

A society's economic state and system determine her usage of education in enhancement of national development

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Abstract

The work set to create some clearer understanding, by a re-analysis, of the relationships between economy and education in the enhancement of national development. The procedure deployed was an analytical method. Thence, key concepts and variables like economics, education, development, education in national development, were discussed to provide a guide to arriving at a position on the concept of education and national development. Views from history, education, philosophy, economics and other social sciences were integrated to arrive at some clear dimensions of economics and its influence on social structures in production, services, and sharing of state resources and positions. However, from these forays, dimensions of how societies and institutions are influenced by economic factors were brought to bear on education and issues like economic system, warfare, macro and micro senses, area of advantage, and state of national economy, among others, were identified as crucial to educational development, in practice and functionality amongst nations. Thus, the author concluded that it is important and easier for a nation to ensure good economy in clear system, buoyancy, and pursuance of known areas of advantage, if their education system will be of any meaningful use to serving their society.

Key words include: education, economics, development and national development.

INTRODUCTION

The persisting view marketed by proponents of globalisation today is that modern or Western education is the only route to national development. However, reading between the lines would make one understand that this view needs some qualifications. This position, as stressed by many development theories, tends to be a circumlocution of the functions of education as peddled by the West. For example, along Eurocentric worldview, it was assumed, at the end of World War Two WW2, that all that emerging nations needed to do to catch up with the West was to fall in line with the steps alleged to have been taken by the West towards “Modernization” and they would become developed. Some third world intelligentsia believed and, for decades, worked on strategies to grasp this magic wand to no avail. They would later understand that no matter what and how copy-ish they become; ‘dependency structure’ or ‘World System’ cannot help any ex-colony nations see development in the real sense of it. This is because the former colonial powers are parasites on the peripheries, and the efforts of ex-colonies in labour, products and surpluses, are expropriated for the good of ex-masters like Britain, France, Spain, Portugal and America.

The Western thinkers quickly responded by adjusting or polishing their ‘modernization’ theory, a Eurocentric view, with some saleable logic in ‘human capital’ development theories, as rendered by Schultz (1961) and Becker (1964). It is still so painted at national, regional and global

fora that any nation at any day could cat-walk up to quality and functional education to climb up the ladder of development from good, wide and basic skills, knowledge and attitudes. The World Bank, United Nations Development Programme (UNDP), and United Nations Educational Scientific and Cultural Organisation (UNESCO) all echo this same message; even if with a caveat, in listing dimensions and indexes of development and roles modern education may play.

Following nudging from the West on different regional economic groupings, global peace and sustainable development visions; marks of these ideas abound in the education policies of most nations today. The Nigerian National Policy on Education (FRN, 2004 and 2014) editions, in the overall and specific philosophies and goals of education contain aims for global, regional and national unity, democracy, free economy and peace. It also enjoins a push for maximization of potentials in vocational skills, social skills, self-reliance, dynamic economy, regional and global integration etc. These are all in tandem with the global views of what development is, and how education can enhance it. This policy has been there since 1977, yet daily events in the land are evident that poverty overwhelms about 70% of the population, more than before 1977.

Therefore, what is amiss or why are things so? This calls for a historical review with some philosophical analysis. The best way to do the review is to refer to theories on functions of education as well as the validity of the western legacy on which Europe and America anchor their views. Western perspectives on the functions of education largely flow from the functionalist construal of social solidarity, consensus, preparation and integration; but some other splinter opinions, also known to the West, point at conflict and interaction in the processes and roles of education (Haralambos and Holborn, 2004; Schott and Marshal, 2005).

The arguments of these three key groups suggest that even public education is not purely without question in their roles. Functionalists like Durkheim (1858-1917) and Talcott Parsons (1902-1979) posit that the functions of modern schooling or education are mainly stability, socialization, placement, preparation and reward according to ability. The conflict perspective or Marxist leaning group contended that it merely serves capitalist or entrenched interests to perpetuate the interests of the advantaged, in social reproduction. They (Marxists) assert that modern public education largely works to create, perpetuate and even rationalize social discrimination. The social interaction theorists led by Vygotsky (1896-1934) posit that gender roles decisions and teacher's control and actions, in language and symbols, start early to shape, favour some and give others no chance at all in the sense they make of society.

