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Akinsola Ayodele Akiwowo (1922-2014): A World Star Without A Name in Nigeria: His Biography As Pathways to Indigenization and Africanization Debates in Knowledge Movements in Sociology

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Abstract

The need to develop and allow for more particularistic perspectives, nourished and nurtured ideas derived from other socio-cultural environments has remains a challenge over the years to Sociology. Akinsola Akiwowo Sociology represents a unique opportunity to the debate. This paper looks at how the socio-cultural background of Akinsola Akiwowo influenced his interest of indigenous knowledge to formulate theories and methodologies in his quest for an emic sociological paradigm of society. Presently, little is known about how his socio-background and life struggles influence his derivation from the western paradox. This paper attempts to assess Akinsola Akiwowo's personal life histories as well as his deep attachment to "Orunmila divination and Ifogbon Taiyese" perspectives of man and society as the basis for his fruitful alternatives to western Sociology.

Keywords: Biography, Pathways, Indigenization, Masquerade

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Introduction

Sociology contends with a host of intricate hurdles in its capacity as both an academic and professional domain in today's social milieu. These challenges are particularly pronounced in pinpointing its principal areas of inquiry, interpreting key concepts, addressing surges of youthful and oftentimes mainstream creativity, and accounting for the evolving patterns of group preferences, interests, and popular culture. Such complexities are mirrored in the discipline's wide-ranging tensions and dilemmas, its notable successes and shortcomings, and its continued drive toward new theoretical and methodological directions or factors that collectively open the door to fresh perspectives or alternatives for studying the society.

By engaging in multiple functions, sociology highlights its distinctive nature and core dimensions, thereby illustrating how sociological analysis illuminates essential segments of society's structures and roles. A further vital aim is to uncover the objective realities of our constantly shifting social world, enabling us to understand each other, make informed choices, and deepen our grasp of social knowledge and wisdom. From another vantage point, the central purpose of sociological theory is to rigorously craft and refine explanatory frameworks while devising innovative terminologies that question conventional norms and belief systems within a society. In doing so, it often prompts a reassessment of existing intellectual phototypes. Ultimately, the most profound exploration of society's content is achieved through pertinent sociological theories and methodologies.

The above realities present themselves as the major reasons for understanding the ever challenging debate surrounding the universality of theories of Sociology as a discipline. Whether we talk about international, universal, world, Global, westernized or indigenous Sociology, the objectives of Sociological theories generally include; an exploration that leads into the esoteric and mundane of society that moves from difficult levels of abtraction to concrete levels of description (Akinwowo, 1974), adventurer into the ability or willingness to look for the subtle and profound in the society, leading into the most sensitive areas of social institutions and sentiments in social life (Akinwowo, 1980; Teboha, Lebakeng, Mmbatho, and Phalane, 2001), providing better and comprehensive pictures of the social world by examining the major social structures and institutions, re- presenting the principal concepts of the social world and re-defining the sociological perspectives, and thus, suggesting new dimensions of important theoretical problems of persisting paradox. However, to talk about sociological theories is to recognise the fact that concepts are the bedrocks of theory building in sociology (Adesina, 2016). Hence, thoeries that do not emerge from the societal norms, belief system, culture and indigenous concepts are not lkely to be relevant towards addressing the pressing issues and problems of that society. This is where the core of the challenge of the relevance of Sociology outside Europe comes into play. This position is not to say that concepts constitute a discipline, rather it shows that concepts provide the building blocks with which a discipline as a body of knoeledge is constructed and subtained, hence it is not the end of scientific inquiry but merely the classifications of social phenomenon. However, it is obvious that majority of the contending issues surrounding the indigenization-universal debates in Sociology revolves around the domination of westernized concepts in the discipline. Auguste Comte (1798-1857) is often credited as the first scholar who applied the scientific reasonings and knowledge to the study of societal challenges, that occurred after French revolution. Come believed that the revolution was fuelled by physical science innovations and technologies, and saw physical science as the king of war and agents of destruction of both material and non-material creations. Thus, Comte developed his own theory of societal development that identified humans knowledge as the basis for social intellectual and pratical relevance to the human society (Afonja and Pearle, 1984). Comte believed that sociology held the potential to improve society as,well as direct human activity and thinking in the western world. .It is against his background that this paper sees Akinsola Akiwowo sociology as the queen of Indigenous and African knowledge that serves as alternative

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pathways to knowledge movement in sociology. This is because Akiwowo sociology provides insights into societal relations, human interactions and how they affect society networkings through the indigenous knowledge system in Africa and beyond.

