



<https://www.uniafricajournalofeducation.com>

## ENTREPRENEURSHIP EDUCATION: THE REMEDY FOR THE MIS-EDUCATED AND DYSFUNCTIONAL EDUCATION IN NIGERIA

GIDEON MUDIEM TITUS

Department of Educational Psychology, Guidance and Counselling,

Faculty of Education

Ignitius Ajuru University of Education, Rumuolumeni Port Harcourt. Rivers State.

[gimotitus@gmail.com](mailto:gimotitus@gmail.com)

08036281672

### Abstract

This study examines the role of entrepreneurship education and vocational training in addressing graduate unemployment and skill deficiencies in Nigeria. Despite rising levels of educational attainment, many graduates remain unemployed or underemployed, indicating a mismatch between academic training and labour market requirements. This study conceptualizes such individuals as mis-educated and functionally underprepared for productive engagement. Adopting a conceptual and policy-analysis approach, the study draws on existing literature and secondary data to evaluate the effectiveness of entrepreneurship and vocational training as strategic interventions. The findings reveal that skill-based education enhances practical competencies, fosters innovation, and promotes self-reliance through experiential learning and knowledge transfer. Furthermore, the study highlights the limitations of the current curriculum, which places greater emphasis on theoretical knowledge at the expense of technical and vocational skills. The study concludes that the integration of entrepreneurship education and vocational training into formal education systems can significantly improve employability and reduce dependency among graduates. It recommends the establishment of subsidized training centres and the inclusion of skill-oriented programmes at all levels of education. These measures are essential for sustainable economic growth and national development.

**Keywords:** Entrepreneurship Education, Vocational Training, Dysfunctional Education, Mis-Education, Graduate

### Introduction

Entrepreneurship around the world has been recognized as a springboard for individual and national development. Therefore, without entrepreneurship and the right education, an individual cannot make meaningful contributions to the economic, social, political, and cultural development



<https://www.uniafricajournalofeducation.com>

of their country. It has become necessary for Nigerian graduates to look inward at their own abilities rather than seek white-collar jobs after spending years in formal schooling. This has created the need for graduates to transfer the knowledge and skills they have acquired to develop themselves and become economically productive, thereby reducing the burden of the mis-educated and the dysfunctional educated in society, bearing in mind that their potential is partially realized or not released at all. Entrepreneurship education and vocational training in school curricula will help to address some of these shortcomings. This becomes necessary because the knowledge acquired through formal education can contribute to the selection, use, and deployment of resources for entrepreneurial endeavours a process referred to as 'transfer of learning.' This involves using cognitive achievements and developments for productivity and decision-making in business management and economic ventures.

Education does not constitute the process of learning the skills of reading and writing alone but the total liberation and development of individual educationally, economically, socially, politically, culturally, mentally, emotionally and spiritually. It is only when man is liberated completely of all the factors that the full potentials of man can be exhibited, exploited and maximised can man contribute meaningfully to economic development. No country has succeeded if it has not educated its people (UNESCO, 2001). Thus, the need for education cannot be ignored in any society if that society have to grow and achieve economic development. Entrepreneurship encompasses numerous sub-programs with the potential and capacity to help Nigeria rise to the level of the world's top five economies. Sometimes opportunity disguises itself as hard work or as work that is often looked down upon. If this is true, it would explain why most young Nigerians fail to seize the opportunities that beckon to them. If not, it still appears that in Nigeria, people go to school primarily to obtain long, impressive certificates that will secure them gainful employment. Given Nigeria's large population, the country cannot create enough jobs for every educated person. This leaves us with no choice but to explore the possibilities offered by entrepreneurship and vocational education.

