

Cultural Norms and Challenges to Sustainable Development

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Abstract

This study examined the cultural norms and challenges to sustainable development in Nigeria. Literature was reviewed in conceptual and theoretical order. Secondary data was employed from previous literature on African cultural and religious practices. The structural functionalists' theory was reviewed and adopted for the study. The study concluded that for sustainable development, there is the aspect which emphasizes the respect for persons, which in turn imposes cultural implications on educational practices in African countries. This means that African culture as typified by Akan and Yoruba pay attention to the dignity of human beings. Educational efforts at all levels should make respect for the beliefs and norms of the people that take the prime of place. Those constituents of social, economic and environment can be addressed by the African culture when it is introduced to the learning environments that are found mostly outside the school systems. In view of the foregoing, the study recommend that culture should be integrated into governance, it should be integrated in the conception, measurement, and practice of development with a view to advancing inclusive, equitable, and sustainable development, sustainable cultural tourism, cultural and creative industries, cultural institutions and culture-based urban revitalization sector should be supported to generate decent employment, stimulate local development, and foster entrepreneurship, the traditional community values and associated local and indigenous knowledge should be taught and transmitted in the Nigeria basic education and the government should build capacities in cultural areas through education and training in the arts, and administration, heritage management and cultural entrepreneurship.

Background to the Study

Beyond earlier clamoring for educational provision for everyone, fourth target of the Sustainable Development Goals (SDGs 4) requires that education should be of quality by taking into consideration the beliefs and norms of the people while drawing plans and carrying out the implementation of school systems. Quality education could be seen as education with cultural components that connects to the meaning-making schemes of the people's world. What can culture be said to be then? Ayisi (1972) after scrutinizing so many definitions of culture describe culture 'as a way of behaving; it is the way we do things and... the means by which we do things. He went further with the description of culture with a structure that takes social realities of society into consideration. We must be quick to point out that the idea of the African cultural norms risks being a fallacy as a result of the intimidating diversity of Africa and Africans. Beyond this diversity, there are central cords that bind these contrasting diversities of cultural norms and people in Africa. Central to these cords is religion. Mbiti (1969) had submitted that the African is "in all things religious." He further asserted that "religion is in their (Africans') whole system of being" (p. 3). Closely woven around religion are ancestors, community, marriage, kinship, household, inheritance, vocation, government, judicial processes, festivals, rituals and taboos. This cultural norm oozes out of the people's daily interactions with the physical and spiritual world. This is what Anyanwu (1983) was referring to with his submission that to the African "culture is not established as a result of empirical research but as a product of the African experience in the world" (p. 24). These structures are important because what we call African cultural norms have been influenced greatly by other associations especially European and American cultures (Falola 2016, Carne 2001, Rodney 1972).

However, and in spite of this influence, we subscribe to the African cultural norms that represents the totality of the meaning-making schemes of the African. Our use of culture aligns with Anyanwu's (1983) summation that "the African cultural process is one of discipline. It insists that the individual should be seen in the light of the whole – family, group, community, the past and the future generations" (p. 24). The African cultural norms rests on corporate existence with a holistic worldview. Despite other influences, some elements remain in African societies that survived the colonial experiences. For example, the Yoruba who find themselves in multiple places have contributed to the ideas about reality of cultural diversity and multiculturalism. Tolerance is a core element in Yoruba character as we do not seek cultural insularity but cultural inclusion (Falola, 2016).

Conceptual Literature

Here, it is important to define concepts that are relevant to the study for proper understanding.

Of great importance here are culture, value, African culture, traditional African concept of development, and sustainable development.

Concept of Culture

There are as many interpretations of this phenomenon as there are scholars and students. Culture is real and important. This explains why Alan and Joseph (1975:25-41) observed that it would result in a catastrophe if by any means the prevailing culture of mankind is wiped out, yet leaving the human species biologically intact. Udu (2002:41) exposition on culture is broader, He suggests that for human beings to build houses, cultivate farms, construct bridges, dams or electricity generating plants, provide qualitative formal education, manage successful businesses, control population growth, prevent or cure sicknesses and diseases, ensure social trust, good governance, law and order, they need an established albeit critically receptive body of ideas and beliefs, designs, techniques and methodologies, rules and regulations which is culture. But for culture, with globalization, information and communication technology, men would have lost all knowledge of even the basic means of survival such that within a short time the entire species would disappear forever. Having stressed the need for culture, Ayandele (2005) sees culture as what man interposes between himself and his environment in order to ensure his security and survival. Ukeje (1992:395) sees culture as the totality of a people's way of life as deduced from material and non- material aspects of their life such as clothing, values, beliefs, thoughts, feelings and customs. By this definition, culture includes traits imbibed by all healthy individuals in the course of growing in a specific society.

