

SPECTRE OF CAPITALISM ON THE PEOPLE OF ANDONI IN RIVERS STATE

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ABSTRACT: The early champion of capitalism had hoped that eliminating government restriction on business and industry would usher in an era of universal improvement in the material condition of life. But experience showed that unbridled capitalism had produced disastrous social consequences. To this end, that research work is painstaking to examine the contradictory effect of capitalism on the Andoni's of Rivers state. Thus, Marxian political economy was used in explaining these effects on the people of Andoni. A self-designed questionnaire was also used in eliciting valuable information from the people of Andoni. The sample was equally drawn by simple random sampling technique from the population. Hence, in the work, it was discovered that capitalist economy is not a perfect clockwork mechanism but a dynamic system full of contradictions and doomed to be replaced. Therefore, summary, conclusion and recommendations were made in-line with our stated objectives. Also, it was found that capitalism created some social maladies such as poverty, inequality, criminality, unemployment, intercommunity crises, corruption and environmental degradation. Thus, we recommended, among other things, that the Andonian nation, as well as the Nigerian state, should either adopt socialist or regulated capitalism if it is desirous of alleviating social problems in Andoni nation.

KEYWORDS: Capitalism, Effects, Spectre

I. INTRODUCTION

However, the term capitalism denotes a distinct form of social organization based on generalized commodity production. There is private ownership and or control of the means of production (Iain and Alistair 2009:62). The word capitalism is a relative latecomer in the social sciences. According to Iain and Alistair (2009:62), capitalism was initially popularized by Marxist writers (Marx preferred to speak of the capitalist mode of production or bourgeois society); it is a term which has increasingly gained credence across the political spectrum, although this has inevitably produced inconsistency in its employment. Sombart describes capitalism in terms of a "synthesis of the spirit of enterprise with the bourgeois spirit of calculation and rationality". This spirit is deemed to be an aspect of human nature and is seen to have finally taken a suitable form for itself in the shape of the economic organization of production of modern society. Capitalism is characterized by the increased rationalization of social life, and the further advance of bureaucracy is seen as inevitable in the modern world, Iain & Alistair (2009: 63).

Andoni is a local government area in Rivers; its headquarters is in the town of Ngo. It has an area of 233km² and a population of 211,009, at the 2006 census. Andoni is bounded by the Atlantic Ocean to the South, the Ogonis to the North, Bonny to the west, and Akwa-Ibom State to the East some of its villages include; Ikuru town, Egendem, Ekede, Assarama, Unyeada, Agwut-Obolo and so on. There are absent of basic infrastructures and social amenities in the area despite its contribution in offshore oil resources in the state. Fishing is their traditional occupation although it is no longer sustaining due to the negative impact of oil and gas drilling in the area. However, it is pertinent to assert that the concept of environmental probabilmism has a great interplay in shaping the occupation of the Andonians as we will see in the subsequent sections.

Andoni like other ethnic groups in the Niger Delta had a well-structured economic system that was based on communalistic principles. But this was thwarted by the recent social change in the area. All the societal institutions are now organized in line with the capitalist philosophy, which is entirely foreign to the people of Andoni. Policies are formulated and implemented without considering the general wellbeing of the masses. The traditional occupation of Andoni, which was anchored on fishing activities, has been destroyed due to oil pollution in the environment. What has gone wrong? Embedded in this mode of production is the proliferation of multinational companies (MNCs) such as Shell. The people of Andoni were hoping that the arrival of all these MNCs will help change the people's economic well-being. But actual experience proved it wrong. This is a repetition of rape on the same victim. Oil exploration is being carried out in a large scale but the extent to which the people's basic needs are met is questionable. Objectification and commodification of workers become the order of the day.

Marx and Engel (1990) must have been right again to argue that all other infrastructures depend on the economic substructure! In this kind of scenario, the people were forced to engage in a criminal act to escape from all these maladies. This is a sin begotten another sin. Why this sudden change in our society? Thus, this mode of production has

shelved the hope of the people. Concomitantly, this mode of production is the problem of corruption, poverty, intercommunity crises, erosion, inequality and oil pollution. In some situations, the capitalist deliberately perpetuates these crises so as to enable them to get their supremacy in the area. The effective operation of capitalism is synonymous with a zero-sum game whereby the winner wins all while the loser losses all. Thus, Akani (2012) states that capitalism is a moving train that cannot be stopped; it makes a mockery of all the efforts adopted by the government to tackle societal problems. This has made the Andonian scholars to ponder on the effectiveness of capitalist mode of production in tackling the problem of underdevelopment in Andoni ethnic nationality. Thus, it is against this backdrop of forgoing that this research work seeks to examine the effect of capitalism on Andoni ethnic nationality in Rivers State.

Objectives of the Study

This academic discourse is aimed at studying the effects of capitalism on people of Andoni living in Rivers State. In a specific term the objectives of the study are:

- i. To examine the economy life of the people of Andoni before the arrival of capitalism
- ii. To explain the effects of capitalism on the people of Andoni

Research Questions

The major research questions which this study intends to answer are:

- i. What was the economic life of the people of Andoni before the arrival of capitalism?
- ii. What are the effects of capitalism on the people of Andoni?

II. LITERATURE REVIEW

The Concept of Capitalism

Etymologically, according to Wikipedia (2009), the lexical roots of the word “capital” is based in the trade and ownership of animals. The Latin root of the word “capital” is “capitalis”, from the proto-indo-European “kaput”, which means “head”, being how wealth was measured. The more heads of cattle, the better. Hence, capitalism is derived from the word, “capital”, which is “wealth” in the form of money or other assets owned by a person or organization or available or contributed for a particular purpose such as starting a company or investment.

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In the same vein, Iain and Alistair (2009:63), identified three present day usage of the term (capitalism); the first usage of the term was derived from the work of Werner Sombart and Marx Weber. According to Iain and Alistair (2009:63), Sombart describes capitalism in terms of a “synthesis of the spirit of enterprise with the bourgeois spirit of calculation and rationality”. This geist or spirit is deemed to be an aspect of human nature and is seen to have finally taken a suitable form for itself in the shape of the economic organization of production of modern society.

On the other hand, Weber, sees capitalism as the spirit of the rational calculation, fosters a capitalist economic system in which wage-laborers are legally “free” to sell their labour power, restrictions on economic exchange in the market-place are removed; technology is constructed and organized on the basis of rational principles; and there is a clear separation of home and workplace. Above all, capitalism is characterized by the increased rationalization of social life, and the further advance of bureaucracy is seen as inevitable in the modern world, Iain & Alistair (2009: 63).