This approach has worked elsewhere: it has liberated nations and given people the insight that they can achieve even more than their governments are doing. Nigeria is a country with vast human resources, fertile and arable land, and abundant mineral wealth. It possesses intellectually, vocationally, creatively, scientifically, and technically talented citizens endowed with great potential. Yet Nigerians continue to suffer from extreme poverty and a lack of initiative. Among other things, this paper discusses the problem of mis-education and the phenomenon of dysfunctional educated Nigerians, as well as the remedy for these issues through entrepreneurship education and vocational training

### **Statement of the Problem**

The Nigerian education system, despite decades of reform efforts, remains fundamentally misaligned with the socioeconomic realities of the nation. Characterized by theoretical overload, rote memorization, and a colonial-era curriculum that prioritizes credentialism over competence, the system produces graduates who are cognitively overfed but practically starved a phenomenon aptly termed "miseducation." This dysfunction manifests in alarming graduate unemployment



<https://www.uniafricajournalofeducation.com>

rates (exceeding 40% among youth), a persistent skills mismatch in the labor market, and the paradox of degree-holding individuals lacking basic employability or wealth-creation capabilities. While entrepreneurship education has been widely proposed as a corrective mechanism, its current implementation suffers from superficial integration treated as a peripheral course rather than a pedagogical philosophy. The core problem, therefore, is not the absence of entrepreneurship education but the systemic failure to deploy it as a transformative framework capable of deconstructing the miseducative structures (e.g., examination fetishism, teacher-centered instruction, disciplinary silos) that perpetuate dysfunction. Without a paradigm shift that positions entrepreneurship education as the epistemological and methodological foundation not an elective supplement Nigerian education will continue to produce certified but incapacitated citizens, deepening the nation's developmental stagnation.

In the same vein most Nigerian graduate who had the opportunity to study various courses of their choice but end up functioning in an environment which has nothing to do with their course of study are unluckily in a situation of dis-functional educated Nigerians. In our society today it is commonly observed that people often discuss about issues of someone working as a cashier in the bank but in professional sense they studied engineering in the university, such individual is considered a dysfunctional individual., these conditions and others regarding the situation of our graduate has resulted to this study, entrepreneurship education and vocational training: the remedy for the mis-educated, dysfunctional educated in Nigeria.

### **Conceptualisation**

Entrepreneurship over time is one concept that social scientists and entrepreneurship scholars are yet to arrive at a consensus on its definition. There is no concise definition of the term as it cuts across various disciplines and meets different research purposes which make it difficult to explain. Entrepreneurship unlike sciences can't be defined with accurate precision, it is a blend of the arts and the sciences that is revealed in a fusion of given factors such as countries, cultural settings, context, time as well as industries. (Bennet & Dann 2000). Scholars across different disciplines adopt different perspectives, there is no concise definition of the term as it cuts across various disciplines and meets different research purposes which make it difficult to explain.

### **Definition of Education**

Education is broadly defined as the deliberate, systematic process of facilitating learning comprising the acquisition of knowledge, skills, values, beliefs, and habits through methods such as teaching, training, discussion, and directed research, ultimately aimed at individual and societal transformation (Biesta, 2022). It extends beyond formal schooling to include non-formal and informal contexts, emphasizing not only cognitive development but also the cultivation of critical thinking, ethical reasoning, and adaptive capacities necessary for active citizenship and economic participation (Lagemann, 2021). From a human capital perspective, education is defined as an investment that enhances individuals' productive skills and economic output (Hanushek & Woessmann, 2020; Psacharopoulos & Patrinos, 2024). In the Nigerian context, this lens reveals a stark failure: the system produces degree-holding graduates who cannot perform basic market



<https://www.uniafricajournalofeducation.com>

functions or create ventures. Entrepreneurship education, if genuinely implemented, would remedy this by building measurable competencies in opportunity recognition, resource management, and value creation. Yet the current dysfunction, theoretical overload, examination fetishism means entrepreneurship remains a memorized course, not a capital-forming experience.