Agbaje (1996:41-51) also presents a more embracing definition as he states that culture embraces all the material and non-material expressions of a people as well as the processes in which the expressions are communicated. By this definition, culture has to do with the social, ethical, intellectual, scientific, artistic and technological expressions and processes of a people usually ethical and or nationally or-supra-nationally related and usually living in a geographically continuous area, what they pass on to their successors and how these are passed on. Oyeneye and Shoremi (1985:3) gave certain features of culture as being shared by members of society, it is not genetically transmitted, it is historically derived and transmitted from generation to another, it is created through the process of adjustment to the social setting, it is universally found in every human society and it is also dynamic. The definition of culture by Agbaje is supported by this paper as it is the clearest definition of culture given in this paper.

The anthropologist, Kluckhohn (1962:924) has defined culture as a created design which may be formal, informal, or non-formal, shared by a community of people and handed down from generation to generation, and which serves as a guide to behaviour of men. The importance of this definition is that culture is created by man, and it is not part of natural process. Man is a culture creator, and a culture carrier. Man, originally at birth is a helpless creature, who is gradually made human by a process of acculturation, and he is made further more human still by a process of enculturation. The power of culture is clearly implied in the definition. It is shared by a community of people and it is what makes such a community, and hence, the identity of the group that the educational system is created. It functions to sustain the cultural pattern of a people or a nation, without which the nation or people disappear. The definition says that culture serves as a guide and a way to behaviour of men.

We all behave, speak, perceive, think and interact and live within the framework of a particular culture. It is within the cultural context that we make meaning out of existence. It is also within the cultural matrix that we carry out evaluation activities. It is important to note that value orientations are bound up with particular cultural systems without which they are meaningless. It is for this reason that we can talk about democratic culture, policy implementation culture, political culture, economic culture, and academic culture. What all of these cultures are saying is that there is a particular generally accepted way, by a specified group, of carrying out activities involving any of these things, and that this way is learned through the process of socialization. The same is true of sustainable development.

Concept of Value

Arisi (2013) sees a personal or cultural value as absolute or relative ethical values, the assumption of which can be the basis for moral actions. A set of measure and consistent values is what is referred to as value system (Arisi. 2013). A principal value is a foundation upon which other values and assessments of integrity are based. Values that are not physiologically established and generally considered objective are considered as subjective (avoidance of physical pain, seeking of pleasure, and so on), differs across individuals and cultures and are in many ways aligned with belief system. Types of value include social values, doctrinal ideological values (religious, political) and ethical moral values.

Value can be defined as broad preference pertaining appropriate courses of actions or outcomes. Such values reflect a person's perception or view of right or wrong. Values tend to influence attitudes and behaviour. Values are derived from the cultural system. According to Bock (1969:407). "The value system of a society consists of the explicit and implicit ideals shared by the group together with their relative priorities and integrating pattern". The set of societal values is what we call value orientations. The most important piece for building values is a person family. The family is responsible for teaching children what is right and wrong long before there are other influences. As a child begins school, the school helps to shape the values of children. Religion also plays a role in teaching the right and wrong behaviour to the child. Educationist Dissanayake (1996), stated that cultural and individual values vary according to peoples living standard. Values and norms are related though they are more universal and complex when compared to norms.

Norms are guidelines and rules of behaviour expected from the individual in specific situation, while values have to do with identification of what is good or evil. Putting on of black coloured clothes and appearing solemn are normative behaviour at a funeral. In some cultures, it shows the values of respect and support for the dead as well as solidarity with friends and family. Different cultures reflect different values". According to Santrock (2007), over the last thirty years, traditionally, college students have shown improve interest and importance to personal welfare and decreased interest in the well-being of others. It appears societal values have changed as a result impacting on students' beliefs and attitudes.

