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RESEARCH ARTICLE

PRIMITIVISM, CULTURAL FORTIFICATION AND THE CHALLENGES OF DEVELOPMENT AMONG THE PE ABORIGINE OF DOKPAI COMMUNITY IN KANKE LOCAL GOVERNMENT AREA OF PLATEAU STATE

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ABSTRACT

The Pe speaking people of Dokpai community in Kanke Local Government Area of Plateau State are group of people who are living in the mountainous and hilly area of the Local Government Area. They are remote, isolated, left behind and as well do not use or rely on contemporary modern technology to provide ease and comfort of living. Their thought and ways of doing things are still orthodox, primordial and resistance to developmental functions. Pe speaking people are cruel, vicious and ferocious in their act and how they relate with others. Their barbarous nature and culture of resisting modernity are the basic impel that spurred the study. The study attempted to examine the nexus between primitivism and the challenges of development among the Pe speaking people of Dokpai. The secondary sources of data used in this study are generated from an array of both published and unpublished materials such as text books, journal papers, news papers, magazines, conference and seminar papers, internet materials and so many others. Interview was the major instrument of data collection used in this study. In interpreting our data, relationship between insistence of the Pe people on primitive way of doing things, (resisting modernity and contemporary things), their barbarous activities and the challenges of development in the area were established at both theoretical and empirical levels. Empirically, we used a qualitative and historical method that was critical and analytical in providing descriptive and historical details. This was complemented by descriptive analysis. In doing this, information gathered were summarized and processed through statistical packages for social science (SPSS). It was established that there is a strong connection between their primitives ways (Cultural insist and barbarous activities) and the challenges of development among the aborigine of Dokpai community in Kanke Local Government Area. Recommendations such as the needs for sensitization, advocacy activism, government presents and reforms, patronage by modern religious institutions, developmental programmes, and poverty reductions schemes among many others were proffered.

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INTRODUCTION

Dokpai community is situated at the hill area of Kanke Local Government Area of Plateau State. It is also three (3) proximate kilometer to Langtang North Local Government Area of the state. Their ethnic background is mystifying; they speak a mix of Ngas, Taroh and Montol. The community is a breeding ground for primitive and barbaric acts (Johnson, 2015). The cruelty and savagery of the area stimulate resistance to presents day's realities and this has affected their state of development and its affiliation to other groups in the state. Dokpai community practices a close system of survival. It does not open, relate and mingled with other societies. And any attempt to introduce any alien practices and culture would mean spurring their vexation, cruelty and aggression on the imposer (Bennett, 2008). The community lives on its own and is left backward, men still work bear footed, without clothing, uncircumcised, cruel, hostile and subservient to one another.

Modern ways of live such as humanism democracy, western education, and human affiliation are abnegated to the lowest background. Their hostile and aggressive outlook does not only retard but mare development. Several attempts by several groups such as government institution, religious bodies, NGOs humanitarian groups and a lot of others to introduce modern way of life proof abortive (Castle, 2008). Fetishism to their deity has always being respected and anything that is seen as amoral to the deity is highly rejected. It is forbidden to accept alien ways of thought, reasoning and ways of doing things. The community is unrelated, wild, and aggressive. They also believes in savagery such as human sacrifices, living in caves and living distinct and unconnected (Johnson, 2015). They adhered to unscientific ways of doing things such as act of clairvoyance, physical powers, fortune telling, palm reading divinity and human worship (Uppon, 2007). This practice has not only relegated them but has rendered the society underdeveloped. Modern way of living is ignored and this has affected their spate of development (Uppon, 2007).

Statement of the problem

The basic problem which inspired this study is the insistence of the community to primordial ways of thoughts, reasoning, ways of doing things and its aftermath on societal development. This does not only affects human relation but also the emergence of socio-economic development (Wood, 2001). Another problem which stimulated this study is the cruelty; barbarism and savagery of the community towards one another and among aliens who attempted to introduce ways contrary to their custom and tradition. A case can be instantiated with human sacrifices, predatory and carnivorous way of living. These factors mare and deter development in a place (Shehu, 2010).

Research questions

The following research questions were posited to guide the study:

- (a) In what ways do the insistence on cultural practices affects development among the Pe speaking people?
- (b) How do primeval lifestyles of the Pe speaking people constitute a serious threat to development?

Objective of the study

The main objective of the study is to examine the effect of primitivism and cultural fortification on the development among the Pe Speaking people of Dokpai.

