

**MICRO-SOCIOLOGICAL INSIGHT TO CULTURAL TRANSFORMATION  
AND NATIONAL DEVELOPMENT: A STUDY OF POLAKU-GBARAIN  
PEOPLE OF BAYELSA STATE**

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**Abstract**

Over time, development has been taken a top-down approach while neglecting the importance of the micro-sociological aspects of national development. The study took a micro-sociological insight to cultural transformation and national development using Polaku-Gbarain people of Bayelsa State as a case. However, given precedence to the primacy of the impact of modernization theorists on the outright neglect of indigenous cultural practices, the study adopted an ethnomethodological approach as an analytical framework. Descriptive survey design was utilized to collect quantitative data from one hundred (n=100) respondents randomly selected using questionnaire instrument complemented by focus group discussions (FGDs) and non-participant observation. Using SPSS 17.0 version, frequency distribution tables and simple percentages were used as statistical tool of analysis. Findings revealed that the encouragement of indigenous technology by those concerned or encouraging bottom-top approach to national development was still low. The study therefore concluded that to bring about national development, concerted effort that will bring about integration of some of the indigenous cultural practices especially in the area of indigenous technology and westernized cultural practices should be encouraged, while those that seem detrimental to development in the country should be discarded through education and enlightenment, poverty alleviation programmes and provision of infrastructural facilities to all communities.

**Keywords:** Indigenous practices, Cultural transformation, National development

**Introduction**

Culture and development are two concepts that have not always gone together or been worked upon within the same context over time. But recently, new instruments,

elements, and ideas have placed a growing emphasis on the two concepts in national discourse though lacking empirical evidences (Marana, 2010). In fact, themes in the context of transformation of cultures and cultural change have been discussed with urgency for the world's indigenous people and their technology, yet the indigenous systems of collective economic production and distribution do not conform to modern economic system of production and distribution especially the capitalist mode of production that emphasizes individual accumulation of wealth. This phenomenon is not new, although processes of globalization have increased the scale and frequency of such conflicts of perspective. Obviously, the contradictions between indigenous culture (technology) and modern culture (technology), as well as the tensions generated by their intersection, have deep historical roots in the process of colonization and modernity.

However, it is evident that culture counts in every society. And today more than ever, it counts for the growth of all aspects of the society. Thus, culture is not only the 'powerhouse' of the traditional societies, but also propels the development of modern contemporary society. Indeed, it is a full-fledged economic sector that as a matter of fact, generates significant impact on both rural and urban environment, ranging from direct and indirect expenditure to employment generation and national development. It is therefore typically contextual and idiosyncratic to all societies. For these reasons, rural areas and urban centres are privileged spaces for cultural production and consumption (Van der Borg & Ruso, 2005).

In terms of transformation, culture is argued to be the fundamental shift in the deep orientation of a person, an organization or a nation (Alebiosu, 2013). This makes the person concerned to see the world in new ways, new actions as well as good results that were impossible before the transformation becomes possible. Undoubtedly, cultural transformation is essentially fundamental in national transformation (Jibir-Daura, 2014). This implies that it is a fundamental change of a nation in terms of change in social and economic infrastructural landscape of the nation. As such, one of the most important steps to national development in any given nation with diverse cultural endowment is the ability to create and transform its culture employing micro-sociological approach to achieve such national development. Putting it differently, the basis of transformation which engenders development in a culturally diverse nation is the function of each element of their cultures.

Take for instance, the National Vision 20:2020 economic transformation blueprint put in place by the government is to stimulate long-term plan for Nigeria's economic growth in order to bring about sustainable and rapid socio-economic development. It is therefore clearly known that it is in the efforts to articulate Nigeria's economic growth and development strategies for 11-year period ranging from 2009 to 2020, and this will be implemented using a series of medium term national development plans. In fact, it is a rallying call for all Nigerians, regardless of economic status, ethnicity, religion so as to unite and stand behind a common cause of placing the country firmly on a path of sustainable growth, as well as taking it to its rightful place in the committee of nations (National Vision 20: 2020, 2009).

