



Investment in Human Capital and the Ghanaian Sustainable Development in Darko's *Between Two Worlds*

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Abstract

When developing his theory of human capital, Theodore William Schultz contends: "The quality of human effort can be greatly improved and its productivity enhanced.... The investment in human capital accounts for most of the impressive rise in the real earnings per worker" (1). The theory sustains that investing in human capital develops his or her productivity, economy and life. This vision is not different from the African postcolonial politics. Africa, conceived as a local space, requires its nations to invest in its human capital to get rid of the colonial poverty. This has always been the concern of the postcolonial Pan-African thinkers. Marcus Garvey's "Africa for the Africans" is the nativist slogan that perfectly translates this Pan-African vision of investing in human capital for the sustainable development of the African countries. Using the theory of investing in human capital, this article argues that Amma Darko represents in *Between Two Worlds* this Pan-African leaders' politics of investing in human capital for the local development of the African countries. Since with colonial heritage in Ghana the dying of the traditional economic system by Western monetary system gives room to the colonial poverty, Nkrumah invests in the human capital for the development of Ghana. Analysing Darko's novel from the point of view of Theodore William Schultz's economic concept of investment in human capital, this article concludes that Nkrumah invests in local and diasporic human capital for the sustainable development of the Ghanaian society.

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Introduction

Sustainable development of the Ghanaian society can be individual or social. But the two types of sustainable development can be achieved through a Ghanaian government's investment in human capital. Any investment in structures, equipment and inventories that does not take into account the Ghanaian population is limited in terms of bringing sustainable development to the Ghanaian society. The way that in the postcolonial Ghanaian society there is not a sustainable development without technology, it is in this same way that there cannot be a sustainable development without investment in Ghanaian human beings. This is due to the simple reason that it is the Ghanaian individual who makes use of the technology brought in this society. The Ghanaian novelist Amma Darko portrays in *Between Two Worlds* the Ghana president Kwame Nkrumah who perfectly invests in human capital for the sustainable development of the Ghanaian society. Being a Pan-Africanist, this fictionalized Ghanaian president, Kwame Nkrumah, views Africa as a local place that needs its countries to invest in its human capital to get rid of the colonial poverty.

Published in 2015, *Between Two Worlds* addresses the story of the male protagonist Jofri originating from a Ghanaian country governed by a president named Kwame Nkrumah. In this fictionalized country of Ghana, Nkrumah installs a politics of giving scholarship to the Ghanaian graduate students to go to Germany for school education. It is in this vein that Jofri migrates to Germany for a textile school education where he finds Ursula and marries her. Next to the scholarship, German medical and aviation infrastructures are brought to Ghana to train and serve the population. Nkrumah also invites W.E.B. du Bois in Ghana to promote the Pana-African ideology. It is to read such a politics of the Ghanaian president Kwame Nkrumah as an investment in human capital for the sustainable development of Ghana that this present study is centered on the following topic: "Investment in Human Capital and the Ghanaian Sustainable Development in Darko's *Between Two Worlds*."

Darko's previous novels bring her critics to argue that her *oeuvre* "take on the problems that cultural traditions create" (Zak 24). When *Between Two Worlds* is read from the perspective of the theoretical concept of "investment in human capital", the novelist's writing can be viewed from another angle different from the problems that either African or Western cultural traditions create. Amma Darko's portrayal raises how sustainable development of the

Ghanaian society is also the concerned of its postcolonial leaders. This present article shows that Amma Darko represents in *Between Two Worlds*, the regime of Nkrumah that invests in human capital for a sustainable development of the Ghanaian society. How does Amma Darko portray Nkrumah's government development of the Ghanaian society? What are the strategies used by the Ghanaian government to develop the Ghanaian society?

This article is conducted through the lens of the theoretical concept of “human capital” mainly developed by economists such as Theodore William Schultz, Gary Stanley Becker and Jacob Mincer. Theodore William Schultz writes that “the philosopher-economist Adam Smith boldly included all of the acquired and useful abilities of all of the inhabitants of a country as a part of capital” (Schultz 2). It follows that investment in human capital is concerned with activities that influence the future development. Portrayed as the Ghanaian president, Nkrumah invests in health facilities and services, on-the-job-training, formal education, and migration to adjust to changing job opportunities for the Ghanaian development.