The specific objectives are to:

- (a) Assess how the culture of insistence on primordial ways affects the development of the Pe speaking people of Dokpai community in Plateau State
- (b) Examine the effect of the primeval lifestyle on the development of the Pe speaking people of Dokpai community in Plateau State

Assumption of the study

- (a) Cultural doggedness has adverse effect on the development in Dokpai.
- (b) There is a significant relationship between primordial lifestyle and the challenges of development among the Pe Speaking people of Dokpai in Plateau State.

MATERIALS AND METHODS

The study employed survey and documentary research design. The secondary source of data were generated from documentary facts drawn from array of both published and unpublished materials such as text books, journals, newspapers, magazines, internet materials and a lot of others. Interview constituted the major instrument utilized in the study. Being a non-experimental research, the use of qualitative descriptive analysis is employed for the analysis of the generated data. This is done through careful analysis of the formulated assumptions in line with the reviewed literature. Thus, under the findings and discussions, each discourse is based on some background assumption presented in the form of hypotheses. The assumptions are subsequently upheld and as well rejected when the need be. In interpreting our data, the

relationship between the primordial factors (Primitivism and cultural fortification) and its effects on the development among the Pe speaking people of Dokpai community was established at both theoretical and empirical levels. Empirically, we used a qualitative and historical method that was critical and analytical in providing descriptive and historical details. This was also complemented by descriptive quantitative analysis. The qualitative and historical methods provided us with clear perspective into our research problem by giving us the opportunity to understand the historical details and accurate account of the past and to use the past to discuss the present.

Conceptual explication

(a)Fortification and Modernization Defiance: The word *primitive* is derived from a Latin word *primitivus* and this denote wording such as ancient, primordial, archaic, primeval and pre-historic. According to Stevenson (2010), it is the earliest time in history or preliminary stage of development. Shehu (2010) equally sees it as a stage of development that is still crude and archaic. In the same direction Johnson (2015) defines primitive as a state of living in a traditional and remote way. He stressed the characteristics of primitive society to include barbaric, cruel, ancient, and seclusion, local and traditional. The most comprehensive definition is the one by Wartman (2014) who sees primitive as:

The kind of society which is still backward, crude, ignorant in its approach, irrational in thought and fond of resisting modern way of doing things. They are usually non-cooperative, barbaric. They mostly use local implement for farming, the practices hunting and good in gathering fruits, too spiritual and believe in orthodox principles and custom. They are mostly poor and have no value for human sanctity. From the aforesaid definition, we can say that primitivism is a state at which a society is backward and is living base on primordial convention and customs.

Cultural fortification is a nascent term in the field of social science and has defied a single definition. A lot of scholars have defined the term in different ways and in different dimensions. In the word of Shehu (2010), it is the way of preserving and protecting established convention, custom and societal values .Timpson (2010) also sees it as a process at which a society is governed and controls its values. Maya (2015) defines cultural fortification as the act of safe guarding a culture from fading or eroding. James (2014) sees it as a process in which a society avoid medium that seems to temper with their established values.

Modernization defiance or *resistance* in the word of Yesefu (2010) is the process at which a society rebuffed modern way of doing things. Ahmed (2016) sees it as the process at which a society rejects modern and civilized way of approaching things. Johnson (2015) sees it as such act which a society rebuts modernity. The two concepts are talking about the same thing but approach them in different direction. The former is talking about the protection and the latter is talking about the rejection in order not to interfere with the same value. Their goals are the same but their approaches differ.

(b)Concept of development and underdevelopment

i. **Concept of Development:** All available evidence as shown in the literature on development portends the concept as

nebulous, hence it has different meanings in different contexts and sometimes even in the same context. Consequently, several schools of thought, models, paradigms and theories have emerged to explain the concept (Nnadozie, 1986). The western liberal scholars see development as a total transformation of a traditional or a primordial society into the type of technologies and associated social organization that characterize advanced economically prosperous and political stable nations of the Western world (Todaro and Smith, 2003). The above definition implies there is one average or normal path to development which countries have followed in the past and which they are obliged to in the future (Stevenson, 2010). The scholars of Marxist philosophical persuasion, found the above conception of development grossly deficient, because it has not led to real development, instead, it enhanced the progressive underdevelopment of most third world state (Bello, 2013). Thus, they see development as socio-economic transformation which man engenders as he, jointly with his fellows, interacts with the natural environment through labour power. In a similar vein, Okoli and Onah (2002) defined the concept as a human issue which should involve the total full mobilization of a society. Espousing a similar view, Nnoli (2003) conceived development as a dialectical phenomenon in which the individual and society interact with their physical, biological and inter human environment, transforming them for their own betterment and that of humanity at large and being transformed in the process. It can be construed from the above mentioned definitions, that development implies the capacity to secure and sustain a better life to humankind in the society. The striving to elevate human life and comfort from a given level considered unsatisfactory to a better and perhaps more comfortable level.

