

## THE SIGNIFICANCE OF ENTREPRENEURIAL CULTURE IN VOCATIONAL TRAINING CENTRES: A CASE STUDY OF MUPFURE VOCATIONAL TRAINING CENTRE, MASHONAL AND WEST, ZIMBABWE

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### ABSTRACT

The purpose of this study was to establish the significance of entrepreneurial culture in vocational training centres in the higher and tertiary education sector. This research was motivated by difficulties currently being faced by graduates from vocational training centres in finding jobs after graduating as well as failing to start their own businesses and create employment due to lack of adequate skills required for job creation and economic development. Secondary data was obtained from the journals, textbooks and internet sources and was largely qualitative in nature. Questionnaires were used for data collection. Simple random and judgmental sampling, were applied to select a sample of 500 respondents from the case study. The population of the study constituted lecturers, students and parents from Mupfure Vocational Training Centre in Chegutu. Statistical Package for Social Sciences (SPSS) software was used to analyse data. The results of the study indicate that entrepreneurial culture does not exist in Zimbabwe and the majority of Zimbabweans do not really understand the concept. Hence, most graduates from vocational training centres in Zimbabwe face difficulties in starting their own businesses that is, after graduating. Furthermore, the results show that entrepreneurial culture if fully embraced stimulates innovation and creativity that lead to creation of new businesses and economic development. The study thus, encourages the full embracing and practicing of entrepreneurial culture, promotion of entrepreneurial culture through establishment of entrepreneurial courses at primary, secondary and tertiary education curricular and this is aimed at developing entrepreneurial attitudes and behaviours in Zimbabwe.

**KEYWORDS:** Establish the Significance of Entrepreneurial Culture, Higher and Tertiary Education Sector

### INTRODUCTION

Vocational training centres are not only a centre for local economic development but they also respond to the needs of the citizenry as they form the bedrock for essential innovative skills for self-sustenance (Catts et al, 2011). Hence, Specht (2008) argues that for a nation to achieve economic growth there is need for it to impart practical vocational skills among its citizens. As Macleam (2011) points out, vocational training centres are considered as an engine that drives the economy and argues that graduating students must be innovative and creative to satisfy the need for entrepreneurial novelty. In Zimbabwe, vocational training centres were introduced soon after independence to train young people who had

returned from the war to start their businesses (Chikoore and Museva, 2014). The rationale was to give second chance education to less advantaged youth in society who had not achieved 'O' level threshold of five subjects to garner employment. Thus, vocational training centres were mandated to impart practical skills and increase productivity among citizens so that they can contribute to the nation's social and economic development (Pindiriri and Mubayi, 2011). Hence, there was proliferation of vocational training centres in rural and urban areas. The focus on education with production as espoused in the curricular of such training centres like Mupfure, Magamba, Nkululeko, Chindunduma and others was to prepare students for vocations such as Agriculture, Carpentry, Building among others (Kasambira, 1987). Thus, vocational training centres were established to address human capital gaps, unemployment and practical skills shortage in line with the Nziramasanga recommendations (Nziramasanga, 1999). Since then, notable projects were visible in vocational training centres and the Government's effort through the ministry of Manpower Planning and Development was able to fill the capacity gaps (Kasambira, 1987).

Contrary to the above discussion, there has not any increase in the levels of self-sustainability and entrepreneurship among graduates from vocational training centres. The population census of 2012 revealed that 60% of the 80% classified as unemployed in the country were holders of either certificates, diplomas or degrees from a tertiary institution suggesting a mismatch between vocational training and job creation (Zim-stats, 2012; UNESCO, 2013; ILO, 2014). Dzikira in *Newsday* (2015) points out that young graduate from vocational training centres are likely to face serious challenges after graduating. In line with that, Dr G Gandawa and Dr G Munyoro in the *Herald* (2015) noted that the majority of graduates from vocational training centres are not able to produce graduates who are innovative, able to start their own businesses and create employment yet the government is spending a lot of money on vocational training centres and companies are either downsizing or closing down, sending thousands of workers out of employment, making it virtually impossible for school leavers to get jobs as the economy continues to shrink (Chikoore and Museva, 2014).

