

Prospects of Sustainable Development as an Alternative to the Orthodox Conception of Development: a Critical Analysis of the Nigerian Experience

Samuel Ayodele Ojurongbe

University of Philippines, Los Banos

Corresponding Author: Samuel Ayodele Ojurongbe ayodeleojurogbe@gmail.com

ARTICLE INFO

Keywords: Sustainable Development, Orthodox Conception, Nigeria

Received : 23 January

Revised : 24 February

Accepted: 26 March

©2024 Ojurongbe: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This article set out to know the chances of Sustainable Development in Nigeria, as a substitute for the traditional view of Development. The paper attempted to examine the initial positives that welcomed Sustainable Development by examining relevant studies on Sustainable Development issues in a developing economy such as Nigeria, and analyzed the possibilities and impossibilities as well as its effectiveness over the original concept of Development. Among study findings were that the original perspective of Sustainable Development seemed to have been conceived to support and increase the gains of the Global North. In conclusion, it established that Nigeria has more challenges in the area of ensuring sustained human development which has become her alternative approach to development.

INTRODUCTION

An alternative sometimes suggests a fresh and probably more usable or dependable idea, compared to an old or tested one. This article will therefore illuminate the knowledge of the original concept of Development and also seek to recognize its possible weaknesses that prompted an alternative. It will also attempt to scrutinize the promises that favored Sustainable Development, with a scrutiny of its prospects, for Nigeria. In addition, it will examine some selected relevant studies on Sustainable Development issues and challenges, especially in a developing economy such as Nigeria, as well as analyze its reliability as an alternative to the initial or original perspective of Development. This paper focuses on the studies of Daramola and Ibem(2010), Igbokwe -Ibeto , Ighodalo and Oteh (2012), Omole and Ozoji(2014) and Omisore (2014) and Adejumo and Adejumo(2014),as possible reflections of the issues and concerns of Sustainable Development in Nigeria with possible insights. It also emphasizes the possible flaws of these studies. However, for a thorough understanding and better appreciation of the contrasting views and foundations between Sustainable Development and the orthodox conception of Development, an attempt is made to explore the gradual evolution of the orthodox conception of Development with a view to establishing its practice, experiences , as well as the outcomes that ushered in Sustainable Development as a concept, and the Developmentalism and Post -Structuralism views that heralded and guided the Sustainable development approach to Development.

LITERATURE REVIEW

Adejumo and Adejumo(2014) examined the chances for sustainable development outcomes in Nigeria through the Millennium Development Goals. They emphasized that for sustainable development to yield positive results, the Nigerian government should concentrate on key areas that could help boost and sustain its development objectives, especially through the socio-economic challenges confronting the Nigerian economy and the environment.

Daramola and Ibem(2010) studied the urban environmental issues in Nigeria and considered how they affect Sustainable Development. They examined the root causes and underlying effects of growing environmental factors as they affect sustainable development in Nigeria. The scholars agreed that little or no considerations had been given to how environmental problems affect sustainable development. They highlighted a three-pronged effect on the human health, the economy and the ecological system, and further suggested the central role and need for the application of economic, planning, legal, educational as well as institutional frameworks to address the issues.

In their study on African poverty and Sustainable Socio-Economic Development with reference to Nigeria, Igbokwe -Ibeto et al (2012) opined that several efforts had been undertaken to alleviate poverty in Nigeria by numerous administrations. Notwithstanding, this had not trickled down on the living standards of the populace. They established that poverty alleviation in

the country is best addressed with strong socio economic policies to achieve great impact on sustainable development. They added that the human resource of especially the marginalized must be enhanced. They believed that this would be best tackled if they prioritize educational reforms in vocational training, water and sanitation, basic education, housing for all, health care delivery, and in agriculture.

