

# Factors Likely To Contribute To Sustainable Development In Africa

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## Summary:

*This article analyzes, through research, text analysis, and non-participant observation, the factors likely to contribute to sustainable development in Africa, in addition to the economic, environmental, and social factors considered by researchers to be the sole factors of the concept of sustainable development.*

*These factors likely to contribute to sustainable development in Africa relate to the behavior of individuals within society and to various types of useful knowledge that have not been studied as factors of sustainable development, although they appear to be and represent solutions for sustainable development in Africa.*

*Drawing lessons from history and experiences that have delayed Africa's development, this article first presents new factors that will contribute to Africa's sustainable development, if they become a reality, as these remain absent in Africa, and secondly, makes suggestions regarding the consideration of these factors as a remedy for sustainable development in Africa.*

**KEYWORDS:** *Development, sustainable development, African continent, sustainable development factors.*

# Les Facteurs susceptibles de contribuer au développement durable en Afrique

## RÉSUMÉ :

Cet article analyse, par la recherche, l'analyse de textes et l'observation non participante, les facteurs susceptibles de contribuer au développement durable en Afrique, en plus des facteurs économiques, environnementaux et sociaux considérés par les chercheurs comme les seuls facteurs du concept de développement durable.

Ces facteurs susceptibles de contribuer au développement durable en Afrique concernent le comportement des individus au sein de la société et divers types de connaissances utiles qui n'ont pas été étudiés comme facteurs de développement durable, bien qu'ils apparaissent comme des solutions pour le développement durable en Afrique.

Tirant les leçons de l'histoire et des expériences qui ont retardé le développement de l'Afrique, cet article présente d'abord de nouveaux facteurs qui contribueront au développement durable de l'Afrique, s'ils se concrétisent, car ils demeurent absents en Afrique, et ensuite, formule des suggestions quant à la prise en compte de ces facteurs comme remède au développement durable en Afrique.

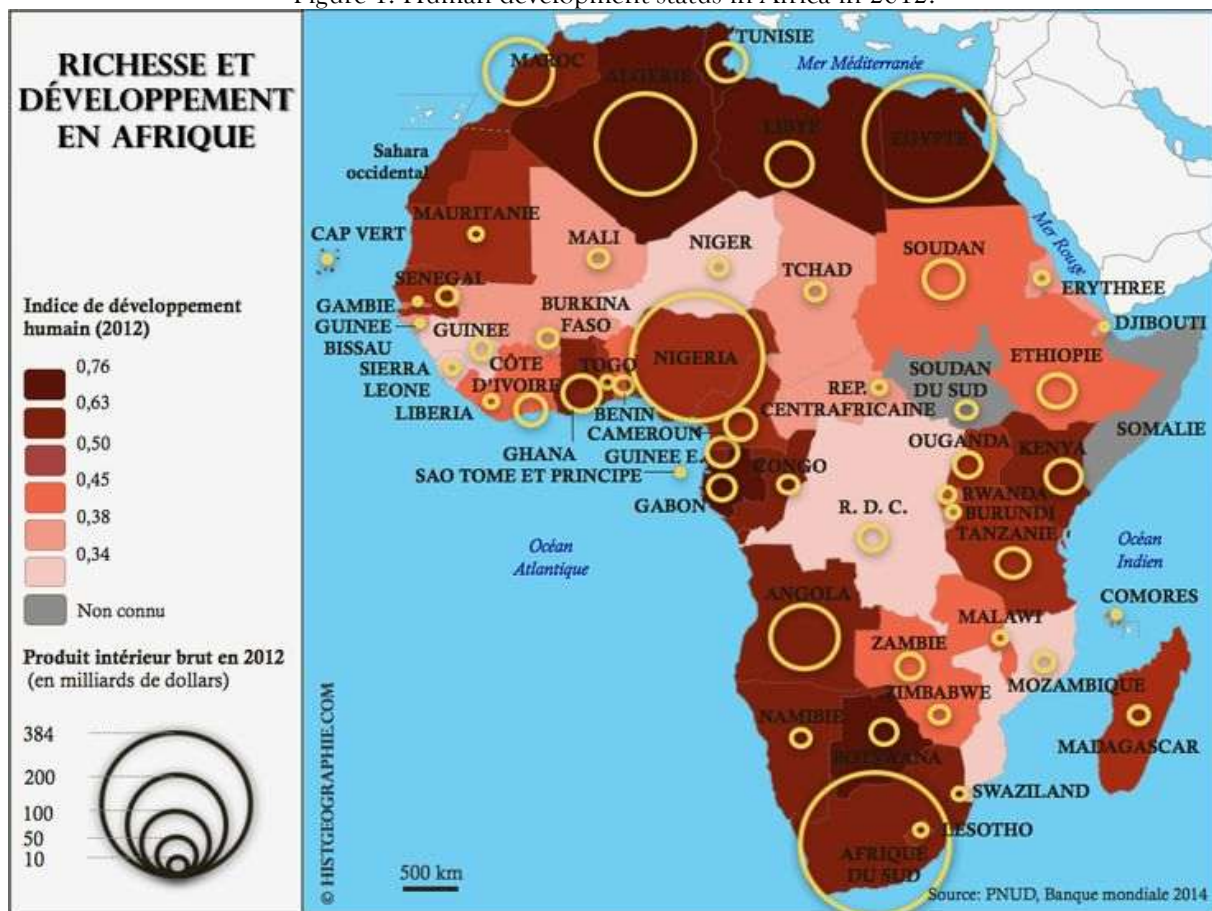
**MOTS CLÉS :** Développement, développement durable, continent africain, facteurs de développement durable.

