



PHILOSOPHICAL MODELS FOR SUSTAINABLE RURAL DEVELOPMENT IN NIGERIA

Vitalis Chukwuemeka Ugwu, Ph.D

Department of Philosophy & Religion,
Alex Ekwueme Federal University, Ndufu-Alike, Ikwo
vitalisugwu226@gmail.com

&

Sylvester Nnaemeka Nwodo, Ph.D

Department of Sociology,
Enugu State University of Science & Technology, Agbani, Enugu
nwodosly@gmail.com

&

Valentine Ndudim, Ojiegbe

Department of Philosophy and Religion,
Alex Ekwueme Federal University, Ndufu-Alike, Ikwo
ogesystems2000@gmail.com

Abstract

Nigeria has a long history of both endogenous and exogenous development initiatives directed at addressing the various challenges posed by inadequate infrastructure, poverty, unemployment, diseases and a host of other challenges caused by lack of proper development since her political independence in 1960. For instance, Nigeria has had no less than four major development plans meant to ensure sustainable economic and social progress of her people. There were the first National Development Plan (1962), the second National Development Plan (1970 – 1974), the third National Development Plan (1975–1980), and the fourth National Development Plan (1981–1985). These were either short term, medium term or long term development plans meant to tackle especially the indignity of poverty and hunger and ensure enough agricultural yield, good health, quality education, gender equality among others. The National Economic Empowerment and Development Strategy (NEEDS) otherwise known as the Country's Poverty Reduction Strategy Paper (PRSP) and the National Development Plan (NDP) 2021 – 2023, are among the latest medium term development initiatives in the country, designed as it were, to unlock the country's potential in all sectors of the economy. However, inspite of these development plans and interventions, Nigeria is still largely underdeveloped, a pointer to something intrinsically wrong with our conception of development and the methods we adopt. On its own, rural (under) development in Nigeria has become so vast and complex, thereby requiring a redefinition of our concept of development. Therefore, philosophy, which is a critical enterprise with systematic and determined methods of investigation aimed at unraveling reality or achieving the truth, is employed here to offer us a new concept of development, while at the same time providing us with models for sustainable rural development in Nigeria.

Keywords: Philosophy, Models, Sustainable, Rural, Development.

Introduction: Development and Sustainability

It is our hope that this paper titled “Philosophical Models for Sustainable Rural Development in Nigeria”, will be better appreciated if the concepts ‘development’ and ‘sustainability’ are first defined and explained. Therefore, the question is: What is development?



Ugwu, V.C. (2018) had observed that the term ‘development’ is a multidimensional concept, judging from the fact that the term enjoys a mass of contextual definitions emanating from different disciplines of study. Therefore, development is a concept that is understood along so many lines of human experience. Thus, we talk about economic development, cultural development, religious development, educational development, infrastructural development, personality development and so on. This shows that the meaning of development is implicated in economics, culture, religion, education, psychology and in sociology among others. There are both personal and group dimensions to development. However, our concern here, is on (rural) economic development, which is about the only idea of development many people have. This is because most people view development as advancement and growth only on economic and environmental conditions of people and nations. The only yardsticks available to these people in determining a country’s level of development at any given period are the Per Capita Income (PCI), the National Income (NI), Gross National Product (GNP) and Gross Domestic Product (GDP), etc. These measurement tools are about the only tools used by many people, especially economists to measure degrees of national development, while employing indices such as economic growth rate, income of the population, level of school enrolment and level of industrial production among others. Noteworthy, is the fact that the above economic tools employed in measuring levels of development represent only quantitative indices of development. Unfortunately, they provide information only on the total wealth of a country, material living condition of the people, values of goods produced and consumed, and neglect entirely developmental issues that bother on the quality of life of the people, such as decent accommodation, level of calorie intake, education, healthcare, security and many others like them. Consequently, the only nations considered as developed are those with outstanding growth levels in most of the quantitative indices over a given period, whereas all others that trail behind in the quantitative measurement are called ‘underdeveloped’ and sometimes ‘developing’ as a sign of courtesy. Interestingly, Onwuliri (2008) informs us that:

Development ... goes beyond the narrow lines of economic and material advancement. It is all encompassing. Development is a multi-dimensional process involving the totality of man in his political, economic, psychological, social relations among others. It is erroneous to see underdevelopment as original state which must be characterized by indices of traditionalism and therefore development consists in abandoning these characteristics and adopting those of the Western world.

