The Centrality of Glocalisation in Sustaining Development Education in Ghana and Nigeria

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Chapter 5
The Centrality of Glocalisation in Sustaining Development Education in Ghana and Nigeria

Samuel Amponsah and Kola Babarinde

Abstract Since the attainment of independence from their colonial masters in 1957 and 1960, the Ghanaian and Nigerian education systems have undergone several reforms to conform to the times. Incidentally, all the reforms seem to drive the values of education towards Western philosophies. Indigenous knowledge systems, content and African forms of delivery have eluded the two countries' educational systems. To bring back authentic African content into development education, this paper advocates for the incorporation of local content and delivery styles to ensure learners carry the 'knowledge of their fathers' into the future and immortalise such knowledge for posterity. In pushing this agenda, we did a content analysis of the various educational reforms in Ghana and Nigeria. Based on what exists in the literature, we theorized that in respect of SDG 4 and the bid to sustain education as a contribution to development education, glocalisation should be the prime focus. Consequently, we noted that policy directives, decolonization of the various curricula used in education and the implementation of the recommendations from earlier studies and declarations are imperatives to this call.

Keywords Adult education · Educational system · Decolonization · Development education · Glocalisation · Sustainable development

1 Introduction

The subjugation of Afrocentric education to that of the Global North is deeply rooted in the historical perspectives of the discipline. Historically, it is believed that nonconformist Christians such as John Wycliffe and Lollards used adult education as a vehicle for people to access the Bible in the United Kingdom. Arko-Achemfour

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et al. (2019) are of the view that such initiatives led to the eventual formation of the Society for Promoting Christian Knowledge in 1699, which in turn helped the Church of England's efforts to formally help adults learn how to read. In the United States, adult education gained prominence when the Office of education established an Adult Education Section in the 1950s which later served as a hub of information for the citizenry. These efforts were later transferred to Africa with the entrance of colonialism, missionaries and western merchants.

Whereas the historical perspectives of education are captured from the viewpoints of indigenes within their context, the story is different in Africa as the concept has been 'dressed' to look as though it was imported to Africa. This comes with little surprise as the African continent is believed to have tasted education through Christian missionaries who encouraged people to read the bible (Quan-Baffour, 2018). This was followed by colonial masters and European merchants whose interests were initially in the schooling of their children and selected locals to be 'enlightened enough' to be able to engage in trade with them (Arko-Achemfour, 2018; Quan-Baffour, 2018).

Furthermore, Du Bois (2005) highlighted that, through the concept of double consciousness, some non-African theorists told the African story *"always looking at oneself through the eyes of others, of measuring one's soul by the tape of the world that looks on in amused contempt and pity"* (p. 45). However, Shore (2001) warns that such pity may easily serve as the conduit for triggering a form of quiet dominance. The situation could not get any worse when Johnson-Bailey (2002) asserted that Eurocentric approaches have been used to deliver education content over time. He further argued that these approaches are employed in non-European contexts which to a large extent overshadows the traditionally known or even acceptable approaches of the people. Shore's warning makes so much sense as many Africans have substituted their rich culture for Eurocentric ones which might have contributed to the moral decadence in African societies in recent years.

Similarly, Avoseh (2012) maintains that the historical perspectives of African adult education cannot be entirely true. His argument is corroborated by Brookfield's (2017) contention that adult education has been racialized to the extent that its dominant conceptualisations and mechanisms for knowledge production and dissemination are grounded in one group's experience and ideologies. This is also supported by Shore's (2001) statement that *"education scholarship positions Whiteness unquestioningly as the invisible norm, a norm that appears to have no tangible effects on pedagogy"* (p. 43). To this end, education in Africa should aim at interfacing authentic African knowledge with global trends (glocalization) so Africans will be fully aware of challenges and issues around them and contribute to their local and global development efforts.

Any attempt to achieve the above is hinged on a call by Avoseh (2012) for Africans to revisit the knowledge of their ancestors who he describes as theoretical frameworks of education whose wisdom was passed to generations orally. Likewise, Quan-Baffour (2011) refers to the importance of the education provided by the African ancestors as the wisdom of our fathers. For instance, the African approach to socializing its youth through kinship systems, stories, songs and folklore were ways of

instilling discipline, hard work, dignity for the human race, leadership, cooperative problem-solving and preservation of nature among its people. Though these virtues and philosophies were contained in orality (Avoseh, 2012; Quan-Baffour, 2011), they contributed to Africa's education and its development before the advent of the Eurocentric approaches.

