

**CURRENTS OF THOUGHT
IN AFRICAN SOCIOLOGY AND THE
GLOBAL COMMUNITY**

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THE GLOBAL COMMUNITY**

*How to Understand Research Findings in
the Context of Sociological Perspectives*

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Universal Publishers
Boca Raton, Florida

*Currents of Thought in African Sociology and the Global Community:
How to Understand Research Findings in the Context of Sociological Perspectives*

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Dedicated to my mother,
Madam Victoria Foyeke Awosan

“...as home of research, universities [and other institutions of higher learning] explore...As communities of scholars, they are committed to probe through the appearances of things, whether in the human or in the natural order, and to discover the laws and the realities which explain them.”

-L. Fulton

“That Amilcar Cabral came up with...theory in spite of being an agronomist tends to underscore the encyclopedic nature of sociology.”

-The author

“The fascination of sociology lies in the fact that its perspective makes us see in a new light the very world which we have lived all our lives.”

-Peter L. Berger

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PREFACE

One of the purposes of this book is to provide, in one compact and convenient form, information on sociological research studies undertaken by the undergraduates and postgraduates of Ahmadu Bello University (ABU), Zaria, Nigeria, as well as by scholars whose works are widely acknowledged.

Another purpose is to focus on the transition of sociology at ABU. The transition itself basically tends to blossom within the context of theoretical and methodological orientations, culminating in the development of an indigenous African sociology. Thus, this piece of work serves as a typical example of sociological enterprise in Africa. If these purposes have been achieved, then a landmark would have been made not only in what has globally come to be a burgeoning and vital discipline, but also in local research endeavors, which are intertwined with sociological perspectives and which appear to be rather complex and equally burgeoning.

Yet another purpose is to focus on the various subdisciplines of sociology, with each chapter serving as a unique, introductory tool as to what the subdiscipline it contains is really all about.

Since the inception of the Department of Sociology at ABU in 1967, theses and dissertations produced have grown from a mere trickle of three titles in 1970 to a floodtide of titles. The large number of the theses and dissertations directly reflects the large number of courses constantly offered in the department. Indeed, what has continued to be a veritable and pleasantly surprising source of attraction to many a visitor (including external examiners from Africa and outside of Africa) to this department is the rich and diverse spectrum of courses embracing a corresponding, diverse spectrum of the subdisciplines of sociology. When I was commissioned at one of the departmental meetings to classify the theses and dissertations in the department's "archives" by subject-matter, it did not in the least occur to me that, that special assignment would subsequently expand beyond the frontier of classification to that of research findings, further enriched by currents of thought within the emergent, wider context of an indigenous African Sociology. The original classification of the theses and dissertations constitutes a handbook.

Having embarked on the classification by subject-matter with an avid and penetrating eye, I almost unconsciously became familiar with most of the con-

tents of the theses and dissertations. It then occurred to us that I should commit some of these to writing, in order that I might not keep them exclusively to myself. Hence, the expansion of the exercise to the frontier of research findings. No sooner had I embarked on the expansion than I realized that it was not as easy as I had earlier envisaged. Happily, the expansion and indeed the entire exercise, which, more often than not, left me groaning under the weight of what appeared an infinite bibliography, were eventually accomplished.

This book is devoted by subject-matter to the findings of a good number of the various empirical studies undertaken. Thus, the reader will be given an insight into the results emanating from these vital studies. Where the methodology used in any of the studies appears, to some extent, to be a rarity or is reflective of the peculiarity of a given subdiscipline, attempt is made to spell out this in as succinct a manner as possible. Moreover, currents of thought among highly-reputed scholars, whose works are not among the empirical sociological studies at ABU, but are duly acknowledged, are, where appropriate, articulated and discussed. This book takes cognizance of research objectives, the historical context, if any, of what is being studied and, in addition to research findings, the accompanying suggestions or recommendations, where appropriate.

