at lower costs[1].

4.1. ORGANISATION OF TECHNOLOGY IN NIGERIA:

It is quite difficult to give a particular order to technological organisation in Nigeria, because of the practice which equates technological advancement with citing of industries. This practice which follows the imperial policies of the past takes the cities as the only viable locations for industries, hence even in the independent Nigeria, the neglect and relegation of traditional technological practices seem to be the accepted norm to development. The industries yet follow the types which specialise in light manufactures or those that provide skeletal services to finish products whose most technically demanding and skill enhancing aspects have been done abroad or where they are done here, the knowledge is an exclusive reserve of the 'expertriates' and the mother industry in Europe or America. The problem of

place. The high place that Kano occupies when reference to indigenous technology mentioned made us to select the place for research. Fortunately, Kano has been able to preserve vestiges of this wonderful past. The constraints of a number of factors, time and finance being major considerations we had to adopt a measure of 'biting as we can chew', hence we had to isolate a number of crafts and places even within Kano.

However, we are quite sure that our findings from the areas visited can represent the mirror through which the other parts of the country can be seen because;

a. The impact of the neglect of these technologies affects Kano as it affects Bida, Enugu, Benin, Sokoto, Ife and all other centres of historic reckon.

b. Kano still enjoy a measurably higher level of patronage and preservation than most other parts because of its economic advantage position and other geographical factors.

c. It is difficult to say where in Nigeria, a deliberate effective Federal government policy is in place to reintegrate these custodians into the mainstream of nation economic planning.

d. There is a high degree of similarity in the tools organisational setting and market demands as it relates to this technology.

From the foregoing it is almost glaring who our target population in this work are. They are the custodians of these indigenous technologies, the 'local'people who are still involved in these trades, Blacksmiths, Tanner and Dyers. The reason for the choice of this group is that for a very long time, when issues of development planning of this country are raised these groups are hardly included. Moreso, in our thinking the continued neglect of this group that has contact with our original development needs to be revisited.

4.2.1. Data Presentation:

We went to the field with ninety questionnaires which we divided up into three equal parts of thirty (30) each, targeted at three different groups of technological artisans, i.e. Blacksmiths, Tanners and Dyers.

Table 4.1: Number of Questionnaires Distributed and Collected:

Blacksmiths	Dyers	Tanners
30	30	30

Our decision of ninety questionnaires is not hinged on any particular scientific reason but on the fact that our object of study is such that is not receiving any serious governmental and societal attention and support, moreso that the 'class' of people it is left to are the 'illiterate' and the aged, thirty responses from each of these sort represents a sizeable number. The success of being able to administer ninety (90) and retrieving all is due to the fact that we asked the respondent questions and do the writing ourselves i.e. we have no reason to leave the questionnaires behind. Where a respondent was too busy he delegated someone else to attend to us. We were also quite competent in the Hausa language.

Table 4.2: Nature of Acquiring Skills:

	Blacksmiths		Dyers		Tanners	
	No	%	No	%	No	%
i. Hereditary	15	50	19	63.3	21	70
ii. Training	12	40	7	23.3	8	26.6
iii. Others	3	10	4	13.3	1	3.3

Sources: Field Work, 1999.

Table 4.2. shows that skill acquisition came from two major ways, hereditary and training (crude apprenticeship) while 15 or 50% of Blacksmith, 19 or 63.3 % of Dyers, 21 or 70% of Tanners inherited the trade, 12 or 40 % of blacksmiths 7 or 23.3% of Dyers and 8 or 26.6% of Tanners acquired the skill through training, while only 3 or 10% of blacksmiths 4, or 13.3% of Dyers and 1 or 3.3% of Tanners came to be part of the trade through 'other'. This they explained by telling us that there was no deliberate effort at learning the trade. Left to some of them they would have been interested in other things, but through their regular presence at the sheds and occasional involvements they got to find themselves in the profession.

Table 4.3: Government Support in Training:

Have you ever gone through any government sponsored skill enhancement training(s)

	Blacksmiths		Dyers		Tanners	
	No	%	No	%	No	%
Yes	-	-	-	-	-	-
No	30	100	30	100	30	100
Regularity						
once a year	-	-	-	-	-	-
Once in 2 years	-	-	-	-	-	-
Others	-	-	-	-	-	-

Source: Field Work, 1998.

Skill enhancement is a very important aspect in any human endeavor, our quest for government involvement in this area among this people shows that government involvement in this area is lacking absolutely as our respondents have remained in practice by share will and such other improvements as they can garner from other works.

