HOW CAN AFRICA RE-INVENT SUSTAINABLE DEVELOPMENT GOALS AND DREAMS?

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FOREWORD

This fifth lecture in our resuscitated Staff Seminar Series is a promise fulfilled. It signals our commitment to the timetable we have set for ourselves to hold lectures in the series on a bimonthly schedule, and to utilize the platform of the lectures to bring the humanities and social sciences into urgent conversations with questions that penetrate the African condition. The title of this lecture is framed as a question, a question that provides much space for the pursuit of dreams and aspirations as it tries to comprehend the developmental problems confronting Africa, and as it undertakes the task of indicating a way forward on the basis of a deep excavation of the intricate issues that are embedded within these problems.

The lecturer, Professor Dele Layiwola, two-time Director of our Institute, belongs to that category of scholars in the field of African Studies concerning whom one may dispense with the protocol of an introduction. In this lecture, he has chosen to talk about sustainable development, the need for an African reinvention of the concept and practice, and for a reconceptualization of its processes and programmes in a form that would incarnate them in the experiential realties of African peoples in their diverse societies and within their shared postcolonial situation.

Professor Layiwola problematizes the universalistic package labelled 'Sustainable Development Goals', unpacking the bundle of items contained therein, as he proposes an African collectivist vision of social wellbeing encapsulated in the principle of Ubuntu. In making a restatement of that philosophico-sociological principle for 21st-century Africa, he plumbs the history of ruptures and dislocations that have relegated African countries into the margins and outstations of the global order.

Africa needs transformation; the whole world needs transformation. The Institute of African Studies, University of Ibadan, recently introduced an academic programme, Transformation Studies in Africa (TSA), in which teaching, learning, and research imbricate with a cultural involvement in the developmental challenges and prospects of specific communities. It is within the praxis of the intellectual activism of Transformation Studies that Prof Layiwola locates his intervention in this lecture. He argues for a philosophy of development wherein its aims and objectives are culturally generated, realized, and internalized, as opposed to the prevailing logic of dictation from the centre to the periphery, with a thriving connivance among the elites from all countries to perpetuate the status quo of dispossessing the people.

This lecture demonstrates a concern for the predicament of culture in an era of institutionalized expropriation. The historical report card is indeed distressing. Yet the lecturer speaks of a hope that is not elusive, in that the hope undergirded by Ubuntu is the product of applying African intellection in seeking a resolution to Africa's problems. It is a hope and a principle of existence that we possess within our societies and cultures, a hope and a blueprint that we always already own.

And, yes, Ubuntu is woven into the framework of this Staff Seminar Series itself, for we would not be here without that dialogic cooperation with our audience, physical and virtual, and without the support of CODESRIA, whose grant aided us in bringing this series back to life.

— Senayon Olaoluwa, PhD
Chairman, Scientific Committee, Institute of African Studies

HOW CAN AFRICA RE-INVENT SUSTAINABLE DEVELOPMENT GOALS AND DREAMS?

I. Preamble

There are three major limitations to overcome before the United Nations concept of sustainable development and their goals can be adequately addressed. We must bear in mind the fact that these goals aimed at eradicating poverty and dependence must take a firm root in particular contexts before they can be felt in a globalist framework. The idea of an Africa (or, for example, a Nigeria) in the context of the modern world has to be consistently re-invented so that we may create the fundamental communication and education that will stimulate growth to transform into real and lasting development models. It is legitimate to ask the question—what is sustainable development and how can it be achieved in a developing nation of the 21st Century? The entire aim and framework of what has recently emerged as Transformation Studies can be summarized as the process by which the concept of growth in society can transform into integral development from the grassroots to the perimeters of society. Consequently, we have three ways of affirming the truth of what we understand as transformation studies:

(i)   The first is to link culture with social structures

(ii)   The second is to identify events in the context of their own histories, narratives or realities and

(iii)   Third is to synergize human and material growth with human and functional social development.

These broad outlines are always true in our conception of time and space because thinkers, philosophers and scientists talk of reality as both analytic in the sense of truths that are somewhat rigid and self-validating; or synthetic, in the sense of truths that are known by both empirical, circumstantial or historical provenance. Analytic statements or propositions are automatically true by virtue of their meaning to confirm their veracity. Usually, the subject and the predicate affirm the same truth. For instance, the statement: 'A short man is a man' or 'An equilateral triangle is a triangle.' It is almost tautological because the predicate is saying the same thing as the subject of that sentence. To say that a short man is not a man or that an equilateral triangle is not a triangle is self-contradictory and conflictual (Kant, Russell, 679 – 680). Immanuel Kant (1724 – 1804), the German philosopher, for instance, also talks of the facts of history and geography as well as the laws of science which we can only know by experience before they can be validated. These he categorizes as synthetic rather than analytic propositions. Essentially, Sustainable Development, by virtue of their goals and the dream to attain those goals are both analytic and synthetic. They begin as synthetic propositions perceived by experience before they can become self-validating. I agree with other views that may argue that there is only a thin line between both propositional methods especially if we think of them as sheer philosophical methodologies. This is without prejudice to the demographics of majority and minority assumptions in democratic societies but in the understanding of human communities as representations of people in historical and geographical time and space (Kant, 1787; Russell, 1984: 675 - 690).

This paper focuses on the latest but periodic advertisement of the United Nations' Sustainable Development Goals (SDGs), their aim, prospects and limitations. Unfortunately, the various populations which the goals are meant to help are busy migrating in their hordes across those historical and geographical spaces in search of better conditions of living. Subsequently, the paper concludes on the Pan-African, humanist philosophy of *Ubuntu* as an example of a home-grown concept for development given the endless search of the African continent for the

translation of growth into genuine development (Tutu, 1999; Nussbaum, 2004; Schieffer & Lessem, 2014; Layiwola, 2018). This endless methodological search is what new thinkers have termed transformation studies—a new way of thinking and navigating reality. Commendable as it is, one of the weaknesses of the United Nations periodic mappings for development is the inability to articulate a rigorous historical, philosophical or scientific body of knowledge or concepts as the basis of their methodology. The paper attempts to itemize a few of the necessary parameters by identifying colonialism and postcolonialism as major factors in the historical evolution of African nations and the field of African Studies as a requisite discipline and a methodology seeking to interrogate and understand the consequences and the import of these historical phenomena. We remain a continent in search of her history within the geographies of other nations and the locations of other alternative histories. The dislocation of Africa and Africans in the colonial homeland or in her diasporas have given rise to the emergence of African Studies as a discipline and method to indigenize history, scholarship and the cultural context for the study of science for Africans. The debates had occurred in the past whether there was any need for the study of African Studies as a discipline in Africa; or whether it is fully legitimate for peoples outside of Africa to be the sole authorities for the study of Africa in the context of the area studies syndrome. At Nigeria's premier university in Ibadan founded after the second world war (1948), scholars responded with the invention of a school of African history. At the Institute of African Studies in the same university, oral tradition, cultural studies and archaeology were used to recall and document the art and sciences of the African past. After two generations of the experiment, it became clear that any argument in favour or against the legitimate propositions of the new field was completely irrelevant; almost as irrelevant as the way you chose to kill a chicken before serving it for dinner.