Moreover, SDG 4 advocates inter alia for lifelong learning. Target 4.7 specifically advocates for global citizenship and appreciation of cultural diversity and culture's contribution to sustainable development. This means recourse to indigenous knowledge becomes indispensable if African education is to make any meaningful contributions through education to sustain its development. However, this has eluded the formal education system in Africa since it handed its destiny into the hands of imperialists centuries ago. The abolishing of imperialism did not erase the footprints of their content, pedagogies, subtle cultures and orientations from the education of their formal colonies.

There are more fundamental epistemological issues calling for interrogation within the larger scope of this paper which we might not be able to fully examine beyond raising preliminary questions. For example, the whole concept of Sustainable Development (SD) is taken for granted with all its Eurocentric assumptions. Is development in general and sustainable development in particular considered from the Afrocentric perspective even though it is meant to address African problems? Is SD considered as a bottom-up or top-down policy intervention? African social organisations tend to emphasize collectivism rather than individualism and progress is assessed as a collective achievement and value-laden concept such as captured in the "Ubuntu" Philosophy in East and Southern Africa and "Omoluwabi" among the "Yoruba" of Southwest Nigeria. While we note that these address larger epistemological and axiological issues, sensitivity to them are more likely to affect the possibility and extent of success of policy intervention premised upon them.

From the foregoing, local knowledge systems and philosophies of education can be useful tools for Africa's development, particularly in the Ghanaian and Nigerian contexts. However, these indigenous knowledge systems have been influenced significantly by Eurocentric perspectives, approaches and practices. Such influences have successfully obscured the authentic forms of Afrocentric education in Africa. Brookfield (2017) therefore advocates for democratic learning environments where learners voluntarily share their experiences in a celebratory manner instead of the structured pedagogical regimes inherent in Western epistemologies. Also, Outlaw (1996) called for a philosophy that serves the interest of people and helps them achieve a critical understanding of their situation. Consequently, through this study, we advocate for authentic forms and approaches of education to be deployed in the two countries while theorizing how such efforts would be instrumental in sustaining development education.

2 Educational Reforms in Ghana and Nigeria

2.1 Highlights from Ghana

Ghana after gaining independence from colonial rule has made attempts to establish a model of education that decolonizes its citizenry and make them a productive workforce. This has culminated in three major educational reforms dating back to the immediate post-colonial era. Thus, Kwame Nkrumah, the first president of Ghana, saw education as the vehicle for transforming the human resource of the nation (Sefa Dei & Opini, 2007) into a formidable force for his national transformation agenda. This ideology culminated in the introduction of the Education Act (1961) which established a free universal and compulsory education (Adu-Gyamfi et al., 2016). Key tenets of the education act were to increase attendance at the elementary school level and train teachers to cater for the growing number of school children. However, Nkrumah's era was short-lived as he was overthrown through a military coup d'etat in 1966 (MacBeath, 2010).

The overthrow of Nkrumah spelt doom for Ghana's education system as a series of military coups d'etat weakened the education system for lack of consistency and direction. However, there seemed to be a glimmer of hope when almost 20 years later, the Provisional National Defense Council (PNDC) military government created the Evans Anfom Education Review Committee to look into the country's education system. The work of the committee resulted in the promulgation of the 1987 Education Act which established the Whole School Development Programme (WSD) to address the educational issues of the country (Adu-Gyamfi et al., 2016). Key among the issues the Act sought to address was a drive towards literacy as a means of catering for school dropouts and adult learners. This was a marked difference between the new and old Acts as the needs of adult learners were brought to the fore. Sefa Dei and Opini (2007) highlight that the 1987 Act reduced the timeframe for schooling in Ghana from 17 to 12 years. There is also an indication that the Act sought to make education accessible to children across diverse geo-socio-economic backgrounds in Ghana. Despite the strengths of the Act, it was noted to have contained remnants of the colonial system of education such as a rigid curriculum with limited or no interaction in the classroom (Sefa Dei & Opini, 2007).

