The UN *Development Goals*: A Philosophical Re-Appraisal for Public Administration in Nascent Africa

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Abstract

Every society desires order and so contrives some strategy to achieve it; such is the dire need of world's (particularly African) nascent democracies. Fortunately, with the establishment of the League of Nations transformed The United Nations in 1945 couple with the feats in technological developments, the world has since become one large single state. Hence, in the close of the last and beginning of present century, world leaders thought it necessary to put together some scheme or programme (known as the Millennium Development Goals, MDGs and SDGs) to serve as both benchmark and ideal principles for achieving the best for humanity their various states and state interactions based on some basic convictions. This article articulates the philosophical foundations and pedestal for those convictions. In the attempt, the major issue and under-pinning of each goal are analyzed. It is established that the philosophy behind the UN MDGs/SDGs is both pragmatic and altruistic. Consequently, in the essence and spirit of those goals are recommended for new democracies to meet the eventual realization of the ideals of the MDGs and SDGs.

Key Terms: **Democracy, development, philosophy, pragmatism, altruism.**
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I. Introduction

By nascent African society is meant modern/contemporary Africa (south of the Sahara), post-colonial Africa; Africa beyond the enculturation of colonial values, military adventurers in political administration; Africa enmeshed in corruption,

underdevelopment, poverty, insecurity, and civil disorders/unrests. I mean Arica of apparent growing religiosity amid irrational growing moral degeneracy and disoriented education towards the abyss of amagedom and apocalypse—a plugin with Mal-Done as the catalyst; a condition that could be caused by either or both of two contending forces: the Genetic and Social.

Many national governments of nascent democracies wallow in the darkness of ideological quagmire; or simply attempt to swallow hook and crook, sometimes willy-nilly, the idea of democracy whether or not they understand what such stands for. This situation has created for relative interpretation, adaptation and application of the democratic tradition. The result has been distorted pedestals and disjointed national socio-economic principles among most nascent democracies once the development suited the egotistic desires of the fortunate leader. In sum, the world is worst for it: untold but disguised authoritarianism, multi-dimensional and boundless violence, insecurity, impoverishment, and environmental and human degradation, to mention but a few. Yet the UN has since thought out the minimum standard (least common multiple, LCM) of governance spelt out as the MDGs since 2010 for all civilized/democratic governments to articulate and adapt.

Accordingly, it is necessary to articulate the dastardly antecedence to the establishment of the minimal-development goals and standards by the United Nations. Hence in the following pages, the attempt would articulate the philosophical foundations and pedestal for those convictions. In the attempt, the major issues and under-pinning of each goal are analyzed to establish that the philosophy behind the UN MDGs/SDGs is both pragmatic and altruistic. Thus the scope spelt out in this work may seem to neglect and exclude the manipulative activities of the industrialized world democracies; far from such. If the idea of "industrialized" makes reasonable sense, then it would be worthless discussing such territories where nearly all the elements in the UN development agenda have since been achieved. Accordingly, what we shall here refer to as nascent democracy is the assemblage of states which having emerged from domination (foreign or local) have achieved sovereignty and under acceptable civil rule, no matter how old or recent. They are susceptible to oblivion possibly caused by the aroma of freedom or lack of preparedness for the task ahead as were the cases of Nigerian and other African post-independence entanglements of the sixties. But unlike theirs, contemporary states count lucky to have for them well thought out and civilized socio-political, economic, health and environmental programme of action encapsulated in the United Nations' Millennium Development Goals (UN-MDGs) and Sustainable Development Goals (UN-SDGs).

II. The Research Question/Goal

The questions/Issue addressed in this work are:

(i) What are the philosophical/humanistic foundations and pedestal for the UN's convictions on its agenda development?

(ii) To determine whether those foundations is altruistic or capitalist and pragmatic; and

(iii) To articulate the major issue and under-pinning of each goal with the aim of bettering it.

