# Rural Cultural Wealth in African Education: A Nigerian Example

Crystal R. Chambers[1], Victor Chimaihe Ihuka[1], Loni Crumb[1], & Dorcas E. Barde[2]

[1] East Carolina University, United States

[2] Marben Foundation, Jalingo, Nigeria

Correspondence: Crystal R. Chambers, East Carolina University, United States. E-mail: chambersc@ecu.edu

**Abstract**

Globally, rural communities are facing varied issues that impact the holistic well-being of residents ranging from the need to increase access to health and educational resources to addressing food and housing insecurities. In this manuscript, we expound upon the rural cultural wealth conceptual framework to demonstrate the application of this conceptual framework globally. Using the Nigerian context, we illustrate how the resourcefulness, ingenuity, familism, and unity found within rural communities can be harnessed to improve rural education.

**Keywords:** Rural cultural wealth, rural resourcefulness, rural ingenuity, familism, community unity, Nigeria

## 1. Introduction

Rurality is an integral component of cultural diversity. Yet, rural education frequently exists on the edge of both the policy world and the academy (McShane & Smarick 2018; Schafft, 2016). The marginalization of rural education stifles opportunities for students and disserves nations by not fully harnessing human capital (Schafft, 2016). This phenomenon is international (Sher, 2019; *see also, e.g.,* Alcott et al., 2020; Anlimachie & Avoada, 2020; Annan, 2020; Aslam et al., 2020; Belay, 2020; Bosoanca, 2021; Kilpatrick et al., 2019; Landa et al., 2021; Rozelle & Hell, 2020). Globally, rural educational systems face challenges that impact the holistic well-being of students ranging from the need to increase access to health and educational resources to addressing food and housing insecurities. While settings and contexts differ – rural cities, towns, and villages across the globe share key similarities with important contextual parameters found in each place (Godwyll et al., 2014).

To improve rural student effective access to education by drawing upon natural assets and protective factors found within rural areas, we should acknowledge the distinctive sources of knowledge and ways of being in diverse rural communities (Crumb et al., 2023a). In this work, we seek to expound upon the conceptual framework of rural cultural wealth (Crumb et al., 2023b) and translate it to the Nigerian context. This work builds upon interdisciplinary rural education scholarship spanning from early childhood to postsecondary/ tertiary education (Chambers et al., 2019; Crumb et al., 2020; Azano et al., 2021; Hott et al. 2021; Reardon & Leonard, 2018; Seelig, 2021; Williams Grooms, 2015). Here, we provide an appreciative discussion of rurality and discuss the core components of the rural cultural wealth framework - resourcefulness, ingenuity, familism, and unity. We then share examples within the Nigerian context and conclude with an example of how an international school-university-community partnership can amplify local rural community efforts, leveraging rural cultural wealth.

Understanding Rurality

The Oxford Languages dictionary defines rural as "in, relating to, or characteristic of the countryside rather than the town" (¶1). This basic understanding of rurality in the English language undergirds the more than 70 U.S. federal definitions of rurality centering on distance from a city or town and/ or population density (Crumb et al., 2023b). However, this approach is inherently deficit-oriented as it robs rural communities of their ability to self-define except in relation to other communities (Azano & Biddle, 2019; Panos & Seelig, 2019).

Rurality encompasses a wide variety of cultures and experiences, including Indigenous, migrant, agricultural, and other communities connected together through intergenerational land transfers (Flora et al., 2018). Rural communities frequently are small, tightly-knit areas with deep links to the land, intergenerational connections among real and fictive kin, and a deep sense of history and tradition. However, as strong as community collective identities may be, many rural areas are divided by characteristics such as wealth, race/ethnicity, sexual orientation, and religion, among others. Moreover, minoritized identities are often suppressed (Kebede et al., 2021).

Thus, addressing hegemonic power relations is necessary for ensuring equity in rural schools (Biddle et al., 2019; Pini & Bhopal, 2017). To provide rural students with an equitable and more socially just experience, we advocate for acknowledging the agency and cultural wealth of rural communities, rejecting deficit-oriented perspectives, and strengthening structural support for marginalized rural students and communities (Hewitt & Reitzug, 2015; Myende & Hlalele, 2018). Rural cultural wealth is an asset-based philosophy that centers the strengths of rural communities in rural education inquiry. Rural realities implicate a need for culturally responsive teaching strategies tailored to rural students (Williams & Grooms, 2015) with concomitant appreciation of rural communities, and the care they have for their students and each other. Recognizing rural cultural wealth is an appreciative defense against deficit-oriented perspectives of rurality in furtherance of a more equitable and socially just experience for rural students (Hewitt & Reitzug, 2015; Myende & Hlalele, 2018).
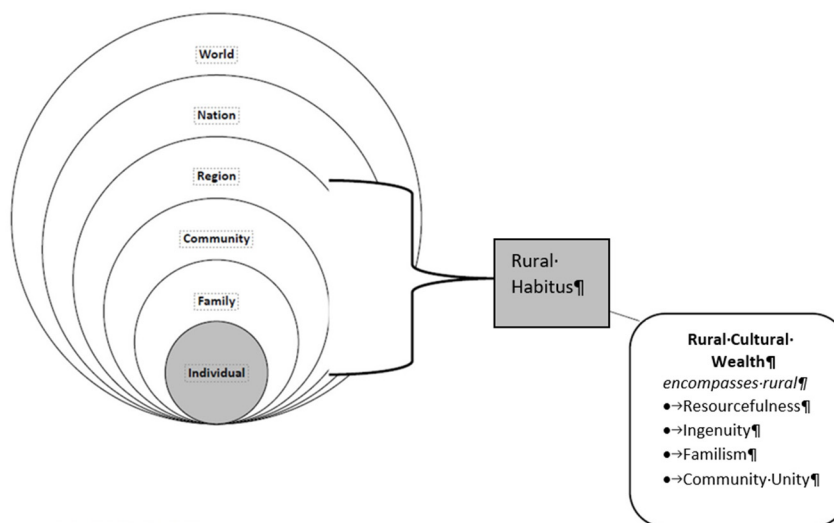
2. Rural Cultural Wealth



Figure 1. Rural Cultural Wealth

The rural cultural wealth conceptual framework is derived from Yosso's (2005) model of community cultural wealth as situated within a rural habitus within a larger ecological schema (Bronfenbrenner, 1994). See Figure 1. It is asset-based and built upon rural community strength-based constructs. We identify the following constructs as indicators of rural cultural wealth: (a) rural resourcefulness, (b) rural ingenuity, (c) rural familism, and (d) rural community unity. These constructs are grounded in rural community norms and are research and/ or evidence-derived through inquiries centered in rural educational contexts.