All the same, from these groups, it can be concluded that the economy in role or influence has always affected education. The central Western school of thought, functionalism, is the one clung to by the west and other global agencies; yet may be distorted in pointing at the leading roles of education in national development. This is because, it appears to totally disregard the contentions of how the social structure, politics, class and economic realities are, the real determinants of education and its use, quality and access in societies. Yet, uncritically, especially after the collapse of the socialist Soviet Union and the supporting neo-Marxists in Europe, the West continues to foist this functionalist view exclusively in ways that may now be misleading many in the developing world. Hence the need to attempt a re-assessment of the thesis of education and national development from how it is rather a nation's economy that determines the quality and use of education in her development.

What is Economics?

Economics is one of the disciplines that sprouted from the modern era. Like other social sciences (psychology, political science, religion, sociology and anthropology), it evolved from the wide scope of philosophy. It was originally referred to as the wealth of a given nation or society.

The discipline refers to a set of principles and techniques that guide ownership, production and distribution of resources as decided and organised by society. Aaron (2005: 58) marked out a description of meaning and areas in economics to be:

How goods and services get produced and how they are distributed. By goods and services, economics mean everything that can be bought and sold. By produced, they mean the process and making of goods and services. By distribution they mean the way goods and services are divided among people. Pg58

Thus, in the opinion of Aaron (2005), economic problems stem from what will be produced, how it could be produced, who will get which goods and services and how far and fast the economy grows in volume and dexterity to meet the needs of the expanding population, producers, merchants today and in the immediate future.

The earliest views that shaped the study, in separation of economics from pure philosophy and history, branded it “the science of wealth”. Thus, the Oxford English Dictionary described it as “the branch of knowledge concerned with the production, consumption and transfer of wealth”.

Historians have referred to factors of economics in development of societies. Egyptian, Greek and Roman histories cannot be well narrated without reference to the economic factors; though economics as a discipline is just about 300 years old. Considering that Land, geography and creativity in science, arts and technology have been consistent hall-marks of rating civilizations; it becomes evident that economics had influenced civilizations before it got shaped into a discipline. Yet, historically and philosophically, Roger (2000) observed, early thoughts on economics could be seen in Plato’s question of private property – this was in a quest for organisation of societies along smooth running affairs in exchanges, services and ensuring productions at the levels of surplus with the duty of management of decisions on norms, rules and regulations and dispensation of justice done by the wise. Roger (2000) further noted that Aristotle (c.427-c.347BC), defended private property, perhaps, as a motivation for hard work and prudence; and Aquinas (1225-1274) came up, later, to advocate morality in exchange – just price for the buyer and seller. The era of mercantilism, and idea of nation states pursued the science of ‘wealth of nations’ to the point of demanding government’s interference to ensure national surplus or profits in exchanges. Also, other factors like voyages, industrialization and expansion of trades and domination of hitherto free nations by the West created a capitalist world system (Wallerstein, 1979) and gave birth to the broad dimensions of the scope of economics as pursued today.

The Marxist philosophers have since the early 19th century picked holes in the capitalist logic and provided alternative views to the meaning, along the evolution of economics. Thus, there are now alternative routes to organisations of economic affairs. So, today, economic problems can be solved in more than two different ways. Thus, the Peter and Robert (2019) describe the concept of ‘economic system’, as a “set of principles and techniques by which the ownership and allocation of economic resources are decided and organised by society”. The system operated by any society is part of the creation of the society and influences other social institutions in the society.

The economic system prevailing in given societies orders the solutions to the economic problems of those societies. The operating economic system is also vital in judging or understanding a nation’s state of development. This is important in the discussions of the function of education because it influences education philosophy, practice and access in any society. This is because economic system is linked to both the socio-cultural and political environments of any society.

Apparently, two key economic systems subsist in the world of today in theory, but three are the common systems practised. Peter and Robert (2019) list the three forms of economic systems to include private ownerships, central government planned and an admixture of the two, called mixed

economy. A private or capitalist economic system is based on the philosophy, belief, legality and tradition that: members are free to go after rationale self-interests for the generation of maximum common good; that the assurance of the greatest common good in society can only come from a sum of the constituent parts; any interference with the individual self-interest reduces that sum; that the market is the best mechanism for eliciting or realising public good from wide differences in interests; and that the market can set prices for products and means of production (land, labour, capital) as well as products and services, thus, making the regulation of value, work and price of labour, land, products and even currency follow supply and demand mechanisms. Hence, it is referred to as the market economy system.