Furthermore, the National Vision 20: 2020 blueprint has been designed to reflect accurately the collective interests of Nigeria's people using a "bottom-up approach"

anchored on the deep understanding of the aspirations of all Nigerian citizens including the knowledge of the future needs of the country. It is thus safe to say that the vision is underscored by the need to efficiently and effectively mobilize and harness the nation's resources to improve the lives of all citizens and to respond appropriately to the growing challenges of an increasingly smaller, mutually dependent, and the globalized world. National Vision 20:2020 encapsulates the key principles and thrusts of the National Economic Empowerment and Development Strategy (NEEDS) as well as the developmental Agenda of the government since 2007 situating both within a single long term strategic planning perspective (National Vision 20: 2020, 2009).

Interestingly however, culture is not strictly speaking or reflected among the eight Millennium Development Goals (MDGs) as adopted by the United Nations in 2000. This shows that there could be difficulties in the achievement of MDGs without properly taking into account the cultural dimension of development. To this end, it would appear that culture must play a decisive role towards the achievement of the goals. In fact, the creation of participatory and democratic cooperation frameworks, respectful of the cultural diversity and human dignity associated with investment in capital and training for cultural development, are the key points that require considerations to ensure that the international cooperation is truly placed at the service of development. But the fact still remains that the westernized world views see culture and development as antithetical and unscientific (Marana, 2010); thereby subjecting every traditional value system of collectivity and communalism to suppression, ridicule, and condemnation.

In spite of the Eurocentric overture of the colonial system that led to the transformation of barter system as an example, on the premise that it was not amenable to international monetization policy, yet the traditional stools were helpful in the administration of taxes (Ake, 1981). As a matter of fact, helping the indigenous people to overcome their material poverty through indigenous technology would make a major contribution towards the goal of reducing rural poverty, because they constitute the poor populace estimated to be over 300 million people living in about 70 countries according to the International Fund for Agricultural Development's (IFAD) estimates in 2003. For example, though the precise figure of the percentage of indigenous people that are poor in Nigeria is yet to be known, but report has shown that about 86.6% of people in Guatemala, 80.6% of people in Mexico, 79% of people in Peru and 64.3% of people in Bolivia are poor. They are found among the most vulnerable and marginalized of the rural poor despite the fact that their potential as 'stewards' of national and global natural resources and biodiversity is increasingly acknowledged at international discourses like the World Summit on Sustainable Development (WSSD) in Johannesburg, yet they rarely get a share of the benefits since most of the resources remain untapped (IFAD, 2003).

Instead of integrating the indigenous people to national development, they are most found living in isolated areas, outside the mainstream of national economies and development support. Most often than not, the areas they inhabit lack infrastructure such as roads, schools and health centres, poor communication networks and all the likes. Development interventions in their favour have been rare, and are not usually

guided by their own priorities due to outright abandonment of traditional values and indigenous technology. In fact, the indigenous people are often ill-equipped to cope with the consequences and the opportunities of economic liberalization and globalization, because of their rights being ignored, and increasingly frustrated by their lack of access to development.

Nevertheless, development researchers have overtime made attempt to investigate problems confronting indigenous culture and their technology in particular in various perspectives, but one issue that really deserves quick attention from policy makers that have not received considerable attention from social scientists is how indigenous culture and technology can be transformed and integrated with modern culture (technology) to promote national development. For this reason, the study attempts to investigate how indigenous culture can be transformed, improved upon and integrated to bring about formidable and sustainable national development in Nigeria using Polaku-Gbarain people of Bayelsa State as a reference point.

### **Objectives of the Study**

The central objective of the study is to examine how indigenous culture can be transformed or integrated to bring about meaningful sustainable national development, while the specific objectives are to:

1. Examine how indigenous technology can promote national development among the people of Polaku-Gbarain community.
2. Determine how indigenous cultural practices can be integrated with westernized culture to bring about socio-economic development among the people of Polaku-Gbarain in Bayelsa State.

### **Conceptual Clarification and Theoretical Issues**

Edward B. Tylor (1871) conceives culture as "... that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human as a member of society." This implies that 'culture' in its self is neither biological capability nor innate ability of humans; rather, it is acquired through social interactions and by systematic learning processes. Cultural transformation on the other hand, refers to the dynamic process whereby the living cultures of a particular group of people is changing and adapting to external or internal forces. Indeed, it is the process that is said to occur within Western culture as well as non-Western or indigenous cultures, which implies that it is not static; rather, it is dynamic in nature through forces like colonialism, globalization, communication technology, education, transportation and infrastructural improvements.