We now can come to the concept of degeneration of values. We must have courage to raise the question: What do we mean by degeneration? From what vantage point is degeneration occurring? How is degeneration associated with developmental values? Degeneration means falling from a particular point in a downward movement to a lower level. This, if occurring, implies that we are at an era when a set of values associated with culture and moral values of our traditional society and norms are falling from a particular actual point to a lower undesirable point. But what is the original point? Is it the point of colonialism and imperialism? This is because we have no will of our own, and are merely reproducing colonial values, or the values of imperialism which we rejected in favour of independent nation. Are we degenerating in terms of communal values which are cooperativeness, sharing, tolerance, appreciation as well as inter-tribal conflict? The answer is yes because we long rejected communal cultural values as primitive, and accepted the growing capitalist culture with its intense individualism and competitiveness. This rejection is an individual's inability to extract and combine aspects of positive values from the numerous sub-cultures they belong to.

Concept of African Culture

Ezedike (2009, p. 455) defined African culture as: 'the sum total of shared attitudinal inclinations and capabilities, arts, beliefs, moral codes and practices that characterise Africans. It can be conceived as a continuous, cumulative reservoir containing both material and non-material elements that are socially transmitted from one generation to another. African culture, therefore, refers to the whole lot of African heritage'. Ezedike's conceptualization of African culture highlights the fact that our culture trickled from generation to generation through oratory practices of the people: a reason for which most of the important aspects of the culture might have been lost or altered. Having defined culture as the African experience in the world, we align with the presentation of African culture as enunciated by several African writers including (Anyanwu 1983, Falola 2016, & Dickson, 1985) who severally concur that culture is a complex whole that embodies the totality of the African in a community, a lifelong process that bestrides birth and death. African culture embodies knowledge, beliefs, arts, morals, laws, and customs. However, there is the need for programmes and policies introduced to Africa to take cognisance of the structure, texture and tendencies of their indigenous conceptual schemes. Since they cannot do this without attention to African culture, it becomes necessary for them to allude explicitly to the "product of the African experience in the world" (Anyanwu 1983, p. 24). And finally, this perhaps is what Idang (2015) calls cultural manifestations which cannot be devoid of language. However, the sentiments of other writers who noted that irrespective of the cultural manifestations, underlying beliefs and practices bring together people, which make culture capable of defining people on the African continent was shared. The writer fully subscribes to the fact that some aspects of the African culture needed to be checked out of African societies due to the dangers they posed to corporate society. However, the writer, by this paper is setting the tone straight that elements of our culture such as vocationalization, character formation, the idea of common good and stories of heroic exploits are capable of positively contributing to quality education for sustainable development if they are given a place in modern forms of education.

The Traditional African Concept of Development

Several scholars such as (Avoseh 2009, Dickson 1985, Falola 2018, Gaba 1975, Nyerere 1979, Prah 1993, 1995, & Rodney 1972) have all presented the nature and process of development in traditional Africa from various perspectives but which all subsist in the holistic framework in line with the nature of the African way of life. For example, Falola (2018) juxtaposed cultural identity and development. His central question was “how Africa can develop without losing its identity?” (p. 266). He presented cultural identity in its formative sense as complex and “involving the multiple issues of history, environment, values, social stratification, knowledge, power, and wealth” whose boundary coincides with the “domain of development” (p. 266). He used three themes as focus of his analysis of the cultural identity and development synchronicity. The first two themes are relevant to our discussion. They are as follows: (i) “indigenous patterns” and identity in pre-colonial Africa (ii) “how foreign contacts and domination have created dislocations...and alternative values” (p. 267). Falola's second theme has its antecedent in scholarly history in Rodney's (1972) *How Europe Underdeveloped Africa*. History and the African reality have since made Rodney's thesis an incontrovertible pronouncement. Beyond Falola and Rodney, Prah (1993 & 1995) used the linguistic lane of culture to argue for mass education, scientific and technological development in Africa.