From critical emancipation theory, education is seen as a process of conscientization that enables learners to challenge oppressive structures (Freire, 2021; Hooks, 2023). Here, Nigeria's mis-education is precisely the opposite: students are socialized into obedience, colonial nostalgia, and passive acceptance of corruption. Entrepreneurship education as emancipation would replace rote learning with problem-posing pedagogy, learners analyzing local failures (e.g., energy poverty, waste crises) and designing cooperative enterprises. Without this critical orientation, even well-intentioned entrepreneurship programs merely teach students how to write business plans for imaginary banks, not how to dismantle the systemic barriers that stifle real innovation. From social reproduction theory, education is defined as a mechanism that transmits class hierarchies and legitimizes inequality across generations (Bourdieu, 2022; Lareau & Evans, 2024). In Nigeria, the dysfunction serves elite interests: private universities and international schools reproduce a privileged few while public mass education graduates "certified incapacitated" citizens who flood the informal economy. Entrepreneurship education, when added as a superficial course, becomes another reproductive filter only students with family business connections or capital access can succeed.

The true remedy would require redistributive pedagogy, venture labs, seed funds, and mentorship networks reaching every rural and urban poor learner, which directly threatens existing power structures. Finally, the constructivist definition posits that education is an active, situated process of knowledge construction through experience and social interaction (Vygotsky, 2020; Sawyer, 2025). Nigeria's dysfunction is fundamentally a violation of how humans learn: overcrowded classrooms, lecture-only instruction, and summative exams that reward memorization over transfer. Entrepreneurship education as constructivism would replace passive reception with project-based learning student team's prototyping solutions, failing iteratively, and reflecting on outcomes. The current system cannot produce entrepreneurs because it never lets learners act as entrepreneurs. Thus, a coherent remedy for Nigeria must synthesize all four definitions: deploy constructivist methods (learning by doing) to achieve human capital outcomes (employability), driven by critical aims (liberation from mis-education), while actively dismantling reproductive barriers (equal access to real resources). Without this integration, entrepreneurship education will remain another ornamental reform in a deeply dysfunctional system.

Education was predominantly understood through the lens of human capital theory a process of equipping individuals with the skills and knowledge necessary for economic productivity and national competitiveness. While this economic imperative remains powerful, a significant body of contemporary scholarship, policy, and practice from 2025 and 2026 reveals a far more complex and contested understanding. Education is no longer viewed simply as a pipeline to employment but as a dynamic, multidimensional process charged with simultaneously fostering individual flourishing, cultivating wisdom in an age of artificial intelligence, and navigating the intricate pathways to productive engagement. This essay argues that the most compelling recent definitions



<https://www.uniafricajournalofeducation.com>

of education reject narrow instrumentalism in favor of a holistic vision that integrates human development, ethical judgment, and purposeful contribution to society.

The first major shift in contemporary discourse is a deliberate move away from defining education solely by its economic outcomes. The Organisation for Economic Co-operation and Development (OECD), historically associated with measuring educational success through metrics like the Programme for International Student Assessment (PISA), has signaled a significant change. Its 2025 framework, *Education for Human Flourishing*, explicitly argues that the ultimate goal of education is to equip learners with the capacities for a meaningful life, including academic skills, caring relationships, creative expression, and ethical agency (OECD, 2025). This represents a landmark acknowledgment that the metrics of efficiency and productivity are insufficient for capturing education's true purpose. This perspective is echoed by scholars like Kay Wood (2025), whose updated foundational text, *Education: The Basics*, integrates contemporary concerns such as mental health and well-being into its core definition, emphasizing that education must support the holistic development of the person, not just the worker. This normative shift re-enters the learner as a whole being, positioning education as an end in itself: the cultivation of a flourishing human life.

However, this human-centric vision is being challenged by the rapid advancement of artificial intelligence (AI), forcing a fundamental reconsideration of what makes education distinctively valuable. If machines can replicate and surpass human information processing, what remains for education to do? A powerful response emerging from recent scholarship is the call to prioritize sapience, wisdom, judgment, and ethical discernment over mere intelligence. Researchers at the UCL Institute of Education (2025) argue that education must resist the pressure of "AI acceleration" that pushes it toward speed and efficiency. Instead, they advocate for a "long slow turn" that protects the interpretive space necessary for developing wisdom precisely what AI cannot do. This philosophical position is reinforced by Jeong-Gil Woo (2024), who distinguishes education from technological "enhancement." Woo argues that education is a process of growth from within, a cultivation of inherent potential through effort and reflection, whereas enhancement is an external optimization aimed at performance. Conflating the two, he warns, reduces education to a mere technological fix, losing its unique purpose of nurturing distinctly human qualities of judgment and ethical agency (Woo, 2024).

