

**THE ROLE OF TRADITIONAL INSTITUTIONS IN THE PROMOTION OF
ADULT EDUCATION PROGRAMMES IN ORHIONMWON LOCAL
GOVERNMENT AREA OF EDO STATE**

**Constance Osasenaga OBASOGIE
EDU1902715**

**FACULTY OF EDUCATION
UNIVERSITY OF BENIN
BENIN CITY**

JUNE 2024

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EDU1902715**

**A RESEARCH WORK WRITTEN AND SUBMITTED TO THE DEPARTMENT
OF ADULT AND NON-FORMAL EDUCATION, FACULTY OF EDUCATION,
UNIVERSITY OF BENIN, BENIN CITY, IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE BACHELOR OF SCIENCE IN
EDUCATION (B.Ed) DEGREE IN ADULT EDUCATION**

JUNE 2024

APPROVAL PAGE

I hereby approve that this project carried out by **Constance Osasenaga Obasogie** is adequate in scope and quality in partial fulfillment of the requirements for the award of Bachelor of science in Education (B.Ed) degree in the Department of Adult and Non-formal Education, Faculty of Education, University of Benin,. Benin City.

Prof. (Mrs) C.O. Olomukoro
Project Supervisor

Date: _____

CERTIFICATION

We, the undersigned, certify that the research work was carried out by **Constance Osasenaga OBASOGIE** with the Matriculation Number **EDU1902715** in the Department of Adult and Non Formal Education, Faculty of Education, University of Benin, Benin City in partial fulfillment of the requirements for the award of Bachelor of science in Education (B.Ed) degree in the Department of Adult and Non- formal Education, Faculty of Education, University of Benin,. Benin City.

Prof. (Mrs) C.O. Olomukoro
Project Supervisor

Mr. M. O. Egbadon
Project Coordinator

Date

Date

Prof. (Mrs.) L. A. Okukpon
Head of Department

Date

DEDICATION

This Research work is dedicated to ALMIGHTY God for his divine mercy, love, wisdom, understanding, strength, and provision throughout my stay in the University.

ACKNOWLEDGMENT

I extend my deepest gratitude to God Almighty for His unwavering guidance, strength, and blessings throughout the journey of this project.

I would like to express my sincere gratitude to my supervisor, Prof. (Mrs) C.O. Olomukoro for her invaluable guidance, expertise, and patience throughout this project. Her insights and feedback have been instrumental in shaping my research.

My heartfelt appreciation goes to my loving father, Engineer Charity Obasogie for his unwavering support, encouragement, and sacrifices. His belief in me has been my constant source of motivation. To my mother, Mrs Bridget Oloju, my dear siblings, Mrs Precious Oniyide, Mr Hope Idehen, Naomi Obasogie, Bullington Obasogie, my aunt Mummy Kalon, for your constant support and for always believing in me. Your presence in my life is a true blessing

I also wish to extend my profound gratitude to the Head of Department, Professor (Mrs). L.A. Okukpon, my lecturer under whom I enjoyed extensive teachings and mentorship, Dr. Felix Aghedo, Dr. Humphrey Omoregie, and my Course Adviser, Dr. N.R. Erharuyi. I say a big thank you, for the impact of your teachings will not be forgotten..

To my bestfriend Blessing Idehen, you've been a system of support from Day 1, thank you for all you do, my forever friends, Raymond, Legacy, Emmanuel, Alfred, Efe, Bright, Mr Bright Osakpamwan, Mr Harry Peto, thank you for your support and show of love.

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ABSTRACT

This study determined the assessed the contribution of traditional institution to adult education in Orhionmwon local Government area of Edo State. Four research questions and one null hypotheses were raised to guide the study. The study employed a descriptive survey research design. The population of study constitutes all the practitioners of traditional institutions in Orhionmwon Local Government area Benin City, Edo State.

The study adopted the sample selected using a stratified and a simple random sampling technique to select a sample of 65 practitioners selected across the political wards that exist in Orhionmwon for the study. The instrument used for data collection was a structured questionnaire titled: Contributions of Traditional Institutions to Adult Education Questionnaire (CTIAEQ). It was however subjected to face validity by the researcher's supervisor and one other expert in the Department of Adult and non-formal Education, Faculty of Education, University of Benin. The reliability was determined using the internal consistency method which was measured using Cronbach alpha statistic. The instrument was administered to business education students in University of Benin who are not part of the sample to be used for this study but are part of the population of the study. However, the instrument yielded an alpha value of 0.76. The data collected were analyzed using mean (\bar{x}), standard deviation (SD), and two sample independent Fisher z using Statistical Packages for the Social Science (SPSS). The study found that in the first place people indicated that traditional institutions provided in the area include Benin, Iteskiri, Hausa, Igbo, Ora, Urhobo, Isoko, Esan, traditional institutions, the respondents were unanimous that these traditional institutions are the most prevalent of the line of authority provided in the area in promoting rural development and adult education programmes.

Based on the findings of the study, the following recommendations were made: In the first place, it was found that the members of the traditional ruling council were fairly satisfied with the implementation of the programmes, efforts should be intensified to ensure the implementation of the adult education programmes by traditional institutions is carried out according to specifications and laid down guidelines amongst others.

CHAPTER ONE

INTRODUCTION

Background to the Study

Traditional institutions are the enduring social structures that form the backbone of societies, encompassing a range of practices, norms, and values that have been passed down through generations. These institutions play a crucial role in shaping the identity, cohesion, and cultural fabric of communities. As anthropologist Geertz (2017) highlighted, these institutions act as "cultural scripts" that guide individuals in their interactions and behaviors within a specific cultural context (Geertz, 2017). One prominent traditional institution is the family, serving as a foundational unit in social organization. Families act as repositories of cultural practices and are integral to the transmission of traditions from one generation to the next. The Family Proclamation by The Church of Jesus Christ of Latter-day Saints articulates the significance of the family as a central institution, emphasizing its role in nurturing individuals and fostering societal stability (The Church of Jesus Christ of Latter-day Saints, 2015).

Traditional institutions, deeply rooted in cultural heritage, play a significant role in shaping and contributing to adult education. As individuals progress beyond the formal years of schooling, traditional institutions act as influential sources of knowledge, values, and wisdom, fostering a continuous learning environment. The contributions of traditional institutions to adult education are multifaceted, encompassing cultural

preservation, community engagement, and the transmission of intergenerational knowledge.

Adult education, a dynamic and essential facet of lifelong learning, refers to educational activities and programmes specifically designed to meet the diverse needs of adults beyond the traditional age of formal schooling. As Knowles (2016) highlighted, adult education is distinct from traditional pedagogy, characterized by self-directed learning and a focus on the experiences and knowledge that adults bring to the educational setting. This form of education acknowledges the unique context, motivations, and responsibilities of adult learners, recognizing that they often pursue education for purposes such as personal development, career advancement, or societal engagement.

The concept of adult education has evolved in response to societal changes and the recognition that learning is a continuous process throughout one's life. In his work on andragogy, Knowles emphasized the importance of tailoring educational approaches to the specific characteristics of adult learners, acknowledging their autonomy and wealth of experiences (Knowles, 2016). This approach contrasts with pedagogy, which traditionally addresses the needs of younger learners. Adult education encompasses a wide array of formal and informal settings, including universities, community colleges, vocational training programs, and community-based organizations. These initiatives offer a diverse range of courses and activities, spanning from academic pursuits to practical skills development. The emphasis on relevance and applicability in adult education aligns with

the idea that adults often seek learning experiences that directly contribute to their personal and professional lives.