Omole and Ozoji (2014) looked at Science Education and Sustainable Development in Nigeria, and underscored the need for relevant strategies for sustainable development to be identified and addressed. They believe that the focal points that have to be addressed are science, non -formal education, as well as entrepreneurship education and other relevant concerns of the society. Omisore (2017) reiterated the critical role of the environment in sub-Saharan Africa's march towards achieving the Sustainable Development Goals. He opined that the environment is key to the growth and transformation of Africa, but that there were visible signs of solutions to the poverty that leads to unsustainable development. He admitted the reality of scarce resources, but believes there was a need for Sub- Saharan African leadership and other stakeholders to pay unbroken and productive attention to environmental problems which remain clogs in the wheel of development efforts. He recommended the need for quality partnerships to be established to tackle these problems, and believed that significant advancements may not be achieved on the SDGs, except concerned stakeholders on the environment are identified and given a chance to be part of the planning.

METHODOLOGY

This research was conducted using the systematic literature review methodology on the studies of Daramola and Ibem(2010), Igbokwe -Ibeto , Ighodalo and Oteh (2012), Omole and Ozoji(2014) and Omisore (2014) and Adejumo and Adejumo(2014), as possible reflections of the issues and concerns of Sustainable Development in Nigeria with possible insights.

RESEARCH RESULT AND DISCUSSION

The discrepancies observed in the materials reviewed and their limitations can be identified below.

Adejumo and Adejumo(2014) seemed to have concentrated more on enhancing the analytical content of Sustainable Development. Their findings were based on secondary data from previously conducted studies and they agree that there were no statistical or empirical analysis from personally generated data to support their findings.

Likewise, Daramola and Ibem(2010) relied on archival records and observations and provided no other source of sufficient certainty to rely on for their findings and conclusions .

Igbokwe-Ibeto et al (2012) presented a focus on several initiatives on poverty eradication to fight human and income poverty. Their study was

anchored on eclectic approach of radical Marxist model of political economy and the social exclusion theories.

On their part, Omole and Ozoji(2014) concentrated on science education as it relates to Sustainable Development in Nigeria , while Omisore (2017) depended on global and African Reports on Millennium Development Goals and Sustainable Development Goals as well as scientific papers.

The Orthodox Conception of Development

The orthodox conception of Development is a product of gradual evolution. It was concretized in post Second-World-War World for 'backward' countries at that time in world history to 'catch-up' with the industrialized world.

Its emergence and subsequent practice is dotted with significant landmarks that underscore its inherent potential to provide appreciable interventions. The first among the landmarks is its historical tie to a milestone in world history. The end of the Second World War was an eye-opener to a few world leaders who observed a disparity in the quality life of the industrialized nations and that of the "backward" nations, and concretized the move for the "backward" nations to "catch up" with the "developed" nations.

According to Black (2003:15); it all began when U.S. President Harry S. Truman in 1949, pronounced that the astonishing advances and industrial progress of the West, be made available to underdeveloped countries.

Michael (2013:3) declared that historically, development originated from the era of colonialism when systems of domestic and foreign/imperial systems were constructed by Europeans with an industrial system 'fueled by the products of colonial labor regimes'. Out of this structure, development 'emerged as the clear concept.

The emergence of development and subsequent development practice during colonialism reveals among others things the possible underlining principles and motivation for the expansionist tendencies of the colonial powers and lends credence to consequent realities that trailed the orthodox conception of Development even beyond colonialism. The diverse interventions to the natives, majority of who were made to see the colonialists as their 'saviors', went unquestioned and unchecked to the detriment of their pre-colonial cultures. Perhaps no image better frames the true picture at this stage of world history as McMichael (2012:3) further states that not only did the Europeans extract the resources of their colonies, they also subjected their populations to series of transformations that were exploitative.

The picture of colonialism in Nigeria was not different. During this period in Nigeria, the colonial authorities had developed an approach that was noted by a search for cheap human resource from Nigeria, which was designed to sustain the British Empire. This contributed to their continued stay in the country. All of their efforts to provide basic resource, infrastructure and services in Nigeria eventually turned out to have been for the purpose of gaining a foothold to enhance the raw materials sourcing and shipment to Britain. While this was going on, the colonialists avoided promotion of industrial activities especially manufacturing, so as to protect the market for the

products from their own country. These policies were explained in terms of laizzez -faire philosophy of the time.(onlinenigeria.com)The tremors of resistance to these 'wrenching transformations' spread until they became a wave for the emancipation of the former subjects.