*2.1 Rural Resourcefulness*

Rural resourcefulness is the capacity of rural communities and students to overcome socio-contextual obstacles that jeopardize their way of life and general well-being. Rural communities assess situations as they are, not as they would like them to be, and formulate strategies to use the resources at their disposal towards a satisficing outcome. It is a form of self-determination, which is the cornerstone of rural resourcefulness (Mackinnon & Derickson, 2012). In this vein, rural people are themselves important resources given their social, cognitive, and behavioural abilities that are task-oriented, allowing them to control internal emotions and thoughts (Akgun & Ciarrochi, 2003; Mackinnon & Derickson, 2012), and promote natural learning and navigation skills within the community (Mackinnon & Derickson 2012). As described by a participant in Crumb et al. (2019), "They [rural people] have a knack for finding ways to achieve what needs to happen."

Rural education scholars in the U.S. have studied rural resourcefulness and shown how it can be used to address education resource shortfalls, as well as food and housing insecurity (Howley et al., 2012; Sherman, 2018; Ulug & Horlings 2019), and to acquire physical and mental health resources (Crumb et al., 2019; Grimes et al., 2023). Globally, researchers in Ethiopia (Belay, 2020), South Africa (Landa et al., 2021), Mexico (Padilla-Rodriguez et al., 2021), and the U.S. (Brenner et al., 2021) documented how schools and communities partnered to provide educational instruction, including but not limited to broadband access for online delivery, as well as personal protective equipment, health services, meals, and more during the global coronavirus pandemic. In the middle of a

pandemic, waiting on a centralized bureaucracy was not an option when prioritizing continued instruction (Frankland & Biddle, 2023).

*2.2 Rural Ingenuity*

Rural ingenuity regards the creative capability of rural peoples to apply common knowledge to complex, dynamic, and everyday activities, utilizing human, social, and physical resources for the benefit of the community (Chambers et al., 2019; Gutiérrez et al., 2017; Noack & Federwisch, 2020). Full-service schools are but one example. In rural contexts, full-service schools draw upon the geographic positioning of the school as a community focal point to provide a base of operations to address a multiplicity of community needs such as food distribution, physical and mental health care, and before- and after-school childcare. Examples of programming like this are found in South Africa (Themane & Thobejane, 2019), the U.S. (Miller et al., 2017), Indonesia (Mudra, 2018), and beyond. Full-service schools are cost-efficient for rural locales as they save money by utilizing their existing infrastructure to distribute resources and services centrally.

By way of another example of rural ingenuity, Santoro and Wilkinson (2016) observed a migrant mother's acquisition of social and cultural capital to further her child's educational trajectory. This observation occurred within a larger examination of the adaptiveness of Sudanese refugees to rural Australia. Despite the trauma that brought the family to Australia, this mother cultivated social capital networks and became a community leader, thereby helping her elementary school-aged son make new friends. This led her child to feel emotionally supported and become actively engaged in learning. Thus, through rural ingenuity, migrants can find ways to create fiscal efficiency, foster cultural growth, and enhance community relations. The recognition of these assets is vital to counter toxic migration narratives and provide additional perspectives on how rural people can harness multiple forms of human capital.

*2.3 Rural Familism*

Rural familism is the creation of intergenerational rural familial lineages who collectively support one another (Chambers et al., 2019; Crumb et al., 2023b). It is defined by a sense of kinship among family members whether they are family by blood relations, marriage, or fictive kin. The latter are incorporated into the family network as part of the family in the absence of biological or marital relations. These kin networks become especially important when necessary governmental services are needed but reach rural communities slowly, if at all. Rural familism helps to integrate individual actions and successes toward a common set of goals. This includes consideration of land and money transfers as well as the use of other assets as common property in service to mutual familial aid. Accordingly, rural familism functions as a social organizer inside kin networks, defining roles, obligations, and actions within nuclear and extended families (Agger et al., 2018).

Rural familism has the advantages of fostering literacy and promoting socioeconomic mobility (McCulloh, 2020), providing protection against persecution and hardship (Campos et al., 2014), as well as emotional support, monetary support, and social standing (McCulloh, 2020). Instead of relying upon the knowledge, skills, and abilities of any one individual, the family network is valued for its resources. Collective family activity is an essential component of daily life and a response to socio-ecological conditions. Familism is especially important for those who experience persistent poverty, do not have equitable access to community resources, or do not receive fair assistance as it may be mitigated by dominant local groups (Sherman, 2006).

As an example, Xuelong and Yongjiu (2019) found that for rural students in China, the notion of family duty, which they referred to as familial capital, spurs students' academic achievement and successful university admissions testing. These are sources of collective familial pride, not individualistic endeavours, and individual interests are fused with those of the family. Members work for the good of the family and its economic well-being. In such contexts, however, individual desires for postsecondary educational attainment can interject social distance from their families given familial concerns about financial costs which can strain family finances (e.g., tuition, housing, transportation, and income loss), as well as costs to family connections (Agger et al., 2018). Therefore, for college outreach efforts to have lasting success in rural communities, rural familial dynamics must be considered.

*2.4 Rural Community Unity*

Rural community unity describes coordinating and uniting activities that promote civic participation and enhance rural communities' capacity for effective organization and cooperation, particularly during times of crisis or pressing need. While not exclusive to rural communities, this type of social action is readily visible in rural communities as communities connect to fill the gaps when governments are unable to provide basic support and services (Shuls, 2018). One example regards an examination of over 3,000 Israeli Jewish citizens over time in the

face of significant crises. The researchers found higher scores of perceived community resilience among rural residents given preparedness, leadership, social trust, collective efficacy, and place attachment (Rapaport et al., 2018).

Rural community unity reinforces the relationships of existing close-knit communities, which is crucial when governmental support is reduced, or bureaucratic procedures become cumbersome. This is not to imply that conflicts common to all groups do not exist in rural areas (Biddle et al., 2019; RedCorn et al., 2022; Sherman, 2006). Groups marginalized by sexual orientation, ethnicity, poverty, indigenousness, and other identities are frequently ignored, excluded, or under pressure to conform to the standards and beliefs of dominant rural community groups (McNamee & Tate, 2022; Whitten, 2023). Individuals outside of kinship networks, such as migrants or those in prison or foster care may need intentional outreach in the face of disasters natural otherwise (Ajilore & Willingham, 2019).

## 3. Scholar Positionality

Drs. Chambers and Crumb are established rural education scholars in the United States. Dr. Crumb was raised in rural North Carolina and observed how rurality is often approached by academics with a deficit orientation. Yet, as observed appreciatively within their social location, rural communities possess a resilience and desire to thrive, accepted as is and not in relation to some urban other. This is at the heart of the rural cultural wealth concept. By contrast, while Dr. Chambers' familial roots lie in rural Virginia, she was raised in suburban New York and is now part of the Great Migration in reverse. Because of this positionality between and betwixt rural, urban, and suburban environments, she observes geospatial inequities across contexts and positions her work in advocacy for leveraging community assets for systematic improvement.