Moreover, the field of adult education recognizes the importance of creating supportive and inclusive learning environments. This involves acknowledging the diverse backgrounds, learning styles, and goals of adult learners. Knowles, a pioneer in the field, emphasized the need for educators to be facilitators rather than instructors, guiding adult learners in their pursuit of knowledge and skills (Knowles, 2016). In essence, adult education represents a flexible and responsive approach to learning that empowers individuals beyond traditional schooling years, fostering personal growth, professional development, and active participation in the broader societal landscape. It is instrumental in penetrating knowledge for preservation of traditional belief and practices of a society.

Cultural preservation is a fundamental aspect of the contribution of traditional institutions to adult education. These institutions, whether family, religious, or community-based, serve as custodians of cultural practices and traditions. Through rituals, ceremonies, and storytelling, they provide a rich educational context for adults, facilitating the preservation and transmission of cultural knowledge. As Geertz (2017) noted, these cultural scripts embedded in traditional institutions become vital educational resources, guiding adults in understanding their cultural identity and heritage.

Community engagement is another crucial dimension of the contribution of traditional institutions to adult education. These institutions often act as focal points for community activities and collective learning experiences. For example, religious

institutions organize study groups, discussions, and educational events that cater to the intellectual and spiritual needs of adult members. This communal engagement not only imparts knowledge but also reinforces a sense of belonging and social cohesion, as highlighted in Durkheim's concept of the "collective conscience" (Durkheim, 1895). Intergenerational knowledge transmission is a hallmark of the educational role played by traditional institutions. Families, as primary traditional units, contribute significantly to the education of adults by passing down skills, values, and cultural insights from older generations to younger ones. The oral tradition within families becomes a potent means of education, aligning with the principles of andragogy where adult learners draw from their own experiences (Knowles, 2016).

Moreover, traditional institutions often serve as spaces for mentorship, where elders within the community guide and impart practical wisdom to adults. This informal, yet profound, mode of education aligns with the principles of experiential learning, acknowledging that adults learn best when the learning process is connected to their real-life experiences (Kolb, 2018). The contribution of traditional institutions to adult education is integral to the fabric of lifelong learning. Through cultural preservation, community engagement, and intergenerational knowledge transmission, these institutions provide a rich educational tapestry that supports the ongoing development and enrichment of individuals within the broader societal context.

Statement of the Problem

Traditional institutions are known to be an integral part of any community. It helps in preserving cultural identity of its community through provision of indigenous skills and knowledge for continuous growth and development of the people. There is no doubt as the capacity of traditional institution in Orhionmwon Local Government to preserve and sustain the cultural traditional practices of the people, what is rather contestable is the ability of traditional institution to promote adult education with particular reference to the value systems of Orhionmwon people. This is especially considering the moral decadence in various communities in Orhionmwon Local Government Area.

Secondly to the best of the researchers knowledge, there is scarcity of empirical literature on the contribution of traditional institutions in promoting adult education in Orhionmwon Local Government Area. The problem of this study therefore is to determine the contribution of traditional institutions to adult education in Orhionmwon Local Government Area of Edo State.

Research Questions

The following research questions were raised to guide this study;

1. What are the existing traditional institutions in Orhionmwon Local Government Area of Edo State?
2. What are the functions of the traditional institutions in Orhionmwon local Government Area of Edo State?

3. What are the challenges faced by traditional institutions in Orhionmwon Local Government Area when delivering adult education programmes?
4. Is there a relationship between traditional institutions and promotion of adult education programmes in Orhionmwon Local Government Area of Edo State?

Research Hypothesis

The research question four (4) was hypothesized. The null hypothesis was stated as follows:

H₀₁: There is no significant relationship between traditional institutions and the promotion of adult education programmes in Orhionmwon Local Government Area of Edo State.

Purpose of the Study

The main purpose of this study is to find out the contribution of traditional institutions to adult education in Orhionmwon Local Government Area of Edo State. The specific purpose of this study include to:

1. find out the existing traditional institutions in Orhionmwon Local Government Area of Edo State.
2. ascertain the functions of the traditional institutions in Orhionmwon local Government area of Edo State.
3. identify the challenges faced by traditional institutions in the Orhionmwon Local Government Area when delivering adult education programmes.

4. determine the relationship between traditional institutions and promotion of adult education programmes in Orhionmwon Local Government Area of Edo State.

Significance of the Study

The findings of this study would of benefits to a number of stakeholders such as traditional institutions in Edo State, adult learners, community members, local government as well as future researchers.

Researchers and academics are interested in advancing knowledge and understanding in the field of adult education and community development. This study is important to them as it contributes to the existing literature on the role of traditional institutions in promoting adult education. By documenting the functions, roles, and challenges faced by traditional institutions, researchers and academics can further explore the intersection of culture, education, and community development. Moreover, this study provides a valuable framework for future research and inquiry into effective strategies for enhancing adult education initiatives in diverse cultural contexts.

Scope/Delimitation of the Study

This study focussed on finding out the available traditional institutions, ascertaining the functions of traditional institutions, determining the role of Traditional institutions and determining the challenges faced by traditional institutions in Orhionmwon Local Government Area of Edo State. This study is delimited to residents of Orhionmwon Local Government Area, Edo State.

Definition of Terms

The following terms which are used in the study are defined for clarity.

Traditional Institutions: In the context of this study, traditional institutions refer to enduring social structures such as families, religious organizations, and community-based entities that play a significant role in shaping cultural identity and contribute to adult education.

Adult Education: This term encompasses educational activities and programs specifically designed to meet the diverse needs of adults beyond the traditional age of formal schooling. It includes both formal and informal settings catering to the educational needs of adults.

Cultural Preservation: The act of maintaining and safeguarding cultural practices, traditions, and knowledge within a community or society.

Community Engagement: Involvement and participation of community members in collective activities, events, and learning experiences facilitated by traditional institutions

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter reviewed the related literature of the study under the following subheadings

- Concept of Traditional Institution
- Concept of Adult Education
- Existing Traditional Institutions in Edo State
- Functions of Traditional Institutions
- Challenges faced by Traditional Institutions
- Relationship between Traditional Institutions and Adult Education in Nigeria
- Summary of Reviewed Literature

Concept of Traditional Institution

Traditional institutions are foundational pillars in societies across the globe, deeply rooted in historical, cultural, and societal norms. These institutions, often venerable in nature, serve multifaceted roles ranging from governance and justice to cultural preservation and community cohesion. The concept of traditional institutions encompasses a diverse array of structures, practices, and customs that have endured through generations, shaping the fabric of societies in profound ways. At the core of traditional institutions lies a sense of continuity and resilience, embodying the collective wisdom and experiences of past generations. They provide a sense of stability and order within communities, offering frameworks for resolving disputes, maintaining social

cohesion, and transmitting cultural values from one generation to the next. As noted by sociologist Max Weber, traditional authority is based on "an established belief in the sanctity of immemorial traditions" (Weber, 1958), highlighting the deep-seated reverence for ancestral customs and practices that underpin traditional institutions.

One of the defining characteristics of traditional institutions is their organic evolution over time. Rooted in local contexts and shaped by historical circumstances, these institutions adapt and transform in response to changing societal dynamics while retaining essential elements of tradition. This adaptive capacity is crucial for their survival and relevance in contemporary times, allowing traditional institutions to navigate the complexities of modernity while staying true to their foundational principles. In many societies, traditional institutions operate in parallel with formal state structures, complementing or sometimes even supplanting official governance systems. They often serve as intermediaries between the state and local communities, filling gaps in governance, particularly in areas where state institutions may be weak or inaccessible. Traditional leaders, such as chiefs, elders, or religious authorities, wield significant influence within their communities, exercising moral authority and resolving conflicts based on customary laws and norms (Duru, 2018).

