

Empowering Youth Self-Reliance Through Indigenous Knowledge: The Role of Vocational Education and Training

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ABSTRACT: Scholars have previously emphasized the importance of vocational education and training in equipping individuals with practical skills and knowledge that are directly applicable to specific trades and occupations. This study reflects an effort to shift away from a predominantly theoretical approach in education toward one that is more closely aligned with the demands of the labour market. Such a shift aims to enhance learners' employability and productivity, reducing their reliance on white-collar job opportunities. As the world tackles youth unemployment, dependency, and cultural erosion, IVET emerges as a strategy for empowering young individuals with market-relevant skills. Following this backdrop, this study examines the intersection role of Indigenous Knowledge and vocational education and training in promoting youth self-reliance, using Cultural-Historical Activity Theory (CHAT) as a framework to understand how people learn and develop within cultural and social contexts through tools, rules, and community engagement. Using a mixed method approach, this study argues that IVET provides a unique platform for youth to develop culturally relevant skills, entrepreneurial mindset, and community engagement. The findings reveal that IVET significantly enhances, employability and entrepreneurship skills, financial literacy and independence, confidence and self-esteem, adaptability and resilience, cultural preservation and sustainable development in local communities. IVET bridges the skills gap between apprenticeship education and industry, aligning youth skills with labour market demand. The study recommends the integration of IVET into the formal education system, as this initiative would promote, enhance opportunities on-the-job training, and addressing gender disparities in IVET access

KEYWORDS: Empowerment, Indigenous Knowledge, Self-Reliance, Training, Vocational Education

1. Introduction

Vocational training is the training given to the youth to improve their skills and knowledge in specific occupation in the society such as welding, blacksmithing, mechanics, plumbing, bricklaying, carpentry, painting, wood-carving, shoe-making, tailoring, barbing and so on. Vocational training is a highly useful means because its occupational content offers the trainees (youths) the opportunity to acquire skills, right attitude, knowledge, interest and moral sense that are needed to perform socially and economically; beneficial work not only to the recipients but also to the parents and the society at large. Vocational training is an integral part of one's life in all aspects as far as education is concerned.

Youths, who are adequately trained in any recognized vocation, are able to get well paid job through the training and obviously, they would be able to develop themselves socially and economically; thereby contributing to the development of their society. The youths training program helps residents develop their potentials, skills and technical knowledge, which helps small and medium-sized businesses and self-reliance. In fact, this will equally create job for the youths which make them socially and economically less dependent on their parents and the government. The major aim of this paper, therefore, is to draw up a link between vocational training, indigenous knowledge system and youth reliance in the society. The binding forces are drawn from the following perspective:

1. The concepts of vocational training and youth reliance program.
2. The relationship between vocational education and youth reliance.
3. The socio-economic importance of vocational youth training program,
4. The duty of vocational teacher in the achievement of the aims and objectives of vocational training program
5. The importance of professional language in the workplace.
6. Indigenous knowledge system.

2. Conceptual Clarification

To fully appreciate the significance of this study, it is essential to clearly define and explain the fundamental concepts that underpin this topic. These concepts include:

1. *Youth empowerment*
2. *Self-Reliance*
3. *Indigenous Knowledge*
4. *Vocational Education*
5. *Training*

2.1 Youth Empowerment

Empowerment is an attitudinal, structural, and cultural process that enables an individual to acquire the ability and authority to make decisions and implement changes in their own life and the lives of others (Osalar, 2012). Youth empowerment, specifically, refers to the process that gives young individuals more control over their lives and the situations they face. It enables them to determine their own destiny and shape their future.

2.2 Self-Reliance

Self-reliance is the ability, confidence and determination to take responsibility, solve problem, take decision and action for one's life without excessive reliance on others. To be self-reliance is to be self-sufficient, to be independent, resourceful and resilient in the face of challenges and having the skills and initiative to solve problem on one's own.

2.3 Indigenous Knowledge

Indigenous knowledge refers to traditional knowledge that is unique to a specific culture or society. It is a local knowledge system that serves as the foundation for a community, facilitating communication and decision-making (Flavier *et al.* 1995, Saka *et al.* 2024). It is undeniable that indigenous peoples possess a vast wealth of knowledge. This knowledge, rooted in their indigenous languages and literature, is a treasure trove of traditional practices and philosophies. Indigenous tradition, is a unique form of knowledge that is passed down through generations, primarily through community interactions and oral tradition. This communal knowledge encompasses wisdoms, understanding, and culturally-bound practices that have been gained from indigenous communities and transmitted over generations.