Central planning, a second variance of economic system is based on the thinking, belief or realization from observations that the government or society cannot overlook some yawning flops in the market system. It followed some critical analyses of evolutionary trends that led to the capitalist market system and attempts to provide solutions to the limitations of the market system. Thus, it posits that governments should take control and regulate production, distribution and services to save the majority from the manipulations of a foxy and insatiable few. The centrally-planned economic system is predicated on ideas from the Marxist philosophy aimed at creating social economic equality and ending the social structure created by those already advantaged and exploiting the progress of better humanity to maintain a profit from their control of the use of capital and other sources of production. They contend that the private enterprise system condones and promotes unequal patterns of wealth distribution. Because of technological developments, some producers grow and operate at sizes and importance that stifle the said competition. The answer would, naturally, only be to centralize or for states to own and control means of production and determine what should be produced. This, they hope, would reduce inequality of wealth and income, and economic activities will then be organized according to clearly group-agreed geographical, national, social and politically-enforced objectives. This experiment started in Russia and spread to many parts of Eastern Europe, many Asian and African states courted it; but it hardly operates along its full theory in any nation of the world today.

The third variety, the mixed economy model, is a child of necessity that came to life from the conflicts between the first and second theories. The capitalist system has many obvious contradictions, but the socialist models have shown, from a concerted onslaught from western private interests, that it cannot fly, even if it had tried to stand up and walk. Variations from cultural practices and heritages of colonies, ex-colonies or dependencies, have easily smooth-patterned individual lifestyles and institutions (recreation, economic, education, medical, cultural and social) confusedly, in favour of the West. This means that communist systems are readily dodged to avoid the heat from the Metro Poles. However, in the West, and other developing parts of Asia, the ideas in capitalism and communism are weighed and put to a balance in forging national economic models. No nation could be said to be fully capitalist or communist today. The elite of any nation simply shape national models from what they deem useful in the two systems. However, according to the Peter and Roberts (2019), while most developed nations are now politically and economically pandering to making persuasive arguments for the capitalists and against the communist philosophy, in their national development strategies. They have been careful to borrow from socialist tenets in reducing inequality, providing wider welfare for the employed and unemployed, ensuring state involvement in health, education, access to capital (in soft loans and at low interest rates). But most underdeveloped nations are still wandering in the wilderness of 'no mode'. Some other times, many are operating in extractive or feudalistic ways that constitute obstacles to development (Daren and James, 2013) in production, services and distribution. Nevertheless, most are purely operating at

primordial levels, far behind the point of the Aquinas moderation of 'fairness for the seller and buyer'.

Finally, comprehending economics calls for an understanding that it focuses on production, services and distribution and consumption of the wealth of society. Yet, a vigorous study of it can lead to its split into branches like micro, macro, development etc economics. Micro-economics talks of individual consumers, companies, traders and farmers; what they do, impacts of their actions, well-being, and profits. Macro-economics covers and focuses on aggregates such as levels of income in an economy, volume of trade or products, totality of employment and unemployment with the causes and consequences as well as the flow of investment. Development economics, on the other hand, investigates the history and changes in economic activities and organisations over a period. It also considers relationships or indices against other activities and institutions like education, family, politics, religion or culture. Fourthly, it may focus on specialized areas within these three like: public finance, banking, money supply, international trade, labour etc. It should be noted that these branches do interlope with each other and other disciplines in social sciences, history, education, sciences and engineering. Even so, the focus of economics here is its relationship to the discipline of education and how subtle economic and political steps ensure economic dependence of one nation on another and help the advantaged nations obtain many other forms of power over dependent nations, especially in education and its use for development.

What is Education?

Education refers to the means by which man tries to develop himself and things around him to make life and living be of more ease. It is an invention or creation of man from his three unique gifts; which Brym and Lie (2003) put as abstraction, production and cooperation. Abstraction makes man, across ages, create communication in signs, languages, arts, observation etiquettes, and test out things that appear within his consciousness to arrive at new materials or put the former to better uses. Production talks of man working to meet his needs in different forms and uses for the now and the future. Cooperation is the most distinguishing aspect and for this sake; he makes norms and rules, and also adjusts to the rules for group survival, progress and sharing of joy in worthwhile self-actualization. Thus, over the years there have been landmark attainments and changes in the ways, actions and regulations of man and societies, in attempts to make the best of resources and abilities, universally.