Scholar Victor hails from rural Nigeria. He studied in Nigeria, receiving his baccalaureate degree from the Federal University of Technology Owerri, in Southeastern Nigeria, and his master's degree in geography from East Carolina University. Through his rural resourcefulness, he sought out Dr. Chambers as they attended several campus events which they arrived at independently. Knowing these coincidences marked common interests, they arranged a time to discuss research opportunities. As a cultural geographer, the notion of rural cultural wealth was of interest because rural cultural wealth provides a deeper understanding of the complexities that shape the cultural landscapes of rural Nigeria. As a member of the indigenous Igbo community of Nigeria, he found the rural cultural wealth framework useful in exploring community assets in rural Nigeria because insights from studying rural cultural wealth can inspire innovative solutions grounded in local culture and context.

Scholar Barde is a resident of Jalingo, Nigeria and founder of the Marben Foundation, an organization focused on promoting educational equity for rural and marginalized communities. She has vast experience working in rural communities across Northern and South-Western Nigeria, engaging schools and educational stakeholders.

## 4. Overview of Rural Nigerian Education

Rural and remote communities across the Southeastern U.S. and Nigeria are distinct environments enriched by their histories and cultures and distinguished by the determination and resilience of their residents. Before British colonization, the majority of modern-day northern and western Nigeria was governed by empires, kingdoms, and chiefdoms. Communities in the north particularly were influenced by Islam and followed Qur'anic educational policies. In the Central and Southeastern regions, people were governed in small chiefdoms and semi-autonomous communities. In the South, educational practices were informed by culture and tradition, focusing on healthy child development both physical and intellectual, respect for elders, character education, vocational training, and belonging within the community (Fafunwa, 2018). In 1842, missionaries arrived on the Southern coast and introduced Christianised educational practices including Biblical instruction and reading in both English and native languages. The missionaries had specific aims to educate future schoolteachers and clergy, while also furthering colonial interests in exploitative agribusiness, teaching agricultural techniques to sustain cash crops (Imam, 2012). In so doing, subsistence farming and family gardens became secondary to cash crops (Dorward, 1987; Korieh, 2010).

In 1914, the British established a colonial government bringing together diverse communities from the southern, eastern, and western regions, while Northern regions remained semi-autonomous given religious differences. By World War II, Qur'anic, traditional, and Western, Christianised education subsisted in the country, North and South. Through liberation, the aim of Nigerian education shifted toward national advancement, focusing on political and socioeconomic dynamics that frame educational policy in Nigeria (Imam, 2012; Fafunwa, 2018).

## 5. Contemporary Education in Nigeria

Nigeria's education system is comprised of primary, secondary, and tertiary levels. Each level of education is challenged by access to resources, which is compounded by competing national and regional interests as well as corruption concomitant with decolonization (Akanbi & Jekayinfa, 2019; Egbefo, 2012).

***Primary Education.*** Primary education in Nigeria is compulsory and lasts for six years. Primary education in Nigeria forms the foundation for further educational attainment and career achievements. The government provides free education at this level, but the system continues to seek resolutions for certain issues such as overcrowded classrooms, dilapidated facilities, and expanded teacher training (Sasu, 2022):

1. **Overcrowded Classrooms:** Overcrowded classrooms are often fueled by high student-to-teacher ratios, particularly in public schools. Overcrowding makes it difficult for teachers to attend to individual students' needs, thereby hampering education. In addition, it can also create a chaotic learning environment, inconducive to effective learning.

2. **Infrastructure:** Many public primary schools in Nigeria need basic facilities such as clean water, sanitary toilets, libraries, and science laboratories. The absence of adequate facilities can hinder learning and negatively impact student health and safety.

3. **Teacher Training:** Quality of teaching is a critical factor for educational outcomes for rural students. Accordingly, increasing opportunities for professional training for teachers in Nigeria's primary schools is necessary, as some rural dwellers working in schools do not possess the required qualifications. By expanding opportunities for teacher education via in-service professional development or developing strategies for teachers to meet required qualifications through their work, students benefit through improved pedagogical efficacy, particularly rural-centric, place-based approaches that consider the local context.

4. **Funding:** While primary education is officially free in Nigeria, inadequate funding often results in parents having to pay for uniforms, textbooks, and even school facilities, leading to increased student absences and high dropout rates.

***Secondary Education.*** Secondary education in Nigeria is divided into Junior Secondary Schools (JSS) and Senior Secondary Schools (SSS), each lasting for three years. JSS is the final component of basic education. The curriculum is broad-based and is designed to be vocational and technical. It aims to expose students to various subjects and career paths to help them identify their areas of interest and skill. In SSS, Students can specialize in a chosen career path. It prepares students for post-secondary education and employment. The curriculum is divided into four main sections: Core subjects, vocational subjects, non-vocational subjects, and trade/entrepreneurship subjects (Fafunwa, 2018).

While JSS is free and compulsory, SSS is not, which significantly limits access and furthers socioeconomic stratification. Education at the secondary level faces similar challenges to the primary sector, with the addition of high dropout rates, particularly among girls (UNICEF, 2013). Challenges in secondary education include:

1. **High Dropout Rates:** Many students, particularly girls, do not complete secondary education. The reasons for this are numerous, including poverty, early marriage, teen pregnancy, cultural practices, and safety concerns. According to a report by UNICEF, only a small proportion of Nigerian girls complete secondary school, with rates being even lower in the northern parts of the country.

2. **Quality of Education:** Similar to primary education, secondary education in Nigeria faces challenges related to the quality of education. Overcrowded classrooms, untrained teachers, and fewer resources can all hinder effective learning.

3. **Transition to Senior Secondary:** Transitioning from JSS to SSS can be a hurdle for many students. Due to the lack of guidance and the cost associated with SSS, many students fail to transition, particularly from low-income families.

4. **Facilities:** Many secondary schools in Nigeria need more infrastructure to support quality education. This includes inadequate classroom spaces, a need for libraries and laboratories, and overall updated facilities.

***Tertiary Education.*** The five national aims of Nigerian tertiary education are to advance a society that is:

1. free and democratic;
2. just and egalitarian;
3. united, strong, and independent; that supports

4.  a dynamic economy; and provides

5.  bright opportunities for all citizens. (Otonko, 2012)

Tertiary education in Nigeria includes universities, polytechnics, and colleges of education, both public and private. The sector is characterized by a large student population, with issues such as limited access due to competitive entrance examinations, inadequate funding, and occasional industrial actions by academic and non-academic staff (Okojie, 2009). As surmised by Ogunode et al. (2019), Nigerian tertiary education is challenged by the lack of a sound strategic plan, poor leadership, ineffective teaching and learning, limited research opportunities, problems of inadequate infrastructure facilities, inadequate funding, poor international outlook (staff, students, research), the poor reputation of Nigerian Universities, academic corruption and fraud, low international ranking, lack of modern laboratories. (p. 74)

Reframed appreciatively, there is an opportunity to improve rural tertiary education in Nigeria by investing in local leadership, supporting academic scholarship of benefit to the community, and engaging in school-university-community partnerships to improve facilities (including laboratories), morale, and international esteem.