Above is a clarification that points to the fact that a balanced understanding of development requires attention to both quantitative and qualitative aspects of development, and that paying greater attention to the qualitative aspect (especially on community levels) has positive implications for the whole nation. This is because man who is the subject of development cannot be abandoned in pursuit of the objects of development. This perhaps is one reason, Willy Brandt et al (1980) had argued that:

Development must mean improvement in living conditions for which economic growth and industrialization is essential. But if there is no attention to the quality of growth to social change, one cannot speak of development.

Thus, Goulet (1971: 87-94) rightly identifies three basic components or core values that serve as conceptual basis or practical guidelines for understanding the inner meaning of development. According to Goulet, these core values which are **sustenance, self-esteem and freedom**,



represent common goals sought by all individuals and societies. They relate to fundamental human needs that find expression in all human societies and cultures. Sustenance means the basic goods and services such as food, clothing and shelter that are necessary to sustain an average human being at the bare minimum level of living. To understand the importance of these essentials, Todaro and Smith (2011:22) emphasized that:

A basic function of all economic activity therefore, is to provide as many people as possible with means of overcoming the helplessness and misery arising from a lack of food, shelter, health and protection. To this extent, we may claim that economic development is a necessary condition for the improvement in the quality of life that is development.

On the other hand, self-esteem, which is the feeling of worthiness that an individual or society enjoys when its social, political and economic systems and institutions promote human values such as respect, dignity, integrity and self-determination, is a necessary condition for the improvement in the quality of life that is development. Here, one may ask: What is self-esteem in abject poverty as witnessed in our rural communities?

The last core value that should constitute the meaning of development according to Goulet (ibid) is freedom. This is freedom understood as emancipation from alienating material conditions of life and from social servitude to nature, other people, misery, oppressive institutions and dogmatic beliefs especially one that sees poverty itself as predestination. This is freedom understood as expanded range of choices for societies and their members, together with a minimization of external constraints in the pursuit of some social goals that we call development (see Todaro and Smith p.22)

Understanding the Concept of Sustainable Rural Development

The Oxford dictionary meaning of the word “sustain” from which the adjective “sustainable” derives is to make something continue for sometime without becoming less. The World Commission on Environment and Development (WCED), also known as the Brundtland Commission (1987) is reputed to have coined what in recent times, has become the most often quoted definition of sustainable development. This commission views sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (WCED, 1987:43). However, the politics behind the term ‘sustainable’ explains the objective of most development initiatives in Nigeria. This is because when ideas of development are initiated and implemented, they are designed to be sustained in order to have lasting impact on the population. Oyeshola (2008:162) for instance tells us that an economically sustainable system must be able to produce goods and service on a continuing basis and maintain manageable economy without sectorial balances of economic activities of the country. Continuing, Onyeshola (163) avers:

Any development that will be sustaining especially in the developing countries will include the following: increase in the real income especially for the ‘wretched of the earth’. This implies poverty eradication in the long run; improvement in the health and nutritional status of especially children and young mothers who are vulnerable to most preventable diseases; education achievement; access to resources; a fairer equitable distribution of income ..., increases in basic freedom and guaranteed security of all citizens; respect and responsible relationship with the ecosystem.



However, we note with concern that the economic growth experience of middle-income urban dwellers in Nigeria differs sharply from that of the low-income rural settlers. They differ in terms of structure and demography, and in terms of mortality, life expectancy and morbidity rates. Critical to rural economic development is the issues of structural and demographic features which define the contrast between settlements where sustainable industrial growth has led to considerable economic diversification and a good deal of structural transformation, and settlements still predominantly agricultural in terms of the occupational composition of their labour force. Interestingly and very critical to the issue of rural development sustainability, is the fact that this contrast based on the degree of structural change has important implications with respect to both the persistence and the current extent of rural poverty. In fact, it is the combination of structural and demographic factors in developing countries like Nigeria, that is responsible for the persistent poverty concentrated among their rural populations.

Furthermore, mortality, life expectancy and morbidity rates constitute another important dimension through which rural dwellers in Nigeria and other African Countries are sharply differentiated. These are health related issues that define to a large extent, the special nature, constraints and extent of development problems in rural communities. One information available online (www.macrotrends.net) shows that Nigeria's mortality rate in 2003 as projected by the United Nations (UN) is 54:74. The same source shows that the current life expectancy for Nigeria in 2023 is 55.75 years, a 0.5 percent increase from 2022. We recall that the life expectancy for Nigeria in 2022 was 55.44 years, a 0.57 percent increase from 2021.