At independence, the new nation states woke up to a polarization that gave the industrialized nations the 'First World' emblem, the opposing world of Socialism/ Communism 'Second World' emblem, while the rest of the world, including the newly independent states, got the 'Third World' emblem. With independence came the realization by the newly independent states that they could not make it on their own except by a dependence on the industrial nations and getting relevance among the comity of nations. Development became a universal market culture that was common to all, and driven by Economic Growth. Material well being was to be measured by the output of goods and services within a country, the Gross Domestic Product (GDP). This was to be the modern (economic) development.

Howard et al (2007:713); encapsulate this new paradigm by saying; orthodox views perceive the process as a sustainable increase in the economic wealth of countries or regions for the well-being of their inhabitants, particularly an increase in living standards through higher per capita income and better education and health services... The stage was set for ferocious debates, many of which exposed inherently violent process in which`development` was conceived and enacted.

Confirming the 'inherently violent process', Black (2007:14) asks rhetorically; If the activities carried out in its name are so fraught with contradiction and even constitute a pretext for violence against people living in poverty, is the idea of 'development' any longer useful? How do we come to terms with the reality that actions taken at the International level in the name of the 'poor' may do something for a country's balance sheet and for some of its inhabitants, but nothing at all for those whose conditions of life justified it in the beginning?.

Wittman (2010:92) describes prevailing conditions in the following words; Efficiency as a basis for a modern economic rationality thus became a model for agricultural production... the ability to produce more food, faster and with less labor, became a reality... cultivation expanded to meet growing demands for food and inputs for other industrial activities. On the ecological side... simplification of the landscape made mechanized planting and harvesting easier and allowed for the widespread application of chemical fertilizers and pesticides.

The result was; Emerging global concern over the critical state of the environment, unchecked deforestation, pollution of air, soil and waterways, increasing desertification, etc... linked to human activity and a blind belief in economic development at the expense of global ecosystems Howard (2007:14).

Consequently, the wall of the orthodox conception of Development crumbled with sign posts reading;

- climate change.
- food shortages

- widespread environmental degradation.
- poverty among the marginalized peasants.

McMichael (2012:78), sums up these sensibilities with the following scathing remarks; The lesson we may draw... is that neither the resettlement of peasants nor their integration into monetary relations is always a sustainable substitute for supporting agro-ecological methods, the development project heavily discriminated against the survival of the people's culture McMichael(2012).

The people have been responding to these situations through the Reformist approach and the Radicalist approach. The reformist approach involved setting out an orientation of new principles, rules and guidelines on how to fight the three major challenges of environmental degradation and imposed development, disillusionment with development practices and the need to sustain the environment for future generations. The major obstacle in the implementation of the reformist approach is that it is still top-down, because the set of rules and guidelines are still from same institutions and agencies that implemented previous interventions without putting the people first. The Radicalist approach means the people take the initiative as the victims. They feel the pain of previous development efforts more, and take the reins in their hands by organized and coordinated efforts to air their views as major stakeholders. They take up the challenge of making the political, legal and institutional changes necessary to resolve conflicting development issues , and in the process obtain their rights. Thus civil society is organized.(Adams, 2009).

The three response strategies to the challenges of sustainability are therefore adaptation, resistance and protest. Adaptation involves people adjusting their lives and operational procedures to current situations. Resistance includes evasion of certain demands on the people such as taxes or tasks, while protest includes open, voiced and active demonstrations of the poor and marginalized to protect the environment. It is organized grassroots protest against unfavorable development practices. This is with an attempt to know what is beyond development for the marginalized.