Education is what acts as a channel of making the achievements, experiments, explanations, values, essences in skills, knowledge, attitudes and general culture of humanity (in families, given groups or social systems) be continuously retained or renovated for the survival of the group and their ways in the face of ever changing circumstances of life. Hence, Mear (2012) refers to education as "the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another". The Harold (2004: 644) conceives it as "a social process by means of which a community, society or nation has sought to transmit to the emergent generation those traditional aspects of its culture, which it considered fundamental and vital for its own stability and survival". So, education is peculiar to societies based on geography, needs, social structure and system as well as aggressions or defence, ideas and a people's history.

Harold (2004: 666) narrates that the first type of education evolved by man was for the "reproduction of the type" and the second was aimed at harmonizing group "growth beyond the type" (this started in Egypt but was first actualized by the Hellenist Greece). The third stage, which could be represented in today's formal education, germinated in Greece but was blossomed in Rome. This refers to the Western or modern education. It has made many groups shed many aspects of traditions and values and embrace more universal worldviews.

Education manifests in varied forms. The formal that came from Greco-Roman civilization has features of defined roles for the persons in teachers and learners, clearly stated objectives and curriculum, timeframe, universal literature, specified location in being area bound, stratified and systematic and uses certificates as proofs of abilities, worth and meal ticket. This form came to Nigeria through years of contact and colonization by Great Britain, which has shaped the country into the capitalist world system. Yet, traditional education, which emphasises the ways of the specific cultural units, is widely practised even by different Nigerian peoples carried away in the Trans-Atlantic slave trade as well as other emigrants. This form may not have specific teachers, no time limit, no specific location nor need for universal literature; but it serves varied needs of people in their cultural spheres.

The third form is the non-formal, semi-formal or specific target education. It combines many of the aspects of formal and informal, but it is marked out for being short-termed, adjunct and purpose specific. Hardly does ability depend on certificates and certificates hardly give it universal acceptability. Also, in recent times, to cover all areas, ages and needs in educational provisions, there is a reference to open or distance education. This is aroused by the quest for literacy, helped by technological innovations and advancement of self-learning theories that make it easier for people to learn skills and knowledge (especially) through gadgets like programmed computer instructions, audio-visuals and modules.

Another side to education talks about disciplines. In this sense, the evolution of education since the formal and systematic stratification into primary, secondary and higher forms brought about a partitioning of knowledge into areas or disciplines. There are today disciplines which operate as education and contain specialized areas. There are also many interdisciplinary studies of education and economics, psychology, development etc. The concern of this work is squarely on how economics influences education.

The links between Economics and Education in National Development

National development is topical in education disciplines like economics, history, political science, sociology and education. There are even today specific disciplines called development studies. So, its interpretations seem to vary between groups of specializations and institutions that get involved in the discourse. Nonetheless, the background to national development studies can be shared first between philosophy and history in positing a meaning and offering references in the nuances and foundations that define its scope, meaning and origin. Essentially, national development implies the level or point of evolution in inventions, services and guiding rules that make for ease of life in variety and quality of products, services of allocation and regulation of materials, hierarchies, structures, values and acceptable activities in a society.

Thus, it could be painted as being part of the aspects of what is a nation? Eze (2017) averred that the middle of the 18th century was when the modern concept of nations began and that a nation refers to “a people with the identity and use of a common language, expressive of their world view, culture, history, religion, government and possibly inhabiting a contiguous geographical area”. Watson (1965) and Wallenstein (1979) variously posited that since the European voyagers encountered, traduced and shared up many areas of the world into their satellites, from the 16th to the mid-20th centuries, ideal nations in their autochthonous senses hardly exist anywhere. Increasing global integration also makes nation states, in the histrio-philosophical sense, rare to come by and difficult to sustain these days.

Thus, nations could be seen as nation states or countries as shaped out from colonial, economic wars or conquests and maintained under international treaties, conveniences and alliances. Hence, Wallenstein (1979) conceived this global situation as ‘world system’. The powers

that have veto act as key empires of today and control spheres of influence created since the beginning of the modern era (1600), formalized after the First World War (WW1) and Second World War (WW2) for their economic, military and political interests. They have continued their supervision of the world system after WW2 not minding the appearances of awards of nominal political independence to former colonies or spheres. Thus, only very few nations could be termed independent.