2.4 Vocational Education

Vocationalization has become a top priority for the country to enhance the job sector. Vocational education is a type of education that prepares students for specific careers or trades, focusing on practical skills and training in a particular field, often leading to certificate awards. It is the type of training that equip students with specific skills and experiences directly relevant to their future career (Mende, C. 2025). As our educational system emphasizes vocational education to make students employable, it is essential to design courses that cater to the needs and requirements of indigenous people. Integrating indigenous knowledge with vocational education is a prerequisite for creating effective and culturally relevant programs.

2.5 Training

Training refers to the process of teaching or learning specific skills, knowledge, or behaviors to improve performance or achieve a particular goal. It is often focused on practical application and hand-on experience. Training and education are closely interrelated, with education providing a broad foundation of knowledge and understanding, and training focusing on developing specific skills, competencies, and practical application (Ogbulu, T. *et al* 2024).

Theoretical Framework

Cultural-Historical Activity Theory (CHAT), as propounded by Lev Vygotsky, serves as the theoretical framework for this study. The theory views learning and development as processes that occur through social interaction and participation in culturally meaningful activities. Its application in this study enables an understanding of how indigenous knowledge functions as a valuable tool for learning and skill acquisition, and how vocational education and training systems promote and enhance youth self-reliance. Furthermore, it highlights the significant role of culture in fostering self-employment within real-life context, which this study critically examines

3. Methodology

The primary data for this study were collected through oral interviews with resource persons from Yoruba-speaking states in Western Nigeria, Africa. Additional data were gathered from existing documents and electronic database. Respondents were interviewed on Yoruba indigenous knowledge, including oral traditions (music, songs, poetry, riddles) and artistic works (woodcarving, bricklaying, weaving, carpentry, hunting etc.). The collected data were analyzed, revealing that integrated Vocational and Entrepreneurial Training (IVET) significantly enhances employability, entrepreneurship skills, financial stability, youth resilience, self-reliance, self-esteem, cultural preservation, and sustainable development within local communities. In this study,

secondary data also played a crucial role in this study. Electronic media, printed documents, authors' books, journal, articles and other relevant materials were purposively selected. Contextual translation of data from Yorùbá to English were done

4. Rationale for Supporting Vocational and Youth Reliance Initiative

The vocational training education seeks to provide youths with the knowledge, skills and motivation to encourage self-reliance and entrepreneurial success in a variety of settings in life. The aim and objective of vocational training is to make the youth to be self-dependent without actively having to wait or rely on government for white collar jobs. In traditional setting especially in Nigeria, children learn by doing; as children are normally involved in practical farming, cooking, weaving, knitting, painting, drumming and many others (Adeyemi, 2009 and Obadan, 2011).

Vocational training could be particularly designed for a group or a category of people because of their mental or physical ability in the society. A vocation in general terms, simply means one's occupation or work, or one's means of livelihood (Oviawe, 2010). Vocational education in the ordinary sense involves the training of people for lower level jobs such as welding, basket-making, cabinet-making, bricklaying, hairdressing, blacksmithing, mechanics and many more.

The perception or belief that vocational training is for less intelligent beings or students like dropouts is certainly not true as Sagagi (2010) affirms. He stresses that a belief of this nature merely views vocational education from a very narrow perspective. He adds that a careful review of vocational programmes in higher institutions of learning gives a convincing proof that vocational training demands a lot of mental rigours leading to the acquisition of cognitive, affective and psychomotor domains which are from a competent worker in any occupation.

Ondigi (2012) submits that, youth and adult education range from literacy and vocational courses to in-services, short-services, extra-moral, conferences, seminars and others are given outside the formal school system. Also, many other scholars have defined the vocational training from the personal point of view. For example, Diejohan and Oriniolade (1991) see vocational training as the activities with educational purpose carried on by people in the ordinary business of life that use only part of their time and energy to acquire intellectual equipment. It is a type of training by which men and women alone, in groups of institutional settings, seek to improve themselves or their society by increasing their skills, knowledge, ability or their sensitivities. This includes any process by which individuals, groups or institutions assist men and women to improve their skills and knowledge. The institutions involved in the training of youths, according to Babalola (2012), are established simply to improve vocational and technical competence of youths and adults who are enrolled either in full time or part-time courses. This view supports the fact that vocational training does not necessarily have to be a full time venture.

The submission above further stresses the fact that vocational training could be seen as a potential weapon in empowering the youths to be self-reliance in the society. Invariably, this will help in reducing poverty in the country, thereby, knowledge, attitudes, values or skills of the youths will equally improve.