However, the relationship between traditional institutions and the state is not always harmonious and can be marked by tensions and power struggles. While some states recognize and incorporate traditional institutions into their governance frameworks, others may view them as impediments to centralized authority and seek to marginalize or

co-opt them. This tension between tradition and modernity, local autonomy and state control, underscores the complex dynamics surrounding traditional institutions in contemporary society.

Moreover, traditional institutions are not static entities but dynamic systems that continuously evolve in response to internal and external pressures. Globalization, urbanization, and socioeconomic changes exert profound influences on traditional societies, challenging established norms and reshaping traditional institutions in unforeseen ways. The rise of digital technology, for instance, has facilitated new forms of communication and interaction within traditional communities, altering traditional modes of social organization and cultural transmission (Agyemang et al., 2020). Despite these challenges, traditional institutions endure as vital components of social cohesion and governance in many parts of the world. Their resilience lies in their ability to adapt and innovate while staying rooted in the cultural heritage and collective identity of their communities. As custodians of tradition and guardians of communal welfare, traditional institutions continue to play indispensable roles in shaping the social fabric and fostering resilience in an ever-changing world.

Concept of Adult Education

Adult education is a dynamic and multifaceted field encompassing a broad range of learning opportunities and experiences designed to meet the diverse needs and interests of adult learners. Unlike traditional education, which typically focuses on formal schooling for children and young adults, adult education caters to individuals beyond the

traditional school age who seek to acquire new knowledge, skills, or credentials, pursue personal enrichment, or enhance their professional prospects. The concept of adult education has evolved significantly over time, reflecting changes in societal attitudes towards lifelong learning, advancements in educational theory and practice, and shifts in economic and technological landscapes. One of the key principles underlying adult education is the recognition of adults as self-directed learners who bring diverse backgrounds, experiences, and motivations to the learning process. Malcolm Knowles, often regarded as the father of adult education, emphasized the importance of andragogy, or the art and science of teaching adults, which emphasizes learner autonomy, relevance to learners' lives, and the integration of prior knowledge and experience into the learning process (Knowles, 2014). This learner-centered approach contrasts with the pedagogical model of education, which is typically teacher-centered and geared towards children and youth.

The scope of adult education is vast, encompassing a wide array of formal, non-formal, and informal learning opportunities tailored to the needs and interests of adult learners. Formal adult education programs may include adult literacy classes, vocational training, continuing education courses at colleges and universities, and professional development workshops. Non-formal adult education initiatives, such as community-based adult learning centers, adult education associations, and workplace training programs, provide flexible and accessible learning opportunities outside of traditional educational institutions. Informal adult education, on the other hand, encompasses self-

directed learning activities, such as reading, attending lectures or seminars, participating in online courses or discussion forums, and engaging in hands-on experiences and hobbies.

The motivations driving adults to engage in learning are diverse and varied, influenced by personal, professional, and socio-economic factors. Some adults pursue education to acquire new skills or credentials that enhance their employability and career advancement prospects. Others seek personal enrichment, intellectual stimulation, or self-improvement, engaging in learning activities that broaden their horizons, deepen their understanding of the world, or fulfill lifelong aspirations. Lifelong learning, the concept of continuous learning throughout the lifespan, has gained increasing recognition as essential for personal fulfillment, social inclusion, and economic prosperity in the knowledge-based economy of the 21st century (UNESCO, 2019).

The delivery of adult education varies depending on the context, resources, and needs of learners. Traditional face-to-face instruction remains prevalent in many adult education programs, providing opportunities for direct interaction with instructors and peers. However, advancements in technology have expanded the reach and flexibility of adult education through online learning platforms, multimedia resources, and digital tools for collaboration and communication. Distance learning, blended learning, and massive open online courses (MOOCs) have emerged as popular modalities for delivering adult education, offering convenience, accessibility, and scalability to learners around the world (Wainwright et al., 2018).

In addition to its role in individual empowerment and personal development, adult education also contributes to broader societal goals, such as social cohesion, economic development, and democratic participation. By equipping adults with the knowledge, skills, and competencies needed to navigate an increasingly complex and interconnected world, adult education fosters active citizenship, critical thinking, and social responsibility. Moreover, adult education plays a crucial role in addressing societal challenges, such as poverty, inequality, and social exclusion, by empowering marginalized and underserved populations through education and skills development (Field, 2017).

Despite its many benefits and contributions, adult education faces a range of challenges and barriers that hinder its effectiveness and accessibility. Funding constraints, inadequate infrastructure, and limited resources pose significant obstacles to the provision of adult education programs, particularly in low-income and marginalized communities. Furthermore, adult learners often juggle multiple responsibilities and commitments, such as work, family, and caregiving, which can make it difficult to participate in formal education programs or allocate time and energy to learning activities.

Adult education is a vital and dynamic field that plays a crucial role in empowering individuals, enriching communities, and driving societal progress. Grounded in principles of learner autonomy, relevance, and lifelong learning, adult education offers diverse learning opportunities tailored to the needs and interests of adult learners. By fostering personal growth, professional development, and social inclusion, adult

education contributes to individual fulfillment, economic prosperity, and democratic citizenship in an ever-changing world.

Existing Traditional Institution

Traditional institutions, deeply rooted in historical, cultural, and societal contexts, are integral components of communities around the world. Their existence and prominence vary widely depending on factors such as geography, historical legacy, and social dynamics. These institutions encompass a diverse range of structures, practices, and customs that have evolved over generations, serving as cornerstones of governance, social cohesion, and cultural preservation within their respective societies.

In many rural and remote areas, traditional institutions remain central to community life, providing governance structures, dispute resolution mechanisms, and social support networks. These institutions often derive authority from custom, oral tradition, and communal consensus rather than formal legal frameworks or state institutions. For example, in parts of sub-Saharan Africa, traditional leaders such as chiefs or village elders play pivotal roles in mediating disputes, allocating resources, and upholding customary laws that govern land tenure, inheritance, and social conduct (Bakker et al., 2018). Similarly, indigenous communities in regions like the Amazon rainforest or the Arctic rely on traditional governance systems and communal decision-making processes to manage natural resources, protect ancestral territories, and preserve cultural heritage (Herrmann et al., 2020).

However, the availability and influence of traditional institutions are not limited to rural or indigenous contexts. Even in urban areas and modern societies, traditional practices and structures often persist alongside formal state institutions, contributing to social cohesion and identity formation. For instance, ethnic enclaves and immigrant communities in cities around the world may maintain traditional cultural practices, religious ceremonies, and community associations that serve as focal points for socialization, mutual support, and cultural expression (Portes & Rumbaut, 2014). Similarly, diaspora communities scattered across different countries often organize themselves around traditional kinship ties, clan affiliations, or religious networks, fostering a sense of belonging and solidarity across geographical boundaries (Glick Schiller & Salazar, 2013).

The availability of traditional institutions is also influenced by broader socio-economic and political factors, including globalization, urbanization, and state policies. Rapid urbanization and migration trends, for example, can disrupt traditional social structures and community dynamics as individuals move away from their ancestral homelands in search of employment opportunities or better living conditions. In some cases, this migration may lead to the erosion of traditional practices and the weakening of community ties as individuals assimilate into urban lifestyles or face social marginalization in unfamiliar environments (Castles & Miller, 2009). Additionally, state policies and legal frameworks may either support or undermine traditional institutions,

depending on the political climate, historical legacies, and power dynamics between state authorities and local communities (Boone, 2013).

