

Chapter 6

Education in Africa

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Introduction

Talking about education and development together might be easier to approach if one starts on an individual level. What readily comes to mind on speaking or hearing about them is one being well informed and having an all-round ‘good’ living, mentally and physically, which issue from a good learning and a good earning, both from good work. While ‘good’ may be relative, taken objectively, an educated and a developed person has the ability to use available information to provide and sustain comfortable shelter, food, clothing, healthy living and peace of mind every day for himself/herself and family (where it applies). Sustaining all this implies security of the person and the process of good living.

Sustaining these require understanding the need to do so, while understanding is achieved by information. Information is knowledge acquired through observation, experience and instruction. It provides one with an opportunity to have different experiences, which should help in making the most of the choices. This implies informed decisions, which from empirical experience we can all agree with pay, perhaps reaffirming Sir Francis Bacon’s conclusion that ‘knowledge is power’. Power is the possession of a controlling ability and influence to face and surmount life challenges. Invariably, it takes a well-informed, educated mind to surmount life challenges and consequently to make a developed human and material output. A developed mind continues learning, informing itself to adapt to evolving challenges in its environment. Thus, education and development are positively and cyclically correlated.

Certainly, education is central to human and material development. Africans, like other people, by natural instinct educated their people and evolved their respective indigenous education. As accounted by historians, Africa’s indigenous education encouraged skill, and moral and intellectual development and served their needs

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(Fafunwa and Aisiku 1982, 10, 14). Their respective societies train generations to integrate well. These are what education does. The coming of their colonial masters and the missionaries brought an imposition of Western/foreign, Christian and Islamic education that Africans integrated with their indigenous education. The British colonial masters' education prepared their colonies for future self-administration. That of the French colonies comprised mostly French life-oriented education, in Fafunwa and Aisiku's word a "frenchifying" that majorly neglected African indigenous education (Fafunwa and Aisiku 1982, 22–26; Rayfield 1983, 5–6). Colonization also brought cultural, philosophical, religious, socio-political and economic reorientation, and the ongoing technological revolution together with globalization. These contributed to the demanding all-round reorientation of Africa and the world over. These pose challenges for societies that need to be surmounted.

However, for the past five decades, since most African countries gained independence to run their economies and education, most Africans have shown an inability to integrate well in life and provide for their needs. Most African countries still have the challenge of breaking away from poverty (Deininger and Okidi 2003; Hill 1998) and are so not developed.

Following propounded growth theories in various fields of knowledge and sectors, several efforts have been made by the countries of the continent to generate and sustain growth to attain development (ECOWAS 2015). These efforts include the increasing use of education to seek growth (Nwaobi 2007; Nwuzor 2008; Stroombergen et al. 2002).

These countries have over the years, especially with the introduction of Universal Basic Education (UBE) in the 1990s and the Millennium Development Goals (MDGs), which terminated in 2015, increased enrolment in education, and continuously used and evolved both their indigenous and foreign education in order to meet the changing demands of the societies. These suggest more education amidst supposedly improved indigenous, adapted foreign and modern education. However, it is worrisome that despite the undisputed theoretical conclusion and empirical realization of the effectiveness of education in poverty reduction, as seen with developed countries and more especially with the Asian Tigers' experience in lifting their economies from poverty in the 1990s, Africa, especially the Sub-Saharan, despite its education reforms remains overly poor (Fig. 6.1).

It is observable, without rigorous research, that high income economies with higher literacy rates (Figs. 6.2 and 6.3) still rely on improving education further to sustain their development. Thus, the enthusiasm for reinforcing education in Africa is well warranted. Nwuzor's (2008) study of 22 African countries and several other studies found that education is a significant factor that Africa needs to attain growth. These suggest increasing attention to education. They raise the following questions:

- What is the nature and state of education in Africa?
- How critical is education for Africa's development and/or underdevelopment?
- Can the current education scenario drive growth and development in Africa?
- What is in African countries' education and development experiences that they have not used education to drive development?

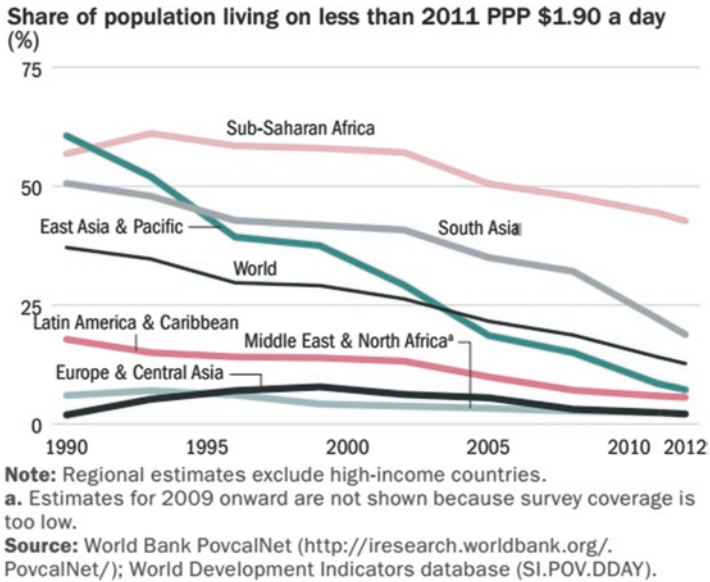


Fig. 6.1 Share of population living on \$1.90 a day (%)