The above reflects major constraints affecting the development of rural communities where incomes are low and a large percentage of the population continues to rely on agriculture for employment and sustenance.

Todaro and Smith (2011:450) observed that the problem of overcoming poverty in the rural areas has four critical dimensions, namely:

- (i) The existing economic and occupational structure in these areas emphasizes predominantly rural character of poverty.
- (ii) Even when there is reduction in mortality, there is no parallel increase in the health of survivors. Little children are especially prone to excessive mortality and morbidity. The contributing factors are said to be complex and synergistic and any marked improvement is likely to require simultaneous advances in nutrition and in access to basic health services to stem the tide.
- (iii) The persistence of growing fertility among this population, coupled with failing mortality and morbidity, means that rapid population growth will continue to exacerbate the problems of reducing poverty and transferring the overwhelming agrarian character of their economies.
- (iv) Acceleration in the growth of agricultural production is necessary but not sufficient condition for reducing malnutrition and poverty. Agricultural strategies should permit broad participation of the rural population in gains in productivity and income and must be supplemented by programs directed at the distinctive nutritional and health problems of infants and little children, plus pregnant and lactating mothers.

The above points to the dimensions and basic character of rural poverty in most African rural communities and they form serious constraints to sustainable rural development in Nigeria. Therefore, the government and all concerned development agencies must not overlook them in any serious rural development programme. In fact, the severity of



the aforementioned development constraints facing rural communities in Nigeria, underscores the need for urgent major interventions, in order to reduce significantly the deprivation that persists among this population. These interventions must take into account real development strategies that would be effective in achieving the following objectives which are necessary and critical to sustainable rural development in Nigeria:

- (i) Self-sustaining, cumulative economic growth in important areas that promote economic sustenance, self-esteem and freedom from servitude and oppressive structures.
- (ii) Expanding opportunities for productive employment, including self-employment in agriculture and business.
- (iii) Reducing poverty with emphasis on malnutrition and excessive mortality and morbidity.
- (iv) Discouraging unplanned population growth.

Philosophical Models for Sustainable Rural Development in Nigeria: A Redefinition of the Essence of Development

Philosophy contributes to development in so many ways, among which is training in rationality necessary for authentic and meaningful existence; its critique of ideology, which is required for a well-informed, objective and progressive human living; and its training in values, required for harmonious inter-subjective existence. Omoregbe (1990:194) for instance tells us that “no economy ... can hope to advance where the citizens have no sense of duty ... and a feeling of moral responsibility towards society?”

Philosophically, development can be seen as the progressive unfolding of the inner potentialities of a given reality, in our own case, rural dwellers. In line with this philosophical notion of development, Iroegbu (1996:148) defines development as ‘a progressive realization of the fullest possible and balanced flourishing of both human and natural resources, the later in view of the former’. Human resources here is in no way a reduction of what is human to a mere resource; it is rather the innate potentialities of a person: physical and spiritual, intellectual and moral, aesthetic and psychological, personal and social (Iroegbu, *ibid*). Iroegbu (*ibid*) observed and rightly too, that development is balanced if it fulfils two important conditions namely:

- (i) The flourishing of natural resources and (ii) The development of human resources

Flourishing of natural resources is aimed at the flourishing of human resources and not vice versa. The development of human resources does not neglect or reject one or some of the aspects of the human person. Development therefore calls for total advancement realized by the utilization of natural resources at man’s disposal, perfecting and co-ordinating them toward the ends of both the individual and the community. In doing this however, effort must be made to distinguish real development from mere developmentalism, otherwise called technologism or progressivism, which is a pursuit of material development or scientific progress for mundane reasons of glory or special recognition. Real development is integral and therefore aims at the integral wellbeing of the human person, who is a composite of matter and spirit. On the other hand, technologism is entirely material and neglects the spiritual aspect of man. For this reason, Iroegbu (*ibid*) advises that resources should not be so lavished on the material aspect in such a way that the socio-religious, cultural-human ... are quasi neglected. This would be considered a disservice to the whole person as a person, who is more than materiality and instrumentality.



Technologism or scientific progressivism which neglects the spiritual, moral and human aspects of man bring nothing but insatiability, unfulfilment, meaninglessness, and by extension disequilibrium, suicide and wars.