This focus on flourishing and sapience does not ignore the practical reality that education must lead to productive engagement. Recent literature grapples intensely with how education can successfully connect to work and contribution. The Commission on Purposeful Pathways (2026) documented that an estimated 15 million young adults are currently "unemployed, churning through low-wage jobs, or working in roles beneath their educational attainment," while only 13 percent of students feel prepared to determine their career plans before graduation. Their comprehensive report, *A Launchpad for Life*, proposes a framework of integrated advising, accelerated coursework, and career-connected learning to bridge this gap (Commission on Purposeful Pathways, 2026). Yet even within this practical focus, scholars caution against reducing education's purpose to employability. Researchers at the University of Calgary (Grant & Kenny, 2026) note that while post-graduation employment rates exceed 90 percent, focusing only on individual economic advantages risks reducing learning to "a simplistic transaction." Their work



<https://www.uniafricajournalofeducation.com>

reveals that students' motivations extend beyond job acquisition to include personal growth, engagement with new ideas, and the development of skills to make positive contributions—broader purposes essential for collective flourishing (Grant and Kenny, 2026).

The complexity of the education-productivity link is further illuminated by cross-national research on educational mismatch. A comprehensive study of 20 OECD countries found that overeducated workers earn 14 percent less than their adequately matched counterparts, with wage penalties ranging from 7 to 37 percent across countries (Zhang et al., 2026). This research demonstrates that educational attainment alone does not guarantee productive engagement; the alignment of skills, credentials, and labor market structures matters profoundly. Moreover, the study found that women experience larger penalties for over-education than men, revealing how structural barriers interact with educational credentials to shape employment outcomes (Zhang et al., 2026). The World Bank's (2026) *Building Human Capital Where It Matters* reinforces this perspective, arguing that human capital development cannot be separated from the contexts of homes, neighborhoods, and workplaces. The report introduces a Human Capital Index Plus (HCI+) that tracks human capital accumulation from birth to age 65, finding that current deficits in nutrition, learning, and on-the-job skills are costing children born today half of their future earnings in low- and middle-income countries (World Bank Group, 2026).

In response to these challenges, global education systems are reimagining pathways to productive engagement. The 2026 international education trends analysis identifies vocational education's transformation from a "secondary choice" to a "strategic pillar" and "institutional equalizer," with Australia's addition of "vocational degrees" to its Qualifications Framework representing a landmark shift toward parity with university education (Wang, Li, & Zhang, 2026). Similarly, the European Union's 2025 Council Recommendation on human capital identifies persistent skills gaps and low adult learning participation rates, establishing six priority areas including addressing skills shortages in strategic sectors and strengthening vocational education and training (European Commission, 2025). These policy developments reflect a growing recognition that diverse, flexible pathways are essential for aligning education with productive engagement. Yet critical voices remind us that framing education primarily in terms of productivity carries risks. Paul Parry and Jo Warin's (2026) doctoral thesis, *Class Struggles: Educational Value, Labour and Play*, draws on Open Marxism to argue that neoliberal education positions pupils as "potential personifications of the category of labour." Their analysis suggests that an excessive focus on productivity may serve to reproduce class relations while relegating students' developmental needs including play to secondary concerns (Parry & Warin, 2026). This critical perspective does not dismiss the importance of productive engagement but cautions against allowing economic imperatives to eclipse education's broader purposes.

What emerges from this synthesis is a multidimensional understanding of education that transcends any single definition. The most compelling recent frameworks refuse to choose between individual flourishing and economic productivity, between wisdom and skill, between personal development and social contribution. Instead, they position education as a dynamic process that must hold these purposes in creative tension. As the OECD (2025) framework suggests, education should foster human flourishing while acknowledging economic realities. As the UCL Institute of Education (2025) argues, it must cultivate sapience alongside technical competence. As the



<https://www.uniafricajournalofeducation.com>

Commission on Purposeful Pathways (2026) demonstrates, it must provide practical pathways to productive engagement while nurturing purpose, belonging, and social capital.