Apparently piqued by this lack of an all-embracing definition of development, Seers (1972:47) poses three (3) basic questions, about the meaning of development when he asserts:

The question to ask about a country's development is therefore: What has been happening to poverty? What has been happening to unemployment? What has been happening to inequality? If all three of these have declined from high levels, then beyond doubt this has been a period of development for the country concerned. If one or two of these central problems have been growing worse, especially if all three have, it would be strange to call the result development even if per capita income has soared. But the phenomenon of development or the existence of a chronic state of underdevelopment according to Todaro and Smith (2003) is not only a question of economics or even quantitative measurement of incomes, employment, and inequality. It is a real fact of life for over three (3) billion people in the world. To them development must therefore be conceptualized as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of absolute poverty. Most importantly, development must represent the whole gamut of change by which an entire social system turned to the diverse basic needs and desires or individuals and social groups within that system, move away from a condition of life widely perceived as unsatisfactory and towards a condition or situation of life regarded as materially and spiritually better. Goulet (1990) defined development as the enjoyment of good things of life. He mentioned three basic values that should necessarily serve as a conceptual basis and practical guideline for understanding the inner meaning of

development. These according to him are life sustenance (food, shelter, health, and protection), self-esteem (sense of worth and self-respect of not being used as a tool by others for their own understanding, dignity, respect and recognition) and freedom from alienation of material condition of life and from social solitude to nature, ignorance, other people, misery, institutions and dogmatic beliefs. Rodney (1972) sees development as a many sided process. He stressed further that at the level of the individual, it implies increased skills and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being, and at the level of the social group, it implies an increasing capacity to regulate both internal and external relationships. Development therefore to Rodney is when members of a society jointly increase their capacity for dealing with their environment. What is discernable from the above definitions is that development is man-centered and can be seen as a multi-dimensional process involving the fundamental transformation of society in its totality (economy, polity, culture, etc.). In other words, development implies growing self-reliance, both individually and collectively. The basis for a nation's development must be its own resources, both human and material fully used to meet its own needs.

The Concept of Underdevelopment

It is not easy to define in few words what underdevelopment entails. The term has suffered from a lot of misconceptions and has been viewed in different places in different perspectives. This assertion flows with the perception of Ibrahim (2003) who advocated:

The term development cannot be restricted to only one or two variables. Their characteristics are apparent and dynamic. Most countries of the third world prefer to use the word developing rather than underdeveloped. The use of the word developing by these countries show some degree of optimism and rest that they will one day become economically developed in the near future. The list of the underdeveloped countries according to Galbraith (2010) runs the alphabetical gamut from Afghanistan, Brazil, China, to Zanzibar. Goldhosp (2010) indicates that non-industrial countries were first called underdeveloped in a famous report to the United Nations in 1951, and then when the word came to be thought of as pejorative, they were called developing, an instance Myrdal (1980) called diplomacy by terminology. Mount-joy (2010) also points out that a succession of descriptive name has been applied to these countries, the third world (the west and the former east being the first and second respective less developed countries, the south (because they occur in the southern hemisphere). Shehu (2010) defined underdevelopment as those societies that are considered to be economically poor, low in industrial production, low in level of technological development, low purchasing power, political instability, economic crisis, poverty, disease, squalors, low per-capita income, short life span and predominantly agrarian economy. The definition tandem with the view of Goulet (1971:37) who also subscribed that:

As a real fact of life for over two billion people of the world. It is a state of mind as much as a state of national poverty. It is shocking, the squalor, diseases, unnecessary death, and hopelessness of it all. No man understands if underdevelopment remains for him a statistic reflecting or underdevelopment- a culture of poverty. He went further to say that the prevalent emotion of underdevelopment is a sense of

disease and death, confusion and ignorance, as one group understand change of servility toward men whose decision in government causes hopelessness before hunger and natural epidemic of chronic poverty, a cruel kind of hell. The two (2) definitions of the concept of underdevelopment above seem to equate the term to state of abjection, despondence and inadequacy of material thing of life. The definitions ignore the social element and other desirability of mankind such as mindset, peace, good inter-human relations, group hegemony and harmony, group cohesion and a lot of others. The definitions gave adequate premium to poverty at the expenses of other factors.