Table 4.4: Continuity through Independent Training:

	Blacksmiths		Dyer		Tanners	
	No	%	No	%	No	%
No. of trainees 2-6	15	50	14	46.6	17	56.6
8-12	10	33.3	7	23.3	9	30
others	5	16.6	9	30	4	13.3
Do you pay them?						
Yes	11	36.6	13	43.3	12	40
No	19	63.3	16	53.3	10	33.3
others	-	-	1	3.3	8	26.6

Sources: Field Work, 1998.

Table 4.4: Shows that despite this dearth of support and encouragement 15 or 50% of Blacksmiths 14 or 46.6% of Dyers and 17 or 56.6% of Tanners have apprentices ranging from 2-6 while another 10 or 33.3% of Black smiths 7 or 23.3% of Dyers and 9 or 30% of Tanners have apprentices ranging from 8-12. Another 5 or 16.6% of blacksmiths, 9 or 30% Dyers and 4 or 13.3% Tanners have other apprentices that do not exactly fall into the first group. These are children and occasionally, acquaintances who stroll into the sheds and take part in one or two things. On whether these apprentices are paid 11 or 36.6% of blacksmiths, 13 or 43.3% of Dyers and 12 or 40% of Tanners said they pay. While the 19 or 63.3% blacksmiths or 16 or 53.3% Dyers and 10 or 33.3% Tanners gave reasons of family relationship, parent-children etc as reasons why they do not pay. Yet another 1 or 3.3% of Dyers and 8 or 26.6% of Tanners said they co-own the place.

47456

Table 4.5: Establishment. Capital for Establishment:

What does it take to set up a place like this?

	Blacksmiths		Dyers		Tanners	
	No	%	No	%	No	%
very much	7	23.3	9	30	13	43.3
not very much	23	76.6	21	70	17	56.6

Source: Field Work, 1998.

Setting up a business is one of those things that scare many people out of businesses. The responses in this regard seem not to be as scary as one would have thought as 23 or 76.6% of blacksmiths 21 or 70% of Dyers and 17 or 56.6 of Tanners agree that it does not take very much to begin. Another 7 or 23.3% of blacksmiths 9 or 30% of Dyers and 13 or 43.3% of Tanners said it takes very much to establish. A number of respondents that ventured stating the amount it may take to start off said the amount ranges between N5,000 to N30,000. The nature of most of these trades actually make it difficult for some of them to know the exact amount of money needed to start. A respondent at the Dying pit told us that the pit he uses is over 500 years old and he has had no need of digging another one.

Table 4.6: Establishment: Sources of Capital:

Did you get started on loan?

	Blacksmiths		Dyers		Tanners	
	No	%	No	%	No	%
Yes	**2**	6.6	4	13.3	9	30
No	**28**	93.3	26	86.6	21	70
If yes is it from Government						
Personal arrangement	**2**	6.6	4	13.3	9	30

Source: Field Work, 1998.

Table 4.6: Above shows that as few as 2 or 6.6% of blacksmith, 4 or 13.3% of Dyers and 9 or 30% of the Tanners got started on loan. 28 or 93.3% of the blacksmiths, 26 or 86.6% of the Dyers and 21 or 70% of the Tanners answered that they didn't get started on loan. Of those that got started on loan 2 or 6.6% of the Blacksmiths, 4 or 13.3% or 9 or 30% did so out of personal arrangements. While there was no representation of those who did so on government loans. Many gave the tedious bureacratic demands of procedures in obtaining loans as reasons why they do not border too much about loans since there are softer loans from individuals around, perhaps the stronger, reasons why not many of them go for government loans is the fact that proliferation is not rampant. Many of them have been in the same shed for several generations. The few that must start get family support.

Table 4.7: Approximate Income per year:

	Blacksmith		Dyers		Tanners	
Approximate Income per year	No	%	No	%	No	%
N5,000 - N10,000	7	23.3	4	13.3	3	10
N15,000 - N20,000	11	36.6	16	53.3	6	20
N20,000 and above	3	10	6	20	14	46.6
Can't say	9	30	4	13.3	7	23.3

Source: Field Work, 1998.

Financial estimation was quite difficult because of the nature of jobs, for most the money goes out as it comes without any accounting system or control. Others were not too confident about the sole purpose of our work as the 'fear' that declaring 'actual' income level may lead to imposition of more taxes and other local government demands on them. Our field contacts also made us feel that if we had perhaps asked questions based on monthly estimates we would have been saved some guesses. On the whole 7 or 23.3% of the blacksmiths, 4 or 13.3% of the Dyers and 3 or 10% of Tanners estimated their income at between N5,000 and N10,000 per annum. While 11 or 36.6% of the blacksmiths 16 or 53.3% of the Dyers and 14 or 46.6% agreed to say that they get as much as N5,000 - N20,000 per annum. And 3 or 10% of the Blacksmiths 16 or 20% of the Dyers and 14 or 46.6% of the Tanners agree to getting up to N20,000 and above. Another 9 or 30% of Blacksmiths, 4 or 13.3% of the Dyers and 7 or 23.3% simply said 'they could not say'.