In a similar vein, Dickson (1985), argued for a symmetric relationship between education, culture and development. He pointed out that there were still fundamental flaws in the form and content of education in Africa that disrupt the education-development continuum. Drawing from personal experiences; he pointed to the hollow nature of the literature used in African education. While he acknowledged that most of the literature from the West may be of the highest scholarship, he raised doubt about their relevance to the African context. According to him, the content of such literature “may be so divorced from the reality of the African life experiences that the knowledge acquired remains somewhat unreal...(with) no impact on the learner or society to which they belong” (p. 47).

Furthermore, Avoseh (2009) drew from the African Ujamaa (African socialism) in relation to the community and participatory development in traditional Africa to establish the interconnectedness of life and living. He reaffirmed the intricate connection between everything in the community, including the “material and the spiritual, the unborn, the living and the departed – all combine to define life in the community” (p. 15). He further argued that the values (cultures) of the community are in symmetry with the educational system. According to him; “traditional African education is synonymous with life and living in a community” and that “the values are couched in songs, festivals, celebrations, myths, taboos, proverbs, and stories” (p. 15). Avoseh concluded by drawing attention to how Nyerere adapted the holistic traditional African perspective of education and development into modern development efforts in Tanzania. Similarly, Gaba (1975) in his analysis of *the traditional African way of nation-building* presented development from the perspective of indigenous Africans. These Africans are “guided by their indigenous values despite their exposure to the acculturising influences of impinging value systems

which stem from milieu other than the traditional African” (p. 6). The United Nations (UN) has established that Africa is the fastest growing continent while Europe is shrinking the fastest in terms of population. However, there is no data (official or unofficial) to indicate that Africa's cultural values are growing at the pace of its population. In the absence of official data: our hypothesis is that African culture and values have been overwhelmed by “milieu other than the traditional African” and that African culture is shrinking at the pace in which its population is growing. This creates a huge wedge between African cultures and education for development. Dickson (1985) warned of the danger posed to development by this dislocation of culture and education. He put it more poignantly describing the path to development as a path to “stagnation and confusion.” Furthermore, he warned that development in Africa will continue to be a mirage as long as “the conception of development does not take into account the African cultural reality...” (p. 49). It is worth noting that in the traditional African setting, the younger ones needed not to worry about their future occupations because their culture catered for the vocations of the younger generation. This value was naturally imbibed in the younger generation as they served as apprentices in the trade of their fathers/ mothers or the men/ women who took care of them. Typically, a hunter's son will follow the status quo, so will a farmer, carpenter or a goldsmith's son. When it comes to the societal level, Idang (2015), in what he captures as the 'economic value' of African culture noted that groups in the same vocation will come together to help a member and this will continue when others needed same. In the Nigerian set up, this form of cooperatively working and helping each other is termed 'osusu'.

Among the Akans of Ghana, if farmers engaged in same, it is termed 'nobua'. With this system at work, there was hardly any member of the society who remained unemployed, except for those who were lazy and did not want to fend for themselves and their families. Character formation is yet another tenet that we seek to explore within the African culture as a way of promoting quality education for sustainable development. It is noted that among the Akan of Ghana, the elders like, other Africans, used stories (mostly called 'anansesem' among the Adkan of Ghana) to instil into members of the society, obedience, hard work, manners, fairness, good behaviour and submission to authority (Pinto, 2008). Thompson (1946) reflects on the excitement that was generated when families gathered by the fireside to entertain themselves by way of the elders artistically expressing their imaginations to engage, excite and amuse their audience. It was firmly believed that aside the stories that were told as a way of imbibing in people, especially the younger ones, virtues held in high esteem by their societies, the art of sitting together, singing together and perhaps sharing of roasted corn or a local drink was enough to help socialise the younger ones and newcomers into the society. Again, it helped to get people to live, reason and develop together, an equivalent of cooperative living and learning from the West and a strong means of character formation among Africans. It is regrettable that African philosophies have not been able to permeate our educational setups as strongly as the Western philosophies have done. We are in no way arguing that the Western philosophies are not helpful. Our argument is that local problems can best be solved with local solutions, hence a call to incorporate the African culture into the curricula of our schools.