Griffin as cited in Stephenson (2010) writes that:

Underdeveloped countries as we observed them today are a product of historical forces and power, especially those released by European expansion, imperial world and the world dependency, manipulation, exploitation, misdirection and domination. Europe did not discover the underdeveloped countries and societies; on the contrary, she created them and pupated them to her taste.

This definition associates underdevelopment and undeveloped nation to countries that have for some time been dominated economically as well as politically by external centres of power and hence function as their satellites. Their perception argued that the varying degree of development among various third world countries can be well explained in terms of their circumstance incorporated into the world wide-political and economic global system. The global system is characterised by unequal but simulates development of its component national units. Amin (1990) in a different angle viewed underdevelopment to the transition of pre-capitalist formation integrated into the world system - a trade relation intended to meet the interest of the capitalist economies in the west: thus draining the peripheral countries of their resources and a situation he termed as unequal exchange.. The definition above ignored instances of successful capitalist development in the third world as fixated on external relationship to the total exclusion of internal relations of product .It is simplistic and has a lower epistemological view in its perception. The definition failed to emphasize the interplay of internal and external variables in the perpetuation of underdevelopment.

Historical overview of the pe people: The Pe people are situated in Dokpai community which by geographical situation falls under Kanke Local Government Area of Plateau State. The actual pronunciation of the name is Pe but it was Hausanized as Pai and some ethnic groups most especially the Ngas called them as Dalong. A single individual is Upe and the general people are Ape. The Dalong is a pejorative overtone. The Pe according to the inhabitants means people with common sense (Whartman, 2014). The Pe lived a nomadic life within the hill areas of Kanke Local Government Area. The plant crops during the raining seasons and rear local breads of goats and birth. The Pe people live on the hills and the plain south-east of Pankshin town, bounded by the Tal and the Tarok to the east and the Montol to the south. This explained the reason why the Pe is a mix of the surrounding language- Ngas, Tal, Montol and Taroh. The main settlement – Dok also known as Dokpai is 17km south of the road from Jos-Amper. The settlement is extremely isolate with a single road that is cut during the wet season (Ahmed, 2016). The Pe speaking people have the population of 4000 with only one school and primary

health care, all situated at the Dok which is the main town. There are a lot of remote village which are to resistive to socio-economic development in the area. The Pe people prefer to stick to their traditional way of doing things than imitating modern and civilize culture. Just like the Koma village, the villages in Dokpai lives in the mountainous areas and the occupation of the people are based on clan. Chief priest is the most respectable authority in the area (Ahmed, 2016). Appointment to the post is by succession and it is the oldest male in the society that is mostly qualified to fill the position. Common professions in the area are hunting, farming and gathering of fruits. Marriages are within the clans and any modern aspects of life attempting to be introduced are seen as evil and anathematize (Whartman, 2014).

The only area that is receptive to development is the main town known as Dok but other village most especially those that are inhabitant by the Pe with root from the Tel ethnic extraction are extremely primitive and barbaric in their total way of life (Johnson, 2015). Men are seen as hero and allowed to married at their will. Women still work naked with leafs covering their tight. As far as the Pe people are concern, the work of the women is secondary and auxiliary in nature (Johnson, 2015). It expected of every woman to take good care of her children and divorce is not practiced among them. Men in the interior part of the villages also work naked, only few wore trousers (Ahmed, 2014). Most people in the interior areas wore animal coin across their waists. Family's live in a nucleated settlement. Adultery or fornication is forbidden and on any condition a person is caught or found in such act, he and the other party must be punished and passes through the rite attached with the act (Yesefu, 2010). Dogs are high value and are considered as human friend. They are rear in large stock and number. Female child must fully mature before she is issue out in marriage and given birth to twin is seen as anathema. The coming of the Christian missionary who often visited the place to evangelize has help to reduce some barbaric tradition that were practiced among the Pe people in the time past. Sterility is seen as punishment from their deity (Maya, 2015). Singing of songs and dancing using traditional implement is highly cherished. Songs are into categories. There are those that are mean for marriage, worship, moon lighting, death and childbirth. The worship of deity is purely a male affair. Women are isolated and often warned to distant themselves when men are in the shrine (Timpson, 2010).

