

A Critical Assessment of the Issue of a Macro-paradigmatic Influence in Comparative Political Analysis

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ABSTRACT This paper assesses the usefulness of the macro-paradigmatic orientation in comparative political analysis. Accordingly, it synthesises the contributions of some of the leading scholars in this enterprise. In the process, it was argued that, at the macro-level, paradigms tend to generate opposition or promote ideological debate. This notwithstanding the areas in which, a paradigm of comparative analysis do exist, was identified with analytical precision.

INTRODUCTION

The intent within this paper is to provide a useful understanding to the issue concerning the existence or otherwise of a Macro Paradigmatic influence within the field of comparative political analysis rather than to revive controversy.

This effort is particularly important as a contribution to the field in-question bearing in mind the fact that the study of comparative government or comparative analysis perse is in a state of flux (Brown and Macridis, 1972). It is a field that has been traditionally descriptive and empirically unscientific rather than problem solving or analytical in its methods of analysis. Rather than lending itself to the development of theories and the testing of hypotheses or compilation of significant data, it was traditionally restricted to normative description of the forms of government within the international political scene. Traditionally, comparative political analysis was almost “useless because the questions it posed were scientifically unanswerable; one man’s social heaven was another’s hell” (Bowen, 1972).

Briefly put, this explains the contents and nature of traditional approach to comparative political analysis which was based on the paradigmatic embracement of value laden explication of political phenomena and, other societal syndromes due to the relevance given to metaphysical, speculative and philosophical influences within the field of political science of which comparative political analysis is a component at that point in time.

One need to know what the nature of traditional approach was to appreciate the contemporaneous scientific and critical analysis of its non-scientific and non-quantitative nature vis-à-vis comparative government at that point of intellectual development.

The embarrassing nature of the scientific inadequacies of the traditional approach in addition to various developments that culminated into the genesis of the behavioural orientation or concern for scientific consideration and microscopic orientation within the confines of comparative politics” (Brown and Macridis, op cit) in line with “fact-mindedness pragmatism and confidence in science (Greensten and Polsby).

In short, since the rejection of the metaphysical and non-scientific paradigm within the field of political science of which comparative political analysis is a component, there has been a growing concern to be more scientific by the comparativists. But then, it has to be emphasized that this change in orientation (Nachmias and Nachmias, 1985) which culminated into the rejection of the non-scientific paradigm has not been without its telling impacts on comparative studies concerning the incongruent effect (Ibid) and Kuhnian anomalies of random research, aimless verification and accidental discoveries (Kuhn, 1962) usually associated with any paradigm change or rejection.

As a result of this paradigm change, comparative political analysis seemed to be now aspiring towards the establishment of a universal patterns of behaviours and testing to hypothetical propositions. But then, this orientation too, has been

known for its ideological and imperialistic tendencies (at least in the context of the Third World situations) which have further led to the balkanization of a macro or, universally acceptable paradigmatic consensus as witnessed by the fields of underdevelopment and dependencies studies which have done nothing most cases than realistically antagonizing and neutralizing most of the sometime untested and biased generalizations of many (orthodox) scholars within comparative scholarship about certain polities of the developing areas.

Even though, this trend has now generated the need to systematically compare many polities bringing into focus the “social configuration, the interest group, universe, political parties, ideological attitudes as they shape and condition political behaviour and elite structure” (Brown and Macridis, Op cit) it has not resolved the issue of whether or not a macro or consensual paradigmatic influence or common scientific community exists vis-à-vis comparative political analysis. Thus, this paper would strive to peruse the relevant literatures and ascertain whether or not a macro paradigmatic influence exists within the field of comparative political analysis and equally ascertain what the contemporaneous paradigm is, within the field, citing various contributions where and when necessary.

To begin with, the question of a macro paradigmatic influence within the field of comparative political analysis can only be scholarly and adequately reviewed following a brief but indepth explication of what the term paradigm means within the academia of which the social sciences are prominent.

In its simplest form and, as we have discussed elsewhere (Akindele, 1994) a paradigm means a pattern or framework that gives or gravitation and direction to a given area of scientific investigation (Holt and Richardson, 1970). A paradigm is methodologically useful for scientific expeditions and discoveries because it usually constitutes the framework within which theoretical formulations or abstraction about reality could be factually related to reality perse. As a conceptual frame-work a paradigm socializes students, scientists, analysts, practitioners and its adherents or believers into a consensual scientific community. It defines the kinds of research problems to be investigated, the kinds of assumptions and concepts to be employed, the kinds of research method to be used.