Therefore, **developmental integralism** as against mere **technologism** or **scientific progressivism** is one important philosophical model of development. This model is important especially for rural sustainable development, given the fact of lack of access, most times, to proper and holistic education in these rural communities. What we witness in most rural communities is human formation or education on the level of psychomotor domain, that neglects entirely the necessary formation or education on the cognitive and affective domains. What this means is that development in other areas of human growth and experience must go hand in hand with proper socialization and holistic education/formation that takes care of all aspects of the human person as the subject of development.

Another important philosophical model for sustainable rural development is **utilitarianism**. Utilitarianism as a philosophical concept is an ethical theory that focuses on maximizing overall happiness or well-being for the greatest number of people. In the context of sustainable rural development, this model would prioritize projects and policies that enhance the overall well-being or quality of life in rural communities in Nigeria. This could involve investments in education, healthcare, renewable energy, infrastructure, agriculture and employment opportunities for all classes of rural dwellers.

Furthermore, there is also the philosophical model of development known as **communitarianism**. This model is very effective especially in Africa where communalism defines their character of existence. Communitarianism is a development philosophy that promotes community values and collective decision-making. In the context of sustainable rural development in Nigeria, this model would emphasize the need to preserve local cultures, traditions and local cohesion. It would promote communal cooperation as well as community involvement in the planning and implementation of development projects. One importance of this model is that it promotes the ideals of democracy in community development in the sense that opinions are respected in all developmental communal discourses.

Another very important philosophical model of development is **objectivism**. Objectivism simply means viewing reality from alternative sides. In the context of sustainable rural development, objectivism highlights the various assumptions we make about ourselves, our world and about our values. Today, many traditional beliefs and practices still exert a lot of negative force on our collective behavior especially in rural communities. It is hoped that if this model is employed in rural development, it would serve to subject such beliefs to rational scrutiny in order to determine their truth values. By so doing, it serves the dual but related purposes of liberating the mind from ignorance and endowing it with knowledge which comes from a balanced view of reality.

Finally, **environmentalism** is another important philosophical model of development that focuses on providing healthy environment for good human health. When this model is applied to rural development in Nigeria, it would promote projects and policies that minimize environmental degradation and promote ecological sustainability. That our world is hanging on environmental disintegrative principle is a common knowledge. The issues of environmental



pollution and desertification are known to be causing preventable diseases to man. Water pollution for instance, is a regular occurrence in many rural communities that draw water from common sources. This explains why cholera, dysentery or diarrhea and other water borne diseases are rampant in these communities resulting in many deaths. These communities also witness indiscriminate felling of trees for agricultural purposes, bush burning to clear grasses for tilling of land and game hunting, open defecation, and so on. All of this has very dire health consequences that reduce the quality of life of rural inhabitants in Nigeria. It is also hoped that if environmentalism as a development model is applied in developing our rural communities, it would promote policies that encourage reforestation, clean water supply and discourage all forms of pollution. It would also promote waste management efforts and ensure the sustenance of renewable energy sources. The overall aim would be to ensure long-term environmental health and wellbeing of rural inhabitants.

Acknowledging Intrinsic Value in Sustainable Development

The United Nations (2015) 2030 Agenda asserts that sustainable development guarantees a balance between the economic, social, and environmental dimensions. To meet the needs of both the present and future generations, sustainable development necessitates an approach that specifically protects the environment from further degradation.

While seeking to develop rural areas, it is pertinent that we highlight our moral responsibilities toward the environment, balancing developmental needs with long-term sustainability. In rural Nigeria, development involves agricultural expansion, infrastructure projects, and natural extraction. As a result, environmental citizenship in such a context emphasizes stakeholders' awareness of their environmental impacts and actions. Callicott's (1999) notion of citizenship implies that humans are not just stewards or caretakers but are equal participants in the ecological community. This implies that humans have a shared and reciprocal relationship with the environment. He also asserts that humans have responsibilities towards other species and ecological systems and therefore their moral consideration and obligations encompass the intrinsic value of non-human entities and ecosystems.

Callicott (1980) highlighted the significance of protecting water bodies from pollution and supporting clean water efforts, as well as engaging in responsible land use practices and promoting sustainability, in his advocacy for the awareness of ecosystems and the need to recognize their intrinsic value. In order to preserve natural ecosystems and landscapes, support for conservation initiatives is required. The necessity to deal with natural resources in an environmentally responsible manner and to raise public awareness of environmental issues. The health of the planet and future generations depend on us realizing and carrying out these responsibilities

It also mandates inclusive decision-making processes which involve local knowledge and values thereby ensuring that development initiatives are consistent with environmental sustainability.