In this book, the theoretical and methodological orientations which are intimately connected with the accompanying research findings are figured out. Thus, the real kernel of meaning surfaces. And theories which otherwise would have been extremely difficult to understand are readily simplified. The theoretical coverage straddles a wide variety of paradigms—from structural-functional theory and conflict theory to symbolic interactionism, ethnomethodology, dramaturgy, phenomenology, exchange theory, etc.

Research is very important not only to the reader, but also to the socio-economic development of the society itself. This clearly explains why research is one leg of the tripod on which a university or an academy stands. The remaining two legs are teaching and dialogue. Interestingly, research readily provides the requisite springboard for maximal and effective participation in the remaining two legs. And research, teaching, and dialogue constitute a solid foundation for gown and town to meet. In other words, this paves the way for the academic citadel to get involved with the community. This book constitutes an experiential celebration of gown-town paradigm, understandably devoid of ivory-towerism. The landmark stance of gown-town paradigm consists in what I call **deivory-towerism**.

This book has enormous potential to serve as a guide to study and, more important, to further research. Readers can also have their understanding regarding any of the topics or subject-matters enhanced. This is all the more so as each chapter, as indicated above, contains a subdiscipline of sociology and starts off with an introductory explanation of what that subdiscipline is really all about. Besides, the research findings and analyses within a given subdiscipline or in two subdisciplines are synthesized and correlated, particularly where they are of outstanding national, global, or academic significance. Fundamental to this is the

fact that the topics involved are of an interdisciplinary nature. This should not be a surprise package: sociology, by its encyclopedic nature, is an extremely wide discipline, straddling as many human endeavors as there are. Herein lies a wealth of resources not only for students of sociology, but also for students of such other disciplines as political science, economics, history, mass communications, international relations, public administration, education, psychology, etc. The advantage in this connection is not only for research endeavors, but generally for the acquisition of knowledge by interested people anywhere in the world.

Within the discipline of sociology, this book can be used in such courses as introduction to sociology, research methods, social theory, anthropology, Third World societies, rural sociology, sociology of development, global human issues, social stratification, social problems, deviant behavior, African and African American studies, medical sociology/anthropology, women's studies, and criminal justice.

Provided at the end of this book is a glossary of words, which has potential to add luster to the book as well as to the understanding of the reader.

J.A.A.

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While a good number of people have contributed to the publication of this book, I alone am responsible for the views expressed by me.



AN OVERVIEW OF THE DOMINANT THEORETICAL AND METHODOLOGICAL PERSPECTIVES

Sociology is not confined exclusively to one perspective, since it is not by its nature imbued with a monolithic and uniform orientation or approach. Hence, to be able to present a genuinely less ambiguous picture, one needs to demonstrably focus on *sociological perspectives* and not on a single perspective. If anything, a monolithic and uniform outlook could not only lead to ambiguity, but also to distorted and misleading facts.

The various perspectives in sociology are simply different ways of trying to understand the social world (Cuff *et al.*, 1979). Sociologists, themselves, differ in their individual preferences for these perspectives in terms of their academic orientations and ideological leanings. Clearly, this explains why—aside from its being an encyclopedic discipline—sociology is itself not a unified discipline. This very nature of sociology opens the floodgate to a wide variety of theoretical and methodological orientations. Thus, sociological perspectives are not aimed at coming up with the final truth about the social world. They are representative of different ways of attempting to understand the social world in its various nuances. This no doubt demonstrates the maturity and the scientific nature of sociology as a discipline.

A theory is a generalization about social phenomena, and it is scientifically established to serve as a logical basis for sociological explanation or interpretation. Typically, a theory is organically related to methodology which is the means by which a piece of scientific work or study is being effected. It is instructive to note that inherent in these two concepts—theory and methodology—are ideological underpinnings which tend to easily escape attention. This will be clear from the research undertakings highlighted in this book.

