

The Development Dimension in Nigeria: Understanding the Role of Diaspora and Globalization

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Abstract. The reality recognized by immigration experts is a dynamic and effective link between the diaspora and the host and the home country. This is a very important factor in globalization. Diaspora groups are less well known and less valued in their regional development interventions. This lack of recognition may be due to small scholarly studies on foreign development interventions, lack of recognition and promotion by local government, limited contact prior to global technology benefits and lack of awareness of scale, scope and impact of technology. However, it is noted that the scale, scope and impact of the various Diaspora development efforts will vary on a variety of factors, namely the size of the developing country and the complexity of the challenges it faces, the impact/level of trade acceptance, the benefits of technology and the level of acceptance. In the Nigerian context, however, a strong global trade connection was recognized with the launch of the global web, communications and exchanges encouraged communication and transfer of funds to increase awareness and maximize the benefits of foreign intervention benefits. As a result of this migration it becomes an important resource in helping development.

Keywords: Globalization, Diaspora, Development

Introduction

The dynamics and dynamic connections of the diaspora with the person in charge and the home country are a reality that researchers see in the global arena. The elements of global trade have had an impact on the home country and the country. Researchers such as Oucho (2010) have noted that groups living in the diaspora are doing well in their work and are not underestimated in their efforts to improve their environment.

This lack of position may be due to poor consultation with the diaspora community, lack of respect and comfort by the national government, poor pre-existing benefits of global innovation benefits and a lack of or lack of balance, scope and impact of the diaspora in non-AFFORD countries (see Kechi & Sikkink, 1998). It should be noted, however, that the level, extent and effect of the various diaspora efforts for development will change with the same flexibility, for example the size of the intended agricultural nation and the severity of its mean size, knowledge / level of global innovation and acceptance. It is not true that other training efforts are important, however the emphasis on this work is in the diaspora efforts for the important reason to include other training tests at the end of training, grief and promoting development through a society that directly respects and appeals in accordance with the law. In this paper, this study investigates global trade and offshoring, diaspora and global trade benefits. In addition, this work explored the fragmentation and developed dialogue in the country focused on the African Diaspora as speculation and Nigeria in particular.

Globalization and Migration

In this article, the term diaspora is used to refer to migrants or ethnic minorities located far from their place of origin. The discussions and many of the answers to the questions raised by this work are best understood in the context of the general phenomenon of globalization, a 21st century concept to describe what Iyayi (1999) noted as "a change that made the world a small place" or a global village. Abimbola et al. (2004) described it as the growing interconnection between national economies and the integration of people from all over the

world into a global society. He further explained that it is opening up new imperatives to investigate the power links between thought and action, knowledge and being, structure and process.

Globalization is the process in which the elimination of national barriers and the expansion of international transactions lead to the final conclusion, a process fueled and resulting in an increase in cross-border flows of goods, services, money, people, information and culture (Albrow, 1996; Held et al., 1999). Researchers agree that this is about greater interdependence and global integration where different peoples, economies, cultural and political processes are increasingly subject to international influences and people are aware of these influences in their daily life (Guillen, 2001; Petrella, 1996; Abimbola, 2004; Midgeley, 1997), the collapse of boundaries between different worlds, the expansion of connectivity and interactions and interdependencies. The meaning and multiple links of the ideology of globalization are accepted. Cox (1996) noted that it appears to be closely and loosely associated with neoliberal ideals and a technocratic solution to economic reform and development (Menichgel & Evans, 1997).