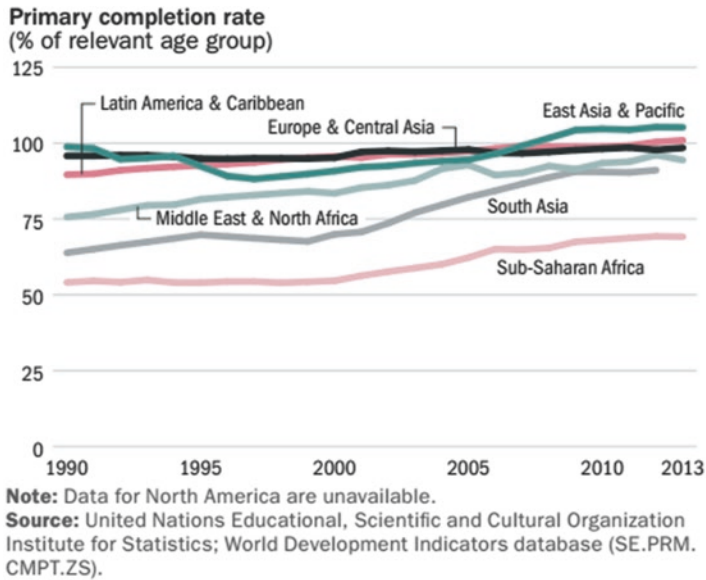
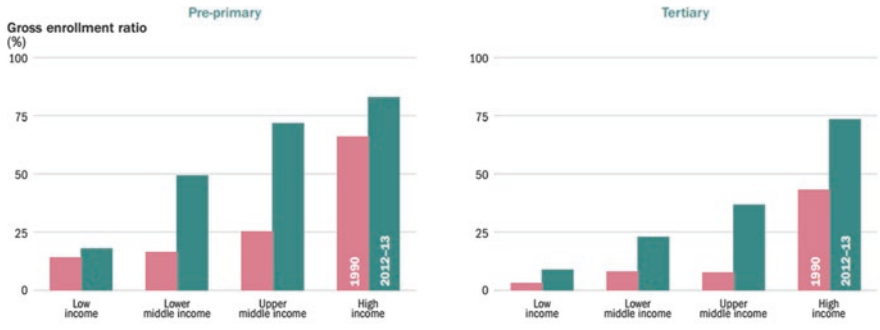


Fig. 6.2 Primary completion rate

- Are there case studies in education and development experiences of Africa and developed countries that Africa needs learning to achieve development?
- What is the solution for Africa to drive development through education?



Source: United Nations Educational, Scientific and Cultural Organization Institute for Statistics; World Development Indicators database (SE.PRE.ENRR, SE.TER.ENRR).

Fig. 6.3 Gross enrollment ratio

The Scope and the Nature of the Discourse

In answering these questions, the efforts seek a sound empirical approach to making education in Africa effective in contributing to the development of the continent. Education should serve the needs of the individual(s) and the nation(s). To achieve this, it must be evolving and development-oriented. Thus, the approach relies extensively on the facts:

- Firstly, human capital theory, which is relevant for individual development and plays an important role in the model of endogenous growth for an individual and a nation,
- Secondly, the abundance of labor, a factor more readily available than other factors in African countries, and
- Thirdly, the postulation of new growth theory, which is relevant for economic and all-round development as it points out that the capacity to sustain production given the limited capacities of other factors of production lies in technological innovation.

To have these three facts used effectively in bringing development they have to be directly influenced by *applied* education. It takes education to use human capital to produce growth beyond what physical capital and other factors such as land and capital could. It takes education to build the labor skill. It takes education to achieve the technological breakthrough that increases output beyond normal skills. Invariably, education’s effectiveness in reducing and eliminating poverty in line with the human capital and new growth theories happens with the application of knowledge. The central message is that mere physical and human capital accumulation, increased enrolment in education and education policy changes, which Africans have done, cannot just bring the vast growth, over time, in output per person, needed to develop an economy (Romer 2003, 28).

Also, the introductory micro-level analogy on taking education and development together with an individual is to be replicated on a macro-level in looking at

education in Africa with respect to answering questions on achieving and sustaining Africa's development. Ideally, when more people (and households) in an economy are able to have more access to information and apply it, it is likely¹ to translate to growth and, consequently, development.

In essence, education policies that affect the 'quantity and quality of labor' should affect the incomes of individuals and consequently the national output, reducing the poverty gap. The application of positive realistic changes in not just quantity but quality education should significantly reflect positively in the developing economies' poverty reduction efforts.

Specifically, the discourse aims to provide a solution on 'How to make education in Africa effective to drive development for the continent.' In doing so, it is pertinent to understand the themes; development, growth, human capital, education and poverty reduction while exploring the link among them with respect to African countries' experiences. Subsequently, the history, core and contemporary issues in education in the continent are recapped. Expectedly, the analyses of the issues guided the proffering of a conclusive solution to the quest.