Cues can be taken from South Africa that has laid emphasis on the philosophy of oneness or humanity (Ubuntu), which is an important aspect of the indigenous African system. As captured by Van Wyk (2018), institutions of higher learning in South Africa engaged in strategies to transform their curriculum with a focus on integrating decolonization, Africanism and Ubuntu in the already existing curriculum. An equivalent of the concept of Ubuntu in both Nigeria and Ghana is captured in what (Idang, 2015) captures as 'social values' of African culture. Idang (2015), in this regard, has articulated how festivals and customary laws have together worked to ensure that people work together for the good of society. Without a doubt, Idang (2015) has made a strong case for how African social values help to bring unity among its people. We argue that Idang's statement is limited to the context of the festivals, hence, involving these social values into the formal education system will, to a large extent, help bring about oneness among the people. In the long run, cooperative existence and learning found in African societies can be emulated in the educational circles too. The last element of the African culture that captured our attention as being able to bring about quality education for sustainable development is the use of stories of heroic exploits of African characters. As common with African settings, stories come in the form of folklore, folktales, proverbs, etc. and these forms of African culture do not recognize borders. This explains why the same folktales or proverbs could be heard in several distinct African ethnic groups but not without the local spice. This argument is validated in Chinua Achebe's 1958 novel, *Things Fall Apart*, through the statement "Ikemefuna had an endless stock of folktales. Even those which Nwoye knew already were told with a new freshness and the local flavour of a different clan" (p.25). The beauty of these stories is how they always ended with good omen for good characters and the reverse for those who had negative tendencies. In effect, these stories were not just to praise the heroic exploits of characters who were mostly fictitious, rather they were meant to ignite in the listeners a fire to emulate the good things they heard about those good characters.

The Concept of Development

Development is the most popular concept among other concepts, yet it is highly abused. It has become a household word and the magic word that transforms individuals, communities, countries, and even continents into new places of acceptability and bliss (Okoli, 2004). The concept of development has many colorations, but all its definitions boil down to one major theme which is "the promotion of the welfare of the individual. Therefore, the goal of development in any society is the enhancement of the good life of the citizens. Rodney (1992:1) opines that development in human society is a many-sided process, at the level of individual, it implies "increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being". He stressed that some of these are virtually moral categories and are difficult to evaluate, depending as they do on the age of one's life, one's class, origin and one's personal code of what is right and what is wrong. However, what is disputable is that, the achievement of any of these aspects of personal development is very much tied in, with the state of the society as a whole.

In his contribution, Okoli (2004) asserted that the concept of development is the attainment of an ever-shifting but always higher levels of equilibrium between the positive (functional) and the negative (dysfunctional) elements within the society and the individual. Development as a practice, entails a simultaneous disrupting and re-ordering of society to achieve materials and non-materials abundance and eroding the socio-psychological balance of the individual. On the other hand, development as a strategy, that should aim at re-enforcing and re-structuring society to maintain or equilibrate the sectional balance of the society. It could therefore, be deduced from the above analogy that development is at once a societal and an individual phenomenon is a societal phenomenon, it is simultaneous progress at all section of the society, and as an individual phenomenon, it dwells in the realm of socio-psychological conversion. Conception of development as the promotion of the welfare of the individual and as a universal good, has led to the formulation of development policies that emphasizes on creating little haven of material comforts for the individual. Hence, development is seen as the construction of roads, culverts, bridges, markets, schools, hospitals, maternity homes, and installation of pipe-borne water, electricity and other infrastructures.

Concept of Sustainable Development

Sustainable development is a term brought into common use by the World Commission on Environment and Development (WCED) in its 1997 Seminar entitled "Our Common Future". The commission-built efforts on man whom it was believed as the purvey or end product of development effort. Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

It contains within it two key concepts:

The concept of needs in particular the essential needs of the world's poor, to which overriding priority should be given and the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs.

According to Oddih & Okor (2020) sustainable development is a process for meeting human development goals while maintaining the ability of natural systems to continue to provide the natural resources and ecosystem services upon which the economy and society depend. It is the organizing principle for sustainable finite resources necessary to provide for the needs of future generations of life on the planet.

It is a process that envisions a desirable future state for human societies in which living conditions and resource-use continue to meet human needs without undermining the "integrity, stability and beauty" of natural biotic systems. Sustainable development ties together concern for the carrying capacity of natural systems with the social, political and economic challenges faced by humanity. Therefore, sustainable development can be seen as participatory development, human development and environmental development.