## INTRODUCTION:

The formula of sustainable development is one that maintains that development must meet the needs of present generations without compromising the ability of future generations to meet their own (youmatter, 2024). Furthermore, according to Émile Duval-Berthelot (2025) there are only three (3) pillars of sustainable development, namely the environmental pillar relating to the preservation of natural resources, the social pillar relating to social cohesion and the economic pillar relating to the better distribution of wealth. This previous assertion can be called into question regarding the African continent despite all the efforts made to sustainably develop Africa, in fact it emerges from the REPORT ON SUSTAINABLE DEVELOPMENT IN AFRICA (2022), that most African countries are struggling to achieve most of the targets of the Sustainable Development Goals. That poverty rates remain stubbornly high throughout Africa and most the world's multidimensional poor—that

is, people who simultaneously experience deprivations such as lack of access to electricity and clean cooking fuel—live in Africa despite all the necessary provisions of the sustainable development process. Because of this situation on the African continent, it would be interesting, even important, for Africa to adopt new approaches that can help it achieve a desirable level of sustainable development, in order to aspire to become an emerging continent, or at least according to one of the wishes of the African Union, contained in its Agenda 2063, a prosperous Africa based on inclusive growth and sustainable development. Because, for some researchers Africa is a continent extremely rich in natural resources, but very poor. Thus, these factors, linked to individual behavior and useful knowledge, can make a difference in terms of sustainable development in Africa.

Figure 1: Human development status in Africa in 2012.



Source: <https://la-story.over-blog.com/2015/05/lafrrique-les-defis-du-developpement.html>.

So, what are these different factors that can contribute to sustainable development in Africa? Can they significantly contribute to sustainable development in Africa given its current situation?

By drawing lessons from the past and experiences that have led to the insignificant results of sustainable development in Africa, this article will, on the one hand, attempt to find answers that can expose factors that can contribute to more tangible and effective sustainable development across the entire African continent.

On the other hand, this article will attempt to offer opinions on how to take into account these factors that can contribute to sustainable development in Africa, so that sustainable development can be felt first by the African populations themselves and so that it can then be recognized on a global scale that Africa is a developed continent, which is developing, and not an underdeveloped one, as Mamadou Lamine Fall (2023) has pointed out.

## **Chapter I: The concept of sustainable development and sustainable development according to most researchers**

Most researchers agree with the idea that the term sustainable development appeared in scientific writings in the early 1970s and 1980s (youmatter, 2024). According to youmatter (2024), one of the first referenced texts to use the concept of sustainable development is the Club of Rome Report "Halts to Growth," but it is also found in other texts from the same period in various disciplines. Also, according to youmatter (2024), the said report was published in 1972 and written by two scientists from the Massachusetts Institute of Technology (MIT), and the report attempted to question the model of economic development based on infinite economic growth in a world with finite resources. The said report then showed the ecological limits of this model. At the international level, sustainable development first appeared in the reports of the Congresses of the International Union for Conservation of Nature (IUCN) (youmatter, 2024).

For others, such as Émile (2025), sustainable development has only the environmental, social, and economic pillars. Émile (2025) explains that the environmental pillar aims to preserve natural resources by focusing on renewable energy over fossil fuels, protecting the ecological balance, limiting the carbon footprint, protecting diversity, and managing and recovering waste, which are all approaches that sustainable development proposes to preserve the environment.

As for the social pillar, it aims for greater social cohesion. To achieve this, several approaches can be considered, such as combating discrimination, including solidarity in a new model that is more respectful of people, as well as improving the well-being of each individual and promoting local products, sharing, and disseminating local heritage are all measures that must be taken to make sustainable development the new global system (Émile, 2025).