According to the Kuhnian school of thought, a paradigm usually provide models from which spring or develops particular traditions of scientific research.

Paradigm as a belief pattern of scientific enterprise or research orientation do change or gets rejected from time to time depending on the process of verification or its verifiability:

The process of rejecting a dominant paradigm begin.. as the paradigm is verified, for as scientists empirically test the various dimensions and implications of a dominant paradigm, its compliance with research findings become tenuous (Ibid)

This automatically generates anomalies (Kuhn, op cit) which become more recognizable as the process for verification or problem-solving activities continues because at some point when a rival paradigm is constructed, conflict will ensue between the supporters of the old and the new paradigms. And, this creates uncertainty and splits in the scientific community due to its generation of the paradigm transitional syndromes of random research, aimless verification and accidental discoveries (Nachmias and Nachmias op cit) earlier mentioned.

The chronology of the discussion within this paper up to this point goes to show that a paradigm creates a veridical milieu for scientific undertakings on any aspects of the psychosocio-political and economic existence of people. Thus its existence vis-à-vis the intellectual and analytical orientations of various fields of study within the academia regarding many phenomena has created a favourable climate for intellectual discourse and pursuit of knowledge the type of which has not been alien to the disciplinary concern of the comparative scholars. In other words, the field of comparative analysis has not been immuned from the existence of a scientific community or “communities” in its analytic explication of various polities within the global community. But as already emphasized, the ascertainment of whether the nerve-centre of the comparative scholarship is built on a macro-paradigm or a globally and unanimously acceptable scientific community or creed is central to the aim of this paper.

Having stated this, and having briefly explicated the term paradigm, we can now address the issue of the macro paradigmatic embracement regarding the mode of analysis within the field of comparative political analysis. And one can

start this by asking the question that: Is there a paradigm of comparative analysis? This question is a good and a useful starting point in that, apart from providing an understanding to the field of comparative scholarship, the provision of answer to it would help to establish whether or not a macro paradigm actually exists within the field in question.

One can hardly (reasonably) ascertain the existence or otherwise of a macro-paradigm of comparative analysis without first giving the deserved prominence to Chilcote's dichotomization of the comparativists into orthodox and radical camps (Chilcote). The recognition of the dichotomy is necessary in the sense that the orthodox comparativists believed in the syndromes of political development: development and nationalism; and modernization while the Radical Comparativists subscribed to the underlying and philosophical imperatives of underdevelopment, dependency and theories of imperialism (Ibid). Not only this, the intellectual or paradigmatic bias of the analyst or the person providing the answer would determine the existence or otherwise of a paradigm of comparative analysis in view of the Orthodox – Radical dichotomy of comparativists.

Since a paradigm in the light of the preceding discussions is the steering centre of any intellectual orientation or investigation, be it local, international, comparative or otherwise and, since the social sciences are riddled with intellectual disputations, it is necessary to exercise caution vis-à-vis the confirmation or non-confirmation of any view point here. And, this is necessary as far as the issue of a paradigm of comparative political analysis is concerned.

Talking of a paradigm of comparative analysis, it is our view that there seem to be no macro or, consensually shared paradigm of comparative studies. Instead, there seem to exist a plurality or multitude of paradigms each with its adherents or disciples. This situation is not only a problem in comparative politics it is a problem in political science of which comparative analysis is a sub-field. Even, other social sciences are not immuned from similar afflictions. Thus many scholars have called for a re-orientation towards a consensually shared paradigm to avoid the holocaust effects of sectarianism on the physiological fibres of many disciplines within the academic (Truman, 1969).

Many intellectually probing efforts could be

cited vis-à-vis the non existence of a macro paradigmatic influence within the comparative scholarship even by mere sighting the topics of articles and books. For example the topic of Chilcote's book: *Theories of Comparative Politics: The Search for a Paradigm* does nothing than to suggest the non-existence of a universalistic paradigm of comparative analysis (Chilcote, op cit)

In addition, Rober T. Holt and John Turner edited a good collection articles in their book: *The Methodology of Comparative Research* which has shown that comparative politics with in the present academia is still in search of a universally acceptable paradigm (Holt and Turner, op cit) Even, Holt and Richardson's article "competing paradigms in comparative politics" (Holt in Richardson, op cit) in the same book puts this into focus. Billy Hardgrave's book: *Comparative Politics: The quest for a theory* (Hardgrave) equally supports this position.