Other links can be found to cross-border networks and advocacy organizations defending human rights, the environment, women's rights or world peace (Kechi & Sikkink, 1998; Guidry et al., 1999). It is interesting to note that the use of the word by the press, as noted by Hirsch and Fass (2000), appears to be associated with multiple ideological frames of reference, which include the financial market, economic efficiency and the negative effect on culture, and on society. The concept of globalization, in divergent schools of thought, reaches a range from liberals to historical structuralism and the realist school of thought. It is important to note the increasing pace of global interventions instigated by the realist school which has arrogated a more powerful influence to the powerful developed states of the world (Boyer & Drache, 1996; Hirst & Thompson, 1999; Iyayi in Adepoju & Anie Van Wiel, 2010: 1635). Researchers argue that globalization has both negative and positive implications for states and individuals in the international system. Among the important changes or developments that have a great impact on human society, globalization dates back decades and centuries beyond the present. It is noted as the expansion of capitalist values and ethics which can be classified into three phases: 400 – 1850, 1850 - 1960 and 1960 to 2022.

Iyayi (cited in Adepoju et al, 2010) cited Tomlinson (1999: 2) “Globalization refers to the rapidly developing and growing networks of interconnection and interdependence that characterize modern social life,” McGraw repeats: “Today, goods, capital, people, images of knowledge, crime, pollutants, drugs, fashions and beliefs are now easily territorial boundaries. Transnational networks, social movements and relationships are extensive in virtually all areas from academic to the sexual...” (McGraw, 1992: 65, 67) (Cited in Iyayi, 2004: 24). Iyayi (2004) also emphasized “the fact that globalization resides in the expansion of a dominant but particular form of economic and hence political and cultural practice which means that it (had) been present throughout human history (Iyayi, 2004: 25). In line with this he quoted Eskor Toyo (2001: 53) as: the global economy from the ancient Egypt five thousand years ago to the present day has always had a structure, which determines distribution of the possibilities, benefits, and penalties of trade and foreign investment. This structure changes from epoch to epoch. As it does, so do the fortunes and misfortunes of nations in trade: History clearly show that some kinds of anarchy are frequently better than some kinds of trade in a predatory world. The globalization of capitalism is the globalization of modern slavery (cited in Iyayi, 2004). The first epoch that provided the foundation from which other phases expanded is the mercantilist and the slave trade periods; the maximization of the production of plantation crops especially sugar cane in the “New World”. The huge profit from the era created globalization.

Diaspora and Development Interventions in Africa

A few experiments on the human settlement responsibility of the African people (Adepoju, 2000, 1997; Adepoju & Arie Van der Wiel, 2010) provide important confirmation of how a measure of African responsibility for its fragmentation is strong and effective. The negative balance in this regard is the funding and aggression of domestic violence. Diasporas' obligation to participate in structural entry is subject to a number of recorded factors such as: need, limit and environment. These three groups can also be considered in financial, political and social terms.

The Dispersal Social Event could be a national one, which could make "public considerations" a distraction from the nation's national connections; further exposure to this understanding is based on city, family, family, school, conference, etc. is unique in a determined effort towards the country ". Feeling weak has been recognized as the most important and important driver recognizing the freedom of people to donate "home". In this case, McNulty and Lawrence (1996) point out that the power of old-fashioned neighborly relations in Nigeria can be linked to the experience of destructive conflict and disruption (McNulty & Lawrence, 1996: 24). They suggest that the strength of old Nigerian neighborly relations can to some extent be affected by the trauma of common conflicts that showed people the meaning of having a secure law in a difficult environment where they found themselves, as well as the critical number of dispersed Africans may begin as untouchables that consider all speculations to return and adhere to these lines based on the preparation for their return. If the host situation is in stark contrast to the current situation, the remaining parts of the home are really attractive (AFFORD, 2000: 9). Ali Ali et al. (1999) referred to in AFFORD (2000: 9) further: account verification suggests that those abroad highly marginalized, unemployed — or poorly employed and occasionally may be the most advanced in the home, to some extent as a type of pension trip approaching their return, yet more so because their families at home may be delayed in the middle rock and solid surface.

A summary of key variables affecting diaspora emergence and development in the context of globalization can be understood by examining AFFORD's highlighted categories namely:

- Type of foreign organization
- Host relationship with local government and diaspora (both ways)
- Information and communication flows between home and Dispersed
- Local conditions in the developing region that require generous intervention or create favorable investment conditions in the Diaspora
- Diaspora conditions in the area in which they live (AFFORD Paper, 2000: 12).