To Lawal and Oluwatoyin (2011), development is critical and essential to the sustenance and growth of any nation. To the duo, "National Development" as a concept is an overall development or a collective socio-economic, political and religious advancement of a nation. To achieve this kind of development, effective development planning must be put in place which can also be described as the country's collection strategies mapped out by the government for the achievement of its goals (Lawal and Oluwatoyin, 2011).

Theoretically, modernization theorists have over time advocated for the outright transformation of all societies from 'traditional cultural practices' including indigenous technology to 'modern cultural practices' without giving credence to some aspects of traditional cultural practices especially the indigenous technology. To the theorists, non-westernized traditions are seen as obstacles to economic growth. Conversely, while modernization might deliver violent, radical change for traditional societies which was thought worth the price; critics insist that traditional societies were often destroyed without ever gaining promised advantages if, among other things, the economic gap between advanced societies and such societies actually increased. In fact, the net effect of modernization for some societies was the replacement of traditional poverty by a more modern form of misery, according to these critics (in Armer and Katsillis, 2000).

With this explanation of transition from 'traditionalism to modernism', development seems to grow out of the classical evolutionary and structural-functionalist theories which means that modern institutions and structures are expected to spread around globally, and create socio-economic *cum* political and cultural relationship, with an increase in the understanding of global inter-dependence and ecological consequences of modern lifestyles. In contrary, as Armer and Katsillis (2000) argue, the finite natural capital and the nature of globally oriented ecosystem can no longer sustain the modern practices of the western lifestyles even though the theory of modernization assumptions was correct. This suggests a colossal criticism against the application of modernization theory in all societies.

Basically, if the indigenous technology is completely abandoned as the modernization theorists proposed, how would the indigenous people cope effectively with their immediate environment? And again, considering the limited resources at the disposal of the indigenous people, how would they acquire productive resources that are external to their existence? It is therefore believed that instead of the outright abandonment of indigenous cultural practices in terms of its technologies, an eclectic approach of some aspects of indigenous cultural practices (technological-wise) and modern cultural practices should, as a matter of fact be advocated.

As Heritage (1992) and Warren (2000) averred, Harold Garfinkel's ethnomethodology which is concerned with "the commonsense resources, procedures, and practices through which the members of a given culture produce and recognize mutually intelligible objects, events, and courses of action" should be emphasized rather than the proposition of modernization theorists. Here, the theory of ethnomethodology stresses that social actions and social organization are produced by knowledgeable agents who guide their actions by the use of situated 'commonsense reasoning', rather than treating the achievement of social organization as a given from which the analysis of social structure could proceed. From its origin however, ethnomethodological research was directed at the hidden social processes underlying that achievement (Warren, 2000). This suggests that with Garfinkel's propositions, outright abandonment of indigenous cultural practices which are largely compatible and most suitable for indigenous people should be de-emphasized rather, they should be improved upon.

Buttressing Garfinkel's propositions, Odok (2013) asserts that ethnomethodology deals with 'common sense symbols' in the form of language and

habit in which members of the society who share a given culture employ in order to interpret and give meaning to social interactions; that is to say, everyday methods people employ for the production of social order in their society. Putting it differently, rather than discarding the entire fabric of indigenous culture which modernization theorists vehemently advocated, ethnomethodology attempts to focus on the way people make sense of their everyday world. People are seen as rational actors, but employed practical reasoning rather than formal logic (absolute modernized ways of doing things) to make sense of and function in society. Ethnomethodology is of the view that human society is entirely dependent on these methods of achieving and displaying understanding.