## LITERATURE REVIEW

### Defining Vocational Training Centre

Since vocational training centres have evolved over time, the term has been used interchangeably, that is Technical and Vocational Training Centre (TVTC) or trade school. Thus, Catts et al (2011) define a vocational training centre as a higher level learning institution that specialises in providing students with the vocational education and technical skills they need in order to perform the tasks of a particular job and these vocational training centres are also known as trade schools, career schools or vocational colleges. Lettmayr (2013) adds that the goal of vocational training centres is to impart job specific training and education to students who are typically bound for blue-collar jobs on the workforce as opposed to academic education. According to Maclean (2011), a vocational training centre is a kind of a school offering instruction on one or more skilled or semi-skilled trades or occupation. In his definition, Specht (2008) says that a vocational training centre is a training centre that imparts education and knowledge to students only in the type of trade a person wants to pursue, foregoing traditional academic and they also offer a range of courses ranging from short career focused programs to long-term focused courses that quickly prepare graduates for the workforce and self-reliance. These institutions equip students with entrepreneurial knowledge and skills for them to be employable in the job market (UNESCO, 2001). They provide practical training with few unrelated academic course requirements.

Thus, vocational training centres generally focus on programs in career fields that can focus on a single field like

automotive trades, welding, plumbing, carpentry, blacksmithing, motorcycle and automotive repair and others (Mupinga et al, 2005). Education offered in vocational training centres allows students and adults to focus on the skills to enter a particular industry with the option of not taking unrelated general education courses (UNESCO, 2001). In line with the above, OECD (2012) adds that vocational training prepares students to become future entrepreneurs. Consequently, vocational training centres provide technology training or retraining of workers in current occupations and future occupations in an entrepreneurial nature (Specht, 2008). While scholars may posit different opinions, what is clear from the foregoing definitions and propositions is that the essential elements of vocational training centres evolve around entrepreneurial skills, hands-on activities that are practical, problem solving and job specific training. The scope and depth of each vocational training intervention may vary, but transformation, employment creation and economic development are expected as positive end results. The foregoing discussion gives pointers to the salient elements of vocational training in vocational training centres. There is general concurrence that vocational training centres entail providing an enabling environment for students to acquire necessary vocational skills for multiple-exit options (Specht, 2008; Catts et al, 2011; Macleam, 2011). This will enable graduates stir their organisations and institutions to success.

### **Vocational Training Centres in Zimbabwe**

Early vocational training in Zimbabwe was developed with a strong religio-political curriculum (Chinyamunzore, 1995). Thus, the Zimbabwean independence of 1980 brought with it a whole range of new changes with vocational training being instituted in vocational training centres (Chikoore and Museva, 2014) and vocational training in Zimbabwe is the brainchild of the 1999 presidential commission of enquiry into education and training led by Nziramasanga (Nziramasanga, 1999). The commission recommended Zimbabwe to adopt four pathways of education that are; academic, business, technological and vocational. A calling by the commission was to revamp the education system to ensure that learning is not just an academic exercise but should equip students with life skills. Currently, vocational training is being offered in forty-seven vocational centres 42 under the ministry of youth, indigenisation and empowerment and 5 under the ministry of higher and tertiary education (Chikoore and Museva, 2014).

### **(1890-1930s) Pre-Colonial Vocational Training Centres**

Before independence, vocational training centres in Zimbabwe were very few and they had low enrolments (UNESCO, 2010). Only less than ten vocational centres were operating before independence around 1920s and the majority of them were private-owned (Chinyamunzore, 1995). The Phelps-Stokes Fund Sponsored Commission guided vocational training centres on African education. The commission recommended for the establishment of vocational training centres for the teaching of practical subjects in schools in the British colonies (Fafunwa and Aisiku, 1982). Missionaries provided a limited amount of vocational training within their mission settlements since the aim was to teach Africans how to read and write (Zvodgo, 1994). The British South African Company (BSAC) was mandated to establish a foundation for formal vocational training policy in Zimbabwe. The BSAC subscribed to the capitalist philosophy based on strong Victorian principles (Hone, 1906; Challiss, 1968). Hence, vocational training centres offered training that promoted the interests of company shareholders. Vocational training centres by then were supply-driven that is training students in preparation for wages and employability (Wilson, 1999). Vocational training was much centred on such trades as forge-work; iron mongering, sculpture, art, painting, basketry, pottery, architecture, weaving, among others. The Hughes Act of 1918 provided for federal support for vocational training specifying skills in Agriculture and home economics.

