

Influence Of Educational Managers In Sustaining Cultural And Moral Values Through Apprenticeship In Enugu East Local Government Area, Enugu State.

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Abstract: This study investigates the role of educational managers in sustaining cultural and moral values through apprenticeship models in Enugu East, Nigeria. With increasing moral decadence and cultural erosion among youths, the school system is positioned as a viable institution for addressing these societal issues. The research adopted a survey design, using a structured questionnaire administered to principal officers at Coal City University. Data were analyzed using mean and standard deviation, with a 2.5 cut-off mark for acceptance. The findings reveal that educational managers significantly influence the institutionalization of culturally-relevant apprenticeship programs, though implementation gaps still exist. It also shows that when school leadership supports apprenticeship models, students are more likely to internalize values such as discipline, respect, and community service. However, some mean values fell below 2.5 despite acceptable standard deviations, indicating that while the idea is supported in principle, practical implementation is lacking. The study recommends institutional policies that strengthen partnerships with community artisans and cultural custodians. This approach is pivotal in equipping students with both practical and moral tools for national development.

Keywords: Educational managers, apprenticeship, cultural values, moral education, value reorientation, indigenous learning, sustainable development.

Introduction

The erosion of cultural and moral values among Nigerian youths is a growing concern, with implications for national development. Educational institutions, particularly at the secondary and tertiary levels, have a pivotal role in socializing students into culturally acceptable norms. Numerous scholars have emphasized the school's role in shaping moral consciousness and preserving indigenous knowledge systems.

Educational managers, such as school principals and administrators, are important players in value-based education. Their managerial philosophies, consulting the staff, and policy directions have direct impacts on the transmission of values via curriculum and co-curricular activities. Eze & Okafor (2022) attest that school leadership has an enormous impact on the institutional climate and the development of character in students.

Apprenticeship, an old system for learning through practice, is a way to structure means of infusing cultural and moral values in systems of education. Contemporary reforms that incorporate apprenticeship into the school programmes suit indigenous African education aspects. Uche (2024) pointed out that apprenticeships can maintain the traditional vocations and teach such values as persistence, accountability, and respect.

From the mixture of urban and semi-urban schools, Enugu East will be a thriving habitat to analyse how the educational managers affect value transmission. The area is a microcosm of Nigeria's cultural diversity as well as the challenges involving youth. The schools around embrace making collaborations with artisans, religious groups and NGOs to adopt community-based learning (Anyia, 2023).

However, policy implementation is often beset by resistances because of a lack of adequate funding, inadequate capacity building and the absence of defined models for the integration of apprenticeships in formal schooling.

According to Akinyele (2025), there is the need to have strategic policy frameworks that will be able to facilitate school and community linkages.

In this background, this research determines how educational managers in Enugu East impact the sustenance of the cultural and moral values through apprenticeship. The goal is to create data that will be relevant to inform educational reforms and collaboration with stakeholders in achieving sustainable development of youth.

Statement of the Problem

Nigeria is blessed with a rich cultural heritage and a long cultural tradition of apprenticeship that has been used in the past to deliver moral ethos and community values to people. But the contemporary education system seems to be shunning away such indigenous practices and these are leading to a significant rise in youth indiscipline, disconnection of cultures, and moral decadence in schools. Educational managers who are mandated with the responsibility of managing school programs and creating institutional culture play a crucial role in reviving and maintaining a value-based apprenticeship model. However, not a lot of evidence is available to indicate that they are actually making use of this potential to make apprenticeship something not just of the school structure, but of the formal school structure. This study aims to evaluate how educational managers are contributing to the maintenance of cultural and moral values in the culturally diverse and fast-changing environment of Enugu East in which schools in Nigeria operate, and whether their leadership approaches are in tandem with the requirements of culturally responsive and morally sensitive education.

Purpose of the Study

1. To examine the extent to which educational managers influence the implementation of apprenticeship programs for cultural education.
2. To assess the role of educational managers in fostering moral values through apprenticeship.
3. To evaluate the challenges educational managers face in sustaining value-based apprenticeship in schools.

Research Questions

1. To what extent do educational managers influence the implementation of apprenticeship for cultural education?
2. How do educational managers foster moral values through apprenticeship?
3. What are the challenges educational managers face in sustaining value-based apprenticeship?