However, the second usage identifies capitalism with the organization of production for markets. This is a usage derived from the German Historical School, with its primary distribution between the ‘natural economy’ of the medieval world and the monetary economy of the modern age (Iain and Alistair, 2009:63). This definition of capitalism as a commercial system is commonly buttressed by an emphasis on a certain type of motive, the profit motive. Although, this definition has affirmatives with the Sombart /Weber view, its emphasis on the market economy lends it a substantial different focus.

Nevertheless, the third usage of the term (capitalism) is well captured in the work of Karl Marx and Fredrick Engel. Marx and Engel sought the essence of capitalism neither in rational calculation nor in production for market with the desire for gains (a system term by Marx, ‘simple commodity production). For Marx, capitalism is a historical specific

mode of production, in which capital (in its many forms) is the principal means of production. A mode of production is not defined by technology but - refers to the way in which the conditions of production are owned and controlled and to the social relations between individuals which result from their connection with the process of production (Alistair and Iain 2009:63). However, Akani (2001:68) view capitalism in the following perspective; as a commodities for a profit for them, a large part of which they accumulated in a perpetual and competitive tussle to enlarge their wealth and power, modern master- servant and exploitative society. It is a new form of slave society in which the means of production and distribution are owned by the masters who use wage slaves that produce or sell.

According to (Akani, 2010:68), the corresponding to the predatory economic base is a wealth-dominated political system based on political power of the slave-using class otherwise called the bourgeoisie. Also, corresponding to the predatory economic base is a thoroughly selfish, greedy, covetous, grabbing, philistine, dishonest, callous and inhumane culture. Ironically, all bourgeois savants, out of dishonesty or hypocrisy purport to see in capitalism simply a harmless trading system (Akani, 2010: 68). The aim of capitalist mode of production is profit. To achieve this goal, all obstacles are crushed. This, in itself is the manifestation of corruption as it encourages negative practices.

Be that as it may, Gboyega, Mimiko and Obiyan (2002:10) conceive capitalism as a “political ideology in which the private ownership of the means of production is the dominant feature of the society”. According to them, capitalism is based on the assumption that people work better and harder when they have to work for themselves. It discourages government intervention in the management and control of resources of a society.

On the other hand, Ande (2008:159) defines capitalism simply as a type of “economic system in which the means of production are owned and controlled by private individuals”. In other words, it is the type of economic system which is characterized by private ownership of means of production. In this case, private individuals play greater role than government in taking decisions on what to produce, how to produce, for whom to produce and the distribution of what has been produced. Private individuals utilize their capital and direct its use for making of profit, (Ande 2008:159).

However, Mbah (2006:146) sees capitalism as a system of wage — labour and commodity production for sales exchange and profit rather than for the immediate need of the productions. That is to say that under capitalism, economic life is organized according to market principles (market mechanism). In a capitalist system, capital is supplied either by the single owner of a firm or by shareholders in the case of a joint stock company. Labour is supplied separately by employee who receives a wage or salary. The profit of the firm after wages and costs have been paid so to say, goes to the owners of capital and bourgeoisie, (Mbah, 2006:146-7). He goes further by explaining capitalism as an economic system as well as an ideology. As an economic system, it is marked by high degree of commodity production and strives in the making of surplus value: if there is no surplus value the capitalist system is bound to collapse. It is this surplus value that leads to the accumulation and what is accumulated can be reinvested or is usually reinvested for further accumulation, which leads to unending quest for accumulation. However, as an ideological system, the capitalist system is marked by a lot of ideas: private investment of capital is the engine to society development; the profit motive is viewed as a very important aspect of social consciousness. These two ideas are united in the idea of open market system. Thus, Mbah (2009:146) brings to limelight the following as the basic tenets of capitalism; (a) capitalism is a specific mode of production in which capital in its many forms is the principal means of production. That is to say, that capitalism is transient form of class society in which the production of capital predominates and dominates all other forms of production; (b) there is generalized commodity production a commodity being a good or service produced for exchange, which has market value; (c) the means of production is held predominantly in private hands: by the class that owns capital- the bourgeois; (d) economic life is organized according to market principles built on the forces of demand and Supply; (e) and lastly, profit maximization or material self-interest is the propelling engine for enterprise. All enterprises are geared towards making profit through the acquisition of surplus value.

Eme (2009:78) viewed capitalism in the following perspective; capitalism as an economic system in which; (a) production is carried on in largely private and semi private units (industries and factories); (b) the products are turned into commodities and exchange value; (c) the primary goal of production is the generation of profits for the owners of the means of production (d) the value of the factors of production is determined by the market (e) there is generally competition among the producers and sellers in this so-called market. Under capitalism as a result of the competitive tendency inherent in the system, each industry or production organization is set up in virtual isolation from the others and each shields its “secrets” from the prying eyes of the competitors. In these industries, production is carried on by (group of) workers whose reward is wages and whose labour power has been turned into commodities i.e. sold for the wages received. Eme (2009:178) goes on by saying that, the organization of factories and the co-operation of workers in the production of goods under this economic system takes place around privately owned capital or investment.

Hence, Ake (1981:14) explains the concept of “capitalism” as mode of production with two distinguishing features; the first is that means of production are very unevenly distributed to the point that we have, for all political purposes a society divided essentially into a small group of people who monopolizes the means of production. The second major characteristic of the capitalist mode of production is commodity production. According to Ake (1981:14), to understand

clearly what commodity production means it is useful to go back to the word “capital”. Capital, according to him, is any value or economic asset which is used to generate more wealth or more accurately surplus value. In short, capital is self-augmenting value. But how does this self-augmentation take place? How, for instance, does one use an economic asset such as money to augment itself? Essentially, by transforming it into goods and or services which are then sold “profitably”. Ake (1991:15) asserts that, money left under the mattress is not capital. But when it is loaned at interest it becomes capital; when it is used to build a house in order to generate more money, it is capital. In either cases, it is undergoing self-augmentation. Ake (1981:16) asserts that capitalism as a mode of production is one in which “capital has penetrated and taken over production that means that production is geared to sale and thus become commodity production”.

However, Nathan (2004:17) sees capitalism as an economic system in which individuals are legally allowed to own huge assets called capital and to invest them in any ventures of their choice and to take the profit that accrue from such investments. A capitalist investment is concerned with commodity production rather than the production of use-value (Nathan, 2004:18). Hence, he goes further by defining capitalism in a radical political economy perspective as “a mode of production with private entrepreneurship commodity production, profit maximization as antagonistic relation of production as its main features”. According to Nathan (2004:18), capitalism is a highly exploitative system. Be that as it may, he brought out two major forms of capitalism in global economy. One is core capitalism or developed capitalism; the other is peripheral capitalism or underdeveloped state capitalism. Core capitalism is the capitalist form as it now exist in Europe, the USA and Japan with bourgeois domination and enterprise, profit maximization and outward drive for unlimited wealth as its main features (Nathan, 2004:18).