And finally, still according to Émile (2025), the economic pillar constitutes the major challenge of sustainable development, since business practices must be more ethical, and there must be a better distribution of wealth, a successful implementation of the circular economy, as well as a new mode of collaborative consumption, which are essential for a new, more sustainable and equitable world. Furthermore, for Benjamin (2014) sustainable development represents the transformation of the biosphere and the use of human, financial, living and non-living resources, to meet the needs of men and improve the quality of their lives. According to researchers, it is always a question of present and future development in practically all areas. However, to achieve this, as far as Africa is concerned, there are several factors that must come into play, and which are very important in the process of sustainable development in Africa.

## **Chapter II: Methodology**

To conduct this analysis, qualitative methods were used to achieve the desired research results. First, documentary research consisted of locating documents (physical and electronic: official reports on sustainable development in Africa and the African Union, scientific articles, blog posts) and audio and audiovisual materials (reports, documentaries, programs, television news) addressing the topic. Then, the analysis of these documents and materials yielded data that allowed for an assessment of the African continent. Finally, non-participant observation of African individuals of various nationalities was used to assess and understand the level of their intrinsic nature.

From these results, using the methods that enabled this analysis, factors that can contribute to sustainable development in Africa emerge, as these factors are almost nonexistent on the African continent.

## **Chapter III: Transparency, Honesty and good faith in the words and actions of Africans**

Transparency, honesty, and good faith are principles that have enabled great nations to be built, and these represent factors likely to contribute to the development of the African continent. It is in this sense that Shulex (2024) emphasizes that transparency is very important in society because it serves as a foundation for trust, allowing individuals and organizations to make informed decisions based on reliable information. It also

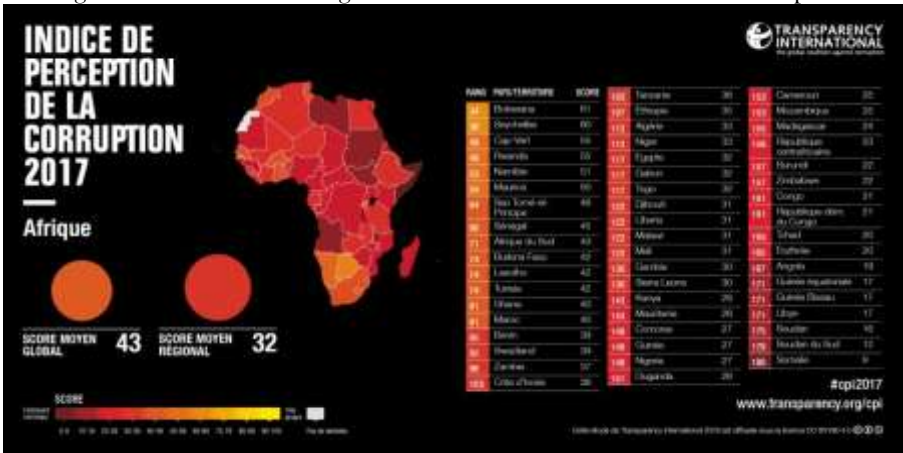
strengthens accountability by ensuring that actions and decisions are visible and subject to scrutiny. Moreover, it fosters collaboration by encouraging open communication and shared understanding. Hence the importance of this first factor in Africa for sustainable development, due to the often-erroneous information provided by decision-makers and even heads of state. Moreover, according to Cohimau (2025), former Senegalese President Macky allegedly disclosed inaccurate figures regarding Senegal's debt during his regime. Indeed, Senegal's debt is much higher than what was declared by the Macky Sall regime, according to the findings of the Court of Auditors of the regime that succeeded Macky Sall, recently confirmed by the International Monetary Fund (IMF). Cohimau (2025) argues that, according to Eddy Gemayel, Senegal's debt stock was very conscientiously underestimated. In other words, this was a strategy that allowed the authorities to borrow more on the financial market, because the debt declared by the Macky Sall regime amounted to 70% of GDP, a reasonable rate that gave a positive image of the country's management, and this perception had allowed Senegal to convince donors, who were favorable to new financing. However, the Court of Auditors' report reveals a much higher debt, reaching nearly 100% of GDP (Cohimau, 2025). This clearly demonstrates the lack of transparency, honesty, and good faith on the part of the regime that ruled Senegal for twelve years, which is made up of prominent Africans. Consequently, according to Cohimau (2025), these revelations led to the suspension of a €1.8 billion IMF program for the country. The new authorities were the first to denounce the manipulation of figures under Macky Sall, who rejects these accusations and instead denounces political persecution against him. However, the International Monetary Fund's statement calls into question the former head of state's statements.