According to Zengeya (2007), the development of vocational training in the then Southern Rhodesia, now Zimbabwe, found its roots in the crafts training that was taking place at the turn of the 20th century in Natal organised by the Native Commissioner of Natal, Loram. This philosophy was transferred to the then Southern Rhodesia by Kegwin and Jowitt in the 1923's resulting in the establishment of skills centres at Tjolotjo and Domboshawa, mainly for crafts training in building, carpentry and agriculture as Atkinson (1972 and 1985) noted. The responsible government in 1923 pursued policies similar to those in Britain maintaining the elitist nature of vocational training that was biased towards academic subjects (Wilson, 1966). Thus, from around 1923 to 1930, vocational training centres were aimed at developing work-related competences to enhance skills, knowledge and attitudes that enable workers to perform in their current jobs (Zvobgo, 1994). However, very few blacks could access the training because the training centres were also limited in number.

### **(1930-1970s) Pre-Colonial Vocational Training Centres**

Real transformation in the tertiary sector in vocational training took place after the Education Commission Report chaired by Professor Judges (1962). This commission among other things, recommended for the introduction of an "ecological curriculum" (Judges, 1962). The consequence of this was the introduction of the F (2) system in the secondary education sector, starting with Msengezi Secondary School in 1966. This reform, introduced a purely practical curriculum in the education sector, running parallel to the academic and more prestigious F (1) stream (Chinyamunzore, 1995). This experiment was very unpopular with the people for several reasons like being racially oriented since it was only available to blacks and not to the whites, Asians, and coloured populations. Also, it was seen as being inferior, not only to the F (1) stream, but also to the technical and vocational system then running at the Salisbury Polytechnic and Bulawayo Technical College for white, Asian and coloured populations (Zengeya, 2007). To add more, it was a dead end whose products could not proceed further with education after four years secondary education. The objectives of this new "practical" curriculum were also not very clear (Mupinga et al, 2005). According to Zvobgo (1994), the system itself looked down upon its own products since they could not train in entrepreneurial skills to become fully self-reliant. Consequently, the F (2) schools were phased out at independence and converted into conventional schools in 1981, and hence abandoning a golden opportunity to develop vocational training using the resources that had been put in place then. The Education Commissions of 1952 and 1962 recommended for the establishment of facilities for technical and vocational education among the Zimbabweans. This resulted in an increase of Africans enrolling in vocational training centres (Challiss, 1968). Therefore, independence found a racially divided vocational training system in place, one perceived as inferior for blacks and the other whose standards were bench marked on the internationally recognised City and Guilds system (Nherera, 1999).

### **(1980 to Date) Post-Colonial Vocational Training Centres**

Vocational training centres soon after independence were introduced to train young people who had returned from the war to start their businesses (Chikoore and Museva, 2014). The rationale was to give second chance education to less advantaged youth in society who had not achieved 'O' level threshold of five subjects to garner employment or further their education. The Zimbabwean government embarked on vocational training initiatives with a Pan-Africanist Socialist orientation and the vocationalisation of the education sector became a top priority. Thus, the government established many vocational training centres for the purpose of improving the productivity of workers at various levels within organisations. The phasing out of the F (2) system was replaced by the introduction of the philosophy of Education With Production

(EWP) that was carried over from practices that had been experimented upon in the camps during the liberation struggle (Nherera, 1999). The education system had borrowed heavily from Nyerere's philosophy of "Education for Self Reliance" (1967). This philosophy according to Mupinga et al (2005) saw the establishment of Zimbabwe Foundation of Education with Production (ZIMFEP) centres like Mupfure vocational centre, Magamba vocational centre, Driefontain vocational centre, Murombedzi training centre and others. These vocational training centres combined theory and practice in their curricula. The essence of these centres was to produce fearless and innovative youths who are active in practical entrepreneurship and development hence contributing to socio-economic development of the country (Zengeya, 2007). According to Chinyamunzore (1995), vocational training centres in Zimbabwe sprouted in the late 1980s and early 1990s as a response to Economic Structural Adjustment Program (ESAP). He noted that vocational training centres were called to empower youth through skills training in private and public vocational centres so that they can take part in the development of Zimbabwe (Nherera, 1999). In the same vein, the adoption of vocational training in vocational training centres was for employment creation (Nziramasanga, 1999). A milestone has been made in vocational training centres with most of them producing graduates with skills enabling them to start their cooperatives and other small businesses with the support of the government. However, vocational training centres have been facing a lot of challenges such as; obsolete training equipment, absence of industrial synergies, curricula and industrial expectations variances and others (UNESCO, 2010).