Furthermore, in contrast with Emile Durkheim's idea on social facts, Garfinkel's social facts are products of the society and not coercive to members of the society as Durkheim proposed – "social facts are external to and coercive of individuals". This means that actors are perceived as being constrained or that their actions are being determined by social structures and institutions. Hence, these actors cannot exercise much or greater independent judgment over their situation which can be seen in absolute adaptation to westernized culture (Ritzer, 2008). Based on the premise of Durkheim's proposition of social facts, Garfinkel arrived at a given conclusion that if actors are being constrained by social structures and institutions, then these actors are best regarded as 'judgmental dopes'. In this regard, ethnomethodology emerged in order to uphold the objectivity of 'social facts' as the achievement of members of a society and as a product of their methodological activities. Garfinkel (1992) outlined the thrust of ethnomethodology thus:

*Ethnomethodology is the objective reality of social facts, in that, and just how, it is every society's locally, endogenously produced, naturally organized, reflexively accountable, ongoing, practical achievement, being everywhere, always, only, exactly and entirely, member's work, with no time out, and with no possibility of evasion, hiding out, passing, postponement, or buy-outs, is thereby sociology's fundamental phenomenon.*

However, from the purview of ethnomethodological investigations, the focus is shifted from individual actors to entire 'members' of a given society. Indeed, members in this sense are viewed strictly and solely in terms of the membership activities that is the artful practices through which they produce what is of their interest either in large-scale organizational structures or in small-scale interactional or personal structures. Interpretatively, the term 'members' does not imply persons or individuals – this signifies that ethnomethodology is neither interested in micro structures or macro structures; rather, it is concerned with the artful practices that produce both kinds of structures (Ellis, 1991).

Against this backdrop, to have a micro-sociological insight to cultural transformation and national development which modernization would not in any wise promote for societal development, bottom-up approach of cultural transformation should be encouraged. This is because the normative order consisting the norms, values,

roles, and statuses of the people in most developing countries is predicated on bottom-up approach achievable through socialization. This will give sociologists the impetus to study the prevailing normative order of all members of the various societies that form divergent behavioural patterns through the ‘lenses’ of ethnomethodology. Thus, translates to provide a broader understanding and meaning to everyday social life of any given society by complementing the *lacunae* found in traditional sociology to explain everyday social life, and thereby facilitate the achievement of everyday objective in the most effective an appreciable manner through advancement.

### **Methodology**

From a micro-sociological perspective using Polaku-Gbarain community of Bayelsa State (South-South Nigeria) as a case, the study adopted a descriptive survey design. This was adopted for the study because it helps to provide better insights and understanding of the social phenomenon investigated quantitatively and qualitatively, while remaining unbiased throughout the scientific investigation. With a hundred (n=100) sampled population from the study location, using a simple random sampling technique, with at least two members (male and female aged 15 and above) being selected in each household; a structured questionnaire was used to collect quantitative data from 100 respondents in close-ended format, and complemented with one focus group discussion (FGD – constituting eight members), and non-participant observation. These were necessitated so as to enable the researchers take a glimpse and details of the subject of investigation as at the time of the survey.

Utilizing Statistical Package for Social Sciences (SPSS) software version 17.0, quantitative data was coded and entered into the computer employing descriptive statistical techniques. Also included in the analysis was the qualitative data gathered from focus group discussion (FGD) and non-participant observation by the researchers during the course of the field work. And its notes were used to buttress some of the quantitative results of the study. In the course of conducting this research however, the researchers ensured that the rights, dignity and privacy of respondents that were administered with questionnaires, participated in the FGD, and observed were respected. Here again, the respondents were orally informed of the study in order that their consents would be sought. This provided for the voluntary participation of all respondents and participants of the study without coercion or any form of inducement. Finally, the researchers assured all respondents and participants of their anonymity and confidentiality so as to give them the assurances that the study was not made to intrude into their privacy.

### **Results**

#### ***Socio-demographic Characteristics of the Respondents***

Table 1 presents the socio-demographic characteristics of the respondents which include the age, gender, religion, family type, occupation, average income, among others. As revealed in the table, only 1% of the respondents was between the age of 15 and 19 years old, while other age groups were significantly represented with age group 35-39 remaining the largest percentage of the respondents.