The availability of traditional institutions also intersects with issues of power, privilege, and social hierarchy within societies. Traditional leaders and elites often wield significant influence and authority within their communities, sometimes at the expense of marginalized groups or individuals who lack access to decision-making processes or representation within traditional governance structures (Richards, 2016). Moreover, traditional institutions may perpetuate inequalities based on factors such as gender, age, or socio-economic status, reinforcing traditional roles and norms that restrict opportunities for certain segments of the population (Moser & Moser, 2015).

In conclusion, the availability of traditional institutions varies widely across different contexts, influenced by factors such as geography, historical legacy, socio-economic dynamics, and state policies. While traditional institutions continue to play vital roles in many communities, providing governance, social cohesion, and cultural identity, their availability and influence are subject to ongoing transformations and challenges in an increasingly interconnected and rapidly changing world.

Functions of Traditional Institutions

Traditional institutions serve a multitude of functions within societies, spanning governance, justice, cultural preservation, social cohesion, and community development. Rooted in historical customs, norms, and values, these institutions play pivotal roles in shaping the social fabric and maintaining order within communities. Their functions often

overlap and intersect, reflecting the complex and multifaceted nature of traditional societies. At the heart of traditional institutions lies their governance function, encompassing the exercise of authority, decision-making processes, and the administration of justice. Traditional leaders, such as chiefs, elders, or tribal councils, wield varying degrees of power and influence within their communities, often serving as mediators, arbitrators, and custodians of customary laws and norms (Gordon, 2015). They are responsible for resolving disputes, adjudicating conflicts, and upholding social order based on collective consensus and community values. In many cases, traditional governance structures coexist with or complement formal state institutions, providing avenues for local participation and ensuring the representation of marginalized groups (Toulmin et al., 2015).

Moreover, traditional institutions play crucial roles in cultural preservation and transmission, safeguarding ancestral knowledge, traditions, and practices from generation to generation. They serve as repositories of collective memory, oral history, and cultural heritage, preserving languages, rituals, ceremonies, and artistic expressions that define the identity and identity of a people (McIntosh, 2019). Traditional leaders and cultural custodians often play central roles in cultural preservation efforts, passing down traditions through storytelling, rituals, and apprenticeships, and ensuring their continuity in the face of external pressures and societal changes. In addition to governance and cultural preservation, traditional institutions contribute to social cohesion and community development by fostering solidarity, reciprocity, and mutual support networks. They

provide platforms for collective action, cooperation, and collaboration among community members, facilitating the mobilization of resources and the implementation of communal projects and initiatives (Woller, 2012). Traditional institutions also play crucial roles in social welfare provision, addressing the needs of vulnerable groups, such as the elderly, orphans, and the disabled, through informal networks of care and assistance (Duflo et al., 2016).

Furthermore, traditional institutions often serve as custodians of natural resources and environmental stewardship, managing land, water, and other natural assets according to customary laws, taboos, and conservation practices (Berkes, 2019). Indigenous and traditional knowledge systems embedded within these institutions offer valuable insights into sustainable resource management, biodiversity conservation, and climate adaptation strategies, drawing on centuries of experience and ecological wisdom (Turner & Berkes, 2016). Traditional leaders and local communities play key roles in environmental governance, advocating for the protection of sacred sites, traditional territories, and biodiversity hotspots threatened by extractive industries, deforestation, and habitat degradation (Wenzel, 2019).

Moreover, traditional institutions serve as mechanisms for socialization, education, and the transmission of moral and ethical values within communities. They play formative roles in shaping individual identities, social norms, and behavioral expectations, instilling virtues such as respect for elders, solidarity with kinship groups, and stewardship of natural resources (Durkheim, 2014). Through rites of passage, initiation

ceremonies, and communal rituals, traditional institutions mark important life transitions, reinforce social bonds, and impart cultural teachings that guide individuals throughout their lives. However, the functions of traditional institutions are not without challenges and limitations. They may perpetuate inequalities based on gender, ethnicity, or social status, reinforcing traditional hierarchies and power dynamics that marginalize certain groups within society (Huntington, 2018). Moreover, the rapid pace of social change, globalization, and urbanization poses threats to the viability and relevance of traditional institutions, eroding cultural values, weakening social ties, and fragmenting communities (Sen, 2019).

Traditional institutions perform diverse and interconnected functions within societies, spanning governance, justice, cultural preservation, social cohesion, and community development. Rooted in historical customs and collective values, these institutions play vital roles in shaping social norms, maintaining order, and fostering resilience in the face of change. However, they also face challenges and tensions in adapting to modern realities and addressing contemporary issues, highlighting the need for dialogue, collaboration, and innovation in navigating the complex dynamics of tradition and change.

Roles of the Traditional Institutions

Traditional institutions play multifaceted roles within societies, spanning governance, justice, cultural preservation, social cohesion, and community development. Rooted in historical customs, norms, and values, these institutions serve as foundational

pillars that shape the social fabric and maintain order within communities. Their roles are deeply intertwined with the cultural identity, collective memory, and social organization of the societies in which they operate. At the core of traditional institutions lies their governance function, which encompasses the exercise of authority, decision-making processes, and the administration of justice. Traditional leaders, such as chiefs, elders, or tribal councils, hold positions of influence and responsibility within their communities, often serving as custodians of customary laws and norms (Gordon, 2015). They play pivotal roles in mediating disputes, adjudicating conflicts, and upholding social order based on collective consensus and community values. Through their leadership, traditional institutions provide avenues for local participation, representation, and accountability, ensuring that the voices and interests of community members are heard and addressed (Toulmin et al., 2015).

Moreover, traditional institutions serve as guardians of cultural heritage and agents of cultural preservation, safeguarding ancestral knowledge, traditions, and practices from generation to generation. They play vital roles in transmitting cultural values, rituals, ceremonies, and artistic expressions that define the identity and identity of a people (McIntosh, 2019). Traditional leaders and cultural custodians actively engage in cultural preservation efforts, passing down traditions through storytelling, rituals, and apprenticeships, and ensuring their continuity in the face of external pressures and societal changes.

In addition to governance and cultural preservation, traditional institutions contribute to social cohesion and community development by fostering solidarity, reciprocity, and mutual support networks. They provide platforms for collective action, cooperation, and collaboration among community members, facilitating the mobilization of resources and the implementation of communal projects and initiatives (Woller, 2012). Traditional institutions also play crucial roles in social welfare provision, addressing the needs of vulnerable groups, such as the elderly, orphans, and the disabled, through informal networks of care and assistance (Duflo et al., 2016).

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However, the roles of traditional institutions are not without challenges and limitations. They may perpetuate inequalities based on gender, ethnicity, or social status, reinforcing traditional hierarchies and power dynamics that marginalize certain groups within society (Huntington, 1968). Moreover, the rapid pace of social change, globalization, and urbanization poses threats to the viability and relevance of traditional institutions, eroding cultural values, weakening social ties, and fragmenting communities (Sen, 2019). Traditional institutions play diverse and interconnected roles within societies, spanning governance, justice, cultural preservation, social cohesion, and community development. Rooted in historical customs and collective values, these institutions serve as vital components of social organization, identity formation, and resilience in the face of change. However, they also face challenges and tensions in adapting to modern realities and addressing contemporary issues, highlighting the need for dialogue, collaboration, and innovation in navigating the complex dynamics of tradition and change.