I have here presented a restricted survey of 18th and 19th century European philosophers whose fundamental articulations predate the Berlin conference of 1884—1885 and the colonization project. Before

the Berlin conference, human beings have been forcefully moved as cargoes across space and time to adopt or earn their living elsewhere as vehicles of labour. But the Berlin conference re-invented the wheel and established the same populations as vehicles of labour in their own geographical locations. In less than 200 years, the same populations now migrate wilfully to service the labour, technocratic and intellectual demands of Europe and North America. Two centuries before, the vogue was to move from the core centres in search of labour for the industrial drive of the core centres. Now, the fashion is the reverse—to migrate from the periphery in search of specialized labour at the core centre. All of these within the space of six generations. This slow and stealthy movement is certainly phenomenal in the context of human history. This paper seeks to problematize this in the context of new, transformative research; and in the light of that periodic calendar of the United Nations where over 190 nations of the world always sit to agree on the concept of sustainable development goals and the experiences and dreams that may appertain to those goals.

The philosophies and the tendencies behind the imperial expansions of European nations hold a crucial key to the social and economic development or lack of development of colonized, conquered or subjugated territories, nations and nationalities. Unless the United Nations General Assembly takes on a fundamental consideration of those factors, periodical legislation of development goals would become sheer routine bureaucratic ritual; significant celebratory sound and fury achieving but very little. The paper puts preeminent emphasis on culture and its alterity (counter-culture, anarchy, post-coloniality etc.) as necessary modes of perceptions in human affairs especially as social and intellectual methodologies are not only ways of doing things but also the 'how and the why' of doing them. These questions determine the success or otherwise of the assumptions of development and its sustainability. Without this scientific undertaking, the hypothesis and theorems end up as assumptions and, as earlier affirmed, a periodic bureaucratic tradition; a hypothetical rule for its own sake. As a cultural fundament, I have summed up the short study with an Africanist understanding of

society; its transformation and its cultural sublimation: UBUNTU. Ubuntu is the dialectics of essence and existence in the formation of the individual and the collective in a balanced interaction of interest and fulfilment. Seen in this context, society becomes an indivisible whole where particulars and universals coalesce in a constant dialectical flux. Culture is therefore not only a collective way of doing things but also the interrogation of how we have to do them right. It is necessary to say that the interrogation of the patterns of culture is also its re-invention. Culture cultures and enculturates!

II. Culture and Social Structures

The composite vision of the United Nations in its enumeration of a 17-point sustainable development goals to transform the developing world is predicated on the eradication of poverty and the inauguration of stable and consistent human and institutional values. The values are not exclusive of governance structures. This is dependent on how well we can overcome the present inability of nations to look inwards for a change in their outward circumstances. It is important because it believes, *ipso facto,* that our present circumstances are not cast in concrete and that, given sufficient willpower and enablement, we can re-invent and change our situation and the world in which we live; move and recreate our lives and beings as have occurred consistently in human history and in many other human societies around the world.

It is a very salient fact that the recent internet siting of the seventeen development goals as listed under the UN Department of Economic and Social Affairs are joined with the goals to transform the world of persons living with disabilities. We must remind ourselves that underdevelopment is comparable to physiological disability or lack of enablement in a world where inequality will always give room for comparison and relative advantages. See, for instance, https://www.un.org/development/disabilities (Accessed 16 November, 2018).

The time-line of the goals has been put at 15 years or one decade and a half. That is from 2015-30. But because they are meant to be sustainable,

they are expected to endure for an appreciable length of time thereafter. There is thus that need to synergize the study of culture with the study of social structures if we truly seek a scientific understanding of our human condition (cf. Alexander, 1990; Granqvist, 1993). This is also why our present condition must seek pathways to an understanding of what it can become in the future. In so doing, we will be asking questions about how our past has led us where we are today. Without this constant interrogation, no human society can grow into a balanced, organic whole capable of sustaining itself in the context of a history rooted in a geographical location or space. This is why I mentioned Immanuel Kant, in the context of other 18th or 19th century analytical thinkers before the advent of the colonial enterprise.

It is usual for Institutional giants like the United Nations to conceptualize events, invent policy frameworks within empirical contexts that can guarantee application and sustainability. However, the concepts and frameworks have to be rooted in social structures that will sustain them and guarantee that the theories have both human and social applications as well as their aboriginal provenance. Without these, the aspirations will become ephemeral rather than time-honoured policy tools for practical purposes. There have been previous goals on which the current sustainable goals are built. The previous goals were meant to eradicate poverty, illiteracy, prejudices, illness and disease; in themselves various forms of human and material disability. The goals had envisioned equal opportunity status for citizens of our three worlds: Industrial, Industrializing and Proletarian; sometimes numerically termed 1st, 2nd and 3rd worlds. The subtle point here is that behind the minds of the technocrats who craft the vision for sustainable development is the third world which has been a laggard between the global north and south; the modern 'peasantry' or proletarian nations; the perpetual migrants in search of pastures of labour.

There are two prevalent or analytical patterns of applying the social sciences as a methodology to contemporary (not modern) African nation states. One might choose to blame the scourge of poverty on the terrors of nature; the other might scientifically quantify it as the

consequence of human mis-governance and corruption. Students and scholars sympathetic to the first methodology will refer to droughts, floods, famine and ecological disasters and make the social and industrial media concentrate on it. However, scholars of the second method will often refer to the activities and relations of men as the basis of skewed opportunities and the foundations of inequality and disability. Both Harrison (1979) and Worsley (1984) have made it pretty clear that: colonial powers laid the foundation of the present division of the world into industrial nations, on the one hand, and hewers of wood and drawers of water on the other and that 'the international economic order adds injustice to natural handicap' (Harrison, 321-2, Worsley, 1). I must say that the evolution of human societies depends on the creative potentials of human beings to be the author and finisher of their own material condition; that is, higher animals or gods' in the scheme of nature. The two social science methodologies are valid as established and demonstrable truth: humanity, with a capital 'H' will always be the driver of his/her destiny in the modern world. Mankind is after all in the centre of all studies in the human and social sciences.

III. Contradictions in Low-Income Countries and Subaltern Humanity

It is important to emphasize the story of colonialism because most of those third world nations who are now cap in hand begging for aid and World Bank loans had great, ancient civilizations locked up in their past: Egyptian, the Indus Valley (Tibetan), Mesopotamian (Tigris and Euphrates valley of Southwest Asia) and Mayan civilizations. The fame of these once-flourishing civilizations has gone into decline in the latest stories of the Sudan, Congo, Guatemala, Honduras and El Salvador as they confront us daily on international social and tele-media. Empires rise and fall but they naturally fall into the mercy, exploitation and debt of their developed counterparts.