### **What is Entrepreneurship?**

Having discussed the history of VTCs and its relevance to employment creation, it is important to define the entrepreneurship concept. Hence, Schendel and Hitt (2007) define entrepreneurship as a process centrally concerned with the notion of opportunity, its recognition, discovery and creation where opportunity is the creation of new value to society in part or in whole. Adding to that, the discovery and creation of opportunities, and their subsequent pursuit by individuals have consistently been a focus of entrepreneurship (Alvarez and Barney, 2007; Stevenson and Jarillo, 1990; Venkataraman, 1997). Indeed, opportunity seeking might be considered one of the defining aspects of entrepreneurship (Ireland and Webb, 2007). For example, Baron and Henry (2011) describe entrepreneurship as a field, which seeks to understand how opportunities to create something new arise and are discovered or created by specific persons, who then use various means to exploit or develop them thus producing a wide range of effects. They inclusively describe "something new" as potentially being new products or services, new markets, new production processes or uses of raw materials, or one can suggest entrepreneurship as the creation of new enterprise (Low and MacMillan, 1988). Entrepreneurship is a process by which individuals either on their own or inside organizations, pursue opportunities without regard to the resources they currently control (Ireland and Webb, 2007).

In addition, an entrepreneurial organization is that which pursues opportunity, regardless of resources currently controlled (Stevenson and Jarillo, 1990). Thus, entrepreneurship encompasses acts of organizational creation, renewal, or innovation that occur within or outside an existing organization. Hence, Schumpeter (1967) defines entrepreneurship from the economics perspective by focusing on the perception of new economic opportunities and the subsequent introduction of new ideas in the market (Munyoro et al, 2016). Entrepreneurs identify opportunities, assemble required resources, implement a practical action plan, and harvest the reward in a timely, flexible way (Sahlman and Stevenson, 1991). Accordingly, Thornton (1999) defines entrepreneurship as the creation of new organizations, which occurs as a context-

dependent, social and economic process. In the same line, Schendel and Hitt (2007) look at entrepreneurship as a process centrally concerned with the notion of opportunity, its recognition, discovery and creation with opportunity being the creation of new value to the society in part or in whole. An entrepreneur is one who creates a new business in the face of risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalize on those opportunities (Scarborough et al 2009; Munyoro et al, 2016). Therefore, from the above descriptions and definitions, most of the definitions and descriptions tend to focus on vision, value creation, innovation, risk-taking and self-accomplishment. For that reason, Faltim (2001) is of the opinion that culture, the needs and the habits of a particular nation or region shape the behaviour of entrepreneurs. This implies that entrepreneurship fosters the ability of entrepreneurs to become willing to convert new ideas or inventions into a successful innovation a phenomenon sometimes referred to as “creative destruction”.

### **What is Culture?**

Habits and behaviours of entrepreneurs refer to culture. Thus, the concept of culture is very complex and is used with various meanings. Under a pragmatic definition, one can say that any group of human beings, whose thinking and acting differ from that of other groups has a culture (Frick et al, 1998). Hofstede (1994) clearly defines culture as "collective programming of the mind which distinguishes the members of one group or category of people from another" (Hofstede 1994). According to Fukuyama (2001), culture encompasses the values, norms, interpretations and modes of behaviour that characterise societies or other social groups. Culture appears to have become key to people's interconnectedness, it is no longer fixed but fluid and constantly in motion. Nevertheless, the different definitions clearly show culture to be always a collective phenomenon, for it is shared, at least in part, with humans living in the same social environment or belonging to the same group. Accordingly, any human being belongs to different social groups and thus carries different layers of "mental programming". In addition to a national level, which is commonly understood under the term "culture", there is also a regional level, an ethnical, religious and gender level (Shapiro 1984; Hofstede 1994). According to Banks (1989), culture is learnt consciously and unconsciously. It should therefore be distinguished from human nature, on the one hand, and from the individual personality, on the other. Cultural features are passed on through socialisation processes. In addition, Banks (1989) defines culture as the configuration of learned behaviours and results of behaviours whose component elements are shared and transmitted by the members of a particular society. That is why culture cannot be changed in the short term, but has a long-term character (Hofstede, 1994).