The other form, peripheral capitalism according to Nathan (2004:18) is pseudo capitalism. It is state capitalism, often more properly referred to as underdeveloped state capitalism. Here, because of general poverty the only source of capital is public wealth and the state is therefore left to invest part of this public capital in various domestic enterprises such as oil refineries, petrochemical, fertilizers, car assembly, textile, etc. it is the worst form of capitalism, especially notorious for its corruption, exploitation and waste.

Be that as it may, the place of core capitalism in the development of the west is not in doubt. Beginning from its inception in the mercantilists’ period, core capitalism has generated massive investment and accumulation in Europe, America and Japan (Nathan, 2004:18). The extra drive associated with the industrial revolution and the colonial advancement into other parts of the world, notably in Africa, Asia and Latin America greatly enhanced this enrichment by securing extensive market for industrial goods and cheaper raw materials. In contemporary times, capitalist monopoly and globalization have provided additional fodder for corporate wealth in the metropolis (Nathan, 2004:18).

In the third world, especially here in Africa, peripheral capitalism does not seem to possess such capacity for either individual or corporate enrichment, why? Partly because of its linkage with core capitalism and partly because of the corrupt character of the state. The African petty bourgeoisie, especially its fraction in government, by reasons of its poverty sees its access to political powers as the means for personal enrichment. Its linkage with core capitalism provides the conduit pipe through which national wealth is constantly being drained across the Atlantic into foreign banks in Geneva, London, Paris and New York. This is one major sources of underdevelopment in Andoni and Nigeria as a whole.

Theoretical Framework

Marxian Political Economy: In this research work, we adopted the Marxian political economy in analyzing the contradictory effects of capitalism on the people of Andoni. Firstly, Marxism is a distinctive approach established by Karl Marx and Fredrick Engel which analysis the society in term of historical and dialectical process of change as a result of the force of contradiction in relation to the mode of production which will lead to a classless society (www.marxism/wikipedia.com). On the other hand, political Economy is a branch of Social Sciences that studies the relationship between individuals and the state, using a diverse set of tools and methods drawn largely from economics, political science and sociology (Encyclopedia Britannica, 2014). The term political economy is derived from the Greek polis, meaning “city” or “state” and *olkonomos*, meaning “one who manages a household or state”. Political economy thus can be understood as the study of how a country-the public household — is managed or governed taking into account both political and economic factors (Encyclopedia Britannica, 2014).

However, political economy according to Wikipedia (2010) is concerned with the allocation of scarce resources in a world of infinite wants and needs. Political economy has two main popular approaches, the bourgeois and the Marxian approach. The former is anchored on the principle of liberalism; which allowed individuals to engage in economic activities without any restriction from the state. The exponents of this approach are David Ricardo and Adam Smith. Their argument is based on the conception that productivity can be increased in liberal society where everybody is allowed to participate in the production process without any forms of restrictions; but regulated by market mechanism (of the law of demand and supply). But that is beside the point; our target here is to explore Marxian political economy approach as our theoretical framework.

Marxian political economy approach can best be explained through the use of twins' fundamental concepts of Karl Marx: Dialectical and Historical Materialism. Dialectical materialism assumes that material conditions, particularly the economic system, are the decisive formative influences of social life and constitute the essential point of departure for discovering the laws of a society and for explaining it (Omede, 2012). Gauba (2009) defines dialectical materialism as a Marxian concept which view matter as the sole subject of change and all change as the product of constant conflict between the opposite arising from internal contradiction inherent in all events, movement and ideas. In other words, it is a method of understanding reality using thought, emotion and the material world. It is the combination of materialism and dialectic which in its essence is the direct opposite of metaphor. Dialectical materialism represents the philosophical basis of social change. On the other hand, Gauba (2009:526) asserts that Historical Materialism represents the empirical basis of social change. That is to say historical materialism is subject of social and historical investigation like an empirical science.

However, historical materialism holds that in any given epoch the economic relation of the society — the means whereby men and women provide for their sustenance, produce, exchange and distribute the things they regard necessary for the satisfaction of their needs- exert a preponderating influence in shaping the progress of society and in molding social, political, intellectual, and ethical relationship, (Gauba, 2009:526). That is all types of social relation prevailing at any stage of historical development are determined by the economic conditions. Hence, Marxists hold that the difference between the value of goods produced and the amount paid to the workers (surplus value) creates a dialectical contradiction, which will be only be resolved through a proletarian revolution in form of social change in the society. In other to prevent this historical and dialectical revolution, the capitalists anchored on religion (Gauba, 2009:526). Karl Marx sees religion as the sob of the oppressed creature, the heart of the heartless world, the spirit of conditions utterly unspiritual. But in reality, religion is no more than the shadow cast by the defective economic system which will pass away with the removal of those defects. Marx dubbed religion as the opium of the people because when no one needs is fully met in society, religion is the resort of all. Religion helps in keeping the masses in perpetual exploitative chains, which must be broken through a proletarian revolution.

Marx and Angel (1848), made a clarion assertion that “in the social production of their existence, men inevitably entered into definite relation, which are independent of their will; namely relation of production appropriate to a given stage in the development of their material forces of production”. The totality of these relations of production constitute economic structure of the society, the real foundation on which arises legal, and political superstructure and correspond definite forms of social consciousness. In a nutshell, historical materialism is based on the assumption that social structures are derived from the sub-structure and these are transformed as a result of class struggle (between opposite) each ruling class producing another which will overcome and destroyed it, the final phase being the emergence of a communist society

To crown it all, Marxian political economy holds that human actions and social institutions are economically determined and that class struggle is needed to create a historical process of change and that capitalism will ultimately be superseded by communism. Marxian political economy, starts with the relations between people and classes, and tries to understand the economy not as a perfect clockwork mechanism but as a dynamic system full of contradictions and doomed to be replaced. Marxian political economy is not about the relationship between commodities, prices, supply and demand: it is first and foremost about people and the social relationships between them — about the owners of wealth and how they use it to exploit others; about what is produced and how. In that sense economics is both political and social and historical. Marxists do not agree with these artificial divisions in the academic world which tend to obscure how things are really.