No wonder, Freire (1976) reasoned, that for a nation to be said to be developed or developing, the first thing, rationally, is for her to be a nation for herself. Even though Watson (1965) stated that pure nations are no more, especially in Africa, it is worthy to note that freedom of choice to be part of any political, economic, cultural, education system and alliances remains the first measures in national development. Yet, in today's reality and the stage modern education has evolved in making every aspect of live measurable and open to check from all corners, national development is open to multiple interpretations.

The leaders of the common approaches today remain Western economic philosophers and these are largely capitalist apologists. They first posited 'modernization' which says that other races and states need to open up their societies or culture for competition, meritocracy, bureaucracy and achievement culture to drive achievement motivation and entrepreneurship. Another spice, as conjured by Schultz (1961), in 'human capital', advised that nations should invest in man (his health, education, skill and general empowerment) so as to generate human capital that can help in production, service as well as consumption and distribution. Romer (1986) and Krugar (2013) further expanded the sense that by 'knowledge capital' in sound and wide access to knowledge, skills and specialization, there will be ease in invention, production, cooperation and conscious choices that could make every nation attain approximate comfort. But the neo-Marxists and ex-colonies, in 'dependency' theory and national liberation groups contend, fundamentally, along the thesis of Freire that development can only come when those concerned are allowed to chart their own course (Baran, 1957; and Ake, 2001).

Therefore, development can be seen from other dimensions, of indices, as today preached by the World Bank, UNDP, UNESCO and other United Nation's agencies. Thus, indices like education, GNP, GDP, income per capita, availability and access to water, food, peace, ease of doing business, employment, technological know-how, equality (economic, gender and social), housing, corruption index etc. These indices have a mixture of political balance but water down issues of sovereignty and economics (which should carry more than 60% importance) and puts socio-cultural variations into minimal levels. Yet, they are hailed as inclusive. As Enemuo (2002) noted, what must a beggar be doing in a club of millionaires? It then becomes interesting to refer to the view of Burkey (1993) that national development consists of three factors: the development of the man in the nation, the development of social integration and these two factors would both be determined by the state of the economy.

Thence, National development is hinged more on economic development. The other indices can only come to light if a nation is in some stable economic state. Consequently, contrary to the stress of education on human or knowledge capital as the bases of national development, the author thinks that for a nation to develop, even her education and governance, she needs to first wrestle her economic part autonomously by understanding her economic needs; and only after such would she evolve some qualitative or functional education in system, content and context that may serve her society.

Therefore, to assume and hold that ideas sold by the West can help any African nation's development is faulty and an exercise in futility. This is because the West lead the chase for globalization based on gains they make from it. So, rightly do many African intelligentsia (Ake,

2001 and Rodney, 2006) question the probability of any good coming out of globalization. It is yet to be proved that any nation in Africa has followed the globalization mantra without ending in the realization that all her efforts have been to serve the West or get destroyed the moment the nation thinks independently. Even recent thinking in America, China and Japan along self pursuits against global climate agreements, currency valuations, differences in interest rates amongst nations and issues of foreign interferences in the quest of nations to elect their preferred leaders (as in US, Iran, Libya and Yemen) have shown the truth in the fears of Ake (2001) about the falsity of Western social sciences because democracy now means different things for different nations. Baran (1957) and Wallenstein (1979) foresaw this hopelessness and danger of following the Western suggestions for progress in the development of periphery nations. As echoed by Sach (2010), development of the Third World nations can only and be better come from the Socratic injunction of ‘man know thyself’. Therefore, economic determinism as first highlighted by Marx (1818-1883) and today built-in by virtually all the developed nations in fashioning their economic systems, education and other societal affairs for safeguarding the authenticity of man and nature, on the bases of social democratic policies, is the safest way to development. There is, thus, a need for the underdeveloped and developing nations to see the hand of economy as determining education’s quality and functionality.

Economy as the determinant of use of education for national development

The United Nations and her agencies in UNESCO, UNIDO, UNDP, World Bank and IMF, splurge colossal, yet, mind boggling sums of money on conferences, books, seminars, workshops and researches annually to promote the thesis that the known way to progress by any nation is education, education and more education. This money in Dollars in nations like Nigeria, where the average earnings of primary and secondary school teachers hover just around \$2 a day, could aid the provision of millions of new teachers and arrays of resources to deploy in the field for quality and useful education, the type of education that ensures authenticity of man; and should have some connect with ones physical, cultural and social environment or system. No wonder, the influencers of most educational feats and uses in the development of societies are linked to social structures and economic systems (The World Bank, 2010 and Eze, 2016). Also, Jimmy Cliff (1976), in his music asked that we “remake the world” for socio-economic equality. Even in the West, with top critics of Marx’s economic theories; Robert (1998) contended that intellectuals in the West begrudge capitalism on its creation of inequalities of questionable rewards and severe impacts of wealth and poverty on citizens. Thus, it is of importance to point out how economic matters and interests truncate or enhance the progress of education amongst nations.