Furthermore, according to Abubakar (2012), a psychological study conducted by two researchers from the University of Nottingham covering 23 countries worldwide and published by the international scientific weekly *Nature* highlights that Morocco (an African country) is one of the nine countries with the highest prevalence of rule violations (PRV) index. That is, rules relating to corruption, tax evasion, and political fraud during elections. The study was initially based on official data available in each country, starting in 2003. Consequently, the researchers also conducted surveys for approximately five years to measure individuals' levels of honesty. First, part of the study involved asking volunteers to roll a die in private and then report the resulting number. The higher the number, the more money the person involved earned. Ultimately, the result was conclusive, as some individuals lied to obtain more money (Abubakar, 2012).

According to Abubakar (2012), the countries with the lowest cheating rates were Austria, the Netherlands, and the United Kingdom, compared to Morocco, Tanzania, and Kenya, which had the highest cheating rates. And by comparing the results obtained with the predictions of intentional rule violations, the researchers discovered a strong link between the prevalence of rule violations and intrinsic honesty. Furthermore, according to Abubakar (2012), according to the researchers, individual intrinsic honesty is stronger in the subject pools of countries with a low frequency of rule violations (European countries) than those of countries with a high frequency (African countries). Among other things, non-participant observation made it possible to note a deception, compared to a street sandal seller in Morocco trading at night and making people believe that the sandals were made from a resistant and not easily degradable material while some customers discovered after two days that the sandals were made from the sky material from which living room armchairs are made, and that they were deteriorating through long walks, in full view of the sun, and in contact with water. However, the same non-participant observation made it possible to note the existence of citizens in Morocco of good moral character and inclined to act with complete transparency, honesty, and good faith.

But in any case, Africa cannot claim sustainable development, despite all other factors, without the transparency, honesty, and good faith adopted in Africa by its members and citizens as behaviors, reflexes, and education. Otherwise, the African continent will struggle to one day develop like emerging continents.

Figure 2: List and ranking of African countries in terms of corruption



Source: <https://www.jeuneafrique.com/534792/politique/corruption-en-afrique-comment-se-place-votre-pays-dans-le-classement-de-transparency/>.

On the contrary, some European countries have developed sustainably, thanks to factors such as transparency, honesty and good faith, which contradict the scourge of corruption, and which act in its place. This is the case, for example, of Sweden where, according to Le Figaro (2025), the government wants to impose a criterion of honest conduct on migrants, under penalty of expulsion, a statement made by the Swedish Minister of Migration Johan Forssell (Le Figaro, 2025), what then can be said of the Swedes themselves concerning honesty. And this is what makes the difference between sustainable development which reaches the desired level, according to the findings, in Europe and sustainable development which deteriorates in Africa, in fact this explains the gap in the level of development (also sustainable) between the two continents, and the proof results from the high frequency of migration of Africans to Europe. Indeed, according to Le Figaro (2025), the vast majority of people who come to Sweden simply want a better life, for themselves, for their family, they want to work, do what is necessary, learn the Swedish language, be part of the country, declared the Swedish Minister of Migration Johan Forssell (Le Figaro, 2025), which justifies a level of (sustainable) development pushing to immigrate.

Figure 3: List and level of European countries with the lowest frequency of corruption from 2021 to 2022.



Source: <https://atlasocio.com/classements/economie/corruption/classement-etats-par-indice-de-corruption-europe.php>.

These factors are therefore essential to address the problems related to sustainable development in Africa and must become the foundations of sustainable development on the African continent. This means that all African citizens, without exception, from leaders to those they are led, from the greatest to the smallest, from the literate to the illiterate, must adopt transparency, honesty, and good faith as a rule of life. This is so that investments can be made in the right places, so that fraud and even less so, undue influence cannot occur, and so that there is much more integrity in interactions between Africans and with other citizens of the world.

