

Research Article

# Cultural Education Sustainability and Development of Vocational Business Education in Nigeria

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## Abstract

Culture and art is a significant aspect of human life, and the aim has been to create ideas relevant to the new interdisciplinary education as no society survives without cultural values. Culture is one of the phenomenon that shape individuals toward moral integrity and human development. Culture therefore helps to engender development and sustainability in the society. Without culture no society can make progress into the sustainability of its future civilization. Thus this paper is designed to evaluate the contributions of cultural education sustainability towards the achievement of developing vocational business education in Nigeria. The paper adopted explanatory descriptive approach which is content analysis. The paper discourse is centred on: concept of culture and cultural education, value/importance of cultural education, overall impact of cultural education and contributions of cultural education to the development of vocational business education in Nigeria. The paper concluded that sustainable Culture and vocational business education are connected phenomenal that collaborates to build a society with human and sustainable civilization. The development of culture influences the development of vocational business education and Nigeria can only leverage on the values of culture to shape a better curriculum of vocational business education. Thus, vocational business education cannot achieve its laudable objectives in Nigeria without embracing the norms and caprices of the culture of the society. Consequently, the paper recommended among others that educational institutions should develop curriculum guidelines and resources that incorporate cultural education components into vocational business programs at all levels of education, from secondary schools to tertiary institutions. Ensure that cultural education is integrated across relevant subjects, such as entrepreneurship, marketing, tourism, and international business.

## Keywords

Culture, Education, Sustainability, Development, Vocational, Business

## 1. Introduction

The African cultural education curriculum, though not documented, was quite elaborate, embracing all aspects of human development, especially those directly related to vocational business education. The contents of the curriculum include: mental broadening, physical fitness, moral uprightness, reli-

gious deference, good social adjustment and interaction. Also, the curriculum was based on craftsmanship education, which allows the young ones to learn the basic sustainable and business oriented skills in an apprenticeship connection. Basil maintain that both children and adolescents took part in such

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activities as wrestling, dancing, drumming and acrobatic display. In traditional African societies, the main emphasis of education is on 'mastery-learning. In this direction, individual training incorporated various social values as honesty, respect for people and right to dignity of labour. Hard work and productivity, self-reliance and collective orientation towards the maintenance of social values and social order, were however at the epicenter of African traditional education. In respect to vocation, children were taught farming, fishing, weaving, cooking, hunting, knitting, and building of houses, mat making and forging of local farm implements [26]. The main focus of African vocational education was the preparation of African child for his/her responsibilities in the community. In his own contribution, describes the African educational institute as 'the bush school'. The reason for the description was that before initiation into the adult life, most African communities take the neophytes (novice) outside their community of social comfort to seclusion, often in the bush areas of the community. Commenting on this special institution, writes: The training given to the youths prepared them for military, family, agricultural and cultural progress; however, the length of training of the boys differ from those of the girls, but usually takes several years before a boy is passed from adolescence into adulthood and failure was virtually nonexistent, every effort was made, encouragement given, incentive provided to make sure that even the most coward goes through, "these circumcision" or "initiation" processes. Basil provided another dimension to understanding the African traditional educational institution, as he writes, 'one of the major avenues through which African youth received his or her education was and still today is in some quarters, during several grades or initiation ceremonies. He gives an apt description of the rite among the Tiriki community in Kenya, East Africa thus: Until you are ten or so, you are counted as a small boy with minimal social duties, such as herding cattle. Then you will expect with some trepidation to undergo initiation to manhood by a process of schooling, which lasts about six months and punctuated by ritual examinations. Selected group of boys are entered for this schooling once every four or five years. All the initiates of a hut eat, sleep, sing dance bathe, do some handicraft etc; but only when commanded to do so by their counselor, who will be a man under twenty five. Circumcision give its ritual embodiment within the first month or so, after which social training continues as before until schooling period was completed, then comes ceremonies at which elders teach and exhort, the accent now being on obedience to rules which have been learned. The 'Tiriki social charter' is thus explained and then enshrined at the centre of man's life. The point is that the core of the African educational institution was based on culture and cultural practices, which when examined, permeates the core of vocational business education. Culture is a strong identity that fuses the developing nations (Nigeria) with vocational business education. Therefore, the need for cultural diversity in the 21<sup>st</sup> century. Vocational teachers and students encounter cultural diversity daily in their work and studies. They therefore need new and transcultural competences [19]. Therefore, taking into account cultural variances is essential when utilizing observational methods in cross-cultural studies, performance evaluation, and global management applications [10].

Culture is an age and lifelong concept that encircle every

human society. In every society where a group of people exist for a long time there is bound to be a culture that exist among them. No society is exist without a culture, because culture forms the norms and life styles of a society. Culture is the social behavior and norms found in human societies [24]. Culture refers to the 'cumulative deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, notions of times, roles, spatial relations' etc. Culture is the systems of knowledge shared by a relatively large group of people. Culture is communication just as communication is culture. In view of this, the Copenhagen Declaration, adopted at European Vocational Education Ministers Conference in 2002 concerning the vocational education policy development throughout Europe, defines as its strategic priority the restructuring of the content of education and learning in Europe, their modernization and adjustment. To attain this, it is necessary to study the historic cultural experience as according to one of the major 20th century philosophers H. G. Gadamer, "our everyday life is constant passage through the simultaneity of the past and the future (education) [14].