The mode of production of material life conditions are general process of social, political and intellectual life. This made Akani (2010:87) to assert that it is not the consciousness of men that determines their existence, but their social existence that determines their consciousness. In a nutshell, Marxian political economy sees capitalism as inefficient, deceptive; exploitative which must be equilibriumised by communism through a proletarian revolution that would come to be through the omnipotent forces of contradiction. This approach help in explaining the effect which economy (representing the substructure) has on other institutions (superstructures) in the Andonian societies. In using this framework, we view the political economy of Andoni not as a perfect clockwork mechanism but a dialectical phenomenon that is doomed to be replaced. Capitalism itself is a crises ridden system. The monopolization of the means of production by few individuals creates a contradictory effect on the people of Andoni. Therefore the best approach which can be used in analyzing this contradictory effect of capitalism on the people of Andoni is the Marxian political economy.

III METHODOLOGY OF THE STUDY

The design of this study is anchored on survey method. A descriptive survey concerns itself with the issue of describing the present condition of a given phenomenon by collecting data from a defined population. Therefore, the design will help the researcher to survey the views and opinions of people of Andoni on the effects of capitalism in the area. This

research work is the combination of field and library research. That is, in this work we used both field work and library materials such as, questionnaire, observation, interview, journal, internet materials, text-books in getting information's related to the problem under investigation. This work is the combination of primary and secondary data. However, for the purpose of this project work, much attention will be exercised within the ambit of this research to ensure that data emanated from questionnaires are subjected to critical examination to ensure their empirical authenticity.

In keeping with primary data as the as the supplier of bulks information's, adequate attention will be given to unpublished and published books, journals, seminars papers lecture notes, which are secondary materials. Note that all the data both primary and secondary data will be analyse in line with the Marxian political theory.

Simple percentage will be used in analysing all the research questionnaires that will be posed in this research work. Data will also be analysed by using triangulation method. The subject of population this work targets to study because of cumbersomeness of studying the whole population of Andoni, are the Andonian workers, working in most the capitalist companies operating in Andoni domain. However, we used simple random sampling technique in drawing some of the elements from the population that are interested to us. This technique was selected because of the nature of the problem, the subjects located, the resources available, as well as cost and administrative convenience of gathering the data.

Before the administration of the instrument, it is evident that the lecturer, Dr Vincent Eremie in the department of Political Science scrutinized the constructs of the questionnaire for this study. All his suggestions were incorporated into the final questionnaires to ensure valid data. Nevertheless, it is paramount to assert that the researcher vividly distributed one hundred and twenty questionnaire (120) but only one hundred (100) of the questionnaires were filled and retrieved by the researcher and out of the one hundred (100) respondents, sixty were males while the remaining forty (40) were females. The questionnaire was administered using random sampling techniques.

Copies of the questionnaire were administered directly to the respondents by the researcher. Instructions guiding the filling of the questionnaire were also provided to the respondents and after one or two weeks, the researcher has to go back to the respondents to retrieve the completed questionnaire.

IV DATA PRESENTATION AND ANALYSIS

This chapter is systematically structured to examine response of the respondents on the effects of capitalism on the people of Andoni. In this chapter the information and data gotten from the survey questionnaire will be presented and interpreted. Other information gathered from secondary source will be presented and compared based on the research questions stated in the chapter one of this work.

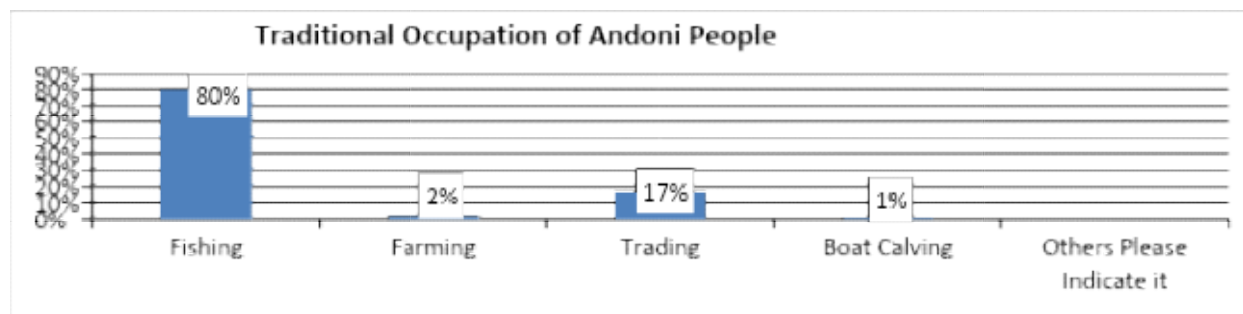
Research Questions

This section is systematically framed to answer research questions posed in chapter one of this research work. Therefore, we can take them one after the other.

Research question 1: What was the economic life of the people of Andoni before the arrival of capitalism?

For the purpose of answering this research question we are going to examine the view of the respondents in figure 1 of the research questionnaire which states that:

Figure 4.1: What was the traditional occupation of Andoni people before now?



Source: Field work, September, 2014

Figure 4.1, shows that 80% of the respondents said that the major traditional occupation of Andoni people is fishing, while 17% and 2% of the respondents indicated farming and trading respectively. 1% of the respondents indicates that the Andoni people engage little or did not engage in boat calving. Although, boat is one of the important apparatus in their fishing activities among the Andoni people, the above result shows that boat-calving is not the traditional occupation of Andoni, perhaps, they got those boats through their trading activities with the Ijaws (Okrika, Kalabari

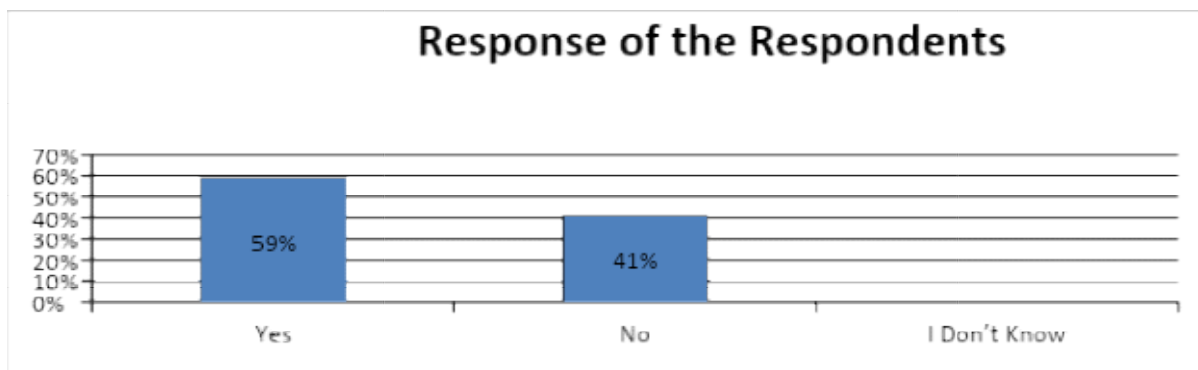
and Nembe) people living in the Niger Delta. This overwhelming response is in agreement with the conception of Ejitiwu (1991:49) that the major occupation of the traditional people of Andoni is fishing. This may be as a result of the nature of the environment occupied by the people of Andoni.

