

**THE RELEVANCE OF ADULT EDUCATION IN THE
PRESERVATION OF CULTURE AND TRADITION IN OREDO
LOCAL GOVERNMENT AREA OF EDO STATE**

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APRIL, 2023.

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**BEING A PROJECT 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 BACHELOR OF ARTS
(Ed.) DEGREE IN ADULT EDUCATION/ENGLISH AND LITERATURE**

APRIL, 2023.

APPROVAL PAGE

I, the undersigned, Certify that this project was carried out by Akhimieho Evaikhomo Carey with the matriculation number EDU1709641 in the Department of Adult and Non-formal Education, Faculty of Education, University of Benin, Benin City and approve of it as adequate in scope and quality in partial fulfillment of the requirement for the award of Bachelor of Education in the University of Benin, Benin City.

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Project Supervisor

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CERTIFICATION

We, the undersigned hereby certified that this Research work was conducted by Akhimieho Evaikhomo Carey with the matriculation number EDU1709641 in the Department of Adult and Non-formal Education

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DEDICATION

This study is dedicated to the Almighty God for his divine mercy, love, wisdom, understanding, strength and provision.

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The researcher is most grateful to God almighty and she returns all the glory to him, the father of light and giver of all wisdoms for his impartation of knowledge throughout the duration of her studies

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ABSTRACT

This study investigates the relevance of adult education in the preservation of culture and tradition in Oredo local government area of Edo State. Five (5) research questions were raised to guide the study.

A total of Six Hundred (600) respondents from the entire population of the inhabitants of Oredo local government area of Edo State were selected for the study through Purposive sampling technique. The questionnaire was designed and validated by experts in the department of Adult and Non-formal Education, Faculty of Education University of Benin. Data were analyzed using descriptive statistical techniques such as tables, frequencies counts, and simple percentages

Findings of the study revealed that to a large extent adult education practiced in Oredo local government area of Edo State, that Adult education can help me to know more about my culture and values to be kept

It was further revealed that participation of adults in the preservation of cultural heritages and values has increased through adult education and that through adult education programme, reformation of cultural heritages and values will be of immense help to preserve our culture. It was therefore recommended that facilitators of adult education should impact knowledge and love for cultural heritage in a way that would inspire adults to participate in preservation of their cultural heritage and to pass the knowledge to coming generations. It was further recommended that Facilitators of adult education should impact knowledge and love for cultural heritage in a way that would inspire adults to participate in preservation of their cultural heritage and to pass the knowledge to coming generations.

CHAPTER ONE

INTRODUCTION

Background to the study

Adult education has been defined in different ways by different scholars. This arises from the fact that it is academic, socio-economic, political, cultural and so on. People define it based on what prevails within their immediate environment (academic, home, work and so on) and their accumulated life experiences.

For instance, it has been seen as literacy education in developing countries like Nigeria where illiteracy level is high. This has affected its practices because it has focused so much on literacy education. However, the definition changes as the scope expands (Ugwu, 2013). According to Okedera (1981) in Ugwu and Mbalisi (2016), Adult education is a process whereby persons who attend school on a regular and full time basis (unless full time-time programmes are especially designed for adults) undertake sequential and organized activities with the conscious intention of bringing about changes in information, knowledge,

undertakings or skills, appreciation and attitude or for the purpose of identifying and solving personal or community problems.

This implies that irrespective of the settings, content, level and method adult education seeks to empower adults with requisite knowledge and skills for personal improvement and maximum participation in the developments of their communities. Furthermore, in different countries of the world, adult education programmes are designed to meet divergent needs such as well-fare and employment oriented activities aimed at serving the needs of the economy. In otherwords, adult education activities should be relevant to the daily lives of the adults according to learners readiness to learn so that these adults can be helped to become self-reliant individuals (Knowles, 1980) cited in Simon, Love and Costly (2011).

Essentially any organized learning or educational activity outside the structure of the formal education system that is consciously aimed at meeting the specific learning needs of people who are considered (regarded) to be adults in the community or their society constitutes adult and non-formal education. The

contemporary emphasis on adult learning which includes adult education must be broadly construed to refer to all learning activities undertaken by adults throughout life. It includes non-formal learning through which adults acquire attitudes, values, skills and knowledge, through non-formally organized education. It also incorporates informal learning by adults from their day to day experience through interaction with families, neighbours, colleagues at work or through the mass media (Becqueline and Raymaekers in Uche (1993) and cited in Indabawa and Mpotu (2006:5).