A strong tertiary education sector is associated with cultivating the human capital to fuel the knowledge economy – people with skills and abilities in the professions, technical skills, management, and leadership to support rural communities and advance the nation forward in a global economy (Otonko, 2012). In this vein, tertiary education contemporarily can be harnessed to respond to the skills gap, the difference between the knowledge, skills, and abilities needed by corporate, government, and non-governmental sectors, and the skills the present workforce holds (Ogunode et al., 2019).

With improved access to tertiary education, rural communities in Nigeria can meet the national goals of a free and democratic, just and egalitarian, strong and independent society. Rural cultural wealth in Nigeria can be harnessed toward this end. International school-community partnerships are but one exemplar.

## 6. Rural Cultural Wealth in Nigeria

In Nigeria, local communities demonstrate rural cultural wealth as they seek to improve educational attainment, particularly baccalaureate degree attainment, while recentering directives towards traditional educational outcomes: child health (mental and physical); human development, including academic achievement; respect for elders and community belonging; vocational training and credentialing. We provide examples of how the rural cultural wealth dimensions – rural resourcefulness, ingenuity, familism, and community unity – presently are leveraged to improve schools and communities in rural Nigeria. We conclude with a discussion of how international school-university-community partnerships can amplify local efforts for the mutual benefits of the Global North and South.

### 6.1 Maternal Health (particularly for Young Mothers)

Maternal mortality rates in rural Nigeria are significantly higher in rural communities as compared to urban counterparts. Overall maternal mortality rates are 576 per 100,000 live births. It is the fourth highest rate globally, comprising 10% of maternal deaths internationally (UNICEF, 2022). These deaths are attributed to access to healthcare. According to the Nigerian Minister of Health, while there are Primary Healthcare Centres (PHCs) planned for each ward in the country, all are not presently operational and all that are operational do not staff midwives (Agency Report, 2022). The establishment of PHCs is slower in rural communities, contributing to rural-urban disproportionality within overall rates. In addition, women in rural Nigeria are less likely to use PHCs, even with universal basic healthcare insurance. Barriers include lack of information, family and individual concerns, preferences for cultural, traditional, and religious forms of care, views on the cost and accessibility of services, and fears regarding the quality of services, among other concerns (Ntoimo et al., 2019). Youth pregnancy with attendant complications is also of concern as often girls are pushed out of secondary education (Alabi et al., 2017). Andersen and Newman (2005) list the following factors influencing access to maternal healthcare: Demographic and socioeconomic characteristics, environmental barriers, family resources and general access to healthcare, and the perception of need. The average woman in Nigeria gives birth to five children (Macrotrends, 2023). This means that many Nigerian women have school-aged children and are thus connected to schools, a central community asset in the U.S. (Crumb et al., 2022), Nigeria, and elsewhere around the world. While some perception of the need for maternal care is obvious to the individual, such as through an illness that prompts someone to seek healthcare, the perception of need can be enhanced through general health information provided at schools. School personnel can also prompt women to seek medical care when they perceive signs of potential pregnancy complications (Ntoimo et al., 2019). In addition, school personnel can help families plan to navigate

environmental barriers vocalized by Nigerian women including road conditions, transportation, health facility office hours, and understanding signs of complications. International partners can help by providing print and digital materials to schools as well as by providing basic training offered onsite or via video-conferenced webinars. Such an approach represents rural resourcefulness, building upon the assets of schools.

### 6.2 Apprenticeships

While Nigerian immigrants to the U.S. are lauded for their academic and professional achievements (Sakomoto et al., 2021), as a nation, there are continual challenges to educational attainment rates, and the incomes of everyday Nigerians are moderate (Psacharopoulos, nd). As a matter of policy, primary education is free and compulsive, but just 61% of children ages 6 to 11 consistently attend primary school. Approximately 10.5 million children between the ages of 5 and 14 are noted as out of school. Students attending Qur'anic schools in the Northeast (29%) and Northwest (35%) are counted by the government as being out of school. Girls in these regions are especially prone to early departure from primary education (UNICEF, nd). The out-of-school rate is dropping and nationally registers at 25% (UNICEF, 2023). A UNICEF (2023) evaluator found that community-based efforts such as primary education enrollment drives, peer education programming, teacher education and support, direct financial support, and infrastructure grants can help improve primary education indicators.

The rate of students transitioning from primary education to JSS is increasing, with 84% of students doing so. This represents a nearly 20% increase since 2016/17. Only 67% of girls and 69% of boys ascend to SSS (UNICEF, 2023), as SSS is privately funded through tuition and fees. JSS is structured to provide students with a cognitive academic base and pre-vocational skills (Osei, 2016). Vocational education is an outcome of traditional Nigerian education and as such is community valued, and it provides skills that rural communities can use to thrive. As found by Osei (2016), the JSS curricula may be overambitious as it is difficult to merge academic and pre-vocational education at a high level of efficacy. In addition, teachers may not be privy on how to blend academic and pre-vocational preparation. The result is that students leaving JSS are not vocationally prepared upon leaving.

Apprenticeships are a strategy that can be used to bridge the gap between the knowledge, skills, and abilities students have at the culmination of JSS and the vocational skills needed for the global economy. Nwaboi (Henry and Lloyd, 2019) and Ibo (Ukwueze, 2021) apprenticeship models are available and could be a way to draw upon rural ingenuity, to give students opportunities in real-world environments to build skills while making money that can help students and their families. Financial resource constraints are a barrier to apprenticeships in rural Nigeria. International school-university-community partnerships can help as universities work with corporate sponsors (potential investors) and non-governmental grant agencies to build apprenticeship capacity.

### 6.3 Character Education

Familism can be a strength to bond families (Ajayi et al., 2019) as well as a platform to promote character education and gender equity (Ajayi et al., 2019; Mkpa, 2022). Mkpa (2022) advances the notion of Nigerian cultural values and articulates as a set of values that would render improvements in the standard of living, economic productivity, ethnic harmony, security of persons and property, as well as reduced unemployment, particularly among youths, reduced criminality, and reduced poverty, among other aspirations. To do so he centralizes the family in the education of youth, encouraging parents to use personal examples, direct instruction, parables, drawing from African story-telling traditions, morning devotions, positive reinforcement, and collaboration with schools. This latter collaboration he sees as instrumental in distilling "sound cultural values" to prescient minds (Mkpa, p. 166). Finally, he advocates for the vetting of influential others within the family unit. This way, the benefits of familism are not distorted by bad actors, to counter literature on familism as practiced in Nigeria associated with crime (Brown and Akpan, 2020), child-sex work (Oloko, 1993, 2014), and political corruption (Adeoluwa and Adedayo, 2023). International partners can be partners to help facilitate and sustain such work.