Figure 1: World map with Africa as the central Alluvial core

In a report in the *Premium Times* of October 26, 2018, closely following the reports on various foreign media, it was revealed that about 7,200 Latin Americans, made up of infants, youths and adults drawn from the aforementioned countries had embarked on a 17-day walk towards the United States Border. They were trekking through forests and roads, fording through waters and rafting across the Suchiate River which separates Guatemala from Mexico. Their main destination was the United States through Mexico. They had no means of livelihood and had chosen to abandon the harsh realities of their own countries for a safe haven where life is more tolerant and abundant for their daily bread and fundamental survival. History and geography on the move!

This is a close replication of the story of young Africans who travel thousands of miles across the Sahel, and Sahara Desert through Libya. They then engage the Mediterranean Sea in rickety boats in their bid to get to Europe. How do we cure the disillusionment and deracination of their personalities and self-esteem even if these migrants secure foreign aid and loans? How can their once prosperous lands become once-again sustainable for their primary survival and ultimate fulfilment? These post-colonial wastelands have grown in population size but have not developed like the countries which one colonized them. These unlucky third world denizens have chosen to reverse (not subvert) colonialism by

going back to look for their masters ready for voluntary serfdom! This is in spite of the fact that their homelands are now doubly exploited by a new indigenous elite and the old colonial master.

Figure 2: Emigrants as Stowaways

Figure 3: Emigrants as Stowaways

The concept of underdevelopment, to agree once again with Peter Worsley, is very relative. It does not mean that second and third world countries are not developed at all. All we mean when we call them 'developing' or 'underdeveloped' nations is that they are either underdeveloped or developing relative to industrialized and developed nations of Europe and North America. The puzzle is that these nations were once serially organized, culturally sophisticated and economically developed when Europeans first arrived on their shores. In contemporary history, writers like Frantz Fanon (1965), Walter Rodney (1972), and Chinweizu (1978) have rightly documented this. Peter Worsley expertly represents the postcolonial phenomenon thus:

> Their underdevelopment, today, is not a natural condition, but an unnatural one, a social state which is the product of history: not a passive condition, but the consequence of conscious action; not something that just happened, governed by the logic of an impersonal system, but something that was done to people by other people (1984:3).

The comparison, and binary opposition, here is so apt if we put it side-by-side with the title of Chinweizu's book—*The West and the Rest of Us* (1978). The conquest of Africa and the subjugation of the New World in Latin America and the West Indies were largely for the appropriation of labour and the expropriation of material wealth and natural resources. Colonial conquest met African societies in varied political kingdoms and acephalous communities. There were federations and republicans in diverse forms and complex cultural relations. However, the logic of domination and conquest dictated that the uniqueness or peculiarity of each society was to be destroyed. Cultural diversity was abridged and societies with different visions and ideologies had to be lumped together for ease of administration. Merging and de-merging of political and cultural boundaries were necessary for easy exploitation of labour and mineral resources. From the point of colonialism in a country like

Nigeria, Royal Sappers were deployed to survey and mark out the territories for the organization of labour and routing of resources to the coast for export to European and American industries. We must admit, as other scholars had done, that military and technological sophistication made conquest easy and still remains the dominant force of conquest by which our world is delimited, divided and ruled.

IV. Sustainable Development Goals and World Development

The foundation of colonialism and its imposition on third world societies has to be understood and enunciated for development to be meaningful and mutual in the other two worlds. But for the recent development and the integration of certain Asian and South American Societies into the matrix of structural development, it would be easy to identify only two worlds—the developed and the underdeveloped or developing. If we have only two worlds, the recent currency of globalization, or better, globalism would be impossible to conceive or comprehend. The world would simply be a community of the 'haves' and 'have-nots. But even in the context of the modern world, the world is varied, uneven and infinitely complex. The Asian tigers: Korea, Hong Kong, Singapore, Taiwan and some South American nations like Brazil and Mexico stand astride the gulf of two worlds: developed and developing.

European philosophers, sociologists and political-economists have done a lot of theoretical work on the nature of uneven developments in society. Some of the major names that come to mind from the 19th and 20th centuries would logically be Karl Marx (1818-83), Fredrich Engels (1820-95) and Max Weber (1864-1920). The focus of this paper makes it clear why I am settling for the first three who are ironically German; a European nation without real, longstanding colonies in Africa. This is consistent because I started with the critical idealism of Immanuel Kant who also happens to be firstly German and then European because of the influence he wielded on his contemporaries and successors.

It is also useful to mention that L.S. Stavrianos' division of the history of the third world into three stages is perspicacious and important though it relegates Africa too far to the back burner. The great book, *Global Rift: The Third World Comes of Age* (1981) is remarkable for its global concerns but concentrates more on European underdevelopment of nations which is not contextually representative in the context of Africa's colonial predicament. He believes that the first stage of the third world was between 1400—1770 when commercial capitalism integrated Eastern Europe and Latin America as appendages of Western Europe. At that time, commercial capitalism merely used Africans as labourers in the New World. His second phase from 1770—1870 which marked the transition to the epoch of industrial capitalism worldwide saw the abolition of slavery when Africans were moving into a new phase of colonialism. They were yet to be integrated into the rudiments of industrialization. The third phase from 1870—1914, he classifies as the rise of monopoly capitalism and imperialism which coincides with the height of colonial exploitation and adventure in Africa. This phase matches the consolidation of the third world era in Africa but not in Europe (cf. Worsley, pp. 12—13). For our purpose, a wholesale acceptance of the phases may not be accurate for historical reckoning and accounting on the continent of Africa for the aforementioned reason and because Africa's dream of an 'industrial' age is yet unrealized. When it comes to pass, the patterns and substance of industry may be different or historically peculiar. To a very large extent Worsley is right in his own observation that the division into Western and Eastern Europe long ante-dates communism and that this economic division paved the way for the political evolution of Eastern Europe in a different and peculiar direction as second world nations.

Towards the end of the nineteenth century, the Western European powers believed that the world was divided into two blocs: the civilized and the barbaric. That was the doctrine of Darwinism: the 'theory of natural selection' 'selection of species', 'survival of the fittest', etc. Those nations with evident evolutionary progress agreed to subjugate the less developed nations and impose a western model of development. Those

nations of the South which became the third world were not necessarily poor in regard to resources but had not evolved social and economic institutions on a large scale to manage their communities. They had been unable to scientifically plot and predict the growth of their societies in empirical terms. Western nations would, and have indeed become what we may term 'post-industrial societies.' The solution to underdevelopment would be by diffusion; that is by direct colonial influence. Andre Gunder Frank represented this in 'The Sociology of Development and the underdevelopment of Sociology' (1969). Tentatively, once you identify the features of underdevelopment and you removed them from those of development, what remains will be the equivalent of development. However, we all know that development is more integral, much more fundamental and must start from the grassroots and the folkways of a people before it can take root and germinate into transformation. The diffusionist theory, on the other hand, believes that development comes from the top; it will diffuse from the 'centre' of domination to the 'periphery.' Sadly, it does not take culture and its sociological branches into consideration. The present understanding of the United Nations' plans for sustainable development constantly falls into the same error. That rigorous analysis is not present in the equation. Diffusionism, like Darwinism, cannot produce sustainable development.