Book and Vondracek (2006) highlighted several past involvements of adult education in the preservation of culture to enhance access since medieval times when monks fastidiously transcribed documents by hand. They also indicated that adult education began massively in tertiary institutions to successfully reformat thousands of rare collections and crumbling culture as effective means of preserving our societal heritage. They further noted that digitization can also be the first step in conducting advanced research on historical materials and ancient documents present a prime candidate for digitization because of their historical imports, combined with century of exposure and degradation. Digicult (2003)

concluded that “adult education contributes to the conservation and preservation of heritage and scientific resources, creates new educational opportunities, can be used to encourage tourism and it provides ways of improving access by the citizen to their patrimony”. Also, in recent times, adult education has played major parts in the preservation of cultural heritage by creating awareness on various mass media outlets to sensitize people about their culture and how to teach their children for purpose of preserving it. Making high quality images available electronically can reduce wear and tear of fragile items. According to Jones (2001), we live in an increasingly digital world.

Adult education is concerned with the education of adults. The nations of who is an adult vary from those past school age through grownups to mature individuals. Precise identification of an adult tends to fall into the categories of age, psychological and social role. Adult education is a relationship between an education agent and learners in which the agent selects, arranges, and continuously directs a sequence of progressive tasks that provide systematic experiences to achieve learning from those whose participation in such activities is and supplemented to a primary productive role in society. Thus, only those

systematically planned experiences intended to result in learning, and only that learning which occurs in a purposefully constructed instructional setting under the continuous direction of an external educational agent, fall within the scope of Adult education. One of the concepts of adult education given by Malcolm Knowles, who is the father of Adult Education, is fundamental education. The role of cultural practices and knowledge plays in the transferring and preservation of cultural heritage cannot be over emphasized. It is a veritable medium by which Black Africans transfer their cultural heritage from one generation to the other. Due to the flexibility of the medium of exchange of cultural heritage, it stands the risk of being lost or forgotten. This situation therefore, made participation, preservation and conservation of cultural heritage a very important task to every individual in any community and most especially the adults in order to ascertain onward transfer of this cultural heritage to unborn generations

Merriam, Caffarella and Baumgartner (2007), 'participation is one of the more thoroughly studied areas in adult education'. Participation is complex, contested and weaves into issues of context, barrier, learning, motivation, enrolment, retention/attrition, ideology and social stratification. It has been observed that the

consistence participation of the older people has made it a valued cultural heritage in the area which is been celebrated and passed across to newer generation. Continuous participation of adults in upholding the cultural heritage and values of a given community is based on their level of knowledge. Adult participation might no longer be effective in preserving cultural heritage if they are not helped through adult education.

Statement of the Problem

Oredo been one of the metropolitan city in Benin City is highly rich in culture and tradition of the Binis. Efforts to preserve resources on cultural heritage have gained new momentum throughout the world in general and Bini in particular where Oredo is located. Protecting cultural heritage is economical, as well as historical and also a cultural process. While cultural heritage preservation has not yet become firmly rooted in the Nigerian consciousness as football is, a great number of people and organizations see cultural resources as critical to the nation's economic development through tourism. Cultural heritage is based on the aspects of our past that we cherish, want to keep and pass on to future

generations and outside world. However, the economic benefits of preservation are secondary to the intrinsic value of that heritage which is being preserved. Also, many researches have been conducted on the preservation of cultural heritage. However, few studies exist if any on the role of adult education in the preservation of cultural heritage and traditions. This is the gap this study intend to fill. The study therefore investigates the the relevance of adult education in the preservation of culture and tradition in Oredo local government area of Edo State

Research Questions

The following researcher questions were raised to guide the study:

1. To what extent is adult education practiced in Oredo local government area of Edo State?
2. What are the relevance of adult education in the preservation of culture and traditions in Oredo local government area of Edo State?
3. To what extent has adult education helped in the preservation of culture and tradition in Oredo local government area of Edo State?

4. What are the challenges hindering/facing adult education in the preservation of culture and tradition in Oredo local government area of Edo State?

5. How can these challenges be solved?

Purpose of the Study

The major aim of this study is to ascertain the relevance of adult education in the preservation of culture and tradition in Oredo local government area of Edo State.