Sociological perspectives at Ahmadu Bello University (ABU) have undergone appreciable changes at both the macro- and micro-levels. At the macro-level, changes in the 1960s through 1970s led to changes in the discipline of sociology as well as changes in the Third World, particularly Nigeria. Indeed, there had been a spectacular shift in the 1950s and early 1960s, particularly under

the way the subject was accepted in sociological community (Eisenstadt *et al.*, 1985). Before 1968, there had emerged scholars who were clearly sympathetic to Marxism in a non-emasculated sense, though one unrelated to contemporary politics (Therborn, 1985).

At the micro-level, the Department of Sociology at ABU, founded in 1967, experienced shift in its academic programs and personnel, with newer, mainly indigenous, academic staff being most open to Marxism and neo-Marxist perspective and more African in the 1970s (see Table 1), just as it was the case with other sister Departments of Sociology in Africa. There was, for example, a similarity in terms of the experience being shared by the Departments of Sociology in the University of Kumasi, Ghana, University of Sierra Leone, University of Nairobi, Kenya, University of Dar-as-Salem, Tanzania, Makerere University, Uganda, University of Malawi, and University of Zambia. In the same way, the production of docile and obedient civil servants—the high watermark of the success of the Department of Sociology at ABU so far—gave way to that of graduates of a critical, scholarly orientation. No sooner had the structural-functional perspective been introduced from the inception of the department in 1967 than Marxist thought spread from the macro-level in the 1970s to the department, and continued to flourish thereafter. This was attributable to the historical and intellectual environment of the period which was an extension of the pre-1960s (i.e., pre-independence period). Class consciousness was triggered not only by the Western capitalist mode of production, but also by colonial conquest as well as the resultant predatory and parasitic character of the domineering, Western capitalism being experienced in Africa. What, however, is responsible for the continual existence of all these is the protean form of colonialism since independence, namely, neo-colonialism.

From a purely intellectual point of view, the wind of independence that blew across the continent in the 1960s was connected with the pedagogic orientation of the departments of sociology on the continent. This was in sharp contrast to the original structural-functional orientation of these departments which were no more than a prototype academic outpost of their Western European parentage of the 1950s.

The same explanation can be given in respect of neo-Marxist perspective in the Nigerian or African intellectual environment and social reality. This neo-Marxist perspective emerged around the mid-1970s to, *inter alia*, grapple with the *neo-colonial concomitants*, prominent among them the psychological, sociocultural, and political subjugation as well as the technological pre-eminence of the Western world.

It is true then that the state of the sociological art in Nigeria, or in Africa for that matter, is not static but dynamic (Akiwowo, 1983). That the changes at the micro-levels are highlighted in the manner they are in the preceding paragraphs is a testimony to the dynamic nature of sociology in Africa. The emergence of an African tradition fits in well with this dynamic nature, developing, as it is, within an internal history of its own. Table 1 on page 20 sheds more light on all of these.

Our sociological knowledge of the contemporary Nigeria or Africa within global, epochal, theoretical, and methodological contexts has potential to strike the right chords toward some revolutionary possibilities. Given the dynamism of sociology and the changes within it, a liberating impact cannot be ruled out (Akiwowo, 1983). In this way, consensus and bizarre legitimization of the *status quo* and the entrenchment of the culture of silence—all of which are out of context with societal needs and peculiar circumstances—will tend to be subjected to a critique.

The historical character of the Nigerian or African Sociology in general and that of the Department of Sociology at ABU in particular dictate the order of the arrangement and the nature of the theoretical and methodological positions or orientations articulated in this book. To illustrate, anthropology courses were, at the initial stage, largely offered and later in the 1970s there was a change to sociology courses in the actual sense of the term. Correspondingly, structural-functional and largely survey method orientations pervaded the intellectual air up to that period, from which Marxist or conflict orientation and largely historical materialism or Marxism-Leninism began to gain popularity. The post-1969 theoretical and methodological orientations can be seen to have emerged as a result of dissatisfaction with the original ones. Typical examples of the former are modernization theory and survey method, while those of the latter are political economy and archival or library source method. So a radically viable alternative has been found. In spite of this, the use of empirical evidence is still discernible within a given study. This is not a contradiction of the high premium being placed on radical approach *vis-a-vis* the original structural-functional conceptualization and the accompanying positivist tool. Hence, a radical approach is still being embraced.