In short, it is the contention of most of the contributors in the works cited above that comparative analysis is still in a pre-paradigmatic phase of intellectual development and, our view seem to be in a perfect harmony or consonance with this position taking into consideration the asymmetrical nature of some of the presently existing body of literatures or researches within the comparative scholarship. Even, before the perusal of the contents of most of these literatures the topics stop at nothing than communicating to their consumers that comparative political analysis is a field fraught or riddled with discusses in terms of what studies, its methods of study and assumptions.

The paradigmatic influences of system theory, culture theory, development theory and class theory identified by Ronald Chilcote (op cit) put the non-existence of a macro-paradigm within the field into a clearer perspective. These paradigmatic influences in addition to others like underdevelopment and dependency theories left out by Chilcote need to be perused in manners that would the identification of the ideo-logical preferences of the scholars who have embraced or propounded them. This would go a long way in providing the needed understanding to the issue of a paradigm within the field in question.

The paradigmatic influence of the system theory has been popularized by professor David Easton (1965) and Gabriel Almond (1960). Their respective contribution regarding the system

theory would be explicated here to put into focus some of the causal factors of the non-existence of a shared paradigm of comparative analysis not only because of their ideological globalization of certain concepts or syndromes of political systems within the international scene but also because of their antagonistic criticism from other scholars (Ake, 1979) who have given prominence to other rival paradigmatic influences within the field of comparative political analysis.

To start with, Professor David Easton has strived to make available within the academia a general theory of political life by globalizing the dictum that – authoritative allocations of values are executed for the society through the input-conversion-output process – as a universalistic model of political systems (Easton, op cit) He emphasized that the study of politics is concerned with nothing than this dictum. This model to Easton is an articulate premise for research because it shows political system or life as a system of interrelated activities. His model shows the circulatory nature of the polity and it has caught the intellectual attention of many scholars like Gabriel Almond and Bingham Powell Jr. (1966) who, while embracing it have indicated the situation under which it may or may not work because they have identified cultural secularization, that is, dislocation of attitudinal ties with the traditional ways of life, replacement of ascription by achievement and rationality; universalistic criteria as opposed particularistic criteria etc., and structural differentiation as indispensable concepts to its workability.

Even though, Easton equally identified structural differentiation as a prerequisite to the workability of his theory within any political system, he did not use it as a continuum of development as done by Almond and Powell. Instead, he emphasized the need for integration of the various structures within the polity to avoid instability and polarized dissensus within the hierarchy of power of the system. In addition Easton conceived of the political system as having boundaries. And on this basis he claimed that social actions which do not take part in the authoritative allocations of values are outside the system.

A political system has a boundary in the same sense as a physical system. The boundary of a political system is defined by all those actions more or less directly related to the making of

binding decisions for a society; every social action that does not partake of this characteristic will be excluded from the system and will automatically be viewed as an external variable in the environment (Easton, op cit).

Emphasizing further the issue of the political system's boundary, Easton identified INPUTS and OUTPUTS as the boundary defining-characteristics of any political system. And, these characteristics – (inputs and outputs) – in addition to structural differentiation and integration which constitute the attributes of the political system are related to each other by the process of CONVERSION. Thus, he likened the anatomical fibre of his theory to the physiological make-up of human organism.

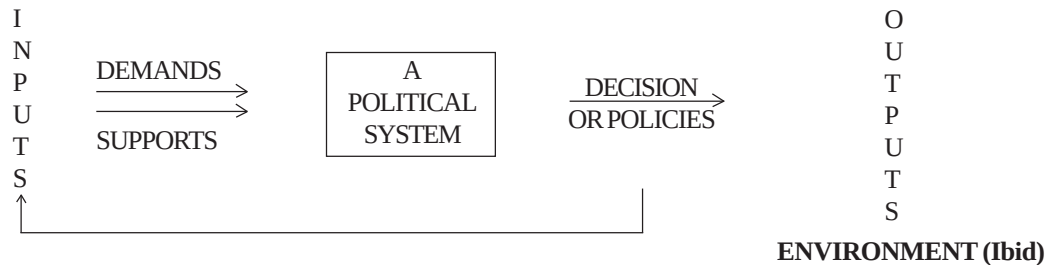
According to Easton, whether developed or developing all political systems interact with their environments. And, both the energy and information needed for the activation and existence of any political system are from the environment or political culture. He also explained that the political system's outputs are different from the inputs that enter it and, he dichotomized the inputs of the political system into Demands and Supports which give the political system its dynamic and circulatory nature. He diagrammatically showed the relationship within any political system thus:

Professor David Easton while recognizing the need for a general theory in the study of political life (Ibid) and the fact that there is “no one royal road that can be said to be either the correct one or the best, (Ibid) gave unfettered support and globalism to the paradigm of system theory within the comparative scholarship

System theory with its sensitivity to the input-output put exchange between a system and its setting offers a fruitful approach. It is an economical way of organizing.... disconnected political data and promises interesting dividends (Ibid).

The Eastonian systemic view has not been immuned from criticisms or antagonisms within the comparative scholarship due to its typification as a blue-print for all political systems. These criticisms have led to both its reformative acceptance (Almond, op cit) and, the genesis of other rival paradigms within the field of comparative political analysis. And, such rival paradigms would become identifiable as this paper progresses.

Still on the paradigmatic influence of the

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system theory, another scholar-Professor Gabriel A. Almond has reformatively* accepted the Eastonian view of the political system. He compared the political systems of the developing areas with the developed areas using the systematic and functional approach according to a common set of categories and characteristics (Ibid). And, he gave relevance and more prominence to certain sociological and anthropological concepts in pursuit of his aims due to the obsolescence and legalistic nature of conventional political terminologies (Ibid). Thus, he used concepts like: "Political system, political role, political culture, political structure and political socialization" (Ibid) in his quest for a functional analysis of a comparative politics and probabilistic theory of politics (Ibid).

As a prelude to the functional analysis of comparative politics Almond pondered over various definitions of politics and political system in search of an adequate one that would facilitate easy identification of structures which perform political functions in all the societies regardless of scale, degree of differentiation and culture (Ibid). He specifically differentiated between politics and political system but not without falling a victim of definitional pluralism in the process of which he took cognizance of Max Weber's and Schapera's definitions (Ibid; Weber, 1946). He equally encountered Harold Lasswell and Abraham Kaplan's definitions as well as that of Marion Levy before finally and reformatively accepting David Easton's definition of political system (Easton, op cit; Almond op cit; Levy, 1952; Lasswell and Kaplan, 1950). Reformatively, in the sense that he turned

Easton's conception of "authority into "legitimate physical compulsion" (Almond, op cit) on the basis of which he defined the political system thus:

Political system is that system of interactions to be found in all independent societies which performs the functions of interaction and adaptation (both internally and vis-à-vis other societies) by means of the employment, or threat of employment, of more or less legitimate physical compulsion (Ibid).

Based on his definition and preference for anthropological and sociological concepts, Almond identified the common properties of political systems by claiming that there is a universe of political systems (Ibid) where exists: *universality of political structure, universality of the political functions, multi-functionality of political structure, culturally mixed character of political system (Ibid).*

This in view of Almond suggests that all political systems have structure and perform the same functions and that all political systems are mixed as well as multi-functional. But unlike Easton he laid emphasis on structural differentiation as more of a property of the developed polities than the developing ones. And according to him the developed polities have good and better boundary maintenance system than the traditionalistic and modernizing oligarchies of the developing world (Ibid) based on his identification of "institutional interest groups and associational interest groups (Ibid) as interest articulating structures within all political systems.

On the functions of the political system Almond identified seven functions usually performed by all political systems. These include (1) political socialization and recruitment, (2) interest articulation (3) interest aggregation and

* Reformative acceptance in the sense that professor Gabriel Almond substituted the term "legitimate use of physical compulsion" for Easton's concepts of "authoritative allocations of values for society".

(4) political communication which constitute on the input side, the political function, and, (5) Rule making, (6) Rule application and (7) Rule adjudication which constitute the government functions on the output side of the political system (Ibid).

In spite of Gabriel Almond's conviction re the universe of political systems, his work on the systemic paradigm is hardly excusable from ideological imperialism and what Claude Ake (1979) called the "equation of ideal to reality" and eurocentric countries as the units of analysis for comparing the polities of the world.