III. Justification for the Research

This research is important for several reasons. In the first place, the UN is a world body; and its affairs have universal applicability and impact. As we settle into the 21st century, issues of grave concern have increasingly brought people face to face with questions about survival. Millions of people around the world battle with day-to-day existence, trying to obtain food, shelter, and clothing and redress violence or life-threatening health problems. Issues of unemployment, housing, education and health care are a concern to all but those who enjoy substantial wealth. People are worried about poisons in their air, water and food. Enormous changes in national and global economies are creating an ever widening gap between the rich and the poor. Military gangsterism, extremism or radicalized religious violence, civil wars and ethnic conflicts are responsible for the death of millions of people each year. Millions more starve to death while their own countries export food, feed grains to livestock and lose arable land to desertification or expansion of cities. Species are becoming extinct at a rapidly escalating rate as the oceans are emptied of fish, the forests razed and all manner of hazardous chemical substances invade the biosphere. Climatically, the earth is heated up, threatening extinction of humanity and other specie beings as a result of the boundless capitalists' competitive exploits; and the situation is worse for helpless Africa. Then, the following question exemplify the dilemma facing the global community: How can the majority of people, who may already feel overwhelmed with day-to-day existence, understand and feel empowered to make a difference on issues concerning injustice and impoverishment? Curbing these infamies underscores the convictions of the UN. Thus, a proper grounding, comprehending and adaptation of the philosophical under-pinning of the establishment of the MDGs/SDGs could be some catalyst for their praxis.

This approach is innovative and creative in the sense that many a government/state either does not understand the basis and context of those goals, or does input such in their various programmes/policies for lack of interest. Hence an exposé on the vision of the UN

about those goals would whittle down the complexities and invite states to readily apply those goals. It might be asked, however: how are you going to do this? We shall employ the methodology of analysis of specific available literature on development and the UN's perception of it. This will afford the enablement to articulate the main goal of the work—to outline and analyze essence and suasions surrounding the MDGs/SDGs, on the one hand, and to spit an overview of their adaptation in the nascent Nigerian, on the other; such pragramme, I shall argue, is *pragmatic altruism*.

IV. The Background to the Study

The philosophy of a subject or idea connotes the critical study and assessment of the very assumptions, essences, methodology, and moral basis/implications of the conclusions of the subject or idea (Aigbodioh, 1997). Hence the philosophies of Law, Science, History, Religion, Medicine, and Socio-political philosophy, among others. Political philosophy, for example, asks: what kind of facts are to be included in political thought/theory? How did states emerge? What is the basis of government? What are the grounds for political obligation? Considering the rational, legal, and moral disputations on these and related questions, socio-political philosophy prescribes compelling alternative solutions for social order, therefore, it normative—moves from appearances to ideals, from descriptions to prescriptions. This role is the social ideal or role of Philosophy. It's been so right from the Athenian times through the Medieval, Modern, and contemporary world. Hence just as, through the efforts of Locke, Mill (and others), for instance, democracy has developed; present circumstances also require deep thoughts/analysis of the very nature of the world's socio-political trajectory.

Accordingly, the devolution of the Millennium Development Goals (hereafter referred to as MDGs, initiated in 2000), and the Sustainable Developments Goals (SDGs, initiated in 2016) by the United Nations (and binding on UN member nations and beyond) is a huge step taking b a reasoning world, holding the world as an organic whole. Right away, let us summarize these goals encapsulated in the eight-point Programme.

V. The Millennium Development Goals (MDGs): A Justification

The Millennium Development Goals are eight international development goals that were established following the Millennium Summit of the United Nations in 2000, following the adoption of the United Nations Millennium Declaration. All 189 United Nations member states at the time (there are 193 currently) and at least 23 international organizations committed to help achieve the following Millennium Development Goals by 2015:

1. To eradicate extreme poverty and hunger
2. To achieve universal primary education
3. To promote gender equality and empower women
4. To reduce child mortality
5. To improve maternal health
6. To combat HIV/AIDS, malaria, and other diseases
7. To ensure environmental sustainability
8. To develop a global partnership for development
9.

The records show each goal has specific targets and dates for achieving those targets. To accelerate progress, the G8 finance ministers agreed in June 2005 to provide enough funds to the World Bank, the International Monetary Fund (IMF) and the African Development Bank (ADB) to cancel $40 to $55 billion in debt owed by members of the heavily indebted poor countries (HIPC) to allow them to redirect resources to programs for improving health and education and for alleviating poverty.