Table (4.8) Approximate Income Sustainability:

Is your income enough to sustain you?

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
very well	5	16.6	6	20	9	30
Averagely	12	40	8	26.6	14	46.6
Not at all	13	43.3	16	53.3	7	23.3

Source: Field Work, 1998.

On whether the income is enough to sustain them 5 or 16.6% of the Blacksmiths 6 or 20% of the Dyers and 9 or 30% of Tanners agreed that it does sustain them very well. While 12 or 40% of the Blacksmiths 8 or 26.6% of the Dyers and 14 or 46.6% of the Tanners answered that the income is enough on the average. Another 13 or 43.3% of the Blacksmiths, 16 or 53.3% of the Dyers and 7 or 23.3% of the Tanner responded that it is not enough at all.

Table 4.9: Showing the Relationship between the Local Industries and the Government:

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
Financial support	-	-	-	-	-	-
Supervision	-	-	-	-	-	-
Training	-	-	-	-	-	-
No relation at all	29	96.6	24	80	27	90
other	1	3.3	6	20	3	10

Source: Field Work, 1998.

This table shows that as regards financial support, supervision and training there is no link whatsoever between the government and the local industries, as most overwhelmingly i.e. 29 or 96.6% of the Blacksmiths, 24 or 80% of the Dyers and 27 or 90% of the Tanners responded to 'no relation at all'. The few 1 or 3.3 of the Blacksmiths 6 or 20% of the Dyers and 3 or 10% of the Tanners that responded under 'other' gave reasons such as; that the History and culture Bureau and the national Council for Arts and Culture sometimes take them for cultural festivals and exhibitions where they make sales and the other times take tourists to them. This we later confirmed from the History and Culture Bureau forms the single and strongest link they have.

Table 4.10: Showing areas where Government Support is needed:

What should the government do?

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
Give us money	13	43.3	9	30	11	36.6
Organise Training	11	36.6	7	23.3	5	16.6
Provide Tools	5	16.6	2	6.68	26.6	
others	1	3.3	12	40	6	20

Source: Field Work, 1998.

Responding to the question that talks on what their expectation, from the government is 13 or 43.3% of the Blacksmiths, 9 or 30% of the Dyers 11 or 36.6% of the Tanners ask for financial support, another 11 or 36.6 of the Blacksmiths, 7 or 23.3 of the Dyers and 5 or 16.6% of the Tanners seek training. Yet another 5 or 16.6% of the Blacksmiths, 2 or 6.6% of the dyers and 8 or 26.6% of the Tanner ask for Tools. The other 1 or 3.3% of the Blacksmiths, 12 or 40% of the Dyers and 6 or 20% of the Tanners responded to 'other' specifying what they meant, revealed that most of them simply ask for the combination of the whole or the options above, while the rest added that the government should buy their products and or help them in export.

Table 4.11: Showing the desired ways of government involvement:

Would you want government to create larger centres of what you are doing?

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
Yes	24	80	23	76.6	21	70
No	6	20	7	23.3	9	30

Source: Field Work, 1998.

On whether they would want the government to create and fund larger centres of what they do, 24 or 80% of the Blacksmiths 23 or 76.6% of the Dyers and 21 or 70% of the Tanners responded 'yes' and the other 6 or 20% of the Blacksmiths, 7 or 23.3% of the Dyers and 9 or

30% of the Tanners responded to the 'no' option. In the opinion of some members of the group a concentration of the government on the local may not be of immediate benefit to us as a nation but that the local should not be wholly neglected.

Table 4.12: Showing responses on the area of government investment:

Should the government invest more in this area than in the modern ones?

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
Yes	26	86.6	28	93.3	29	96.6
No	4	13.3	2	6.6	1	3.3

Source: Field Work 1998.

This part sought to find out from the people if the government should invest more in this area than in the modern, to which 26 or 86.6% of the Blacksmiths, 28 or 93.3% of the Dyers and 29 or 96.6% responded to 'yes' option. While 4 or 13.3 of the Blacksmiths 2 or 6.6 of the Dyers and 1 or 3.3 of the Tanners had a contrary opinion. Interestingly when some were asked why they feel the government should invest more here, they cited countries like China, Indonesia and other Asian countries as countries that used this sort of basis for their breakthroughs. Officials, at the History and Culture Bureau confirmed to us how an Israeli ambassador was so fascinated by what the people were doing and promised to act on forging relations with Nigeria especially in that area of Dying as the technology he saw in Kano is not known in his country. We further gathered that most of the tourist don't just buy the products but they are gift items meant for very special people in their home countries.