4.1. *The Relationship between Vocational Education and Youths Reliant*

Vocational and youths reliant have a very significant relationship to each other and they provide community services to the citizens. This relationship help in production of goods and services that are important to the well-being, comfort and happiness of individuals in the community. The Nigeria National Policy on Education (2003, Revised; Pp.16-17) highlights the importance of Technical and Vocational education and training, by stating the goals. The relevant portion to youth reliant is stated below:

1. to provide trained manpower in the applied sciences, technology and business particularly art craft, advanced craft and technical levels;
2. to provide the technical knowledge and vocational skills necessary for agricultural, commercial and economic development and
3. to give training and impart the necessary skills to individual for self-reliance economically.

Vocational education could be viewed as an integral of entrepreneurship which embraces vocational training as one of its component parts. The formal institutions have the following duties to perform in order to achieve the set goals of the government (curriculum) in vocational training program.

1. To train Post-Basic Education and Senior Secondary students who are desirous of obtaining some specific skills, knowledge and appropriate certification to pursue a chosen trade or career,
2. To educate Post-Basic Education and senior secondary students to think creatively and transfer knowledge through technological processes into wealth and a broader economic base,
3. To provide technologically based training that ensures that students understand how their expertise fits into improving the society and fulfilling national goals.
4. To increase access to technological education at tertiary level,
5. to provide training that enables students acquire specialized craftsman skills that empower them to compete globally,
6. To provide training that enables students to acquire the skills and competences in order to take advantage of life's opportunities and
7. To provide training that enables students acquire continuous education that makes them self-reliant, wealth creators and providers of employment.

The government institutions and stakeholders are saddled with training responsible youths. The youth entrepreneurship is an important level for developing the human capital that allows young people to avoid unemployment and also to have a more fulfilling life-style. According to Paul (2005) and Babalola (2012), the human capital formed in youth is an important determinant of long-term growth that a nation can invest in. In essence, when the youths are self-reliance, definitely, the nation would be able to benefit from the socio-economic potentials of their young folks.

4.2 *The Socio-Economical Importance of Vocational Youth Training Program*

When the youths are equipped with the skills and knowledge required for societal development, vocational education makes it possible for the skilled youths to get work for a living. Obviously, in the process of acquiring the skills, knowledge and attitudes in the various training levels, the

youths are exposed to socio-economical and humanistic reasoning. Scholars such as Diejohan and Oviniolade (1991), Omolayo (2006) affirm that sociological and humanistic expressions have been used many years ago to justify the need for vocational training in our society. They go on to say that those who receive job, particularly young people, gradually start earning a living and eventually start contributing to both their own well-being and the welfare of the society at large. Vocational education makes youth to be self-sufficient, and also ensures that workers are adequately trained for more effective and efficient performances and highly productive than poorly trained workers. For example, using employment opportunity and vocational training as a measure of socio-economic significance of vocational-youth education, Eno-Obong (2006:45) opines that “employment as a means through which an individual gains self-respect and dignity in the society”. He stresses that, the more successful a person is in his chosen career, the more self-respect he would have.

In the same vein, Solomon (2007) agrees with Eno-Obong’s view on the individual’s self-respect and dignity as a measure of socio-economic significance of vocational-youth reliance. In addition, Solomon (2007) stresses further that an efficiently trained worker takes pride in himself and the work he does and consequently, the society regards him well by recognizing his expertise and by patronizing him. In fact, being involved in a vocational training program helps the individuals to satisfy their needs for social contact and participation. Obviously during the training, there is the opportunity for individual artisan, craftsman or technician to identify himself with a group, or an organization consists of fellow artisans, craftsmen, technicians or organization or workers in the same establishment.

Furthermore, vocational training is not only socio-economically significant to the youths by providing them with source of income, it also provides youths with social contact and responsible participation in organization of the society. Paul (2005) submits that, “unemployment is acute among Nigerian youths. Nigeria has up to 70% of her youth not employed especially the school leavers”. The number of graduates from various institutions, looking for employment opportunities is increasing day-by-day in Nigeria. Entrepreneurship would greatly alleviate unemployment and poverty by making youth gainfully trained in one vocation or the other to deploy their skills, knowledge, attitude and cognitive abilities to earn a living as well as helping other citizens around their vicinity to earn their living as well. This enables them to empower other people around them in the community. Vocational training program would provide youth graduates with adequate training that would help them to be creative and innovative in identifying new business opportunities, thereby reducing high rate of poverty and unemployment generally in the country (Nwanowu (2001). Obviously, employment creation is an act of creating job opportunities in which income is generated for an individual. This invariably enhances self-reliance of the youths in the society. The establishment of cottage industries, and small/medium scale enterprises in the country would come to be; rural, economic and industrial society would as well come to limelight.

Above all, parents should encourage their children and wards to learn at least a particular handwork like; hat-making, tailoring, hair-dressing, soap-making, wood-carving etc. alongside their formal education so that they (youths) would be self-reliance before they pass out from formal educational training programs. Governments have to make vocational training mandatory for all disciplines, i.e. Sciences and Humanities in all institutions of learning.