Some specific objectives of this study are stated as follows:

1. Determine the extent adult education is practiced in Oredo local government area of Edo State

2. Ascertain the relevance of adult education in the preservation of culture and traditions in Oredo local government area of Edo State

3. Determine the extent has adult education helped in the preservation of culture and tradition in Oredo local government area of Edo State

4. Find out the challenges hindering/facing adult education in the preservation of culture and tradition in Oredo local government area of Edo State?

5. Find out ways these challenges can be resolve

Significance of the Study

This study will be of immense benefits to government, NGOs, students and researchers

To the government, findings from the study to a large extent will help the government to have adequate knowledge about the relevant role adult education can play in the preservation of our rich cultural heritage

To the students, the findings from the study will help to create the needed knowledge about the need to preserve the relevant culture for the future generation

The findings from this study will useful in contributing to the general body of knowledge in this area. Also serve as reference material for future researchers who intends to carry out researches that are related to this one in particular. A lot of information can be sourced from this work and they can be further improved on as well.

Scope of the Study

The study focuses on the relevance of adult education in the preservation of cultural heritage in Oredo local government area of Edo State. The study seeks to; determine the roles of adult education in the preservation of culture and traditions, ascertain the relevance of adult education in the preservation of culture and traditions in Oredo local government area of Edo State, identify the ways adult education can influence the preservation of the cultural heritage and tradition of the people and Find out the challenges that may hinder adult participants in the preservation of cultural heritage and traditions in the area

Definition of terms

The following major terms which are used in this study are defined in the context in which they are used.

Adult Education: This is a practice in which adults engage in systematic and sustained self-educating activities in order to gain new forms of knowledge, skills, attitudes, or values.

Culture: This is a way of life of a group of people the behaviours, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.

Cultural Heritage: This is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter dealt with the review of relevant and related literature on this study.

It was discussed under the following sub-headings:

- Concept of Adult Education
- Meaning of Culture
- Types of Culture
- Culture and Tradition and the People of Edo State
- Roles of Adult Education in the Preservation of Culture and Traditions
- The Relevance of Culture and Tradition in the Society
- Summary of Reviewed Literature

Concept of Adult Education

Adult Education is one of the numerous concepts that do not accede to a universal definition. The reason is simple; the scope is limitless, with new forms springing up on daily basis

Adult education refers to all education that takes place outside the formal constraints of formal schooling. It is for people who are biologically (at least fifteen years of age) and socially (can take responsibilities in the family or in the community) recognized as adult. Such a people may have missed the opportunity

for initial education while they were young and, this reason, need some form of compensation, they may need to extend their knowledge or learn a trade, a recreational or leisure time activity or just required more knowledge for its own sake (Indabawa and Mpofu 2006 : 82).

Adult education is that forms of education given to those that are regarded as adults in their societies. The concept of adulthood is a controversial one, Akinpelu in Ovbiomo (2010) notes that those to be regarded as adults must have been brought to measure up to two criteria, namely, quantitative and qualitative criteria. Quantitatively, Akinpelu explains that anybody to be regarded as adult must have been chronologically, biologically, legally and physically matured as an adult. Furthermore, Darkenwald and Merriam (2020) cited in Oni (2005:11) said this about adult education:

Adult education is a process whereby persons whose major social roles are characteristic of adult status, undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values or skills. (Darkenwald and Merriam, 1982) The most comprehensive

definition of adult education as an entity or enterprise was suggested in 1976 by the General Conference of the United Nations Educational, Scientific, and

Cultural Organization This organization defines adult education as:

The education which denotes the entire body of organized educational processes, whatever the content, level, and method, whether formal or otherwise, whatever they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications, or turn them in a new direction and bring about changes in their attitudes or behaviour in the two-fold perspective of full personal development and participation in balanced and independent social, economic and cultural development(UNESCO, 2010).

The above submissions on adult education placed more emphasis on community and national development which are crucial societal priorities and adult education is an important means of addressing them. Non-formal education, however, is a form of education that is carried out in a more flexible manner

where learner dictates the contents, curriculum and the location of studies. Thus, this type of education is spelt out in the National Policy on Education as that form of education “that encompasses all forms of functional education given to youths and adults outside the formal school system, such as functional literacy, continuing and vocational education (Akinpelu, 2011:14).