The contribution of the diaspora to development is significant as the World Bank (2000: 18) observes, "Immigration, combined with" brain migration "from developing countries to industrialized countries will be one of the great forces forming the 21st century.

Not surprisingly, in its White Paper on November 1997 on International Development, Poverty Alleviation: 21st Century Challenge, DFID sent the British government to "expand the skills and gifts of transit and diverse people within. UK to promote the development of their first nations." (AFFORD Paper, 2000). The importance of Diasporas real and expected developmental commitments is a tangible fact that must be recognized and put to good use. In the current era of globalization, the adoption and effective use of Information and Communication Technology (ICT) is part of the diaspora's commitment to development. Previous research on the African Diaspora and African settlements has made some uncertain findings, focused on the resources and disregarding their results by contradicting where their findings are compiled. Adepoju recommended that African countries need to integrate diaspora commitments and settlements into community development programs and projects (Adepoju,

2010: 161). As the development landscape changes, compare and understand individual variables in the new development environment especially in the ICT and transport offices.

Advanced intuitive media such as web, portable and TV provides another smart space for outsiders and overseas networks to meet and link life across borders. Adepoju emphasized the way in which ICT intervened in communication rather than the financial angle that had the greatest impact on society. Adepoju (2010) also noted that the Diaspora at the time of the web, is considered to be the asset that collects people's money, finances and political welfare in order to develop their local networks (Adepoju, 2010: 161-162). Contrary to the philosophy of the ancient cerebrum channel of the 60s and 70s, the diaspora in modern times is regarded as a material, financial and social asset for the development of their domestic networks. Indira Ghandi public Open University in 2011 also asserted that Governments and development agencies from many countries in the agricultural world played a key role in regulating the energy, energy, and assets of the economically disintegrated people through social law and communication. Dispersed in the spending of their indigenous nations, recognizing that many Asian and African countries have taken decisive steps to provide a formal platform for working with diasporas to play a role improvement job back home (Bear, 2000).

The money collected by the diaspora abroad is made local as residential or direct business to assist the local area with the development of equipment. Human resources can be easily communicated through the use of ICT to keep open doors in many fields such as higher education, preparation, creative work and more, origin with the skills of retaliation through the restoration movement or "for all purposes and objectives" through the development of communication in the host country. Note, too, that social grants such as interim and affiliate organizations can give agricultural countries access to highly developed markets (AFFORD, 2000). Accessibility can also be helpful in directing direct business that is not common in the traditional nation. Diasporas can organize and form organizations that can promote business and information development in their home countries.

Nigerians in the Diaspora and National Development

Community Development emphasizes addressing community issues and resolving oppressive social problems. It is closely related to the whole life and needs of citizens from a financial or political background (Ayodele, 2005: 150). Aguolu (1989) in his introductory remarks explains that it is possible for National Development to be more open and inclusive of financial-related events, as one of its provisions. Aguolu (1989) noted that in pursuit of financial transformation (considering western European and North American development models through a combination of machinery, industrial development and financial affairs), Nigeria has basically prevented 80% of its general population from course of progress.

Todaro (1989), Mabogunje (referred to in Aguolu, 1989) defines a moving cycle as the integration of change in financial-related events, modernization, fair wage distribution, social services, and currency exchange. Todaro noted unequivocally that "a multi-faceted cycle of commemoration of critical changes in well-disposed systems, popular opinion, and social foundations, as well as the rise in currency exchange rates, declining diversity and the eradication of total despair" (Todaro, 189: 89-90). Omotola (2010) describes Todaro's accuracy with three key beliefs of progress in order to integrate the ability to dress any number of people in a logical way expected of their basic needs or the ability to get enough food, cover, clinical benefits and safety. More details with reference to (Ogwu referred to in Omotola, 2010: 110), he concluded that it includes the appearance of people or circles of self-confidence and see himself as a respected figure in society and the opportunity as individuals wherever society has a long history of choice, not just about material needs. , but also in its ability to have something to do, if not the choice, strategy and cycle in which ideas are shared across society (Ogwu, 2002: 12-13). Consideration of the full scale of the state and the general public during the time