As at 2013, progress towards the goals was uneven. Some countries achieved many goals, while others were not on track to realize any. A UN conference in September 2010 reviewed progress and concluded with the adoption of a global plan to achieve the eight goals by their target date. New commitments targeted women's and children's health and new initiatives in the worldwide battle against poverty, hunger and disease. Remarkably, credit must go to the individuals and non-governmental bodies from which basic conceptual indices might have been drawn; but it must also be stressed that simply, as they seem, each initiative has some other indebt features. Take the Human capital, infrastructure and human rights segment for example. The MDG in these areas emphasized three areas: human capital, infrastructure and human rights (social, economic and political) with the intent of increasing living standards. Here, human capital objectives include nutrition, healthcare (including child mortality, HIV/AIDS, tuberculosis and malaria.

The appropriateness of the afore mentioned could be better understood once one appreciates they are predicated on the fact that the contemporary world has become a community and single state, thereby fulfilling the broad premises for a world culture—language, norms, values, and law. Yet every society the world over desires peaceable order and thus evolves a system or structure which incorporates individual freedom, equality, opportunity, and fair distribution of positions of power based on acceptable model of social engineering. In other words, civilized society understands the need for, and is always prepared to affirm, a characteristic set of principles for assigning basic rights and

duties and for determining what it takes to be proper measure to ensure desirable social order in cooperation for development. When a society derives such ideals and principles of social organization, the underlying goal is justice. Since the world has become (through appropriate and useful technology) a 'global village', what affects any of its parts affects the whole. In the words of Woodrow Wilson (1917), "…the world must be made safe…." Yes, the world must be made safe from all forms of human miseries, safe for democracy and freedom.

Yet most of the world today is infested with natural disaster amid human-contrived infamies. From hunger and decease in Africa, to the fratricidal or homicidal wars in the Middle East and Asia, the dictatorial regimes in corners around the world, to the threat of Ebola and possible human extinction. The land is hellish. The world is boiling. One wonders: Is it a dream? Or is it meta-reality? No. No, it's real, I believe. It's Africa; it's Europe, America, Australia, Asia; it's Sanaa, New York, Paris, Pretoria; it is Damacus and our dear Jerusalem…. The culture is the same, the methods similar. It's pervasive; the language now is common and unambiguous: fear, hunger, dying hopes, rising violence, more violence... and violence.

Such is the pedestal for the apt MDGs. Thus the wisdom behind and the commitment of the MDGs did not obtain from a vacuum. And, though ahistorical, the only time humans ever took this unequaled stride was when they desired to abdicate (and indeed quitted) the undesirable, unruly, brutish, nasty, and bestial "state of nature" painted in Hobbes' (1651) political thought (Popkin, 1999: 592-595). Thus the idea of some MDGs is not only ground-breaking but is an ideal for which no amount of energy is too much to be expended. Among the non-governmental organizations assisting were the United Nations Millennium Campaign, the Millennium Promise Alliance, Inc., the Global Poverty Project, the Micah Challenge, The Youth in Action EU Programme, "Cartoons in Action" video project and the 8 Visions of Hope global art project.

VI. The Sustainable Development Goals (SDGs)

The Sustainable Development Goals (SDGs), also known as the Global Goals, were adopted by the United Nations in 2015 as a universal call to action to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity. The 17 SDGs are integrated—they recognize that action in one area will affect outcomes in others, and that development must balance social, economic and environmental sustainability.

Countries have committed to prioritize progress for those who're furthest behind. The SDGs are designed to end poverty, hunger, AIDS, and discrimination against women and girls.

The creativity, the knowhow, technology and financial resources from all of society is necessary to achieve the SDGs in every context. The SDGs include: nations to achieve zero poverty, zero hunger, good health and wellbeing, gender equality, quality education; access to clean water and good sanitation, affordable and clean energy; create decent work and economic growth; establish standard industries, pursue innovation and infrastructure, strive to reduced inequality, ensure sustainable cities and communities; ensure responsible consumption and production; take climate-friendly actions, strive towards life below water, good life on land, achieve peace and justice, strong institutions, and actively pursue establishment of Partnerships to achieve the Goal[1] Regardless of the successes, respective governments of UN members nations have since swung into action and have variously and in cooperation striven to achieve those goals under the UN watch.