The components of culture are mainly tangible and non-tangible. The above is supported by Nwanna-Nzenwunwa, Girigiri and Okoli (2007:55) as they posit that “culture has two basic components or aspects – the material and non-material culture”. Material culture consists of all the artifacts (material products) of a society. Such as tools fashioned by man, the products made with these tools for the comfort of man which include shelter, clothing and weapon as well as material inventions of man Conversely, non-material culture consists of the ideas behind the making or transformation of material objects for man’s use. It also includes the norms, values, the belief system, knowledge, ideologies etc. of a society (Akubukwe 1997).

Meaning of Culture

The term culture can be said to mean whatever the people of any given society do that has value and satisfies their religious, economic, political, social and technological needs. This definition stems from the fact that whatever a given people do to survive and continually engage in or indulge in has become their culture. In line with the above, Kroeber (cited in Ekwealor 2003:7) defined culture as “all the beliefs, knowledge, customs, arrangements and skills that are available to the members of a society.” Also Sunderson (1988:36) defined culture as “the total life ways characteristic of the members of a society, including tools, knowledge and patterned ways of thinking and acting, that are learned and shared and are not the direct product of biological inheritance” Furthermore, Taylor (cited in Okoh 2004:) defined culture as “that complex whole which include knowledge, belief, art, moral, law, custom and any other capabilities acquired by man as a member of society’.

It is important to note that this definition is universally acceptable and is regarded as classical irrespective of its briefness In this context, Abdul Jalil and Abdel-Aal (2011), argued that the notion of heritage is not used in the same sense.

We use it from different perspectives. As it sometimes refers to quite simply (the past), sometimes to the religious belief itself, and sometimes to the entire Islam (doctrine and civilization, and sometimes to (history) in all its dimensions BouSenna, (2013). Some look at the concept of the heritage as it symbolizes the —folk customs and traditions‖ and others interpret the concept of heritage as —monuments‖. The definition of European heritage identifies seven types of heritage: nature, landscape, monuments, arti-facts, activities, people, and sites Copeland (2006).

Culture is all-embracing and heterogeneous concept that encompasses every aspect of a man's life and experiences. It is viewed as a way of life or the totality of human efforts and achievements in the struggle for survival in the midst of unfriendly and militant forces of nature. It is a collective and integrated whole, comprising everything relating to his needs as a social being. Culture is expressed in man's religion, language, philosophy, music, dance, drama, political organization, architecture, technology and so on (Ajayi 2003). From the forgoings, culture is therefore an embodiment of man's perceptions, reactions, activities, products and behaviours that enhance man's survival and continued

existence as a social being. To this end, it becomes imperative to discuss the components and types of culture.

Cultural heritage serves as a standard of judgment especially when deciding what is acceptable as good or bad in a particular culture. In African culture, honour and respect are conferred on the elderly and their words are automatically associated with wisdom and experience in most Nigeria cultural practices. Culture also functions as the basis for stratification. Rank, caste and class are all profoundly conditioned by, if not created, by culture. Culture is valuable for serving the important role as a means of communication. It produces language and it is advanced by it.

Culture defines production and consumption attitude of people. The Igbo tribe in Nigeria is noted for their daring entrepreneurship traits. A larger percentage of what is —made in Nigeria is produced by the Igbos. While cultures may imbue productivity, other cultures may settle for consumerism. Attitudes to education are also culturally determined. Being Hausa, Igbo, Yoruba, Efik, Kanuri, Ijaw, Fulani, etc. in Nigeria is a function of cultural variables like

lineage system, kinship and language. To be removed from one's culture is to be deprived of one's identity

Type of Culture

The existence of many types of culture is not disputable. Haralambos, Holborn, Chapman and Moore (2013:727-728) outlined some types of culture thus;

High culture: It refers to cultural creations that have a particularly high status. The products of long-established art forms are usually seen as examples of high culture. They include opera, the work of highly regarded classical composers such as Beethoven and Mozart, the paintings of artist such as Leonardo da Vinci and critically acclaimed literature such as the work of Shakespeare and Milton

Folk Culture: This refers to the culture of ordinary people, particularly those living in pre-industrial societies. Strinati (1995) says Folk culture is often taken to arise from the grassroots, is self-created and autonomous and directly reflects the lives and experiences of the people. Examples of folk culture include

traditional folk songs and traditional stories that have been handed down from generation to generation.

Mass culture: Mass culture is a product of industrial societies. It is essentially product of the mass media and examples include popular feature films, television soap operas and recorded pop music.