Firstly, historical materialism records that man saw off economic epochs of primitive communalism, slavery, feudalism to evolve capitalism making forms of products, services and distributions to be reshaped; and these ensured that types, access and scopes of development in education widened. Egypt and other Fertile Crescent areas because of population growth, varied skills and diverse cultures presaged proto-literacy. This was occasioned by economic needs that required advancements to ensure stability (Njoku, 2019 and Eze, 2019). Economic successes lead to sustained expansion and diversification of populations, social stratifications and open rooms for leisure and philosophy. Economic needs led to expansion of social roles and positions to enhance production, distribution, services and orderly conducts. Nwabuisi (2000) saw the evolution of desirable values (from education) to have passed through basic stages along major historical eras. Early men worked for toughness, educated for subsistence and sustenance of group identities. The Egyptians and Jews pursued oneness in obedience to God, parents, elders and societal rules; and are remembered by many economic products and services. The Greeks pursued valour (Spartan),

wisdom and intellectual engagements (Athens) in varying proportions. But, both were guided by economic exigency. The era of renaissance enlightened and unfolded a wider range of inter-human or inter-group contacts, wider consummation of knowledge and products and knitted humanism globally. These brought major adjustments to social and economic structures across the globe with the West as conquerors of others like Africa, the Americas and East Asia who now struggle to sustain their ways. Africa and the Americas were conquered and converted to economic spheres and tools by the West; to meet wild quests for cheap goods and turned to dumping grounds for products of the industrial and capitalist economic system. This outcome has left those conquered to lose out in building on their own indigenously evolved social, economic, spiritual and material values; and grafted them to a structure, forged purely to advance Western economic advantages. Thus, observation of national development disparities in research, fund, specialization and industrialization can easily be linked to the economic advantages associated with expropriation and world system.

The first evolved view and shape of economics by philosophers and merchants (in the West) was based on the well-being or 'wealth' of nations; along factors of capital like land, labour and fund to rationalize private capital ownership. This evolved and shaped social stratifications based on wealth in 'haves and have-nots' along producers, owners of (goods and services) and workers or labourers for products and services. Karl Marx, neo-Marxists and their interpreters, from the mid-19th century have argued that this divisions created alienation of man from nature in duties, creativity and labour; consolidated power of control of products, services and markets in the hands of a few individuals, families and groups who took some early advantages; ensure that laws in societies work for the owners of key capitals in society (capitalists) and determine positions and shapes of institutions of governance, politics, education, family, employment, professions and religion to the benefit of the privileged (Lewis & David, 2019). Since the advent of the capitalist economic system, as the advantaged do anything to keep their advantages, from the historical realities of partition and control of other societies by Europe, the satellite states are like farms meant to be harvested from by the West. Thus it will always be herculean to use education as preached to them by the West to realize development.

Secondly, as in the views of Haralambos and Horlborn (2004) and Peter and Robert (2005), every economic system produces its social and educational systems and social relations. Sources of conflicts and development stem from socio-economic structures in the distributions of property and resources; and education has always been used for social reproduction in the control of these taken advantages. Thus, as the Conflict theorists posit, capitalism grows more with conversion of the aims of public education, schools and rewards. Therefore, based on its social origin (capitalist world system) schools produce a wider compliance to differentiation of worth and reward of individuals and professions; create illusions of equality, alienating workers from nature; and most of these are achieved through the "unwritten curriculum" (Illich, 1971) which result in attenuation or deprivation of cultural values and authentic qualities of man (Haralambos and Holborn, 2004). Buricaud and Bourdieu, in the late 1970s and early 1980s, had posited that environment (social, cultural and economic) decide performances and choices of pursuit of education by individuals in society. A close observation shows that leaders of underdeveloped states (in politics and economy) are determined by pacts with the West, leaders of industries are schooled in elite schools and institutions of the West like Harvard, Cambridge and Grandes Ecoles etc. Only those who can afford it in the developing world may attend. So, the clog of economic determinism, as globally structured by Western Europe in shape, content, funds and use of education, in most parts of the West and in her satellite states limit what and how education could help. In Asia and Eastern Europe, where some independent economic systems are created from appraisals of capitalist,

Marxist and Neo-Marxist options, education may be put to some liberating uses. But, in Africa or any periphery nation where no clear self-seeking economic system exists, the chant of education as *instrument par excellence* for national development is only a ruse.