4.3 Duties of Vocational Teacher

The duties of vocational teachers in achieving the aims and objective of vocational training program are the life-wire and corner-stone of its success. Definitely, the achievement of each of the stated goals depends on the ideal vocational teacher. An ideal vocational teacher according to Paul (2005) is a teacher who possesses certain unique attributes and competencies. Some of the general competencies needed by all vocational teachers have been identified by Kazanas and Miller (1974) in Babalola (2012:28) as follows:

1. that vocational teachers must have a broad knowledge of the foundations of vocational education, its mission in preparing youth and adults for the world of work and its place in the total education system;
2. must have a broad and thorough knowledge of the principles and professional education related to the process of teaching and learning as they are applied to vocational education.
3. Must have knowledge in supporting social sciences such as Psychology, Economics, Sociology and Political science. These disciplines contribute to the understanding of any complex society in which vocational education exists.
4. that vocational teachers must have an adequate background in an occupational field upon which the teacher himself may draw relevant application of educational principles;
5. that he must possess a broad understanding of research procedures and techniques necessary for him to be both an intelligent consumer and producer of research, and
6. that he must be competent in the professional language of instruction, since example is far better than precepts.

The attributes highlighted above according to Oni (1997) and Paul (2005) could be regarded as the minimum requirements for a vocational teacher to function effectively in an expanding role of vocational education in the total educational system of a society. Obviously, additional vocational training programs may be required for vocational teachers in Nigeria which will make them specialists in vocational education and behavioural sciences. This is necessary because such teachers must be able to understand and assess the trends of environmental philosophical, socio-economic and political changes in our society.

5. The Importance of Professional Language in The Workplace

Language is important in all human endeavor. Many scholars agree that language is a chief medium of expression in the society of human-beings. Also, language serves as catalyst for vocational or entrepreneurial advancement, particularly in Nigeria. This is true since every training institution uses language as its primary teaching tools. The result is that no vocational training can be undertaken outside the language. Therefore, language is indispensable in learning any trade effectively. Asiodu (2000) states that, “every success is predicated on learning through the use of language”. It means success in vocational training and after the training period is anchored on language employed.

The language that is mostly employed in the workplace is described as professional language. Elisabeth (2020:25) refers to the language as “using positive words, phrases, and utilizing uplifting comments that are spoken in a kind and sincere manner which show that you value the other person”. This connotes that a serious entrepreneur would employ professional language to convey his message for the success of his business. It is therefore, necessary to master professional

communication in workplace to avoid or minimize misunderstanding. It is the appropriate use of language that will make business to thrive.

Moreover, the success of a business largely depends on good communication that is, a good communication skill in the workplace is essential. Thus, the ways that we communicate with our colleagues, business partners, and clients or customers are of great importance. The mood of communication can motivate customers to patronize our business or drive them away. Hence, the importance of mastering professional communication is summarized by Elizabeth (2020:28) below:

1. It enables you of picking the right communication method for your audience.
2. It is seen as a desirable skill by employers.
3. It can help to avoid misunderstandings.
4. It will help you work effectively in a groups.
5. It can inspire others.

A cursory look at the above shows that the role of language in socio-economic advancement of the youth is important. Language employs can mar or propel vocation/enterprises. The youths have to watch their manner of approach during and after vocational training. The youths that graduate and become employee or employer in the society should be able to use professional language in communication so that they can accelerate potential empowerment in the society.

6. Indigenous Knowledge System Among the Yorùbá

Among the Yoruba, the indigenous knowledge system can be viewed from two different perspectives: indigenous vocational training and oral traditions of indigenous knowledge. Indigenous vocational training involves hand-on participation in community life, where younger individuals learn essential skills in farming, crafts, and various occupation such as: carving, carpentry, catering, boat-making, mat-making, dying, wood carving, hairdressing, and other activities, and skill that are acquired through imitation and shared through word of mouth. The oral tradition of indigenous knowledge according to Usman (2020), Saka (2024) encompassing music, poem, song, riddles, and folklore, holds immense value for transformation, growth, and national development.

The indigenous knowledge system is dying out due to a decline in its perceived necessity and a lack of interest from younger generations, who are increasingly leaving their villages to pursue urban employment opportunities. It is undeniable that vocationalization has been a top priority for the country, aiming to boost economic growth and improve the job market. To achieve this, it is imperative to revitalize indigenous knowledge and skill practices within the education system (Kurya and Galadima 2010).

Integrating indigenous knowledge and culture into formal vocational education is crucial for addressing unemployment in the country. By doing so, we can promote economic self-reliance, sufficiency, and provide job opportunities for youths, ultimately reducing social ills

This discussion highlights some indigenous vocational skills training, specifically the indigenous vocational training and oral traditions program. These programs have the potential to empower our youths if they can be effectively revitalized and integrated into the school vocational education curriculum of our public schools.