The work is organized in two main sections with two subsections each. The first section entitled “Local Investment in Human Capital for Ghana's Sustainable Development” deals with formal education and on-the-job training in the Ghanaian society. It argues that the countries formal education provides the Ghanaian people with knowledge and training that allow them to do skillful jobs that brings great personal earning and social income. As for on-the-job training, the study argues that Nkrumah's construction of the German hospital and aviation train the Ghanaian doctors and pilots for more productivity and greater earning. The second section is “Nkrumah's Diasporic Investment: Developing Ghana.” It analyses the scholarship and Pan-Africanism of Nkrumah's government as a diasporic investment that educates the Ghanaian people for the development of the Ghanaian society.

1- Local Investment in Human Capital for Ghana's Sustainable Development

Sustainable development is the development that meets the needs of the present generation without compromising the ability of the future generations to meet their own needs. It implies the protection of natural resources and environment but also, it takes into account the development of economy,

society and human capital. John Dernbach is rich in giving details: “Sustainable development affirms the importance of social and economic development goals in governance but adds another goal, protection of natural resources and the environment, and emphasizes that these goals must be furthered for the sake of future generations” (7). Among the different fields that are important for sustainable development, Amma Darko portrays investment in human capital as its key sector. In the postcolonial Ghanaian fictional world that she fictionalizes, investment in human capital is the politics adopted by Nkrumah’s government for sustainable development of the Ghanaian society. To show that, the Ghanaian novelist represents Nkrumah as the president who invests at first in school education then in other modern infrastructures for the sustainable development of Ghana.

1.1- School Education: Developing Ghanaian Human Resources

When writing about personal income distribution, Jacob Mincer holds that “‘chance’ is a concept difficult to define as ‘ability’” (282). It follows by what is mentioned that chance is a poor indicator of human beings’ ability. Nkrumah understands that if chance is difficult to be defined as ability of the individuals to gain more personal incomes, therefore, it must be eradicated as quality. Educating the Ghanaians is an investment chosen by Nkrumah to develop the Ghanaian human resources to eradicate chance as an ability. As the president, he invests in education to provide the Ghanaian community with human resources endowed with skills and knowledge useful for them to gain good incomes for sustainable development.

Though human resources have quantitative dimension such as the number of people, the aspect in which Nkrumah invests is the qualitative dimension such as “skill, knowledge, and similar attributes that affect particular human capabilities to do productive work” (Schultz 8). School education helps the Ghanaians to acquire skill and knowledge that increase their capability to do productive work. Nkrumah is a product of school education. Referring to Nkrumah’s education in Western counties, the narrator voices: “They had educated the man. Didn’t Nkrumah study in the United Kingdom and America?” (Darko 348)

School educates Nkrumah about human right and justice. Receiving such an education, the double consciousness that occurs in his country tortures his psyche. Referring to W.E.B. du Bois, double consciousness is

“double life, with double thoughts, double duties, and double social classes” (136). Though Doris Sommer argues that “doubleness has not always been predicament Nor does doubleness necessarily mean trouble” that “double consciousness is also a kind of juvenile inability to adjust fate to freedom” (170), with colonization in Ghana, double consciousness is a predicament. The Ghanaian society experiences double consciousness in the context of double life and double classes. While white people are the first class that rules the country, the Ghanaians are the subordinated class exploited to serve the interest of white people. Being educated and witnessing his people experiencing such a colonial injustice, Nkrumah and other Ghanaian elites rise into revolutionary consciousness to fight for the Ghanaian independence as indicated in the following lines: “The ‘Big Six’, of whom Nkrumah had been one, had struggled and fought and suffered together at the hands of the British colonial masters for the country’s independence” (Darko 346). With his countrymen, Nkrumah makes use of his knowledge and ability to revolt against the British colonizers in order to take his country to independence, a local development that the West does not appreciate: “Considering Ghana’s pivotal role as the first country in Sub-Sahara to gain her independence, as well as the influence of Nkrumah in the Pan-African movement, the West obviously is not happy at all” (Darko 348).