Akinsola Ayodele AKIWOWO (1923-2014); His Social Background and Life Struggles.

Akinsola Akiwowo was born in Nigeria on July 19,1922 in Calabar, Nigeria. As a child, he was intelligent, inquisitive, and religiously inclined. He had a pleasant, kind, and congenial demeanour. He was also a very good singer. His intellectual capacity, curiosity, and thirst for knowledge would contribute to his inspiration to travel to the United States of America to embark upon his educational career without waiting for any of his wealthy parental background for support. Akiwowo enrolled at the Church Missionary Society (CMS) Saint Paul Primary School,Breadfruit, Lagos,Nigeria before he went to Lagos Baptist Academy, Lagos for his Secondary school education where he obtained a Senior Cambridge School Certicate and exemption from matriculation from University of London during the second World war 11. He was employed as a colonial civil servant until 1950 when he left Nigeria to pursue post graduate studies in the United States of America. Specifically, he was admitted to Morehouse college ,Atlanta, Georgia in 1950 as an international Rotary scholar and graduated "fun Laude" in sociology and education. Later, he was admitted to Boston University graduate school as a research fellow at the institute of African studies where he received His M. A. degree in sociology and anthropology in 1954 and Ph.D degree in sociology and anthropology in 1961. While pursuing the doctoral degree at Boston University, he met Professor Robert S. Hartman and enrolled as an extra mural student of his theory on the structure of value. When Professor Hartman relocated to the National University of Mexico. Akiwowo was always exchanging correspondence with him on the subject matter of science of value and axiology as well as its,applications to sociology. Thus, Akiwowo had always been interested in the relationships between sociology and axiology models , and on the potential contributions to indigenous knowledge movements in sociology since his post graduate periods in the University. Professor Akiwowo saw Professor Hartman as his academic mentor ever since. According to Akiwowo, (2013) , " Dr. Hartman asserted that axiology has indeed a part to play in the intellectual development of sociology as a science of human society. "

His grandfather was Akinola Otutunimope but later given the name “Aki ifa wowo bi ojo”(praising ifa to high heaven) because he was an exceptional ifa divination priest. The name was later shortened to Akiwowo (praise to high heaven) while his grandmother, a wealthy trader of her time was Elizabeth Aderogun Fagunwa. In one of my discussions with him in 1985, he told me that his grandfather was the chief priest to Adeyinka Oyekan ruling house of Owu Kingdom, Abeokuta and through the exceptional ability of his grandfather in ifa divination, he directed that the Adeyinka Oyekan family should migrate to *Eko akete* (Lagos State, Nigeria) where they were destined to be great and kind of a successful exmpire in the 18th century. This, the Oyekan ruling house agreed to and presently the family is one of the powerful,and wealthy ruling houses in Lagos up till today. According to him, he heard about the intervention of his grandfather and growing up in Lagos to know the extent of the Oyekan ruling house, he made up " his mind to jettison Christianity, his own parent’s religious belief but follow the footsteps of his grandfather"; the great ifa priest. Akinsola Ayodele Akiwowo was the surviving child of James Fatayo Akiwowo and Olawale Omolayajo Akiwowo of the Momdu Mabinuori family of Lagos, descendants of Chief Momodu Mabinacoff, a freed slave in 1843, who became a wealthy land owner in Lagos, yet he openly disagreed with his family on religious belief. Interestingly, the father then was an active and well respected church worker in Lagos. Professor Akiwowo' father was an accounting officer with the Bank of British West Africa while her mother was a homemaker and a trader.

His Years As A University Student.

On March 27, 1950, Akinsola boarded a ship that would sail to the United States of America without the

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knowledge of his parents nor any relation to stay with on his arrival in USA. Once arriving in the US, he would pursue his educational studies at the highly recognized. historically Black College, Morehouse , in Atlanta, Georgia. By 1951, Akiwowo gained admission into Boston University graduate school where he received his master's degree in Sociology/Anthropology in 1954 and Ph.D degree in 1961. As a post-graduate student from Africa, he was expected to pass two European languages during his Ph.D programme: French and German; but he protested against this position and was permitted to substitute one of the subjects for Yoruba language, his indigenous language for German. According to him, he protested because being a foreign student, his own language becomes a foreign language to its new community and no more a local language. He was allowed to waive examination in Yoruba language since there was no better qualified teacher for the course than the candidate himself!