Thirdly, the state of a nation's economy determines the choice of the education system she may practice. Some nations pursue a general or universal system where everybody (regardless of health, age, gender, skill or interest) will be accommodated in the schooling process. With this, sometimes, parents are at risk of litigation from the state if their wards fail to appear for public schooling. This, functions well through a universal programme where even books, feeding and other requirements are at public expense. The aim and duty at the basic level is to enable literacy, create value consensus and equip the learners with basic skills and competences for survival and participation in society. It follows a pyramid, in progression and value, through the middle largely grammar, secondary or vocational and trade schools; and is capped by other higher institutes and universities for specialization. To generalize access (in most Western societies) citizens can access funds, through loans, scholarships, foundations or government boards. This approach cannot survive where there is no strong economic base, taxation system, legal control to retrieve the loan and ensure re-cycling of the funds. This was tried for primary schools in the Western region (1955 - 1959), Eastern region (1956 - 1958) and at the national level in 1976-1980 and 1999 without success in Nigeria. In Nigeria, a country of about 200 million people, with annual budgets of less than \$12B in the face of the bad states of schools, poor remunerations for teachers, inadequacy of teachers in federal, states and local governments against over 200m human population; and the budget for education is acutely low. Nigerian budget of 2018 (\$29.8b) and 2019 (\$28.8), for example were so little for even education alone and foreign aids are like drops of rain in the ocean, for her to power any type of inclusive Western system for over 200 million human population. Then, can the traditional theories of knowledge and human capital, work in this scenario, to come about using wide and deep education to lip-frog Nigeria's development?

Many also looked at the state of an economy from the line of provisions of teaching and instructional materials, methods and quality as well as the on hand facilities and spaces, and the spread and depth in the diversity of education provided. Researchers have shown that instructional aids and methods influence the quality of training and usefulness of education (Asogwa, 2017). (Tackey, 2011) exposed that among the problems of academic achievement is the learning resources available for the learners. (Sue, 2018) found that stronger economies tend to provide more learning resources. Thus, poverty begets poverty, as Shafiq (2010) noted, economically depressed regions enjoy few, if any, indices of favourable living conditions and often offer instruction of inferior quality and lack the school buildings necessary to house all learners. Therefore it perpetuates the poverty of the populations in economic distress because of widespread illiteracy and poorly trained labour force

Economic warfare is another way economics distorts the sweet song of education as the way out. According to George (2019), economic warfare refers to "measures by one nation to ensure the economic dependence of another and thereby obtain political power over it". Thus, it is using economic power to compel another society or group to obey, tow or be subservient to your political, military, cultural or social ideals. This, manifests in monopolizing the supply of certain goods, services or guaranteeing market for the weak countries' exports and imports. This can be manipulated in forms of distant education or information, restrictions of contacts and links with others. Weaker nations can be forced to align or be opponents to powers in system versus system gang-ups, or get constricted in the range of linkages as was done in the Cold War era between the West and East. From the 1950's till date, Russia and China are portrayed as anti-human freedom by the West and trainings are provided by the West to dissidents to disintegrate bonds amongst old

Soviet Union states and close regions to China. ‘Relativity’ of the basis of relationships between the West and other nations from the construct of needs or meanings of democracy and support for it and limitations of the types of researches permissible in one nation or the other; poaching of best brains from economically weaker nations by stronger Western states, use of the global financial institutions’ (in control of lending) for nations in how much and what for; exchange rate manipulations by stronger economies against the weaker; use of corporation monopolies to constrict necessary social welfare programmes like education in developing nations on the basis of globalization etc, all limit the chances of education helping in development in underdeveloped states. Therefore, it is important to note that no matter how sweet the Western theories about education helping development, there is an underlying action in economic warfare to smother any chance of functional and qualitative education in satellite states and any education or logic opposed to Western worldviews and advantages is put to still-birth by restrictions on the extents and diversities of researches in any nation the West suspects.