As Nkrumah’s revolutionary consciousness brings him to liberate his country from colonization, he invests in the Ghanaian people’s education. The revolutionary apparatus given to him by his Western school education makes him have productive ideas that permit him to invest in the education of the Ghanaian people for sustainable development. Being aware of the new life brought by colonization, Nkrumah invests in the school education service to equip the Ghanaians with the new knowledge, skill and training needed for the new labour services. As Theodore William Schultz puts: “This notion of labor was wrong in the classical period and it is patently wrong now” (3). Since with colonization the Ghanaian system of production and consumption change; fishing, a Ghanaian activity of production as practiced by the community of Tsileman, cannot help afford the new services that the Ghanaian society offers. Aware of that, Nkrumah invests in the Ghanaian school education so that the inhabitants acquire the new knowledge and skill adapted to the new social reality, the capitalistic world. It is in this sense that Jofri, a Ghanaian from the community called Tsileman, is educated in school

and becomes a Ghanaian teacher. The narrator mentions:

His last teaching post prior to his retirement from the Education Service seven years ago had brought him to the town. He continued to live in the small, rented two-room accommodation in a compound house after he retired, and sought another job teaching in a third-rate small private vocational school in a nearby town. His salary was a meagre fraction of what he used to earn in the Education Service, but it was enough for Jofri. He had enough saving and what he earned now could pay his rent and ensure a modest survival. So, he was contented. He had only himself to cater for and could live on the memories of his better days. In the dark green and yellow Mitsubishi saloon taxi he was on his way to Tsileman, a fishing community along the Gulf of Guinea and the tribal settlement of the Tsile clan from several centuries ago. (Darko 20)

Jofri originates from Tsileman, a community where the Ghanaian people have fishing as the activity of production from several centuries ago. This is in the precolonial period before the generation of Nkrumah and then of Jofri. In this precolonial period, barter is the system of exchange used for economic transactions. The presence of education services in Tsileman community not only indicates the colonial and postcolonial period of the Ghanaian society but also, it shows how many times the president of the postcolonial Ghana invests in human capital for the development of the society. Conscious of the fact that colonization reverses the traditional economic system and replaces it by Western monetary system, Nkrumah invests in educating the new generation. As he does so, the Ghanaian inhabitants acquire knowledge and skill and become teachers as it can be seen with the case of Jofri. As a teacher, Jofri contribute to the development of the Ghanaian society by offering his educational services to the Ghanaian students. Nkrumah's politics of investment in human value accounts for the productive superiority of Jofri. It accounts for Jofri's redistribution of school knowledge and skill to the Ghanaian students. In this vein, Theodore William Schultz mentions: "Laborers have become capitalists not from a diffusion of the ownership of corporation stocks, as folklore would have it, but from the acquisition of knowledge and skill that have economic value" (3).

Mentioning H. von Thünen as one of the few who have looked upon human beings as capital, Theodore William Schultz writes that he "argues that

the concept of capital applied to man did not degrade him or impair his freedom and dignity, but on the contrary that the failure to apply the concept was especially pernicious in wars” (Schultz 2). Nkrumah’s application of the concept of capital on Jofri brings the latter to be developed. He earns a large sum of money. The large sum of money that he earns corresponds to the qualification he receives from his school education. The large financial earning reflects on his health. It helps him afford for good health than a non-educated fishing person. Jofri has enough money to afford the health service that the medical institutions offer. Likewise, his earning is enough to afford accommodation and transportation, things that the non-educated Ghanaian people cannot afford as the expression “he is contented” in the above quoted passage indicates.

Education creates more consumer capital in the Ghanaian society. Jofri’s income allows him to easily afford the consumer prices. It improves his taste and the quality of consumption. In this sense, Theodore William Schultz contends: “Education creates a form of consumer capital which has the attribute of improving the taste and the quality of consumption of students throughout the rest of their lives” (12-13). The change in the food consumption as Jofri becomes richer sheds light on the quality of his good health. Likewise, the incapability of the other Ghanaian people to buy good food and alter their diet deters the quality of their health too. As Jacob Mincer findings reveal: “Differences in training result in differences in levels of earnings among ‘occupations’ as well as in differences in slopes of life-paths of earnings among occupations” (288). Through the image of Jofri, Nkrumah is revealed developing the Ghanaian society by investing in the formal school education. However, he develops the Ghanaian society by investing in on-the-job training. The president understands that the process of learning a profession does not end with the completion of school, the learning process goes on to reach the experience on the job.

1.2- Investment in Modern Infrastructures for On-The-Job Training

On-the-job training “differs from school training in that an investment is made on the job rather than in an institution that specializes in teaching” (Becker 9). On-the-job training consists for the workers to learn new applicable skills to improve their skills and productivity. As Gary Stanley Becker contends, “workers increase their productivity by learning new skills

and perfecting old ones while on the job” (9). The tendency to copy and to imitate make it possible for the government of Ghana to quickly absorb positive experience from Germany. This contributes to a more rapid development of the Ghanaian society.