Indeed, this statement underlines the fact that in a given study a combination of two or more methods might be used. Where, for instance, the methods utilized are both interview/questionnaire method and archival/library source, which approximates historical source to which the materialist approach is suited, the latter can serve as a basic cross-checking device against the former. The complementary use of both approaches tends to pave the way for the demerits or weaknesses of the interview/questionnaire method to be outweighed by the merits and strengths of archival/library source. If only the first method were used in each of the studies concerned, then weaknesses inherent in it might render it to be nothing more than positivist-empiricist research endeavor. Consequently, the possibility of probing beneath the mere appearance of the social reality at work would be precluded.

It is interesting that the development of African sociology, since the period covered by Table 1, is further enhanced by another shift. The shift is largely connected with applied sociology. In this connection, graduates of sociology take up appointments as clinical sociologists, specialists in human resources, counselors, etc. And the tempo of the shift is in part expedited by economic downturn—one that has dealt a staggering blow on graduate employment.

Table 1- Toward an Indigenous African Sociology: The Case of Sociology at ABU

Description Relating to Phases	Phase I (1960–1974)*	Phase II (1975-1984)	Phase III (1985-date)
Major Focuses of Sociological Analysis:	Neo-Colonial	Cultural Indigenous	Structural Indigenous
Dominant Theoretical Perspectives:	Structural-Functionalism ⁺	Structural-Functionalism; Marxist Political Economy and Neo-Marxism	Marxist Political Economy and Neo-Marxism
Research Problems Defined by:	Neo-Colonial and Anglo-European Interests	European and American Interests; Nigerian/African Interests	Nigerian/African Interests
Topics:	Ethnographic Studies of different cultures and communities	Problems of social order and obstacles to modernization	Problems of social order, underdevelopment, and self-determination
Academic Staff:	Expatriates only ⁺	Expatriates/foreign-trained indigenes	Foreign-trained and Locally-trained Indigenes (or <i>vice-versa</i>)
Relations with International Sociological Communities:	Ideological Dependent/Material Dependent	Ideological Dependent/Material Dependent	Ideological Dialectic/Material Dependent

* Departments of sociology in Africa (including that at ABU), which are located in countries that attained independence from colonial authorities, regardless of their respective dates of inception (most African countries attained independence in the 1960s). This Table 1 summarizes the trajectory of indigenous African sociological enterprise.

⁺ A shift to Marxist Political Economy and Neo-Marxism emerged in the 1970s in Phase I, continued and became more embraced and popular in Phase II. However, Structural-Functionalism was not discarded. Similarly, academic staff ceased to be “Expatriates only” in the 1970s.

The shift can be justifiably regarded as a stepping-stone to another strand of professionalism. For a good number of sociology graduates do undertake post-graduate studies in industrial relations, which is part of industrial sociology, individually earning a Master of Industrial Relations (MIR), as typified by that at the University of Ibadan, Nigeria. They then go on, if they desire, to take the examination of the Nigerian Institute of Personnel Management, the Institute of Personnel Management in Ghana, or the Institute of Personnel Management in Kenya. This shift takes a unique, spatial dimension in Uganda, where the De-

partment of Human Resource Management is one of the departments at the Uganda Management Institute. Another professional area in which the shift is easily identified has to do with graduate studies in Master of Business Administration (MBA), albeit not purely sociological. A good number of sociology graduates, who do or do not earn this degree, successfully strive to become members of the institutes of personnel management. Their training in statistics, research methods, industrial relations, social work, and sociology of work and occupation, among others, comes in handy at this juncture. In other words, they activate a practical and creative *extension* of the knowledge, perspectives, and skills they have acquired in sociological practice to human resources and other careers.