On a critical note some of Almond's ideas seemed to have gotten out of symmetry with the contemporaneous syndromes of world polities. This and the fact that he seemed to be confused as his taxonomies are in terms of what actually constitutes the properties of political systems have contributed to the genesis of other rival paradigms soon to be explicated within this paper.

Talking of rival paradigms, one of such is the culture theory attribution to Gabriel Almond and Sidney Verba (1963) because of their reference to political culture as the orientations of all the members of a political system (Chilcote, op cit) and, as result of their study of five political systems through which they trichotomized the population of any given political system into:

the parochial who have little or no awareness of the political process at the ecumenical level of the nation-state; the subjects who though orientated to the political systems and the impact of its outputs are not orientated to substantial participation in its input structures; and participants who are orientated to participating in the making of political demands and political decisions (Ake, op cit).

These categories do not always exist in strictly compartmentalized fashion in the sense that their could be mixture of two of them within any polity. But like others before it, it equally identified the United States, Britain and other developed polities as civic-political culture synonymizable with a rational-activist culture in which there is socio-political perfection (Almond and Verba op cit; and Almond and Werba, 1963).

Added to this is the paradigmatic influence of political development (theory) which in the view of this author has generated the greatest controversies within the comparative scholarship most especially from the radical compara-

tivists who abhor the imperialistic nature of western social sciences scholarship comes to analysing the structures of the developing nations vis-à-vis the developed ones (Ake, op cit). This is the paradigm or theory within which the Princeton series scholars-Almond, Powell, Pye and others have demonstrated the bias of the West vis-à-vis the political structures of the developing nations.

Scholars like W.W. Rostow: The Stages of Economic Growth: A Non-Communist Manifesto; A.F.K. Organski: The Stages of Political Development; David Apter; Politics of Modernization, Samuel P. Huntington: Political Order in Changing Societies; Edward Shills: Political Development in the States, Lucian Pye: Aspects of Political Development have demonstrated through this paradigmatic influence within the field of comparative analysis the political superiority of the developed world vis-à-vis the developing ones*. They have propagated this through the powers at their disposal ranging from the domineering use of the prints and electronic media and other communicating gadgets and lately computers and other sophisticated weaponries. With this they have equated the developed societies or countries with the pinnacle of evolution.

Some of their works could be cited to actually put this into perspective. For example, the works of David Apter politics of modernization and Samuel P. Huntington political order in changing societies show nothing than demonstrating that the development theory within the comparative field is a paradigm that has been and still indirectly serving the interests of the cultures of many western scholars. Most especially, Apter and Huntington have done nothing than using the Western world as a model to the world in terms of social, political and economic efficacy.

Even though, Apter did explain in depth his conception of modernization, his adoption of his own culture as the enviable unit of analysis or ideal to be strived for by other (developing) polities (Apter, op cit) goes against the catechism of the underdevelopment and dependent scholars. Because, while he was (and still) soliciting for the propagation and growth of Secular-Libertarian models in the developing nations, the underdevelopment scholar (Ake, op cit; Rodney op cit; Santos, op cit) have been

*See these books for indepth analysis of the author's views re the comparative scholarship

attacking it for its imperialistic tendencies. In his equation of westernization with modernization, Apter has compared the Secular-Libertarian model (which he called the reconciliation modern or system) with the sacred-collectivity model (which he called the mobilization system). To him the reconciliation model represents a perfect information model which use less and less coercion while the mobilization represents a non-perfect information model that relies on coercion. With the reconciliation model representing the syndrome of the developed (western) world, other polities not sharing this characteristics represent coercive regimes thus the reconciliation-mobilization continuum becomes a measuring rod or barometer for determining the rate of modernization or otherwise (Huntington, 1968).

As for Huntington, he globalized the United States, Britain, Germany and ironically the Soviet Union as perfect and mature political systems that value the importance and validity of Central authority and, as instability – free polities where exist no political decay (inform of corruption) to the entire world. To Huntington, instability in the developing nations of Africa, Latin America, Middle East and Asia are by – products of their citizenry's commitment to the survival of central system. To him some of these polities are praetorian system within which many groups-students, labour, religious, military, economic etc. – are struggling to get hold of the seat of power (Marx and Hegel 1956).