As far back as his student days from Morehouse college, and Boston University, he has set for himself;

…….".that I must one day break, where I can, with the established traditions of sociology in which I was trained; but whenever it is possible for me to do so, I must be loyal to scientific truth. I have to believe that in the course of 0ne's life, as an intellectual, there may be and ought to be a time when one becomes pre-occupied with a theme that develops from one's life work. Such a theme may or may not have sub-themes".

Having excelled as a scholar, Akiwowo became a professor and enjoyed providing instruction at various higher education institutions, such as the The New School for Social Research (NYC). Adelphi University (Garden City, NY), UCLA (Los Angeles, CA), and Texas Southern University (Houston, TX)., University of Nigeria, Usukka, Obafemi Awolowo University ,and Ekiti State University in Nigeria where he served in various academic and administrative leadership positions. It is noteworthy to mention that he was one of the first black professors to render instruction at Adelphi University. Acting Director, Senior Reserch Fellow and Foundation Head for the Social Development & Planning Division for the Nigerian Institute of Social and Economic Research (NISER). During his academic careers in Nigeria, he held the positions of Dean of Sociology, Departmental Chairperson and the Coordinator of Physiology and Sociology program in various Nigerian Universities between 1970 to 1998.

Akiwowo's Sociology focused on three major themes;

1. The extent to which the conceptual schemes and propositions which constitute mainstream Sociological theories can be accepted as containing universal/world principles for the explanation of human societies across the World (Akiwowo,1983,1986,1988a,1988b)
2. The extent to Sociological theories arising from empirical studies on Western Societies can be valid and reliable when used to understand social life and social problems in non-European Nations (Akiwowo 1986, 1988,1999).
3. The extent to which generalization from empirical studies from non-European Nations can be accepted and extended to the European Nations inorder to determine their empirical Universal validity (Akiwowo 1980,1986,1988b).

On the basis of the above, he called for the indigenisation and africanisation of Sociological conceptual propositions and knowledge movement that would accommodate theories and methodologies from other parts of the World outside Europe as a way to integrate African into the universal terrains, thus, encouraging seamless interactions between anthropological, ethnographic and sociological theories and methodologies. He demonstrated in his writings on emic sociological knowledge as well as a viable sources of sociological paradigms by focusing on the principles of orature as a theoretical framework and ifa divination as the corresponding methodology as African social facts and probably identifying phenomenology as a study of subjectivism in knowledge movements, (Akiwowo 1980,1983,1988)

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Alada Study Circle And Establishment Of Journal Of Cultures And Ideas.

When sociology is understood as a logical and empathetic field, whether in academic or professional contexts, it becomes easier to grasp the position of the Africanisation and indigenization school of thought, which seeks to tailor the discipline to the realities of different societies. This is because sociological theories generally acknowledge that individuals first align themselves with the norms of their own immediate group and setting. Consequently, when people relocate or alter their social circles, they are likely to adopt the attitudes and practices of the new community they join. This was evident in Akiwowo's case, where he encountered an unfamiliar culture he was not academically prepared to embrace. Hence, as soon as he was able to relocate from the Eastern Nigeria which is a pre-dominantly an Igbo land with different languages and cultures, to his own Yoruba region in Nigeria and met people of like minds, he formed the *Alada* Study Circle in 1975 with the vision;

"…..to characterize physically the studying of a group of Philosophers, Social scientists, Historians, Marxists-Leninist social critics as well as Medical scientists, who gave themselves the task of propagating the influence of African ideas and cultures in their respective academic disciplines, hoping that, with time, similar influence in certain other academic disciplines would be explored and made known to outside world." When the group became functional enough, he established The Journal of Cultures and ideas in 1983 through which the ideas of the group could be heard within its immediate University environment and his mission about the journal was clear;

"…..to attract and feature articles that reflect the persistent complex problems that many intelligence face in their respective callings as they seek to make known what they have discovered or are investigating from the traditional past… this calls for a type of spirit which is ready to appreciate the diverse theoretical and methodological commitments in the old and new orthodoxies of knowledge from different disciplines and cultures.