Theodore William Schultz gives the following remark: “Apprenticeship has all but disappeared, partly because it is now inefficient and partly because schools now perform many of its functions” (10). Though school performs many of the functions of apprenticeship, the implementation of on-the-job training cannot but improve the know-how. Jacob Mincer gets this point when he writes: “The productive efficiency or quality of performance on the job is a function of formal training plus experience” (287). This is understood by Nkrumah that is why he accepts that the German medical humanitarian Dr. Horst Schumann establishes a hospital in Ghana. The narrative shows: “Schumann’s influence was when he won the President permission to establish a hospital in the town of Kete Krachi in Ghana’s Volta Region” (Darko 345).

The modern hospital offers health services that have both quantitative and qualitative implication in the development of the Ghanaian society. The quantitative dimension lies in the fact that the Ghanaian improvement in health brings the population growth. It makes the population live long and increases their productivity in childbirth and in services. The more the Ghanaian people are in good health, the more they capacity of goods production increases. Health security also enhances the quality of labour force of the human resources. The Ghanaian local medical doctors improve their skills and know-how by working with the imported medical doctor, Dr. Horst Schumann. In addition to their skills, their financial earning improves. As Gary Stanley Becker asserts: “On-the-job training primarily affects earning” (9).

The hospital is not the only modern infrastructure in which Nkrumah invests for the on-the-job training of the Ghanaian people for the development of the country. Nkrumah invites Hanna Reitsch, an ex-German female pilot to establish in Ghana a gliding school of all school. The novelist Amma Darko writes:

Nkrumah invites this female German pilot all the way here to come and establish a gliding school of all schools The establishment of the gliding school in the country is a sound investment, saying it would

be the first of its kind in Black Africa, so people would be coming from all over the continent to the school here. it is part of Nkrumah's Pan African dream. (317)

The establishment of a gliding school where all the trainers of the other gliding schools of Africa are going to be trained is an investment for the local development of Ghana. As Theodore William Schultz contends: "Many paradoxes and puzzles about our dynamic, growing economy can be resolved once human investment is taken into account" (3). The gliding school of all school helps the Ghanaian pilots to learn new applicable knowledge and skills from the ex-German female pilot. This increases their competence and performance in their working domain. Then it attracts the African foreigners interested in establishing gliding school in their countries to come for gliding school training in Ghana. This increases the national income of Ghana. The following passage strengthens the ideas that Nkrumah's politics is for the local development: "Nkrumah has had another law enacted to compel foreign businesses to re-invest at least sixty per cent of their profits in Ghana It was in the Ghanaians' interest and therefore good for the country" (Darko, 2015: 316). In this line of reflection, Nkrumah cannot but be said to invest in human capital for the local development of Ghana.

2- Nkrumah's Diasporic Investment: Developing Ghana

Nkrumah's diasporic investment refers to the connection that he establishes between his country and Europe or the West. This section analyses the scholarship and Pan-Africanism used by Nkrumah to establish this intercontinental connection as investments in human capital that bring local development to the Ghanaian society.

2.1- Scholarship and the Ghanaian Local Development

The scholarship at stake is the financial assistance that Nkrumah's government gives to the Ghanaian scholars for academic accomplishments. As Albert Nylander and Laura Martin contends: "Scholarship is an opportunity that serves to build actionable partnerships across the state to promote entrepreneurship and economic development." (40). Nkrumah's politics of scholarship allows the Ghanaian scholars to further their education in Europe and in the West. Amma Darko writes:

President Nkrumah had plunged headlong into industrialization and

launched ambitious projects like the Akosombo hydroelectric Dam Envisaging that the industries in progress would need Ghanaians to run them one day, even if the country had to rely on foreign in the beginning, the government prioritized and set up a scholarship scheme for industry related studies, particularly in West Germany. (249)

Nkrumah's politics is that through the scholarship the Ghanaian scholars go to the West and Europe to further their education, knowledge and skills to return in Ghana to offer skillful services to their country for its development. It is in this line of politics of migration for local development that Nkrumah's government sets Scholarships secretariat for the aspirants to get scholarships to further their studies in the West and in Europe. The omniscient narrator informs: "One of Jofri's co-teachers in Koforidua had applied for government scholarship for further studies in Britain and had been making regular trips to Accra to follow up at the Scholarships Secretariat" (Darko 249). Nkrumah's government gives the scholarship to the Jofri's co-teacher to further his studies in Britain to help him acquire further knowledge and skills in Britain to return in Ghana to offers his skillful services.