### **What is Entrepreneurial Culture?**

Having looked at what is entrepreneurship and culture, it is significant to look at both terms hence the need to explain and discuss the entrepreneurial culture concept-which is the composite of personal values, managerial skills, experiences and behaviours that characterize the entrepreneur in terms of spirit of initiative, risk-taking, innovative capacity and management of firms' relations with the economic environment according to the European Union Commission (2012). However, Thurik and Dejardin (2014) define entrepreneurial culture as a national system of shared values in a particular society that embraces and supports entrepreneurship. An effective entrepreneurial culture is characterized by multiple expectations and facilitates firms' efforts to manage resources strategically. Committed to the simultaneous importance of opportunity-seeking and advantage-seeking behaviours, an effective entrepreneurial culture is one in which new ideas and creativity are expected, risk taking is encouraged and failure is tolerated (Heiko, 2013; Wong,

2014). Accordingly, Heiko and Wong further note that an entrepreneurial culture is where learning is promoted, product, process and administrative innovations are championed, and continuous change are viewed as conveyors of opportunities, something that is allegedly missing in the current VTCs training system. Thus, an entrepreneurial culture fosters and supports the continuous search for entrepreneurial opportunities that can be exploited with sustainable competitive advantages. To Almeida (2014), entrepreneurial culture is a business culture which is typically informal with major focus on creativity and the pursuit of new opportunities. Whilst, Minguzzi and Passaro (2000) define entrepreneurial culture as the combination of personal values, managerial skills, experiences and behaviours that characterize the entrepreneur in terms of spirit of initiative, risk-taking and innovative capacity for new product creation. According to Ngorora and Mago (2013) and Suzanne (2013), entrepreneurial culture is an environment where someone or people are motivated to innovate, create something and be willing to take risks. In addition, Ireland et al (2008) define entrepreneurial culture as a system of shared values that embrace and support entrepreneurship. This definition seems circular in nature because it defines entrepreneurial culture as the values, skills, experiences, and behaviours that characterize an entrepreneur. In the same vein, Reynolds (2012) adds that entrepreneurship is a situation where parents encourage their children to take risks to start their own business initiatives and are taught the value of self-employment so that they can become future entrepreneurs.

That said, entrepreneurial culture is responsible for changing the mentality of people from qualifying to get a job in a company or government institution into taking charge of oneself by being self-employed or creating jobs (Smirnov, 1999; Chatter et al, 2013; Muntanga, 2014; OECD (2012). Thus, Witter (2012) argues that a society that does not embrace entrepreneurial culture will not achieve economic growth but instead the society that does not display a culture of entrepreneurship face high rate of unemployment according to Shizha and Kariwo, 2011). In addition, Suzanne (2013) postulates that in societies where entrepreneurial culture is present; people will find aspirations in challenges enabling them to act and find ways to exploit existing opportunities. From a definitional standpoint then, the notions of opportunity and the creation of new value are fundamental to the concept of entrepreneurial culture. Accordingly, Spigel (2011) notes that when entrepreneurship culture is not present, people are fooled into believing that the government is going to take charge of their problems. Actually, entrepreneurial culture is supported by people who have a strong belief in their projects and initiatives, who invest their physical, psychological and other resources in their venture with the view to succeed (Jack and Anderson, 1999; OECD, 2013; Yuda, 2011).

For example, a regional analysis of entrepreneurial culture by McDonald (2007) reveals that a society becomes entrepreneurial if it has a culture that supports entrepreneurship through innovation and initiative. That said, Fillion (1990) argues that entrepreneurs are not born with the right stuff in their hands but entrepreneurship is fostered among students in vocational centres. It is from this respect that most countries are called to change their cultures and rules to help support start-ups and create jobs (Mariot, 2012; Shizha and Kariwo, 2011). Explicitly building on the concept of entrepreneurial culture, the European Union Commission (2013) says that entrepreneurs are nurtured and not born thus creativity in quality products and correct business initiatives is done through effective entrepreneurs that are nurtured through a vibrant vocational, entrepreneurial education and training in a country.