Beyond development, people are therefore going beyond the promises and premises of development because of their disillusionment with the practice. The people are finding and defining new ways or frameworks for development .Grassroots movements are springing up to resist what they consider as the Global Project. The coalitions of grassroots people are issue - based and represent political styles geared towards expanding the dignity and self- worth of the ordinary man. These grassroots initiatives are opening up fresh debates to establish alternative discourses or people' discourses. The grassroots initiatives and discourses represent a brand of post-modernism with initiatives geared towards retaining and regenerating their cultures. They live to shatter the myth of global thinking, the myth of the universality of human rights and the myth of individual self. (Esteva and Prakash, 2009) Consequently, it has come to be believed that development is a phenomenon

that occurs everywhere, in any community on the face of the earth with studies based on setting an agenda for public discourse, as well as cultivating audience's perception of society in a manner that is consistent with statistical reality. This underscores the power of dominant discourse to shape society and create reality and the role of large institutions in controlling ways of thinking about and practicing development.

The first perspective emphasizes modernization, which is the neo - classical economic way to promote and support capitalism, while the second perspective is the critical perspective which seeks to question the economic and cultural expansionist tendencies of modernization. It argues for political and economic restructuring to produce more even distribution of rewards. Empowerment becomes a process by which individuals, organizations and communities gain control and mastery over social and economic conditions. The violence against the people's culture of which land is an integral part became a rallying point for the emergence of a 'new' approach to development. Sustainable development as a notion became a new perception that emerged to put a stop to the ravaging effect of the original 'development' idea. This came to the fore in the 1987 Brundtland Report which targeted the promotion of economic activities and growth combined with the preservation of the environment. (Howard, 2007:714) The thoughts of post structural social theorists, development economists and some political ecologists and environmentalists on the effects of Development on nature are echoed and clearly demonstrated through examples of real protests on the people's disappointment with the failures and crimes of development. Also, the 'blunder of planetary proportions' made in the name of Development and the three positions or pillars upon which post developmentalism was raised which are Radical Pluralism, Simple Living and Reappraising non capitalist societies are clearly enunciated. The post structuralism echo is evident in the change in methodology of development which advocates for a re-examining of what had previously been taken for granted and especially in the area of economic realities.

To take care of the people's response, as well as the need by practitioners and other stakeholders, it was believed that there was a need to harness available resources to ensure that answers did not come only by way of ameliorating the sufferings of the people and taking care of today's needs, but more importantly on preserving enough resources for future generations, which birthed the concept of Sustainability.

Sustainable Development

The 1987 Brundtland Report set the tone for 'preserving the environment' with widespread radicalism of diverse grassroots movements, representing different Sustainable Development interests in line with the new alternative. Each member of the movement seized to be a 'beneficiary' of development but now became a 'stakeholder'. Esteva and Prakash (1998:283), crystallize the grassroots movements' distinct identity thus; These 'new' social movements de-emphasized on the struggle for state power. They seemed to be

working instead for their share of economic or political 'benefits' of development and more autonomy. Sustaining the environment in a productive manner to meet not just present needs, but also the needs of future generations became the focus for Sustainable Development as an alternative discourse. The four top priorities or core values included; reducing greenhouse gas emissions from automobiles and burning forests, protecting biodiversity, especially in tropical forests, reducing pollution in international waters and curbing ozone layer depletion.

However, Worster (1993:132), declares in clear terms, views that expose the flaws in the fundamental principles of the Sustainable Development concept; The appeal of this alternative lay in its international political acceptability and in its potential for broad coalition among many contending parties. Corroborating the possible compromises that laid the foundation for the take-off of the concept, McMichael (2007:187) states; The outcome was a shift in emphasis, privileging global management of the environment over local/national concerns, and maintaining the viability of the global economy rather than addressing deteriorating economic conditions in the south.