Moreover, nature has intrinsic value is an idea of its own that asserts that it is morally valuable unto itself regardless of any human use for it (Taylor 1986).



Ecosystems, species, and the entirety of the natural world are all considered to have intrinsic value. It points out how every element of the natural world is interconnected and dependent upon every other element. It suggests that ecosystems' overall well-being and integrity are valuable regardless of the particular species or components that make them up. Environmental ethicists contend that moral obligations and responsibilities for the natural world stem from an understanding of the inherent worth of nature. It implies that rather than just using nature for our own gain, we have an ethical obligation to appreciate and preserve its inherent value.

For instance, Leopold's (1949) Land Ethic asserts that humans have an ethical duty to protect the biotic community's integrity, stability, and aesthetic value. It is common to use the idea of inherent value to defend conservation and preservation initiatives. It offers a solid moral and ethical basis for safeguarding species and ecosystems, especially in situations when there is no clear or immediate benefit to human society. Environmental philosopher J. Baird Callicott objected to the widespread belief that species and other living entities in the ecosystem have no right to exist unless they prove to be useful to humans. That is unless they are useful as an instrument

When we realize the intrinsic worth of the environment, we are challenging anthropocentrism/utilitarianism viewpoints which see nature exclusively as a human resource for exploitation. Additionally, this highlights the need to protect biodiversity and ecosystem services per se and for future generations' well-being's sake.

To accept intrinsic value is to recognize that there are ecosystems, species, and natural processes that should live no matter how much they can be beneficial to people. This moral standpoint becomes more important in rural areas, as the inhabitants of such places have a strong connection to the land where they get their food from, engage in agriculture, and perform other cultural practices. The feelings of moral obligation and duty arising out of recognizing the inherent worth of nature do not only involve immediate efforts at conservation but extend to a broader commitment towards sustainable development that fuses ecological integrity with social justice and economic equity. In this case, rural sustainable development is about enhancing living standards while at the same time protecting our biodiversity and being able to cope with climate change or biodiversity loss challenges.

The extensive diversity of life forms on earth maintains ecosystem health and resilience. Various ecosystems usually have significant roles such as pollination, water purification, or fertility in relation to rural societies. Biodiversity conservation guarantees the uninterrupted provision of these essential ecosystem services without which agriculture may collapse leading to food insecurity besides reducing well-being generally.

Ecosystem services give people benefits from nature, which adds to environmental value. These services include but are not limited to:

1. Regulation services (like climate and flood control)
2. Provisioning services (such as food and water)
3. Cultural services (Recreational activities)
4. Supporting services (like nutrient cycling or soil creation).



In many areas, these services often support main social and economic activities as well as cultural customs. Recognizing the inherent worth of ecosystem services shows how much they matter to human well-being. This highlights why it's crucial to manage the environment in a way that keeps them productive and able to bounce back over time.

When it comes to rural development, including core values in decision-making calls for teamwork among different groups like community members, governments, NGOs, and companies. It means adopting rules and steps that put protecting the environment on par with growing the economy. This approach helps rural areas become stronger while looking after nature's resources aiming to ensure everyone has fair access to what they need and chances to succeed.

When we recognize the inherent worth of our surroundings, people and leaders commit to ethical guidelines that put environmental care, fairness across generations, and social equality first. This moral approach encourages decision-making that involves everyone allowing local groups to play a big role in efforts to conserve nature and grow. To reach sustainable development targets, it's crucial to enable rural areas to look after their natural world. This means raising awareness about the environment pushing for land use that lasts and backing conservation projects run by communities. By building up local skills and traditional knowledge, communities can manage natural resources well lower environmental risks, and adjust to changes in the climate.

To wrap up understanding the true worth of our surroundings and accepting our ethical duties to it form the basis to achieve lasting development in rural areas. When we question human-centered and practical views, we see nature's own rights and promise to save diverse life forms, guard what ecosystems give us, and push for a healthy environment now and later. This complete view joins ecological health with social and economic progress building strong communities and environments that do well alongside nature. Seeing the real value of our environment isn't just an idea - it's a must-do to bring about sustainable rural development in Nigeria.