Therefore, from the above figure, it is obvious that the fishing respondents outnumbered the trading, boat-calving and others; thus, we can conclude that the traditional economic life of the people of Andoni is based on fishing activities in Niger Delta. From the research question, we found out that the traditional economic activities of Andoni people is purely base on fishing. Although, this occupation is having difficulty in sustaining life among the people, due to the environment degradation caused by the MNCs, fishing still serves as the major occupation of Andoni people. Among the Andonian communities, Oyorokoto, is well known in fishing activities in Andoni land. Thus, it is called the largest fishing port (fishing settlement) in the West Africa. This may be because of the physical prowess of the inhabitant concomitantly with their favorably geographical location. Also, in the process of administering this questionnaire in the area, we observed that a large number of the people were engaged in fishing activities. Hence, it is worthy to assert that, there is a complex division of labour among the Andoni people in Oyorokoto fishing settlement; men were specialized in cashing of fishes in the rivers and the Atlantic ocean while women were specialized in the processing (drying) and marketing of the fishes, mostly in Port Harcourt market, (Ejitiwu 1991).

Research Question III: What are the effects of capitalism on the people of Andoni?

This research question can be answered by using figure 5-14 which bear the following questionnaires:

Figure 4.5: Is there any criminal act that is traceable to the activities of multinational companies in Andoni area?



Source: Field work, September, 2020

Figure 4.5 shows that 59% of the respondents said “yes” that criminality can be traceable to the activities of multinational companies in their areas while 41% said “no”. Hence, from the above responses we can conclude that criminality can be traceable to the activities of the multinational company in Andoni land.

Figure 4.6B: Are the activities of multinational companies creating intercommunity crises?



Source: Field work, September, 2020

Figure 6: shows that 58% of the respondents said “Yes” meaning that the activities of MNCs is creating intercommunity crises, in Andoni land whereas 31% and 11% said “No” and “I don’t know” respectively

Figure 4.7B:

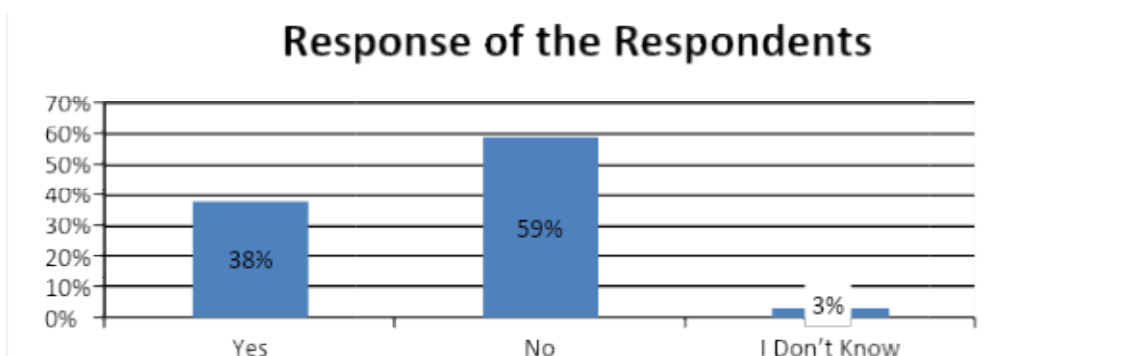
Are these multinational companies creating employment to the indigenous people?

Options	No of respondents	Percentage
Yes	47	52%
No	52	47%
I don't know	1	1%
Total	100	100

Source: Field work, September, 2020

The Figure above indicates 47% of the respondents said “Yes”, meaning that the multinational companies (MNCs) are providing employment to the indigenous people while 52% said “No”. 1% said “I don’t know” if the MNCs are creating employment to the people of Andoni.

Figure 4.8B: Is there any road, school and health centers constructed or built by the multinational companies in your area?



Source: Field work, September, 2020

Figure 4.8B indicates that 38% of the respondents said “Yes” while 59% said “No”. The remaining 3% of the respondents said they don’t know if there is any road, school and health centers constructed or built by MNCs in Andoni

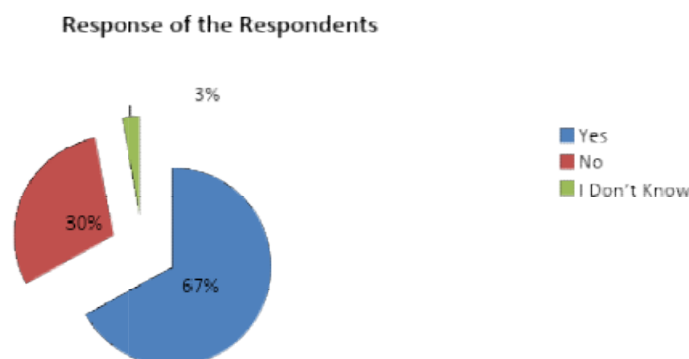
Figure 4.9B: Is there any safe drinking water provided by the multinational companies in your area?

Options	No of respondents	Percentage
Yes	2	2%
No	97	97%
I don't know	1	1%
Total	100	100

Source: Field work, September, 2020

Figure 4.9B, indicates that the 2% of the respondents said “yes”, that there is safe drinking water provided by the multinational companies in their areas while 97%, said the opposite. 1% said “I don’t know” if there is any safe drinking water provided by the MNCs in their area.

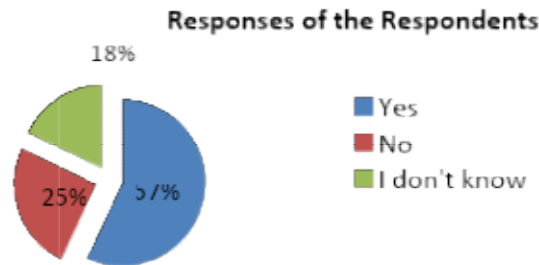
Figure 4.10B: Can erosion be traceable to lumbering activities in Andoni land?



Source: Field work, September, 2020

Figure 4.10B, indicates that 67% of the respondents said “yes” meaning that oil while 30% said “no”. 3% of the respondents said they don’t know if erosion in Andoni land can be traceable to lumbering activities.