It is quite true that scientific knowledge and technical expertise could facilitate services and social networks but social engineering and change supported by the ethic and values of culture are important ingredients of rapid change and evolution. Industrial development without the fundamentals of ethical and humane values will provide a brutish, inhuman economic prosperity and flawed political growth. However, since the whole motive of conquest and colonialism was political, cultural and economic dominance, attention had to be paid to the imposition of technical know-how and the exploitation of national resources. This will provide immediate prosperity for all and the long-term dominance of the new elite of the dominant and dominating conquerors. Logically, the expropriation of raw materials will provide

work for the industrial machines at home and labour for the men and women waiting to work them. This was why the clothing industry in India had to fold up to provide work for the Lancashire looms of Great Britain. Mahatma (Mohandas Karamchand) Gandhi had to ideologically fight these amongst his people teaching them that their hand-spun textiles (*khadi*, as it was called) produced in India was better than those imported from abroad which cost several times the amount they had been paid to grow the cotton. Besides, their money will stay to provide jobs and build industries in India rather than abroad (Easwaran, 1983: 76). As a consequence of Gandhi's advocacy, the textile mills of Lancashire were forced to shut down with thousands of unemployed mill hands holding Gandhi responsible for this industrial crisis. It is not illogical that Marxism always had to describe labour as the ultimate provider of genuine wealth.

The Yoruba poet and author, J.F. Odunjo had written a classic, anecdotal poem which summarizes this Marxian dictum: 'Ise l'oogun Ise' (Labour, the antidote to Poverty or, more precisely, labour creates wealth). It goes thus:

Ise l'ogun ise	Work is the antidote for poverty
Mura s'ise ore mi	Work hard, my friend
Ise la fi n'deni giga	Work/Labour is the major tool for elevation
Bi a ko ba r'eni fehinti	If we do not have anyone to lean on
Bi ole l'aari	We appear indolent
Bi a ko ba r'eni gbekele	If we do not have anyone to support us
A tera mo'se eni	We simply work harder
Iya re lee lowo	Your mother might be rich
Baba re lee l'esin l'eekan	Your father may have a stable full of horses
Bi o ba gb'oju le won	If you rely on them
O te tan ni mo so fun o.	You are close to disgrace, I tell you.
Ohun ti a ko ba j'iya fun	Whatever one does not work hard to earn
Se kii le t'ojo	Usually does not last
Ohun ti a ba f'ara sise fun	Whatever gain one seriously labours for
Nii pe lowo eni	Usually lasts with one
Apa l'ara	Your arm is kin

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Igunpa n'iyekan	The elbow is a sibling
B'aye ba n'fe o loni	If the world loves you today
Bi o ba l'owo	If you have money
Aye a ma fe o l'ola	The world will still love you tomorrow
Tabi ki o wa n'ipo atata	Or if you are in a prestigious position
Aye a ma ye o si t'erint'erin	The world will celebrate you with smiles
Je k'o de'ni ti o n r'ago	If you become poor
Aye a ma yin imu si o	The world will sneer at you
Eko ni nso eni d'oga	Learning elevates one to higher positions
Mura ki o koo dara	Ensure that you diligently acquire it
Bi o si ri opo eniyan	And if you see hordes of persons
Ti won n f'eko s'erin rin	Sniggering at education
Dakun ma f'ara we won	Kindly avoid their company
Iya n'bo fun omo ti ko gbon	Suffering looms for the thoughtless child
Ekun nbe fun omo to n sa kiri	Tears abundantly await the truant child
Ma f'owuro sere ore mi	Do not toy with your early years
Mura s'ise ojo nlo	Work very hard; time and tide wait for no one

This might have been an extreme theoretical swing from Freidrich Hegel's dialectic or the Hegelian triad of thesis, Anti-thesis and synthesis but it was an apt historical development in the philosophical corpus of Western Europe. Friedrich Engels (1820—1895) had observed that Marxism was the product of three pre-existing intellectual traditions in Western Europe: German philosophical idealism; French social theory and British political economy. It is not a coincidence that these three powers controlled the fulcrum of the colonial enterprise until Germany lost out on its colonies as a direct consequence of its defeat in the First World War.

I shall like to support this aspect with a dose of Karl Marx's critique of political economy. Marx affirmed the following to be a guiding principle in his dialectical understanding of society:

> In the social production of their existence, men enter into
> definite, necessary relations, which are independent of their

will, namely, relations of production corresponding to a determinate stage of development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation on which there arises a legal and political superstructure and to which there correspond definite forms of social consciousness. (1976: 3)

Marx grounds his dialectical materialism on the assumption that the mode of production entirely controls the social, political and intellectual life-process in general. Unlike the thesis of Hegel, he affirms that it is not the social consciousness of man that determines their being but that their social being determines their consciousness. He establishes a dialectical method, quite right, but not as holistic, rounded or robust as Hegel's who made a starting point in the superstructure rather than from the material base. Hegel is therefore idealist rather than materialist in his outlook and orientation.

A Further expatiation of the basic rules and concepts of Marxian theories lead to very interesting logical understanding of the mechanics of social production as well as of the superintending ideology of society. For instance, he observes that a historical or political epoch does not end until the bases for its origination and existence have exhausted themselves. He thus gives a sufficient basis for the logical succession of historical circumstances as we find in daily existence. He was able to historically place, on the scale of organized labour, the American Society well ahead of the British. He seemed to have understood the United States, as early as the 19th century, as a historical, futuristic transformation of British Society and governance. (1976:13)

It is not difficult to see the easy adaptation of socialism and communism for societies of Eastern Europe, Latin America and Africa which were hitherto marginalized. They gladly took to what became an alternative continental European Philosophy as global, evolutionary but unequal counterparts. It is also noteworthy that Marxism and Communism played a major role in the political economy of the cold war

era.

V. How can we all meet at a Common Centre?

It is clear that the last two epochs of sustainable development goals at the United Nations forum recognize that in the modern world, there is a clearly discernible centre. That centre is woven around the gargantuan multi-national economies of the United States, Western Europe, China, Japan and to some extent, the second world of Asia (near and far), Australia and New Zealand. It is also concerned with the development of wealth, capital, technology and the development of social, political and military institutions. By immediate inference, it is also concerned with the poverty, war, famine and the disequilibrium of the third world, largely concentrated in Africa and Latin America. This creates the imperative that we must talk about the truly industrial centres and all emergent peripheries. It would thereby seem that the present template of the SDG as we have it has revamped, by default, the 19th century diffusionist theory of development which affirms the privileges and rights of the centre as well as the subordinate obligations of the periphery.

The recommended revision necessary for the realization of successive SDGs, without moving around in cycles, is to find a constructive way by which the periphery can constructively engage the domineering centres. A practical example would be to look at the issue of emigration constructively and critically such that the thirst to cross the Sahara, the Mediterranean or the Mexican border at all costs can be doused and de-mystified. This will involve a clear, practical engagement of the home and material base of these economic and political migrants. Ninety percent of the migrants are youths between ages 18 and 45. The following questions therefore arise:

- ❖ What exactly is the overriding necessity for migration?
- ❖ Youths constitute the powerhouse and the future of any society. What can we do to gainfully keep them at home?
- ❖ How can the third world match the statistics of her youth with opportunities for wealth creation in an enabling environment?