The final education reform was launched in 2007. Preceding the launch was the establishment of a presidential committee on education led by Professor Josephus Anamuah-Mensah which introduced some reforms to the education system (Adu-Gyamfi et al., 2016; MacBeath, 2010). The reforms were premised mainly on the development of human capital for the agenda of industrialization, improvements in science education and the promotion of cultural identity through indigenous knowledge. To that end, the 2007 reforms revised the curriculum for pre-tertiary education and increased the duration of secondary school, which leans to the American nomenclature and thus, became Senior High School to four (4) years. An important addition to the pre-tertiary level educational system was the incorporation of a two (2) year Kindergarten programme. The Universal Basic Education (that is, first cycle

education), therefore, became 11 years. Another significant change that characterized the reform was modernizing of the courses, especially for technical and vocational institutions to make them more relevant for the job market.

Apart from the three reforms Ghana's education system has witnessed, there have been some major changes along the way. Notably, in 1996 the government in power introduced the Free Compulsory Universal Basic Education (fCUBE) to address the quality of and widen access to education at the basic level (Nudzor, 2014). Akyeampong (2004) notes that the objectives of the fCUBE were to improve quality in teaching and learning, management efficiency, and increase access and participation in education. Incidentally, the objectives of fCUBE were not different from the goals of the 1987 WSD programme (MacBeath, 2010). Lastly, the main change in Ghana's education landscape since 2008 has been the introduction of a new elementary curriculum from the 2019 academic year aimed at using child-centred approaches to cultivate essential twenty-first century skills like critical thinking and creativity.

Though the reforms and changes might have brought some improvements in the education sector it is not clear it can put beneficiaries of the education system at par with their counterparts elsewhere. The World Bank in the 2018 Human Capital Index (HCI) report on Ghana revealed that in 18 years, around 56% of Ghana's human capital would go waste due to the poor quality of education in the country (The World Bank, 2018). To overturn this unfortunate situation, Ghana's education system must be reformed to adequately prepare students to be proactive, critical thinkers, and problem-solvers capable of using authentic local knowledge to act for societal transformation and advancement and establish themselves as global citizens based on their adaptability and usefulness to the ever-changing times.

2.2 Highlights from Nigeria

There exist great similarities in the evolution and experience of Ghana and Nigeria who are both giants of West Africa. Both countries share a region, socio-cultural belief and practices; including exposure to the Trans-Atlantic slave trade, western colonialism and education. Ghana got her political independence in 1957 and Nigeria in 1960.

The first Nigerian Education Ordinance was enacted in 1887. In 1920, the Phelps-Stoke Commission was set up to review the need for native education instead of Western education. Between 1943 and 1945, the Elliot Commission on Higher Education in West Africa was inaugurated to *"report on the organisation and facilities of the existing centres of higher education in British West Africa, and to make recommendations regarding future development in that area"* Taiwo (1980, p. 75). Both Ghana and Nigeria were thus equally affected by this colonial ordinance.

In 1959/1960, the Ashby Commission was set up on the eve of Nigeria's independence, an event that gave high expectations to the people. The Panel was to conduct an investigation into Nigeria's needs in the field of post-secondary school certificate

and higher education over the next twenty years. There were other efforts especially at the regional levels, to intervene and influence the development of education in the region. For example, the 1961–1962 Oldman Commission on Primary Education in Northern Nigeria and the 1961 Banjo Commission in Western Region were set up to,

> review the existing structure and the working of pre-primary and secondary (grammar and modern) school system in the region, the adequacy of the teacher training programme; and the interrelationship between primary education and the various types of secondary education including pre-university education (Taiwo ibid).

In 1963, the government of the Western Region of Nigeria set up the Ajayi Commission to inquire into an increase in fees charged by private grammar schools and teacher training colleges; from 1958–1962 the Dike Commission was set up to review the educational system covering primary, secondary, and technical colleges in the Eastern Region; in 1968, the Asabia Commission was empanelled by the Federal Government to look into the grading and duty post in voluntary agency and educational institutions. These uncoordinated and sectional educational and curriculum development in Nigeria continued until the conflict among the ruling elite led Nigeria into a needless and costly thirty months civil war (1967–1970). This war was disastrous, wasted a huge amount of resources in human and financial terms and inflicted lasting damage on the psyche of the nation. This civil war eventually woke the Nigerian ruling class up to the necessity to build one united Nigerian nation.