Since 1970, destruction of the Ozone layer, global warming, global environment destruction such as declining biodiversity, and pollution has gained international attention. This environmental destruction and pollution cannot be blamed on any specific country, and no country can escape the effects of this destruction and pollution, meaning it carries interest for every nation. These problems will inevitably have an impact on future generations. This is an issue that involves the existence of the people of every country and goes beyond space time. In order to adequately deal with these global environmental issues, the current rules that were made to focus on the perpetrator-victim relationship are inappropriate, and new rules that are more comprehensive and future-oriented must be developed. Sustainable development has been a large contributor to these new rules.

World commission on Environment and Development report (1987) says, our common future, sees sustainable development as a comprehensive concept meaning development to fulfill the needs of the present generation without harming the capacity to fulfill the needs of future generation. Specifically, sustainable development suggests an enduring, remarkable, non-terminal improvement in the quality of life, standard of living and life chances of the people. Such development must be capable of surviving generations over a prolonged period of time. It favours a progressive curve in human development encompassing enhanced creativity for increased productivity. It is also defined as a deliberate and systematic policy of ensuring the survival of a state in such conditions that are imperative for the enjoyment of the good life and ensuring the greatest good for the greatest numbers are available now without this constituting a denial of the capacity of being able to enjoy the same benefits to generations yet unborn in the foreseen future. This is achievable through the judicious and careful use of global resources. Development must involve two basic processes. The first has to do with improving and refining that which is already in existence and adapting it to contemporary requirements. The second process involves finding solutions to new problems or new forms of solutions to old problems. Both imply creative responses to social, political and economic affairs. If sustainable development was going to be a totally comprehensive idea; then it was natural that it would also be included in the cultural aspect. People live in some kind of social group, and those groups possess their own intrinsic spiritual, material, intellectual, and emotional characteristics, in other words, culture; sustainable development of human society cannot be discussed without taking into consideration the cultural aspects that always come with human lifestyle.

Culture in Development Process

If Nigeria wants to move away from its present chaotic and violent condition, building culture into development process is the remedy. This is because culture is the values, attitudes and behaviours, interaction and sharing based on the principles of freedom, justice and democracy, respect for all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation that guarantee the full exercise of all rights and the means to participate fully in the development process of their society (UN, 1999). According to (UN, 1999) culture in development means actions that foster a culture

through education, to the promotion of sustainable economic and social development, promotion of respect for all human rights to ensuring equality between women and men, democratic participation, understanding, tolerance and solidarity, support of participatory communication and the free-flow of information and knowledge to promote international peace and security. The foregoing shows that no meaningful development can be achieved without involving culture. The development interventions that are responsible to the cultural context and the particularities of a place and community, and advance a human- centered approach to development are most effective, and likely to yield sustainable, inclusive and equitable outcomes.

The Contribution of Culture to Sustainable Development

Deep in our hearts, we all understand that the quality of our lives depends, to a great extent, on our being able to take part in, and benefit from our culture. We know, with no need for explanation, that maintaining a connection with the unique character of our historic and natural environment, with the language, the music, the arts and the literature, which accompanied us throughout our life, is fundamental for our spiritual well-being and for providing a sense of who we are. There is an intrinsic value of culture to a society, irrespective of its place in the human development index, which is apparent to everyone and which makes it a development outcome in itself.

As Udu (2002) noted; it is practically impossible to pursue development in any sphere of human experience without thinking and acting culture. This is partly responsible for the disconnection between culture and development in our national life. Cultures create green jobs, it reduces poverty. It makes cities more sustainable; it provides safe access to water and food. It preserves the resources of oceans and forest, it strengthens the resilience of communities in the face of disasters, is truly major and irreplaceable. If culture is placed at the heart of our strategies, it is a condition for sustainable development, and a powerful driving factor for its achievement. Emphasizing culture means giving members of the community an actual role in directing their own destinies, restoring the agency for change to those whom the development efforts are intended to impact, which is crucial to sustainable and long-term progress.