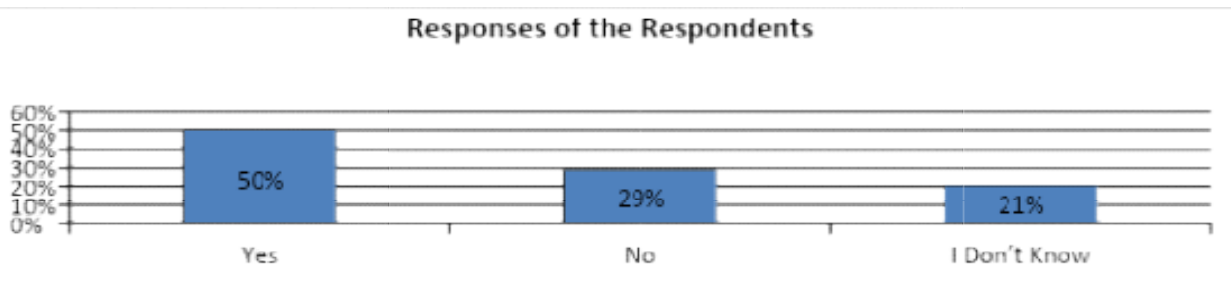
Figure 4.11B: Can oil pollution be traceable to oil exploration by the multinational companies in Andoni environment



Source: Field work, September, 2020

In the Figure above, 57% of the respondents said “yes” that oil pollution can be traceable to oil exploration by the multinational companies in Andoni environments while 25% said “no”. The remaining 18% of the respondents said they don’t know.

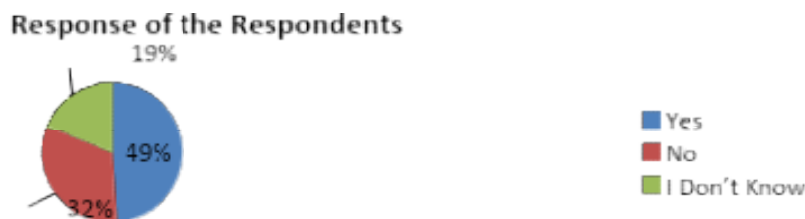
Figure 4.12B: Can poverty be traceable to the activity of multinational companies in Andoni?



Source: Fieldwork 2020

From the Figure above, 62% of the respondents, said “yes”, that poverty can be traceable to the activity of multinational companies in Andoni while 47% and 1% said “no” and “I don’t know” respectively.

Figure 4.13B: Can corruption be traceable to the activities of the multinational companies in the Andoni land?



Source: Field work, September, 2020

From the figure above, 49% of the respondents said “Yes” that corruption can be traceable to the activities of the multinational companies in Andoni areas while 32% and 19% said “No” and “I don’t know” respectively. Thus, since the response of the respondents that said “Yes” outnumbered other responses we can conclude this heading by saying that capitalism encourage corrupt practices in Andoni land. This is because almost everybody wants to get rich at all cost without considering the societal norms.

Figure 4.14B: Are the trawlers, lumbers, and oil companies keeping to the international prescription in Andoni environment?

Options	No of respondents	Percentage
Yes	22	22%
No	74	74%
I don't know	4	4%
Total	100	100

Source: Field work, September, 2020

Thus, from the above figure, 22% of the respondents said “yes” that all the above mentioned multinational companies are keeping to the international norms of operation in Andoni environments. On the other hand, majority of the respondents representing 74% of the respondents said “No” meaning that MNCs are not keeping to the international prescription on the best way of exploring natural resource in the environment. Whereas 4% of the respondents said “I don’t know”, if they are keeping to the international prescriptions.

V Discussion of Findings

Haven systematically analyzed all the data collected in this research work; the following findings/results are enumerated. The analysis of research question one brought to limelight that the traditional economic life of Andoni People is primarily focused on fishing activity. The choosing of this occupation may not be unconnected with the nature of the environment which the people of Andoni found themselves. The massive positive responses gotten from the respondents in relation to fishing as the major economic life of the people of Andoni is in concomitant with the perception held by Ejituwu (1991:48) that “the ancestors of Andoni settled down in the Niger Delta as fishermen after using different techniques and philosophies to exploit the abundance creeks in the environments”. Fishes caught from these activities were usually exchange with the people from the hinterland such as the Ogoni, Ndokki, and Ibibio merchants. They also exchange smoked fish and salt for canoes made by Ijaw-speaking groups living in the freshwater area of the Delta farther to the north-west. The original economic life was based on fishing and trade by barter.

Secondly, from the questionnaire administered, we discovered that, the capitalist new mode of production was entirely a new phenomenon in Andoni areas. This assertion is in line with view held by Nkrumah (1980:15) that capitalism developed with colonialism in all spheres of Africa. In Andoni, the communal mode of production was monetized following the arrival of capitalism. Objectification and commodification of labour became the order of the day. Following the emergence of colonialism in Andoni, the traditional and communal mode of production was gradually decimated. The collective spirit of “We” was replaced by individualistic spirit of “I”. This imposition of new system of production was the greatest impediment in the development of Andoni and Nigeria as a whole.

In the words of Amzat and Olutayo (2009:241) the arrival of capitalism interrupted the natural process of social evolution in Africa. The Andoni nation like its African counterparts, was confronted with abortive gradual transformation of socio-political system which was self-sufficient- which did not need any invisible hand, and which was based on welfarism. Hence, Nkrumah (1980:15) asserts that the spread of private enterprise, together with the needs of the colonial administrative apparatus, resulted in the emergence of first a petty bourgeois class and then an urban bourgeois class of bureaucrats, reactionary intellectuals, traders, and others who become increasingly part and parcel of the colonial economic and social structure. Amzat and Olutayo (2009:142) hold that the subjugation of the Andoni as well as Nigerian indigenous economy left a kind of neurological abnormality in Andoni nation. Capitalism is antithetical to development of indigenous communal mode of production.