Table 4.13: Showing the Sources of Raw materials.

What are the sources of your raw materials?

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
Local	29	96.6	27	90	24	80
Imported	1	3.3	3	10	6	20
Are they readily available						
Yes	27	90	28	93.3	26	86.6
No	3	10	2	6.6	4	13.3

Source: Field work 1998.

The table above seeks to explain or find out the viability of the local industries i.e. whether there is any relevance of this sector in the face of the changes towards modernity. Production is determined by the availability or other wise of raw materials, hence we asked if the sources of raw materials are local or imported, to this 29 or 96.6% of the Blacksmiths, 27 or 90% of the Dyers and 24 or 80% of the Tanners told us that their materials are locally sourced. While 1 or 3.3% of the Blacksmiths, 3 or 10% of the Dyers and 6 or 20% of the Tanners told us they are imported. Apparently taking imported to mean one or two foreign chemicals they need for their works. 27 or 90% of the Blacksmiths 28 or 93.3% of the Dyers and 26 or 86.6% of the tanners said the materials are readily available, while 3 or 10% of the Blacksmiths 2 or 6.6% of the Dyers and 4 or 13.3 of the Tanners responded on the negative interpreting unavailability to be occasional scarcity of some imported chemicals and increase in their prices.

Table 4.14: Showing the level of interaction between the old and the modern.

Have you been able to use elements of modern Technology to improve

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
Very well	4	13.3	8	26.6	4	13.3
Not very well 17	56.6	6	20	18	60	
Not at all	9	30	16	53.3	8	26.6

While responding to the question on whether they have been able to use elements of modern technology to improve 4 or 13.3% of the Blacksmiths 8 or 26.6% of the Dyers and 4 or 13.3% of the Tanners said they have been able to use them very well. Another 17 or 56.6% of the Blacksmiths 6 or 20% of the Dyers and 18 or 60% of the Tanners responded 'not very well'. While 9 or 30% of the Blacksmiths, 16 or 53.3% of the Dyers and 8 or 26. 6% of the Tanners responded 'not at all'. It is difficult however to justify the stand of this group since they use one or two imported chemicals, as supplement to the local. The Blacksmiths for instance have almost completely abandoned the local way of getting metals for the use of scraps for their works.

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Table 4.15: Showing the viability of the local industries:

Are you threatened by modern industries doing your type of work?

	Blacksmith		Dyers		Tanners	
	No	%	No	%	No	%
Yes	18	60	8	26.6	3	10
No	12	40	22	73.3	27	90

Asked whether they are threatened by the existence of modern industries that do their type of work, 18 or 60% of the Blacksmiths 8 or 26.6% of the Dyers and 3 or 10% of the Tanners answered 'yes'. Asked to explain 'yes' some gave the reasons of the level of the finished products i.e. the attraction for the modern as reasons. Quite a number i.e. 12 or 40% of the Blacksmiths, 22 or 73.3% of the Dyers and 27 or 90% of Tanners said they are not threatened. Some members of this group admitted to us that the market and the place of their products is distinct and cannot compare with the modern. The designs of the leather works and Dyers for instance are copied by the modern industries. Certain things seem to have been clarified in this presentation;

a. That a high percentage of those currently involved in these trades inherited the profession. A better way to transfer skill but if efforts are not made to encourage the people to stay on. It will be difficult to maintain continuity.

b. There is yet a big gap between the government and our indigenous industries and people since the majority of Nigerians ('Local' and `rural') are among these people it means that except something urgent is done, the drag in development will continue for sometime. There is useful engagement of people in this sector as tables 4.3, 4.4, 4.7, 4.8, 4.9 and 4.10 reveal, which could mean that if encouragement is given to this group it could be a useful means of engaging the vast majority of Nigerians, an easy way to scaling the barriers of unemployment due to lack of western education that has denied the country of the useful contributions that this crop of Nigerians could make to the development of the country.

c. There is a very strong will to survive and contribute to the Nigerian economy, this group who need only very little encouragement and recognition to blow the lead off their limitations and contribute to help push Nigeria forward in Technological development.

d. The income level of most people here is above that of their counter parts in the civil service and other employments, as most of them earn comfortably above that of the junior level cadres of civil service ie viewed from the fact that most still combine these crafts with other things to make more money. As such a little more attention in combing the potentials of this group could bring a boost to the income per capita of the nation.

e. The major part of the raw materials this people use is locally sourced and therefore cheaper than those imported. Despite the low level of utilization of elements of modern technology and the fact that most are not threatened by the modern industries is an indication that the continued relevance of this area could be a way of helping the government save in foreign exchange earnings.