Literature Review

Educational Management and Value Transmission

Educational management is key to curving the moral and cultural topography of schools, especially through leadership theories including value-driven decision-making. Transformational leadership, for example, concerns itself with inspiring and influencing the staff and students for common ethical pursuits, which makes it a proper source for value transmission in educational environments. Value orientation models like Kohlberg's moral development theory and Nigeria's National Policy on Education place importance on the role of education in building responsible citizens, love of the country, and respect for cultural norms being taught. The effective educational managers internalize these frameworks and convert them into effective policies of discipline, respect, and communal responsibility. When principals in Nigerian schools exhibit ethical conduct, practice participatory decision-making, and establish inclusive school cultures, it may bring changes in the conduct and moral consciousness levels of the students. However, many leaders face challenges in combining the administrative responsibilities with moral leadership from external factors like political interference, lack of finances, and lack of professional development.

The decision-making processes of educational managers also reveal their interest in the process of value transfer, in particular, if these decisions tend to focus on integrity, teamwork, and cultural pertinence. In such schools where the principal engages the teachers, parents, and local leaders, value-based programs like civic clubs,

cultural days, and mentorship schemes are likely to succeed. For instance, in some secondary schools of Enugu and Anambra States, administrators are implementing school-wide apprenticeship relationships with local artisans, thus encouraging students to learn both crafts and ethics in authentic situations. Such initiatives bring to light the proactive role managers can play in upholding traditional values through the use of structured educational experiences. However, the challenges continue from lack of clarity in policy, resistance by the staff not familiar with the indigenous learning models, and insufficient time to combine moral instructions with the academic targets. To combat these, educational managers will have to be trained in ways that will give them support within the institutions to take leadership, administrative, and moral mentoring roles.

Apprenticeship and Cultural Sustainability

Apprenticeship has a rich history in the African indigenous education system, with learning being highly linked to cultural identity, communal living, and moral teaching (Okafor, 2022). From masters' hands-on training, youths not only developed vocational skills but also instilled in them: respect, patience, diligence, among other core values. In the last few years, some reforms in education have started to understand the applicability of such traditional models, particularly since formal systems are failing to impart moral consciousness to the learners (Ibe, 2023). Indigenous apprenticeship systems are still an important pillar for maintaining cultural heritage and instilling social responsibility in the youth.

Extant adaptations of apprenticeship in Nigerian schools aspire to integrate classroom learning with hands-on involvement in the local crafts, farming, and trade (Chukwuma, 2021). Such programs are geared towards ensuring that value acquisition is done concurrently with skill acquisition, especially in contexts where formal education has been found insufficient for moral grooming. Nevertheless, sustainability is still a huge challenge since most apprenticeship programs have no established structures, consistent oversight, and policy support (Eze, 2024). For a successful cultural continuity of the apprenticeship program, there is a need for educational managers to offer supportive leadership based on the community's values and the national education goals.

Moral Education in Nigerian Schools

Leadership at school is vital in determining the moral environment of learning institutions because administrators define what is right and wrong, and what is good and bad (Adewumi, 2023). Moral education in schools extends beyond formal teaching – it is demonstrated among daily interactions, discipline structures, and value-laden programs designed by the heads of the schools (Nwachukwu, 2022). They promote integrity, empathy, and social responsibility in the curriculum content and co-curricular activities by effective leaders. The moral standards are conveyed and maintained in the school community with consistency, depending on their leadership style.

In Nigeria, moral education tends to be poorly implemented because learning and performance in examinations are strongly emphasized (Ijeoma, 2021). If school leaders are actively promoting value-based initiatives such as mentoring programs, peer mediation clubs, and community outreach, the students have more positive ethical conduct and civics (Okorie, 2024). However, without the support from the institutions and people's involvement, such efforts can be short-lived and shallow. Improving moral education depends on a school leadership that possesses good ethical principles and fosters schools that promote character as well as wholesome intellect.

Theoretical Framework

Cultural Reproduction Theory

This study is based upon the work of Pierre Bourdieu, in which he posits that schools are tools used in transferring the dominant cultural values in society across generations. The theory purports that educational institutions not only transmit academic knowledge but also validate the norms, practices, and ideology that create social identity and cohesion (Okoro, 2022). In terms of this research, the educational managers emerge as important actors responsible for either supporting or breaking the cultural continuity due to the types of knowledge and values that

they promote in school systems. Through its contribution to the promotion of apprenticeship programs for the teaching of indigenous learning, craftsmanship, and moral instruction, school leaders advance the reproduction of culturally relevant practices (Eze, 2023). Through this theoretical lens, one can explain how formal education can be aligned with informal and community-based knowledge systems, in such places like Enugu East, where cultural identity still binds as a core issue (Onwuka, 2021). Hence, the Cultural Reproduction Theory is a strong conceptual framework to analyze the impact of educational management on the maintenance of moral and cultural values via apprenticeship.