Thirdly, in explaining the general effects of capitalism on the people of Andoni which is crux of this research work, we are going to explore the view of the respondents in the above questionnaire as well as others written works that are related to the problem under investigation. Research questions 4.10-24B, deals with the general effects of capitalism on the people of Andoni. Hence, from the above responses given by the respondents we can bring the following to limelight as the effects of the capitalism on the people of Andoni;

Criminality/Intercommunity Crises: Crime, according to Nmom (2003:107), is any form of conduct forbidden by the law of the land and punishable according to the provisions of the law. Criminality has become the major social problem that is associated with capitalism in Andoni, see figure 6. The capitalists prioritize profit more than the social wellbeing of the people. They keep their heads abroad while their anus is in Andoni. This is in line with the view express by Ande (2008:160-1) that “in an effort to acquire wealth at all cost many embrace crimes”. People engage in criminal act so as to escape from the shackle of poverty that is unleashed on them by the capitalists’ activities of profit accumulation. According to Elias (1994) in Mark (2010:7) one of the effects of capitalism includes;

The breakdown of the civilizing process, leading on to rising instrumentality and the Hobbesian ‘war of all against all’, the marginalization of the lower classes and increasing polarized social inequality. Finally it offers an attempt to answer a long-standing question: if large sections of the population are demoralized and marginalized by modern capitalism, why aren’t more of us willing to resort to crime.

In this kind of scenario, the people are pushed to the wall to engage in criminal acts. In a nutshell, we can conclude that inequality in the distribution of wealth and ownership and control of the means of production by the minority generate crime and many other social problems in Andoni land.

Furthermore, in recent years, Andoni nation has been torn asunder by a wave of intercommunity violence that had claimed nearly a thousand lives. The capitalist companies maintained their economic and political hegemony by perpetuating intercommunity crises. By so doing, the communities are being balkanized for their economic interest. Hence, Lenin in Alan (2008), said “capitalism is horror without end”. Andoni is the most ghastly proof of that

assertion. Capitalism can be likened to the proverbial African mouse. It gnaws the foot and blows over the wound so skillfully that its victim hardly feels the pain. The sweet sensation on the foot induces its victim to sleep deeper and deeper. The damage can only be noticed in the money when the wound begins to bleed and from then the pain increases moment by moment (Nathan, 2004). In the case of capitalism, its damage is even more profound, because as the nation bleeds, everybody feels the pain like a proverbial mouse, the capitalist gets richer at the expense of the masses and the damage is hardly noticed from the beginning (Nathan, 2004:95).

Unemployment: Unemployment according to Ande (2008:110) is defined as “a situation in which persons of working age, able and willing to work are unable to find paid employment”. This is one of the general effects of capitalism in Andoni, see figure 7. Capitalism nurtured and breeds unemployment. According to Richard (2013), capitalism makes employment depend chiefly on capitalist’s decision to undertake production, those decision depend on profits. If capitalists expect profit high enough to satisfy them, they hire. If capitalist don’t, we get unemployment, capitalism requires the unemployed- their families and their communities to live with firing decisions made by the capitalists even though they are excluded from participatory in those decision. The decision to employ workers is based on what is privately profitable for the capitalists and not for the society. In this kind of scenario, majority of the people bleed to the advantage of the few individuals who makes economic decision. It is also well known and documented that raising unemployment is positively correlated with rising physical and mental health problems, alcoholism, family disintegration, urban decline and so on (Rechard, 2013). In Andoni, the rate of unemployment is inversely proportional to the rate by which the capitalists maximize their profit. Although, there are oil companies in the area, but the people are not given adequate attention in term of employment. This makes life to be meaningless to the people.

Corruption: Denga (2014:11), sees corruption in Nigeria as the most pervasive and most poisonous challenge that acts like a free knot thrown into an automobile engine. It rattles freely and destroyed the entire engine. Corruption is deeply rooted in Andoni and knows no boundaries. Akani (2001:38) sees corruption as the deliberate and conscious pervasion of an official process to fulfill a personal advantage. It is obtaining material enrichment or opportunities for oneself and/ or for others through the use of public office or personal connection in ways other than those public acknowledged through the rules and procedures of office. Every mode of production introduces its own superstructure ethics. Capitalism which is anchored on the private ownership of a means of production aim at an end. This end is the maximization of profit. In achieving this goal, therefore the capitalists engage in all kinds of things including killing, war, and corruption. The history of colonialism and imperialist activities of MNCs in Andoni are pellucid examples

Exploitation/Poverty: Exploitation of man by man is another effect of capitalism on the people of Andoni. Exploitation in a Marxian perspective refers to the subjection of producers (the proletariat) to work for passive owners (bourgeoisie) far less compensation than equivalent to the actual amount of work done. Some of the Andonians who are luckily to be employed in the exploration of natural resources were underpaid. Hence, Mba, (2006:151), asserts that in a capitalist system, the workers does not received a fair share of the fruits of his/her labour. That instead a lion’s share goes to the management, shareholders, speculators, middlemen and other unseen elements. This is summed up in the phrase “monkey work, baboon chop”. The Marxists believe that the capitalists pay the workers what that will sustain them in raising the next generation of working class. The proletariat is forced to sell his or her labour power, rather than a set quantity of labour, in order to receive a wage for survival, while the capitalists exploits the work performed by the proletariat by accumulating the surplus value of their labour. In Andoni, most of the MNCs that engage in oil exploitations are heartless and treat workers as slaves by giving them diminutive wages for their work. The lifeboat ethic concept is the best way to describe these heartless firms.

Poverty is the fruit of exploitation. It has spread its tentacles to the people of Andoni. Nmom (2003:113) sees poverty as lack of opportunity and freedom. Poverty put the people in a state where they want to smile, but they love to sigh. You want to laugh, but you love to cry. You want to walk, but you love to crawl. You want to sleep, but you love to stay awake, you want to spend but you have to beg. To him, poverty means waking up without perspective. It is a state in which you feel degraded and as a result rejected by society. Poverty robs you of your aspiration for the future. Unbridled capitalism produces disastrous consequence of exploitation and poverty. In a capitalist atmosphere, societal wealth is usually monopolized by few individuals who happened to own the means of production while the large majority of industrial population was forced to a subhuman living. The accumulation of surplus value by the capitalist (the managers of NNCs) keeps the people of Andoni in a constant threat of insecurity, malnutrition, discomfort, disease and death, see figure 12. The accumulation leads to the polarization and impoverishment of the working class in the society. This development belied all the humanitarian hopes of universal economic progress.

In the words of Ekpe (2011:189), another problem with capitalism vis-à-vis poverty eradication is that; it tends to destroy the social structure and cohesion of the society thus making it impossible for communal effort and local networks for local enterprises to thrive. Prior to adoption of capitalism, communal mode of production was widespread in Nigeria. Goods and services were communally and collectively produced for common good. But the advent of capitalism production was geared towards maximization of profit. The quest for profit and the monetization of an economy completely dislocated the social fabric thus making it impossible for people to cooperate on non-monetary

and profit making ventures. There are basic contradictions in capitalism which tend to blunt the edge of any weapon used in combating poverty. Secondly, any attempt aimed at improving the living conditions of the poor is seen as having the potentials of undermining economic interest of the bourgeoisie class.