A thorough probe of the concept of Sustainable Development reveals a plethora of inconsistencies. Such inconsistencies can be garnered from the following questions. What is the 'time frame' that is assured for the preservation of our ecosystem? How long can a sustainable society endure? Is preserving the ecosystem for the next generation enough for the purpose of setting targets? Has any human civilization been found to have sustained its technology, patterns of economic activities and institutions for a few centuries? Is it possible to achieve a perfect sustainability that will last forever? What is the degree of sustainability that mankind can settle on? How can we measure its success? Worster (1993:134).

And in Dasgupta's (2002:269) words; is our use of Earth's resources endangering the economic possibilities open to our descendants?...It is so aggregative as to suggest that resource conflicts are to be found only between 'us' and a sequence future 'thems' whereas, or so it is agreed, large pockets of extreme poverty ensure that there are resource conflicts even among contemporaries...

Sustainable Development in Nigeria.

Despite the fact that sustaining the environment became the focal point of Sustainable Development as an alternative discourse, it turned out to be a rallying point in developing nations such as Nigeria, to focus on critical issues of the human condition, thus setting the stage for what is today known as Sustainable Human Development.

The critical issues of the human condition have upstaged the original idea and prescribed focus of Sustainable Development in Nigeria as in several other nations of the South. For instance, Nigeria like other sub-Saharan African nations has been more pre-occupied with promoting economic activity rather than preserving the environment. In that line, the country has found itself more prone to harnessing available resources to take care first of today's generation

that is still battling for survival, and is generally lacking in the sophistication in terms of technology and human resources to preserve for future generations or for reducing green house gas emissions. Neither is Nigeria endowed with adequate resources to reduce pollution, protect the biodiversity or curb ozone layer depletion. The reality is that Sustainable Development as originally conceived has been consistently dedicated as a privileged idea in the hands of the global powers who constitute the force to endorse the concept as an International political tool in the hands of the global North, who continually maintain the viability of the global economy at the expense of the South with this tool. What Nigeria like other nations of the South is contending with is the harnessing of its human resources and the forging of a virile economy with a focus on her shared destiny with other nations of the South.

Human development, as a well-being concept, seeks to drive the human condition to a level of tangible benefits that will eliminate poverty, conflicts, inequality, and a host of other issues. It emerged as an alternative approach to the earlier, one-sided focus on economic growth. According to the UNDP (1997), it is "the process of enlarging people's choices" in such a way that will allow them some level of social justice in the area of living healthy, getting educated, as well as having some degree of political freedom. The concept believes every person has a right to live and identify himself/herself as an individual, and is therefore geared toward building the capacities of people by investing in them to empower them. Since the earlier measures of progress did not succeed in bringing development to the individual, this new measure emerged to ensure that the people's capabilities that are central to their individual fulfillment and enjoyment of freedom become the focus for development (measureofamerica.org, 2015).

The issue of shared destinies among nations of the global South, and the growing insistence by various governments and development stakeholders not only to look into them, but to make them front burner issues with a view to proffering solutions, is perhaps most critical to the human development viewpoint. The shared destinies include unemployment, inequality, high population, growth, conflicts, environment degradation, malnutrition and poverty.

Nigeria's share of this destiny is evident and is therefore deserving of appropriate interventions that may help alleviate the problems, or considerably reduce the burden in the country because many do not earn a living and are unemployed. Many more engage in work that demand lower skills than they were trained for, and consequently get wages far below what they are worth. Unemployment also comes with added social consequences such as increased crime rates (Ongkiko and Flor, 2003)

Another issue of serious gravity in Nigeria that ties up with unemployment is inequality. There is a wide gap between the rich and the poor. For example, it has been established that inequality worsened in Nigeria between 1985 and 2004, rising from 0.43% to 0.49%, thus placing the country among those with highest figures in the world(africafocus.org, 2010).

Nigeria is Africa's most populous country and the tenth in the world. Terminal figures of the 1991 census in Nigeria revealed that the population of the country at the time was 88.92 million. Using a 3.0 percent growth rate projection, the population figure could have been about 106 million in 1999. The impact of population on development depends on its quality and not in its size (onlinenigeria.com,2002). According to Oramah (2006): "with an increase in human population in Nigeria, energy causes depletion and degradation of the Nigerian environment. The environment will be depleted and degraded because the quest for energy will be increased to meet the demands of increasing human population".