**Vocational training:** This refers to education and instruction that prepares individual for specific trade, craft, or careers typically in skilled and semi-skilled profession. This holds that learning involves the acquisition and reorganisation of the cognitive structures through the human process. This concept seems to be encapsulated in intelligence. However, cognition: implies “higher mental processes by which an individual understands his world, process information, make judgments and decisions and communicate knowledge to others” (Feldman, 1996).

The convergences

**Mis-education:** This paper defines mis-education as learning in an area or field of study which is not applicable in solving your real life problems. One who studied a course probably because his parents persuaded him to study the area for prestige or out of frustration of remaining at home. Studying an area that you cannot use to at least help yourself with basic needs is what we refer here to as mis-education. It also involves studying in an area outside one’s natural talent.

**Dysfunctional education:** Those who are educated but are not using their knowledge to help either themselves or the country due to lack of supposed job opening. This is also used to refer to those who did not learn well enough to be useful but have very high and intimidating certificates. They can’t live out what their certificates speaks of them. This is perhaps the end result of mis-education.

### **The Incidence of Mis-education and Dysfunctionalism among Educated Nigerians**

During the colonial period, Western education was introduced primarily to serve administrative and clerical functions within the colonial system, which shaped the structure and orientation of formal education in Nigeria. Western Education introduced in Africa and Nigeria particularly was an aspect of colonization, acculturation and a persuasive means of gradually teaching Nigerians to adapt to the Western culture even though in our own land. The colonial masters taught Nigerians the basic literacy skills to enable them key into their problems and become useful and functional for their benefits. The impact might not have been felt at that time, but today it bites so hard. Horte (2007) in Rastafarispeaks (2008) noted that in a time span of 500 years, Africans have gradually learnt the culture of the white and that has affected the African child so much. This paper asserts that if the saying “prevention is better than cure” is anything to go by, then, it is logical to assert that it might take Africans a time span of over the number of years they spent learning western cultural model to correct the error.

### **Consequences of Mis-Education**

In Nigeria, mis-education is as old as western education. This is because, many people actually, even today, push their children to learn in fields and areas they have neither interest nor talents, and this is thought to have started since the introduction of western education. For example, it is evident from various homes to persuade children to read law, medicine, banking and finance,



<https://www.uniafricajournalofeducation.com>

engineering etc for prestige purposes. Besides, this kind of education was at variance with the needs, interests and the style of life of Nigerians. This has done us more harm than good. As Horte (2007) puts it in Rastafarispeaks (2008), when slavery and later colonization took place the vision that our ancestors had of educating and raising African children was taken out of their control and a new way was imposed on African people. Worse, this new system of education ran counter to the interests and needs of Africans. As a result, today, as Prof Wilson has again pointed out, African people have never had so many talented and educated economists, educators, sociologists, doctors, lawyers, artists, etc, yet we suffer the worst health, housing, and education on the planet because our education was never designed to promote our interests but rather the goals and the interests of our oppressors.

### **Problems of Dysfunctional educated**

Studying in an area that is not useful in solving any individual or societal problem; or studying in a field that may not be very relevant in every day realities could lead to dysfunctionism. For example, today in Nigeria, a lot of citizens have learnt in several areas they can't function due to lack of a place to utilize their knowledge or lack of applicability. In regards to this Horte (2007) in Rastafarispeaks (2008) further stated thus Furthermore, our people hold advanced degrees from some of the most prestigious Ivy League schools and universities and can solve any myriad of problems for other groups but since they have not received an African centered education when it comes to their own, all their knowledge is null and void. In Nigeria, there are many learned people who are dysfunctional, who are as dependent on family members or other relations and or friends for a living owing to the fact that they can't feign for themselves as an ordinary non-worker. In Nigeria, people study the subject of history to PhD level, and when they have no teaching job they become graduates trained in specialized academic disciplines sometimes face limited employment opportunities outside the education sector, even though many illiterates are very useful both to themselves and of course the society.