In the interior, modern tools and items such as salt, Maggi, oil and other additive are rejected. A liquid substance akin to gruel is mostly prepared in most home. The act of circumcision among the male folk is often negated (Timpson, 2010). At the remote villages, modern facilities of life such as school, hospital and market are only feasible in the Dok town. No village is answerable to the other. In remote village, any foreign or new things that were not in existence before are seen as alien and are mostly refuted (Ahmed, 2014). Marriage inheritance is common and is not seen as amoral. A brother can inherit the widow of his brother, a friend or cross relation. Women do not have a say on traditional laws and any rebel or protest by a woman is seen as evil and the said person must be punished for exhibiting such act (Wood, 2001). The chief priest is seen as the custodian of their culture. He must be consulted whenever a stranger is found roaming around. This is also applicable to sicknesses, case of death and marriages (Stephenson, 2010).

The pe people and development: Dokpai and its environment are isolated communities who share boundary with Garam district and Swer district of Kanke Local Government Area of Plateau State. The environment is mountainous with thick bushes. Primitive culture and traditions are still being practiced by the people. In the word of Stephenson (2010), Dokpai continue to remain underdeveloped and backward because of the way the people resist modernity and their stickiness to traditional lifestyle. He enthused:

Whenever they are approached with developmental function such as road, school, among others. The move inward and frown at such contacts. Modern facilities are only in Dok which is more like the town of the communities that speak the Pe.

The attitude of avoiding contact continues to push them inside the interior and hill areas. In the remote area, any human that does not dress like them in the form of wearing leaf as coverage is often seen as an intruder and must be forced to leave the area or be ready for the worse (Johnson, 2015). The learned ones who have access to school at Dok are often use as go between and interpreters. Entrance in the communities must be consent by the king who is equally the chief priest (Ahmed, 2014). Developmental functions are only situated at Dok while the other Pe communities are isolated. Socio-economic ventures such as road, borehole, schools, primary health care and maternal home are situated in Dok. During election period, only few which are learned participated. Those at the interior careless about it and do not bother to participate. Most of the Pe people for example those with affinity with the Tel do not want to Conflate and relate with people. Stephenson (2010) stressed that the Pe group whose their linkage is rooted to the Tel ethnic group are still barbaric and can kill any person whom they see or consider as a threat to their culture. He went further and stressed:

The typical Pe people in the remote village are highly receptive that is only if you know how to relate well with them. The best way to win their affection is to use one of their own who is learned and will help in interpreting your intention to them. If you want peace, obey all that was said to you such as not claiming sacred mountain, avoiding contact with the servants of the deity among others. Most of the people who visit the interior part of the Pe communities are missionaries who often come to evangelize and open their eyes against some barbaric practices such as the culture of killing twins, human sacrifices, worship of inanimate object and the habit of resisting modernity that are prevalence in the society (Enoh, 2010). Most of those that are used as interpreters and link between the people are persons who have encounter with the modern way of doing things. They are mostly used as workers during functions such: census, immunization and other modern and conventional function. The act of rejecting clothes and other coverage is fast fading. The men have started the wearing of trouser and women who in the past see cloth as obstruction to their body have started the tiding of wrappers (Enoh, 2010). Most people still walk bare footed and a lot still works with weapons which they often claimed that it is for self defense. Sati (2001) in his study of the hill people in Plateau State stressed that:

The Pe people are lagging and left behind and this is their fault. The habit of avoiding social contact and fading away when developmental functions strike such as road, schools,

water project surfaced is a migraine to development. It is not that the people are harsh, they are highly receptive and accommodating if you will respect their ways of life. The Plateau State government, faith base group and nongovernmental organization mostly center their activities in the Dok town and mostly avoid those that live in the interior. It is the missionaries and researchers that move down to the interior part in the course of religious and research functions (Ahmed, 2014). The Pe people who are situated in the remote area are not only primordial but are left behind due to their continual inward movement and social exclusion. This in turn lead to the self deprivation of modern facilities such as motorable roads, good drinking water (instead of drinking from rivers) , schools, hospitals, and other social amenities (Johnson , 2015).