Environment degradation and the loss of farmlands is therefore a factor that pervades the Nigerian land. The untold pollution from the fall-out of greenhouse emissions has brought in its wake, climate change and food shortages.

Allied to the above factors are series of ethnic and inter/intra-regional conflicts which rage on in the country as in many other nations, enhancing poverty, hunger, malnutrition, and corruption. To sum this up, Kihl, (1989) says: Many of the sources of intra-regional conflicts lie in the nationalism associated with nation building and national integration...Ancient territorial claims and ethnic concerns often underlie the policy interests and agendas of contemporary governments seeking enhanced natural security and increased economic development.

The above views consistently align with findings and insights gained from the reviewed journals for this study. Adejumo and Adejumo (2014) in their stance on Sustainable Development have reinforced the conception as a mere key for Nigeria for the opening of more doors and the throwing of searchlight on her peculiar challenges which share no affinity with the challenges of the global North. Their call for concentration on key areas with 'human' as the central focus seems to agree with Omole and Ozoji (2012) whose major concern is the need for relevant focal points for Sustainable Development to be identified. To them also, the key issues to be addressed are non- formal education , as well as science and entrepreneurship education. Like Daramola and Ibe (2014), opine, Nigeria has been facing the implications of environmental problems like other African nations and has been contending with the threat of the environment , to human health , the economy and the ecological system with a need to focus on planning as well as institutional tools to address the challenge. Perhaps nothing is closest to the reality as Igbokwe-Ibeto et al (2012) painted in their declaration that Sustainable Development has not solved the issue of poverty in Nigeria and that the living standard has not changed, with a call to concentrate on human capital of the poor in the areas of basic education , vocational training as well as agriculture and housing for all. In the face of all this , it can be concluded that Sustainable Development for Nigeria is nothing but a new incarnation to further the vision of Development because what Sustainable Development has succeeded in doing is to clear the ground for a new way at looking at the increasing challenges of improving the economy and enhancing the well being of the people.

CONCLUSIONS AND RECOMMENDATIONS

This study has endeavored to establish an understanding of the orthodox conception of Development by exploring its gradual evolution and exposing its faults and weaknesses that opened the door for an alternative. Also in examining the prospect of Sustainable Development in Nigeria, a number of critical flaws have been discovered in the foundation and core values of Sustainable Development as an alternative. They include the reality that Sustainable Development as originally conceived has been consistently dedicated as a privileged idea in the hands of the global powers who constitute the force to endorse the concept as an international political tool in the hands of the global North, who continually maintain the viability of the global economy at the expense of the South with this tool, and that what Nigeria like other nations of the South is contending with is the harnessing of its human resources and the forging of a virile economy with a focus on her shared destiny of high unemployment, inequality, environmental degradation, high population, poverty and malnutrition with other nations of the South. Rather than align with the avowed goals of Sustainable Development, Nigeria like many other developing economies has its own clone or incarnation in the form of Sustainable Human Development. The central focus on Human Development is for the purpose of rising to the undeniable challenge of her depleting resources and environmental degradation. There is however an overarching call for the need to address environmental challenges because the environment always plays a pivotal role in any nation's march towards achieving the Sustainable Development Goals.

ADVANCED RESEARCH

The study also expresses the need by Nigeria to forge productive partnerships in tackling its challenges. Perhaps a major anchor for this study is that it can be concluded that Sustainable Development for Nigeria is nothing but a new incarnation to further the vision of Development because what Sustainable Development has succeeded in doing is to clear the ground for a new way of looking at the increasing challenges of improving the economy and enhancing the well-being of the people. For the purpose of exploring further perspectives in the understanding of Sustainable Development issues and concerns, it is pertinent to examine the crucial role of institutions and their various arrangements in the conservation of biodiversity.