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The tables are the result of the Researcher's field work.

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CHAPTER FIVE

5.0. SUMMARY, CONCLUSION AND RECOMMENDATION

5.1. SUMMARY.

In this work we set out to attempt to explore the concept of indigenous technology from a rather political, disciplinary perspective attempting to show the productivity rather than further the debilitations that have trailed us our 'emergence' from colonial subjugation and subvention, Because of this we attempted to 'develop' a thought that if every other tool to development has refused to take us to the 'promised land' of development, we should look inwards, try to trace our productive indigenous land marks, increase on them and get on a steady journey towards development. To be able to put this in the perspectives that it deserves we divided the work into five chapters.

In chapter one we attempted to mould a form for the work taking care to set our `guide maps' (background and aspects of the study) in place. Chapter two was an exploration walk of works and views that were to help us in giving from to the work, giving due attention to culture, especially as we concepturalised the word in this work. This we did against the backdrop of colonialism and imperialism; the two main European activities whose consequences are responsible for our present dilemma in development. Therefore, we took time to peruse some of the activities of those eras in exploitations in the form of trade, slavery, education, administration and social policies that combined to sweep away our roots which made us loose touch with the past that would have formed a basis for today and the

force to challenge tomorrow. Thus creating the developmental gaps that we have been trying to overcome as a nation.

In line with the objective of chapter two we set our in chapter 3 to try re-examine the actual place, strength and use of indigenous technology. We found out that in objective history our ways of life are not as the western picture and depiction gave it to us. Seeing what enviable heights we (Africans and Nigerians) reached using indigenous tools. The true picture of which are tucked away in derelictions, we tried to argue that going beyond this 'distractions' of the past, indigenous practices can contribute to the technological development of Nigeria.

The Onus of being able to establish the purpose of the work made us go to the field to enable us 'see' 'hear' and 'observe' something ourself. So in chapter four (4) which is the main thrust of our work we embarked on a field work the findings of which were quite revealing. In sum we found that our indigenous technology have not only survived these many years of neglect but that they yet possess the strength and values of yesteryears. More so they are still strong enough today to lead us to technological advancement and also capable of helping to generate some foreign exchange earnings for the country. Apart from the fact that this sector has provided useful employment for a sizeable number of the Nigerian populace its capacity to do more is not in question given the right circumstance and attention it deserves. It also became clear that given the attention this sector is capable of launching Nigeria into a lime light of fame as electronic technology has done for Japan.

OBSERVATIONS:

Through the process of the work we came to observe that:

- the current level of attention (i.e. where it does exist at all) paid to the development of indigenous technology is not compatible with the needs of the country and of the sizeable percentage number of the population who are supposed to provide the supplementary backup to the process of industralisation.
- the wide spread distribution throughout Nigeria of archeological evidence of indigenous iron smelting technology, knowledge of herbs and other processes involved in the manufacture of pomade and cosmetic, farm tools etc will give us a reliable base for developing backward integration in industrialization instead of our present consumer status.
- there is no deliberate government action to effectively accommodate our craftsmen in the main stream of economic planning.
- there is a lot of potentialities in our local technologies. It is worthy to note that more than 80% of the agriculture sector in Nigeria is crude, thus sustained by the technologies and the creative prowess of the blacksmiths.
- as the relics of the works of our craftsmen of old adorn the museums the world over holding very high value positions, so it remains

that the dyed clothes, Nigerian fashion designed materials, articles of 'local' leather works still hold very high attraction for tourists and attracts very high prices where such materials are found in markets abroad.

important as this indigenous technology sector is to the development of Nigeria the tools, means and phases of production are still very crude and almost absolutely left to the fate of the 'common man'.

a sizeable number of Nigerians that would not have had a place in the civil service are gainfully employed and are also contributing meaningfully to the overall sustenance of this country.