### 6.4 School Facilities

Throughout Nigeria, unity is both a national asset and aspiration (see e.g., Asika & Nwangwu, 2021; Atanda & Oliafia, 2022; Augustine & Blessing, 2020; Klein, 2020; Ufuophu-Biri, 2020). One example of community unity in rural Nigeria is how rural communities come together to build and fund their schools (Akinola, 2007; Ndem, 2020). In some rural areas where public education infrastructure is inadequate or non-existent, parents, community leaders, and local philanthropists pool resources to construct classroom buildings and provide basic educational materials. Sometimes, community members might volunteer their time and expertise to teach in these schools. This practice demonstrates the resilience and unity of these rural communities and the value they place on education. Despite facing economic and resource challenges, these communities make significant efforts to ensure

their children can access education. This community-driven approach to education can strongly impact students, inspiring students to contribute back to their communities in the future.

7. Amplifying Rural Cultural Wealth in Nigeria through International School-University-Community Partnerships

Rural-centered international university-school-community partnerships can amplify locally identified issues ranging from limited access to education and healthcare and draw resources to further locally driven efforts (Avent Harris et al., 2019; White & Downey, 2021). There is evidence that international education programs designed through partnerships between rural schools, universities, and communities are evidence-based and successfully tackle issues related to rural education practice (White & Downey, 2021). These programs highlight the benefits of integrating educators and youth from rural areas in service, teaching, and research projects alongside school administrators and community leaders to identify and analyze local issues (Sweeney, 2013). Developing global partnerships among rural schools, universities, and communities leverages the skills and resources of partners from each setting. Collaboratively, they devise novel strategies to enhance educational opportunities and mitigate other inequalities (such as health and finances) among diverse rural populations (Avent Harris et al., 2019; White & Downey, 2021).

Establishing sustainable international school-university-community collaborations in conjunction with social justice advocacy promotes educational and economic advancement as well as the mental and physical well-being of rural peoples (Myende & Hlalele, 2018). Global partnerships are vehicles for leveraging resources. Educators and students who have global literacy can transfer knowledge that promotes holistic well-being across diverse rural contexts. University faculty can serve as connectors and build relationships with various community entities, including religious organizations, schools, and medical service providers (Crumb et al., 2020; Johnson et al., 2009) that can allative gross disparities in rural communities. Furthermore, global partnerships are especially helpful in connecting underfunded rural districts and localities to federal, state, and private funding sources. By doing so, universities, students, and communities unify to support rural locales.

One such school-university-partnership is the International Collaborative Action for Rural Education (I-CARE) project which is purposed to cultivate sustainable partnerships with leaders from rural, remote areas across rural regions of the U.S. and Northeastern Nigeria based on a place-based learning model and the rural cultural wealth conceptual framework. We anticipate that through the incorporation of community learning exchanges, global guest lectures, media features, and professional presentations and papers, I-CARE will 1) improve the educational and overall well-being of school-aged youth through increased access to place-based learning approaches centred on rurality, 2) increase family and community involvement to address the educational and healthcare disparities that impact rural youth, 3) increase skills and responsiveness of rural education professionals and community members to better identify and address the needs of rural learners (educational, social, emotional, behavioural), 4) foster collaborative home, school, university and rural community networks that are prepared to improve rural education by leveraging resources, and 5) build sustainable programs in rural schools by supporting community partner's capacity to implement placed-based learning approaches (*see, e.g.,* COE, 2024).

**8. Conclusion**

Rural communities in the U.S., Nigeria, and throughout the globe possess resourcefulness, ingenuity, familism, and unity. Through the lens of these cultural dimensions, we observed the potential for rural communities to overcome socioeconomic challenges and resource limitations by utilizing the assets they presently possess. By leveraging rural cultural wealth, the educational outcomes of rural students can be improved.

The value and potential of local efforts should be recognized and supported. International school-university-community partnerships, like I-CARE, can help, as partnership centers and values local efforts while serving as resource conduits to the benefit of all. Such collaborations could bring additional resources, knowledge, and capacities to these communities, helping to amplify and sustain their efforts. These partnerships also offer a reciprocal benefit: while the Global North can provide resources and knowledge, the Global South can contribute insights from the resilience, creativity, and communal spirit of these traditional communities. In an increasingly interconnected world, such mutual learning and exchange can be a powerful tool for fostering sustainable development and educational equity locally and globally.

**References**

Adeoluwa, B. M., & Adedayo, A. M. (2023). Mass media, press freedom and democratic consolidation in Nigeria's Fourth Republic (1999-2019). *British Journal of Multidisciplinary and Advanced Studies*, *4*(2), 77-91.

Agger, C., Meece, J., & Byun, S. Y. (2018). The influences of family and place on rural adolescents' educational aspirations and post-secondary enrolment. *Journal of Youth and Adolescence, 47*(12), 2554-2568.

https://doi.org/10.1007/s10964-018-0893-7

Ajayi, O., Soyinka-Airewele, P., & Edewor, P. A. (2019). Understanding the social dynamics of settlement pattern in Makoko area of Lagos State, Nigeria. In *Proceedings, INTCESS 2019-6th International Conference on Education and Social Sciences*. https://www.ocerints.org/intcess19_e- publication/papers/90.pdf

Ajilore, O., & Willingham, Z. (2019). Redefining rural America. Center for American Progress. Retrieved from https://cdn.americanprogress.org/content/uploads/2019/07/17050340/redefiningrural-america-_brief1.pdf

Akanbi, G. O., & Jekayinfa, A. A. (2019). Education and emancipation, educational policies and «de-emancipation»: A history of the Nigerian education system from 1914 to 2014. *Espacio, Tiempo y Educación*, *6*(2), 177-196.

Akgun, S., & Ciarrochi, J. (2003). Learned resourcefulness moderates the relationship between academic stress and academic performance. *Educational Psychology*, *23*(3), 287-294. https://doi.org/10.1080/0144341032000060129

Akinola, S. R. (2007). Coping with infrastructural deprivation through collective action among rural people in Nigeria. *Nordic Journal of African Studies, 16*(1), 30-46. https://doi.org/.10.53228/njas.v16i1.46

Alabi, O. T., & Oni, I. O. (2017). Teenage pregnancy in Nigeria: Causes, effect and control. *International Journal of Academic Research in Business and Social Sciences*, *7*(2), 17-32.