Conclusively, it is important to note that entrepreneurial culture of late has become a topical issue in business debates. In several countries, vocational training had become a solution to high youth unemployment, especially in Zimbabwe where unemployment for graduates with certificates, diplomas or degrees from a tertiary institution is 80

percent (Zim-stats, 2012 and ILO, 2014). Among other factors there are some suggestions that vocational training centres in Zimbabwe are failing to produce graduates who are innovative, creative and who are capable of starting their own enterprises and create jobs. Accordingly this is blamed on lack of entrepreneurial culture which is supposed to be fostered through vocational training according to the European Commission (2013). Thus, this study seeks to investigate on the significance of entrepreneurial culture in vocational training centres as a possible solution to employment creation in Zimbabwe by VTCs graduates.

## RESEARCH METHODOLOGY

The phenomenology was used in this study by employing the inductive research approach because it involves an individual's immediate and current experiences and was based on the individual actions and interpretations that enabled the researcher to understand the world around him as well as societal actions (Myers, 2009; Sekaran and Bougie, 2012; Bryman and Bell, 2007). In addition, Cohen and Manion (1994) and Munyoro (2014) support the use of phenomenology because it facilitates an understanding of how and why the respondents behave throughout the research process and enables the researcher to understand people's perceptions and perspectives in a particular situation under study such as the significance of entrepreneurial culture in vocational colleges in Zimbabwe (Saunders et al, 2012). Furthermore, this philosophy enabled the researcher to understand how lecturers, students and parents at Mupfure vocational training centre construct reality by narrated their entrepreneurial activities and experiences at the centre. Thus, the researcher was able to work from the bottom-up using participants' views to build broader themes and generating a theory interconnecting the themes (Cooper and Schindler, 2011; Munyoro, 2014). In addition, the researcher was able to collect general information and data from a large pool of lecturers, students and parents for analysis (Myers, 2009; ty (Cooper and Schindler, 2011).

Furthermore, the descriptive research design and the case study method were employed in this study. According to Sekaran and Bougie (2012) the purpose of a research design in this study was to provide the most accurate and valid answer to research questions. In a way, the researcher was able to probe lecturers, students and parents to give their views on the significance of entrepreneurial culture at Mupfure vocational training centre as suggested by Saunders et al (2012). Furthermore, the descriptive survey research design was employed in this study for various reasons some of which are; limited resources, time and materials as well as the need to increase the reliability and validity of the data collected (Myers, 2009). According to Vans De (2001), a descriptive research design helped the researcher to see over and beyond what the naked eye could see. Consequently, Saunders et al (2007) assert that a descriptive survey helped the researcher to classify, organise and evaluate information from questionnaires. Basing on this view, the researcher was able to analyse the available information and to draw out conclusions and implications from the facts (Sekaran and Bougie, 2012; Vans De, 2001). Additionally, a case study was also employed in this study-Mupfure vocational training centre. A case study was chosen because it involves an in- depth analysis of a particular programme or event. According to Thakur (2003), a case study is advantageous since it gives more accurate information than other strategies in qualitative research because the approach allows for the use of an array of data collection techniques to capture the issues under study.

In this study, 500 participants constituted the population. The population comprised of 40 lecturers, 400 students, and 60 parents from Mupfure vocational training centre. The sample in this study included 100 participants. It comprised of 20 lecturers, 50 students, and 30 parents from Mupfure vocational training centre. The researcher sampled the population because it is too expensive and time-consuming to ask every individual in the population. In this study, simple



random sampling and stratified random sampling techniques were employed. Simple random sampling method was employed to select 50 students as well as 20 lecturers and judgmental sampling was used to select 30 parents residing near Mupfure vocational training centre (Thakur, 2003). Thus, the researcher had an opportunity to study each stratum and make a comparison on them (Cooper and Schindler, 2011). It is important to note that questionnaires were used as data collection tools in this (Sekaran and Bougie (2012). The researcher prepared three sets of questionnaires for the lecturers, students and parents. The questionnaires comprised mainly of closed ended questions with few open-ended questions. Open-ended questions enabled the researcher to gather as much information as possible from the lecturers, students and parents. The reasons for using more closed questions were to limit responses so that results may be analysed with coherence and to continuously redirect the respondents' responses to the focus of the study as suggested by Borg and Gall (1990) and Sekaran and Bougie (2012). Data presentation and analysis was done through a series of logistical steps that are: raw data collection, editing of data, coding of data, tabulating, graphical representation, interpretation and analysis (Munyoro, 2014; Cohen and Manion, 1994). The researcher developed an opinion survey as a measuring instrument, in the form of a questionnaire as suggested by Saunders et al (2012). In a bid to analyse qualitative data, the researcher used content analysis where he used data from questionnaires to record themes, concepts and note the frequency of events (Zikmand et al, 2010). The researcher also used intuition, reflection and imagination to analyse the results (Myers, 2009; Cooper and Schindler, 2011).