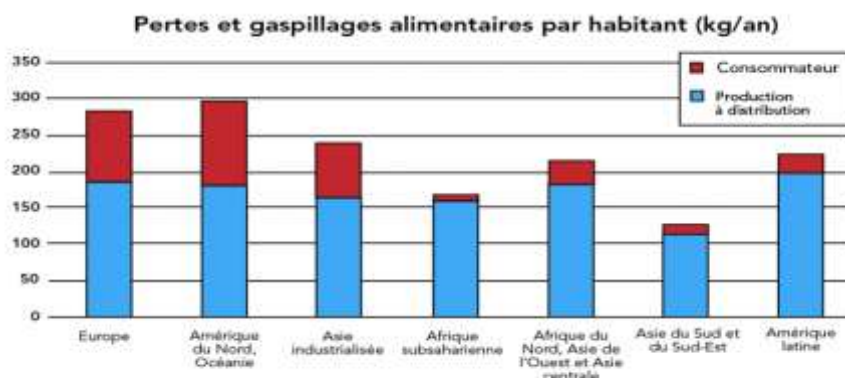
These facts therefore justify the potential of these factors to contribute to sustainable development on the African continent, to the point of benefiting current generations living a standard of living that is not the desired one, and future generations to avoid the disastrous and unpleasant situations experienced by their predecessors. But alongside these primary factors likely to contribute to sustainable development in Africa, there are others.

#### Chapter IV: The practice of parsimony, altruism and application of good justice in Africa

Parsimony in this context refers, according to the Dictionary of the French Academy (2019), to careful saving, which focuses on the smallest expenses, that is, by measuring strictly, but the idea of parsimony evoked here goes beyond this. Among other things, it also emerges from the non-participant observation used to develop this article, that in Gabon, after the coup d'état that overthrew former President Ali BONGO, there was a practice of parsimony on civil servants' salaries. Indeed, according to Casamir (2024), the now democratically elected President of the Republic of Gabon since May 3, 2025 (Rudy, 2025), General Brice Oligui Nguema declared after his seizure of power by force, that in only 4 months, the standard of living of the Gabonese State was considerably reduced and that these efforts materialized by the renunciation of the salary of the President of the Republic, the reduction of the number of members of the government and the reduction of the salary of parliamentarians and their number by better control of public spending. Thus, this will make it possible to reduce the country's costs and this can thus give rise to reinvestment in sustainable development projects, such as food self-sufficiency (agriculture, aquaculture, etc.).

Furthermore, parsimony also evokes the opposite idea of waste, while in Africa waste is rife. Indeed, according to the report of Africa Green Magazine (2020), the leading environmental magazine in Africa, it emerges that according to the FAO, approximately 1.3 billion tons, or nearly a third of all food produced in the world, are lost or wasted each year, with food losses in sub-Saharan Africa amounting to \$4 billion per year. If we consider Africa as a whole, we see that most food losses occur between harvest and the point of sale, as food waste by consumers after purchase is very low. This means that even before food reaches consumers, significant losses are recorded, both in quantity and quality (Africa Green Magazine, 2020). And on the other hand, it emerges from the non-participant observation that allowed this article to be developed, that in Morocco, restaurant users order dishes of which only almost half are eaten, which mathematically demonstrates a double waste, a waste relative to the rest of the food and the other relative to the bill. From this observation, parsimony would be a factor likely to contribute to the development of the African continent.

Figure 4: Global food waste situation.



Source : <https://parlonssciences.ca/ressources-pedagogiques/les-stim-en-contexte/impact-environnemental-du-gaspillage-alimentaire>.



As for altruism, according to Cécile (2016) it is giving value to the other and being concerned about their situation, without this requiring a sacrifice. Still according to Cécile (2016), altruism was first used by Auguste Comte saying that it represents “*the elimination of selfish desires and egocentrism, as well as the accomplishment of a life devoted to the good of others*”. Indeed, in Africa individualism remains at the center of behavior, very few care about the future of their neighbors, especially if it is a question of help. This is what leads Denis (2021) to say that altruism must be instituted in an era of scarcity of vital goods, namely land, money and labor. Furthermore, Ali (2024), did not fail to emphasize the importance of African solidarity as a pillar for inclusive and sustainable development on the continent, because solidarity, deeply rooted in African traditions, is more than just a cultural value; it is a driving force capable of transforming African societies into united and prosperous communities (Ali, 2024). This is undeniable because mutual aid between Africans is necessary to first help Africans in a complicated situation to regain a healthier life. For example, the non-participant observation that made this analysis possible revealed that an association of young Nigerien students in Morocco donated approximately 2,100 dirhams to an orphanage in the city of Kenitra and 1,000 dirhams to an orphanage in Maradi, Niger, following a special fundraising campaign that the association launched during the month of Ramada 2025. This is the logic that the African mentality must adopt so that the continent can develop sustainably. Regarding good justice, for example, according to Jean (2014), an evaluation report of the Ivorian judicial system for the UN, carried out in 2007 (ONUCI, 2007), there is a lack of equipment and material and financial resources, there is an inefficiency of the staff accompanied by the extent of the phenomenon of corruption, there are strong sociological pressures (family and friendly relationships), administrative pressures (hierarchical superiors) and political pressures (political interference), the existence of a very low proportion of the population having real access to justice and a heaviness and complexity in the judicial procedure.