Comparing the pe and the koma people: The Koma people are situated in the Adamawa mountain area of Jere Local Government Area of Adamawa State. The Koma people were only discovered in 1989 by a youth corper who was serving in the Local Government Area. The Koma people were not only isolated but were not known and the location of the hills will the leave further shared boundary with some communities in Cameroon (Shehu, 2010). The negligence of the government present in the area was based on the fact that it was wrongly assumed that it was more of a Cameroonian settlement not fully knowing that it was within the confine of Nigeria. The people were ignored by both the Cameroon and the Nigerian government and Thus leave on its own and practising the primitive and orthodox way of life. The people are tall, black and having marks on their countenance (Johnson, 2015). Koma people unlike the Pe people are receptive and accommodating. They are not wild and so friendly to the point that a Koma man as it is spelt out in their tradition can or is expected of him to give out one of his wife to stay or cohabit with his guest till the day of departure. The men at present have started learning how to wear trousers and some even wore clothes. The women like the Pe women resist the wearing of cloth, they work around with their breast opened and loosed (Stephenson, 2010). They wrap leaves to cover their tight and if forced, they will only tie wrapper across their waist. The Koma people just like the Pe people are into barbaric act such as the killing of twin, human worship and scarifies. An average and typical Koma person just like the Pe people beliefs in the ancestral powers (Timpson, 2010). Settlement of the Koma just like the Pe communities is based on clan and usually nucleated. The head of the Koma people is the eldest person in the society. This must be a man and is expected of him to work hand in hand with the chief priest of the community.

The Koma people are not nomadic and have the population size of close to 200 hundred in virtually all their settlement. They are into traditional farming and rearing of animals such as dog, birds and goats (Timpson, 2010). The Koma people just like the people from the Pe communities hunt wild animals in the hill area like the Pe people and also into the practice of marring multiple wives. In the Koma and the Pe tradition, the husband who is also the head of the family is over cherished and anything he said is final. The Pe just like the aborigine of Koma were known or good in singing songs and dancing. This is normally a nocturnal affair and is expected of every man to bring out his family at the dancing area (Johnson, 2015). Every man or a prospective husband is expected to be good in historical narration and discussion. This characteristic is expected and must be developed in every man. Most of their

historical tales centered on conquest and lineage succession (Ahmed, 2014). The Koma people unlike the Pe people do not avoid contact and are not harsh on strangers like the Pe people of Dokpai community in Kanke local government area of Plateau State. The Pe people, most especially those that live in the remote areas are fond of tilling inward whenever the notice that what they sees are unusual or an alien culture is about to surface in their community such as frequent visitation, road construction, bush clearance and their like (Stephenson, 2010). In Koma, there are no restrictions and traditional that forbids going out and those that prohibit entering in some places like they are in Pe communities. In the remote area of Pe communities, most especially those that are occupied by the Pe with ancestral from the Tel extraction, some mountain are seen as sacred, some rivers are also seen as sacred and any violation of such law will be greeted with death (Timpson, 2010).

The Koma people are not brutal, harsh and aggressive like the Pe people. These developments make developmental functions to continue to boom while their traditional values which are anti-social fast eroding. Schools are common and hospitals are situated in almost every settlement. Parents do not restrict their children from attending school as it is practiced by the Pe people (Stephenson, 2010). This characteristic of sociality has opened the area to developmental function unlike the Pe people. The Koma people believe in early marriage and also very good in traditional medicine. Every settlement has a traditional mid wife who often assists women when giving birth. The position is hereditary. The midwife performs other function such as giving of herbs to the sick, orthopedic function and even the treatment of animals. The position is purely reserved to women and succession is through inheritance (Ahmed, 2014). The Koma people just like the Pe people sees dog as human friend. Their meats are highly value and also considers as medicine against evil spirit and bad luck. The Koma and the Pe people eat vegetables and are also good in domesticating of animal (Johnson, 2015).

Theoretical underpinning: *Sociological theory of development* was employed as the theoretical underpinning of the study. The theory was propounded by Ibn Khaldun and was further developed by scholars such as Abdullahi Smith, Steve Robinson and a lot of others in 1980. One of the variant of the sociological school of thought argues that economic growth and development of a place largely depend on certain characteristics of the people. It argues that negative qualities of people such as lack of inventiveness, lack of dynamism, irrationality, low achievement, weak motivation, high rate of absenteeism, laziness, negative attitude to work, all can lead to underdevelopment. Other theorists in the school of thought link development with certain cultural traits of the people such as fatalism a high regard for customs, rituals, lack of rationality and limited wants. Such negative trait inhibits development. Another variant of this school of thought which looks at development in terms of quality of the people ascribes development wholly to inventiveness or technological dynamism of the people. The theory has the following tenets:

- a. Attitude of people can either aid or inhibit their level of development
- b. High regard for custom and tradition impedes development.
- c. Rationality of the people can affect their state of growth.
- d. Development is the quality of people

- e. Lack of awareness and social inclusion can retards the growth of a place.