As earlier stated this paradigm has elicited negative reactions from the underdevelopment scholars who have globalized their own paradigmatic influence of underdevelopment theory but prior to the explication of this paradigm, the class (theory) paradigm is worthy of explication as well.

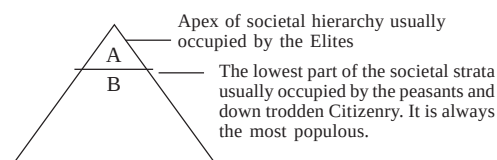
The paradigmatic influence of the class theory has been variously addressed or made popular on two fronts within the comparative field namely classes the “Ruler” and the “Ruled” or bourgeoisies and the proletariats the relational conflict between which will lead to the birth of a classless society⁵⁹ while the latter emphasizes the notion of the elites and the masses as constituting the two-apex and bottom-stratification strata of any society. The foremost exponents reformatively contributed to this paradigm included C. Wright Mills, Schumpeter, James Burheim (etc.).

Generally the thesis of the elitists within this

paradigm of comparative politics could be summed up this:

1. Society is divided into the few who have power and many who do not.
2. The few who govern are not typical of the masses who are governed.
3. Only non-Elites who have accepted the basic Elite consensus can be admitted to governing circles.
4. Elites share consensus on behalf of the basic values of the social system and the preservation of the system.
5. Public policy does not reflect demands of masses but rather the prevailing values of the Elite.
6. Active Elites are subject to relatively little direct influence from the apathetic masses. Elites influence masses more than masses influence Elites (Dye, 1972)

Working within these assumptions the Elite theorist within this paradigmatic influence have consistently argued that “the minority in the society gain its dominant position by means beyond ordinary election. They equally shared the belief that the supremacy of the Elites over the majority in the society is inevitable. Thus the Elitists clearly learn towards the justification of the existence of a pyramidal structure in any human society. In other words, they subscribed to the existence of social stratification, that is, differential rewarding and evaluation of position and roles in human society. This paradigmatic position is reinforced by the diagram below:



In addition to the paradigmatic influences already discussed, we found it appropriate to include the underdevelopment dependent paradigm (Ake, 1979) as one of the paradigmatic influences within the comparative scholarship even though Chilcote failed to do so. (Chilcote, op cit)

This is the paradigm within which scholars like Professor Claude Ake: Social Science as imperialism, Political Economy of Africa, Political Economy of Nigeria; Samir Amin: Unequal Development. Walter Rodney: How Europe underdeveloped Africa have vehemently anta-

gonized and attacked the imperialistic nature of Western Social Sciences and, ideological imperialism of the bourgeoisie scholars regarding the socio-political and economic syndromes of the developing Nations vis-à-vis the developed ones which have been globalized within the comparative scholarship.

Within the paradigm exists the antagonism and realistic negation of the reification of reality, Eurocentric nature and, equation of ideal to reality that form the core of Western scholars' comparative analyses of the third world countries. This paradigm has equally attacked the parasitic symbiosis of western culture with the developing ones. This attack on the existing paradigms by the underdevelopment paradigm has become so cultic and addictive to the scholars to the extent that there hardly exists any major difference in their analyses of the world situation. This is attested to by the near-symmetry in their analyses of Political Economy of Africa: Walter Rodney: *How Europe underdeveloped Africa* and Samir Amin: *The unequal Development* and, their attack on the intentional disarticulation of the Developing Nations' (most especially Africa) socio-political and economic aspects of life. These scholars all demonstrated what Claude Ake called for in his book: *Social Science as Imperialism* (Ake, op cit).

Professor Ake in this book launched a serious and long desired attack on the most subtle and most pernicious or destructive forms of intellectual imperialism. Ake's book is nothing but a fervent struggle against the continuously penetrating tentacles of imperialism and its intentional perversion of science in the guise of scientific pursuit of knowledge (Ibid). And, this viewpoint has gained a wider currency most especially among the radical comparativists within the field of political science. To Professor Ake, Western social science scholarship on developing countries amounts to imperialism in the sense that:

- (a) It foists, or at any rate attempts to foist on the developing countries, capitalist values, capitalist institutions, and capitalist development.
- (b) It focuses social science analysis on the question of how to make the developing countries more like the west (cultural imperialism) and,
- (c) It propagates mystification, and modes of thought and action which serve the interests

of capitalism and imperialism (Ibid).