Respecting and promoting cultural diversity facilitate intercultural dialogue, prevents conflicts and protects the rights of marginalized groups within and between nations, thus creating optimal conditions for achieving development goals. Promoting cultural activities and traditional knowledge and skills are very effective means to strengthen environmental sustainability and the social capital of communities. Culture contributes to the alleviation of poverty, control of diseases and improvement of the standards of living of the people. Cultural heritage, culture and creative industries, sustainable cultural tourism, and cultural infrastructure serve as strategic tools for revenue generation, particularly in developing countries like Nigeria, giving her rich-cultural heritage and substantial labour force.

United Nations General Assembly Outcomes Document (2010) Millennium Summit, states, cultural and creative industries represent one of the most rapidly expanding sectors in the global economy, and promoting requires limited capital investment, involves low entry barriers and have a direct impact on vulnerable population, including women. Today, many cities use cultural heritage and cultural events and institutions to improve their image, stimulate urban development and attract visitors as well as investment to their economies.

Theoretical Framework

The structural functionalist theory is adopted in this study. The structural functionalist is the oldest in sociological theorizing and in the 19th century, the dominant perspective. It has its roots in the positivist theories of August Comte, Herbert Spencer and Emile Durkheim. But it developed over the years through the works of functionalist like Malinowski, Radcliffe-Brown, Talcott Parsons and Robert Merton (Otite, 1994:14). Functionalist theorists view society as being made up of interdependent parts called social structure and that each part of the social system exists to serve some function to make the society survive. To them, structure means the composition of something, the elements that make the whole. While function consist of the role played by each component parts in relation to the whole and to maintain the whole as an ongoing concern. Structural functionalists viewed the society as a system. This is because it comprised of interrelated parts that affects every other area of the system as a whole. In this way, social institution such as the family, religious, economic, the educational and political systems are analyzed as part of the social system rather than as isolated unit. With regard to cultural and moral value degeneration, the parts such as the family and the educational system's inability to give orientation of our societal values due to alien cultures and behaviour. Western Civilization and education have reduced sustainably development in our society and this is inimical to our cultures and values.

Challenges of Quality Education for Development

The challenges of quality education can be explained by the story of student, for the sake of this paper, that failed his West African Secondary School Certificate Examination (WASSCE), (mostly written in most West African countries) after three times of writing. Reason for his failure was because he refused to be assisted by not engaging in examination malpractice in his school, where such malpractices do take place but prefer to write by himself using his brain. At the fourth attempt, he succeeded in passing with the minimum requirements to secure admission into university where he was able to perform excellently and had a good grade and was subsequently employed as a graduate assistant after graduation.

He noticed that there were many of his classmates in the university who had better results in their school certificate examination and observed that his secondary school mates who engage in examination malpractices and were fortunate to be colleagues in the university again still believe that there was nothing bad in engaging in cheating in examination and possibly seeking for someone to write the examination for them. The consequences of such

were that most of these his mates dropped out from the university and those that did not dropped out but could not engage in cheating during examination in the university as they are used to in their secondary school days ended up by making very lower grades. The challenges of quality education can be deduced from the above story as: problem of character; deviant behaviour in society, incompetence of workforce and craze for certificates by all means irrespective of the consequences. Several writers, including, Okoye (2008) and Enoh (2013) have differentiated schooling from education by placing emphasis on the affective domain alongside the cognitive and psychomotor. Okoye (2008) stated that 'the import of education includes acquiring the knowledge and skills required for proficient professional services, in addition to character formation while Enoh (2013) indicated there is nothing more fraudulent than making the claim for a group of individuals having a certain level of education when this is not supported with corresponding qualitative content.

Education for Sustainable Development

Education for sustainable development has been recognized internationally as a component of quality education which can make sustainable development achievable in 2030. This can be seen from the fourth and seventh targets of Sustainable Development Goals (SDGs 4&7). Sustainable development dates back to United Nations conference on the environment in Stockholm 1972. This was followed by the United Nations world commission on environment and development report of 1987 and the United Nations conference on environment and development of 1992; popularly referred to as Rio Earth Summit.