❖ How can culture and technology merge for genuine, internalized development?

❖ How can we use sustainable development to bargain for world peace and prosperity?

VI. The Will and the Wish to Re-member our World

From all we have discussed so far, it is clear that we have listened to philosophers, sociologists, economists, anthropologists, social and literary critics interpreting the world and evaluating it. The major problem, however, to grant Karl Marx's ramifying vision, is to change our world for the better. It is clear that the structuralist Marxist model is to put all social relations as an economic one in which modes of production co-exist and jostle for attention or dominance. It is careful to recognize that the bases of these modes of production have implications which are social, political, legal and psychological. Each of these is autonomous and may extend as a superstructure beyond the economic base of society. But ultimately, the economic base is the major determinant in the relationship between the various modes of production. The rest of the expansive superstructure: family, education, laws and policy systems are considered mere apparatuses of the state or ruling class. It will appear that the major limitation of Marx's and Engel's theory is in over-subordinating the fundamental motives of human existence and stimuli to their economic considerations. But beyond this, it is a systematic tool for engineering the hope of the various classes in society: the lumpen proletariat, the working class, the bourgeoisie. Our material base always creates the false consciousness or ideologies on which we build the thoughts of existence. There can be no perfect model to explain the exploitation of labour and mineral resources from Africa and Latin America by the merchants of the first world. There is certainly no amount of sociological theorizing that can fully explain the recent trans-border, suicidal treks of Hondurans and Guatemalans to the frontiers of the United States in search of better living conditions. We can infer that it is largely due to the wish to live a good life. The same is true of the thousands of youths who die annually crossing the Mediterranean

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Sea to reach Europe. The truth, as Ayi Kwei Armah puts it, is that our lands and our psyches have been broken and *dis-membered* by expropriation and poverty and we need to *re-member* or reconnect our consciousness, our souls and our heritage (2010). But how? There is the need to consciously move forward in history by reconnecting to our past in concrete, constructive ways. The past is the lamp for the present; the present must not be mortgaged because its foundations will be the bedrock for the assurances of the future. As you can see, the hope of the present generation is both critical and crucial.

VII. Going Back West, Return to Africa

Chinweizu's analysis pitches the western world against the rest of us (1978). He identified the imperialist tendencies of the Soviet Union but he believes that the west has so far dominated and exploited the rest of the world. Western Europe, and lately, the United States of America have been the great empire builders. The west is therefore the centre which needs to integrate with the Margins or the periphery. The West needs exert less of its centripetal force and adapt to accommodate the rest of us in a centrifuge. How is it possible to move that dominant centre from the concept of the 'I' to that of the 'WE'? Can we create a consensus and dialogue for the sake of sustainable development? This is where the practical application of *Ubuntu* can be localized in one personality. The example of Nelson Mandela whose Centenary we are celebrating is a worthy example. The greatest lesson of history is to demystify hatred, oppression and segregation. Nationalists and Patriots are to define the visions of their people and give form to them in consistent redefinition of the rights of the majority beyond the enclaves of ethnicity and narrow identity indices. This, I believe, is the greatest lesson of Nelson Rohilala Mandela's legacy. A man who belonged to his nation as much as he belonged to the entire world. A man who conquered the world and won battles without rifles or rocket launchers. The best way to preserve life is not to take it.

There is the need to de-odorize ethnicism, racism and apartheid and create a new world order in which regions and federations will dissolve

borders and dissipate xenophobia. We must invent a free 21st century in which young African-Americans are not the target of the American Police and White Ultra nationalist. The era of the Ku Klux Klan is over but the race relations in America is far from benign, and frightening. There are too many barriers and irrational boundaries in goals and dreams which Nelson Mandela's superhuman broad-mindedness broke down. There was an iconic universal spirit of a supremely even temper in the embodiment of the patriot and nationalist. We need universal, 'un-tribalized' citizens of world stature to lead the way.

The commendation which Engels rightly imputed to the ascendency of British social theory is valid especially if we consider the influence of Great Britain and the vast and definitive history and geography of its erstwhile empire. The result of which we can always culturally quantify in the spread and the influence of English as a world language. This language was able to generate a corresponding and influential literature and cultural corpus which continues to dominate the world even in the absence of the empirical empire.

The sudden reversal of the empire instinct into the cocoon of self-preservation called 'Brexit' is hardly the solution to diffusionism, xenophobia and extreme nationalism. There is a resurgence of the colonies writing back to the centre of the empire. Each time the subaltern of the empire writes back, we must understand the narrative of those who are eager to foreground their forgotten 'empires' and tell their own stories from the margins, at least in their tongues if not in their own languages. This is likely to be the pattern in the next half a century or so. We must prepare to accommodate the diversities and diversifications of the rhetorical affirmation: 'The empire is dead, long live the empire!' This will forever remind us that the postcolonial predicament is perhaps a closed one. At the moment, sustainable development is impossible if we highlight an inglorious, subjugated 'other' pre-judged by race, gender or faith. These are mostly irrational claims, and are deeply ideological. For whatever they are worth, they have always been the products of false consciousness. They demean and dismember and seek always to pull apart or pull down. These energies must be redirected for the purpose of

building new networks of productive engagements which can bring about the rebirth of a new industrial age which accommodates by enculturation rather than by diffusion or imposition. Tolerance, diversity, multiculturalism will then be the key to building truly global relationships which will bring about the sustainable development goals beyond 2030 as 'innocently' envisaged by the United Nations.

VIII. Youths and the Future of Africa

I cannot but ride on the initiative of various youth-driven networks to draw an analogy from the worthy example of institutional policies from developed nations and their academies. This could serve as a roadmap in our aspiration to nationhood. Nigeria and the larger continent of Africa are brimming with youths; a total of two thirds of the entire population. Now we have a significant ratio of this constantly migrating towards the global north, and to a smaller extent, the global south. Nigeria and many African States are countries quite alright but they are yet to attain nationhood; their governance and policy institutions are fledgling. In a sense, they have not completely decolonized. In 1961, the 35th President of the United States, John F. Kennedy was elected president at age the age of 44; the youngest ever. This was phenomenal and so the nation suddenly woke up to the reality that an unusual change had overtaken her. The youths have proved their mettle by staging a generational *coup de grace* and by taking over leadership. The apex academy in the nation, the American Academy of Arts and Sciences commissioned its journal, *Daedalus*, to do a study on Youth, Change and Challenges. The contributions from leading academics were interesting but instructive. Let us take a quotation from one of the foremost sociologists of that century:

> Clearly, American youth is in a ferment. On the whole, this ferment seems to accord relatively well with the sociologist's expectations. It expresses many dissatisfactions with the current state of society, some of which are fully justified, others are of a more dubious validity. Yet the general orientation appears to be, not a basic alienation, but an

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eagerness to learn, to accept higher orders of responsibility, and to "fit," not in the sense of passive conformity, but in the sense of their readiness to work within the system, rather than in basic opposition to it. The future of American society and the future place of that society in the larger world appear to present in the main a challenge to American youth. To cope with the challenge, an intense psychological preparation is now taking place (Parsons, 1961, 1965: 140).