This is contrary to good justice according to Lorenzo and Yves (2017), according to whom good justice is summed up as the recognition of the rights of individuals and the importance of the procedures that allow for the respect of these rights. Therefore, the application of fair justice must be one of Africa's primary objectives for sustainable development, because fair justice is undoubtedly likely to contribute to sustainable development in Africa.

Furthermore, the practice of parsimony, altruism, and the application of fair justice are factors likely to contribute to the development of the African continent; however, they are not the only ones capable of doing so; indeed, there is also a final one related to knowledge.

## **Chapter V: Implementation of religious, prophetic, and scholarly teaching in Africa**

This last factor, relating first to the implementation of religious and prophetic teachings, refers more precisely to spirituality, which according to Julie (2024) sees as a complex and personal concept often going beyond the boundaries of religious dogmas, which manifests itself as an inner quest, a search for meaning and connection with something greater than oneself. Then, relating to the implementation of the teachings of scholars, refers in turn to wisdom, which according to Aarhus (2024), wisdom according to Aristotle is practical knowledge and the ability to act in a just and virtuous manner, and according to Seneca, wisdom is characterized by self-control, moderation, and the ability to face difficulties calmly. Therefore, theoretical wisdom focuses on intellectual knowledge, while practical wisdom manifests itself in daily actions and choices, and to develop wisdom, Aristotle recommends cultivating virtue, practicing reflection, and following the example of wisdom. Furthermore, obstacles to wisdom include ignorance, uncontrolled passions, and bad habits, but these can be overcome through education, discipline, and the practice of virtue (Aarhus, 2024).

According to Julie (2024), in today's fast-paced world, with daily challenges leading to stress and disillusionment, spirituality offers a space conducive to reflection, inner peace, and fulfillment.

Furthermore, religion influences the worldview, lifestyle, and commitment of a large part of humanity, making it a powerful force for individual and collective change (German Federal Ministry for Economic Cooperation and Development (BMZ), 2018). Indeed, according to the report of the German Federal Ministry for Economic Cooperation and Development (BMZ) (2018), according to El Hassan bin Talal, Mohamed Ashmawey and Safwat Ali Morsy Mahgoob, Islam governs all aspects of life.

Its fundamental values are equality, justice, solidarity, patience, abstinence, trust and tolerance, as well as forgiveness. And Islam promises anyone who respects these values a fulfilling life based on freedom and responsibility towards all of creation, which also applies to Africans. Islam teaches that these five pillars are the

profession of faith, the five daily prayers, almsgiving to the poor, fasting during the month of Ramadan and the pilgrimage to Mecca. The teachings of the Holy Quran and those from the sunnah or the words and practices of the Prophet Muhammad, teach Muslims principles and benchmarks and help them find spiritual, moral and material fulfillment in their lives. This is a clear sign of sustainable development for members of a community. We can also mention the case of Saudi Arabia, where, according to the Historical Encyclopedia (2024), Islam has become the basis of its cultural, social, and political structure. This therefore suggests the important place of Islamic teachings in Saudi Arabia.

Therefore, Islam has been able to change the lives of millions of people and has had a considerable impact on the development of Saudi Arabia, because Islam has contributed to it. According to the Historical Encyclopedia (2024), Islamic teachings emphasize monotheism, justice, mercy, and moral principles, including the principles of equality and justice, which have also contributed to improving the condition of women and the poor in Saudi Arabia, which represents elements favorable to sustainable development, also in Africa.

As for Christianity, in the tradition of the Christian faith, concern and compassion for people in difficulty are a fundamental element and this gives a voice to the most disadvantaged. For example, in the Old Testament, the prophets compared the leaders of nations to shepherds who did not take good care of the sheep entrusted to them, and those who refused to help others risked damnation. Furthermore, Christian teachings also strive to promote social justice and protect human life and dignity, (German Federal Ministry for Economic Cooperation and Development (BMZ), 2018). Thus, all these religious and prophetic teachings can only lead to sustainable development in Africa, if they are taken seriously and applied in everyday life.

As for the teachings of scientists, these are the great scientists through whom it has been possible to better understand the world (Mélanie Demars, 2021), unlike the scientists through whom, thanks to science, we have learned how to achieve destruction instead of construction.