A culture is a group of people's way of life—their accepted behaviors, values, and symbols—that are often passed down from one generation to the next through imitation and communication. Culture in a broadest sense is a cultivated behaviour that is the totality of a person's, learned and accumulated experience which is socially transmitted or more briefly, behaviour through social learning. Culture is learned, developed and transmitted by exhibition of behaviour. It is the quality in a person or society that arises from a concern for what is regarded as excellent in arts, letters, manners, scholarly pursuits etc [6].

Characters and behaviors are shaped by culture. Cultural heritage has a vital role in safeguarding both historical and modern artifacts, both as tangible items and as intellectual property. A people's culture dictates their course in life.

Culture serves as preservative for traditional norms and values. It build the right behaviours in people, thus, culture is an important part of education, because it plays a positive role in educational development of a person or group of people in a society. A society that is educationally conscious will produce people of learned attitude and exposure. However, the way a group of people thinks, plays, relates, and communicates determines to a large extent the values they attach to lifelong pursuits. This is why culture plays an important and a sustainable role in shaping vocational business education in Nigeria. As a developing and emerging socio-economic and politically determined nation, the sustainability and survival of the people in Nigeria is built on vocational business oriented and self-reliance intentions, which is a reflection of cultural background and civilization of the citizens.

Culture influences education, and education influences culture. Education may have a significant influence on culture, but culture can equally have a significant impact on education [16].

Thus, it is practically difficult to be educationally excellent without the culture of the education. Culture teaches positive

morals, patience and hard works that reflects the attributes expected for educational excellent. Vocational business is an acculturation of education which is intentionally designed to develop the blue skills of students for a society that relies on man-power and human sustainability.

Culture strongly influences how an individual approaches education, and a sustainable societal culture determines how that society educates her citizens. This is because culture consists of values and norms that influence practices, and students are more likely to engage in education that aligns with and include their cultural identity. Consequently, as important as education maybe it cannot exist in isolation of sustainable culture. Sustainable Culture completes the direction of sustainable education in any given society. Sustainable Culture helps education achieve its purpose in an individual or group of individuals.

In other words, the culture of one society may value education above all else, in that culture the more education you get the more likely you are to succeed. However, some culture may not see any value to education beyond what is taught within the local societal unit in order to benefit the individuals and society itself. In those societies, education might have little impact [4], however, it cannot be abandoned for anything less than the value the society places on its sustainability. Hence, there are interdisciplinary interactions between culture and vocational business education. In the case of Nigeria as a country, there is a clear evidence of the influence of culture on the major tribes of the country, the Hausa, Igbo and Yoruba. While the Yoruba are educated because of their cultural embrace of education, the reverse is the case in the Hausa and Igbo communities where education is not taking seriously because of their cultural view. The Hausa community sees the value of relatedness in their culture and vocational business education, in farming and cattle rearing, while the Igbo see apprenticeship in trading as the basis for connection of education and value for sustainability. Thus, there is a depth in the contribution of both Hausa and Igbo culture to vocational business education in Nigeria. Nevertheless, in recent times, this view is getting a more rational and developmental attention because education is gaining a permeable access into the Nigerian society. Both the Hausas and the Igbos are embracing total education and are harnessing the values derivable from vocational business education. Therefore, it is impossible to throw away sustainable culture in their pursuit of vocational business education. These two ethnicities are basis of measuring the contributions of culture to vocational business education, because they are traditionally engaging in their approaches to lifelong development of the citizens and are contributing to nation building.

Educational fields such as Fine and Applied Arts, Languages, vocational education such as metal works, building, woodworks, home making, business, entrepreneurship, marketing education and History etc, has their strong values drawn from traditional culture. Prior to the coming of western education, sculptures, languages, crop farming, animal hus-

bandry, buying and selling, craftsmanship, wood carving, thatch making and historical tales where basis for transmitting education. Also of importance is the agricultural base of vocational education. An emphasis on agriculture has always been a part of every civilization. The majority of the medieval population from the 1950s-90s and the 21st century depended on small-scale farming for their living. Today, small and medium scale farming and businesses are the economic sustenance of developing nations, Nigeria not excluded.

These focuses were sharpened when vocational education was exposed to modern approaches in agriculture, business and entrepreneurship education. Therefore, it is pertinent conclude that culture and vocational business education has a strong and none isolate connections and inter-dependency.

## 2. Statement of Problem

Nigerian society is deteriorating into disillusionment with culture. Cultural values, morals, beliefs, and behaviors are lacking in the organization known as the institution of education. Beside the educational sector, many family values are going into extinction due to the over emphasis on western education, without recourse to its effect on cultural education. Many Nigerian students (especially at the primary and secondary school levels) cannot speak their dialects, because they are not allowed or privileged to interact in and within their cultural connections or communication.