6.1. Indigenous Vocational Education Training

Farming: This is the most prominent profession in Yoruba land. As food is the sustainer of life, farming is regarded as the mother of all professions. The Yoruba proverb "Àgbè loba" translates to *The farmer is the king*, and "Bébi bá ti kùrò nínú isé, isé bùṣe" means *As long as one can satisfy hunger, one is not impoverished*. Traditionally, farmers used basic implements like cutlasses and hoes. However, with modern technology, they now utilize tractors, planters, and sowers.

Farming is categorized based on distance and soil/land type. There are four main categories: "Okò ẹgàn" means *Typically located far from home*, "Okò etilé" means *Typically located close to home*, "Akùrò" means *Fadama farming*, "Ogbà" means *Garden*

Drumming: This is a lucrative profession deeply rooted in Yorùbá families. This skill is referred to as "Onílù" or "Àyàn," (Drummer) with some families bearing names such as:

Name	Meaning
Àyánlérè	Drumming is profitable
Àyànwùmi	Drumming pleases me
Àyànwolé	Drummer arrives home
Àyànsolá	Drummer brings wealth
Àyànsìkè	Drumming gives prosperity
Àyànkémi	Drumming as a source of blessing
Àyàntúnde	Drummer arrives

In recent times, drumming has become a commercialized skill. Drumming serves as a form of entertainment during various ceremonies, such as naming, burial, and wedding events, in Yorùbá society. According to Yorùbá beliefs, drums possess the ability to "speak" and convey different messages, which can only be understood by those familiar with its nuances.

Drumming serves various purposes in Yorùbá society, including entertainment during ceremonies like naming, burial, wedding, birthday, and other functions. Different types of drums are used on various occasions, including:

1. Entertainment for dignitaries, such as kings and chiefs
2. Waking the king in the palace
3. Signaling war for impending invasion
4. Festivals and celebrations

In Yorùbá culture, drums are also a means of communication, conveying messages to those who understand their language. Some common Yorùbá drums include: "Dùndún", "Gáangan", "Bàtá", "Gbèdu", "Àgídìgbó", "Agèrè", "Omele", "Sákàrà"

Cloth Weaving: It is another significant profession in Yorùbá land, traditionally dominated by men. Weavers produce various types of clothing, including Asò ọfi (in different types and shades), such as: sányán, àlàáàrì, ẹtù and kījìpá.

Before the arrival of Europeans, weavers used traditional looms and threads dyed to specific colours and shades according to customer preferences. Now, they can purchase pre-made threads in various colors and specifications from the market.

Some traditional instruments used in cloth weaving include: biribiri, oko, omu, asa/iwa, ẹsẹ ofi

Blacksmithing: It is a specialized metalwork skill. Among the Yorùbá, it is a profitable profession. A blacksmith is a skilled craftsman who makes and repairs tools, including, guns, cutlasses, hoes,

axes, arrows, knives. These tools cater to farmers, hunters, and household needs. Blacksmiths also sharpen these objects when they become blunt. In Yorùbá culture, blacksmithing is associated with the Ògún deity, as evident in the saying "Ògún ló ni ilé arò" (Ògún is in the blacksmith's house). This profession is particularly prominent among the Sàkí people in Òkè-Ògùn, Òyó State, reflected in their eulogy: "Omọ Saki ilé Ògún ò ròke, àgbèdè ò rò bàbà. The tools used in blacksmithing include, owú (bellows), omò-owú (tongs), ipónrin (anvil), ewiri (hammer), emú (file), ikòkò omi (water container), esísan

The blacksmithing process takes place at a designated spot called "Arò." The end products of blacksmithing are highly valued and marketable, catering to various needs, including farming, household, and other areas.

Hunting: is another prominent profession in Yorùbá land. Ògún, the god of iron, was revered as the first hunter. This profession requires unique qualities, including generosity, bravery, endurance, and adaptability. Aspiring hunters undergo rigorous training, often lasting five years or more. The intensive training covers essential skills, such as: tracking animals, handling various hunting implements and navigating the bush and responding to different situations

Hunters are also expected to be knowledgeable about traditional medicines, including Egbé, Àfẹ̀rì, Àjàbò, and Ìdíwò, among others.