**Table 1: Socio-demographic Characteristics of the Respondents**

Variables	Frequency (n=100)	Percentage (%)
<b>Age group</b>		
15-19	1	1.0
20-24	13	13.0
25-29	24	24.0
30-34	22	22.0
35-39	26	26.0
40 and above	14	14.0
<b>Gender</b>		
Male	49	49.0
Female	51	51.0
<b>Family type</b>		
Nuclear family	14	14.0
Extended family	82	82.0
Single-parent family	4	4.0
<b>Religion</b>		
Christianity	70	70.0
Islam	-	-
ATR	30	30.0
<b>Occupation</b>		
Farming	33	33.0
Fishing	47	47.0
Trading	14	14.0
Civil service	2	2.0
Others	4	4.0
<b>Educational attainment</b>		
None	23	23.0
Primary	54	54.0
Secondary	19	19.0
Tertiary	3	3.0
Others	1	1.0
<b>Average income per month</b>		
<N5, 000	5	5.0
N5,000-N9, 999	19	19.0
N10, 000-N14, 999	35	35.0
N15, 000-N19, 999	27	27.0
N20, 000 and above	14	14.0

**Source:** Authors' field work (2015).

The distribution of respondents by gender shows that 49.0% were male, while 51.0% were female. This means that there were more female respondents than their male counterparts. Though this will not alter the objective set to be achieved for the study. Furthermore, the distribution of the respondents by family type revealed that 14.0% were of the nuclear family type, 82.0% extended family type, while only 4.0% were of the single-parent family type. This suggests that there were more respondents from extended family type than other categories of family types. This also means that traditional family type of extended family type is still prevalent among the study population.

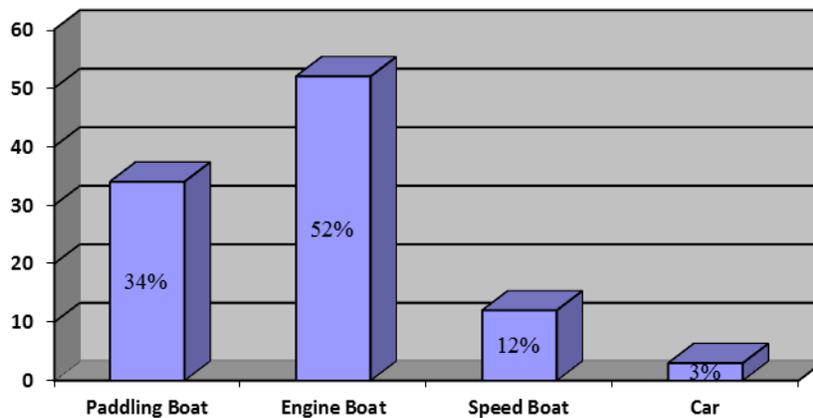
In terms of the distribution of the respondents by religion, the table indicates that about 70.0% of the respondents were Christians, 30.0% were of African Traditional Religion (ATR). This result suggests that there were more Christians in the study area when compared to those who indicated ATR and other forms of religion. On the occupation of the respondents, it was revealed that a large majority of the respondents engaged in fishing (47.0%) and farming (33.00%) when compared to other categories of occupation. This means that majority of the respondents are into agricultural related occupation.

On the educational attainment of the respondents, the table shows that more than half of the total percentage of the respondents attended only primary school (54.0%) followed by 19.0% of them that signified secondary school education. This implies that very few of them had tertiary education as their highest level of educational attainment. Indeed, the average income of the respondents per month shows further that 5.0% of them earned less than N 5,000 per month, 19.0% earned between N5, 000 and N9, 999, 35.0% earned between N10,000 and N14,999, 27.0% earned between N15,000 and N19,999, while 14.0% of them earned N20,000 and above. This suggests that majority of the respondents at aggregate earned below N18,000 national minimum wage when compared to those who earned above N18,000 as average income per month. This may have implication on poverty level among the study population.

### ***The Use of Indigenous Technology for National Development***

The central objective of the study was to examine how indigenous (micro-sociological issue) cultural practices can be integrated to bring about national development. To achieve this specific objective, series of questions were put forward such that those elements in the indigenous technology of the study population were first ascertained. With respect to this, respondents were first asked about their major means of transportation, figure 1 shows that 34.0% of them signified that their major means of transportation was paddling boat, 52% said engine boat, 12% indicated speed boat, while 3% of them mentioned car as their major means of transportation.