It will be interesting to compare what studies apex African Academies can proffer on the challenge of youth in regard to sustainable development goals and Transformation Studies Potentials in the various African societies where leadership seems to be an endemic problem.

We cannot but theorize the movement called 'Move Humanity' which has been promoting Sustainable Development Goals in the context of other Sustainable Development networks. This movement seeks to reposition humanity and our world in the context of the Seventeen sustainable Development Goals as set out by the United Nations in 2015. It is true that the SDGs are objectives negotiated and agreed to by 193 nations in 2015, with the sole aim of ending abject poverty, providing decent work and livelihood for all, promote peace and prosperity as well as protect the environment from human abuse. All governments are expected to key into these ideals and work to realize the global objectives. But our historical and geographical reality is that African, Caribbean and Latin American nations are too weak, economically, to meaningfully engage the challenges. The human development index in much of Africa is too low for a meaningful developmental projection. It is actually abysmal. In West, East and Southern Africa, the number of children out of school or on the streets in such cosmopolitan cities like Lagos, Kaduna, Ibadan, Johannesburg, Cape Town or Nairobi is mind-boggling. This is why they have become subjects for violence, abuse and drugs. The statistics in many other urban locations are similar. Yet these are cities where the self-proclaimed elites, *nouveaux riches* own properties in major European, American and Middle Eastern cities.

The 'Move Humanity' initiative unfortunately depends on these billionaires and philanthropists to donate the crumbs falling off their luxury tables to fend for these children and inner-city denizens of our continent. The basis for this is predicated on established, normative, large scale philanthropic traditions of initiatives like 'Andrew Carnegie, John D. Rockefeller, Andrew Mellon, Henry Ford, Bill and Melinda gates, John D. and Catherine T. MacArthur, Gordon and Betty Moore, William and Flora Hewlett, Robert Wood Johnson, Oprah Winfrey, Mo Ibrahim, Elon Musk, John Soros, and Warren Buffet.' The irony is two-fold and fortuitously backhanded. Many established third world billionaires have mercilessly plundered their own nations and nationalities to procure the wealth they now control without institutional or policy checks. Second, the attempt to use cajolement and pleas to convince money barons to give back their loot is reverse morality, contingent and, at best, conjectural. It might appear better to use policy and sanctions to evolve a sense of moral compunction and social duty. In civic circles, this is sometimes called Corporate Social Responsibility (CSR). It is easy for individuals to acquire capital by violence; only institutional sanction and governance policy can retract such acquisitions.

In Nigeria, for instance, where religion has become an industry, no moral sanction based on faith has been able to effectively curtail or tackle corruption. Not even the suggestion of interest-free banking attached to religion can be popular since our nations are supposed to be secular and non-theocratic in their orientation and by the enabling force of their constitution. The rich in these societies, perhaps in most places, have often indulged in primitive accumulation. The difference is that in the earlier group enumerated, philanthropy is a tradition, a culture and a way of life. The ethics and the *modus operandi* of it are solidly entrenched. The latter group will have to be newly inducted and convinced that wealth is accumulated to be further endowed. It is a trust pool belonging to the community, as the Chinese billionaire and philanthropist, Jack Ma, once insinuated. He affirms that wealth is ultimately a communal resource rather than an individual property. According to Jack Ma, if you

own a million dollars, you may claim it as yours but if it grows to ten million, it belongs to your society from which you purport to acquire it. This is starkly similar to the thinking of the French Anarchist philosopher, Pierre Proudhon, who asserts in his pamphlet 'Qu'est-ce que la propriete?' (1840) that private property is theft. Though Proudhon's thoughts are apparently socialist, he was strongly opposed to communism and socialism. He believed that the State should be replaced by a voluntary contract among individuals and that labour should be the basis of value and exchange. To be extremely civil, we do not wish to invoke that extreme dictum of Pierre Proudhon by categorizing private property as theft, but because governance institutions are often very weak in third world nations, the level of recklessness and abuse is correspondingly humongous. The reversal of private wealth will take the same, if not a greater measure of violence, perhaps nothing short of serial revolutions to accomplish in the comity of third world countries.

Finally, the newfangled structure used by modern donors of aid from the developed world is such that they appear like Greek gifts whereby the money invariably finds its way back to the owner. In contemporary times, China is guiltier than western nations in the way in which aid is programmed to engender bankruptcy, and perpetual dependency for developing nations. The giving of aids through the Bretton Woods institutions of the developed world will not be the solution to third world recovery and sustenance. The revamping of institutions and infrastructure; the investment in education, health infrastructure, scientific, IT and Space research as well as the development of integral cultural institutions will most likely be a more constructive route to attaining sustainable goals and logical, scientific development. The philosophies of those usurious and foreign banks do not fit with the aspirations of African nations. Those institutions helped to lift European nations from the ruins of the second world war, they will not serve the purpose of countries which are not yet nations with established identity and integral technological development. To truly illustrate this precarious situation, it is important to recall the contradictions in the story of Nigeria before her independence. This I shall illustrate shortly in

the next and last segment of this paper.

IX. *Ubuntu* and Nigeria's African Story

The final part of this paper illustrates the latter part of the paper's title on the analogy between goals and dreams. Can goals be determined by dreams or are they analogous? The two phenomena are legitimate except that the aspirant approaches them in space and time via two distinct methodologies. The one is analytic; the other is synthetic. Analytic because sustainable goals in the Kantian sense is one that is open to proof because the subject and its predicate are the same. It means that goals must be sustainable. Whether this is the sense in which the United Nation means it is a different matter since that august body always presents it as development plans over a decade or a decade and a half. A dream, on the other hand, because it is one that can be verified by experience; in the present case by its long-term proof since it is a dream; an aspiration. The story is the aspiration towards goals and the dream of nation building on the eve of Nigeria's independence. This is how The *Time magazine* of 10 November, 1958 presents it:

> For one-month, delighted Londoners watched the 80 ceremonially dressed Nigerians—some with necklaces of animal teeth, others with feathered straw hats, at least one with a jewelled crown—parade into Lancaster House for their historic conference.
>
> Everything possible had been done to make them feel at home.
>
> For the Colonial Office's big reception at the Tate Gallery, all nude statues were carefully screened so as not to offend Moslems. The Lord Mayor served up a banquet of stewed peanuts and one paramount Chief—His Highness James Okosi II of Onitsha—fulfilled a lifelong ambition: to ride the escalator at the Charing Cross underground station.
>
> In the end, the Nigerians got what they had come for: on Oct. 1, 1960, the largest (373,250 square miles) of Britain's remaining colonial territories would get its independence

(*TIME*, Nov. 3). But behind the scenes, the conference had revealed ominous signs of trouble to come.

From the start, there was a clash between the personalities of the Premiers of the three regions—each obviously more important than the scholarly Federal Prime Minister, Alhaji Abubakar Tafawa Balewa.