RECOMMENDATIONS:

As a result of the above we (also lending our voice to the many policy makers and those interested in cultural development calls of the past) would like to recommend:

- that the government become (more) actively involved in reinstating this 'group' to a place of value, enhancing and establishing the importance, self reliance and security of those involved here. Create more job opportunities for them both at the grassroots and in the cities, helping in a wider distribution of the fruits of their labour.
- that for the Nigerians who are full - time or part-time craftsmen whose re-integration into the national development scheme (especially with it economistic composition) cannot be effected through re-education within the sophisticated imported educational system but whose need is simple upgrading of the original technology, the establishment of extension service schemes for introducing appropriate and new markets for their products should be embarked upon. This we recommend should be an 'added' responsibility of the ministries and parastatals of culture i.e. as they sell the rich dance and drama cultures in Nigeria and beyond should also make efforts to seek opening for these ingenious works that are capable of being a major source of foreign exchange earning for Nigeria.
- the examples of Mexico, India, Indonesia, Japan, Pakistan, Kenya and other countries of the third world show that provision for this professional group not only promote national stability but also constitute a wise investment. We

should therefore in forging external relationship seek ways of selling these technologies and other avenues and cooperations that will help improve and bolster them.

A census of what goes on and where be carried out, giving attention to standard quality, inherent abilities that could help us develop our agric sectors, place and values in the international communities, capacity for enlargement and sustainability. When these and more details are got the government should set up appropriate bodies to work out modalities for operation.

CONCLUSION

In conclusion we say that a proper understanding of the dynamics of technological change can be a spur for our own change. Our definition of technology, here is a broad one that encompasses knowledge in all its forms i.e. from simple routine procedures of every day cultural practices to methods of organisation.

Technological change forms the basis of the most important source of structural change in development. It's development therefore, should incorporate the formation or enhancement of peoples creativity, technological skills and entrepreneurship. As such it is the growth and accumulation of useful knowledge and the transformation of knowledge into final output that will be beneficial to us[2]. Hence to be culturally functional and healthy technology requires to be linked to other aspects of cultural life[3]. Innovations take root in awareness stimulated by people who desire to improve on their productivity.

Technological awareness allows a country to be exposed to and influenced by the wave of the breakthroughs that are on, around the globe. But the path to attainment of any of such influence as a country allows should be based on practicable methods internally generated. Like we mentioned elsewhere it took Japan to know the technologies available around the world before they could import to adapt. Culturally we need to identify the strength of our technological practices and seek ways of enhancing them, taking into cognisance the fact that there can be no development without fostering and inculcating a development culture in

474561

Nigerian mentality, taking care not to reduce culture to science and science especially as is packaged from the North.

Our choice should be based on the ability to adapt them to local conditions in other words to domesticate modern technologies infusing such traditional practice that have maintained our societies for this long. The reason being that no solid scientific culture can emerge in a country which does not pay due respect to intellectual experience accumulated by its people through out their history[3]. Efforts should be geared at being able to comb our traditions to find out what in traditional knowledge can be used alongside modern science.

Our survey have proved that the technological practices of our people yet defy the pseudo-modernists mentality which tend to distance itself from indigenous practices and knowledge which they regard as exotic and suspicious folklore, bequeathed by a past that is no longer informative[4].

Breaking from this dereliction we should adopt a system that encourages a gradual building process that is open to the gains of modernity and to the contributions of other nations but that is solidly embedded in our roots. Borrowing the words of Badiuddin Khan (1997), we conclude this sub by saying that our technological choice should ... be capital and energy saving and employment generating, providing high job satisfaction and meeting the needs of the people within their means. It also should upgrade rather than supersede the traditional skills and crafts. It should be based on locally available renewable resources rather than on distantly located non-renewable resources[5].

From the theoretical perspective we adopted for this work, our present dilemma of technological dependence is rooted in capitalist expansion that followed colonialism and the consequent industrial revolution in Europe. According to Malecki the structure of colonialism was technological as well as political and cultural[6] Quoting Headrick, he said there are at least five ways in which technology was involved in the imperialism of European in Asia and Africa between 1940 and 1940.

He outlined them as:

a. The invention that allowed Europe to conquer in-land sections previously impenetrable - steamships, railways, firearms etc.

b. The "imperialism of free trade' the industrialization of the western nations that led to a growing demand of the products of the tropics - cotton and indigo for cloth, palm-oil to lubricate machinery, rubber copper and gutta percha for electric and telegraph line etc.

c. The transfer of technology to Asia and Africa to increase production and lower production cost by applying western industrial and scientific methods to commodity production.

d. Increase in the demand for western manufactured goods by their introduction in Asia and Africa - Cars, television and modern weapons.

e. All the major technological breakthrough originate from west[7].