Woodcarving: Woodcraft is a revered traditional art form among the Yorùbá people. Yorùbá woodcarvers are exceptionally skilled, creating intricate and beautiful pieces that are often imbued with spiritual significance. Various types of wood are used for specific purposes, reflecting the Yoruba understanding of the unique properties and spiritual energies inherent in each variety

Hairdressing: Another indigenous knowledge skill is hairdressing, practiced by skilled artisans known as Onídirí (hairdresser). They specialize in traditional Yorùbá hairstyles, including braiding, threading, and adornment with Yorùbá traditional hairstyles beads and other ornaments. Onídirí are highly respected for their expertise and creativity in crafting beautiful, intricate hairstyles that reflect Yorùbá cultural heritage. Traditional Yorùbá hairstyles have unique names, including sùkú, ipàkò ẹ̀lẹ̀dẹ̀, pàtẹ̀wò, kojúsòkò among others

6.2 The Oral tradition of Indigenous Knowledge System

Praise Singers: In Yorùbá culture, praise singers are referred to as "Apohun" or Eulogists. These skilled poets specialize in singing the praises of Yorùbá monarchs, dignitaries, and notable individuals. Oríkì, a popular oral poetic genre, is a crucial aspect of Yorùbá praise singing. It is featured in the performances of all Yorùbá chanters, who use Oríkì to address their audience. According to Yoruba oral poets, Oríkì, particularly Oríkì orile (lineage Oríkì), is the most important factor in assessing a poet's competence. As a result, every Yorùbá oral poet strives to learn the Oríkì of important individuals and lineages in their locality. Notable praise singers in Yoruba culture include Ológun Dúdú, Ajobiewe, Alabi Ogúndépò, Fọ́yánu, and Awíkoko, among others. For these individuals, praise singing is a lucrative profession and a vital part of Yorùbá cultural heritage.

Musician: In Yorùbá culture, music is integral part of daily life, serving as a vital means of expression, communication, storytelling, worship, entertainment, and cultural preservation. Traditional Yoruba music genres include Jùjú, Fújì, Àpàlà, Dàdàkúàdà, Sákàrà, and Sẹ̀nwẹ̀lẹ̀.

The collaboration between musicians and drummers is highly valued, as drummers enhance the melody and entertainment value of performances. Notable figures in the Yoruba music industry who have achieved success and entrepreneurial acclaim include: Chief Commander Ebenezer

Obey, King Sunny Adé, Alhaji Kollington Ayinla, King Wasiu Àyíndé Marshal, Saheed Òsùpá, Yínká Ayéfélé, Musiliu Haruna Ìshòlá, Adéwálé Àyúbà, Òbésèré

Folklorist: The folklorists in Yorùbá culture are folklore specialists commonly called Alágbe. They are skilled performers who specialize in sharing Yorùbá folktales, myths, and legends through music, dance, and storytelling. They play a very vital role in preserving and passing down Yorùbá cultural heritage and traditions.

In modern times, we have the engagers or masters of ceremony. They feature in various programs, such as wedding ceremonies, naming ceremonies, burial and funeral ceremonies, housewarmings, and birthday celebrations, showcasing their talents and earning a living.

7. Indigenous Vocational Education Training and Its Benefits

Prior to the arrival of colonial powers, a traditional training system existed, where individuals learned, practiced, and applied skills to sustain themselves and contribute to the community's development. This indigenous vocational training program covered various vocations, including carving, weaving, barbing etc. Unfortunately, indigenous vocational training was neglected. To address the issue of joblessness, it is essential to revitalize indigenous vocational training, alongside vocational and technical education. This synergy will accelerate the country's progress toward its ambitious goal of becoming a leading nation in economic development.

The understanding of indigenous knowledge and skills is necessary to prepare or design vocational education content. To develop high-quality vocational education content, it is essential to incorporate and consider the native knowledge, traditions, and cultural context of the local people. Cultural diversity plays a spirited role in the today's globalized world and this is the important element of the sustainable development (Hamilton and Dorgu, 2015). Foundation for problem-solving strategies in local societies. Incorporating indigenous knowledge education into public school vocational education training would have numerous benefits, including

1. Preservation of traditional skills and knowledge
2. Cultural enrichment and awareness
3. Development of entrepreneurial skills
4. Promotion of sustainable practices
5. Enhanced community engagement and participation
6. Increase relevance and effectiveness of vocational Training
7. Empowerment of indigenous Youth ad communities
8. Fostering of innovation and creativity

8. Digitalizing Indigenous Knowledge System for Youth Reliance

Indigenous knowledge systems can be transformed into vocational opportunities through digitalization, promoting cultural preservation, economic growth, and self-sufficiency. Several strategies can be employed to achieve this, as outlined below.