Review of Empirical Studies

Chidoka (2021) investigated school administrators' incorporation of community-based apprenticeship programs into formal education in Imo state by seeking the opinion of 95 principals from public secondary schools. The study established that although most administrators were aware of the cultural advantages of apprenticeship, few had specific strategies or policies on how to make the apprenticeship succeed in the school system. Chidoka noted findings that most apprenticeship programs were informal and non-institutionalized, therefore creating a variable outcome for learners. This research substantiates the current one by characterising the leadership deficiency in apprenticeship management, but the focus between the two differs since the present research solely focuses on describing how educational managers in Enugu East maintain moral and cultural values through structured apprenticeship.

Okorie (2023) explored the impact of school leadership on the moral development of students via vocational training programs in Ebonyi State through a descriptive survey design method with 110 school heads. It was discovered that schools that took proactive leadership and collaborated with local artisans and moral instructors reported better student conduct and a sense of ethics. However, Okorie's report also observed that such successes were more frequent in the private schools where the managers enjoyed more autonomy and leeway for funds. Although the two works are made to answer the intersection of leadership and value transmission, the present research extends its scope to the further role of apprenticeship in maintaining indigenous culture, taking into consideration public schools in Enugu East.

Method

This study adopted a survey research design, which is suitable for obtaining data on the perceptions, practices, and roles of educational managers in sustaining cultural and moral values through apprenticeship. The population comprised 205 participants, including teachers, headteachers, and school managers drawn from both secondary and primary institutions in Enugu East. These schools include St. Joseph Secondary School Emene, Godfrey Okoye University Secondary School, St. Patrick's Secondary School Emene, as well as primary-level institutions such as Enugu Preparatory School, Pinnacle Primary School, and Godfrey Okoye University Crèche (Nursery and Primary). The total population was surveyed using a simple random sampling technique, which selected 85 respondents, making the survey fair and representative of all the institutions.

The response was obtained through a structured questionnaire entitled "Educational Management and Apprenticeship for Cultural and Moral Value Transmission" which was designed according to the aim of the research and justified by the experts' review. The instrument was split into three sections according to the research questions and oriented on the contribution of educational managers to the implementation of apprenticeship, the cultural sustainability, and the promotion of moral values. Cronbach's Alpha was used to establish the internal consistency of the instrument which proved that the instrument was reliable for the study. The simple mean and standard deviation were used to analyze the responses with a decision benchmark of 2.5; the items that had a score below 2.5 were rejected, whereas those with a score of 2.5 and above were accepted.

Data Presentation**Research Question One**

To what extent do educational managers implement apprenticeship programs to sustain cultural values in Enugu East schools?

Item	N	Mean	SD	Decision
School managers collaborate with local artisans for apprenticeship.	85	2.78	0.55	Accepted
Apprenticeship programs are included in school improvement plans.	85	2.61	0.69	Accepted
Cultural crafts and skills are taught through guided mentorship.	85	2.73	0.62	Accepted
Managers schedule time for students to engage in traditional skills.	85	2.5	0.81	Accepted
Apprenticeship initiatives are evaluated periodically.	85	2.41	0.74	Rejected
Apprenticeship is encouraged through community partnership.	85	2.85	0.49	Accepted

Grand Mean: 2.65

Research Question Two

How do educational managers support moral value transmission through apprenticeship in schools?

Item	N	Mean	SD	Decision
Teachers are guided to integrate moral values in apprenticeship.	85	2.66	0.58	Accepted
School heads model moral behavior for students.	85	2.88	0.43	Accepted
Schools organize talks on ethics within apprenticeship settings.	85	2.59	0.67	Accepted
Students are taught respect and honesty while learning skills.	85	2.91	0.41	Accepted
School managers reward students for demonstrating moral conduct.	85	2.49	0.79	Rejected
Religious and moral mentors are invited during apprenticeship sessions.	85	2.73	0.52	Accepted

Grand Mean: 2.71

Research Question Three

What are the challenges educational managers face in integrating apprenticeship into school systems for value education?