Yet, it has been shown from series of researches that environment, cultural values, teaching methods and their impacts on motivations are the underlining reasons for differences between academic achievement amongst different groups (Haralambos and Holborn, 2004). These can be linked to Marx’s explanations that man as an objective, rational and sensitive being, suffers from some limitations, by forces outside him, especially if they interfere with the actualization of his being (Henry, 2005 and Lewis and David, 2019). This was epitomized by Achebe (1958) in “Things Fall Apart” where Okonkwo, an Igbo traditional character of success and a hero of resistance to the imposition of Western values, felt a loss of the essence and justification for living under foreign rules and took his own life. This disorientation crisis continues till date in the underdeveloped worlds in various forms of alienation of man from his nature or environment through the globalization of Western economic values. Those regions progressing, largely from the East, were able to resist, conserve and evolve along their collective ways. Park (2007) noted that the culture of meritocracy and hard work in Korea is responsible for their unprecedented progress. India, after independence created some elite schools based purely on merit, not family or wealth, and it is paying off. In nations like Nigeria, where subservient collaborations in working for the progress of British economy have become the standard, and everything is determined by government (even giftedness, intelligence and meaning of hard work), false social consciousness suffuses the education system producing grammarians, fraudsters and marketers of foreign values or worth, flowing from the sense of value in how much British the educated is. Fafunwa (1974) reported that major findings of the 1922 Phel-Stoke’s Commission Report included quality problems, poor diversification and a failure to make education serve the interests of the natives. The national conference on education (1964 and 1969) further re-echoed it, and from the micro-economic level, certificates have become all that matter as meal tickets. This is never going to be a way education can help the course of national development. By abandoning achievement value tradition for subservience as imposed by the British in Nigeria the education cannot be functional to enhance economic development, no matter the chant.

Finally, until a society serves as a background where education and economy are joined in balancing efforts at research and development, it would be hard for education to contribute to development. Ullich (1971) and Esteva (2004), along this line had preached de-schooling and a need to firstly emphasis native skills, culture of hard work, pursuit of specialization in a group’s areas of advantage to ensure self sustenance not the preaching or quest for people who can speak grammar, and by so, ‘Macdonazing’ knowledge, values and tastes, norms, sports and systems of government by the West. Every developing nation can steady her economy and by so doing direct

the range and focus of her education, by trade and culture protection; and this is the only way education can aid worthwhile development.

CONCLUSION

Till date, issues of inequalities between the North and South poles of the world remain topical. The South has come to this situation following a period in history when Europe traduced other areas and races of the world. Those deemed developed or developing outside Europe can at best be identified as living independently or keeping their education largely independent from European dictates. Education should always follow series of clear economic system or practices which regulate rules of engagement and focus in society. It is even common knowledge that economics, politics, law and education so interrelate that nations can be distinctly identified by the type of economy, politics and legal systems they operate. Thus, the purpose of the study was to underline the contradictions in subsisting theories harped on by some Western thinkers about education and national development. It is more the economic systems, models, state or freedoms that really determine the types and uses of education in national development and not vice versa.

Therefore, basic clarifications of terms like education, economy, economic system and national development were done. From the clarifications and works done in the past on development and civilization, through historical analysis, macro and micro economics, authenticity of human consciousness, relationships of resources to the use of education, brain drain and other issues around education in capitalist societies as a means of social reproduction, conclusions were reached. The following conclusions stemmed from the study: that for education to help national development, it must be independent, have a unique place in generating what a nation can offer in the global economy, have funds for resources to support quality, be meritocratic and balanced in diversity and progression.

The findings will be useful for national development studies and budget and development planning. It will also open a new dimension in synthesizing how education can serve the course of national development.

Recommendations:

From the analysis and conclusions drawn above the following recommendations were made:

It has been shown that a stable economic system is key to functional education in quality and diversity. Therefore, periphery nations need to create societies operating defined economic systems that their education will work on.

The fact of economic warfare waged by the advantaged societies to hold on to their privileges was made known. No nation which does not put up rational protection to her territorial space can develop. A nation must rationally protect her resources, heritages and befitting life for her citizens or stay undeveloped.

Finally, it is also recommended that nations should stop paying lip service to education and commit reasonable funds and freedom along merit or ability, not certificates as meal tickets, if they will keep hold of their gifted scholars and skilled youth, to ensure their harvest from initial expenditures on education.

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