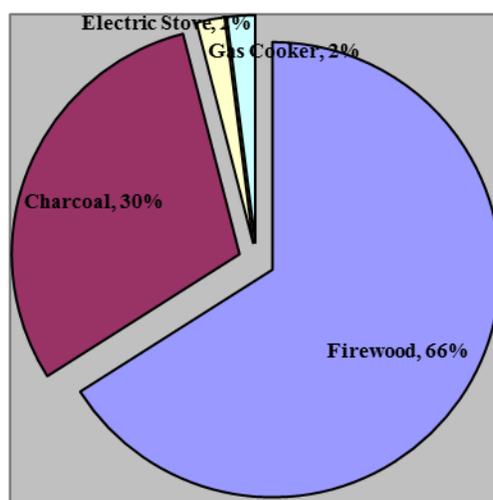
**Figure 1: Distribution of Respondents by the Means of Transportation**



The reasons for the choice of the means of transportation chosen as indicated in figure 1 were further ascertained, and the result revealed that 20 % of the respondents said they chose water transportation due to their inability to afford car, 39% said there was no motorable road to access their farm lands which is their major occupation, while 41% of them said they could not drive car to their farm lands due to the terrain of their physical environment though the living homes of the study area were accessible by roads at the time of the study; yet their source of livelihoods (farm lands) are not accessible by roads. Moreover, when participants were asked how the boats earlier indicated as their major means of transportation are manufactured? All participants in the focus group discussion (FGD) agreed that the boats are manufactured by themselves except for the engines purchased by those who are capable to power some of the boats they used which were not manufactured locally. This buttresses the fact that most of the people in the study area do not only manufacture the technology used as means of transportation, but also sourced their livelihoods around water resources which is most adaptable to their immediate environment.

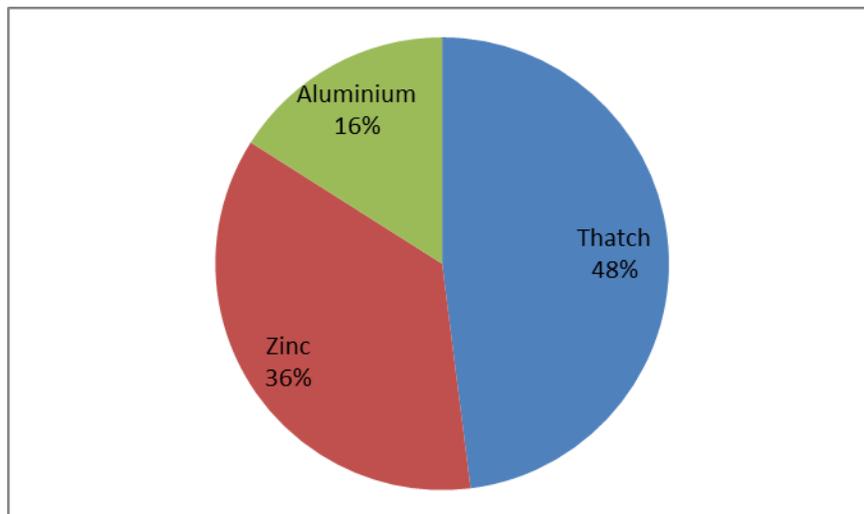
Another essential aspect of the indigenous technology common among the study area is their cooking methods. As revealed in figure 2, a large majority of the respondents used firewood (66%) to cook, 30.0% used charcoal, while very few proportion of the population used electric stove (2.0%) and gas cooker (2.0%) respectively. The reasons for the *large* majority to have taken to firewood and charcoal was ascertained; as such about 41% of them said they saw it to be cheaper than the modern methods of cooking, 45% said they saw it to be convenient and compatible to the environment they were situated, 14% of them said it is more accessible than the modern methods. Indeed, the non-participant observations made by the researchers supported this fact when almost all the people of the community were seen cooking with fire wood while some others were seen carrying firewood on their heads from farm to their houses.

**Figure 2: Distribution of Respondents by Method of Cooking Food**



Furthermore, as part of measure of the indigenous technology relative to the nature of shelter they used before and during the course of the study, as well as the reasons for using them. The respondents were first asked the nature of their house roofing before the present time so as to assess the level of technological change in shelter, and secondly, the nature of their house roofing as at the time of the survey.

**Figure 3: Distribution of Respondents by the Nature of Roofing before the Survey**



Although current observation made by the researchers shows that majority of the houses in the community are zinc, but as indicated in figure 3, about 48% of the respondents said they used thatch houses before upgrading to zinc or aluminum, 36.0% of the respondents said they used Zinc for their roofs right from the onset, and 16.0% of them said they used aluminum as roofs even before this time. This means that majority of the respondents who indicated that they lived in thatch houses before upgrading when compared to those who lived under aluminum or zinc roofs beforehand or right from the onset were more than those who did not.