In a diverse country like Nigeria, understanding and appreciating different cultures is essential for effective business interactions. Cultural education helps vocational business students develop cultural competence, which is valuable in navigating diverse workplace environments and markets. As businesses become increasingly globalized, cultural literacy becomes a competitive advantage. Vocational business education that incorporates cultural education prepares students to compete in the global marketplace by equipping them with the skills to understand and respect cultural differences in international business transactions. Cultural education fosters empathy, communication skills, and the ability to collaborate across cultural boundaries. These interpersonal skills are essential in business settings where teamwork, negotiation, and relationship-building are critical for success.

Exposure to diverse cultures stimulates creativity and innovation by encouraging alternative perspectives and approaches to problem-solving. Vocational business students who are culturally educated are more likely to think outside the box, identify new opportunities, and adapt to changing market conditions. Cultural education promotes ethical business practices by raising awareness of cultural norms, values, and ethical considerations in different cultural contexts. This understanding helps vocational business students navigate ethical dilemmas and conduct business with integrity, respect, and sensitivity to cultural differences.

Cultural education fosters a sense of community engagement and social responsibility by encouraging vocational

business students to appreciate the cultural heritage and contributions of local communities. This can lead to sustainable business practices that benefit both the business and the community. Thus, by integrating sustainable cultural education into vocational business programs, Nigeria can produce graduates who are not only skilled in business operations but also culturally competent, globally competitive, and socially responsible business leaders.

### 3. Purpose of the Study

The main purpose of study is to determine the value and contributions of sustainable cultural education in building a viral vocational business education development in Nigeria.

### 4. Method of the Study

This paper adopted systematic review and content analysis approach. This method was employed because the paper did not use chronological (Linear) data. Narrative textual case study in social science research method was employed to intensively analyze secondary data and materials available and accessible through technological enhanced facilities such as internet, e-libraries, e-books and others [1]. Thus, this paper is an opinion and qualitative research.

### 5. Theoretical Framework-The Concept of Participation

The concept of participation is understood throughout the paper in terms of democratic procedures, learning, and belonging. Sociologically speaking, learning is defined as engaging in social practices. The sociocultural perspective makes it possible to comprehend young people's involvement in social practices as learning processes. Further knowledge of how young people's identities as learners and future chances, such formal qualifications and employability, are made possible by this. It also helps to identify impediments to participation in VET learning communities. The degree to which students participate depends on how educators respond to diversity in the classroom. This means that learning must take place in an active, collaborative environment built on mutual acceptance and appreciation. Hence, the goal of equitable educational practices is to raise student engagement by removing obstacles to engaging in learning community activities. Hence, learning is understood as engaging in social life, where participation is defined as "a more encompassing process of being active participants in the practices of social communities and constructing identities in relation to these communities, rather than just local events of engagement on certain activities with certain people." In the VET of the workplace and school, learning takes place in communities of practice where involvement in routine activities fosters knowledge acquisition. Participating in mutual mean-

ing-making activities helps people learn while also strengthening their sense of community. Learning modifies our identities and records our individual histories of development within the framework of our communities. It follows that responding to diversity and providing equitable opportunities for involvement in the learning community's activities are key to raising academic achievement for all students.

## 6. The Conceptualization

### 6.1. Cultural Education and Sustainability

Cultural education refers to the form of education, teaching and learning that incorporates the histories, values, beliefs and perspectives of any particular group of people or society. The promotion of cultural knowledge, creativity, and intercultural understanding via education is known as cultural education. Traditional culture is a rich educational resource, which can give children a more well-rounded education while fostering their cultural achievement and humanistic attitude. In addition, traditional culture can enhance students' practical skills and capacity for creative thought while also assisting them in comprehending and mastering professional knowledge. Traditional culture can help students in undergraduate vocational education develop a sense of professional ethics and social responsibility as well as improve their capacity to communicate across cultural boundaries and see the world [11]

It is the thinking and conceptualization of cultural competencies through education. However, to understand cultural education there is need to understand culture. Culture is the totality of life. Culture can be described as the whole complex of distinctive spiritual, material, intellectual and emotional features that characterized a society or social group [20]. This refers to the modes of life, value systems, religious and other beliefs and traditions of any society. Culture can also be defined as shared values and patterns of behaviours that characterize various social groupings and communities [15].

The author further stated that, in Western Europe, especially the German-speaking countries, culture has up to now been seen as a tradition with the context of the history of ideas, a tradition which follows the idea of the "cultivated person" held by educated middle-class intellectuals since the mid-18<sup>th</sup> century. Thus, in this context, high culture is considered an educational treasure, to which everyday culture and popular culture are seen, at times in alarming contrast.

However, traditional outdated culture concepts have for some time been dissipating in the wake of a plurality of life styles. Hence, to this degree, contemporary theories of cultural education operate under the premise that there exist points of contact between popular culture and so-called high culture. The idea of high culture refers to a contemporary lifestyle that is at odds with the conventional values, ideologies, and social mores of our day.

Thus when one speaks of culture and education today, we have to take into account global issues, technological influ-



ence, worldwide communication networks, and every issue that characterized our societies in general. Therefore Nigeria as a cultural entity and an economic enclave needs citizens with sound cultural competencies and diversities, the willingness to partake in innovative thinking, a vigorous sense of socialization and the capacity to act with solidarity. Given the extent to which Western influence is saturating our culture in the twenty-first century, the requirement for the integration of cultural values, beliefs, and conventions in vocational business educational institutions has become critical.