spent improving improvements has been acknowledged by experts (Ogwu, 2002; Todaro, 1989; Aguolu, 1999; Omotola, 2010; Lane & Ersson, 1997). Note that political market analysts such as Ake (1992, 1981, 1996), Adedeji (1993), Onimode (2000), ArmatiSen (1990) have developed the system as far as possible, i.e. Sen (1999) is inseparable from a promising position. As with the goals of the cutoff addition, moving forward requires adequate consolidation of the state and the population as a whole. The state and society need to adequately dissolve their duties and responsibilities (Sen, 1999).

Basically all this time, it needs an updated state limit, as well as institutional security and control. Individuals from all walks of life can find satisfaction and satisfaction in terms of the level of basic needs within this framework. Omotola (2010) agrees that as an opportunity, improvement requires an unimaginable degree of autonomy in the political sphere of its components, similarly in relation to certain individuals from such organizations. Such conditions confirm a level of significant speculation, (assessed level of quality and level of interest) that is surprisingly convincing (Omotola, 2010: 111). Mabogunje A.C. (referred to in Aguolu, 1980: 16) noted the internal features of the road system. In this regard, the development includes a change in cash-related events, modernization, fair wage distribution, public utilities, and currency exchanges. Note that development brings development despite change and change can be social, social, financial, quantitative or emotional.

Aguolu (1989) aptly concluded that social development includes financial development in the same way as socially friendly, educational, political and social progress, for example all the cycles that highlight the concept of human exploitation. This is not limited to the metropolitan area however it should immerse normal areas. Note that the various African legislatures ignore the common areas, neglecting to create a conducive environment for productive rural development programs. These scholars (Aguolu, 1989; Ake, 1992; Ajayi, 2010: 180; Onimode, 2000) have an undeniable blame on the Euro-American approach to managing the process of anti-progress and urbanization as well as changing events, poverty, disease, inequality in wages, unemployment, lack of social security, lack of training (which has honestly annoyed Nigeria) as assessed by Aguolu (1989) at the top of the mainstream. It is in line with ipso facto that no significant social development program can succeed, in which Nigeria pardons a large part of the country. It is excellent in this way to move forward as evidenced by a far-reaching vision, broad-based, honest, and social planning that does not hinder efforts to move towards direct financial transformation.

Todaro and Smith (2009), in furtherance of describing the effects of progress, referred to Dudley Seer's who provided important ice skates with a definition of development. According to them, submissions on the country's progress are in line with the following lines: what was happening to poverty? What has happened to unemployment? What was going on lopsided? If all three have come down from the levels of assurance, this will certainly be a time of progress for the country concerned. If these few intermediate problems are dispersed, especially if all three have been dispersed, it is not uncommon to call the result "improvement" whether the individual's pay has increased or not (Todaro & Smith, 2009: 15). While the United States, Britain, and other high-profile compensation countries participated in a strong period of prosperity in the 1990s, Sub-Saharan Africa was reduced in general compensation. In addition there was an increase in the number of people in the region living in despair (shame of one dollar a day). Tragically underdevelopment is an inevitable fact; it is a view similar to the state of social depression. For Todaro and Smith (2009), the path forward should be viewed as a multi-faceted cycle that takes into account key changes in consensual development, popular ideas, and community institutions, as well as accelerated exchange rates, reduced disparities, and poverty eradication. Stronger:

Its goal, is to address the whole field of development where the whole system agrees, to the various basic needs and social needs of individuals and social events within that structure,

from (one to) a state of health perceived as real and better (Todaro & Smith, 2009: 16). The negative impact of the Diaspora on African development cannot be overlooked. From the hour of the freed slaves, foreign players, such as Olaudah Equiano, played a key role in the abolition of the slave trade and the African resettlement in Freetown. Activists used the fifth Pan African Congress of 1945 to clearly choose the opportunity, to fight apartheid in South Africa, and later to fight poverty, the scourge of HIV / AIDS, environmental control, spread-based re-talk among others by providing empowerment centers for the dispersed African people, and in fact the Nigerian Diaspora. The diaspora intervention could exploit the global trade cycle. Globalization and the improvement of trustworthy ideas by experts in intervention programs. The connection between the two ideas is presented in the reality of the essential requirements of globalization which are co-ordination and integration. Supporting social development will often join however it is not limited to placing assets in the business, making social solutions to the data economy, influential mechanisms and supporting financial recovery, as well as participating in various forms of human trafficking. All of these moving cycles will take advantage of globalization.

Nigerians in the Diaspora, State, Nation Building and Developmental Processes

The new Nigerian Legislative Council during the liberation era, concerned about turning negative images of the desert organization into positive action, pledged to work to raise awareness of the well-being of its citizens. As a matter of great concern, they have left the development agenda expected to provide a dignified financial, social and welfare capital for government and the people. To achieve this, the reality of the matter is to implement a financial and social gaming system in order to develop and hope to empower human beings to achieve social cohesion and to protect effective and prosperous nation building. The basic function of public administration ensures that the work of government and organization is coordinated in order to move forward.

The integration of progress is the responsibility of the government and the organization in this organization to develop the lines, this has reached far beyond economic, social and political considerations, in all respects. Katako (1971) refers to Guy Hunter, "Development Management encompasses the whole concept of reality, creating one kind of economy through the actions of the State instead of controlling the economy sponsored by the private sector" (Katako, 1971: 411). For example, placing financial opportunity at a lower level. The difficulty of nation-building and progress in this regard, of services, among others, falls to the state created by the intervention. The most popular way to make systemic understanding work and to do something real achievement requires a full commitment of association. The organization recommends the creation of memoranda that requires major resources and expertise in surgery ki outsiders, (for example, foreign residences), working on a summary of the need for events to be done, translating and performing community work, and the implementation of a pilot strategy to have solid and realistic results. Investigate the achievements in terms of human resource areas (Katako, 1971: 411).

In addition it could mean the many civil society organizations that affirm an astonishing system of real power use in a particular area (Weber, 1999). Mimiko (1995: 180) explains that the situation has real and philosophical dimensions. Real feeling is a reason for assurance in a global environment. The moral or philosophical standard as Ajayi referred to in Hegel (in full agreement) is the reality of the principle of goodness, in which ideas about Hobbes, Locke and Rousseau's harmony and legitimacy, good health and place become central. The state position of social class formation is expected to compel various key segments of society into a coherent and effective cause for achieving new social development. Kimiko (1995: 180-181) notes unequivocally that in this great undertaking, the African government has failed to legitimize the world. In this sad state, he saddened the situation of the African people "the social

conditions of the African people, the subject of order, are so sad and humiliating, that the middle ground should be forgiven without hesitation as to say nothing properly and to fulfil its commitment to its people in general, the state needs the help of its own internal development, for example, the organization and the external assistance of cooperating organizations around the world and others like the diaspora.

The external dialogue of the diaspora is the point of our exploration meeting here considering how it is a poorly studied area in the very best of the Nigerian state. The diaspora, if properly exploited, can provide a variety of services to officials and regions (for example, the political arena), business intelligence and real success. The diaspora can play a key role in fulfilling state awareness of its important role. The term state building was originally thought of as indicating the progress of the active state, with a particular focus on energy demand (Tilly, 1975: 70). Tilly demonstrated the benefits to Europe in the following way: the "State" building is committed to the rise of clear operational power in a cohesive environment, reliability and power, surprisingly strong organizations and autonomous express holding a massive system of cruelty in one place, people (Tilly, 1975: 70). The Organization for Economic Cooperation and Development team came up with a political idea.