However, to have an in-depth insights for the reasons why most respondents took to thatch houses before upgrading to zinc or aluminum or even why some have not up till the present time from the focus group discussion, a number of reasons were given by the participants that:

- (i) there was no money to do Zinc and Aluminum type of roofs;
- (ii) thatch houses are cheaper when compared to zinc and aluminum;
- (iii) it made house to become cooler when compared to modern roofs type.

This means that although a significant number of the study population has upgraded their roofing type from thatch houses to zinc and aluminum, but at the focus group discussion, 'the natural cooling effects of thatch houses' that was raised by the

participants in FGD was more emphasized when compared to other reasons. As stated and discussed by participants:

*..... although we know that thatch houses are far cheaper than zinc and aluminum roofing type but that natural cooling effects you can get from thatch houses cannot be gotten from zinc or aluminum. That is why you still see some of our people still use it till today apart from no money to upgrade to zinc. You can even see that right from our forefathers who did not know much about electricity still enjoy that cooling effects when there is heat (A male participant/FGD/Polaku-Gbarain, 2015; shared by other participants).*

Again, participants were asked whether they have had any consultation from the government or any agency as to how some of these indigenous technologies can be integrated with the modern cultural practices for improvement. As the study revealed further, almost all participants in the FGD said there was no consultation with them, while only a few of them indicated that there have been consultations which were later debated by the participants. From the excerpts of the most striking opinion in the discussion:

*When we say consultation, I think we mean coming to agree with us to see how we can make things happen. We have not seen much here in this community because I believe if they come there are so many things we have in our culture that we can improve upon such as the manufacturing of our boats locally and some other things like our hoes and cutlasses. But we have not seen any agency or government coming to make consultation (A male participant/FGD/Polaku-Gbarain, 2015; shared by other participants).*

This means that consultation with the community as to the improvement or integration of their knowledge of indigenous technology with modern type is still at minimal among the study population.

### ***Encouraging Indigenous Technology for National Development***

The second objective of the study was to examine how indigenous technology can be encouraged to promote national development particularly among the study population. To achieve this, series of questions were asked from the respondents to ascertain various ways indigenous people have been empowered and encouraged to improve in their level of technology. Table 2 shows the summary of all measures of encouraging indigenous technology. First and foremost, the sampled population was asked whether they had ample opportunities to attend higher formal educational levels or not, the table revealed that 31% of the respondents signified yes, while 44% of them said no. This suggests that less than half of the respondents had the privilege to attend higher formal educational levels (secondary and tertiary) when compared to those who indicated primary or no formal education (see table 1) that would have stimulated the improvement of indigenous technology for socio-economic development.

**Table 2: Encouraging Indigenous Technology for National Development**

Variables	Frequency (n=100)	Percentage
<b>Opportunity to attend formal education</b>		
Yes	31	31
No	44	44
I don't know	25	25
<b>Rating of school attendance</b>		
Less than 20% attendance	17	17
Between 20% and 49% attendance	14	14
Not applicable	69	69
<b>Encouraging cultural integration</b>		
Yes	5	5.0
No	57	57.0
I don't know	38	38.0
<b>Encouraging capitalist system</b>		
Yes	55	55.0
No	45	45.0
<b>Practice of capitalist system</b>		
Yes	32	32.0
No	26	26.0
No response	42	42.0
<b>Practice of communal way of life</b>		
Yes	39	39.0
No	33	33.0
Sometimes	28	28.0
<b>Helping each other in farm</b>		
Yes	61	61.0
No	38	38.0
<b>Use of modern technology</b>		
Always	27	27.0
Seldomly	28	28.0
Rarely	23	23.0
Once in a while	22	22.0

**Source:** Authors' field work (2015)

Additionally, among those who indicated 'yes', the rating of higher school attendance of the entire study area was ascertained. It was revealed that 17.0% of the respondents rated the level of the community school attendance as 'less than 20% higher school attendance', while 14.0% of the respondents said it could be rated between 20% and 49% higher school attendance. This means that their higher school enrolment that would have stimulated the transformation of their indigenous technology knowledge for national development is still low among the study population when considering the aggregate higher school attendance of the entire community.