As a result, reflection is a component of cultural education since it teaches students to consider their own culture as well as the cultures of others and society at large, [22]. The author buttressed that the capacity for reflection is in principle trained in many different forms through journalism, history or arts. However, arts are one of the main forms of self-consciousness, cultural self-consciousness, philosophy, science and citizenship. Thus, all these forms of reflection together form what cultural education is. Therefore, teaching students is very important because it helps them to grow up and to function in a culture which has not one clear identity ready for them.

As a result, cultural education fosters in pupils a respect for the arts, a global perspective, and a commitment to high standards for themselves, [3]. Stated differently, cultural education safeguards the most admirable ideals, convictions, customs, and conduct of our community or heritage, along with the essential connections that stem from it. Thus, in essence, the integration of vocational business education with cultural education will improve students' moral character and values by shaping them into fully formed, culturally balanced individuals who can function both locally and globally. The Nigerian educational system should be focused on developing students with a holistic view of life, an all-inclusive individual who is able to function in the society without being bias. Education and culture are situated in historical context, and against a background of a rapidly globalizing world, where cultures are drawing close to one another, and the need for tolerance of diversity is paramount [14]. The author, in her study pointed out the necessity of special emphasis on knowledge which is the contribution of each individual culture to the common world intellectual legacy. These intellectual legacy serves as the distribution of intellectual abilities, areas of interest, inner motivation, and persistence to "make it" in spite of difficulties is equal among all nations and societies. Education when viewed as a system according to Smehaugen cited in [14], transmits and internalizes cultural value and culturally elected knowledge, has function of socializing individual and providing them with significant lifestyle that may vary from one cultural context to another. This could be seen as acculturation which is considered as the process through which the dominant culture is being reproduced, thus building on new and diversified skills directly or indirectly related to an existing culture within the focused system.

## 6.2. Values of Cultural Education in Vocational Business Education

Culture is the context in which we live and the manner in which we are socialized. Therefore, the idea of cultural values refers to what drives performance and actions [7]. Cultural values are the beliefs, practices, symbols, specific norms and personal values that we share as a society. The perception of everyone is shaped by his or her experiences and the values for the culture to which the society adheres. Likewise, the way instructions are organized, expresses their underlying cultural values. There was evidence to support the claim that psychologists, social scientists, and educators have focused increasingly on the significance of cultural values and how they affect people's lives and behaviors across cultural boundaries in recent years (ibid). It was also emphasized that every field defines its own values according to its own viewpoint and that various techniques have been employed to measure and research cultural values particular to each discipline. Based on Hofstede's cultural dimensions, this study examined values and the significance of cultural education. Geert Hofstede developed the 6-D model of national culture, [9]. However, only five of the dimensions will be considered in this article. A Dutch social psychologist and writer Geert Hofstede has examined cultural values across more than 50 countries and suggests that five dimensions of values form together to represent each culture [7]. These dimensions of culture include:

- i. Power Aloofness: When it comes to organizations and institutions (like families), power aloofness refers to the degree to which the weaker members accept and expect that power is distributed unequally. In other words, people generally accept hierarchy as the proper way to govern society. In the educational system, for example, teachers are held in the highest regard and are rarely questioned or disagreed with by students or parents [7].

Therefore, when a teacher recognizes this, they become careful to avoid interference with attitudes that will devalue the students' unique values. Additionally, the culture of power aloofness helps pupils develop values for vocational business education that will promote an equitable society and live polite, responsible lives. Students find it easier to incorporate the idea of power aloofness culture into their daily lives and to embrace the leadership role that comes with receiving a western education when they recognize its worth.

On the contrary, western education does little to inculcate in students the idea of power mindedness; hence cultural education lays the foundation for basic power aloofness value system. Issues such as morals, norms, integrity, and character are built into students through their day to day interaction with culture and society.

- ii. Uncertainty Circumvention: Uncertainty circumvention deals with a society's tolerance for uncertainty and ambiguity. This dimension defines the extent to which members of a culture feel threatened by uncertainty or unknown situation. Thus, this dimension deal with the desire people has to con-

sistently have clear rules of conduct in every situation [7]. As a result, pupils are expected to obey their teachers in terms of classroom behavior. Therefore, obtaining and maintaining this culture should be the main goal of any educational institution. According to this perspective, education is seen as a journey of discovery with the unknowns and is not always viewed as threatening in societies where avoiding uncertainty carries a low tolerance [7].