Item	N	Mean	SD	Decision
Lack of funding for apprenticeship activities.	85	2.92	0.48	Accepted
Teachers lack training to supervise apprenticeships.	85	2.83	0.57	Accepted
Cultural activities are viewed as irrelevant by some stakeholders.	85	2.78	0.66	Accepted
Apprenticeship conflicts with academic scheduling.	85	2.7	0.6	Accepted
Lack of policy guidance from the education board.	85	2.95	0.5	Accepted

Poor collaboration between schools and community mentors.	85	2.64	0.74	Accepted
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Grand Mean: 2.80

Discussion of Findings

The findings revealed that there is partial implementation of apprenticeships in learning institutions by educational managers. Although the reports of standard deviation values point to agreement in concept, low mean scores indicate insufficient practical application. Value transmission is influenced by educational managers, although systemic barriers undermine whole-scale integration.

The first table investigated the ways through which educational managers adopt apprenticeship programs to uphold cultural values. The mean ratings covered the range of 2.41 to 2.85, and five of the six items were approved, while the sixth one was rejected. Interestingly, the highest mean (2.85) reveals that apprenticeship is promoted by partnership with the community, and therefore, school managers recognize benefits from outside parties such as artisans and traditional custodians. On the same note, the implementation efforts of the integration of apprenticeship in school improvement plans (2.61) and scheduling for cultural skill acquisition (2.50) are moderate. The objection to Item 5 (mean = 2.41: Periodic evaluation of apprenticeship initiatives) denotes a major flaw in monitoring and sustainability of such programs. The grand mean of 2.65 confirms an overall positive and inequitable implementation, which calls for further administrative efforts, particularly in feedback mechanisms. Table 2 explored the ways in which moral values are spread through apprenticeship styles initiated by educational managers. Five things were approved while one was disapproved. The highest mean (2.91) indicated that the students are being instructed on values such as respect and honesty in the process of learning skills; thus, practical learning does instill moral development. Also, religious and ethical mentorship (mean = 2.73) and modeling moral behaviour by school heads (2.88) scored high, attesting to human leadership. On the other hand, the refusal of reward-based moral reinforcement (mean = 2.49) indicates a feeble feedback and motivation system for facilitating moral behavior amongst students. Such rewards are not available without incentives, and this may cause a feeling of not being valued for actions that are driven by value. A grand mean of 2.71 implies that there exists a close connection between moral development and apprenticeship, but which can be improved through a more structured, rewarding system and consistency in how they are run.

Table 3 shows the challenges educational managers experience in incorporating the apprenticeship into the school systems. The six items were all accepted, which means that the participants have witnessed these challenges as legitimate and pressing. The greatest mean (2.95) relates to the systemic issue, which is that policies frameworks are not available by the education boards and therefore, integration activities are not standardized. Of equal concern is the shortage of funds (mean = 2.92) which renders it hard to get materials, train, and hire outside facilitators. Others that are also significant concerns include scheduling conflict- 2.70; underestimation of cultural activities- 2.78. The grand mean of 2.80 reflects that there exist substantial barriers of systemic and operational nature which inhibit smooth integration of the apprenticeship systems. This means that the school managers as willing as they are have structural gaps that restrict them.

Conclusion

This research has revealed that education managers in Enugu East do good work in trying to use apprenticeship based learning as a way of perpetuating culture and morality. The problem is, however, undermined by the ineffective evaluation practices, the insufficient policy guidance, and moral behavior reinforcement. However, signs of community involvement and real-life moral instruction in schools do exist, albeit limited to community involvement. The results justify value transmission through apprenticeships, although some strategic changes in policy and practice are necessary.

Educational Implications

1. Schools should pursue a moral integration of apprenticeships within the curriculum.
2. Educational leaders should be trained in culturally responsive teaching and the integration of apprenticeships.
3. Schools are encouraged to create partnerships with local artisans, elders, and NGOs.
4. Evaluation processes are essential for the continuity and improvement of apprenticeship programs.
5. Value-based practical learning environments should be built and funded through the curriculum.

Recommendations

1. The Ministry of Education needs to develop policy guidelines for integrating apprenticeship into the mainstream school curriculum.
2. Schools should give recognition to and reward students for moral acts performed during apprenticeship work.
3. Educational managers need to strengthen relations with artisans and cultural custodians to enhance value education.
4. Teachers and managers should be trained in facilitating culturally rooted apprenticeship schemes.
5. Establish systems for regular assessment of apprenticeship initiatives to ensure alignment with cultural and moral objectives.

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