The theory is applicable to the study in the following directions:

- a. **Attitude of the People toward Development:** The attitude of the people does not encourage the growth of development. This is because they sees anything anew that is different to what they knew and are used to as a threat to them. They always stick to their way of life and their old custom. Some of these attitudes often manifest in the form of avoiding social contact, practicing of the art of rituals and human sacrifice, culture of marrying plenty wives, among others as serious threat to development.
- b. **Emphasis on Orthodox Culture:** This is also one of the attribute of the Pe people. The habit of seeing unknown person in the community as an enemy, killing of twin, non-wearing of clothes and a lot of others are primordial activities which are done in the pre-historical time of human evolution.
- c. **Barbarism:** This is also one of the characteristics of the Pe people. They are confrontational when their traditional norms are violated. They do not value human life and prone to the usage of adjectives such as curses, wrath, omen, ancestral spirits, land of the evil, evil ground and a lot of others. This traditional value does not only slow down but resist the growth of development.
- d. **Culture of Resistance:** A lot of modern things that comes with development are mostly resisted by the Pe people. They prefer to use traditional herbs than the modern medicine. They prefer to take a labour woman to the traditional midwife than to the modern maternal or PHC clinics. Most parents restrain their children from attending free public schools and a lot of others.

Table 1. Some Belief System of the Pe People

1.	Dog	Medicine and a friend of human beings
2.	Cat	Send away evil
3.	Twins	The rebirth of evil
4.	Whirlwind	Ancestral spirits
5.	Red powder	Send away evil
6.	Drop of a bird on human being	Goodluck
7.	Children	Asset
8.	Smoke	Send away evil

Source: Researcher's survey, 2018

FINDING AND RESULTS

In the process of carrying out the study, the following were unraveled:

- a. In the Course of the study, it was found out that the orientation and the alignment of the Pe people appertain to the issue of life and society has further compounded to their problem of retrogression and the habit of resisting change. The so called orientation of been defiance to modernity and the act of referring to contemporary issues as evil and absurd have continue to let the people apart from other ethnic groups. In an interview session on 3rd of March, 2018 with an interpreter (Mallam Bala) who is equally from the ethic extraction on how the Pe people resist modernity, he enthused: :

Our people have the history of avoiding social contact. We repel anything that is not in conformity with what we have learned from our elders. It is only inside Dokpai that you can see school, and primary health care, and modern religious institutions. People of Pe still do not patronage the nowadays tools and would prefer to till inward in the hills than to be seen intermingling with strange culture and tradition. To me, the problem boils down to the orientation of the people. This discovery is also in line with the finding of Johnson (2015) and also in tandem with the study of Timpson (2010) and Sati (2011) who also revealed that the Pe people do not interrelate well with people because of their ancient leaning and proclivity which seriously preach on the need for social exclusion and segregation. The study also found that the tradition of the people is not only cruel, fierce and brutal but confrontation, non-receptive and coarse complexioned. The people are into barbaric act of rejecting children born as twine, the act of leaving of hair unkempt, prefer usage of leafs instead of wearing cloths, the act of walking bare footed than using shoe, stick resistance to ancient deity, human sacrifices and the act of secluding certain areas as sacred and piety.

Table 2. Cultural fortification among the Pe people

Objects	Natures
1 Rivers	Some rivers are restricted for sacrifices
2 Caves	Women are prohibited from entering caves
3 Dog meat	Medicinal
4 Trees	Some trees are evils
5 Mountains	Some mountains are restricted
6 Forest	Evil forest is meant for the outcast
7 Cats	Bring luck
8 Human God	The priest is worship
9 Valley	Not every valley is approachable

Source: Researcher's survey, 2018

This is also in corroboration with the study of Parker (2010) on the Pe people who equally adduced that Pe non-receptive tradition and the culture of confrontation such as the usage of strangers who mistakenly violated their custom as sacrificial victims is common in the remote and high hill communities of the Pe people

- b. In the course of the study it was found out that the environment of the people also play a role in influencing their behaviour and attitude toward other people. The surrounding and setting of the place further contributed in promoting their social exclusion. The environment is characterised by physical features such as mountains, hills, highlands, caves, elevation heaps valley and differed gradients such as slope, incline and drops. It is equally surrounded by tick bushes and roads to most of the communities are not motorable. This has compounded in setting them apart from other people and thus a serious migraine to developmental projects. This is also in line with the finding of the study of Thomson (2014) who equally stressed that physical nature of the environment have strong relationship with the several circumvention of the people as well as the challenge of development in the area.
- c. It was also found out that government negligence and inattention has compounded to the challenges of under development in the area. The government for long has neglected most of the remote communities of Pe people. School, Primary Health Care and motorable roads are only situated in Dokpai. Other communities are still

remote and primitive in their approach toward issues of societal development. Beside these factors, there is slackness and carelessness by government in term of awareness creation, sensitization, and conscientiousness among others by the government. The notion of conceding that the remote people of Pe are confrontational and brutal is not being discourage, whereas, it is often used against them. This is in line with the perception of Stephenson (2010) who also faulted the backwardness of the Pe people to the over laxity and casualness of the government. In his word, he submitted that :