VII. Analysis

The ideas contained in the MDGs and SDGs statements reflect a belief in humanity and its basic needs—expressive of Rousseau's "General Will" and so could best be developed or achieved through collective efforts (Popkin, 350). Let alone, individuals or even single or association of States may not achieve the desirable feat. Hence, the founders must have learnt from the loving unity of the differing colors of the rainbow and the biblical ideals of being a good neighbor. Fortunately, the UN mission Statement sets the standard for governments and inter-state cooperation to achieve the set objectives so clear and obvious to mitigate the pains and pangs of poverty and human suffering as well as obliterate the deterioration in human quality and value—a degeneration resulting from human active defects or deficiencies at altruistic leadership, hereafter referred to as the principle of *Mal-done (Asekhauno, 2013)*.

Of course the palpable infamies associated with sovereign states is a product of political *Mal-done*. The principle of Mal-done refers to and describes a mode of doing and condition where individual conscious behaving or action appreciates certain relevant norms, values, rules, tradition, pattern, applicability, regarding that particular behave or act and its consequences but (not only neglects those) willfully apply same in a manner contrary to the usual end as against some desirable end; the working principle or measure of such

[1] *Culled from: https://www.undp.org/sustainable-development-goals. Accessed: 1.00pm, 19/09/21.*

desired end is the production of counter-results in that area of knowledge. This principle of acting or behaving could result either of ignorance (whereby the individual actor refuses to or is incapable of embracing those standard norms/procedures of acting and thus acts in his ignorance), or of deliberateness (whereby the individual actor is capable and does embrace those standard norms/procedures of acting but acts contrary to or simply misapplies his knowledge), or of indifference/denial (whereby the individual actor despite his epistemic state refrains from acting). In whichever case of those instances, the society does not benefit. However considered, Mal-done is a privation and a defect; it is virus ravaging the world manifested in several fronts (as just indicated); it could be doused, snuffed out and nibbed only by altruistic values and principles Of course such values and principles could only realize in delineated but pragmatic programme for development.

Thus there is need for workable formulae for development. Now, I want this concept of development to be understood from its broadest ambience—to connote its material as well as (in fact, more importantly) human strands. In fact, according to some standard, development entails growth/progress upon prevailing reality. Although the term, development itself is eclectic, we can however extrapolate a terse review of its general conception. In this paper, development implies advancement in an organized state, not merely quantitative but strictly on qualitative terms, i.e. establishment of structures and institutions (economic, social, political, religious) and building of attitudes. It is positive in nature. In some sense, development implies a comparative state of affairs: between past state of the same society, or between two or more societies. The level of dependency of a state determines its freedom, equality, servitude, and poverty; it is a matter of per capita income. According to Osia (1987), development also entails an expansion of control over nature through closer, and more effective, interaction. On the other hand, even if we view development as a "strategy of spatial reorganization crucial for the whole process of political mobilization and central state control of the planning of productive forces, not necessarily centralized at just appoint", we must agree with Himmelstrand (1994) that certain factors and indices, such as culture and politics, make it relative. Similar and both views above emphasize that development implies exploitation of nature, education of human capacity for social upliftment. Human development connotes enhancement of man's thought and rationality, purity, and being; the moral uprightness of individuals.

It's, however, noteworthy that a society of developed individuals is already one with a foundation for infrastructural development. Thus infrastructural development is secondary. It involves provision of amenities, services, and other physical and technological structures for man's use. Whether human or infrastructural, the aim of development is utilitarian: to provide man with basic necessities of life (food, shelter,

clothing, security, etc.); to ensure material and psychological wellbeing of citizens; to free man from all forms of human misery, ignorance, servitude, and dependence. All the purpose to ensure the happiness of the greatest number, otherwise, there will be underdevelopment. However, purposive national development plan must reflect the two angles to development. It was once held that imperialism by comprador nations was the cause of underdevelopment in Africa. But it is common knowledge that is not all African states that emerged from colonialism. Nor does the theory explain the lapse in the provision of social services and material structures. Classical Marxism holds that every state of society is a historical phase in the history of any society. On this note, genuine development would emerge as soon as capitalism is overthrown through a revolution. But under capitalism, some societies have developed without revolution. Modernization theorists believe that development comes as a product of handwork, "following the processes of development that were used by the currently developed countries". In this way, it is held that traditional societies have structures (such as kinship, ethnicity, extended family, superstition, etc.) which hinder development, and unless they are done away with and embrace technology and foreign investment, genuine development cannot ensue. Still development can be seen as a product of historical and political issues, as in constitutionalism or type of governance.