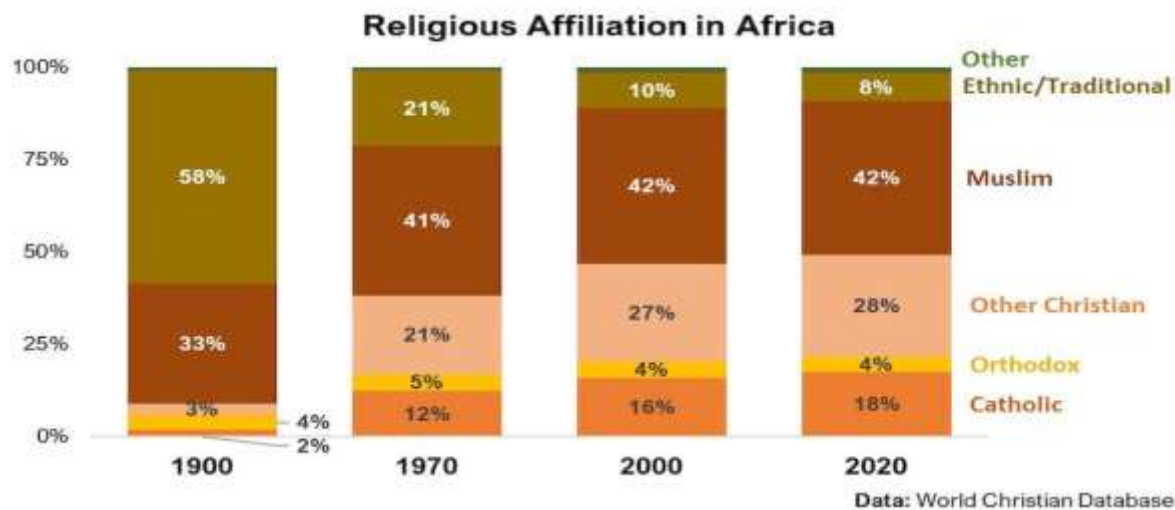
According to Mélanie Demars (2021), we can cite Leonardo da Vinci, for example, who was the first to design a parachute for humans, or, according to Walfnet (2017), Al-Razi – Doctor Mamour, recognized for his scientific talents and rigor in his observations, having been one of the pioneers of experimental medicine. Unlike the practices used, which neglected preventive medicine, he preferred to rely on the analysis of symptoms and gave importance to the patient's environment and psychology in the healing process. He understood long before others did that good morale is a battle half won against illness. We can also cite IBN KHALDOUN according to SALEM (2017), who launched the founding principles of economic science within the framework of the MUQADDIMA written in 1377. In this case the control of markets, currency, tax, trade, prices, lifestyle and the circulation of goods in space and time., according to SALEM (2017) , stated the beginnings of the division of labor, source of excess wealth and accumulation of capital, the latter considers that the economic value of a good is fundamentally defined by the quantity of work it involves, thus anticipating the thinkers of the renaissance in the world. SALEM (2017) also points out that IBN KHADOUN was able to establish a correlation between the development of society, the advancement of civilization, and the perfection of work.

There are so many of these great scientists who have contributed value to the world that we cannot all name them. This is the case of Thomas Edison who, according to Yohan (2022), is at the origin of numerous inventions, including the microphone for telephones (1876), the phonograph (1877), the incandescent lamp (1879) by improving an already existing invention, as well as the direct current power station (1882). Still according to Yohan (2022), Thomas Edison also invented the Kinetograph (1891), the first motion picture camera in 19mm film format, as well as the 35mm vertical-motion format that came out at the same time (1891), and later the first film production studio (1893). Yohan (2022) also cites Thomas Edison's invention of the fluorescent lamp, based on an X-ray tube (1895), and the invention of the Home Projecting Kinetoscope (1903) as a film projection device for amateurs.

Thus, this category of scholars has left behind useful knowledge, which has proven itself in the past and continues to be of use. This knowledge can clearly contribute to sustainable development in Africa if these teachings are implemented and considered, as they are valuable lessons likely to contribute to sustainable development. It is in this sense that in Africa, the search for religious, prophetic, and scholarly knowledge must be highly emphasized, to identify all teachings that are beneficial to the environment and its various components and to use them so that they can contribute to the continent's sustainable development. This is especially true since Africa's religiosity and knowledge levels do not meet expectations.