Alcott, B., Banerji, M., Bhattacharjea, S., Nanda, M., & Ramanujan, P. (2020). One step forward, two steps back: Transitions between home, pre-primary and primary education in rural India. *Compare: A Journal of Comparative and International Education*, *50*(4), 482-499.

Andersen, R., & Newman, J. F. (2005). Societal and individual determinants of medical care utilization in the United States. *Milbank Quarterly, 83*(4), 1-28. https://doi.org/10.1111/j.1468-0009.2005.00412.x

Anlimachie, M. A., & Avoada, C. (2020). Socio-economic impact of closing the rural-urban gap in pre-tertiary education in Ghana: context and strategies. *International Journal of Educational Development*, *77*, https://doi.org/10.1016/j.ijedudev.2020.102236

Annan, J. K. (2020). Preparing globally competent teachers: a paradigm shift for teacher education in Ghana. *Education Research International*, *2020*, 1-9.

Aslam, M., Malik, R., Rawal, S., Rose, P., & Vignoles, A. (2019). Do government schools improve learning for poor students? Evidence from rural Pakistan. *Oxford Review of Education*, *45*(6), 802-824.

Asika, E. I., & Nwangwu, E. (2021). Insecurity and Poor Governance in Nigeria: The Dilemma of the Poet in the Quest for National Unity and Development. *Ansu Journal of Language and Literary Studies*, *1*(5), 203-215.

Augustine, O. E., & Blessing, O. O. (2020). Farmers-herdsmen conflict in Africa: The case of Nigeria. *Вестник Российского университета дружбы народов. Серия: Международные отношения*, *20*(4), 698-706.

Atanda, O., & Olaifa, S. A. (2022). Comparative study of quality assurance practices in unity schools and private secondary schools in Kwara and Oyo States, Nigeria. *Daengku: Journal of Humanities and Social Sciences Innovation*, *2*(1), 19-27.

Avent Harris, J., Dietz, S., & Crumb, L. (2019). Relational cultural theory: A guiding framework for study abroad experiences. *Teaching and Supervision in Counseling, 1*(2), 113-126. Retrieved from https://trace.tennessee.edu/tsc/vol1/iss2/8

Azano, A. P., & Biddle, C. (2019). Disrupting dichotomous traps and rethinking problem formation for rural education. *The Rural Educator, 40*(2), 4-11. https://doi.org/10.35608/ruraled.v40i2.845.

Azano, A. P., Brenner, D., Downey, J., Eppley, K., & Schulte, A. K. (2021), Teaching in rural places: Thriving in classrooms, schools, and communities. Routledge.

Belay, D. G. (2020). COVID-19, Distance learning and educational Inequality in rural Ethiopia. *Pedagogical Research, 5*(4), em0082. https://doi.org/10.29333/pr/9133

Biddle, C., Sutherland, D. H., & McHenry-Sorber, E. (2019). On resisting 'awayness' and being a good insider: early career scholars revisit Coladarci's swan song a decade later. *Journal of Research in Rural Education, 35*(7), 1-16. https://doi.org/10.26209/jrre3507

Bosoanca, B. (2021). The causes of school drop-out among scholars in rural areas. *Review of Socio-Economic Perspectives*, *6*(202182), 59-65.

Brenner, D., Presley, B., Conradi, J., Rodolfich, W., & Hansford, T. (2021). Get connected now: A conversation with school leaders and policy makers about expanding rural broadband access. *The Rural Educator, 41*(3), 57-62. https://doi.org/10.35608/ruraled.v41i3.1156

Bronfenbrenner, U. (1994). Ecological models of human development. In International Encyclopedia of Education, Vol. 3, 2ⁿᵈ. Ed. Oxford: Elsevier. Reprinted in M. Gauvain & M. Cole (Eds.). *Readings on the development of children* (pp. 37-43). Freeman. #

Brown, A. S., & Akpan, U. (2020). Familism and crime in Nigeria: Exploring family conduct and implication on expanding new spaces of crime in Akwa Ibom State. *African Journal of Criminology & Justice Studies*, *13*(1), 57-72.

Campos, B., Ullman, J. B., Aguilera, A., & Dunkel Schetter, C. (2014). Familism and psychological health: the intervening role of closeness and social support. *Cultural Diversity and Ethnic Minority Psychology, 20*(2,), 191-201. https://doi.org/10.1037/a0034094

Chambers, C. R., Crumb, L., & Harris, C. (2019). A call for Dreamkeepers in rural United States: Considering the postsecondary aspirations of rural ninth graders. *Theory & Practice in Rural Education, 9*(1), 7-22. https://tpre.ecu.edu/index.php/tpre/article/view/4/8

College of Education (COE). (2024, Feb. 2). Crumb receives 2024 Mandela Washington Fellowship reciprocal exchange. East Carolina College of Education News. https://education.ecu.edu/news/2024/02/22/crumb-receives-2024-mandela-washington-fellowship-reciprocal-exchange/

Crumb, L., Chambers, C., Azano, A., Hands, A., Cuthrell, K. & Avent, M. (2023b). Rural cultural wealth: Dismantling deficit ideologies of rurality. *Journal for Multicultural Education*. *17*(2), 125-138. https://doi.org/10.1108/JME-06-2022-0076

Crumb, L., Matthews, J.C., Mingo, T. M., & Lynch, J. (2023a). Transformative trauma-informed practices in rural schools [Special Issue]. *Theory & Practice in Rural Education*, *13*(2). https://doi.org/10.3776/tpre.2023.v13n2pi-vii

Crumb, L., Clark, M., & Long, S. M. (2020). Finding strength in the struggle: Addressing the mental health needs of Children and families living in rural poverty. In H. Greene, B. Zugelder, & J. Manner (Eds.), *Handbook of Research on Leadership and Advocacy for Children and Families in Rural Poverty* (pp. 195-219). IGI Global. https://doi.org/10.4018/978-1-7998-2787-0.ch009

Crumb, L., Haskins, N.H., & Brown, S. (2019). Integrating social justice advocacy into mental health counseling in rural, impoverished American communities. *The Professional Counselor, 1*(9), 20-34. https://doi.org/10.15241/lc.9.1.20

Dorward, D. (1987). The impact of colonialism on a Nigerian hill-farming society: A case study of innovation among the Eggon. *The International Journal of African Historical Studies*, *20*(2), 201-224.

Egbefo, D. O. (2012). Corruption in the Nigerian educational system: It's implication in manpower and national development in the age of globalization. *Journal of Arts and Education*, *6*(2), 149-266.

Fafunwa, A. B. (2018). *History of education in Nigeria*. Routledge.

Flora, C. B., Flora, J. L., & Gasteyer, S. P. (2018). Rural communities: Legacy and change. Routledge. Godwyll, F. E., Ojkiambo, P. C., & Beddu-Addo, P. K. (2014). Perspectives on empowering education. Nova Science.