Linking Development, Growth, Human Capital, Education and Poverty Reduction

Our world is, all the more, becoming globalized such that cultural, social, political and economic experiences are becoming somewhat unified. This is in the sense that humans, the world over, are all the more learning from and living with similar experiences with just, so to say, a very insignificant difference. Humans are the same in basic features of living. We all breathe and eat to live and also seek to live and adapt to our environment. As individuals and countries we all desire growth. We all engage our human capital for productivity. We all receive a form of education in our lifetime. The themes mean virtually the same to all humankind; only the means, the approach and the depth of seeking growth, using human capital, getting educated and certain gestures may vary with cultures and economies. For instance, what the Africans made as objects of worship kept in sacred places, their Western colonial masters made objects or artefacts viewed in the museums for socioeconomic and intellectual purposes. While to an African and a Jew, the use of the left hand to give and receive gifts matters, to some other cultures it means nothing. In Africa, looking straight into the eyes of an elder may be interpreted as rude and disrespectful; the Western cultures see it as a sign of speaking with confidence and telling the truth. This is usually due to the concerns and depths in beliefs, social and cultural understanding, experiences, purposes and available information each has.

However, we seek to live with one another beyond our communities, states and countries. We have nations and continents coming together to be guided by the same

¹Not all growth might mean development when it is not (re)distributed. An economy can record a substantial growth in its GDP while both inequality in income and poverty remain or increase.

rules and even unified laws as sought by world organizations such as the United Nations (UN), the World Bank, the Economic Community of West African States (ECOWAS) Commission and several other multinational organizations.

These are all efforts in integrating living, investing in people and resources to meet the challenges of globalization (Cammack 2004, 192), making living more meaningful and better, which every rational individual and country desires. It is a result of information, which as earlier said enables making the most of options. For instance, some Africans gave a spiritual interpretation to having twins, saw it as evil and so killed such children. However, their encounter with Western/Christian missionary educationist, Mary Slessor, made them learn the scientific explanation (cell division) to it. Today the Africans cherish multiple births. African indigenous education accepts physical discipline like gentle smacking for children. Western education discourages it. Yet, some ongoing research and debate are revisiting the issue and advocating for that. This is likely to lead to reform in discipline if given a conclusive stance in the future. In this way, people relearn and improve life issues over time, which become a way of life.

We keep learning and evolving education in order to live better. It is inherent in humans to consciously or unconsciously learn by theorizing, following the observation of their environment. Theories often incorporate facts, laws and tested hypotheses that with time become beliefs that guide peoples' living. They form a supposition or a system of ideas to explain and surmount life challenges. This goes on, a continuous process, and is one of the features of education.

Given these, the link among the themes follows. This will guide the analysis of education in Africa and provide answers to the fundamental questions sought by this discourse.

Development and Growth

While development is variously defined, it has a general connotation of all-round growth—*increase and strength*—in virtually everything. With reference to a country's development, it readily suggests big and strong economic status alongside that of other spheres; the cultural, political and social spheres of the country. *Sensu lato*, it is usually talked about alongside growth. *Sensu stricto*, it is often discussed through growth. This is not surprising since development is achieved through a process of accumulated and sustained growth.

Unlike the economists' point of view, some other definitions of it do not necessarily point to development as different from growth. They seem to be used interchangeably. However, despite the complexity surrounding the definition, in analyzing development as all-round growth, abundant literature on various fields of knowledge focuses majorly on economic factors with an emphasis on macroeconomic data. For instance, the book, *Growth and Development in West Africa*, which contains a discussion on the terms 'growth' and 'development' by a collection of African researchers in various fields such as psychology, sociology, philosophy,

economics, anthropology and geography, essentially used economic data and aligned their subject analysis to economic growth. In the call for contributions for this book, *The Development of Africa: Issues, Diagnoses and Prognoses*, which sought to have researchers from various disciplines explore the depth and breadth of Africa's development trajectories and provide practical solutions to achieving development in Africa, references were mostly on economic and growth data to project the book's title and research relevance.

Hence, to narrow down the complexity, this discourse will use 'growth' in approaching development. Development is a sustained stage of growth with reduced poverty. It takes a sustained and distributed growth to reduce and/or eliminate poverty. As further established by the World Bank (2007), economic growth is a clear marker of development. Invariably, reduced and/or eliminated poverty is a state of development.

Many theories have been propounded on growth following the foremost establishment of land, labor, capital and entrepreneurship as factors of production that influence economic growth. In a concise treatment of the popular theories of economic growth:

Nwuzor (in ECOWAS 2015) notes that all the theories including other means of growth such as trade openness, the international flow of financial resources, foreign finance and investment and so on build on the foremost established factors. None of the theories is necessarily new. Rather, each merely emphasized, at a particular time and for a particular challenge, the application of a particular factor in a different way to sustain growth given the limits found in other factors. Our life challenges, noted earlier, from early to modern humans, are the same. It is only the means of surmounting them that change. In essence, what Africa needs to attain growth will require emphasis on applying certain option(s) differently. The solution is neither beyond its reach nor magical.