The application of the sociological imagination of C. Wright Mills (1959) to marketing research constitutes a sharp focus that has turned out to be a shift of marketing significance in that sociologists, armed with sociological imagination, are researchers in the field of marketing and decision science. Marketing scholars or researchers do, via training, “inherit” this sociological imagination.

Another shift is in terms of the appointment of sociologists to governmental positions as special advisers or commissioners. Yet another shift is that which is medically-based. In the field of medicine, colleges of medicine, colleges of pharmacy, and schools of nursing are becoming increasingly aware of the indispensable, sociocultural components of medicine. Thus, the appointment (or at times joint appointment) of sociologists or their interdepartmental transfer from sociology departments to the medical complex as full-time academic staff is necessitated.

Under the following sub-headings, based on the various subdisciplines of sociology, the dominant theoretical and methodological perspectives which are connected with the various research undertakings are articulated:

Criminology

A substantial number of research undertakings tend to be characterized by structural-functional approach. This orientation is fostered by the use of positivist-empiricist approach. Take, for example, the studies by Obafemi (p. 35) and Salawu (p. 36). Relying heavily on empirical data, these studies demonstrate how prisoners, particularly those charged for theft, find it difficult to adjust to their erstwhile congenial social milieu after release from the prison. Thus, the urge to recidivate becomes difficult to resist. However, one could convincingly discern some radical/Marxist stance. For instance, Marxist orientation tends to underpin the awareness of the researcher that the private means of production is the hallmark of social relations in Nigeria. Hence, there is the incidence of privately-owned property crime in the first instance.

Radical/Marxist stance is discernible in the study on the indigenous criminal law of substance and procedure by Alubo (p. 36) on account of its being imbued with historically-concrete understanding of the paraphernalia of indigenous legal system in Nigeria. For the study reveals that this indigenous device makes it

possible for convicted offenders to be treated in the society rather than within the four walls of a prison—no doubt a qualitatively-derived indictment of “colonially-inherited legal system” (Odekunle, 1985). The same multidimensionally-oriented remark can be made about the studies on police-public relations by Mamman (p. 37) and the evaluation of Nigeria Police Force performance by Bogunjoko (p. 37), having been obviously dominated by positivist approach. Nonetheless, they are not implicitly devoid of political economy approach. This explains the arrival at the conclusion by the latter that “... the police are just members of society encapsulated in bribery and corruption... within the prevailing pattern of behavior.”

The research into patterns of Nigerian lower courts by Owomero (p. 37) combines both positivist-empiricist method and Marxist-cum-political economy approach. Hence, the finding regarding the awareness on the part of the judges that the Nigerian socioeconomic order is crime-generating and that these judges do not take into consideration the social background of the accused, but rather that their responses reflect a retributive and deterrent, instead of corrective, philosophy. The use of criminal record books of the courts, as distinct from pure empirico-statistical approach, pave the way for situating the study in a philosophical setting of fundamental importance.

The findings of the studies on *yan-iska* (deviant or wayward children) in Zaria (Gyam, p. 39), on juvenile delinquency in Benin City (Agbontaen, p. 39), and on delinquents and non-delinquents in Zaria and Kaduna (Saror, p. 40) are marked by empiricist stance. However, by exposing the socioeconomic deprivation of the children both at home and in the larger society, these empiricist studies are blended with Marxist consideration. For the underlying production relations are not ignored.

The study on Juvenile justice and corrections in Nigeria (Ahire, p. 40) is a clear example of praxis. Its practical evaluation of the Nigerian juvenile justice system against theoretical purpose, using the Children and Young Persons’ Laws, testifies to this within the Marxist tradition of readily upholding practice rather than empiricist-positivist theory-testing *per se*. The fact that direct observation was utilized and questionnaire administered does not disorientate the study from this Marxist tradition. Hence, the recommendation that interventions must take cognizance of the constraints inherent in the prevailing social, structural arrangement favoring the wealthy.