Another fundamental effect of capitalism with respect to poverty reduction is that it enhances the deterioration of the position of the working class. Given the fact that production under capitalist economic framework is geared towards profit maximization, this leads to conditions in which part of the working population is ousted from production and driven into poverty (Bunkina, 1985 in Ekpe 2011:188). In Andoni, despite the present of MNCs, in oil exploration, poverty is not a hidden phenomenon. It is written boldly on the streets, and on the faces of the people. This is a direct consequence of capitalism in the area. The arrival of capitalism in Andoni put the people of Andoni in a vicious circle of poverty and want. These horrible conditions are what MNCs are perpetuating in Andoni.

Inequality: Inequality is also widespread in Andonian societies. It is a product of poverty. According to Diana (2004:27) class position is determined by people relationship to the means of the production. The monopolization of the means of production by the few individual divided the societies into two classes; the capitalist class, which owns the means of production; and the working class, which sells its labour power to the capitalists to survive. According to Marx, inequality and poverty are inevitable by-products of the exploitation of workers of the capitalists (Vanneman and Cannon, 1987 in Diana, 2004:27). This is the kind of environment capitalism is creating in Andoni land.

Erosion: Erosion is not left out of these problems in Andoni. Most of Andoni lands are being overtaken by erosion as a result of capitalist activities see figure10. The rate which trees are being deforested is proportional to the rate which erosion is overtaken those lands. Lumbering activity is in all nooks and crannies of Andoni forest, trees are being cutting down for commodification but the capitalist; (MNCs) are not contemplating on how to ameliorate the erosion problem that is associated with it. If this scenario continue in the next 100 years it means that Andoni nation may be wiped out from the surface of the earth, if urgent action is not taken.

Oil Pollution and Environmental Degradation: Also, Oil pollution and environmental degradation is one of the impacts of the capitalist activities in Andoni. Throughout the extensive coastline of the Niger Delta region of Nigeria, mangroves represent a rich and valuable ecosystem. It provides a unique and valuable range of resources and services to the rural people. The importance of the mangroves forest and its resources to the sustenance of life in the region, especially Andoni can never be denied. Since, the people of Andoni began to live in the region; they have been depending on the mangrove forest and its resources for their survival and wellbeing. They find in it the food to eat. It is thus, a fact that the quality of the people's lives and their continued survival in the region are inextricably tied to the continued and abundant availability and existence of mangrove forest resources (Irikena, 2005:147).

But the reality today is that the story about the ecosystem of Andoni and other groups in the region has changed. Our environment is fallen apart. The environment has been devastated, and its resources are continually being depleted due to the activities of capitalist oil companies in the region, see figure 11. This social processes set into motion by the capitalist's oil and gas exploration and exploitation companies made Bassey (1999) in Irikena (2005:148) to assert that, "the discovery of oil in the Delta marks the beginning of a nightmare that refuses to go away". The region suffers from large scale environmental degradation and depredation of the mangroves due to oil exploitation related activities. Hence, Moses (1935) in Irikena (2005:148) made a clarion assertion that "the destruction of the Niger Delta ecosystem is caused by oil pollution", which Andoni is part and parcel of it, see figure 14. This is already having disastrous effect in the area. Fishing grounds in the brackish water zone and fishponds have been reportedly destroyed by oil pollution in Andoni environment.

Thus, Eremieh (2011:217) explains that oil pollution cause by the capitalist oil companies has damage the soil, water, and air contributing to the violation of the right to health and healthy environment, the right to an adequate standard of living (including the right to food and water) and the right to gain a living through work. Hundreds of thousands of people are affected, particularly, the poorest. According to him, a crucial component of environment degradation is gas flaring. The associated gas that comes up in the process of crude oil harvesting is flared into the atmosphere. This kind of scenario is common in Andoni since the beginning of oil exploration in 1956. In a nutshell, we can summarize this section by saying that one of the effects of capitalism in Andoni is environmental depredation which has depredating effects on the people of Andoni based on the view held by the majority of the respondents in figure 14 which is in line with the conceptions of some of the social scientists explained above.

VI CONCLUSION

From the analysis of the data and the discussion of the results, the following conclusions, have been drawn as the effects of capitalism on the people of Andoni.

- I. Capitalism destroyed the social structure and cohesion of the Andonian society. Thus, making it impossible for communal effects and local networks for local enterprises to thrive.

- II. Capitalism instead of elevating poverty rather intensifies its magnitude and complexity on the Andoni people.
- III. The development of capitalism in Andoni is directly proportional to the underdevelopment of the area.
- IV. Capitalism makes few people richer to the detriment of the working class.
- V. Lastly, the development of capitalism in Andoni areas created some social maladies such as poverty, criminality, inequality, corruption, unemployment, inter-community crises and environmental degradation.

Recommendations

Two options are opened to the Andoni nation as well as Nigerian state if it is really serious about the project of poverty alleviation, exploitation, inter-community crisis, erosion, corruption and environmental depredation. These are either the socialist path or the state regulated capitalism. If the first option is adopted, the Andoni nation as well as Nigerian state should first and foremost detach from the capitalist economic orbit. In the process, attempt should be made by the state to abolish private ownership of property (MNCs). The state should seize all the MNCs and take absolute control of the means of production and distribution of goods. Employment should be the cardinal priority of the government in the process of organizing the economy. Also, the state should keep to international recommendation on the best way of exploring the natural resources without any negative effects on the environment. When this is done, the root cause of inequality, environmental depredation and by extension poverty will be obliterated in Andoni land.

In the alternative, state regulated capitalism should be adopted. Unlike the present capitalist economic system which is based on liberalism and deregulation, strong state intervention is imperative, if under this model.

The policy of whereby the state is involved in economic planning and intervention would afford the Andoni nation by extension Nigerian state the opportunity to provide, not only political, but also economic leadership. With this, the state will be able to promote technological programs in some selected industries that would be used in producing essential goods to the people (Ekpe, 2007). In addition, strong state intervention enables the state to create an economic and financial infrastructure, which would be used to accelerate the level of industrialization. According to Pack & Page (1993), the state can do this through prudential regulation and supervision, limits on competition and institutional reforms.

It is also contended that, it is only strong state intervention, rather than unfettered market mechanism that is capable of stimulating development through investment on human capital development. If the Nigerian state gives priority on improving the educational system at all levels, it would likely enhance economic and industrial development. With a self-reliant economy, there is a greater likelihood that economic growth would be boosted, and by implication, the level of poverty reduced.

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