Respondents were asked whether there was any form of cultural integration among the study population in terms of integrating both traditional and modern culture for the purpose of development, it was revealed that only a few of them signified yes (5.0%) compared to a larger percentage of the respondents that said no (57.0%). However, as a way of ascertaining the extent of integrating modern socio-economic system of production with traditional mode of production and distribution, respondents were asked whether they encourage the practice of capitalist mode of production. The

table shows that about 55.0% of the respondents indicated yes, while 45.0% of the respondents said no. As further revealed in the table, 32.0% of the respondents actually practiced capitalist mode of production, while 26.0% categorically stated that they do not practice it. This suggests that majority of the respondents subscribe to the encouragement of capitalist mode of production which Max Weber saw to be very fundamental to wealth making in his book “*The Protestant Ethic and the Spirit of Capitalism*”. But not all of the respondents have absolutely agreed that they encourage the practice of capitalist mode of production.

Another way of assessing the indigenous culture in respect to modern cultural practice, respondents were asked whether they practice communal way of life or not. The table shows that about 39.0% of the respondents practice it, 33.0% of them do not, and 28.0% of them signified that they practice it sometimes. Here again, as one of the elements of communal way of life which is one of the characteristics of indigenous people, respondents were asked whether they helped each other in farm works, the table revealed that more than half (61.0%) of the respondents said yes, while 38.0% of them said no. This means that majority of the respondents still helped each other at farm since agricultural related occupation remains their major occupation.

Finally, the extent to which the study population use modern technology as production technology was ascertained, only 27.0% of the respondents signified ‘always’, 28.0% of them said ‘seldomly’, 23.0% of the respondents indicated ‘rarely’, while 22.0% of them said once in a while. This suggests that very few of them used modern technology always.

### **Discussion of Findings**

From the socio-demographic profile of the respondents, it is very evident that the major occupation of the study population is found around agricultural economy usually characterized by crude implements. Of course, it has affected their level of income, probably due to the low level of higher formal educational attendance among the study population. It is also observed that quite a number of indigenous cultural practices that ought to have been improved upon for national development has been discarded in the name of modernization instead of taking a critical look at those elements that are compatible to local economy especially in the area of indigenous technology and develop them for national development. Thus, instead of looking inwardly by those concerned to bring about integration (of indigenous technology and modern technology) for meaningful development; most of the indigenous people have been neglected without making effort to collaborate with them for meaningful development.

It is thus, evident that no meaningful development can spring forth where the way people make ‘common sense’ out of their existence in order that they can develop in the most appreciable manner is neglected. Development should be bottom-up approach and not otherwise or outright abandonment of indigenous people/culture as well as their mode of production and distribution. In other words, most of the indigenous cultural practices that are most compatible and appreciated at micro-level of the society such as the methods of farming and building of houses need to be studied in

the most scientific manner so that areas that need to be improved upon for national development can be examined.

### **Conclusion**

From this study however, it is obvious that though strict adherence to indigenous cultural practices from micro-sociological perspective may be detrimental to national development, but making attempt to collaborate with the indigenous people relative to their technology and improve on them can go a long way to facilitate national development through education, social support, and provision of social infrastructure. In the view of the findings of the study, however, the following are suggested recommendations for the study.

### **Recommendations**

To adopt bottom-up approach for national development, efforts should be made by the government and all concerned agencies to ensure that some of the good aspects of the traditional practices are integrated to modern culture so as to bring about national development. Again, promoting national development cannot be facilitated except by the effort of the government to bring about educational development across all communities. In line with this provision, the government should make effort by providing educational opportunities for both young and old in all communities be it formal or informal education (e.g. adult education) so as to bring about national development.

Similarly, the traditional cultural practices that are too obnoxious and obsolete should be allowed to give way for modern cultural practices. This will enable the communities of people who have been neglected through non-provision of basic necessities of life to develop in their capacity and human capital development. Finally, the government and other agencies of poverty alleviation programmes should provide all communities with programmes of action that can ameliorate the conditions of indigenous people across board. These will help to promote national development.

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