The term sustainable development was understood at the end of 2015 millennium development goals when the United Nations again set seventeen goals to be achieved on or before 2030. In all of these engagements with development agencies, education for sustainable development has become an interdisciplinary teaching method that covers social, economic, political and environmental scope of formal, non-formal and informal learning arrangements. Like other goals of education that have pursued individual, organisational and societal purposes such as self-reliance, employability, peace, citizenship, empowerment and political stability, sustainability has acquired an educational system that supports learning about and developing skills for sustainable development. These skills are what Down (2013) saw as finding ways of developing society in ways which will improve everyone's quality of life without damaging the environment and without storing problem for future generations. It means attending to issues of social justice, equity and environmental protection, learning to respect each other and the earth.

Conclusion

In education for sustainable development, there is the aspect which emphasizes the respect for persons, which in turn imposes cultural implications on educational practices in African countries. This means that African culture as typified by Akan and Yoruba pay attention to the dignity of human beings. Educational efforts at all levels should make

respect for the beliefs and norms of the people that take the prime of place. Those constituents of social, economic and environment can be addressed by the African culture when it is introduced to the learning environments that are found mostly outside the school systems. The central argument is that to ensure inclusive and quality education that drives development, the fourth target of Sustainable Development Goals (SDGs4) in Africa must avoid the danger of what Onwubiko (1991) calls “externally induced culture change” (p. 132) and which Oguejiofor (2001) calls “cultural alienation” (p. 41). Conclusive argument is put more poignantly by Dickson (1985):

...any policies which fail to take account of the reality of African culture, properly understood, run the risk of being only half-heartedly embraced...because they would be seen to be destructive of the African's understanding of the coherence of life. The kind of education which ignores Africa's cultural circumstances runs the risk of producing young men and women whose visions is distorted because it is almost irreconcilably bifocal (p. 50). The thrust of Dickson's warning above is the core of African cultures and the challenges of quality education for sustainable development. This challenge especially so for United Nations' fourth target of the Sustainable Development Goals (SDGs4).

Recommendations

If the following proposed measures are adhered to, Nigeria will remain the giant of Africa and also on the global success story of development.

Culture should be integrated into governance.

Culture should also be integrated in the conception, measurement, and practice of development with a view to advancing inclusive, equitable, and sustainable development.

Sustainable cultural tourism, cultural and creative industries, cultural institutions and culture-based urban revitalization sector should be supported to generate decent employment, stimulate local development, and foster entrepreneurship.

1. Our traditional knowledge should be capitalized on to foster environmental sustainability.
2. Intercultural dialogue must be promoted to harness social cohesion thereby, creating an environment conducive to development.
3. The communities should be involved in policy-making to safeguard their cultural heritage.
4. Development of partnerships between governments and civil society for sustainable heritage management.
5. Programmes to record traditional knowledge and preserve customary cultural values, traditions, and practices should be developed.
6. The traditional community values and associated local and indigenous knowledge should be taught and transmitted in the Nigeria basic education.
7. The government should build capacities in cultural areas through education and training in the arts, arts and administration, heritage management and cultural

- entrepreneurship.
8. The government should invest in cultural industries to aid in the diversification of economies, and to reinforce and expand cultural confidence and ties with foreign countries.
 9. A viable culture compass and an ideology rooted in culture be instituted.
 10. Recreation of a worthy polity based on the culture and traditions of our people specifically tailored to our peculiarities and in national interaction with the dynamics of globalization have to come up.
 11. The importance of culture as a policy and growth interface has given rise to concepts and principles like culturnomics. This refers to national and regional element and traits that are unique to traditional and local history, social structure, psychology, belief systems, religion, norms, values, arts and politics that legitimize actions within the local environment and suggest pattern of interactions with outsiders.
 12. Indigenous cultural systems were very useful in galvanizing growth and development in the early times. Interestingly, they still hold prospects for contemporary Nigeria. This is so if their criteria and experiences are annexed for the present and future development of Nigeria.

In achieving sustainable development, there is the need for the people to upholding their rights to receive resources and services or to actively support a change on programmes and policies that are intended to have negative effect on individuals or groups. Furthermore, advocacy can promote equality, social justice and social inclusion and also empower people to speak up for themselves, raises the critical awareness and exercise their rights as well as involving in and influencing decisions that are being made about their future.

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