In Western eyes, Obafemi Awolowo of the Western Region seemed the most statesmanlike: as the conference began, the London *Times* carried a full-page ad proclaiming his declaration for freedom under the title "This I Believe," prepared with the help of an American public relations man.

In contrast, U.S.—educated Premier Nnamdi ("Zik") Azikiwe of the Eastern Region seemed to have learned more in the U.S. about Tammany tactics than Thomas Jefferson, and was somewhat under a cloud as a result of a British tribunal's 1956 investigation into corruption in his administration.

The North's Premier, the Sardauna of Sokoto, a haughty Moslem of noble birth, could barely conceal his contempt for his less aristocratic colleagues.

* * *

When the conference took up the ticklish problem of how to protect the rights of minorities among Nigeria's 250 tribes, Awolowo suggested creating three new states. The North's Sardauna, not wishing to relinquish any of his own territories, vetoed the idea. Nor did he like the plan for a centralized police force under the federal government: he much preferred to use his own force, which, answerable only to him can pop a man in jail with no questions asked.

At one point, the Sardauna accused Awolowo of sending his supporters to Israel to be trained as saboteurs in the North—a charge fabricated out of the fact that Western Nigeria has imported agricultural experts from Israel to advise its farmers. Awolowo countercharged that the

Sardauna flogs his prisoners.

At receptions, the delegates sipped their orange juice, icily aloof from one another. In elevators, the conversation would suddenly stop if a delegate from another region got on.

Compromises & Contests. But as the weeks passed, the Sardauna grudgingly consented to let the constitution carry a bill of rights, though he was so thoroughly opposed to giving the vote to women that the conference decided that this was, after all, not necessarily a "fundamental" right.

The delegates then agreed on a centralized police force, but one that would be administered by a council of representatives from each region. Finally, with their own independence from Britain assured (as well as that of the adjacent British Cameroons, should they choose to become a part of Nigeria), the delegates started for home.

Until Nigeria's federal election takes place next year, the three Premiers will continue jockeying for power, and the fate of Nigeria could well, hinge on who comes out on top. Last week, even as the National Planning committee of Independence opened its contest for the design of national flag (first prize: $300), many Nigerians had grave reservations about what lay ahead.

For all its jubilation, Nigeria's *West African Pilot* felt obliged to warn: "Independence without difficulties is a dream of Utopia."

Note the title "Independence Without Difficulties is a Dream of Utopia." In the same sense in which I talked about sustainable goals and dreams, Kantian logic may recognize that independence and difficulties are analytic in the sense of one being a corollary of the other. Whereas dream and utopia must be experienced to be proven. *TIME Magazine* had acknowledged that it adapted this statement from the feature of another news magazine, *The West African Pilot*. Nigeria's aspiration to independence, perhaps only slightly worse than in other African

countries, had been fraught with difficulties and afflicted by its dreams of Utopia. It has often been mooted, and rightly so, that Nigeria's independence was won on a platter of gold. This is on the pretext that anything cheaply earned is not likely to be valued. The same uneasiness that attended its preparation in the 80 ceremonially dressed Nigerian leaders in 1957 and 1958 is the same uneasiness that still afflicts Nigeria six decades after. The only difference being that the Lancaster House conference of the time assembled to discuss a federalist constitution rather than the unitary constitution of the present period. The aspirations of the four leaders; the three regional Premiers and their Prime Minister revealed an aspiration to invent through independence from colonial burden the dream of sustainable development and goals but the historical personalities through their uneasy relationship had revealed that sense of foreboding that eventually overtook Nigeria in its constant attempt to invent herself as a nation. The recurrent difficulties are there to this day. What is yet to be seen is whether in the context of this uneasy historical and geographical relationship, sustainable goals and the dreams of development and utopia is ultimately attainable. Beyond the cultural attires of the leaders negotiating independence, the philosophy rather than the hardware of their culture will come to the rescue if a truly negotiated, interrogated development is to be achieved.

But what is Ubuntu? The unique concept of Ubuntu among the Bantu speaking people of the lower Congo is an invaluable localization of the universal in the particular; a measured democratization of the spirit in the collective will of society. It is the representation of the soul of humanity as distilled from the cosmic absolute; the encompassing crystallization of the divine and the human. Simply translated, it says "I am because you are" or "I am because we all are." It is a phenomenal representation of the collectivity of the commune of all cultured beings. In this philosophy, the one is constantly perceived as an inherently, inseparable part of the whole; the underlying basis of our cosmographic existence. It helps to beg the question raised, for instance, by Kant's fourth antinomy on both the existence and the non-existence of an absolute Being in the same breath and within a space and time

continuum (Russell, 1984: 681). Desmond Tutu represents it thus:

> Africans have a thing called Ubuntu; it is about the essence of
> being human, it is part of the gift that Africa is going to give to
> the world… We believe that a person is a person through
> other persons; that my humanity is caught up and bound up in
> yours. When I dehumanize you, I inexorably dehumanize
> myself. The solitary human being is a contradiction in terms,
> and therefore you seek to work for the common good because
> your humanity comes into his own in community, in
> belonging (Tutu, 1999).

Ubuntu is therefore culture essentialized. It is elasticity and infinite
capacity of African culture and humanity. As Barbara Nussbaum
represents it, it is the 'interconnectedness of our common humanity.' It is
the sum total of our existence, our heritage and the foundations on which
that existence is built. Under it, we live and move and have our being.

X. Conclusion: Decolonization and Return to Source

It will not be out of place to say that now that Ubuntu has been defined,
the solution of transformation will be to theorize it and seek to
institutionalize it. The closest dream to its achievement might have been
Ujamaa. The resourceful understanding of Julius Nyerere's African
Socialism. Even this has to be rigorously theorized and interrogated to
prepare grounds for its institutionalization. Given the resources that
Africa has and the prospect for wealth generation, the concept of failed
states should be as alien to it as the planet mars is to earth. The absence of
expertise cannot be an excuse if we consider the statistics of the
contributions of African scientists and intellectuals to the development
of their host nations where they have retreated in exile because their
home nations could not give the opportunities they need for optimum
development and fulfilment. Unfortunately, the tracks of conquest and
of exile are not often easy to reverse and retract. The final solution to this
lies in the will to complete the process of decolonization. Colonization is
deeply entrenched and like the phenomenon of poverty, has its various

stages, the highest of which is reached when inferiority complex moves from the affective stages domiciled in the emotions and becomes a complete mentality; a mindset. But there is some hope in the recommendations of the late Guinea Bissau leader, Amilcar Cabral. He defines culture thus:

> Culture, the fruit of history, reflects at every moment the material and spiritual reality of society, of man-the-individual and of man-the-social-being, faced with conflicts which set him against nature and the exigencies of common life. From this we see that all culture is composed of essential and secondary elements, of strengths and weaknesses, of virtues and failings, of positive and negative aspects, of factors of progress and factors of stagnation and regression (Cabral, 1973: 50 – 51).