Challenges Faced by Traditional Institutions

Traditional institutions, deeply entrenched in the fabric of societies worldwide, confront an array of challenges as they navigate the complexities of the modern era. These challenges, arising from internal dynamics, external pressures, and shifting socio-political landscapes, pose significant hurdles to the continued relevance, effectiveness, and sustainability of traditional institutions. By examining these challenges in depth, we gain insight into the intricate interplay between tradition and change in contemporary societies.

One of the most pressing challenges facing traditional institutions is the impact of globalization. Globalization, characterized by increased interconnectedness, mobility, and exchange across national borders, has profound implications for traditional societies (Held et al., 2019). The spread of Western values, norms, and institutions often undermines the authority and legitimacy of traditional practices and governance structures (Robertson, 2018). Traditional customs and beliefs may be perceived as backward or outdated in the face of Western modernity, leading to a loss of cultural confidence and identity among traditional communities (Inglehart & Welzel, 2015).

Moreover, globalization accelerates cultural homogenization, as global media, consumerism, and technology penetrate even the most remote corners of the world (Appadurai, 2016). Traditional languages, rituals, and ways of life are increasingly marginalized in favor of dominant global cultures, eroding the diversity and richness of traditional societies (Tomlinson, 2019). As a result, traditional institutions struggle to

maintain their cultural heritage and transmit ancestral knowledge to future generations in the face of external pressures to conform to global norms and values.

Urbanization presents another significant challenge to traditional institutions, particularly in rural areas where they have historically been most prevalent. Rural-to-urban migration disrupts traditional social structures and community cohesion as young people leave their ancestral homelands in search of economic opportunities and better living conditions in urban centers (Castles & Miller, 2019). This demographic shift often leaves behind aging populations and weakens the social fabric of rural communities, making it difficult for traditional institutions to adapt to changing demographics and address the needs of their constituents (Sassen, 2021).

Furthermore, urbanization leads to the marginalization of traditional practices and values in urban settings, where Westernized lifestyles and consumer culture dominate. Traditional institutions may struggle to assert their relevance and authority in urban contexts where traditional knowledge and customs are often viewed as irrelevant or archaic (Roy, 2016). As a result, urban migrants may experience a loss of cultural identity and a sense of disconnection from their traditional roots, further undermining the legitimacy of traditional institutions.

State policies and legal frameworks also pose significant challenges to traditional institutions, as they often prioritize centralized state authority and uniform legal systems over local customs and traditions (Boone, 2013). Many states view traditional institutions as impediments to modernization and development, seeking to replace or co-opt them

with formal state structures (Mamdani, 2016). This can lead to conflicts over jurisdiction, resource management, and land rights between traditional leaders and state authorities, exacerbating tensions and undermining the autonomy of traditional institutions (Anaya, 2019).

Internal dynamics within traditional institutions, such as generational divides, power struggles, and corruption, further complicate their ability to address external challenges effectively. Traditional leaders may face resistance from younger generations who question the relevance and authority of traditional practices in a rapidly changing world (Richards, 2016). Inheritance disputes, succession struggles, and rivalries among competing factions can weaken the stability and unity of traditional leadership structures, leading to divisions and conflicts within communities (Gibson, 2012). Moreover, corruption, nepotism, and abuse of power within traditional institutions erode public trust, legitimacy, and accountability, undermining their capacity to govern effectively and serve the interests of their constituents (Veenendaal, 2019).

Gender inequalities and exclusions present yet another set of challenges for traditional institutions, as they often perpetuate patriarchal structures and practices that marginalize women and restrict their participation in decision-making processes and leadership positions (Moser & Moser, 2015). Traditional gender roles and norms may limit women's access to education, property rights, and economic opportunities, reinforcing social inequalities and hindering development efforts (Momsen & Kinnaird, 2016). Moreover, traditional institutions may condone or perpetuate harmful practices

such as female genital mutilation, forced marriage, and domestic violence, which violate human rights and undermine gender equality efforts (UNICEF, 2016).

Traditional institutions face a multitude of challenges in the modern era, ranging from external pressures to internal dynamics that threaten their relevance, legitimacy, and effectiveness. Globalization, urbanization, state policies, internal conflicts, and gender inequalities pose significant obstacles to the cohesion, autonomy, and adaptive capacity of traditional institutions. Addressing these challenges requires a nuanced understanding of the complex interplay between tradition and change, as well as dialogue, collaboration, and innovation in navigating the evolving landscape of traditional societies.

Summary of Reviewed Literature

The concepts, functions, roles, availability, and challenges faced by traditional institutions offer a comprehensive understanding of their significance in contemporary societies. Traditional institutions, deeply rooted in historical, cultural, and societal contexts, serve as foundational pillars that shape governance, justice, cultural preservation, social cohesion, and community development. Their availability varies widely depending on factors such as geography, historical legacy, and socio-political dynamics. While traditional institutions endure as vital components of social organization and identity, they face a myriad of challenges in the modern era.

Globalization, urbanization, state policies, internal conflicts, and gender inequalities pose significant obstacles to the cohesion, autonomy, and adaptive capacity of traditional institutions. The spread of Western values and norms, coupled with cultural

homogenization, undermines the authority and legitimacy of traditional practices. Urbanization disrupts traditional social structures and marginalizes traditional values in urban settings, leading to a loss of cultural identity among migrants. State policies often prioritize centralized authority over local customs, resulting in conflicts over jurisdiction and resource management. Internally, traditional institutions grapple with generational divides, power struggles, and corruption, which weaken their stability and effectiveness.

Despite these challenges, traditional institutions continue to play vital roles in governance, cultural preservation, social cohesion, and community development. Their resilience lies in their ability to adapt and innovate while staying rooted in the cultural heritage and collective identity of their communities. Addressing the challenges faced by traditional institutions requires a nuanced approach that balances tradition with change, fosters dialogue and collaboration, and promotes the empowerment of marginalized groups. By navigating these complexities, traditional institutions can maintain their relevance and effectiveness in an ever-changing world.

CHAPTER THREE

METHODOLOGY

This chapter contained the procedures the researcher used in gathering and analyzing data for the study. It was discussed under the following subheadings:

- Design of the study
- Population of the Study
- Sample and Sampling Technique
- Research Instrument
- Validity of the Instrument
- Reliability of the Instrument
- Method of Data Collection
- Method of Data Analysis

Design of the study

The descriptive survey research design was used for this study. In a survey research design, a group of people or a particular item is taken as a representative sample of the full group. It uses a questionnaire to gather respondents' opinions.

Population of the Study

The population of study constituted all the practitioners of traditional institutions in Orhionmwon Local Government Area of Edo State.

Sample and Sampling Technique

A sample of 95 traditional practitioners was selected across the political wards that exist in Orhionmwon Local Government. The sample was selected using a stratified and a simple random sampling technique.

Research Instrument

A questionnaire was used to collect information from respondents (practitioners). The questionnaire which was designed by the researcher comprises of sections (A to B). The Questionnaire was titled: Contributions of Traditional Institutions to Adult Education Questionnaire (CTIAEQ). The instrument contained 17 items, constructed to provide answers for the research questions raised to guide the study. The questionnaire was designed using a 4 point rating scale. The response categories of Yes or No, Strongly Agree (SA); Agree (A); Disagree (D); Strongly Disagree (SD) respectively.