The challenge to build a united nation was to lead to the adoption of education as the most viable choice for this developmental emergency. This led to a series of education committees and the eventual emergence of the National Policy on Education in 1976, a document that was anchored on the belief that education was, *"the instrument par excellence for achieving national development"* (Lawal, 2013, p. 29).

Development and challenges in the political sphere always usually emerge as prospects and challenges in educational development. And so, when the military junta intervened in the politics by overthrowing the civilian administrations that were rightly accused of misrule and mis-governance, the consequences of such changes necessarily echoed in the development of education. The effects were a mixed bag of changes characterised by sporadic growth, development and reversals. The military exhibited the same ethos of command structure and unitarism in the polity.

Education policy became more centralized and a commitment to instilling discipline led to such policies as 'War Against Indiscipline' and the introduction of military men to secondary schools across the country. Education during the first republic attracted a lot of attention, commitment and funding. This was to continue during the second republic. The military regime affected educational development significantly. One major effect was the adoption of the Bretton Woods sponsored Structural Adjustment Programme (SAP) from 1985 to 1993 under the regime of self-styled military President, General Ibrahim Babangida. The major focus of the economic reform programme was the devaluation of the currency, privatization of public enterprises and withdrawal of subsidy from social services including education. As a consequence, funding for education received less attention and this precipitated decline

in the quality of public education. While a broader effect of this Neo-liberal policy on the development of Nigeria may be left to political economists, it may suffice to assert that the consequence has been telling for the growth and development of education in Nigeria. Public funding declined and mismanagement and corruption of the investment in education complicated the matter.

The first institution of higher learning Yaba Higher College was established in 1932 before the Northern and Southern Protectorates were amalgamated under Lord Lugard in 1914. Earlier, according to (Taiwo op cit.), post-secondary education in the form of vocational and sub-professional courses was given in agriculture at the central agricultural research station, Moor Plantation, Ibadan, and at Samaru near Zaria, in veterinary science at Vom near Jos, and engineering in Lagos by the Nigerian Railway Company and the Government technical departments (Taiwo, op cit., p. 77). Yaba Higher College courses were mainly in the sciences with some elements of humanities and religion.

By 1939, graduates of Yaba Higher College were beginning to make an impact in public works, hospitals, agricultural stations and government secondary schools. The fortune of the college was negatively affected by the second world war of 1939–1945 through the reduction of lecturers due to military call up and drastic reduction of funds. Dr. K. Mellanby arrived in Nigeria in July 1947 and took over the college as the nucleus of the new University College of which he was later appointed Principal. The 104 students of Yaba Higher College moved to Ibadan during the Christmas to form the foundation students of University College, Ibadan, and on 2 February 1948, University College, Ibadan, opened its temporary site in Ibadan with Dr. K. Mellanby as Principal. Above was the systematic evolution of higher education in Nigeria in the period before the attainment of independence. The expectation of the people was a clear association of these evolving educational systems for the promotion of individual and national development.

When Nigeria gained her independence in 1960, the University College of Ibadan became a full-fledged university. University of Nigeria, Nsukka, was later established in 1960 followed by Ahmadu Bello University, Zaria, University of Lagos and the University of Ife (established by the Government of Western Region) took off in 1962. By 1977–1978, seven new universities in Jos, Calabar, Maiduguri, Kano, Ilorin, Port Harcourt and Sokoto commenced operation with a total of 7449 students (Taiwo, op cit.). There was high hope on these higher education institutions to provide much-needed manpower for the public and emerging private sector and the citizens were convinced that the development of the region was going to be championed and promoted by the institutions and their products.

However, there started to emerge a critical appraisal of this class of the Nigerian elite. For example, Castle 1972 in Babarinde (1991, p. 125) offers a historical insight. According to him,

> In the years between 1930 and 1940, colonised Africa underwent little fundamental change. The colonial officer administered his province, the European trader exploited its resources, the European missionary preached his Gospel and with some government assistance quietly proceeded with teaching his converts in schools and colleges which were to become the spear-point of educational advance.