Online language preservation: A well designed language software can be used to teach Yorùbá language. This innovation has the potentials to improve Yorùbá instruction, learning, and preservation while also ensuring the language's continued existence. Through online teaching platforms, language skills are enhanced while also generating economic benefits

Virtual Museum and Exhibits: A useful and innovative measure in changing the Yorùbá cultural environment is an online museum. We present a selection of Yorùbá historical objects, artwork,

and art here for the benefit of viewers worldwide. The online art exhibitions empower youth to achieve financial independence

Educational Apps: Creating interactive applications that impart knowledge about Yorùbá customs, history, and folklore in a fun and approachable way Developing an interactive apps that educate users about Yorùbá traditions, folklores and history in an engaging and accessible manner can be a lucrative business, fostering youth self-reliance

Social Media Network: The phrase “Social media” describes how individuals communicate with one another through creating, sharing, exchanging and commenting on various network. A sense of oneness is fostered by using some social media platforms to spread knowledge about Yorùbá culture, customs and events. Some of the social media platforms are used to raise awareness about Yoruba culture, traditions and events, fostering a sense of unity. Communities may be connected, events can be promoted, and Yorùbá cultural content can be shared via social media sites like Facebook, Instagram, Twitter, Whatsapp, Youtube, Tiktok. Furthermore, establishing pages or groups on these platforms specifically devoted to Yorùbá language, customs, and the arts can help to reshape the Yorùbá cultural landscape digitally. Today, Yoruba artwork is being showcase on various platforms, providing a lucrative sustainability for young people

Facebook

Facebook is an online networking service. Facebook plays a pivotal role in transforming the Yorùbá cultural landscapes by serving as a digital space for cultural exchange, community building and preservation. Yorùbá communities use facebook to share traditional practices, celebrations and cultural events, fostering a sense of unity among its members. Events such as community day, cultural carnivals and fiestas are good examples where communities display their tradition and practices. This platform equally facilitates the preservation of the Yorùbá heritage by providing a space for discussion, storytelling and documentation of cultural practices. In addition, facebook serves as a means for the Yorùbá diasporas to maintain connection with their cultural roots and share their heritage with a global audience. A large number of moral tales, cultural dance and performances are of facebook pages of individuals for cultural identity, preservation and global accessibility.

Instagram

Instagram plays a significant role in transforming Yorùbá indigenous knowledge by providing a platform a for cultural expression, preservation and global visibility. A lot of Yorùbá arts and craft are now displayed on Instagram platform. Not that alone, Yorùbá individuals and communities use instagram to showcase traditional practices, arts and ceremonies, fostering a sense of identity and connection among the diaspora. There quite a large number of chanters on instagram pages today, showcasing their talents for global visibility. The use of this platform facilitates cultural exchange, enabling the Yorùbá culture to reach wider audience and contributing to its evolution in the digital age

Tiktok

This is a social media platform that allows users to create, share and discover short-form video. The video of Tiktok can range from a few seconds to one minute and often feature various creative and entertaining elements such as dancing, comedy sketches, and more. Tiktok is good at showcasing various aspect of Yorùbá culture, including traditional dances, music, language and attires, reaching a global audience. The traditional artist can utilize Tiktok to share and promote traditional Yorùbá arts, crafts and performances, helping to preserve these cultural elements for future generation. Short, engaging videos on Tiktok can be used to educate viewers about Yorùbá

history, folklore and traditions in a visually appealing manner. It is a platform primarily known for entertainment. Its vast reach and popularity make it an ideal platform for showcasing and celebrating Yorùbá cultural heritage, generating economic benefits for its users

Twitter

Twitter contributes in no small measure in transforming the Yorùbá cultural landscape by offering a real-time for cultural dialogue, activism and awareness. Yorùbá individuals and communities use twitter to discuss and share insights about their cultural heritage, addressing contemporary issues and challenges faced by the community. Twitter is also good for Yorùbá community to advocate for cultural preservations.

Whatsapp

It is a widely used messaging app that allows users to send text messages, make voice and video calls, share multimedia content such as photo and video and engage in group chat. Whatsapp can play several roles in the Yorùbá cultural landscape, facilitating communication, preservation and community building. Whatsapp can be use by Yorùbá speakers to communicate in their native languages in order to promote, preserve and protect the language from extinction. Yorùbá communities both local and global can use Whatsapp groups to exchange information, share cultural events and discuss cultural tradition. It is also a valuable tool for organizing and coordinating cultural events, festivals and gathering within the Yorùbá community. Yorùbá artists, musician, performers, can create groups to promote their work, share performances and collaborate with others in the community. In essence, Whatsapp is a versatile tool in connecting, preserving and promoting Yorùbá culture by communication and collaboration among members

Youtube

This is primarily a video-sharing platform. It is platform where users can connect, subscribe and comment on each other's content. It focused on sharing and consuming videos rather than fostering social connection. Youtube is very good at transforming Yorùba cultural landscape by providing for the expression, preservation and dissemination of Yorùbá culture. Youtube allows individuals and organization to upload and share videos related to Yorùbá traditions, rituals, music, dance and languages. Good examples, of artists, musicians and performers are on youtube showcasing their talent and displaying the rich cultural heritage of the Yorùbá people. It also enables the Yorùbá diaspora and people worldwide to connect with their cultural roots. Youtube provides a space for content in the Yorùbá language, contributing to the promotion and preservation of the language. At present Yorùbá language are being use to teach different content on youtube. This helps in educating both Yorùbá people and individuals from other cultures who are interested in learning about Yorùbá traditions. Youtube is a powerful for the Yorùbá cultural landscape which provides a global stage for cultural expression, preservation and community building.