Popular culture: This refers to any cultural products appreciated by large numbers of ordinary people with no great pretensions to cultural expertise for example television programmes, pop music, mass market film, and popular fictions such as detective stories. Popular culture is used in a way similar to mass culture. While some people see popular culture as shallow or even harmful, others including post-modern theorists argue that it is just as valid and just as worthwhile as high culture.

Subculture: This refers to groups of people that have something in common with each other (i.e they share a problem, an interest, a practice) which distinguishes them from other social groups. vi. Global Culture: This implies that we are all becoming part of one all-embracing culture that affects all parts of the world.

While some sociologists argue that there is no existence of global culture, they rather preferred the term globalization of culture which is a process in which some aspects of culture cross state boundaries and become widely dispersed across most areas of the world. This of course would lead to hybridity of culture.

Culture and Tradition and the People of Edo State

Like Ile-Ife, there are many versions of the origin of Benin. The first is Chief (Dr) Jacob Uwadiae Egharevba's¹⁶ account stating that, "many years ago, the Benin came all the way from Egypt to found a more secure shelter in this part of the world after a short stay in the Sudan and at Ile-Ife". This account takes no real confidence of the culture which migrant people bring along with themselves to their newfound land. As a further proof that the Benin people do not come from Egypt, Prince Ena Basimi Eweka argued that, one may say that the Egyptian writing culture is significantly absent in the Benin or Edo culture. The origin of the Edo people remains on Edo land and cannot have its origin from Egypt, which lends none of their culture to the Edo.

The nearest in form and style to Edo culture is that of Ancient Romans whose laws, cultural, social, and architectural forms compare in similar terms to

the ancient Benin or Edo. This is not to say that the Benin migrated from Rome, but it indicates that life springs up at different points on the earth surface and the Edo people cannot be excluded from such a natural phenomenon. In short, no one can say where the Edo people came from. The Edo mythology says that Benin is the cradle of the world. According to Benin tradition, Edo orisiagbon, meaning, “Edo is the cradle of the world”. It is believed that all other people started life in Edo-land for the Oba of Benin (King of Benin) owns the land as given to him by God Almighty (Egharevba in Osaro, 2020). This can be deduced from the Benin origin of their kings. The Edo mythology goes further to say that when God was creating, he created many kings who were ordained from heaven to govern or administer the earth, but before the kings came down to this world, the Almighty God asked them to make their choices in whatever gift they wanted God to endow them with.

Generally speaking, Traditional Ruler-ship is as old as the community to which it relates. Although as earlier observed, the origin may differ from community to community, there seems to be one feature common to all and one can use the feature in the Benin Kingdom to illustrate. What came to be known as

the Benin Kingdom did not begin its existence as a Kingdom in the sense of its being headed by a King or a Traditional Ruler as is known today. It began as a conglomeration of villages, each of which was headed by the oldest man in the community which we refer to as Odionwere or village head. But with a cluster of family compounds, each of which was headed by the householder or head of the family (Odion, 2019).

The Binis are greatly endowed by God with a unique cultural heritage. This uniqueness of culture is greatly admired worldwide. The 1897 Benin punitive expedition in which the British government looted art works in Benin palace and treasury attests to this assertion. The Benin traditional apparels is a significant aspect of Benin culture. The Benin Empire under the rulership of the royal highness Omo-noba-ne-edo Uku-akpolokpolo is socially stratified into three different groups. These are the royalty, nobles and commoners. This diversity creates room for different apparels worn in Benin ()

The Oba's palace, which practices court art, can be likened to the federal and state governments of today where you have different ministries, and

parastatal specializing in various activities beneficial to the Oba and palace in general. The Iwebos are in charge of the Oba's wardrobe. The Binis had their textile technology. They had a loom (Ayonayadukpon) with which they produced ukponoru, ukponokhuen, ukponisa etc. The western civilization has not only influenced the royalty but also the commoners. It is not a surprising thing today to see men, women, old and young wearing trousers and shirts, skirts and blouses and having English gold necklaces and other fanciful beads around their neck (Osaigbovbo, 2002).