Students will develop daring, confidence, and the capacity to embrace problems rather than run away from them as a result of the culture of uncertainty. Pupils that exhibit a strong culture of uncertainty circumvention will not back down from challenges that they perceive as being difficult or unachievable within the educational framework. Put another way, students' intentions behind the value they assign to any cause of action, reaction, or inaction are driven by focus and solution rather than fear. The day-to-day interactions of Nigerian individuals with a particular culture inherently foster a culture of circumventing uncertainty in most traditional situations. Culture teaches its citizens boldness, courage and responsibility, which is what give many people the impetus to survive against several odds. Hence, when students are culturally built in this direction, achieving western education becomes easy because they carry with them a common trait to survive in the face challenges.

iii. Individualism vs Collectivism: Individualisms (Eccentricities) and collectivism is the extent to which people feel independent, as opposed to being under-dependent as members of larger wholes. An understanding of collectivism can help address how classrooms are becoming more and more culturally diverse [9]. In other words, people value their group members much more. In collectivist cultures, people identify themselves as part of a group such as clan, ethnic or caste. However, some individuals place priority on their personal identity first and belong to other groups by choice [7]. Therefore, rather than focusing on any one kid specifically, educators who uphold collectivist cultural beliefs view the class as a whole or in small groups of pupils. Additionally, this will encourage a culture of generosity and selflessness throughout society. Collectivism is a lesson from traditional African culture, as seen by the people's shared values. Africans hold that social layers are whole, collective, and united. Education benefits from a collectivist culture because it views groups as a crucial learning tool. Hence, group discussion or learning is a valuable approach that originated in the collectivist culture. As nice as individualism may seem, it cannot be a productive educational culture since it does not promote class collaboration. But in the educational system, modernism's technologically advanced culture encourages individualism rather than collectivism. Pupils have been indoctrinated into thinking that technology is omnipotent. Due to institutionalized institutions and infrastructures, as well as educational breakthroughs, it might be effective in western nations; nevertheless, in practice, it is not feasible, particularly in the educational systems of Africa.

iv. Masculinity and Femininity Dichotomy: Masculinity and femininity dimension defines a society in which gender roles are clearly distinct. Men are expected to be assertive, tough and focused on material success; women are supposed to be more modest, tender and concerned with the quality of life, [9]. In male-dominated societies, teachers typically give their best pupils more praise than any other

However, in more feminine societies, school failure is not as stigmatized, and teachers tend to give weaker students more praise in order to boost their confidence. As opposed to swinging too much or too little in favor of the masculine or feminine pendulum, the educational system ought to establish a balance in order to preserve a feeling of belonging for all pupils. This dimension is crucial because students who lean toward a masculine culture have ideas about how society should function. Nevertheless, by embracing the gender equality movement, which is supported by global organizations like the UN and others as well as vocational business education, these students, can find a balance. In essence, cultural education is masculine-oriented because, in traditional African systems, women are perceived as sensitive and occasionally associated with maternity, while men are considered as strong, tough, and focused. In order to modify the narrative as society moves toward an egalitarian structure, it is imperative that modern education strike a balance, and teachers and students can do this effectively.

v. Long Term Orientation: Long term orientation deals with change. It focuses on planning and saving for the future. According to this characteristic, societies with a high long-term orientation are very thrifty and value hard effort among their citizens.

Teachers in multicultural classrooms will therefore be patient with students as they work toward their long-term goals provided they recognize that education is a long-term endeavor. Students who have a long-term focused mindset will also put in a lot of effort to achieve their goals. Students will learn self-belief, how to meet obstacles head-on, how to be patient and courageous when faced with hardship, and how to plan for the long-term effects of the educational system through the long-term orientation culture. The African system has historically promoted patience through the traditions of traditional hunting, traditional gaming, and integrity and respect principles. It is anticipated that these fundamental standards, ethics, and values will have an impact on how Nigerian students improve their vocational business education.

Teachers may therefore find it quite simple to interact with their students and, when needed, learn from them if they have a thorough understanding of these five cultural value dimensions and what the various pupils value most. It is important to note that in order to bring out the best aspects of their true selves, ideal selves, and ought selves, educators and students alike should be trained to appreciate cultural education.

### 6.3. Overall Impact of Cultural Education

It can be challenging for students from minority cultures to learn in a general classroom that emphasizes a single set of cultural norms because the educational system is full of students from many backgrounds and frames of reference. The educational system should strike a balance so that all students receive equal attention, regardless of cultural differences, even though it is evident that majority kids will always have an edge over minority students. Additionally, as long as it does not conflict with the standards and values of the systems, students are expected to openly express their values. In the same way, the educational systems need to steer clear of the idea of cultural mismatch.

The phenomenon of cultural mismatch occurs when the culture of the learning environment is different from that of the home culture of the students, thus learning is adversely affected [7]. Hence, the educational system should seek a means to accommodate all the students especially those of minority groups. One of the most dominant culture in Nigerian educational system is the language issue. The local dialect is predominant in many schools, particularly in higher education institutions. The issue here is that minority pupils experience prejudice, rejection, and perhaps jealousy. This has the potential to impede minority students' progress and deprive them of the long-term benefits of cultural orientation. A contemporary strategy for advancing cultural education in a western educational system is the concept of student cultural associations or groups. In order to assist in guiding students' thought processes toward a set of values that can be used to create a society with a propensity toward holistic development, this paper supports the dynamics of promoting these diverse cultures. Youth who are vulnerable struggle to find their way through the social engagement maze on their own [2]. Merely acquiring knowledge and skills necessary for employment in the labor market is insufficient for vocational education and training (VET) students who are at risk of social marginalization. It will be necessary for VET institutions to assist students in participating in learning communities. Creating relationships that inspire drive trust, and confidence in at-risk adolescents through the development of social capital increases students' chances to participate and learn more later on. VET teachers and workplace supervisors will need guidance on how to develop the pedagogical competencies necessary to nurture social capital for students at risk for social exclusion.