He went further to say that;

" The objective of the Circle and Journal cannot be defensive before local and territorial critics who may raise questions concerning the international standard of the journal". Also, he stated that

the mission of the *Alada* study circle is "a mission symbolized by the crossed sharp-edged "ada"(machete) of traditional African corps of knowledge and the dull- edged *"ada"*(machete) of borrowed corps of knowledge. Both *"ada"*(machetes) are seen as not substitute but complimentary in our calling as scientists, Philosophers, Artists, Arts, Historians, Humanities, Healers, and Social Scientists".

By 1950, as a Sociology student Boston University, he immediately aligned his thoughts with a black American Lecturer Professor Robert Hartman and enrolled as an extra-mural student of Hartman's theory on the structure of values, who according to Akiwowo (1980)," had established at the Atlanta University a Sociology perspective by which people of African descent in America saw, analysed, and explained the realities of their existence within a caste system. In such a situation, the black people in general and the black intellectual in particular, had the responsibility to themselves and their community, of defining, in the clearest terms, the odds that everyone faced". It was from this orientation that he developed his interest in the science of axiology which later became an essential ingredient in Akiwowo's template in theory and methodology in Sociology.

Going further on his student"s days at Moorehouse, Akiwowo noted;

……you were taught repeatedly that whenever a civilisation was pushed forth, someone had dared to break with tradition." History provides us the background or landscape against which to see an intellectual and professional pre-occupations which academic conventions and customs expect from its followers and

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only those who can stray from the beaten path with loyalty to trust have caused change,(Akiwowo 1983). According to him, of one's life as an intellectual, there may be and ought to come a time when one becomes preoccupied with a theme that develops from one's life work (Akiwowo 1999).enterprise

Based on the above, his primary focus is the theoretical and practical uses of sociologist's knowledge in Africa and which he sub-themed as the indigenization of the Sociological thoughts. His vision is that Sociology can benefit from home-grown ideas contained in African oral literature and tradition so as to lessen the danger of depending entirely upon Western concepts and theoretical assumptions.

The theoretical aspect of his forms is what he termed "fruitful alternatives" to Western theories such as *"Ifogbon taiyese*" (using wisdom, indigenous knowledge to remake the world a better place) (Akiwowo,1979) and "*igbinkugbin*" (imparted seeds that are unsuitable for a particular soil,especially if the soil is prepared to grow food crops for home consumption)Akiwowo,191988b). He conceptualized "*igbinkugbin"* as any principle,idea,concepy,theory, or a body of knowledge instilled into the mind of an individual or minds of a people such that the mind(S) cannot explain perceivedrealities in any other way than by the modes of knowing and experiencing realities which are contained in the instilled principle, idea or/theories and are like those alien cultures which stitle or smother the growth of cultures in their native soils.He argued that the two paradigms are necessary and sufficient applications of Sociological knowledge to solving the Social problems that face the non-Western world (Akiwowo,1988a, 1989). In his inaugural lecture (1980)*; "Ajobi and Ajogbe"*: Variations on the theme of Sociation, he relied extensively on the Orunmilaist perspective of man and society to establish his "fruitful alternatives" paradox of Sociology from a Yoruba saying *"ko si alajobi mo o; alajogbe lo ku u"* (There is no more *alajobi* (consanguinity) in the relationships of human beings; only *alajogbe* (co-relationship) is left). These he refers to as variations on the theme of Sociation which other Western Sociologists had used to conceptualize the two significant matrices of interpersonal relationships such as; George Simmel (1955) Conflict and associations and dissociation, competition, contravention consensus, Talcott Parsons (Pattern variables), Alex Inkeles (1960), Sociological perspectives, "Principles of co-existence", and Ferdinand Tonnies's "gemeinschaft and gesellschaft" (Akiwowo,1986,1988).

Akiwowo(1983,1986) and Wande Abimbola (1983) believed that nowhere are the spirits of the past better preserved and understood than in the oracular principles of the divinatory systems among the African people. Based on this belief, He approached an important aspect of the African divinatory system: the *ifa* divinatory system to formulate his fruitful alternatives within the sociological Imargination as envisaged by C. Wright Mills(1959). Accordingly, within orature literature, *Ajobi* refers to members united by birth and blood, even through marriage and wherever they may be on Earth whereas *Ajogbe* refers to a relationship with a unique set *iwa* (behaviour), *eewo* (taboo) interactions. They may or may not be united by birth and blood but they spend mostly their time together.