The migration of Jofri's co-teacher does not betray the mission assigned to him by the government. As Tanure Ojaide contends: "Migration to the developed West is a relief from the economic discomfort of Africa" (37). The knowledge and skill acquired from Britain by Jofri's co-teacher benefit to the Ghanaian society when consideration is given to the fact that he makes regular trips to Accra. In addition to his contribution to the development of his country, his foreign education gives him a personal development. It secures him better financial earnings as proved by his regular trips to Accra. The flights are afforded by the good earnings that he gets. In this perspective, Jacob Mincer mentions: "Better jobs are measured by earnings and education" (Mincer 284).

Knowing that the scholarship offered by the Government gives first of all better jobs and earnings to the individuals before benefiting to the entire society, the number of the aspirants increases. Lots of Ghanaians inspire to get the study scholarship, a situation that renders the scholarship competitive. From the narrative perspective, the reader discovers: "The British and American study scholarships had become highly competitive and difficult to acquire. Too few were available for so many applicants" (Darko 249). Despite the competitiveness of the scholarship, Jofri gets it. The experience of his co-

teacher in acquiring scholarship is beneficial to Jofri as follows: “Knowing the right person at the right place had become a necessity. But while he faced an uphill task acquiring his British scholarship, the co-teacher gained new information from the Scholarships Secretariat that proved very beneficial to Jofri” (Darko 249). Jofri’s co-teacher plays a role of development when giving the right information about the scholarship to Jofri which permits him to get it: “Jofri saw an opportunity to carve his niche in the future industrial Ghana. He applied for a government scholarship to study in West Germany Jofri stayed on in Accra after the interview until he learnt he had been awarded the scholarship” (Darko 250).

Not only is Jofri educated in Ghana but also, he is given a scholarship for greater education, training and experience in Germany. Being conscious of the fact that “aging brings about a deterioration of productive performance and hence a decline in earnings, particularly in jobs where physical effort or motor skill is involved” (Mincer 287), Nkrumah invests more on the intellectual growth of the new generation of the Ghanaian society. With Jofri’s scholarship for greater education, training and experience in Germany, not only does he get better jobs but also, he spends a shorter period of his life in working and get greater income.

As Jacob Mincer demonstrates, “the income differences between, for example, persons with 10 years and 8 years of training are larger than those between individuals with 4 and 2 years of training” (285). Jofri’s greater years of training in both Ghana and Germany at first brings him a personal development then a development to the Ghanaian society. His great education gives him a better skill and “earning in the Education Service” (Darko 20). In this respect, Theodore William Schultz observes: “Economic growth requires much internal migration of workers to adjust to changing job opportunities” (Schultz 4). The Ghanaian students benefit from Jofri’s skilful teaching. Such a development that Jofri brings to himself and to his country is nothing but the outcome of his great education, knowledge and training. As Jacob Mincer writes: “Skill is an end-product of training, and the occupational ranks roughly follow the levels of education and of earnings in the groups” (292).

Theodore William Schultz argues: “Young men and women move more readily than older workers. Surely this makes economic sense when one recognizes that the costs of such migration are a form of human investment. Young people have more years ahead of them than older workers during

which they can realize on such an investment” (4). Nkrumah invests in the economic migration of the Ghanaian young workers such as Jofri and his co-teacher because being young, they move more readily than older workers. Being so young, they have more time to learn more skills from the German society. They also have more years during which the Ghanaian society can benefit from the education they receive from Germany.

The training Jofri receives in the German textile school not only brings development to the Ghanaian society and personal income but also, he develops the Ghanaian race. He gets the opportunity to get married to a German girl named Ursula. The fact of migrating young to Germany allows him to study and get married in his younger age and give birth to mulatto twins named Ania and Nadia: “Jofri and Ursula blessed their marriage in April 1967 at the Gustav-Adolf Lutheran Church in Heusenstamm near Offenbach ... and left West Germany and West back to Ghana” (Darko 390, 391). The interracial marriage revolves the Ghanaian race. German race is evolved in Ghanaian family as Ursula’s bearing Jofri’s Ghanaian family name shows: “Mrs. Ursula Reitz Tieko” (Darko 391). In this vein, Theodore William Schultz contends: “Young people can expect a higher return on their investment in migration than older people” (4).