Conclusion

Efforts have been made in this write-up to show that Nigeria requires a well thought-out strategies to ensure proper and sustainable development of her hinterlands. The efforts are such that would require the understanding of the basic character of these communities and a redefinition of development that addresses their peculiar needs. Therefore, Nigerian leaders and other development agencies charged with the task of rural development, must seek new solutions to the varied developmental needs of these rural dwellers. As this is done, the whole of their physiological, psychological, spiritual and emotional needs must not be neglected in the development plans. Sustained attention must be paid to issues of poverty, unemployment, education, health, security, ecology, among others. Government must also pay attention to supportive policies, as the full benefits of small scale agricultural development cannot be realized unless government creates support systems that provide necessary incentives, economic opportunities and access to needed credit and inputs, in order to ensure expanded output and production.



References

- A. Leopold, (1949). A Sand County Almanac: And Sketches Here and There. p.112
Environmental Values” In: P. Singer, The Environmental Challenge.
- Goulet, D. (1971). The Cruel Choice: A New Concept in the Theory of Development.
New York: Atheneum.
- Iroegbu, P. (1996). Communalism: Towards Justice in Africa. Owerri: International
Universities Press Ltd.
- J. Baird Callicott, “Intrinsic Value, Quantum Theory, and Environmental Ethics.”
Environmental Ethics, (1985)7: 275-285.
- J. Baird Callicott, “The Land Ethic.” In Dale Jamieson, ed., A Companion to
Environmental Philosophy. (Oxford: Blackwell, 2000, 204–217).
- J. Baird Callicott, “Ecology and Moral Ontology.” In: The Structural Links between
Ecology, Evolution and Ethics: The Virtuous Epistemic Circle. Ed. Donato
Bergandi. New York: Springer, 2013. 101-16.
- J. Baird Callicott, Beyond the Land Ethic: More Essays in Environmental Philosophy.
Albany, New York: State University of New York Press, 1999.
- Johnson, B.F. and Clark, W.C. (1982). Redesigning Rural Development: A Strategic
Perspective. London: John Hopkins
- Kanu, I. A. (2014a). Igbo proverbs as *depositum* of Igbo-African philosophy.
International Journal of Humanities and Social Sciences. Vol. 4. No. 1. pp. 164-
168.
- Kanu, I. A. (2014a). Suicide in Igbo-African ontology. *Developing Countries
Studies*. Vol. 4. No. 5. USA. pp. 27-38.
- Kanu, I. A. (2014b). Suffering in Igbo-African Ontology. *Research on Humanities
and Social Sciences*. Vol. 4. No. 5. pp. 8-13.
- Kanu, I. A. (2014b). The place of Igbo myths in Igbo-African philosophy.
American Journal of Contemporary Research. Vol. 4. No. 2. pp. 98-102.
- Kanu, I. A. (2015). African traditional democracy with particular reference to the
Yoruba and Igbo political systems. *International Journal of Philosophy and
Public Affairs*. Vol. 2. No. 3. pp. 147-160.
- Omoregbe, J. (1990). Knowing Philosophy. Joja, Lagos.
- Onwuliri, C.E.E. (2008). The Church as Agent of Progress and Development, in
Onyeocha, M. (ed), The Church as Agent of Progress and Development. CIP Jubilee
Essays (pp. 77-83). Owerri: Imo State University Press.
- Oyeshola Dokun, O.P. (2008). Sustainable Development: Issues and Challenges for
Nigeria. Ibadan: Daily Graphics Nigeria Ltd.
- Taylor, P. W. (1986). Respect for Nature: A Theory of Environmental Ethics. Princeton
University Press.
- Todaro, M.P. and Smith, S.C. (2011). Economic Development (Eleventh Edition).
Edinburgh: Pearson Education Ltd.
- Ugwu, V.C. (2018). Sustainable Development Goals (SDGs) and Africa’s Development
Challenges. Enugu: Nigerian Journal of Educational Leadership and
Management (NJEM).
- Ugwu, V.C. (2022). Rethinking the Idea of Sustainable Development in Africa. USA: IGI
Global Publishers. www.igi-global.com.



- UN (2015). Transporting Our World: The 2030 Agenda for Sustainable Development. General Assembly Seventieth Session Agenda 15 and 116, A/70/L, retrieved on 18 September, 2023 from <http://www.un.org>.
- UN (United Nations). Transforming our world: the 2030 agenda for sustainable development. A/RES/70/1. 2015
- Wily Brandit et al (1980). North South: A Programme for Survival. Cambridge: The M.T. Press.