A future study on the Institutional arrangements for the preservation of Biodiversity in Philippines with implications on Nigeria will therefore be pursued.

This essay closes with the fearless and fiery declarations of Adams (2009:362); There is no simple and single recipe for sustainability, and no easy answer for those who address the legacy of global 'development' in the classic normative sense there are hard decisions to be made... Sustainability is not something that can be delivered formulaically simply by altering the style of

Ojurongbe

development planning, the nature of consultation with affected people and the scale of projects

REFERENCES

- Adams, W.A.(2009) "Green Development: Reformism of Radicalism?" Green Development Environment and Sustainability in a Developing World London: Routledge. pp. 362-379.
- Adejumo, A.V. and O.O.Adejumo (2014)"Prospects for Achieving Sustainable Development Through the Millennium Development Goals in Nigeria". European Journal of Sustainable Development (2014), 3, 1, 33-46 ISSN: 2239-5938 Doi: 10.14207/ejsd.
- Black, M. (2003) "The History of an Idea" A No Nonsense Guide to International Development. New Internationalist, Cornwall. pp. 10-30.
- Chi, A. (1998) "Sustainable Self-help development efforts in the Cameroon grassfields" Development in Practice 8:3, 366-371, DOI:10.1080/09614529853864.
- Daramola, A. and I.O. Eziyi .(2010) 'Urban Environmental Problems in Nigeria:Implications for Sustainable Development ." Journal of Sustainable Development in Africa, 12 (1). pp. 124-145. ISSN 1520-5509
- Dasgupta, P. (2002) "Is Contemporary Economic Development Sustainable?" AMBIO: A Journal of the Human Environment Royal Swedish Academy of Sciences, 31(4):269-271.
- Esteva, G. and Prakash, M.S.(1998)"Beyond development. What?" Development in Practice 8(3) 280-296.
- Frame, B. (2005) "Bhutan: a review of its approach to Sustainable Development" Development in Practice 15:2, 216-221,DOI: [1080/09614520500041963](https://doi.org/10.1080/09614520500041963)
- Howard, D., Hume M. and Oslender, V. "Violence, Fear, and development in Latin America: a critical overview" Development in Practice 17:6, 713-724, DOI: [10.11080/09614520701628071](https://doi.org/10.11080/09614520701628071).
- Igbokwe-Ibeto C. J., A. Ighodalo., and C.O.Oteh (2012) "Poverty and Sustainable Socio-Economic Development in Africa: The Nigerian Experience", Asian Economic and Financial Review, Vol. 2, No. 2, pp. 367-381.
- McMichael, P. (2012) "Development: Theory and Reality' Development and Social Change: A Global Perspective." Pine Forge Press, Los Angeles. pp. 1-23. /'Global Counter Movements' Development and Social Change Pine Forge Press, Los Angeles. pp.182-214.
- Omisore.A.G. (2017)"Attaining Sustainable Development Goals in SUB-Saharan Africa; the need to address environmental problems"<https://doi.org/10.1016/j.envdev.2017.09.002>

Omole, C. O. and B. E. Ozoji,, "Science Education and Sustainable Development in Nigeria." *American Journal of Educational Research*, vol. 2, no. 8 (2014): 595-599. doi: 10.12691/education-2-8-6.

Webster, A. (1990) "Modernization Theory' Introduction to the Sociology of Development" London: Macmillan. pp.41-64.

Whittman, H. (2010) "Reconnecting Agriculture and the Environment: Food Sovereignty and the Agrarian Basis of Ecological Citizenship" H. Whittman, A. Desmarais and M.Weibe (eds.) Food Sovereignty: Reconnecting Food, Nature And Community Halifax: Fernwood Publishing. pp.91-105.

Worster, D. (1993) "The Shaky Ground of Sustainability' Global Ecology (A New Arena of Political Conflict "(ed.) Wolfgang Sachs. Canada : Fernwood Books Ltd. pp. 132-145.

www.onlinenigeria.com/links/adv.asp?blurb=467