In conclusion, the advent of western civilization has brought different innovations and adaptations in Bini traditional apparels and accessories. For example, 'Iwu' the Bini popular body scarification has now been adapted on dress. However the uniqueness of Benin traditional apparels has to be preserved and projected from one generation to the other. This could be achieved through continuous usage by the Binis, backed with proper and detailed documentation of the apparels and accessories (Eweka, 1992)

The roles of Adult Education in the Preservation of Culture and Traditions

Culture is seen as the collective body of arts and intellectual work within anyone society hence in this sense, culture is to be found in theatres, concert halls, art galleries, rather than in all aspects of human social life. Also to the general public, culture is often viewed as the aesthetic aspect of society, such as art, music, drama and literature. All these could be regarded as high culture (Haralambos, 2013; Atemie and Girigiri 2006)

It is said that culture is not biologically inherited but learned. Most of these high cultures must be learnt in either formal education, informal setting or non-formal education. Onyekan (2000) defined formal education as the process of imparting some knowledge, skills and attitudes to the learners which could take place in varying schools with the purpose of ensuring total development of the children". This definition implies that such material culture is taught at schools in such Departments as Theatre Arts; Fine Arts and Design etc. Formal education is a systematic and organized programme of teaching and learning in a school setting.

The learning of material cultural skills is not limited to formal education alone but also taught in Adult education (informal and non-formal education). It is understandable that cultural transmission can be done through adult education. This in other words constitute socialization of younger generation in any particular skill. It is based on this premise that Wokocha (2012:6) stated that “the process of socializing the members of each new generation is the role of education. And this is an imperative of the nation-state surrounded by borders wherein the pedagogical process is governed”. Stressing further on the importance of adult and non-formal education, Ifeyinwa cited in Adekola et al (2009) noted that “while formal school system is established to take care of children and youth, education is designed for matured individuals who may have had insufficient education and who never participated in any formal education. The role of education in this context therefore is the essential need to transfer these cultural skills to younger generation for continuity. This role can be played by Adult Education because most of this high culture is known more by adult members of the society.

The Relevance of Culture and Tradition in the Society

It is factual that every given society or clan is known for their cultural heritage. For instance, the NOK culture located in Jos Plateau, Nigeria is known for their terracotta human foot, human head, monkey's body and other figurines. The Igbo Ukwu in the South-east of Onitsha, Nigeria is associated with bronze culture producing objects like beautifully decorated water pot of leaded tin bronze, bronze bowls of different sizes, open work alter stand, pendant ornaments, bells, chain, anklets and wrestlers, jingle ornaments etc. The Ife culture of metal works; and the Benin brass art works are all known (Okafor 1989). Just like the Nok, Ife, Benin, and the Igbo Ukwu cultures, the Rundele People of Rivers State Nigeria also has their own culture of sculptures and culture of beautifications. Sculptural works are divided into terracotta and wood works and that of human and house beautifications (designs or decorations).

Since the beginning of 2016, Nigerian economy has been in recession. But proper strategy has not been made as to how the economy would be revamped. Considering the culture in economic recovery, Ogbuagu (cited in Anokwuru 2017) has described "Nigeria's culture and art works as untapped treasure, which when

fully exploited would boost the nation's international trade and investment and invariably impact on the overall well-being of the masses.. For instance, if more investment is made on terracotta industry, it would boost the economy. The production of pots (ududu, ite, ngbudu) for various uses is an economic venture which ultimately has positive impact on the economy. Other figurines made of terracotta would equally improve the economy.

The sculptures made of wood are all economic commodities. This is because each has value hence it can be bought. The ekpo (mask) can be used for masquerade and can be used in some ceremonies for entertainment. The okwo which is a musical drum is bought by several organizations such as churches, women social clubs, etc. It is used for both music and signal such as is used by town-criers.

Nigeria is a heterogeneous country comprising many nationalities with varying cultures. According to Adedimeji (2009) each culture represents the people's ways of life, norms, values, mores, ethos, ethics, and etiquettes and complete worldview. He, however, posited that the peculiar Nigerian cultural values are being eroded by the pop culture brought by globalization. Greeting

norms, cuisine, appearance (i.e. appearance and dress), custom, occupations, religion and other cultural components are giving way to acculturation, the suppression and subjugation of African culture...a tragic phenomenon of history that is fast destroying the original cultural complexion of not only the budding generation but even the adult Adedimeji (2009) further identified seven distinct values of cultural heritage in any society as follows: Culture functions as lenses of perception which reflects how people see themselves and see their environment

Culture acts as a spring of motivation. What people respond to as incentives or disincentives for certain patterns of behaviour is a phenomenon which is greatly influenced by culture. For instance, many oral traditions (folk stories, lores, aphorisms, proverbs and songs) in Nigerian culture denounce indolence and indolent people while several others promote and advance the spirit of hard work.