Akiwowo believed that the purpose of the *Orunmilaist* perspective is the transmission of certain spiritual values to the inhabitants of the social beings and from this perspective, we have

Amotan ohun gbogbo (knowledge that is complete) and

*Ayo nigba gbogbo (*a state of happiness that never ends).

The *Orunmilaist* views of society sees a human being as an *asuwa* (a physical-sociological organism) which is capable of becoming "*Asunwada*"(social organism).

From the above analysis, it is argued that the primary consciousness of human beings is to become a social being which forms the human society (asuwa eniyan). Hence he defined sociology as;

*"eko nipa asuwada eniyan"(*knowledge about the human society or the field which studies society) and

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the Sociologist as the *Atokun* of Society.

The Sociologist As The 'Atokun' Of Society.

In today's world, numerous and complex social disruptions affect people globally, a phenomenon Akiwowo (1983) describes as a steadily rising tide of "aimowahu" (the loss of proper conduct). In search of ways to address these issues, he proposed that sociology functions as the "atokun" of society—borrowing a term from the Egungun masquerade tradition. Within that cultural framework, the atokun fulfills five primary roles:

1. Guiding the Egungun masquerade to avoid stumbling over any obstacles.
2. Translating Egungun's words for a wider audience.
3. Collecting all offerings—both money and goods—presented to the Egungun.
4. Ensuring that every aspect of the festival's organization and preparations runs smoothly.
5. Serving as a mediator between the Egungun deity and those who worship or are members of the cult.
6. According to Akiwowo (1978):

"The sociologist who pursues the orunmilaist tradition and studies the bare structure(*egigun*) of his national society, how the parts of his structure are articulated and harmonised to work together. Just like the akogun of the *egun* who must know human anatomy well, so too the sociologist as societal akogun must work to possess a thorough knowledge of the anatomy of his own society."

Akiwowo's major preoccupation throughout his career life and until his death were the indigenization and africanisation of sociology as well as practical uses of sociology in Africa. He was a staunch advocate of home-grown sociology, which draws largely from indigenous ideas and oral literature(orature) and less dependent on Western concepts and theoretical assumptions. To him, Sociology means *ifogbontayese* and Sociologist is *the atokun in Asuwade eniyan*(human society).

***HIS Orunmila* Principles And The Essence Of A Society.**

Orunmila's view, according to Akiwowo's templates, when applied to the study of social realities in the society accepts as it's basic assumptions that;

1. Society can be explained and interpreted in many ways
2. The professional role of a Sociologist is the purposeful discovery and creation of several institutions to help identify and label society as human understanding comes to grasp it.
3. Since every institution is an *eyo-oriki* (one social unit) that when we call Sociological theory is an oriki- antirere (meaningful interconnectivites among social units). Hence, sociological theory is the label we give to the statements about the denumerable attributes of society as a being or type of existence.
4. The objective of methodology in sociology is essentially to ascertain the dominant spirit, wishes, views, will and sacrifices which a society at any given moment, must make to progress in order to attain fuller well-being for its members. Thus the methodology is a collection of a few but carefully designed appropriate tools and techniques (Akiwowo 1986).

According to Abimbola (1975), Bascom(1969) and Makinde(1983), Orunmila and *ifa divination* know the history of the earth and heaven and mastered the moral and physical laws with which Olodunmare (God) governs the Universe and it is a reliable means of communication between God, society, and Man. *Orunmila*, the father of ifa, according to history, knows and could tell the kind of ori(spiritual head) as person has chosen for his future life, as well as posses a comprehensive knowledge about nature, man, life and also of the past, present and future; ifa is often seen as the god of wisdom and that is why ifa(the son)

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is often consulted through ifa divination system for an insight into all conditions and challenges of human being both in this world and the life after. It is for this reason that mankind refers to ifa as a repository of knowledge (Makinde, 1983). Ifa divination system shows itself as an efficient and workable body of knowledge transmitted without recourse to writing which clearly demonstrates that pre-literate societies could develop, preserve and disseminate bodies of academics knowledge even without knowing the art of writing.The changed reality in the orature system radiates around the differing expectations of the indigenous, international, universal, westernized and world social knowledge fussing into the formation of new relationships in every Society. However, according to orature belief system, the rate and extent of the changed realities depend on whether or not people relate more on not with social knowledge , social networkings and social wisdom.