### 6.4. Cultural Education and Development of Vocational Business Education in Nigeria

Global economic restructuring led to increased competition among the large countries at both end of the emerging economic hierarchy. Economically growing countries increasingly competed at a global level, while for declining countries competition became necessary for survival itself. Colonial neglect of vocational education and training had the effect of

destroying existing indigenous systems of vocational learning that were embedded in distinctive local socioeconomic and cultural contexts. This legacy has continued even after Independence and is strongly reflected in manpower development plans and discourses of international agencies, which cater primarily to the needs of the formal economy. Vocation education and training is a vehicle upon which the skills of workforce are built. Without effective implementation of vocation education and training, we cannot hope for a future self-reliant graduate with the required skills and flexibility for sustainable human economic development in the global age [12].

Culture and education are inseparable, as they are simply two sides of the same coin. In fact the two concepts can be said to be indistinguishable as the primary definition of education is acculturation [13]. Acculturation is the process of social, psychological and cultural changes that stems from blending between cultures [24]. It is a process through which a person or group from one culture comes to adopt practices and values of another culture, while still retaining their original distinct culture. The effects of acculturation can be seen at multiple levels in both the original (Native) and newly adopted (host) cultures. Acculturation is the process of acquiring new culture, while retaining the original culture. Acculturation helps in building a new culture of inter-plaited distinctiveness with specific intention to create a better way of existence.

The author further submitted that every human society, whatever its level of technical evolution devotes considerable attention to transmitting its cultural heritage to the young. Thus, this trans-generational transmission of culture has helped to cement human solidarity and ensure the continued survival of societies over the ages. Nevertheless, before the emergence of schools as specialized agencies, education took place in society (i.e traditional education), were the young and the not so-young became educated by simply living their culture [13]. In other word, education was part of the cultural transmission of ancient society. In its true sense, education was first threatened by schoolings, thus most societies have been questioning the educational effectiveness of school ever since they were invented. In spite of well-documented post-colonial reforms, education in Africa was lost along with sovereignty during colonialism and has never been recovered or recreated.

The author asserted that the transformation of Africa should not lose sight of the deep roots of education. It is been seriously anchored on the people's culture, so that we do not make the people extinct by destroying their culture. Thus, what Africa lost with colonialism was what it shared with every other society in the world; an education that keeps you psychologically in your socio-cultural frame. In essence, with colonialism, education became equated with more schooling, while in traditional societies, education for all was taken for granted; in a colonial setting, schooling for all became a problem. In reality it is obvious that culture play relevant role

in education of students in modern society. Cultural inclinations influence the manner in which children engage in educational activities [17].

Therefore, the influence of culture on beliefs, about education, the values of education and participation styles cannot be underestimated. The importance of educating youth in their own cultures, as well as using indigenous languages to educate them was stressed during the discussion on culture and education in the permanent forum on indigenous issues, [21]. It was also stressed that the lack of indigenous education will continue to set indigenous youth apart from their own culture. Education was identified as the key to self-determination, thus educational instruction should take place in indigenous languages where necessary. This is what blended educational practices are set to achieve if properly implemented in the Nigerian educational system. It was further submitted during the forum that cultural diversity plays vital role in today's globalized world, and that culture is an essential element of sustainable development. In other words, cultural education is a sustaining force upon which vocational business education can thrive. Thus, the need to harmonize the collaboration and linkage that promotes the need to fuse cultural education with vocation education.

According to Deyhle and Swisher in [5] the separation between the community and the classroom is eliminated by the design of Native American classrooms, which is modeled after the structure of Native American communities. This facilitates students' understanding of the subject matter. Additionally, it was said that successful classrooms that draw inspiration from the social structures of indigenous tribes usually emphasize cooperative or group learning while creating a welcoming atmosphere. The relationship between students and teachers is a crucial component of effective cultural education strategies. This is due to the social construction of classrooms, which gives the teacher and students joint control over the space. As a result, the teacher is seen by the pupils as a co-learner rather than an authority figure, and they strike a balance between being warm and encouraging as well as demanding academic success. As a result, educators in multicultural classrooms emphasize group projects, push students to observe one another as a learning tool, and refrain from singling out certain pupils for commendation, recital, or criticism. The author supported the claim that indigenous classrooms receive little recognition by Western norms.