Human Capital and Education

Recent growth theories accord a large role to human capital. Human capital is the skill found in labor, which is a factor of production. It is a stock of knowledge and skill embodied in the population of an economy acquired through informal and/or formal experiences and training that make individuals and societies productive.

According to Lucas's (1988) model, everything else – capital, output – adjusts endogenously to the accumulation of human capital, the factor that drives growth. Thus, every other factor is enhanced depending on the extent of human capital. It takes human capital to make good use of land, physical capital and technology. The more developed human capital becomes, the more room there is to manipulate [vary] ideas (technical expertise) and to enhance the performance of land, capital, entrepreneurial and all other growth resources. This obviously suggests investing in human capital to enhance productivity and growth.

In the imitation model of Rivera-Batiz and Romer (1990), human capital drives the imitation of technology, which ultimately determines the speed of convergence

to the technological frontier (Pissarides 2000). Technical knowledge, which new growth theory projects, is enhanced through increased training and learning. It is what human capital relies on to achieve increased differences (variations) in output, which all other factors of production fail to do given their fixed, incapable nature to keep *multiplying* (not just increasing, but rather exceptional addition in quantity and quality) output.

So far, the words ‘information’, ‘training’, ‘instruction’, ‘observation’, ‘learning’, ‘knowledge’ and ‘technology’ keep recurring. Inarguably, they all are required in improving human capital and are attributes of education. Education links up with human capital. Gary Becker, Mark Blaug and many others on human capital theory assert that education creates skills, which facilitate higher levels of productivity amongst those who possess them in comparison with those who do not. Correspondence theory further implies that increasing levels of schooling in the labor force is likely to be functional to the process of employment growth. Increasing employment will increase income, which should reduce poverty.

Skill acquisition and improved knowledge, the practical application of which is technology, are gained through informal and formal education. Education comprises information, training, instruction, observation and learning applied for a better living, and relates directly to human capital and vice versa. Hence, in order to avoid a separate repetitive treatment of education, the next section looks at education in connection with growth, development and poverty reduction.

Education, Growth, Development and Poverty Reduction

Education is defined as learning through a ‘process’ of deliberate informal (unorganized and occurring through the family, peer group, mass media, religious bodies) and formal (organized and occurring through the school) settings. It is a ‘product’ of what one receives and a ‘discipline’ of a systematic body of knowledge. In this sense, education is intended to act with people in order to bring out or develop their potential, which implies quality education that should translate into a range of personal, communal and developmental benefits (Dewey 1916) including a learnt orderly behavior (Nwuzor and Ocho 1988). It aims at the all-round development of individuals and society.

Sustained growth, as earlier pointed out, connotes an all-round development. Thus, education and growth are factors in development. Education is a means of poverty reduction. The relationship of education to growth, which brings poverty reduction, is set in the links that human capital theory draws between education and poverty. In essence, influencing (investment in) education (of humans) influences growth such that continued growth results in poverty reduction and the development of individuals and the economy as a whole. Conversely, the poverty of individuals and an economy as a whole poses a constraint on their education. This throws a big challenge to the mostly poor African economies. Growth also requires monitoring because some growths may not result in increased welfare for the poor. Some rather

increase the poverty gap among the population. Effectively reducing poverty requires good and *exceptional* work given the constraint that it could face at the expense of growth.

Having linked the themes to enable the approach of using the facts of human capital, labor and new growth theory to achieve the aim of the discourse, the effort now explores issues in making education effective.

Making Education Effective in Bringing Development

Education is effective in bringing development, as over the past decades several studies such as that of Schultz (1961), Psacharopoulos (1994) and the World Bank (1995), as well as the Asian Tigers' experience, have proved. The challenge is how to make it effective in developing Africa. The compelling issues in making education effective in bringing development are discussed in the following sections:

Education Quantity, Quality and Demand

The trend in the literature is the debates beyond the issue of the quantity or amount of schooling. Enrollment in education could generally increase without increasing the output. In a survey by Colclough (1994), it was found that some extremely poor African countries, such as Lesotho, Madagascar and Togo, have primary gross enrolment ratios in excess of 100%. Yet they are still poor. Such a record has shifted emphasis to the quality of schooling, the institutional framework in which the education takes place and, more recently, the utility in terms of the outcome of education. This refers to the issue of the applicability and effectiveness of skills that are purported to be acquired through education. In this regard, high-quality education is not always effective. For instance, poor families are not only 'sensitive to cost' and quality but are also interested in the utility they get from education. The poor have agriculture (small farmers and farm workers), crafts, trades and small trading businesses (informal sector) as their primary source of income. Instruction that does not prepare these people for these activities can seem superfluous (Morrisson 2002).

Education, Physical Capital, Infrastructural and Institutional Set-Up

The World Bank (1995, 3) states that education alone will not generate growth but rather requires investment in other factors such as physical capital and infrastructure. In a similar notion, the environment external to the learning system may be un conducive to the application of some acquired skills and so the people concerned are not able

to lift themselves from poverty. The dearth of complementary investments in electricity and other infrastructure and persistent civil strife affect the outcome of education.