Frankland, M., & Biddle, C. (2023). "They didn't ask us!" school counselor perception of involvement in superintendent decision making during crisis schooling. *Theory and Practice in Rural Education, 13*(2), 1-28. https://doi.org/10.3776/tpre.2023.v13n2p1-28

Grimes, T. O., Kirsch, J., Roosma, S., & Walters, A. (2023). Understanding the experiences of rural school counselors implementing trauma-informed practices. *Theory and Practice in Rural Education, 13*(2), 76-103.

Gutiérrez, K. D., Cortes, K., Cortez, A., DiGiacomo, D., Higgs, J., Johnson, P., Ramon Lizarraga, J., Mendoza, E., Tien, J., & Vakil, S. (2017). Replacing representation with imagination: Finding ingenuity in everyday practices. *Review of Research in Education, 41*(1), 30-60. https://doi.org/10.3102/0091732x16687523

Henry, E. O., & Lloyd, M. D. (2019). Reinventing the 'Nwaboi' apprenticeship system: A platform for entrepreneurship promotion in Nigeria. *International Journal of Advanced Research in Management and Social Sciences*, *8*(9), 98-130.

Hewitt, K. K. and Reitzug, U. (2015). Portrait of a turnaround leader in a high needs district. *Education Leadership Review, 16*(2), 19-35.

Hott, B. L., Jones, B. A., Randolph, K.M., Kuntz, E., McKenna, J. W., & Brigham, F. J. (2021). Lessons learned from a descriptive review of rural individualized education programs. T*he Journal of Special Education*, *5*(3), 163-173, https://doi.org/10.1177/0022466920972670

Howley, A., Howley, M., Hendrickson, K., Belcher, J., & Howley, C. (2012). Stretching to survive: District autonomy in an age of dwindling resources. *Journal of Research in Rural Education, 27*(3), 1-18.

Imam, H. (2012). Educational policy in Nigeria from the colonial era to the post-independence period. *Italian Journal of Sociology of Education*, *4*(1), 181-204. https://doi.org/10.14658/pupj-ijse-2012-1-8

Johnson, J., Thompson, A., & Naugle, K. (2009). Place-conscious capacity-building: A systemic model for the revitalization and renewal of rural schools and communities through university-based regional stewardship. *Rural Society, 19*(3), 178-88.

Kebede, M., Maselli, A., Taylor, K., & Frankenberg, E. (2021). Ethnoracial diversity and segregation in US rural school districts. *Rural Sociology, 86*(3), 494-522. https://doi.org/10.1111/ruso.12398

Kilpatrick, S., Katersky Barnes, R., Heath, J., Lovat, A., Kong, W. C., Flittner, N., & Avitaia, S. (2019). Disruptions and bridges in rural Australia: Higher education aspiration to expectation of participation. *Higher Education Research & Development*, *38*(3), 550-564.

Klein, D. L. (2020). Allow peace to reign: Musical genres of Fújì and Islamic Allegorise Nigerian unity in the era of Boko Haram. *Yearbook for Traditional Music*, *52*, 1-22.

Korieh, C. J. (2010). *The land has changed: History, society, and gender in colonial eastern Nigeria*. University of Calgary Press.

Landa, N., Zhou, S., & Marongwe, N. (2021). Education in emergencies: Lessons from COVID-19 in South Africa. *International Review of Education*, *67*(1-2), 167-183.

MacKinnon, D., & Derickson, K. D. (2012). From resilience to resourcefulness: A critique of resilience policy andactivism. *Progress in Human Geography, 37*(2), 253-270. https://doi.org/10.1177/0309132512454775

McCulloh, E. (2020). An exploration of parental support in the retention of rural first- generation college students. *Journal of College Student Retention: Research, Theory and Practice, 24*(1), 1-25. https://doi.org/10.1177/1521025120907889

McNamee, T. C., & Tate, B. C. (2023). Too queer for the country, too country for college: It's hard to find home as a queer, rural kid. In A. Duran, R. A. Miller, T. J. Jourian & J. Cisneros (Eds.), *Queerness as being in higher education* (1st ed., pp. 132-145). Routledge. https://doi.org/10.4324/9781003255253-13

McShane, M. Q., & Smarick, A. (Eds.). *No longer forgotten: The triumphs and struggles of rural education in America.* Rowman & Littlefield.

Miller, P. M., Scanlan, M. K., & Phillippo, K. (2017). Rural cross-sector collaboration: A social frontier analysis. *American Educational Research Journal, 54* (1_suppl), 193S-215S. https://doi.org/10.3102/0002831216665188

Mkpa, M. A. (2022). Gender, education and cultural values. *International Journal of Arts, Humanities and social studies*, *4*(3), 164-170.

Mudra, H. (2018). Pre-service EFL teachers' experiences in teaching practicum in rural schools in Indonesia. *The Qualitative Report*, *23*(2), 319-344.

Myende, P. E., & Hlalele, D. (2018). Framing sustainable rural learning ecologies: A case for strength-based approaches. *Africa Education Review, 15*(3), 21-37. https://doi.10.1080/18146627.2016.1224598

Ndem, M. A., Angioha, P. U., & Dike, E. (2020). Improving the socio-economic wellbeing of rural people: analysis of the impact of the community and social development project (CSDP) tn Odukpani Local Government Area of Cross River State, Nigeria. *Asian Journal of Applied Sciences*, *8*(02), 88-94.

Noack, A., & Federwisch, T. (2020). Social innovation in rural regions: older adults and creative community development. *Rural Sociology, 85*(4), 1021-1044. https://doi.org/10.1111/ruso.12333

Ntoimo, L. F. C., Okonofua, F. E., Igboin, B., Ekwo, C., Imongan, W., & Yaya, S. (2019). Why rural women do not use primary health centres for pregnancy care: Evidence from a qualitative study in Nigeria. *BMC Pregnancy and Childbirth*, *19*, 1-13.

Oloko, B. A. (1993). Children's street work in urban Nigeria as adaptation and maladaptation to changing socioeconomic circumstances. I*nternational Journal of Behavioral Development*, *16*(3), 465-482.

Oloko, B. A. (2014). Children's street work in urban Nigeria: Dilemma of modernizing tradition. In *Cross-cultural roots of minority child development* (pp. 198-224). Psychology Press.

Osei, M. G. (2016). The educational change process in Ghana and Nigeria: An evaluation of the Junior Secondary School innovation. *Research and Reviews: Journal of Educational Studies*, *2*(1), 32-43.

Otonko, J. (2012). University education in Nigeria: History, successes, failures and the way forward. *International Journal of Technology and Inclusive Education*, *1*(2), 44-48.

Padilla Rodriguez, B. C., Armellini, A., & Traxler, J. (2021). The forgotten ones: How rural teachers in Mexico are facing the Covid-19 pandemic. *Online Learning*, *25*(1), 253-268.