Validity of the Instrument

The questionnaire was submitted to the researcher's supervisor and two other experts for review in order to validate the instrument. By checking the instrument's face and content validity, this was done to confirm its validity.

Reliability of the Instrument

To ensure the reliability of the instrument, the researcher adopted the Crombach's alpha procedure. In carrying out the reliability of the study, 20 copies of the instrument were administered to the respondents who were not part of the final sample. After computation, a Cronbach alpha coefficient of 0.68, 0.73, 0.75 and 0.70 respectively was

produced for each of the four (4) domains as they were designed in the instrument. The average weight was determined by summing each of the weights and divided by the number of domains expressed as: $0.68+0.73+0.75+0.70/4$ and thus, a Cronbach alpha coefficient of 0.71 was obtained.

Method of Data Collection

The instrument was personally distributed by the researcher to individual respondents. This process involved visiting the respondents in the various political wards and administering the research instrument to them. Explanation was done by the researcher on how to indicate their views on each item especially to those who were not literate. The researcher therefore collected the completed questionnaire immediately.

Method of Data Analysis

The collected data were analysed using descriptive and inferential statistics. The research questions were analysed using descriptive statistics such as frequency counts, percentages and mean score analyses and standard deviation. A criterion mean of 2.50 was adopted for decision making. Furthermore, the hypothesis formulated was tested using Pearson's Correlation at a 0.05 level of significance.

CHAPTER FOUR

PRESENTATION OF RESULTS AND DISCUSSION OF FINDINGS

This study investigated the contribution of traditional institutions in promoting adult education in Orhionmwon Local Government Area of Edo State. However, in this chapter, the researcher presents the results of the analysed data that were collected. The analysis was followed by the discussion of the findings.

Research Question 1

What are the existing traditional institutions in Orhionmwon Local Government Area of Edo State?

Table 1: Data on the Existing Traditional Institutions in Orhionmwon Local Government Area of Edo State

S/N	Items	Level of Responses	
		YES (%)	NO (%)
1	The Benin Traditional Institution.	72 (100)	Nil (0)
2	The Hausa Traditional Institution.	9 (12.5)	63 (87.5)
3	The Igbo Traditional Institution.	5 (6.9)	67 (93.1)
4	The Urhobo/Isoko Traditional Institution.	39 (54.2)	33 (45.8)
5	The Esan Traditional Institution.	12 (16.7)	60 (83.3)

Source: Researcher's Field Survey, 2024

Table 2 revealed the existing traditional institutions in Orhionmwon Local Government Area of Edo State. It found out that there are only two (2) major traditional institutions that exist in in Orhionmwon Local Government Area of Edo State out of the

five (5) variables that were measured and indicated in the check list as the percentage response were above 50% threshold. These include The Benin Traditional Institution 72 (100%), and The Urhobo/Isoko Traditional Institution 39 (54.2%), respectively. On the other hand, the check list revealed that the Hausa Traditional Institution 9 (12.5%), The Igbo Traditional Institution 5 (6.9%) and The Esan Traditional Institution 12 (16.7%) are none existent in the area as their responses did not meet the 50% mark. It was therefore concluded that the existing traditional institutions in Orhionmwon Local Government Area of Edo State are the Benin and the Urhobo/Isoko Traditional Institutions.

Research Question 2

What are the functions of the traditional institutions in Orhionmwon local Government Area of Edo State?

Table 2: Data on the Functions of the Traditional Institutions in Orhionmwon Local Government Area of Edo State

S/N	Statement	N	Mean Score	Std .D	Decision
6	Traditional institutions provide a strong foundation for personal development.	72	3.43	.4976	Agree
7	Traditional institutions are too focused on conformity and limit individual freedom.	72	3.82	.3816	Agree
8	Traditional institutions offer a sense of belonging and community.	72	2.61	.4247	Agree
9	Traditional institutions are not effective in passing down important knowledge and skills.	72	1.86	.4525	Disagree

Source: Field Survey (2024).

Table 2 revealed the respondents' mean rating on the functions of the traditional institutions in Orhionmwon local Government Area of Edo State. It was found that the respondents believed that traditional institutions provide a strong foundation for personal development with a mean score and standard deviation of 3.43 and 0.4976 respectively. They also agreed that traditional institutions are too focused on conformity and limit individual freedom with a mean score and standard deviation of 3.82 and 0.3816 respectively. The respondents also agreed that traditional institutions offer a sense of belonging and community with a mean score and standard deviation of 2.61 and 0.4247 respectively.

Furthermore, the result on the last item in the Research Question two (2) revealed that the respondents disagreed that traditional institutions are not effective in passing down important knowledge and skills with a corresponding mean score and standard deviation of 1.86 and 0.3502 respectively. It was therefore concluded that the major functions of the traditional institutions in Orhionmwon local Government Area of Edo State is to the provision of a strong foundation for personal development, offering a sense of belonging and community development among others.

Research Question 3

What are the challenges faced by traditional institutions in the Orhionmwon Local Government Area when delivering adult education programmes?

In providing accurate answers to the above question, the relevant items in the instrument were analysed. The result of this analysis is as presented in Table 3.

Table 3: Data on the Challenges Faced by Traditional Institutions in Orhionmwon Local Government Area when Delivering Adult Education Programmes

S/N	Statement	N	Mean Score	Std. D	Decision
10	Disruption of traditional social structures and community cohesion due to rural-to-urban migration.	72	3.15	.2189	Agree
11	Prioritization of centralized state authority over local customs and traditions.	72	3.48	.9073	Agree
12	Generational divides and questioning of traditional practices by younger generations.	72	3.17	.3321	Agree
13	Perpetuation of patriarchal structures and practices within traditional institutions.	72	3.06	.2354	Agree

Source: Field Survey (2024)

Table 4 contained the respondents' average rating on the challenges faced by traditional institutions in the Orhionmwon Local Government Area when delivering adult education programmes. It was revealed that the participants agreed that there is disruption of traditional social structures and community cohesion due to rural-to-urban migration with a mean score and standard deviation of 3.15 and 0.2189 respectively. They also

agreed that there is the prioritization of centralized state authority over local customs and traditions with a mean score and standard deviation of 3.48 and 0.9073 respectively.

Furthermore, the participants agreed too that there exist a generational divides and questioning of traditional practices by younger generations with a mean score and standard deviation of 3.17 and 0.3321 respectively. Finally on the Research Question Three (3), the respondents posited that there is the perpetuation of patriarchal structures and practices within traditional institutions with a corresponding mean score and standard deviation of 3.85 and 0.5290 respectively. It was therefore concluded that there are a lot of challenges bedevilling the traditional institutions in Orhionmwon Local Government Area of Edo State which include the fact that traditional social structures and community cohesion are being disrupted due to rural-to-urban migration, the prioritization of centralized state authority over local customs and traditions, the existence of a generational divides and questioning of traditional practices by younger generations as well as the perpetuation of patriarchal structures and practices.

Hypothesis 1

H₀₁: There is no significant relationship between traditional institutions and promotion of adult education programmes in Orhionmwon Local Government Area of Edo State

To test this hypothesis, the researcher adopted the Pearson's r to evaluate the correlation between traditional institutions and the promotion of adult education programmes. The result of the analysis as presented in Tables 4.

Table 4: Correlation between Traditional Institutions and Promotion of Adult Education Programmes in Orhionmwon Local Government Area of Edo State.

Variable	N	Mean	Std.	r	Sig. (2-tailed)
Traditional Institutions	72	31.514	.2008	0.710**	.001
Promotion of Adult Education	72	30.819	.4151		

Source: Field Survey, (2024).