Given these, the next section recaps and analyses education in Africa. It does so with respect to the issues of debate in making education effective in bringing development.

A Recap on History and Contemporary Issues in Education in Africa

Education is a universal phenomenon, a general feature of human life (Nwuzor et al. 2010). It is our everyday activities and experiences, within or outside of both home and classroom, through which we unconsciously or consciously, informally or formally acquire knowledge for application in our living. This discourse stresses that education requires the ‘application’ of learnt skills and behaviors. Rationally, we all seek to acquire knowledge of what is ‘good’. While ‘good’ may differ with individuals and among people, it is suggestive of what is ‘positive’ and ‘beneficial’. Education is, and gives, what is generally accepted.

The history of education in Africa, like that of any other country, dates back to its early life. The early humans wherever they existed were predominantly agriculturists. By natural instinct, they learnt to adapt and lived in their environment. They consciously and unconsciously transferred the knowledge about their environment to their offspring by direct observation, guidance, participation, exploration and discovery. They evolved their activities and occupation following their discoveries and experiences.

Humans, being rational with the changing social structure, evolved education from the preliterate form to proto-literate education around 3000–1800 BC. At that point, nomadic hunting moved to a more settled life in agriculture as the dominant occupation of humanity. As accounted by Fafunwa and Aisiku (1982) and Nwuzor and Ocho (1988), African countries like all other countries of the world had predominantly used informal education. This was from the Stone Age to the preliterate (the primitive) stage of education. They were predominantly agriculturists (Faure 1972, 5; Nwuzor et al. 2010; Nwuzor and Ocho 1988) who produced mostly at subsistence level like every other early human.

Much later, the emerging economic, political, religious and social forces could no longer sustain an informal education process alone (Nwuzor and Ocho 1988). Humans began to leave impressions on the walls of caves. This brought the development of temples as forerunners of schools and also marked the beginnings of reckoning, writing and seeking a means of livelihood beyond one’s immediate environment and the search for converts to beliefs.

Records show that Mesopotamia and Egypt (an African country) were notably among the earliest civilizations to have organized education through their temples. Temples served as agents of control over society and its institutions. Organized education was also seen with the emergence of the oriental schools, and with the

Jews, the Greeks, the Western, Christian and Islamic education that to date education, both informal and formal, have deepened in their scope, breadth, discipline and modifications in curriculum and methodology, all in an effort by humanity to live better with its environment.

In primitive times, most of Africa had no documented records.² While there were no primitive documented records, people developed and worked with theories in virtually all spheres of their life. This is evident in their rich social, cultural, political and religious set-up, which adopted certain rules and practices. They also relied and still rely on proverbs and wise sayings, which guided their living in much the same way as modern theories guide humans' living today.

For the majority of Africans, education took place through observation, storytelling, instruction and participating in domestic, social, cultural and religious activities. Neither a particular time nor place was needed. Africans have similar features in living. They value their culture, family, communal life and health. They mostly believe in a Supreme Being, gods and spirits. These are reflected in and guide their indigenous education content, which is:

- **Vocational training**—agriculture, trade, craft, family crafts, secret and religious organizations, priesthood, divination, medicine and surgery
- **Moral education**—conforming to the wishes of the gods, humans and parents, and learning to respect, greet, sympathize, empathize, cooperate, tolerate and other societal values
- **Intellectual education**—learning family and local history, nature study, religious, social and political education
- **Physical education**—for physical fitness and skills development in competitive and non-competitive games such as wrestling, running, role playing, acrobatics, masquerade displays, tree climbing and dancing (Nwuzor et al. 2010).

Formal education was recorded in most of Africa when the white people came to their countries between the 1870s and 1900. The British and French colonial masters brought Western and Christian education to them. Islamic education was mostly in North Africa. Africa's indigenous education has many features in common with foreign education. They both have a given process of education, methodology, staffing, content and curriculum, discipline, apprenticeship/on-the-job learning, free and guided exploration, and targeted objectives. The objectives for both are in the main the integration of their people in the society and for human and economic development. Foreign education, however, unlike indigenous African education were distinguished as compartmentalized and more organized.

Apart from learning done at home, at church, in the mass media, and suchlike, with the increasing complexity of the society and the educational process which required special handling, school was invented (Nwuzor et al. 2010). While the

²In the Stone Age, virtually all humanity had no record of writing while in the primitive era (the time after the Stone Age) some people began to keep records in the form of writings with signs or letters and pictures as found on the caves. Most of Africa, apart from Egypt, have no written records of the primitive period.

formal education process is, notably, the most important form of educational process and the major form of education for promoting growth, informal education is still relevant to growth. This is because schooling alone does not mean education but is just a medium devised to carry out the process of education. The primary function of the school is to educate the society. Thus, education, including informal education, deals with society such that changes in society affect education and vice versa.

Africans adopted foreign education systems, which their colonization greatly influenced. To this day, they combine them along with their indigenous education and continue to modify and develop them through policies and reforms.