Both the preceding views are neo-imperialist, and thus neither can account for the continuing underdevelopment in Africa. If it could be said that African nations are recent as against Western ones, that development comes through a long, conscious and historical process, why then do we employ Western technologies in the present? Why did we not have to pass through these countless faze of history to achieve development? Even though we have acted contrary, there still is hunger; want, insecurity, lack of social amenities, infrastructures; corruption and injustice are a bane to the attainment of genuine development in Africa. Perhaps this is why Uroh (1998) puts it as "…a crisis of development, the problem is necessarily multidimensional. It is therefore economic as well as political. It is equally socio-cultural as well as moral. It is a product of Africa's chequered history…." Expectedly, Uroh further posits that it is a crisis in Africa because development is "a rise in the standard of living of a people...", though "so conceived is not to be taken as a synonym for economic growth…a progressive elimination of poverty, unemployment, social inequalities, authoritarian political structures…". In other words, the poor economies, diseases, violence, debt, are all evidences of the underdeveloped state of African States. But one may ask, what led to this embarrassing state of affairs? It is permissible that our immediate post- independence leaders did not articulate long term vision for their various states and thus they merely channeled their energies to the attainment of particularly political independence, hence post independent Africa has

never been able to utilize or transform the abundant natural (man and mineral) resource in the continent but has always almost totally depended on foreign manufactured/consumer products. This is because there has never been a cease of imperialist and neo-colonialist tendencies amidst the immoral character of the hegemonic class, which has led to the over politicization of our social life, does not help matters, not to mention the devastating role of several military regimes and wars on the continent. At present, individualism and self-enrichment is the order of the day. Certainly, this is a manifestation of greed, injustice, and corruption. According to Claude Ake (1991), "…alienations, resentment, inefficiency, and corruption" are manifestations of underdevelopment. And the reason previous attempt at development plans, including the very recent NEPAD, have failed is that they founded on the theoretical and ideological scheming of the West; and no nation would support genuinely another to its own detriment. Any successful scheme must also reflect the very historical values and practices of the particular society. Ake further holds that "all the African countries that are supposed to be sponsoring NEPAD have been adjudged very corrupt by Corruption Perception Index (CPI) survey of 2002…Nigeria…, Madagascar, Kenya, South Africa, Senegal, Egypt, Angola are all wallowing in corrupt practices". Corruption and immorality are manifestations of underdevelopment.

However, I must note that not many appreciate the need for development; yet the concept is reasonable and real; it could simply be an evolutionary process undersigned, and/or a product of some deliberate effort of some kind, in which later sense is a consequence of some set goal. Mind you, a goal is set from beliefs and therefore a motive for action; and where are defined true then they are adjudged pragmatic. Similarly, by altruism, I mean the objective or disinterested concern for the wellbeing or welfare of another or other persons. Such disinterestedness or concern is, therefore, seen as an end in itself; it is thus mind-dependent and congenial to one's proclivity or propensity to act and actual acting or behaving. By contrast, altruism douses egotism—which itself is an individualistic, parasitic, selfish, self-serving, and egotistic craving for the recognition and admiration of others. For social order and development, altruism must be preferable and preferred to egoism. Even though one could doubt the reality or possibility of altruistic activity, its values may not warrant similar doubts. Although altruism may be frequently thought to form the foundation for Christian ethos, or as a devaluation or denigration of the self, Nietzsche and his cohorts (egotists) should be reminded that there is no evidence that altruistic personalities reserve any bit of low self-esteem; in fact, that the reverse is the case. Perhaps, it could also be instructive to help your investigation by adumbrating the basic features of pragmatism—since our conceptualization put the MDGs far and above, in isolation, each of altruism and pragmatism up to the level expressive of both. The main

thrust of pragmatic doctrine is the belief that the meaning of any doctrine whatsoever is the same as the practical effects of adopting such doctrine. Implied in these descriptions is the idea of workable routes to desired goals, ways out of dilemmas, and towards satisfaction. It is not easy to develop workable procedures especially in human affairs; when, however, such is achieved, particularly above extant ones, then is revolutionary. If one is not careful, his contrived workable procedure may lead to some egotistic goal(s). And where a workable route is adapted to achieve lofty and altruistic goal(s), then it is altruistic pragmatism or pragmatic altruism. And I must say that one's cognitive efforts and appreciation of his society's needs also leads to moves which transform into reality. Simply put, an idea is pragmatic where it serves some psychological satisfaction but also bears useful/desirable practical consequence (Peirce, 1878; Goudge, 1969); in this way, the idea serves as the effect of a beliefs, is formed from ideas which in turn reshape believes and bases for further action—the effect of the belief itself (James, 1897). Happily, the product of these two positive concepts (altruism and pragmatism) must itself be positive: here properly called Pragmatic altruism I am glad to declare that the wisdom in the institution of the MDGs could best be described as pragmatic as well as altruistic.