Panos, A., & Seelig, J. (2019). Discourses of the rural rust belt: schooling, poverty, and rurality. *Theory and Practice in Rural Education, 9*(1), 23-43. https://doi.org/10.3776/tpre.2019.v9n1p23-43

Pini, B. & Bhopal, K. (2017). Racialising rural education. *Race Ethnicity and Education, 20*(2), 192-196. https://doi.org/10.1080/13613324.2015.1115620

Pius, G. (2022, Sept. 13). The problems with Nigerian education system. *Gopius.* Retrieved from https://gopius.com/the-problems-with-nigerian-education-system/

Psacharopoulos, G. (2015). *Nigeria education resource packet* [PDF]. Copenhagen Consensus. Retrieved from https://copenhagenconsensus.com/sites/default/files/documents/nigeria_education_resource_packet.pdf

Rapaport, C., Hornik-Lurie, T., Cohen, O., Lahad, M., Leykin, D., & Aharonson-Daniel, L. (2018). The relationship between community type and community resilience. *International Journal of Disaster Risk Reduction, 31*, 470-477. https://doi.org/10.1016/j.ijdrr.2018.05.020

Reardon, M., & Leonard, J. (2018). Making a positive impact in rural places: Change agency in the context of school-university-community collaboration in education. Information Age Publishing.

RedCorn, A., Johnson, J., Bergeron, L., & Hayman, J. (2022). Critical indigenous perspectives in rural education (pp. 235-246). In Th*e Bloomsbury Handbook of Rural Education in the USA.* Bloomsbury Publishing.

Rozelle, S., & Hell, N. (2020). Invisible China. In *Invisible China*. University of Chicago Press.

Rural(nd) Oxford languages dictionary. Retrieved from https://www.google.com/search?rlz=1C1GCEB_enUS914US914&sxsrf=APwXEddOTJg1lhdAqj8_2TdToEs U2TqpVg:1683643829732&q=rural&si=AMnBZoEEPkISis2GwXGfNE5GFpR2XcQN9KuhnAr4qkHZ 5razpab0d8IouSAybCIxvB5f124WQcisKVOej3O-YQ-pn1MPso8saQ%3D%3D&expnd=1&sa=X&ved=2ah UKEwjZxpiDvuj- AhUeGFkFHW7LBOYQ2v4IegQICRAu&biw=1280&bih=609&dpr=1.5

Sakamoto, A., Amaral, E. F. L., Wang, S. X., & Nelson, C. (2021). The socioeconomic attainments of second-generation Nigerian and other Black Americans: Evidence from the Current Population Survey, 2009 to 2019. *Socius*, *7*. https://doi.org/10.1177/23780231211001971

Sasu, D. D. (2022, Sept. 13). Education in Nigeria – Statistics and facts. https://www.statista.com/topics/6658/education-in-nigeria/#dossier-chapter1

Seelig, J. L. (2021). Place anonymization as rural erasure? A methodological inquiry for rural qualitative scholars. *International Journal of Qualitative Studies in Education, 34*(9), 857-870. https://doi.org/10.1080/09518398.2021.1974971

Schafft, K. A. (2016). Rural education as rural development: understanding the rural school–community well-being linkage in a 21st-century policy context. *Peabody Journal of Education, 91*(2), 137-154. https://doi.org/10.1080/0161956X.2016.1151734

Shuls, J. V. (2018). School finance in rural America (pp. 99-116). In N*o Longer Forgotten: The Triumphs and Struggles of Rural Education in America.* Rowman and Littlefield.

Sher, J. P. (2019). *Rural education in urbanized nations: Issues and innovations*. Routledge.

Sherman, J. (2006). Coping with rural poverty: Economic survival and moral capital in rural America. *Social Forces, 85*(2), 891-913. https://doi.org/10.1353/sof.2007.0026

Sherman, J. (2018). "Not allowed to inherit my kingdom": Amenity development and social inequality in the rural west. *Rural Sociology, 83*(1), 174-207. https://doi.org/10.1111/ruso.12168

Sweeney, K. (2013). Inclusive excellence and underrepresentation of students of color in study abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad, 23*, 1-21.

Themane, M., & Thobejane, H. R. (2019). Teachers as change agents in making teaching inclusive in some selected rural schools of Limpopo Province, South Africa: Implications for teacher education. *International Journal of Inclusive Education*, *23*(4), 369-383.

Macrotrends (n.d.). *Nigeria fertility rate 1950-2023*. Macrotrends. Retrieved from https://www.macrotrends.net/countries/NGA/nigeria/fertility-rate#:~:text=The%20fertility%20rate%20for%20Nigeria,a%201.31%25%20decline%20from%202020

Ufuophu-Biri, E. (2020). Television and family unity in South–South Nigeria. *Mediterranean Journal of Social Sciences*, *11*(2), 125-134.

Ukwueze, N. C. J. (2021). The Igbo Apprenticeship model: A panacea for start-up failures in Nigeria. *IDOSR Journal of Humanities and Social Science, 6*(1), *17-23.*

Ulug, C., & Horlings, L. G. (2019). Connecting resourcefulness and social innovation: Exploring conditions and processes in community gardens in The Netherlands. *Local Environment, 24*(3,) pp. 147-166. https://doi.org/10.1080/13549839.2018.1553941. https://www.idosr.org/wp-content/uploads/2021/07/IDOSR-JHSS-61-17-23-2021.pdf

UNICEF (n.d.). *Education* [Education]. UNICEF. https://www.unicef.org/nigeria/education

UNICEF (2022). *Situation of women and children in Nigeria*. UNICEF. Retrieved from https://www.unicef.org/nigeria/situation-women-and-children-nigeria#:~:text=Nigeria's%2040%20million%20women%20of,global%20deaths%20for%20pregnant%20m others

UNICEF. (2023). *UNICEF Nigeria highlights 2018-2022: Key results for children* [PDF]. Retrieved from https://www.unicef.org/nigeria/media/7181/file/COAR.pdf

White S., & Downey J. (2021). Rural education across the world: Models of innovative practice and impact. Springer.

Whitten, C. (2023). Everywhere and Nowhere…All at once: Exploring the role of visibility in rural queer narratives. *Theory and Practice in Rural Education, 13*(1), 33-51. https://doi.org/10.3776/tpre.2022.v13n1p33-51

Williams, S. M., & Grooms, A. A. (Eds.) (2015). Educational opportunity in rural contexts: The politics of place. Information Age Publishing.

Xuelong, H., & Yongjiu, K. (2019). The actively present and dutiful individual: An empirical study of the familial cultural capital of rural students. *Chinese Education & Society, 52*(5-6), 347-362. https://doi.org/10.1080/10611932.2019.1693807

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education, 8*(1), 69-91. https://doi.org/10.1080/1361332052000341006 #

**Copyrights**