With regard to the modification, African's indigenous education, like all cultures and societies, has continually evolved and reflected the changing values and demands of the socio-political, religious, economic and global systems. Globalization has also necessitated the changes. As regards formal education, African economies have over time instituted various reforms; thus both informal and formal education change with the demands of the times.

Issues on Education in Africa

Africa instituted various education reforms such as UBE, national policies on education, and MDGs education-targeted policies, among others. All of these were in the quest to improve Africa's human capital, in essence to improve education and consequently effect an overall development. According to the ECOWAS Commission, investment in education was an integral part of each of its Poverty Reduction Strategy Papers (PRSP) and Regional Poverty Reduction Strategy (RPRS), which as their names clearly depict are projects to reduce poverty. The justification for these is established from the microeconomic level as increased education increases income and wellbeing and offers skills for greater productivity. It implies that a greater distribution of education can serve as a means for reducing poverty and income inequality on the macroeconomic level.

However, in adopting foreign education systems Africa has failed specifically to align most of their goods in relation to societal needs. For instance, most Africans adopted their colonists' language as the mode of instruction leaving their native languages undeveloped such that some are becoming extinct. Language has often been cited as one of the issues affecting schooling in Africa.

In adopting foreign education, most Africans have also jettisoned their cultural, political and religious values, merely copying the 'white people'. Learning should have a positive influence—when one learns better (efficient) ways of doing things, it is rational to drop the bad/cumbersome (inefficient) ways. However, Africans often seem to do just the opposite. Using food, a necessity of life, as an example, most Africans opt for imported foreign foods to the extent of neglecting production of the same food locally. Africa has numerous hospitals and physicians and yet many Africans seek medical assistance in foreign lands. Another instance is the *nouveau riche*; the moneybags in tropical Africa who install and turn on air conditioners to a low temperature and cover themselves with blankets to keep warm.

Nigeria, the most populous country on the continent, as well as over 90% of the other African countries, is plagued with poor power supply (World Bank 2016). For someone with, say, carpentry or hairdressing skills acquired during his/her secondary school education, applying these skills is often affected by inefficient power supply. Productivity is greatly affected by regular power failure. When power fails costs are incurred, for example paying rent and wages without having clients. This renders people vulnerable to remaining in poverty. Stopping at the secondary education level may have been a result of poverty, making the person unable to further his/her education. This micro-level illustration is analogous to the macro-level reality. Such an economy is susceptible to remaining in a poverty trap.

Poverty exposes people with a poor education to unemployment, underemployment, non-functioning institutions, poor/failed/absence of infrastructure, double-digit inflation, hunger/starvation, poor sanitation, diseases/disabilities, crime, suicide, discrimination, lower life expectancy, depression, abuse, coups, corrupt practices, terrorism, war, homelessness, migration (to seek better education and living) and many other bad effects. These factors are also the very causes of poverty (Hill 1998) and have characterized African economies. Poverty, thus, recycles poverty.

These examples readily depict Africa's underdeveloped educational systems. An effective education should promote and enhance the values, local products and services while adopting better foreign ones. To date, African education systems face a myriad of problems, which have been the same set of problems since the past five decades. These include

- lack of finance for training, remuneration of teachers and for research and development
- over-centralized control in most economies' federal set-up
- corruption and politics in university education
- poor educational environment
- the absence of moral education in schools
- strikes and student unrest
- cultism
- examination malpractice
- fall in quantity and quality in the education system and
- poverty.

This complicates the issues further. It shows that the less developed countries cannot 'just' break away from poverty. If total output is low then income is low, making for little investment in education, infrastructure and its maintenance, no reserve stock and no strong institutional set-up. There is no surplus for capital accumulation. This reduces the hopes of getting a good education, health services and infrastructure and increasing output. This causes continued deterioration of African economies, institutional failure, corruption and the poverty cycle. Yet some economies like the Asian Tigers and Botswana, an African country, despite having similar characteristics (trap) before the 1990s, have recorded and sustained growth of over 5% in their GDP. What efforts have the rest of Africa made or could make to leave their trap of these perennial problems?

An Analytical Comparison of Means to Growth Through Education

The possibility of leaving the trap is through the technological innovation advocated by the new growth theory. Exceptional skills and ideas for the rapid technological innovation and adaptation needed for growth come from research and development, an important aspect of education, which yield ideas of doing everyday tasks better. Ideas translate into multiplied, improved and limitless productivity where factors of production may have been limited by their ordinary capacity to sustain increased output.

Education should also inculcate a positive change and discipline in the people who receive it. This enables dogged adherence to applying ideas and strong will against practices that inhibit individual and societal growth. It was discipline in the management of institutions and social cohesion that enabled Asian Tigers and Botswana to consistently apply sound macroeconomic ideas (policies) that promote rural development and prudent investment in basic education and health (ADB 2017; Cammack 2004). This implies that the performance of education is very much determined by the existing structure of the society's institutions.