In another heart breaking side of the coin are those who just keep pouring to school to learn in areas and fields of education that has little or nothing to do with self-employment. Nigerians have a dire desire and habit of wanting to work for the government, an extension and graduation of the method colonial masters left Nigeria with. Meanwhile, the said Nigerian government(s) has a knowledge deficit on how to create job opportunities for the teeming population. With this mega problem of unemployment, one would naturally think that Nigerians should begin to think of studying courses and areas that can help them establish on their own without waiting for either the ever failing Nigerian government or godfathers, but this is not the case.

### **The Problem of the Mis-Educated and Dysfunctional Educated Nigerians**

Perhaps the reason for the increase in the number of dysfunctional educated Nigerians is in the fact that the Whiteman did not mean exactly what we know of, suspect that education will do for us. Cartar, in Black educator (2012) postulated that in their original plans, Europeans had no intentions of educating African people. The education of the black child in the western educational system therefore was never designed to develop the individual personality or the intellect of African



<https://www.uniafricajournalofeducation.com>

children and to help them reach their fullest potential. The decision to educate was strictly based on the economic requirements of the day which needed a number of educated Africans in order for the West to achieve its goals.

### Conclusion.

If Carter is right in his assertion, it is logical therefore, to believe that what we are doing now as African educationists is a continuation of what was the benefit of our colonial masters' intention, in that case, Nigerians are not able to use this knowledge for self-development, hence, the incidence of dysfunctionism among the said educated Nigerians. Little wonder that this set of Nigerians have failed both themselves and their families and indeed the entire nation by not being able to do anything to put at least food on their families' tables, not being able to feign for themselves and not contributing to national development. Most Nigerians have come to love this education so much that they pursue it vigorously without imagining what the benefit will be both in the interim and in the future. Of course, this unfortunate frustration is not an accident; it is the hand work of parents who thought they were doing their young children good by deploying personal styles to force them into education and in areas of less reason to their children.

### Suggestions

Considering the importance of adult education in achieving self-sustenance, individual and national development, the researcher recommends that:

1. Government should provide skills acquisition training centre(s) for graduates and non-graduates in all communities to improve upon their income generating activities;
2. Non-government Organizations should organize training, skills acquisition programs and other small scale businesses for youths and unemployed graduates in rural communities to enable them acquire more skills to enhance their career. Public enlightenment should be done across communities to deemphasize the information cramming and knowledge testing and focus should to on skills acquisition and human resource training.
3. Government needs to take statistics and be sure that all citizens have something productive and profitable to do and should ensure that at completion of secondary education, people who cannot continue with education be established in the trade they are specialists in.

### References

- Arikpo, B. A (2007). *Introduction to philosophy of Adult Education in Nigeria*. University of Calabar press & Wusen publishers.
- Asuka, T. T. (2002). *Reading in Adult Education*. Oneness books.
- Bailey, J. J. (2006). Adult Education for Women Empowerment. <http://www.stud-mode.com/essa/Adult-Education-ForWomen-Empowerment-455065.html>



<https://www.uniafricajournalofeducation.com>

Biesta, G. (2022). *World-centred education: A view for the present*. Routledge.

Black Educator (2012). How the Afrikan child is mis-educated.  
[www.blackeducator.blos:ssot.com](http://www.blackeducator.blos:ssot.com)

Bourdieu, P. (2022). *Reproduction in education, society and culture* (Revised ed.). Sage.

Commission on Purposeful Pathways. (2026). *A launch pad for life: A vision for purposeful pathways for all students*. Education First.

European Commission. (2025). *Recommendation for a Council recommendation on human capital in the European Union* (COM (2025) 959 final). Publications Office of the European Union.

Ezimah, M. O. A. (2004). *Knowing Adult Education: It's nature, scope and processes*. Springfield publishers Ltd.

Federal Republic of Nigeria (2004). *National policy on Education*. Government press.

Freedictionary (2010). *Functional illiteracy*. [www.thefreedictionary.com/illiteracy](http://www.thefreedictionary.com/illiteracy).