This historical fact distorted the direction of development in this region and for better or for worse imposed the western paradigm of development on the region. The citizens became disillusioned with the post-colonial political and economic systems. There existed overdependence on the colonial master and the adoption of euro-western standards and definition of development. Indigenous intellectuals, political leaders and writers have criticised the focus, content, method and products of western education as bookish, lacking in moral content and commitment and mainly succeeded in making white men and women in black skin! Writers like Moumouni, Leopold Sedar Senghor of Senegal, Kwame Nkrumah of Ghana, Julius Nyerere of Tanzania, Nnamdi Azikiwe and Obafemi Awolowo of Nigeria were all united on the point that Africa deserved an educational system that is relevant to the needs of Africa, in tandem with her history and environment, that can truly liberate the minds of its recipient and capable of true development for Africa. This offers perhaps the earliest impetus for the idea of glocalisation even before the concept was officially coined.

What sort of education succeeds in making Africa a dumping ground for finished and manufactured products from the west? Africa remains generally poor with a high level of illiteracy, infrastructural gap and decay, ignorance and diseases despite several decades of romance with Western education. To date, solutions to Africa's problems are still sought largely from the West despite the abundance of human and natural resources. Has western education in Africa been well connected to the development of the region despite the huge resources and time committed to it? Analysts have advised that African scholars should look into the content, method and goals of western education in this region for answers and that if the outcome must change, it must begin with radical adjustment to the input.

3 Critique of Western Education in the Region

Western education taught largely foreign content, condemned and repressed indigenous knowledge and values as barbaric and fetish, stigmatised indigenous languages as vernacular that must be discouraged in schools with punishment and thus produced men and women with inferiority complex who had to abandon their indigenous names, belief and religion for the western ones. Children were removed from their homes and camped outside of the towns so as not to be 'corrupted' by their communities and culture. They were educated against their indigenous cultures, taught foreign languages, geography and other colonial fallacies such as the claim that Mungo Park discovered River Niger and other contents which ran counter to indigenous values and ethos but only illustrated clash of culture and values. Morality declined with the products of Western education in this region while age-long cultural practices and control were branded as superstitions of the African traditional religions. This is the dilemma Africa has found itself in and has complicated her search for true education and development even at the dawn of a new millennium.

In Nigeria, a new National Policy on Education was signed into law in 1976. Nigeria has adopted education (Western type) as a tool of development. In the National Policy on Education (1981 Revised), the five main national objectives were stated and endorsed as the necessary foundation for the National Policy on Education. These national objectives were stated as the building of:

- A free and democratic society;
- A just and egalitarian society;
- A united, strong and self-reliant nation;
- A great and dynamic economy; and
- A land of bright and full opportunities for all citizens (FGN, 1981, p.7).

The policy listed the values which the educational enterprise should seek to inculcate as:

- Respect for the worth and dignity of the individuals;
- Faith in the human ability to make rational decisions;
- Moral and spiritual values in interpersonal and human relations;
- Shared responsibility for the common good of society;
- Respect for the dignity of labour; and
- Promotion of the emotional, physical and psychological health of children.

The national aims and objectives drawn from the above national objectives were listed as:

- The inculcation of national consciousness and national unity;
- The inculcation of the right type of values for the survival of the individual and the Nigerian society;
- The training of the mind in the understanding of the world around; and
- The acquisition of the appropriate skills, abilities and competencies both mental and physical as equipment for the individual to live and contribute to the development of society (FGN, 1981)

Despite all these lofty objectives and one of the best policy directives on education, Nigeria, like Ghana, have been enmeshed in crises of development. These countries are agrarian societies that cannot feed their citizens, major crude oil-producing countries that spend heavily to import refined petroleum products. The highly educated elites of these countries mainly aspire to work in Europe and America while most of the countries' needs are imported. The political class has been highly criticised. They are reputed to be among the most paid in the world whose emphasis is on the perks of office while they jump from one political party to another. They exploit the religious and ethnic fault lines to negotiate for personal interests while the voters are left in penury. This is an apt illustration of Agbo's (2010) book titled, *How Africans Underdeveloped Africa.* We should point out that this appears to be a rather subtle rejoinder to Rodney's (1972) seminal publication on *How Europe Underdeveloped Africa.*