As Auguste Comte believed in the spirit of positivism as the key to scientific knowledge that could eradicate the human crisis created by the French revolution of His time, Comte believed that sociology does what every aspect of the other disciplines do, however, sociology trackles most pressing challenges confronting human society from a more peaceful perspective, thus, its emphasis on social interactions and, group solidarity. , social being rather than human beings. Hence, he initiated Sociology to serve as the queen of all disciplines against physical science which was as the king of wars, the same way Akiwowo initiated his fruitful alternatives principles for the development of Africanized sociology for the development of African Nations. Akinsola Akiwowo argued that ifa divination and orature are viable alternative theories and methodologies for the development of indigenous and scientifically vigorous knowledge movement in the sociology of social action, social change, knowledge as well as the core aspects of the philosophy of the social scienes. and could eradicate African multi-dimensional problems created by Over- dependent on western theories and methodologies.

Akinwowo was a member of many scholarly organizations and served credibly on the editorial boards of the International Social Science, International Sociological Assciation, Journal; Armed Forces and Society: An Interdisciplinary Journal on Military Relations, Control and Peace Keeping and Conflict Management: Journal Culture and Ideas: and the Sage Studies in international Sociology, among others. Thus, we recognise Auguste Comte as the founding father of sociology, and Akinsola Akiwowo as the founding father of African and indigenous sociology. Akiwowo was highly accomplished in the academic field and was also inclined to take interest in the performing arts. During later years, upon returning to the U.S, Akinsola lived in the heart of NYC on Broadway with his cousin. Olatunji who was a trailblazer in bringing African culture to the U.S in the 1950's, via his music and international performing troupe (African dancers and drummers). In his Drums of Passion album, Olatunji, in his Yoruba dialect, published the song, "Akiwowo-Chant to the Trainman," as a tribute to an elder brother of Professor Akiwowo, who was a popular conductor with the Nigerian Railway Corporation. During the latter years of his life, while in the northeast region of the U.S., Akiwowo established the Yoruba Language School in Alexandria, VA at the Black History Museum and Center for Ipo-Rere Studies (IRS) and he taught courses at Temple University in Pennsylvania. It was the unbridles spirit, faith, and accomplishments of Akinsola and Babatude (the two cousins who made their journey to the U.S to accomplish their professional goals. While he was an avid traveller, especially frequently going from the USA to Nigeria, yet he maintained a strong commitment to Nigeria and her culture.

Mother's Pride And Disappointment.

When he returned to Nigeria in 1964, as a Ph.D degree holder (Doctor!) and after about sixteen years in the United States of America, his mother was highly delighted to the extent that he organised a grand reception for the community for having a Doctor son. No sooner that the reception took place, and Akiwowo had left for his workplace, the mother fell ill but refused to be attended to by any other medical

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practitioner until and unless his Doctor son was around. By the time, he arrived with a medical Doctor to attend to her mother, the mother became betrayed and disappointed that his own son came back to Nigeria a quack Doctor!. This event touched him seriously and he resolved within himself that he was going indigenise the field of Sociology within his own Yoruba culture. Hence he took the disappointment of her mother as a challenge and rain- forced his knowledge into the orature literature towards creating his fruitful alternatives to the interpretation and understanding of world Sociology of his dreams.

Akinsola Ayodele AKIWOWO And Micheal Babatunde OLATUNJI; Birds of the Same Feather.