### **Research Findings**

This section gives a summary of the key findings and conclusions of the research study. The major research findings are presented below:

#### **Entrepreneurial Knowledge by Respondents**

The findings from the study indicated that the majority of the respondents do not understand the meaning of entrepreneurial culture. About 84% of the response rate indicated that they are not aware of the concept of entrepreneurial culture. As suggested by Thurik and Dejardin (2014), the knowledge and appreciation of entrepreneurial culture is important to economic development if people get to understand it. Only a few lecturers indicated that they acknowledge the essence of the concept of entrepreneurial culture but they still lack a deeper understanding and appreciation of how it may be fostered in vocational training centres.

#### **Existence of Entrepreneurial Culture in Vocational Training Centres**

The study findings indicated that entrepreneurial culture does not exist in vocational training centres in Zimbabwe as reflected by 82% of the response rate. As noted by Suzanne (2013), many people are willing to take risks in creating new businesses in an environment where entrepreneurial culture exists. Despite that Almeida (2014) echoes the same sentiments when he says that entrepreneurial culture in developing nations is essential for economic development, regrettably many people lack a deeper understanding and appreciation of it. Thus, failure to have an adequate understanding of entrepreneurial culture among students and parents is one reason why students face challenges in starting their own businesses when they leave the training centre. Thus, Wong (2014) asserts that the existence of entrepreneurial culture in organizations and institutions enables people to possess entrepreneurial skills for job creation and self reliance. However, this can only be possible if they first develop an understanding of the concept of entrepreneurial culture.

### **The Significance of Entrepreneurial Culture in Vocational Training Centres**

The findings of the study also indicated that entrepreneurial culture is significant in vocational training centres and in Zimbabwe at large. It is further noted that if entrepreneurial culture is fully embraced in vocational training centres, graduates will be able to start their own businesses and create employment. The findings from the questionnaires revealed that embracing an entrepreneurial culture in vocational training centres will lead to the following benefits; creation of new businesses, stimulation of innovative skills and creativity, fostering of entrepreneurial attitudes and behaviors for business success and enhancement of living standards. Therefore, entrepreneurial culture leads to the development of entrepreneurial skills that enhance economic growth. Nevertheless, this can be realized if there is proper education and training on entrepreneurial culture.

### **Recommendations to Enhance the Effectiveness of Entrepreneurial Culture in Vocational Training Centres**

Based on the study, the following recommendations were made;

- The government should promote entrepreneurial culture among people through an introduction of entrepreneurship courses in primary, secondary and tertiary education curricula. Such courses will enable citizens to develop entrepreneurial skills and attitudes that are essential for job creation. An entrepreneurial knowledge gained through entrepreneurial education and training will enable citizens to become innovative and become job creators and not job seekers.
- It is also recommended that, the Ministry of Higher and Tertiary education should carry out periodic reviews on its curriculum so that vocational training should not just train students for certification or employment seeking but for innovation and employment creation. In fact, vocational training should be aimed at producing graduates who can innovate and create more businesses.
- It is also recommended that further research should be carried out on models of vocational training in Zimbabwe and their effectiveness with regard to employment creation and economic development. It is indisputable that entrepreneurial culture has its own shortcomings as noted by Bennell (2010), but this study dwelt more on the positive outcomes as it is the globally accepted belief regarding entrepreneurial culture.

### **CONCLUSIONS**

From the summary of findings above, conclusions can be drawn from the research findings that support the statement of the problem to say full embracing of entrepreneurial culture in vocational training centres like Mupfure vocational training centre will lead to new business start ups and job creation. This will enable graduates from vocational training centres to become innovative and creative to start their own businesses, become self-reliant and enhance their living standards.

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