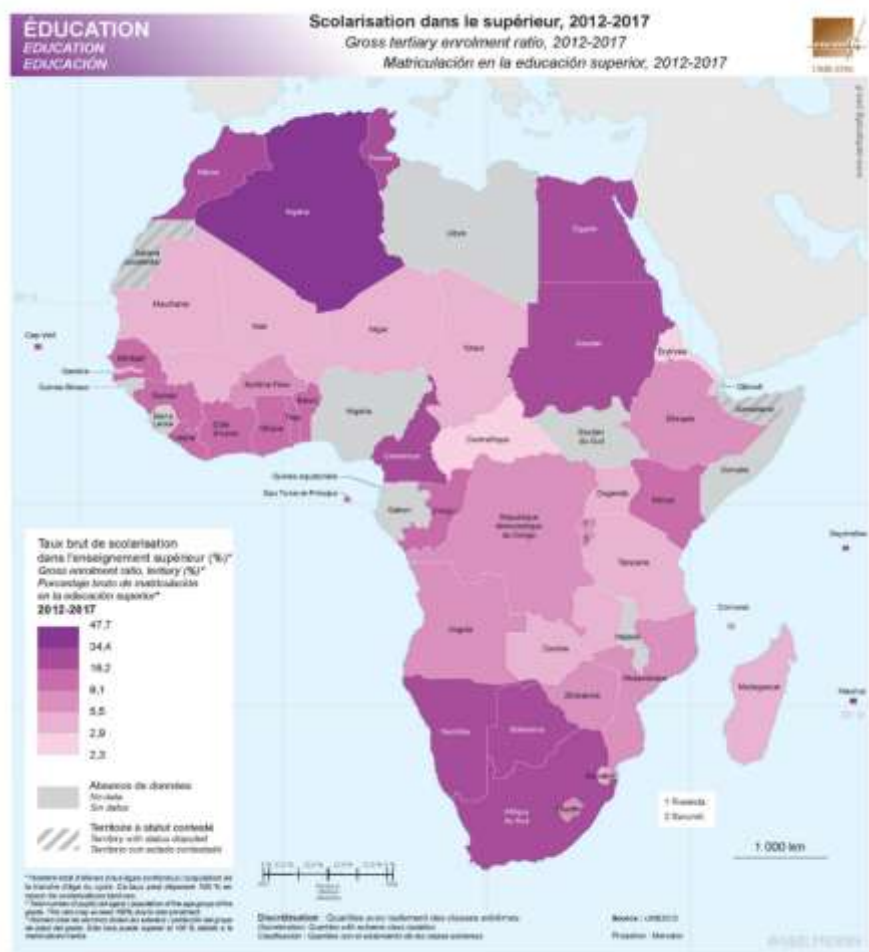


Figure 5: The level of religions (Islam and Christianity) in Africa from 1900 to 2020.



Source: <https://ar.inspiredpencil.com/pictures-2023/south-african-religion-percentage>.

Figure 6: The situation of education in Africa from 2012 to 2017.



Source: <https://www.cartoprodig.cnrs.fr/es/carte/porcentaje-bruto-de-matriculacion-en-la-educacion-superior-2012-2017/>.

## CONCLUSION

Ultimately, research on sustainable development has generally only focused on the strategies to be adopted in relation to the classic factors of sustainable development, particularly those related to the economy, the environment and society.

This has therefore left a gap on the question of other factors that can contribute to sustainable development, particularly in Africa. It is therefore the first factors, that is to say the factors likely to contribute to sustainable development in Africa, which have been at the center of this present analysis and the analysis also aims to make suggestions regarding the consideration of these factors as a remedy for sustainable development in Africa. Thus, we can retain among these suggestions, the integration into the educational system of each African country of a module and teaching practices on transparency, honesty, and good faith and highlight their importance, at each level of study like mathematics, for every African. Then the establishment of good justice free from any influence as is the case of the judges of the Supreme Court of the United States who are meticulously chosen after several procedures and the institution of anti-waste control at all levels, in all sectors of African countries. And finally, all countries of the African continent must make the search for religious, prophetic and scholarly knowledge an obligation in both urban and rural areas and provide, as an incentive deterrent, sanctions for any behavior contrary to the teachings provided relating to the different three (3) types of knowledge. Thus, it is undeniable for Africa not to be able to develop sustainably, because these are on the one hand, in fact determining factors for a certain development and on the other hand the continents which have reached a level of sustainable development more advanced than that of the African continent do not lack to have some of these factors within them, this is what the non-participant observation which allowed this analysis has allowed. So, it would be essential for Africa to follow in the footsteps of these emerging continents, in the concern to be a radiant continent not envying anything to other continents, which on the contrary could serve as an example to follow in order to ensure the future of generations to come and face all kinds of changes, or even anticipate the hazards which could arise at any time.

Thus, we can say that this represents the only possible way and means for Africa to become autonomous and self-sufficient without waiting for or counting on humanitarian aid.

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