When Akiwowo was leaving Nigeria, he left alongside with his cousin, and a good friend ,Olatunji who was a playmate and a close confidant in Lagos before their journey to USA and they both enrolled at Morehouse College for their University education on the scholarship of the Rotary International foundations. Like Akiwowo, Olatunji' s grandparents worshipped "Kori", the goddess of fertility and his parents converted to Christian religious beliefs before their demise. Olatunji was a drummer, and Akiwowo was a composer and a singer. Both of them were educators, human rights activists, and artists during their lifetimes. Both of them initiated a moderate percussion, and motivational street group to educate their audience on Nigerian culture and people as well as earn some money during their students days at Morehouse college. Michael Olatunji was known for making an impassioned speeches for social justice before performing in front of a live audience. In fact, Olatunji toured the American South with Rev. Martin King and joined Martin King in the march on Washington in the 1960s In the 1990s, Olatunji performed at anti-social racist events such as the National Cathedral of the USA and Ontario anti-social secretariat,(Partes, 2003 and Olatunji Babatunde, Atkinson Robert, 2005) and he was also associated with the human potential movements such as Eselen Institute, Omega institute among others ,(Gansinger Martin, A. M. More Ayyaan,2016). In 2020 , The BBC news referred to him as the " Nigerian drummer who set the best for the USA civil rights". With Michael Olatunji (1927-2003) ,as a playmate, close confidant and comrade from their youthful periods, and similar parental backgrounds , we can understand the knowledge movement where Akiwowo Sociology was nurtured and matured, a knowledge movement that serves the essential purposes of building the self actualization, culture and human society. Thus to say that Akinsola Akiwowo was born to rebel is not tantamount to the negativity of rebellion, rather it proclaimed him as the father of African positivism who believed more in indigenous and African social thoughts as ingidents for African development rather than foreign thoughts that are of no immersed value to Africa. Akiwowo sociology aligns its school of thought with Immanuel Wallerstein (1930-2019) who believed that the World system analysis is a knowledge system that seems to discern the totality of what has been paraded under the labels of the human sciences and beyond. Against this background, Wallerstein suggested a knowledge movement that is influenced by long term processes, units of analysis and social conflicts traditions devoid of war, while Akiwowo sociology suggested a knowledge movement that is well rooted in the distinction between western world with its own culture and value system from the social world with its own unique culture, value and people. Akiwowo alongside Michael Olatunji, was a pan-Africanlist and a civil rights activist during his sojourn in the USA. For example, Akiwowo (1970) provided a historical epoch of knowledge in West Africa history through the perspective of an African sociologist in order to appreciate the wider implications of the ideological conflicts between what he called " the two social categories: black and whites", and his major methodology was based on Epochial sociology, as suggested by Irving Lovis Horowitz. Epochial sociology, according to Horowitz(1964) , is a suggested way of thinking about contemporary society and about the place of the society in the course of history. Akiwowo (1965) also had argued that African people in the old and new world had once work together in their efforts to define and defend "their collective unconscious ". From this type of background, Japan industrial revolution used its own "fruitful alternatives " philosophy for her sustainable development

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agenda, and if not for this philosophy, there would not have been the phenomenon of the " Asian Tigers" principles as another pathways to sustainable development.

And The Man Died As A 'World Star Without A Name' In Nigeria..

In 2013, while in United States of America. Akiwowo told his kindred son to "bring me home." While back home in Nigeria and at the age of 92 years, on February 21, 2014. Akinsola Ayodele Akiwowo made a peaceful transition. Akiwowo was unable to establish a sociological school of his own in Nigeria not even at the University of Ifẽ (Now Obafemi Awolowo University), where he spent significant years as an academic guru and his academic residence. From another angle, he did not attempt, at least from his publications, to attract sociologists into his school because most of his publications were sole authored by him. This could be, probably, because the major foundations of his theories were rooted in Ifa Divination and orature which are highly specialised sources of social knowledge and with high religious backgrounds. Ifa Divination in Africa is a religious cult with a philosophical tradition that you must belong, learn and graduate from its school of thought before you can understand, use or practice it (Abimbola, 1966; 1983). According to Abimbola (1966), Ifa divination is the most comprehensive, strict, objective, and reliable source of knowledge which the African indigenous societies consult as critical stages of social relations and the training period spans over a minimum period of ten years. Apart from the rigorous training, the principles and practice behind Ifa Divination contraditcts the doctrines of Christianity and Islam which are the major beliefs in Africa. Thus to follow Akiwowo's sociology is tantamount to jettision the 'world religion' and become a 'non-believer'. Based on the issues raised above, Akinsola Ayodele Akiwowo could not leave a rigid sociological school behind, in Nigeria, however, his thoughts on indigenization and universalization debates in Sociology linger on among the world sociology family. Professor Akinsola Ayodele Akiwowo died as an internationally renowned sociologist among the World Sociologists, but as a star without a name among Nigerian sociologists. Now that the western sociologists are beginning to acknowledge Abdul-Rahman Ibn Khaldun (1332-1406) as the founding father of sociology, Akiwowo would one day be recognised as a founding father of sociology in Africa, and as a sociology theorist who brought sociology knowledge movement into Africa and Africa's knowledge movement into sociology.

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