The state promotes an independent political system with incredibly strong people; the importance driven by the symbol of "state-building", which takes it as a cycle of local community driven by state-owned public relations (Wikipedia). This internal point of view acknowledges that countries that are competent within their geographical areas but may simply operate, support or undermine such cooperation in various regions. The Whites model (considering a British board report) cites reasons why state-building is actually a "political" step instead of a specific development point: triple flexibility (elite), prioritizing fixed government boundaries and enthusiasm to respond to public proposals. This can only bring normal progress.

In the American context, "country building" is sometimes used interchangeably with "empire building", the country usually refers to real people, as combined with character, history, culture and language. In the political arena, „nation building“ is portrayed as a well-known way to incorporate the character's public sentiment into certain social issues of the people. This definition is more closely related to human contact than state limit. Nation building can be defined as "racial or political". Nation building can be a big part of the state-building process and both are able to support each other. Nation-building means the unification of its divisions as national groups. Ajayi (2010) acknowledges that a nation is far more complex than a state. The nation attaches to the importance of commonalities such as language, identity, or heritage, and at certain religious times, these common elements make Ajayi agree with the luxury of Rupert Emerson (1970: 90): "A nation is a neighbor coming". The course of progress is related to the distribution or dissolution of development campaigns and commitments.

In Ajayi, the nation can therefore refer to a circle with naturally occurring features that make them stand out from the crowd at various social events. Such people are all that is thought about giving the character, the vibe of choice, general history and common destiny. Thus, Ajayi (2010) points out that a nation emerges from a holistic psychological and social perspective. Topographical referred to as Nigeria is a confusing mix of nations. The absence of verification between identical components has made a limited start to the state of affairs. A well-known way to achieve this province is not just criticism however it is inevitable to put oil in the way of progress (Ajayi, 2010: 180-181).

Nation building is a process associated with organizing free political activities in the province. Ajayi (in full agreement) also emphasized the implication of a cycle in which people shift their responsibility and loyalty from arrogant groups, cities or insignificant areas to a larger political system (Brown, 1987).

Eliagwu (quoted in Ajayi, 2010: 182) further describes the movement of "obligation" and "integrity" from the opposition levels to the larger political arena through precise measurements and color. The reformist affirmation of the people from the central government of the central government and the ID of the central government as the image of the nation is the definition of a straightforward measure. While part of the nation-building process involves the affirmation of a municipal branch as a comparable person of common history, resources, values, and various parts of the state within a geographical setting, a sense of a single political space. This is a place for many people and a guarantee of a great government. This is said to be the goal of social cohesion and integration. Nigeria, as part of politics, is a common practice. Since the turn of events, the country has been plagued by racial and ethnic tensions, insecurity, and wars all around. Nwomeh sums up the situation this way: Nigeria is a competent definition of what is described differently as a "mass society" a complete society "or a" very stable society "as a result of a forced merger of various British colonial rulers, the country has a population of over 120 million not only the great world of people and the magnitude of the earth, but it is also a very diverse part.

Conclusion and Recommendations

The link between globalization and the Diaspora is being made even greater this time of trade. The benefits of development for the rest of the world have contributed to the Diaspora's commitment to regional development with the power of thought focused on broad-based payments for socially political contributions and significant contributions to provincial financial outcomes and currently focused on foreign securities. In the Nigerian model however, the increase in global trade reforms was reflected in the introduction of the traditional system. Improved communication and improved trade and financial related trade to create care and increase the potential for the benefits of foreign intervention. As a result, development around the world is transforming into a vital resource for further development.

This paper focuses on the interdependence between globalization and the diaspora's commitment to new national development. It explored the benefits of a social media event brought about by international trade in the new development of the Nigerian nation. It is noteworthy whether the scale, scale and impact of the various diaspora development efforts will fluctuate to a certain extent, for example the non-modern world size refers to them and the diverse nature of the problems it faces, data / global revenue collection and adoption rate. At the Nigerian event it is thought that globalization has provided a wonderful opportunity and furthers the Nigerian Diaspora's commitment to the country's development, yet by creating power.

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