Cabral observes, among other things, that a people who preserve the integrity of their culture will be impossible to dominate or conquer. He also observes that to build culturally viable institutions, we must preserve a high level of morality and courage. This is why my conclusion translates to what I began with—that culture must synergize with social structures, institutions and with social development. Without this, no industrial mega-structure can survive. African nations will reach to the future in the return to their source, all other things being equal.

Figure 4: An African kid with AK 47 Rifle

Figure 5: An African kid with AK 47 Rifle

Figure 6: Young African girls with AK 47 Rifles

Figure 7: Young African girls with AK 47 Rifles

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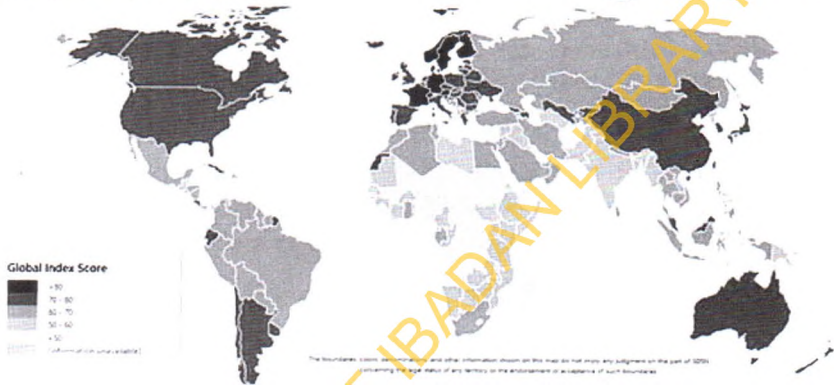
APPENDIX 1

UN Sustainable Development Goals
From Wikipedia, the free encyclopedia

SDG Index and Dashboards Report 2018
Global Responsibilities: Implementing the goals

BertelsmannStiftung

Global Index Score

World map showing countries that are closest to meeting the SDGs (in dark blue) and those with the greatest remaining challenges (in the lightest shade of blue) in 2018.

The **Sustainable Development Goals** (**SDGs**) are a collection of 17 global goals set by the United Nations General Assembly in 2015 for the year 2030. The SDGs are part of Resolution 70/1 of the United Nations General Assembly, the 2030 Agenda.
The Sustainable Development Goals are:
1. No Poverty
2. Zero Hunger
3. Good Health and Well-being
4. Quality Education
5. Gender Equality
6. Clean Water and Sanitation
7. Affordable and Clean Energy

8. Decent Work and Economic Growth
9. Industry, Innovation, and Infrastructure
10. Reducing Inequality
11. Sustainable Cities and Communities
12. Responsible Consumption and Production
13. Climate Action
14. Life Below Water
15. Life On Land
16. Peace, Justice, and Strong Institutions
17. Partnerships for the Goals.

The goals are broad based and interdependent. The 17 Sustainable Development Goal's each have a list of targets that are measured with indicators.

Key to making the SDGs successful is to make the data on the 17 goals available and understandable.[4] Various tools exist to track and visualize progress towards the goals.

Citation: Professor Oladele Olatunde Layiwola

Professor Oladele Olatunde Layiwola is a two-time Director of the Institute of African Studies at the University of Ibadan, in Nigeria, and a former Director of the University Media Centre. He obtained an honours degree in English from the University of Ife (now Obafemi Awolowo University), Nigeria in 1981, and won a Commonwealth Scholarship to study for a PhD in Theatre Studies at the School of English, University of Leeds, UK from 1983—1986. On his return to Nigeria he joined the University of Ibadan where, on account of his versatility, he has taught across five departments—African Studies, English, Communication & Language Arts, Theatre Arts and Centre for Sustainable Development. He became a full Professor at Ibadan in 1998.

Professor Layiwola has served on most major committees of the University Senate, and has served on the Governing Council of the University from 2003—2007. In 1995, he was a visiting fellow at the University of Ulster, Coleraine, UK on an Association of Commonwealth Universities Development (ACU) Fellowship. In 1996, he was a visiting scholar at Queens University of Belfast, Armagh Campus, also in the UK, where he was privileged to organize the first International Post-colonial Conference. In 1999, he was visiting fellow at the African Humanities Institute, University of Ghana, Legon and at the Centre for the Advanced Study of African Societies, Northwestern University, Evanston, Illinois, USA. From 1984—2001, he was Executive Committee member and Nigerian Representative, International Association for the Study of Anglo-Irish Literature (IASAIL). From 1989—2001, he was editor of *African Notes*, the international Journal of the Institute of African Studies; he served as Judge for the Association of Nigerian Authors (ANA) Book Awards in 1991 and 1992; served as Editorial Board Member of *The News*, Lagos from 1993—1995; he was Hon. Secretary of the Nigerian Field Society (Founded in 1930) from

1997—2001; Layiwola has published in such journals as: *Journal of Dramatic Theory and Criticism (U of Kansas); New Hibernia Review (U of St. Thomas, Minnesota); Ufahamu (UCLA); Asian and African Studies (Slovak Academy of Arts and Sciences); West African Journal of Archaeology; ODU: A Journal of West African Studies; Nigerian Field; Nigerian Forum; Africa and World Literature; African Notes; African Theatre (UK); African Study Monographs (Kyoto, Japan); Research in African Literatures* and such online journals as *Critical Stages and H-Net Reviews*. Some of his recent publications are an edited book on Ibadan titled: *The City-State of Ibadan: Texts and Contexts* (2015); a book chapter on "Daniel Fagunwa and Yoruba Oral Tradition" (2017); "Revisiting Language in Two Wole Soyinka Plays" in *Critical Stages/Scenes Critiques* (2017); "Tradition, Hegemony, and the Crises of Africa's Academies" on *H-Net* (May, 2017). Recently, he has delivered plenary papers at international conferences at the University of Ibadan, Nigeria and at the University of West Indies, Jamaica.

In 2012, Professor Layiwola was elected to the Fellowship of the Nigerian Academy of Letters (NAL), the apex academy for the humanities in Nigeria. He served as the General Secretary of the Academy from 2012—2014 and had also served as the public orator of the Academy from 2015—2017. He serves on the advisory board of at least four international academic journals. He is widely published in his chosen fields of comparative literature, performance and cultural studies, and theatre studies. He has been external examiner and promotion assessor for major universities in Nigeria, Ghana and in Germany. He has supervised fifteen PhD theses, another seven in progress and about 60 Master's degree dissertations. Professor Layiwola is an honorary member, Yeats Society of New York; he was until 2018 President and Chairman of Council, Leonard Cheshire Foundation, Nigeria. He had also served on the board of the UNESCO Centre for African Culture and International Understanding, Osogbo, Osun State. He is a life patron of the Boys and Girls Brigade and a life Patron of the Nigerian Red Cross. He continues to be a mentor to his students and younger faculty. He recently led the group which organized the first

conference of the African Studies Association of Africa (ASAA) hosted by the University of Ibadan in October, 2015. Professor Dele Layiwola is married to Professor Adepeju Layiwola and they are blessed with both biological and adoptive children.