As a Yorùbá enthusiast, one can use the technology and digital abilities mentioned above to support and uphold Yorùbá cultural values in number of ways including:

Digital Storytelling: Sharing Yorùbá tales, folklore, and historical narrative via blogs, social media and internet platforms in order to preserve oral traditions and reach a larger audience.

Online Language Resources: To better preserve and use the Yorùbá language, digital resources like as websites, social media groups and apps for language study can be developed

Virtual Cultural Exhibitions: An electronic device Yorùbá music, dance, painting, and other traditional activities can be showcased virtually through the use of Facebook, Instagram and Youtube. A cultural display of Yorùbá oral literature from the 300-level Yorùbá NCE course and 400-level Adeyemi Federal University of Education degree course, both of which are currently

available on Youtube, serves as excellent examples of this. This can increase Yorùbá culture's recognition and respect on a worldwide scale.

Digital Art and Design: Yorùbá visual culture is rich in aesthetics, symbolism and cultural features that can be shared on social media sites like Instagram.

Online Workshops: Online visual workshops can be made available to educate Yorùbá traditional craft, dances and ritual. Such a virtual workshop organization enables greater participation and learning across regional bound.

By integrating digital skills and technology as an innovation in the Yorùbá Indigenous knowledge system, one is not only preserving Yorùbá values but also actively contribute to their promotion, adaptation and appreciation in the digital age. Utilizing these platforms enables youths to monetize their indigenous knowledge skills. Digitalizing indigenous knowledge through vocational education is a crucial step in combating youth joblessness nationwide

9. Conclusion

This paper discusses that vocational training program could be fully identified with the goals and aspirations of the youths for self-reliance. The paper also argues that vocational education is a vital component of youth and adult education in the society from the time immemorial. It would be practically difficult to divorce vocational education from the widely published citizens education or formal education.

The marriage between vocational education and the widely published citizens education would definitely empower socio-economic benefit of the youths and other dwellers in the villages and cities. Vocational education thereby reduces social vices like unemployment, poverty, insecurity, sex-scandal, suicide and many, if not totally eradicated. Invariably, cottages of industrial estate would emerge at various places, the youth self-reliance would facilitate the development of total well-being of the nation.

This paper explores how vocational education can be aligned with indigenous knowledge and skills to empower youth towards self-reliance, eliminating dependence on scarce white-collar jobs. Ignoring indigenous people's interests and needs, and excluding their knowledge from education, can lead to cultural destruction, resource depletion, and wasted talent.

It's time to reform educational policies, ensuring vocational education respects and incorporates indigenous knowledge systems. This will secure the future of individuals, communities, and the nation. Indigenous knowledge education can uncover hidden talents, which are now being showcased and monetized online.

In conclusion, this paper advocates for vocational education to integrate indigenous knowledge and skills, empowering youth to become self-reliant entrepreneurs.

10. Recommendations

The following recommendations are proffered for effective and efficient vocational training program and youth reliant in our nation.

1. Parents should encourage and motivate their children very well to learn at least one hand-work like wood-carving, soap-making, hair dressing, tailoring, basket-making, etc. before they finish their courses in schools, that is, from primary to tertiary level.
2. Government and stakeholders should employ qualified teachers and instructors coupled with supporting staff at all levels of learning for efficient training.

3. Vocational training program should be made compulsory for all pupils and students at all levels i.e. primary to tertiary institution.
4. Nigerian school leavers, most especially university graduates should encourage themselves to be self-reliant, self-employed and become employer of labour
5. Teachers and instructors should not be emphasizing only the theoretical knowledge at the expense of practical knowledge.
6. Teachers and students should be attending seminars and workshops for improvement.
7. The government, stakeholders, and parents should work together and provide equipment, with modern infrastructure and instructional facilities that will facilitate effective and efficient teaching and learning of vocational courses in all institutions.
8. Some vocational training programme application should be embedded in social media as well.
9. The youths should remember that vocational business cannot thrive without employing the right professional language in the workplace, hence, professional language should be their guiding principle.
10. It is imperative for the vocational teachers to be competent in the professional language in their workplace.

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