

modes of production.

Overgeneralizing peasant passivity and changelessness to all social formations, some authors argue, results in an oversimplification of peasant societies. By lumping together all peasantry, the articulationists, it is maintained, homogenize all peasants and ignore differentiations amongst them (Bagchi,1982; Saleh,1979; Barakat,1977; Foster-Carter,1978; Bradby,1980). Moreover, this overgeneralization masks the historical specificity of each case and consequently fails to understand issues of regional and local variations within the same social formation (Barker,1984; Taiseer,A. and et.al.,1984).

At this level of analysis, and in so far as pre-capitalist structures are concerned, the notion of articulation provides an extremely inadequate and simplistic account. However, as mentioned earlier, the contribution of the concept of 'articulation' to the question of change and development does not lie at this level, but rather at the level of analysing the process of capitalist transition once capitalism is already in place.

Articulation and Colonial Capitalism

As mentioned earlier, the articulation model's main contribution to the study of change and development lies in its perception of the process of articulation or transition. During colonialism, articulationists argue, a new mode of production referred to as the "transitional mode of production" dominates all other forms of production with which it interacts. This "...new mode of production.." is independent from capitalism and different from any pre-capitalist mode of production. It is a new economic system which combines both