From the points of view of Ake, western social science and indeed theory of political development as propagated by the scholars of the Princeton series continue to:

- (1) play a major role in keeping the developing nations subordinate and underdeveloped.
- (2) inhibit the developing Nations' understanding of the problems of their world.
- (3) feed the people in the developing Nations with noxious values and false hopes.
- (4) make them pursue policies which undermine their competitive strength and,
- (5) guarantee the developing Nations' underdevelopment and dependence (Ibid).

To Claude Ake, the theory of political development as propagated by in Princeton series' scholars notably Almond and Powell (op cit) has little (if any) to recommend as a tool for understanding the world. Not only this, argued Ake, the theory has been nothing than an ideology or a propaganda for manipulating the world and not for understanding it (Ake, op cit) because it is an attempt to represent or transform propaganda and ideology as science (Ibid).

In addition, Claude Ake did not mince words in claiming that the theory of political development within the comparative scholarship is bourgeoisie ideology that fosters capitalist values and legitimizes the consolidation of the dictatorship of the Third World bourgeoisies who are the allies of international capitalism.⁷¹ This intentional manipulation of the Third World in the view of Ake was and still a manifestation of the imperialist orientation to keep the capitalist ideology and pattern of existence afloat despite the independence of the former colonies, as a guide against Soviet expansionism which they saw and still see as a threat to their post-independence (neo-colonial) sources of raw materials (Ibid). To achieve this the orthodox comparativists or developmentalists have identified and transposed into models the characteristics of their political systems as what to be copied if the developing Nations are to develop (Almond and Powell, op cit; Ake, op cit).

Put together Professor Ake claimed that the imperialistic nature of western social sciences within the comparative scholarship and indeed within the entire intellectual fabric of the sciences was and still being encouraged by the following:

- (1) Eurocentric teleologism
- (2) Equation of ideal to reality

(3) Capitalist bias (Ake, op cit)

The implications of this theory for the developing Nations are very great and ramifying because:

- (1) It equates development with westernization
- (2) It encourages dependence
- (3) It imposes parasitic capitalistic values (within the polities of the developing Nations) (Ibid).

On this basis, Professor Ake called for the rejection of the theory of development and western development studies in their entirety on the developing Nations' scholars; political attack on the imperatives of the theory. Not to do so is to:

- (1) Further the objectives western imperialism.
- (2) Perpetuate the syndrome of dependence, unequal exchange, underdevelopment associated with imperialism and,
- (3) Accept capitalism and its evils such as exploitation and alienation: evils which are particularly horrendous in economically backward societies where most people lack the most elementary necessities (Ibid).

In addition, the rejection of the development theory is necessary if Africans and other developing Nations want to have a social science or comparascholarship that reflect the values inherent in personal philosophy or conception of the universe (Ibid).

What the analysis up to this point has shown is that paradigm exists only to the extent to which each adherent believes in whatever socializes him/her into a scientific community. Thus, one could safely claim that on a macro level of intellectual conception of comparative analysis, there exists no paradigm of comparative political analysis that is universally or consensually embraced without ideological imperialism or opposition. And since many scholars within the field of political science of which comparative political analysis is a component have variously reacted against the flourishing of ideological imperialism or dogmatic embracement of ideological explication by the various paradigmatic influences already of world polities, as witnessed by the various paradigmatic influences already discussed within this paper: we would argue that a paradigm of comparative analysis only exists on micro levels of development studies, modernization studies, dependency studies, systemic studies, culture studies, policy studies, process studies, underdevelopment studies and so on. This is so and would continue to be so because the vola-

tility of the social sciences from which political science that gave birth to comparative political analysis took its root can hardly be amenable to universally acclaimed melting-pot of intellectual values. To argue otherwise would be nothing than subscription to academic and ideological imperialism earlier condemned and, this would be very damnifying as well as very inimical to the general corpus of intellectual pursuit within the academia.

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litical Science Review LIX (December, 1969). Within this article Professor David Truman Prophetically advised the political scientists regarding the conflicts and controversies with in the field. Since the conflicts within the comparative scholarship are isomorphic or homologous to that of its parents discipline (political science) this article is recommended for decciperization if only to gain the wisdom it offers about dealing with disciplinary conflicts and controversies.