As of 2020, the number of universities in Nigeria had grown to 170 made up of 43 Federal, 48 State and 79 private ones (Varrella, 2020 in *statistica.com/statistics/1*,

accessed 2 March 2021). A similarly high number of other tertiary institutions have been recorded in the country leading to a critical description as a typical example of growth without development. Despite the high number of private universities, they cater for only 5% of students' admission. These private universities are expensive and mostly outside the reach of many Nigerians. Staff and curricular offerings are often open to criticisms but the ruling elite keeps paying lip service to the development of public education. The sector is underfunded, underperforming and constantly in crisis. How much hope could be placed on such a sector for the development and progress of society? Both Ghana and Nigeria remain economically dependent in need of aids, international loans and conditionalities.

Researchers have identified great values inherent in indigenous knowledge and content which can be integrated into formal western education in a bid to achieve a blend of local content and relevance with the benefits of global discoveries, usefulness and contribution to achieve what has been dubbed glocalisation, meaning global in perspective but local in relevance.

4 Glocalisation as a Conceptual Response

Against the background of the criticisms of Western education in Africa and the intellectual propositions to it, the notion of glocalisation has become a suitable conceptual frame. Glocalisation as a concept has a Japanese origin according to Khondker (2005) but was first deployed as an academic concept by Prof. Roland Robertson in 1995 who is a British/American Sociologist. It has been defined as "the simultaneous occurrences of both universalising and particularizing tendencies in contemporary social, political and economic systems". It is said to represent a challenge to simplistic conceptions of globalisation processes as linear expansions of territorial scales (Britannica.com, Researchgate 2771).

The key propositions of glocalisation include; (1) Adoption of diversity as the essence of social life; (2) Globalisation does not erase all differences; (3) Autonomy of history and culture gives a sense of consequences to the experiences of groups of people whether we define them as cultures, societies or nations; (4) Glocalisation removes the fear of loss of identity and (5) Although it does not promise a world free from conflicts and tensions. Rather, it is a more historically grounded understanding of the complicated yet pragmatic view of the world (Khondker, 2005, p. 187). Suggestions are therefore necessary on ways to apply and infuse glocalisation into the theory and practice of education to achieve true development in Ghana and Nigeria as well as other African countries with similar historical experience and socio-economic challenges. To achieve this, the need for the decoloniality of epistemology and pedagogy has been canvassed (Falola et al., 2018).

In practice, the need to deconstruct the content, method, pedagogy, administration and management of Western education to infuse relevant indigenous knowledge and practices have been canvassed. Only recently in Nigeria and Ghana, history, topics of national relevance and those that are developmentally oriented were reintroduced

into the Basic Education and secondary school curricula through the advocacy of the Historical Society of Nigeria and similar advocacy groups in Ghana. It is expected that such steps would begin to address issues of identity and greater familiarity with the local history, achievement and possibilities of true development.

5 Critical Reflections

The Problem of westernised African education in this region is both internal and external and covers both theory and practice. In the scholarly opinion of Poloma and Szelényi (2019), citing research studies by other scholars,

> **…** Westernised universities are engines of coloniality because they privilege Western epistemology while delocalising and marginalising indigenous knowledge (Mignolo, 2003; Shahjahan & Morgan, 2015). The coloniality of knowledge is epitomised by the global dominance of the Euro-American university model and extended through the canonisation of Western curriculum, the privileging of English in instruction and scholarship, and the fetishising of global rankings and Euro-American accreditation (Blanco, 2014; Grosfoguel, 2013; Mignolo, 2003; Shahjahan & Morgan, 2015).

The poor attention received by the sector in government funding, policy conflicts, and internal crisis in the sector compound the pre-existing situation. At a time when the education sector should be addressing decolonisation of theory and curricula, at a time when a huge investment is needed in public education, at a time when the sector should be relied upon for charting the course of economic, social, health, infrastructure and other development, issues of quality and quantity prevail and cast doubt on the feasibility of this objective in the near future.

The above position is however gloom and unhelpful as a policy approach. The problems should be properly identified and analysed while the possibilities should be explored as the leading African countries have much more at stake than throwing up their hands in surrender. Of course, there are positive developments in the sector shown in the high number of graduates who have made significant impacts in both public and private sectors and who have been major players in the health, economic, education and other sectors in the diaspora.