The result of the Pearson’s r as shown in Table 6 revealed a significant computed value of the $r=0.710$ with a p-value of 0.001 which is less than 0.05 level of significance that was set for the study ($p=0.001<0.05$). Therefore, the null hypothesis is rejected. This result implies that there is a significant relationship between traditional institutions and promotion of adult education programmes in Orhionmwon Local Government Area of Edo State.

Discussion of Findings

The study in research question one revealed the existing traditional institution in Orhionmwon Local Government Area of Edo State. The study found that existing traditional institution is available. The development programmes provided include rural electrification, construction of town halls, bore hole, health centres, road construction as well as road rehabilitation. The provision of road ranked first among the development projects executed. This is closely followed by bore hole, construction of health care centre, rural electrification, road construction and rehabilitation which ranked 2nd, 3rd, 4th, 5th, and 6th respectively. This finding corroborated the view expressed by Anyanwu

(1991), Esenjobor (1992), Oduaran (1994) and Akinyemi (1997) that most rural development programmes revolve around the construction of bore hole, town hall, health centre and provision of rural electrification projects across the State.

The finding of the study functions of the traditional institutions in Orhionmwon local Government area of Edo State. The study found that functions of the traditional institutions in Orhionmwon local Government area of Edo State were exhaustive and numerous.

This findings is in line Gordon, (2015) with traditional leaders, such as chiefs, elders, or tribal councils, wield varying degrees of power and influence within their communities, often serving as mediators, arbitrators, and custodians of customary laws and norms. They are responsible for resolving disputes, adjudicating conflicts, and upholding social order based on collective consensus and community values. The findings of the study is also in consonance with Gordon, (2015) that traditional governance structures coexist with or complement formal state institutions, providing avenues for local participation and ensuring the representation of marginalized groups (Toulmin et al., 2015).

The findings of the study in research question three the challenges faced by traditional institutions in the Orhionmwon Local Government Area when delivering adult education programmes. The study found that the challenges faced by the traditional rulers were numerous. This is consistent with Held et al., (2019) that one of the most pressing challenges facing traditional institutions is the impact of globalization. According to them,

globalization, characterized by increased interconnectedness, mobility, and exchange across national borders, has profound implications for traditional societies. The spread of Western values, norms, and institutions often undermines the authority and legitimacy of traditional practices and governance structures. The findings is also in line with Inglehart & Welzel, (2015) traditional customs and beliefs may be perceived as backward or outdated in the face of Western modernity, leading to a loss of cultural confidence and identity among traditional communities.

The findings of the study in research question four revealed the relationship between traditional institutions and the promotion of adult education programmes in Orhionwon Local Government Area of Edo State. The study found that there was a significant relationship between traditional institutions and the promotion of adult education programmes in Orhionwon Local Government Area of Edo State. This findings is in sync with Chukwuma (2019) that the programme has succeeded in impacting on the lives of the people. This shows that the impact would have been more profound if they have been properly and well implemented with the active participation of all the adults, especially those for which the programmes are meant. It is also in line with Adegbite (2018) that the programmes are capable of providing the desired or achieving the stated objectives if carefully carried out as planned coupled with the involvement of the people.

The findings of the study in hypotheses one revealed the relationship between traditional institutions and the promotion of adult education programmes in Orhionwon

Local Government Area of Edo State. The analysis of data also revealed that there is no variation in the rating on the level of performance of the programmes by the adults. Contrary to expectation, variation was observed in the views of adults on the extent of involvement of the people in the implementation of the programmes. This is probably due to the fact that the level of mobilization of the people for rural development projects varies from communities to communities across the States. Where the people have been adequately mobilized, their level of involvement is likely to be high. The study found that a significant relationship between. As part of the findings of Agbaire (2019), respondents also agreed on the attainment of the objectives or purpose of providing the programmes. The respondents agreed with Chukwuma (2018) that adult development programmes overall performance in sequence to the effectiveness of traditional institutions. It is established that the overall performance of the programmes implementation was very low or fairly useful or satisfactory.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter focuses on the summary, conclusion and recommendation of the study.

Summary

This study investigated the contribution of traditional institutions in promoting of the adult education programmes in Orhionmwon Local Government Area of Edo State. Four research questions and one null hypotheses were raised to guide the study which include the following:

1. What are the existing traditional institutions in Orhionmwon Local Government Area of Edo State?
2. What are the functions of the traditional institutions in Orhionmwon local Government Area of Edo State?
3. What are the challenges faced by traditional institutions in Orhionmwon Local Government Area when delivering adult education programmes?
4. Is there a relationship between traditional institutions and promotion of adult education programmes in Orhionmwon Local Government Area of Edo State?

Research Hypothesis

H₀₁: There is no significant relationship between traditional institutions and the promotion of adult education programmes in Orhionmwon Local Government Area of Edo State.

The study employed a descriptive survey research design. The population of study constitutes all the practitioners of traditional institutions in Orhionmwon Local Government area Benin City, Edo State. The study adopted the sample selected using a stratified and a simple random sampling technique to select a sample of 65 practitioners selected across the political wards that exist in Orhionmwon for the study. The instrument used for data collection was a structured questionnaire titled: Contributions of Traditional Institutions to Adult Education Questionnaire (CTIAEQ). It was however subjected to face validity by the researcher's supervisor and one other expert in the Department of Adult and non-formal Education, Faculty of Education, University of Benin. The reliability was determined using the internal consistency method which was measured using Cronbach alpha statistic. The instrument was administered to business education students in University of Benin who are not part of the sample to be used for this study but are part of the population of the study. However, the instrument yielded an alpha value of 0.76. The data collected were analyzed using mean (\bar{x}), standard deviation (SD), and two sample independent Fisher z using Statistical Packages for the Social Science (SPSS).

Findings

The study made the following findings:

1. In the first place people indicated that traditional institutions provided in the area include Benin, Iteskiri, Hausa, Igbo, Ora, Urhobo, Isoko, Esan, traditional institutions.

2. The respondents were unanimous that these traditional institutions are the most prevalent of the line of authority provided in the area in promoting rural development and adult education programmes.
3. The functions of traditional institutions included provision a strong foundation for personal development, the passage of important knowledge and skills.
4. The challenge of traditional institution included the spread of Western values, norms, and institutions often undermine the authority and legitimacy of traditional practices and governance structures, Prioritization of centralized state authority over local customs and traditions.
5. Traditional institutions provide adequate resources and support for adult learners in my community

Conclusion

From the findings of this study, the following conclusions can be drawn: The prevalent traditional institutions are Benin, Iteskiri, Hausa, Igbo, Ora, Urhobo, Isoko, Esan, traditional institutions. The implementation of rural development programmes has been fairly effective. The overall performance of these traditional institutions in terms of implementation of adult education is fairly satisfactory. The people have been actively involved in the final execution of the programme. Some of the objectives of traditional institutions in relation to the promotion of adult education programmes have been achieved, especially those of encouraging cooperation between communities, governments and the private sector, fostering the spirit of communal self-help and

programme initiation, educating and stimulating individuals and groups to accept change however, these traditional institutions has been blighted with challenges which included no continuity or sustainability as far as the provision of those programmes or projects is concerned. The adults agreed unanimously on the level of the adult education programmes effectiveness, overall performance, the level of involvement of the traditional rulers, impact of the programmes and extent of attainment of the objectives.

Recommendations

Based on the findings of the study, the following recommendations were made:

Based on the findings of the study, the following recommendations are hereby proffered.