Table 3. Physical features and development among the Pe

S/N	Physical feature	Challenges of development
1	Hills	Hide out for crimes
2	Reds	Hide out for crimes
3	Mountains	Problems of Road construction
4	Cavers	Hide out for criminalities
5	Tick bushes	Challenge in constructing motorable roads
6	Valley	Sacrilegious
7	River	Challenge for Bridge construction
8	Gradient	Network for communication
9	Knoll	Problem for road construction
10	Hummock	Network for communication
11	Drop	Problem for road construction
12	Peek	Problem for road construction

Source: Researcher's survey, 2018

The government –national, state and local government for long have abandoned the people. There is also no active medium to incorporate them in the larger society. The so called brutality in their custom and the usage of people as sacrificial victims as a result of the inaction of government in sensitizing the people on modern and contemporary way of doing things as further worsen the situation.

Table 4. Nature of Development among villages of the Pe people

Communities	Public school	PHC	Electricity	Graded Road
1	Tipap kwi	1		
2	Tipap Ro			
3	Bwer			
4	Kup	1		
5	Ban			
6	Kwaram	1		
7	Kancik			
8	You			
9	Jal			1
10	Bill			
11	Bwai			
12	Wopti	1		
13	Nandni			
14	Yuwan			1

Sources: Researcher's survey, 2018

Conclusion

The Pe people of Kanke Local Government Area of Plateau State lives in the hill area of the local Government Area and are still primitive and primordial in their total way of doing things. This primitivism has left the area backward and undeveloped. Their so called custom and tradition of reservation are highly resistive and none challenging. Any attempt to introduce new ways and or alteration to their ways of doing things will be resisted. The people are not only primitive but barbaric and fond of avoiding social contact. Their cruel and uncivilized activities have set them apart and make their area to still remain backward. Archaic act such as

the killing of twins, human scarifies, battles on land and encroaching, brutal killing of human beings on trivialize issues, too much emphasis on superstitious beliefs, non wearing of shoes and clothes, living in cave, multiple marriage, human worship, animal worship, usage of crude tools such as stick as weapons, inter-marriages, gerontocracy and a lot of other barbaric practices are still in practice despite several conscientious effort by different faith base organization, NGOs and government at all level. The resistive habit of avoiding social contact, social exclusion and the prevention of the emergence of modern things such as school, modern hospital, road, clothes, modern houses and a lot of others continue to left the area backward and underdeveloped. The area is like an isolated place and situated in mountainous areas. It is several kilometer distance from neighbouring communities such as Swer and Garam. The serenity of the place and its features is unhealthy for the growth of development. Cultural succession and sustenance further worsen the penetration of developmental functions. Traditional practice and belief system are at their prime and well cherished.

Recommendations

The following sets of recommendations were proffered:

- (a) The Kanke local Government Council in conjunction with the Plateau State government should design in motion machinery that would help in sensitizing and educating the local people on the need to embrace modernization and as well accept societal change.
- (b) The Plateau state ministry of Local Government and chieftaincy should not relent in its advocacy and attempts in implanting and the provisioning of modern things of live such as school, hospital, borehole, clothes donation, among others to the natives of the Dokpai communities. This will help to attract the attention of the people toward social change and issues appertain to modernity.
- (c) The Plateau State government should spread development programmes in the isolated and backward communities in the state. This can be strengthen through institutional reforms such as extension of educational activities, advocacy programmes agrarian reforms and a lot of others
- (d) Plateau State government in conjunction with counterpart agencies such as development institute, NGOs, faith base groups, international donors among others should come to the aid of the Pe speaking people with awareness programmes, welfare packages, support services and aids. This will help in implanting and accelerating development in the area.
- (e) The already enlightened members among the Pe speaking people should be used as catalyze to propagate the gospel of societal change to the isolated communities. This will quickly help in wiping the resistive and barbaric culture among the Pe speaking people in Kanke Local Government area of Plateau State

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