We cannot end this discussion without situating or synchronizing the issues and apply them to our peculiar situation here in Nigeria. In this respect, the major, passive and spectators (in the socio-politics of Nigeria) feel the unpalatable purse. So while many of them today feel from the inside alone, the rest of actors feel from both the inside and the outside of the Nigerian caving environment. But I think that there is some meeting point—there is a feeling, that feeling that I share with the entire insider because we all are not only humans but also Nigerians. So we can see and think certain common raw feels in the areas of justice, health, agriculture, education, and manifold spheres including the political arena. For instance, according to the United Nations Development Programme's Regional Project on Local Governance for Latin America:

> Governance has been defined as the rules of the political system to solve conflicts between actors and adopt decision (legality). It has also been used to describe the "proper functioning of institutions and their acceptance by the public" (legitimacy). And it has been used to invoke the efficacy of government and the achievement of consensus by democratic means (participation) (Applebaugh, 2010).

Such are the Regional Projects for the rest of the world Regions. Hence all the ideals of the MDGs and SDGs are encapsulated in the "Transformation Agenda" (TAN) of the administration of Goodluck Jonathan. Before his, and by the Amalgamation (1914) and

colonial system of 'Indirect Rule' in Nigeria, the few emergent/favored educated elites were already pitched against traditional elites/authority; the resultant injustices continued well into independence and beyond; even post-independence life and emergent culture aided by the traditional culture had its effects on the building of the new nation and attempts at governance made by the new leaders of the newly independent Nigerian state—culminated in the avoidable bloody civil war that lasted three years; and all those developments had adverse implication for governance; the immediate result of the foregoing is corruption (whether by successive military juntas or by their civilian cohorts)—whether endemic, planned, or developmental, the political leaders of the First Republic became corrupt; living and life in Nigeria remain not only short, but also importantly, "solitary" (i.e., not even weakly social), "poor" (i.e., not commodious) uncertain, nasty, brutish and short (i.e., uncultured, uncivilized and unfitting for a human being) (Popkin, 1999). Ever since, Mr Chairman, life in Nigeria had never been the same until the successive Uncles (*Shege* and Joe) came. Developmental strides before theirs might have been teleological and pabendal; theirs have a guide and direction by our peculiar environment (also orchestrated in *The African Charter on Human and People's Rights,* United Nations, 1990) and the UN-MDGs/SDGs for our century.

VIII. Conclusion

As I wind up my case, I must restate that for our immediate relevance, it is not the adequateness or idealness of the MDGs that strikes; its adaptability and workability based on performances of governments. Also, an analysis of the MDGs would reveal that the set goals rank hierarchical order It would follow that each nation could apply them also in some preferential order—depending on the complexity and immediate need of a particular nation or government. To this end, the UN should set up Monitoring Agencies to ensure standards and Minimum Governmental Performance. I would dare to add that part of the reward for adequate performance should be more aid/assistance to such government; moribund or non-performance could also be possibly met by UN-backed request for *step-down* or outright impeachment. I must state that the success or otherwise of any attempt at applying the ideals of the MDGs must consider the workable elements of our culture.

Impressively, under Jonathan in Nigeria, TAN started and should vividly continue to recognize and adapt the ideals of the UN MDGs/SDGs to suite the peculiarities of our Nigerian state as a multiply complex one. This does not imply that such pluses be exaggerated. Perhaps, with the dynamic pillars of the UN-MDGs/SDGs, there is always room for modifications allowing for adaptations to micro/complex national peculiarities. Since such is being the Nigerian experience, it is suggested that the remainder essentials of the UN-MDGs/SDGs be incorporated into her second-term agenda; whereas future

adjustments may be tolerated, extant lofty development goals are set out by the United Nations for the progress of all states, all nations and all peoples, certainly the first of its kind; and fortunately happening in our lifetime.

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