These coupled with the fact that the technology promises more than any other phenomenon, to bring poor nations out of poverty made developing nations lie prostrate in the quest or

technological growth for technology transfer. This crave was aided by the belief that technology can be copied, imitated or adapted by purchase or theft or that it can be imported in the form of finished goods or as a branch plant of an international firm posed very seductive for developing nations, today this has proved a complex paradox for developing nations development[8]. Moreso because of the lack of relevant indigenous scientific and technological research work in most developing nations. The research - type available are those that are tended to the accumulation of knowledge that is not immediately applicable to relevant productive process. This is due to the imitation psychology of the elite and the lack of an integrated institutional structure which relates the knowledge gathering process to the knowledge application process in an interacting mutually reinforcing over all process promoting the knowledge-based expansion of the productive system[9].

The major case against technology transfer is that the technology of the advanced countries are not designed to suit the factor endowments and production condition of the developing countries coupled with the capital intensive nature of the technology[10]. This is a far reaching criticism considering the fact that the whole reasons for the transfer is because of the belief that technological development can be attained through this means. This model also perpetuated dependence on the advance world which mean alienation of local scientific efforts from production that the bolstering of private as opposed to social profits. This leads to swamping of local scientific and innovative talents due to the dominance of foreign technologies[11].

Despite these problems technology transfer at certain levels is still a solid base in aid of the technological development of developing nations. The caution is that developing nations should be careful in developing policies as regards borrowing.

This is because the Multi National Enterprises (MNE), which are the major means of these transfer use "entry advantages, ie opportune entry into other lands because they seek some distinct resource or know-how which may not include any interest in transferring expertise to a local economy, if such a strategy potentially serves to reduce entry advantages and create new source of competition should cases of this arise the MNEs seek to internalize transactions and maintain control of their know-how within the firm as far as possible[12]. The paradox for host economics of relying on MNE for technological transfer exists when know how, which is embodied in plant and equipment and internalized within international intra-corporate networks cannot be readily digested and communicated within the host economy beyond the knowledge associated within operating skills[13].

- Moreso, the traditional tendency of MNE's to maximize profits reinforces constrains on effective technology transfers and reduced the chance of similar activities in the host economy. In this way according to Yayler such high levels of foreign control leads to "technological traction' in which potentially viable, innovative activities are undermined i.e. the catalytic contributions of branch plants in host economies may be complicated by their runcating effects[14].

With these at the back of our minds we could cautiously look to the experience of Japan. Though they never went through the dehumanizing experiences of colonialism, yet at a point in the history of their development also found themselves in a type of our present quagmire, their model of technological transfer could be our own example.

Japan's culture was much influenced by China and later by the West. Her technological art and literature has reached a height among world civilization.[15]. The indigenous Zairai has been recognized to contribute to her technological advancement because interest in Zairai. Technology reflect on the one hand, a nostalgia for craft techniques that were fast disappearing and on the other, the new perspective of a Japan that is gaining recognition as a technological innovator as well as a technological imitator. Japan has been able to use innovations to achieve technological heights that Nigeria and most other developing nations have not been able to because unlike Japan they have not equated foreign technology with improvement in indigenous skills with respect to either adapting foreign technology or creating more appropriate ones[16]. The strength of Japanese technology lay precisely in her unique cultural values - her wealth of empirical know-how and seeming endless attention to details. Japan and Sweden for instance lay emphasis on the need to 'reserve engineer leading' edge-technology as the basis for effective technology transfer which can be improved upon to develop advantages based on indigenous technology[18], e.g Kudo (1994) carefully documented how the managerial and technical skills of one of the leading chemical industry were transferred to Japan in 1920 and 30, in other high-tech activities of the period automobiles Japan obtained know-how from US firms notably Ford using the same methods of technology transfer.

In these cases Japan achieved a comprehensive understanding leading- edge technology from foreign corporations without relinguishing any noteworthy degree of control. The important lesson of the Japanese style apart from any social or political motive for promoting indigenous technological capabilities is economically rooted in the need to have control over the most important source of economic growth, technological change[18].

Indigenous scientific and engineering know-how itself is a source of income and more importantly potentially allow nations to develop their own industrial priorities and to provide progressively increasing ways. The innovations foreigners are willing to supply a country are unlikely to be the same or have the same structural impact as innovations generated through indigenous research and development. The ability of nations to negotiate technical exchanges, interpret technical advances is also a function of existing levels of know-how. Japan's objective of technical borrowing was to use it as a basis for developing technical skills rather than as a substitute for it. It is the dove-tailing of foreign tech and indigenous know-how that is the reason for her success, moreso, because wholesome dependence on MNEs for technological transfer is a problematic process. Effective transfer requires that host nations not only attract back plants operations but also learn in minute detail the science, engineering and organisation embodied in the operation in order to further develop technological and related skills[19].