1. In the first place, it was found that the members of the traditional ruling council were fairly satisfied with the implementation of the programmes. This is not good enough. There is need to ensure that the programmes implementation is totally satisfactory. In this regard, it is here by recommended that the traditional ruling council should be involved in all the stages of programme execution beginning from need assessment stage, initiation, formulation of proposals, planning, organization and implementation to assessment. To this end, the people must be adequately mobilized. This would help to ensure that the adult education programmes are properly executed and success guaranteed. This would also help to create in the people pride of ownership when the adult education programmes are delivered.
2. Secondly, the study established that the traditional institutions have only achieved a few of the objectives or purposes of adult education programmes for which they were

provided. This is not a satisfactory performance. In order to ensure that all the objectives are achieved, there is need to institute an in-built evaluation mechanism that would ensure proper monitoring of the implementation of the adult education programmes. In this way, problems are detected early enough and immediate corrective measures taken.

3. In addition, efforts should be intensified to ensure the implementation of the adult education programmes by traditional institutions is carried out according to specifications and laid down guidelines. This would ensure that the programmes are properly executed in order to attain the desired success.
4. Finally, it was discovered that the traditional institutions provided have imparted positively on the living condition of members of the communities. There is need to consolidate on the success achieved thus far.
5. Furthermore, the scope of traditional institutions should be extended beyond the provision of Benin, Esan, Igbo, Ora, Hausa traditional institutions to include other peripheral traditional institutions like Yoruba, Akkoko-edo, Ekpoma among others. This would go a long way in further raising the quality of life of the people. This would ensure better quality of life and a more meaningful participation by the people in adult education programmes.

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APPENDIX I

**DEPARTMENT OF ADULT AND NON FORMAL EDUCATION
FACULTY OF EDUCATION, UNIVERSITY OF BENIN, BENIN CITY
THE CONTRIBUTIONS OF TRADITIONAL INSTITUTIONS TO ADULT
EDUCATION QUESTIONNAIRE (CTIAEQ)**

Dear Respondent

This research is being carried out by the researcher to investigate the contribution of traditional institution to adult education in Orhionmwon Local Government Area of Edo State. Please, give your opinion as it concerns the problems posed in the research. Thank you for your anticipated cooperation

Yours Faithfully

(Researcher)

SECTION A: Demographic data

Gender: Male () Female ()

Age: 18 -25 Years (), 26 – 35 Years () 36 – 45 Years () 46 years and above ()

Section B

Yes or No, SA – Strongly Agree, A – Agree, D – Disagree, SD – Strongly Disagree

S/N	Existing Traditional Institutions in Orhionmwon: Which of the following Traditional Institutions exist in Orhionmwon Local Government Area of Edo State.	YES	NO
1	The Benin Traditional Institution.		
2	The Hausa Traditional Institution.		
3	The Igbo Traditional Institution.		
4	The Urhobo/Isoko Traditional Institution.		
5	The Esan Traditional Institution.		
6	The Ora traditional Institution		
	Functions of Traditional Institution		
7	Traditional institutions provide a strong foundation for personal development.		
8	Traditional institutions are too focused on conformity and limit individual freedom.		
9	Traditional institutions offer a sense of belonging and community.		
10	Traditional institutions are effective in passing down important knowledge and skills.		
	Challenges of Traditional Institution		
11	Disruption of traditional social structures and community cohesion due to rural-to-urban migration.		
12	Prioritization of centralized state authority over local customs and traditions.		
13	Generational divides and questioning of traditional practices by younger generations.		
14	Perpetuation of patriarchal structures and practices within traditional institutions.		
15	The spread of Western values, norms, and institutions often undermines the authority and legitimacy of traditional practices and governance structures		
	Relationship between Traditional Institutions and Adult Education		
16	The involvement of Traditional institutions in my community play a crucial role in promoting adult education		
17	The adult education programs offered by traditional institutions are effective and beneficial		
18	Traditional institutions provide adequate resources and support for adult learners in my community		
19	There are significant barriers that traditional institutions need to overcome to better support adult education		
20	Traditional institutions are insensitive to creating awareness about adult education to the people		

APPENDIX II

CRONBACH ALPHA RELIABILITY TEST RESULTS

Reliability

Notes

Output Created	1ST-JUN-2024 20:24:51
Comments	
Input	DataSet2
Active Dataset	
Filter	<none>
Weight	<none>
Split File	<none>
N of Rows in Working Data File	20
Matrix Input	
Missing Value Handling	User-defined missing values are treated as missing.
Definition of Missing	
Cases Used	Statistics are based on all cases with valid data for all variables in the procedure.
Syntax	RELIABILITY / /SCALE('ALL VARIABLES') ALL /MODEL=ALPHA.
Resources	
Processor Time	00:00:00.00
Elapsed Time	00:00:00.00

Scale: ALL VARIABLES

Case Processing Summary

	N	%
Cases		
Valid	20	100.0
Excluded ^a	0	.0
Total	20	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
0.68	4

**Reliability
Notes**

Output Created		1ST-JUN-2024 20:32:23
Comments		
Input	Active Dataset	DataSet2
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	20
	Matrix Input	
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on all cases with valid data for all variables in the procedure.
Syntax		RELIABILITY /VARIABLES /SCALE('ALL VARIABLES') ALL /MODEL=ALPHA.
Resources	Processor Time	00:00:00.00
	Elapsed Time	00:00:00.00

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
0.73	4

**Reliability
Notes**

Output Created		1ST-JUN-2024 21:04:15
Comments		
Input	Active Dataset	DataSet2
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	20
	Matrix Input	
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on all cases with valid data for all variables in the procedure.
Syntax		RELIABILITY /VARIABLES= /SCALE('ALL VARIABLES') ALL /MODEL=ALPHA.
Resources	Processor Time	00:00:00.00
	Elapsed Time	00:00:00.00

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
0.75	4

**Reliability
Notes**

Output Created		1ST-JUN-2024 21:24:56
Comments		
Input	Active Dataset	DataSet2
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	20
	Matrix Input	
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on all cases with valid data for all variables in the procedure.
Syntax		RELIABILITY /VARIABLES= /SCALE('ALL VARIABLES') ALL /MODEL=ALPHA.
Resources	Processor Time	00:00:00.00
	Elapsed Time	00:00:00.00

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded ^a	0	.0
	Total	30	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
0.70	4

APPENDIX III

SPSS OUTPUT OF PEARSON CORRELATIONS

Correlations

Notes

Output Created Comments Input	2ND-JUN-2024 19:14:16 Active Dataset DataSet1 Filter <none> Weight <none> Split File <none> N of Rows in Working Data File 72
Missing Value Handling	Definition of Missing User-defined missing values are treated as missing. Cases Used Statistics for each pair of variables are based on all the cases with valid data for that pair.
Syntax	CORRELATIONS /MISSING=PAIRWISE.
Resources	Processor Time 00:00:00.00 Elapsed Time 00:00:00.13

[DataSet1]

Descriptive Statistics

	Mean	Std. Deviation	N
Traditional Institutions	31.514	.2008	72
Promotion of Adult Education	30.819	.4151	72

Correlations

		Traditional Institutions	Promotion of Adult Education
Traditional Institutions	Pearson Correlation	1	.744**
	Sig. (2-tailed)		.000
	N	72	72
Promotion of Adult Education	Pearson Correlation	.744**	1
	Sig. (2-tailed)	.000	
	N	72	72

** . Correlation is significant at the 0.01 level (2-tailed).