2.2– Nkrumah’s Pan-Africanism and the Development of Ghana

Pan-Africanism, as Coilin Parsons defines, is a “*doctrine* based on international socialism and a sense of a shared African past” (123). But the Pan-Africanism of Nkrumah as fictionalized in Amma Darko’s novel refers to “the project of a continental fraternity and *economic* sorority, not the project of a racialized Negro nationalism” (Appiah 180). In *Between Two World*, the omniscient narrator qualifies Nkrumah’s Pan-African drive as honorable: “He had invited the prominent Pan-African scholar W. E. B. du Bois to settle in Ghana and help activate the drive” (Darko 346). Considering that du Bois is a Pan-African whose politics is related to “the Afro-American’s desire for self-determination and nationhood” (Neal 1), his invitation in Ghana is for Nkrumah to raise the Ghanaian people’s consciousness for self-determination and nationhood development.

The project of gliding of all school in at the benefit of the Ghanaians is “part of Nkrumah’s Pan African dream” (Darko 317). From this view, there is a great limit to the Ghanaian people who feel that Nkrumah’s “ambition of

African unity was being pursued at the expense of the country” (Darko 346). Since the impact of the investment in human capital is not immediate, they have the impression that Nkrumah fails to insert the concerns of the nation in his Pan-African politics. Critics such as Gary Stanley Becker recognizes that investing in human capital is to invest in “activities that influence future real income through the imbedding of resources in people” (9).

Like the Ghanaian people who develop the feeling that Nkrumah pursues the African unity at the expense of the Ghanaian country, the “African nations who began to view the whole drive suspiciously, as a ploy by Nkrumah to become the eventual ruler of the whole Black Africa” (Darko 347) mistake Nkrumah’s politics. Nkrumah does not pursue the African unity at the expense of the Ghanaian nation. He is rather for a Pan-African politics that helps develop the Ghanaian local community. When his gliding school of all schools established in Ghana is “the first of its kind in Black Africa, so people would be coming from all over the continent to the school” (Darko 317), it is difficult to blame him to pursue an African unity at the expense of the Ghanaian country.

Neither Nkrumah, nor du Bois pursue African unity at the expense of the national development. African unity is recognized to be “a vital and enabling rallying cry” (Appiah 180). When consideration is given to the fact that the African-American Pan-African concept of the Black Power relates to “the Afro-American’s desire for self-determination and nationhood. (Larry Neal 1), W. E. B. du Bois cannot be said to be against the development of the nation. It is because Nkrumah knows du Bois’s ideology of self-determination and nationhood that he invites him in Ghana so that the Ghanaian population can learn self-determination personal development and national development. In this line of reflection, Nkrumah invites W. E. B. du Bois because being for the revolutionization of the Ghanaian people’s consciousness, he believes that “by investing in themselves, people can enlarge the range of choice available to them. It is one-way free men can enhance their welfare” (Schultz 2).

Conclusion

The study has revolved around the investment in human capital and the Ghanaian sustainable development in Amma Darko’s *Between Two Worlds*. The main issue has been to argue that Kwame Nkrumah as fictionalized by the novelist is a Pan-African president who invests in human capital for the

sustainable development of the Ghanaian society. To do that, the study has used Theodore William Schultz's theoretical concept of human capital.

The use of Schultz's concept to explore the novel has shown that Nkrumah develops both local and diasporic investments in human capital for the sustainable development of the Ghanaian society. He invests in education services at the independence of the country to permit the Ghanaian people to acquire skilful knowledge and experiences for more productivities. Conscious of the fact that skill is an end product of training, Nkrumah makes establish modern infrastructures in Ghana for the Ghanaian workers to practice what Gary Stanley Becker terms as on-the-job training in order to be more productive.

Aware on the fact that the modern world has become what McLuhan invented to be common or a "global village" (Young 129), Nkrumah makes his nation benefit from this globalization. He sets a government scholarship for the aspirants to further their studies in Britain and in Germany to return in Ghana after their training for the industrialization of the Ghanaian country. To raise the Ghanaian people's self-determination and nationhood, he invites W. E. B. du Bois in Ghana.

Amma Darko's *Between Two Worlds*, it must be emphasized, advocates local investment in formal education and in on-the-job training in modern infrastructures as well as migration and Pan-African education for a local sustainable development. Darko's narrative is a call for African leaders' awareness on the fact that "it is not possible to have the fruits of ... the abundance of modern industry without making large investments in human beings" (Schultz 16).

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