For many developing countries like Nigeria there remains a huge gap between the technology embodied in the branch plants of MNES and local levels of education and training. As a result of this gap Ofori-Amoah eloquently pleaded (using Ghana's experience) for Africa to rethink its technological strategy and to give greater considerations to appropriate technologies deliberately aimed at promoting indigenous technological and economic progress. This should be able to (within the nation), import adapt and defuse as well as to research and develop new technologies which are more responsive to the needs of the people[22].

Finally, we say that the lament of most Nigerians have been: how could we be so endowed yet so wonderfully impoverished?. How could we be looking out elsewhere for the things that God, nature and providence have so freely given us? In Africa and the world at large Nigeria stands out as one of the most endowed countries, yet we wash our faces with `spittle' for lack of `waters'. In all we have attempted, to point attention to the tool that will help us change this situation. In doing this we looked at the works, views, and thoughts, of several others to see if we ourselves were not being deceived into yet another fantasy. What we find did not confirm this doubt rather it reinforced the original thought i.e. culture, properly espoused, developed and followed through with other enforcing contributions from the world around us will help us chat a course in development as we never have had it. Our destiny is in our hands.

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APPENDIX 1.

The researcher is a Post Graduate student of the above department and school. He is carrying out a research on: Depency and Blocked Development: A case study of indigenous Technology in Kano state. The information he requires are purely for academic purpose and nomore. We ask that you please give him all the assistance he needs. thanks.

QUESTIONAIRE

PERSONAL DATA:

1. What is your name (not compulsory

   .....

2. Sex Male ( ) Female ( )

3. Age: 20 - 3 0( ) 30-40 ( ) 50 & above ( )

4. Are you married? Yes ( ) No. ( )

5. No. of Children 2-4 ( ) 4-8 ( ) 8 & above ( )

6. Religion: Christian ( ) Moslem ( ) Other specify ( )

7. Educational level attained: Yes No

   Arabic ( ) ( )

   Primary ( ) ( )

   Secondary ( ) ( )

   Adult Education ( ) ( )

   Higher Education, e.g ( ) ( )

   University etc ( ) ( )

   Diploma ( ) ( )

   Other specify ( ) ( )

8. What type of work do you do? Indicate.....

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9. How did you acquire the skill(s): Hereditary ( )Training ( )

other specify.....

10. How long have you been doing this 2-5years ( )

5-10years ( ) 10years & above ( )

11. Have you gone through any skill enhancing training organised or sponsored by the government? Yes ( ) No ( )

i. If yes for how long? 2-4years ( ) 6-8months ( ) 1year & above ( ) other specify. .....

ii. How regularly do you go for such trainings: once a year ( ) Once in 2-3 years ( ). Other specify.....

12. How many trainees do you have 2-6 ( ), 8-12 ( )

other specify .....

Do you pay them? Yes ( ) No. ( ) Other specify.....

If no could you please, give reason(s) .....

13. What does it take to set up an industry of this type?

Not very much ( ), very much ( ),

State amount if possible:.....

14. Did you get started on loan? Yes ( ) No ( ) if yes, from

a) the government ( ) (b) by personal arrangement ( )

15. What is your relationship with the local local and the state government?

I get financial support from them ( )

I am supervised by the government ( )

they organise free training for us ( )

None of the above ( )

Other specify ( )

16. What is your approximate income per year

N5,000-10,000 ( ), N15,000 - 20,000 ( ), N20,000 and above ( ).

Is it enough to sustain you? Very well ( ) Average ( ) not at all ( )

17. What do you think te government should do to help you to improve/expand on what you are doing?

Give us more money ( ), organise traning ( ), provide tools ( ) other specify.

18. In what ways(s) do you think that what you are doing can help us develop our own technology in this country? Comment:.....

19. What are the sources of your raw materials? Local ( ) Imported ( ) oher specify

Are they readily available? Yes ( ) No. ( ) Other specify.....

20. How is the cost of raw materials affecting your output?

Positively ( ), Negatively ( ), others specify.

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21. Have you been able to use elements of modern technology to improve your work? very well ( ) not very well ( ), not at all ( ).

22. Would you be happy if larger centres of what you are doing are created in specific locations across the country and funded by the government Yes ( ) No ( )

23. Which modern industry can you supply or support with your products, Mention them.....

24. Are you threatened by the existence of modern industries that do the same thing as you do? yes ( ) No ( ). If yes in what ways?.....

25. If you are given the opportunity to participate in development plan for Nigeria how would you incorporate these practices into the programme

Comment:.....

26. In your opinion do you think the government should invest more in these areas than in modern industries? Yes ( ) No ( ) If yes why?.....