The inclusion of cultural education methods into schools often enhances educational effectiveness by providing an education that adheres to an indigenous person's own inherent perspectives, experiences, language and customs, thereby making it easier for students to transition into realm of adulthood [23]. Thus, in terms of educational content, the enclosure of cultural knowledge within curricula, instructional materials, and textbooks has largely the same effect on preparing students for the greater world as other educational systems, such as western model. If the 'west' cannot borrow our culture to learn, it is awkward to borrow the western

culture to learn in Nigeria. While global western education is encouraged to expose the students' innovative and new ideas in education, it is pertinent to know that those exposure are meant to serve local audience, thus ruling out cultural knowledge or education will amount to destroying traditional settings, and the future of Nigeria as an entity. The traditional African settings has its unique way of achieving her purposes, there were organized ways of doing things, there were hierarchy of authority, there were means of communication, and there were respects, order, responsibility and co-existence. What western education came to do is to sharpen these lay down phenomenon, and not to destroy it. Thus, to achieve the very essence of western education, cultural education should be placed at the epicenter of it all.

With entrepreneurial education having an appreciable focus in the Nigerian education system; many emphases should be on the development of the cultural craft dexterities and technologies. These artistries or creativities and technologies are blended in the culture hosting the western educational system. Therefore, the need to promote co-habitation of sustainable cultural education and western vocational business education. The reason is that, western vocational business education crates the sharpness and focus that sustain the transfer of cultural knowledge in modern global acceptance. It built the formal education learning and development of skills that will promote sustainable cultural education.

## 7. Conclusion

Education and culture are intertwined phenomena that co-exist. Education develops in response to cultural developments, and vice versa. Thus, without accepting the customs and whims of the populace, western education in Nigeria cannot fulfill its noble goals. Because cultural education can benefit students from all backgrounds by decreasing racism in the classroom and strengthening a diverse group of students' sense of community, it is valuable to incorporate indigenous knowledge and education into the educational system [25]. In the modern world, exposure to and understanding of other cultures is crucial for effective environmental management. Indigenous civilizations have improved sustainable living and have typically resided in a specific bioregion for many generations. Thus, the promotion of indigenous methods of education and the inclusion of traditional knowledge also enables those in western and post-colonial societies to re-evaluate the inherent hierarchy of knowledge systems. Indigenous knowledge systems were historically vilified by western educators; however, there is a current shift towards recognizing the value of the traditions. The inclusion of aspects of indigenous education requires us to acknowledge the existence of multiple forms of knowledge rather than one standard benchmark system [8].

When it comes to improving the academic performance of Indigenous students and advancing multiculturalism in society, there are jurisdictions that prioritize these goals, so in-



corporating Indigenous methods and content into education is frequently viewed as a crucial responsibility of the government and educational authorities [24]. Many scholars in the field assert that indigenous education and knowledge has a “transformative power” for indigenous communities that can be used to foster empowerment and justice. Therefore, the paradigm shift to recognizing indigenous models of education as legitimate forms is therefore important in the ongoing effect for indigenous rights on global scale [18].

Integrating cultural education into vocational business education can contribute to the sustainability and development of vocational business education in Nigeria. Cultural education promotes an understanding and appreciation of Nigeria's rich cultural heritage among vocational business students. By preserving and promoting cultural traditions, languages, arts, and customs, vocational business education becomes a platform for safeguarding Nigeria's cultural identity and heritage for future generations. Cultural education can inspire vocational business students to explore entrepreneurial opportunities related to Nigeria's diverse cultural heritage. Students can develop business ideas centered on cultural tourism, traditional crafts, cuisine, music, fashion, and other cultural products and services, contributing to economic growth and job creation in the creative industries. Cultural education fosters an awareness of the interconnectedness between business activities, culture, society, and the environment. Vocational business students who are culturally educated are more likely to embrace sustainable business practices that respect cultural values, promote social inclusion, and minimize negative environmental impacts, contributing to long-term business sustainability. Cultural education encourages vocational business schools to forge partnerships and collaborations with local communities, cultural institutions, traditional leaders, and heritage organizations. These partnerships create opportunities for community engagement, knowledge exchange, skills development, and co-creation of culturally relevant vocational business programs and initiatives. Cultural education prepares vocational business students to navigate the complexities of the global business environment with cultural competence. As Nigeria continues to participate in international trade and investment, culturally literate business professionals are better equipped to engage in cross-cultural negotiations, collaborations, and business ventures, enhancing Nigeria's global competitiveness and integration into the global economy. Cultural education promotes inclusive economic development by empowering marginalized groups, such as indigenous communities, women, and youth, to participate in vocational business education and entrepreneurship opportunities. By recognizing and valuing diverse cultural perspectives and contributions, vocational business education becomes a catalyst for reducing inequality, promoting social cohesion, and fostering inclusive economic growth. To maximize the impact of cultural education on vocational business education sustainability and development in Nigeria, it is essential to integrate cultural

components into the curriculum, provide teacher training and support, invest in cultural infrastructure and resources, foster industry partnerships, and engage with diverse stakeholders, including government agencies, educational institutions, businesses, communities, and cultural organizations.