Hence, this discourse considers the foremost concern of Africa's education to be not about the subjects. Notably, Africa has very similar subjects to the subjects included in the foreign education they adopted. Many Africans who completed their secondary education in Africa and did undergraduate and graduate courses in Western and developed countries have not only seen the same subjects but have also performed excellently. Africa has also undergone several reforms to improve the content and focus of subjects. For instance, Nigeria's National Policy on Education has interesting implications designed to enable a secondary school leaver to make a living if he/she is not able to go on to higher education. It emphasizes mathematics to develop numeracy skill; English as a language option to communicate ideas; and reinforced (building laboratories for) vocational subjects such as agriculture, introductory technology and home economics. However, many leave school without these achieved. Indeed, many of those who, obtained higher education remain jobless and cannot create jobs due to the failure of the system to use education to make them creative, disciplined and able to reserve capital to fund available investment ideas.

Moreover, and regrettably, in the Organization for Economic Co-operation and Development (OECD) 2009 World Ranking on education, Tunisia was the only African country that made the list on reading, maths and science scores and even that country recorded below average scores. On the UN database (<http://data.uis.unesco.org/>), as at January 2017, apart from South Africa which has data for 2001–2014, the rest of Africa has scant data (two to five-year period) for education attainment of ages above 25 years and incomplete data over the years for subject performance. Hence there is inadequate data to make a conclusive quantitative subject analysis. This is a concern as data is needed for research, development and planning.

This informs the option for a qualitative issue analysis. This is done by conducting a comparative view of the past and present status of African and foreign education with respect to the new growth theory. Like growth theories discussed in the Development and Growth subheading of this discourse, education systems (see Table 6.1) evolved over time with different regions adopting and/or influencing systems of others. The objective of education remains the same for all humankind with slight differences in approach and coverage depth.

Indigenously, African economies exhibited popular growth theories in their productive activities. Historical accounts show that Africans, in the primitive era and to date, had people in certain geographic locations known for one form of production; agriculture, trade, crafts and religious professions. They also had roles allocated to them, given their understanding of gender capabilities, where the females did less strenuous work and the males the more strenuous work. This, obviously, is specialization and division of labor.

They also went as far as reinvesting their productive capital. Despite being predominantly subsistent agriculturists, they did not consume all their produce but kept some of it and replanted/bred (reinvested) it in subsequent seasons. They also continually sought to increase and improve the human capital invested in production. This is evident in the intermarriages and polygamy practiced by many Africans, the reasons being to repopulate (increase) the workforce needed for their farms and trades. Learning socioeconomic, cultural and religious values by observation and participation, despite their informal approaches, improved the skills of its people from childhood to adolescence when people take on greater responsibility, contributing to society starting with their families. Some bought and used slaves, and warlords expanded their territories to add human capital to their workforce and took up more land to add to their physical capital, all making for more resources to pursue growth.

While some of these practices—slavery, wars, conquests and taking other peoples' territory—are amoral, they have the attributes of the capitalist and communal approaches/theories to wealth production. Right from the primitive age, African economies practiced the conclusion of the Human Development Report, 2010, which emphasized human capital, pointing out that “[p]eople are the real wealth of nations.” Africans reckon in their various languages that ‘a collection of people is strength’. In essence, Africans have never been oblivious to the fact that how differently (variedly) one works determines the level of output. However, the extent and magnitude of application of that consciousness is the extent of growth, the core concern.

Indigenous African education was functional. The curriculum, despite not being formerly compartmentalized like the colonial Western/foreign systems, was relevant to the needs of society (Fafunwa and Aisiku 1982; Moumouni 1968). With the adoption of foreign education, which has the same objective as Africa's indigenous education, the expected improvement in the overall development seems to have eluded Africa. Some African economies such as Botswana, Algeria and recently, in 2014, Nigeria, have recorded up to 5% growth in their GDP. However, the performance in terms of improving their living standards is poor. This means that, even for those countries that have shown a reasonable growth rate, like the 5% recommended

Table 6.1 World education that directly influenced African education

Region/Type	System	Objective	Curriculum	Method of teaching/learning	Agent	Evaluation
African	Pre-colonial Indigenous Informal, not compartmentalized	Integrate one with the society, and with modern direction of living with the world as a whole Formative effect on the way one thinks, feels and acts Integrate one with the society formative effect on the way one thinks, feels and acts Integrate one with the society	Everyday living: Moral, vocational, intellectual, religious, social studies, science & technology Emphasize skillfulness and good character	Observation, instruction, storytelling, participation, exploration, experiment	Parents, relatives, elders, peers, skilled ones in various vocation, priests/spiritual guides	Agents' oral approval, society's honor and investiture (with title)
	Postcolonial Indigenous/foreign/Western Informal and formal		Indigenous plus foreign formal content Emphasize intellectualism	Indigenous plus foreign methods	Indigenous plus foreign education agents	Indigenous plus foreign education evaluation
Western/foreign	British Formal	Everyday living: Classified subject areas; maths, English, French, reading etc. emphasize intellectualism	Everyday living: Classified subject areas; maths, English, French, reading etc. emphasize intellectualism	Majorly schooling plus emphasis on technology and industry	Majorly trained teachers (as instructors) and in classroom, majorly state controlled	English/ French influenced by the Greeks'
	French Formal					
Religious	Christian Formal	Emphasize belief in god, the trinity and learning the Bible Emphasize belief in Allah and learning the Koran	Emphasize belief in god, the trinity and learning the Bible Emphasize belief in Allah and learning the Koran	Influenced by the Romans' Methods Influenced by the Greeks' methods	Trained priests, missionaries in church/classroom Imams in mosque/classroom	Reflect roman approaches that influenced modern education
	Islamic Formal					
The world as a whole	Stone age Indigenous/informal No specific time/place, interplayed in everyday living activities, not compartmentalized Proto-literate Indigenous/formal Early alphabets, the oldest found with Mesopotamia and Egypt	Formative effect on the way one thinks, feels and acts, targeted from childhood Integrate one with the society, and with modern direction of living with the world as a whole Formative effect on the way one thinks, feels and acts Integrate one with the society formative effect on the way one thinks, feels and acts Integrate one with the society	Everyday living: with early humans predominantly agriculturists	Observation, instruction, storytelling, participation, exploration, experiment	Parents, relatives, elders, peers, skilled ones in various vocation, priests/spiritual guides	Oral approval and recognition in the society