6 Agenda for the Future of Development Education in Ghana and Nigeria

The future of development of African countries particularly in Ghana and Nigeria lies in relevant and meaningful education. On an education that derives from the culture, ways of life and the ecosystem of the people and on an education that is not set against but advances the interest of the people towards liberation and true development in the true spirit of glocalisation. These countries urgently need an education system

that addresses their challenges of development such as food security, infrastructural development, health, security of life and property, use and deployment of technology to solve myriads of personal and social problems. They need an education system that embraces the peoples' culture, advances the indigenous languages and embraces indigenous arts, sciences and technology along with the achievements and positive aspects of western culture and civilization.

There are still lessons in indigenous African education that has thrived for centuries in both Ghana and Nigeria. It is characterised by different levels beginning from Home Education to Neighbourhood Education and Community Education similar to Basic, Secondary and Tertiary Education of Western Education. Indigenous education took place in the homes, market places, farms, rivers, workshops, age-grade meetings and interactions including yearly and community festivals (Babarinde, 2016). Indigenous education allows for a variety of knowledge, skills and competencies but is superior in its emphasis on moral development as pointed out much earlier by Majasan in 1967. For example, the Yoruba traditional education standard measure was the production of what they described as *Omoluwabi* who according to Majasan,

> Designated those Yoruba whose good character was the traditional model for the community. Its acquisition entailed, as in any process of education, the pursuit of knowledge and of livelihood familiar with colonial objectives, but clearly went much farther. Diligence in keeping custom, civility in public and private affairs, versatility of skills and interest, maturity of judgement: these were hallmarks of a practical, constantly tested intelligence and an emergent wisdom manifested in Omoluwabi. (Majasan cited in Babarinde, 1991, p. 219)

Indigenous education is rich in pedagogic practices such as folktales, lullabies, folksongs, poetry, proverbs and riddles, as argued by Ajayi (2019) who illustrated her presentation with Yoruba examples.

The challenge of international development and globalisation cannot be ignored and African scholars, policymakers, politicians with the support of international bodies have been active in proffering solutions. One of such was contained in the Summit Declaration from African Higher Education Summit held in Dakar, Senegal in 2015. The Summit recommended six major areas for attention namely; a movement From Growth to Massification; Improving Financing and Management; Articulation, Harmonization and Quality Assurance; Institutional Autonomy and Governance; Enhancing Research and Innovation and Internationalization and Diaspora Mobilization. A similar summit was organized by the Association of Vice-Chancellors of Nigerian Universities in 2016 with equally far-reaching recommendations which included the following Priority Areas for Action such as,

(1) Promotion of diversification and differentiation in the higher education system by providing proper conceptual administrative guidelines, and a harmonized legal framework for HEIs and the sector, to engender strict compliance with extant statutes to prevent mission creep and distortion of national development plans; (2) Revision of laws and statutes of HEIs and the higher education system in relation to the regulatory and quality assurance; (3) Leverage ICT as an enabler of the relevance of HEIs and driver of national transformation and sustainable development; (4) Nurture and sustain Centres of Excellence as game changers and anchors/catalysts of the national

innovation value chain through their unique commitment to research and innovation excellence and promotion of global scholarship; (5) Promotion of HEI's partnership and synergy with industry, civil society and the natural environment for a better world, through a commitment to the SDGs as a core mission, and enabler of a new paradigm of entrepreneurial empowerment of their products for better uptake and transfer of the output of their research; (6) Widen access to HEIs and strengthen institutional/programme accreditation and quality assurance/quality control mechanisms and procedures in order to restore confidence and acceptability to the output/products (graduates, research output and technology transfer/civic engagement) of universities and other tertiary institutions, and enhance their local and global relevance and competitiveness; and (7) Ensure sustainable funding of education, especially higher education, through determined increased investment by governments at all levels, enhancing the capacity of institutions to fund, internal generation and shared burden by all stakeholders (AVCNU/CVC, 2016).

What is needed therefore is for the governments of Ghana and Nigeria to look into these and other recommendations and effect systematic implementations with dedication, optimism, passion and patriotic commitments. The road may be rough but the journey of a thousand miles begins with the first step. And according to an indigenous African thought captured in a Zambian adage, *Don't only admire another man's wife, feed and dress your own.*

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