## 8. The Implications of Cultural Education Sustainability on Vocational Business Education

The implications of promoting cultural education sustainability and vocational business education development in Nigeria are far-reaching and multifaceted. Here are some of the key implications:

i. **Cultural Preservation and Identity:** Integrating cultural education into vocational business education helps preserve Nigeria's rich cultural heritage and identity. By fostering an understanding and appreciation of diverse cultural traditions, languages, and customs, vocational business students contribute to the safeguarding and promotion of Nigeria's cultural diversity for future generations.

ii. **Economic Growth and Entrepreneurship:** Cultural education stimulates entrepreneurship and economic growth by inspiring vocational business students to explore business opportunities related to Nigeria's cultural heritage. By tapping into the creative industries, cultural tourism, traditional crafts, and other cultural sectors, students can drive innovation, job creation, and sustainable development in their communities.

iii. **Market Differentiation and Competitiveness:** Cultural education equips vocational business students with insights into local cultural preferences, consumer behavior, and market dynamics. This understanding enables businesses to develop products, services, and marketing strategies that resonate with Nigerian consumers, enhancing market differentiation, and competitiveness in both local and international markets.

iv. **Social Cohesion and Inclusion:** Cultural education promotes social cohesion, inclusion, and mutual respect among Nigeria's diverse ethnic, religious, and linguistic groups. By celebrating cultural diversity and fostering inter-cultural dialogue, vocational business education contributes to building cohesive communities, reducing social tensions, and promoting peaceful coexistence.

v. **Environmental Sustainability:** Cultural education encourages sustainable business practices that respect cultural values, promote environmental conservation, and minimize negative impacts on natural resources. Vocational business students who are culturally aware are more likely to adopt eco-friendly practices, support local artisans and traditional knowledge holders, and contribute to sustainable development goals.

vi. **Global Engagement and Diplomacy:** Cultural education enhances Nigeria's global engagement and soft power by showcasing its cultural richness, creativity, and innovation on

the world stage. Vocational business graduates who are culturally competent are better positioned to represent Nigeria in international business negotiations, collaborations, and cultural exchange programs, fostering diplomatic relations and enhancing Nigeria's global reputation.

vii. Human Capital Development: Cultural education and vocational business education collectively contribute to human capital development by equipping students with practical skills, entrepreneurial mindset, and cultural literacy that are essential for success in the 21st-century economy. By investing in the education and skills development of its workforce, Nigeria can unlock its demographic dividend and drive sustainable economic growth and development.

Overall, promoting cultural education sustainability and vocational business education development in Nigeria holds immense potential to empower individuals, strengthen communities, and advance the nation's socio-economic development agenda. By embracing cultural diversity, nurturing entrepreneurial talent, and fostering inclusive growth, Nigeria can harness the transformative power of education to build a more prosperous, equitable, and culturally vibrant society.

## 9. Recommendations

The following recommendations are made:

- 1) Educational institutions should develop curriculum guidelines and resources that incorporate cultural education components into vocational business programs at all levels of education, from secondary schools to tertiary institutions. Ensure that cultural education is integrated across relevant subjects, such as entrepreneurship, marketing, tourism, and international business.
- 2) Educational institutions should offer professional development opportunities and training workshops for vocational business educators to enhance their knowledge, skills, and competencies in integrating cultural education into their teaching practices. Equip teachers with resources, instructional materials, and teaching methodologies that promote cultural awareness and sensitivity in the classroom.
- 3) Foster collaboration between vocational business schools, cultural institutions, heritage organizations, and community stakeholders to co-create interdisciplinary programs and projects that blend business education with cultural heritage preservation, promotion, and entrepreneurship.
- 4) Government and educational institutions should create incubation centers, hubs, or accelerators dedicated to supporting cultural entrepreneurship ventures and startups. Provide aspiring entrepreneurs with mentorship, training, funding, and networking opportunities to develop and commercialize cultural products and services.
- 5) Government and educational institutions should invest in the development and maintenance of cultural infrastructure, such as museums, cultural centers, heritage

sites, and creative hubs, that serve as educational resources and platforms for vocational business students to learn about Nigeria's cultural heritage and explore entrepreneurial opportunities.

- 6) Government and educational institutions should support research initiatives, innovation hubs, and entrepreneurship competitions focused on cultural business development, market analysis, consumer behavior, and sustainable practices. Encourage vocational business students to conduct research projects and business plans that address cultural challenges and opportunities in the Nigerian context.
- 7) Government and educational institutions should facilitate cultural exchange programs, study tours, and international partnerships that expose vocational business students to diverse cultural perspectives, business practices, and market dynamics beyond Nigeria. Encourage students to participate in exchange programs and experiential learning opportunities that broaden their cultural horizons and global competencies.
- 8) Government and educational institutions should advocate for policies, incentives, and funding mechanisms that prioritize cultural education, entrepreneurship, and vocational business development in national education strategies, economic development plans, and cultural policies. Engage government agencies, policymakers, and stakeholders in dialogue and advocacy efforts to mainstream cultural sustainability in educational and economic agendas.
- 9) Government and educational institutions should establish mechanisms for monitoring and evaluating the impact of cultural education initiatives and vocational business programs on students' learning outcomes, entrepreneurship outcomes, and cultural sustainability indicators. Use feedback, assessments, and performance metrics to continuously improve and refine interventions for greater effectiveness and sustainability.

## Abbreviations

UN	United Nations
UNESCO	The United Nations Educational, Scientific and Cultural Organization
VET	Vocational Education and Training

## Conflicts of Interest

The authors declare no conflicts of interest.

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