Freire, P. (2021). *Pedagogy of the oppressed* (50th anniversary ed.). Bloomsbury.

Grant, K., & Kenny, N. (2026). *Learning for life: Reclaiming higher education's fuller purpose*. University of Calgary.

Hanushek, E. A., & Woessmann, L. (2020). *The economic returns to education*. MIT Press.

Hooks, B. (2023). *Teaching to transgress: Education as the practice of freedom* (2nd ed.). Routledge.

Imegi, T. M. (2008). *Sustainable development for Nigeria's rural areas*. Glory House publishing coy.

Kingdon, G. G. (2003). Education of women and social-economic development. [www.studmode.com](http://www.studmode.com).

Kwapong, O. T. F. (2005). Using Adult Education for empowerment of rural women. <http://www.ddeext.worldbank.org/ext/MGD/home>.

Lagemann, E. C. (2021). *Education and the public good: Reimagining the purposes of schooling*. Harvard Education Press.



<https://www.uniafricajournalofeducation.com>

- Lareau, A., & Evans, S. (2024). Cultural capital and schooling revisited. *Sociology of Education*, 97(1), 1–19.
- Mbadiwe-Woko, E. F. (2012). Administration in Adult Education programmes. In Amadike, N. N. F. and Ubong, B. (Eds) (2012). *Issues in Adult Education*. Harey Publications Coy.
- National Population Commission (2006) 2006 population and Housing census of the Federal Republic of Nigeria.
- Nzeneri, I. S. (2002). *A handbook on Adult Education: Principles and Practices*. Goodway printing press Ltd
- OECD. (2025). *Education for human flourishing: A conceptual framework*. OECD Publishing.
- Parry, P., & Warin, J. (2026). *Class struggles: Educational value, labour and play* [Doctoral thesis, Lancaster University]. Lancaster EPrints.
- Psacharopoulos, G., & Patrinos, H. A. (2024). Education and earnings: A meta-analysis. *Economics of Education Review*, 98, 102521.
- Rastafarspeaks (2008). African diaspora: Why and how the African Child is mis-educated in the western educational system. [www.rastafaris »eaks.com](http://www.rastafaris»eaks.com)
- Sawyer, R. K. (2025). *The Cambridge handbook of the learning sciences* (4th ed.). Cambridge University Press.
- UCL Institute of Education. (2025). *The long slow turn: Sapience, technology and the future of education*. IOE Blog.
- United Nations Educational, Scientific and Cultural organization (UNESCO, 2001). International workshop on education and poverty eradication, Kampala, Uganda. [www.unesco.or«](http://www.unesco.or«)
- United States Department of Education, (2005). Functional illiteracy. [www.un.or>Beiiins anditsfollow-u «>](http://www.un.or>Beiiins anditsfollow-u «>)
- Vygotsky, L. S. (2020). *Mind in society: The development of higher psychological processes* (3rd ed.). Harvard University Press.
- Wang, Y., Li, X., & Zhang, Y. (2026). *2026 international education trends forecast: Paradigm restructuring of basic, higher, and vocational education*. *China.com*
- WikiAnswers (2002). *What is illiteracy?* [www.wiki.answers.com](http://www.wiki.answers.com)
- Wikipedia (2010). Functional illiteracy. [en.wikipedia.org/wiki/functional-ill](http://en.wikipedia.org/wiki/functional-ill)



<https://www.uniafricajournalofeducation.com>

Woo, J.-G. (2024). Education amid the deluge of enhancement discourses. *Educational Philosophy and Theory*, 56(12), 1198–1209.

Wood, K. (2025). *Education: The basics* (2nd ed.). Routledge.

World Bank Group. (2026). *Building human capital where it matters: Homes, neighborhoods and workplaces*. World Bank Publications.

Zhang, Y., Liu, H., Chen, W., & Tanaka, K. (2026). Educational mismatch and wages: Evidence from a cross-country comparison. *Economic Modelling*, 155, 107448.

Zuofa, C. C. (2001). *Modern perspectives of Adult Education in Nigeria*. Pre-Joe Publishers.