<p>Greek (and the oriental: Babylon, Egypt, Assyria, Persia, China, India and the Jews)</p>	<p>Indigenous, plus introduction of writing and reading (the beginning of reckoning)</p>	<p>Indigenous methods plus writing and reading in an organized gathering of scribes, thinkers, philosophers and scholars in the temple, city square, hall and then classroom</p>	<p>Indigenous agents plus those who are seen as wise thinkers and scribes and controlled majorly by the state and recognized institutions The emergent of schools</p>	<p>Written, oral and practical tests, at specified times/places with awarded marks, honors, certification and/or move to other levels of education and vocation in the case of religious education</p>
<p>Roman (colonized by the Greeks) Modern Formal/indigenous: Romans and Greeks influence led to Western civilization and modern day education embraced the world over</p>	<p>Birth of educational disciplines; sociology, psychology, curriculum, astrology, methodology Emphasized oratorical and military training Emphasized mentally and physically well balanced individuals Indigenous plus reading, writing and numeracy skills with emphasis on technology and globalization</p>	<p>Inherited Greco-Roman methods that influenced Western education plus research & development</p>	<p>Majorly trained teachers/skilled persons as instructors, mostly in classroom and by correspondence, online and media</p>	<p>Mostly the Western education evaluation approach</p>

by the World Bank to attain development, the achieved growths were not fairly (re) distributed in the economies and even not sustained. If both the Asian economies and Botswana, which adopted the same system, have succeeded in sustaining growth from the 1990s, then Africa should look at the conscious implementation of its education policies, which greatly helped the Asian Tigers and Botswana.

To summarize, the discourse on growth theories alongside issues on African education, which analyzed Africa's inability to effectively use education to create and apply ideas to match the challenges of globalization, explain the cycle of poverty in African countries. Their perennial problems are mostly a result of corruption. Corruption led to the mismanagement of their resources. It brought incompetent and unqualified personnel and soldiers, who interfere(d) with and mismanage(d) education; even the low funds allocated for education are embezzled (Nwuzor 2002). This has greatly affected education administration, effectiveness and consequently the development of Africa.

Conclusions

Nothing is necessarily new on the face of the earth. All humanity seeks to live well and in harmony. The means for living well change over time and/or with people. Thus with the developed economies reinforcing their modern education, which emphasizes technology and the increasing inclination towards globalization and the experiences of the Asian Tigers and Botswana, education is unquestionably critical for African development. It takes education to generate the required technical knowledge in all spheres of knowledge and living. The current state of education in Africa, however, given the problems of education in Africa listed in the section of this work that discussed Issues on Education in Africa, is not fit to drive development.

It is time Africa moved from the idea that a collection of people is strength to the development of actual strength and the application of technical knowledge for the collective individuals. Skill enhancement should not just be for the arts and sciences or for white-collar jobs but also for the carpenter, cook, hairdresser, mason, mechanic, shoemaker and tailor, to spur their productivity and creativity. Technology is not just about machines but also about better ways of teaching and learning as well as simple acts of communication that yield development.

Education should not only target equipping individuals with skills to be adopted for innovation and technical progress in primary, secondary and tertiary productive education and activities. There is need for an emphasis on moral education. Education should help to make people behave positively, reject corrupt practices and engineer positive ideas.

The power of technical idea improved through education, when not undermined, as Nwuzor (2008) concluded, can drastically minimize and/or eliminate corruption, which has been one of the long-standing impediments to implementing robust education policies and Africa's development course. For instance, while teaching and 'encouraging' good morals, creativity and patriotism in children and youths, project

ideas on reputable lifetime societal and intellectual awards could be engineered to positively ‘entice’ the inherent human inclination to self-glorification and make leaders and followers invest public funds prudently.

Curbing corruption will help the implementation of policies, some of which have the established infrastructure needed for development. While policies are fully implemented, simultaneous monitoring of their outcomes will guide further improvement of different levels of formal education and approaches to informal education and the emphasis of subjects. Otherwise, until knowledge is applied and corruption curbed, no matter how effective a growth option is, the course of Africa’s development will remain a ‘seeming’ mystery.

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