Demography

A weak association revealed by the study in Ilorin (Are, p. 47) between education and fertility is one of positivist-empiricist value. An examination of the empiricist nature of the study would prove that the methodology employed is still useful. This is verifiable from the explanation offered by the study that, since Ilorin is an urban commercial center, it can be expected that some characteristics of urban centers such as a high cost of living, upward social mobility, inadequate housing, etc., together act as inducement to having smaller families, regardless of one’s

education. The use of similar methodology in the study on labor circulation among the Bassas (Zhizhi, p. 47) which focuses attention on rural-urban migration strikes an empirical balance in exposing both the positive and negative consequences of labor circulation, with the latter having potential for planning rural development. This can be safely applied to the entire Nigerian rural areas. All this is in spite of structural-functionalism exhibited by the afore-mentioned study, as exemplified by the finding regarding the existence of cooperation and interdependence between migrants and nonmigrants, with the former taking care of the farms of the latter, who give them gifts on their return. A more penetrating investigation with a different theoretical orientation (e.g., political economy or class analysis) might remove the façade of gift-giving, providing a down-to-earth insight into what might turn out to be no more than doling out mere pittance.

Development Studies, Economy and Society, and Ethnomusicology

The studies on the problem and prospects of settlement scheme due to the establishment of irrigation in Kano State (Iliyasu, p. 49), on the impact of the Oyo State Cocoa Development Unit on the participating farmers in Ejigbo Local Government Area (Adekunle, p. 50) and on the impact of the oil industry on Nigerian agriculture in Ogoni area of Rivers State (Okoli, p. 50) are typical of positivist-empiricist configuration.

However, by using non-numerate, evaluative approach in the Kano State study, by tracing, in the Oyo State study, the historical growth of cocoa production in Nigeria and, in the Rivers State study, by utilizing such records as those containing the Mineral Ordinance of 1948 and others, these studies have been equipped to project the appalling social realities at work in the three study areas concerned within the context of the class character of the subjects under investigation.

The empirico-historical orientation of the study on the extended family and economic change at Farman village (Labesa, p. 55) made the discovery of the individualistic mentality of the prevailing capitalist system in the study area possible.

The use of dialectical as well as materialist approach (in combination with other sources) by the study on economic crisis (Fulata, p. 56) and, in particular, the use of the Marxist theory of economic crisis culminated in the confirmation of its hypothetical postulation that the Nigerian economic crisis is triggered by international finance capital in collaboration with the national bourgeoisie.

The study on ethnomusicology by Igoil (p. 58) comes up with findings which are direct outgrowth of the dialectical texture of the theoretical and methodological orientations underpinning it. For, apart from unfolding the psychologicistic stance of the view of Keil (1967) on Tiv's music, the study argues that the musical activity of the Tiv people does not merely typify their very human nature, but that it responds to society's needs as well. The authenticity of historical materialism in this context is best illustrated by the fact that, amongst the Tiv,

a musical activity is treated and performed, only because there is a condition to be highlighted. Interestingly, an examination of the whole phenomena within symbolic interactionism would throw more light on the definition of the situation (on the part of the Tiv) that tends to belly their tenacity of purpose in their meaningful, dogged response to the onslaught of the British colonial power.

Among other things, music serves an integrative function which smacks of the non-conflict/harmonious stance of structural-functional approach. It is, nonetheless, a unifying force in response to the peculiar needs of a given epoch in the Tiv history, against the onslaught of, and liberation from, the British colonial authority's political subjugation. Herein lies the theoretical and methodological significance of historical materialism. It is untenable to say that this significance is debased by Popper's opinion, as contained in the work of Naletov (1984), that, since dialectical statements are not analytical like those of logic or mathematics, their 'fallacy' is inherent and can neither be circumvented nor neutralized. After all, the concrete reality concerned is unfolded by the study in a qualitative manner.

Medical Sociology, Political Sociology, and Rural Development/Rural Sociology

The findings of the research into drug abuse in Sokoto by Garba (p. 66) is implicitly blended with dependency theory. For it portrays a situation in which poisonous drugs are possessed and increasingly used by people. This is possible because Nigeria is a dependent capitalist society into which dangerous and expired drugs are being dumped by multinational corporations. The role of advertising in cajoling Nigerians, like other people in the peripheral economy, into seeing the drugs as most effective and ones that would give them good value for money, is a potent factor in the dependency syndrome.

Primary Health Care delivery service being researched into by Yahaya (p. 67) is a topic involving the use of only library source together with informal interviews. This methodological approach enhances our identifying the basic medical care services with modernization theory, by which the rural-urban imbalance revealed in this study can be readily understood. This is because the borrowing of the values and structures of the developed countries in terms of grandiose hospital buildings, highly trained medical doctors, and sophisticated equipment—all in an effort to tread the Western capitalist path of socioeconomic development through culture contact—has given rise to the dearth of health care services in rural areas, compared to urban centers. This is in spite of the fact that people tend to attend medical units closest to their homes, as in the case of Jema'a village (p. 66). There is also the simultaneous existence of traditional medicine, the efficacy of which is acknowledged by the majority of the people, as exemplified by Hellandendu's study amongst the Kilba (p. 71).

Doctor-patient relationship in University College Hospital (UCH), Ibadan (Aboderin, p. 68) becomes clear within the context of class analysis. For the relationship is not cordial, to the disadvantage of the patients on account of their

differing sociocultural backgrounds. The situation becomes worse if both of them are not in the same social class. This is in sharp contrast to the traditional birth attendants (TBA's) who are homophilous with their clients (Alti-Mu'azu, p. 77), that is, who have the same attributes as their clients. The implication of the prevailing class character is that constraints to health education are given rise to, since the doctor cannot descend to the level of persuading the patients out of their mistaken or anti-health beliefs regarding the etiology of disease, though it is also revealed that poor treatment and non-cooperation are attributed to some patients' failure to follow the doctor's advice on drug-taking. Hence, the time-honored theoretical model—the activity-passivity model—tested by this study turns out to produce a contrary result to the position of Zasz and Hollender, portraying doctors to be active and patients passive.

Similarly, anchored on the class model is the finding by the study at the Kaduna Psychiatric Unit of Ahmadu Bello University Teaching Hospital, Kaduna (Tuggarlergo, p. 72) that higher educational achievement is protective of stressful lifestyle. The same class character can be linked to the identification by another study of maternal education and child mortality, with a moderate positive association between education and use of protein foods for weaned children (Sanyu, p. 72). The class character can also be linked to the high incidence rate of malnutrition among children whose parents are in low socioeconomic status and who live with their parents in rural areas (Ujiri, p. 76). All this will no doubt strengthen the maintenance of hierarchical *status quo* in Nigeria, with grave consequences for the health status of the children later in life.

Psychosocial consequences of urological diseases (Kyom, p. 79) constitute a research whose findings readily mirror Erving Goffman's dramaturgical theory. For patients in this connection utilized presentation of self or impression management as a strategy to conceal their urethra stricture—a urological condition, which, by its nature, is easily identifiable.

Of great conceptual significance is the study on reform and power in the Nigerian local government with the Habe ruling dynasty, 1900-1976, as a case study (Bawa, p. 86). For this study utilizes social network concept as an analytical tool in addition to utilizing mainly archival and oral sources, supplemented by intensive interviews. Hence, in spite of the merger in 1966 of the Native Authority Police Force and the Native Authority Courts (hitherto within the jurisdiction of emirs), the traditional political authority in the study area used social connection to maintain its status, power, and influence. This resultant, practical phenomenon between the ruler and the ruled has its root in exchange theory, characteristically anchored on the principle of reciprocity.

The studies on the Chad Basin Development Authority (Abba, p. 93) on the socioeconomic impact of the Green Revolution (Othman, p. 94) and on rural proletarianization, with the lake region in Mali as a case study (Balobo, p. 94) are all crystallized within the theory of imperialism. Concerning Mali, in particular, the dualist nature of the dependency paradigm, that characterizes Mali and its metropolis, France, is portrayed, the former being a mere satellite. This, of