- Cultural heritage serves as a standard of judgment especially when deciding what is acceptable as good or bad in a particular culture. In

African culture, honour and respect are conferred on the elderly and their words are automatically associated with wisdom and experience in most Nigeria cultural practices.

- Culture also functions as the basis for stratification. Rank, caste and class are all profoundly conditioned by, if not created, by culture.
- Culture is valuable for serving the important role as a means of communication. It produces language and it is advanced by it
- Culture defines production and consumption attitude of people. The Igbo tribe in Nigeria is noted for their daring entrepreneurship traits. A larger percentage of what is —made in Nigeria is produced by the Igbos. Productivity, other cultures may settle for consumerism. Attitudes to education are also culturally determined.
- Lastly, culture constitutes the basis of identity. Being Hausa, Igbo, Yoruba, Efik, Kanuri, Ijaw, Fulani, etc. in Nigeria is a function of cultural variables like lineage system, kinship and language. To be removed from one's culture is to be deprived of one's identity.

Summary of Literature Reviewed

The review has been quite revealing and instructive. Hence, it can be summarized as follows:

The review showed that Adult education is that forms of education given to those that are regarded as adults in their societies. Adult education refers to all education that takes place outside the formal constraints of formal schooling. It is for people who are biologically (at least fifteen years of age) and socially (can take responsibilities in the family or in the community) recognized as adult.

The review showed that culture is all-embracing and heterogeneous concept that encompasses every aspect of a man's life and experiences. It is viewed as a way of life or the totality of human efforts and achievements in the struggle for survival in the midst of unfriendly and militant forces of nature. It is a collective and integrated whole, comprising everything relating to his needs as a social being. Culture is expressed in man's religion, language, philosophy, music, dance, drama, political organization, architecture, technology and so on

The review further revealed that since formal school system is established to take care of children and youth, education is designed for matured individuals who may have had insufficient education and who never participated in any formal education. The role of education in this context therefore is the essential need to transfer these cultural skills to younger generation for continuity. This role can be played by Adult Education because most of this high culture is known more by adult members of the society.

CHAPTER THREE

METHODOLOGY

This chapter presents the procedures that will be used in this study. They are presented under the following sub-headings.

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

Design of the Study

A descriptive survey research design will be adopted for the study. The descriptive survey research design was adopted in this study. It was considered appropriate because it would enable the researcher to get acquainted with the facts that are needed in relation to the study

Population of the Study

The target populations of the study are the inhabitants of Oredo local government area of Edo State. The population of Oredo local government area according 2016 population estimate is Four Hundred and Fourty Five Thousand Eight Hundred (445,800).

Table1: Data on the Population of the Inhabitants of Benin Metropolis

| S/N | Local Government | Population |
|------------|-------------------------|-------------------|
| 1 | Oredo | 445,800 |

Source: Edo State National population Commission, 2022

Sampling Techniques

A total of Six Hundred (600) respondents from the entire population of the inhabitants of Oredo local government area of Edo State where selected for the study through Purposive sampling techniques

Research Instrument

The instrument for this study was structured questionnaire which were designed by the researcher and to be administered to the respondents. The Questionnaire will be Titled the “Relevance of Adult Education in the Preservation of Culture

and Tradition Questionnaire (RAEPCTQ). The questionnaire comprises of Section “A” and “B”. the section ‘A’ of the instrument focuses on gathering personal information of the respondents such as age, sex, among others and section B designed or geared towards seeking information on the issues raised in the research questions. The questionnaire is structured in a four point Strongly agree = 4, Agree = 3, Disagree = 2 and Strongly disagree 1 for all positively worded items and reverse for all negatively worded items

Validity of the Instrument

The research instrument was validated using the expert judgment approach. In this view, copies of the draft instrument were given to the project supervisor and two other experts from the Department of Adult and Non-formal Education, Faculty of Education, and University of Benin for items selection and wording. After which their suggestions was taken into consideration before the final copy of the instrument was designed and administered.

Reliability of the Instrument

To determine the reliability of the instrument, the test-retest procedure was adopted. In this vein, 30 copies of the instrument were administered to the

respondents who were not part of the target population. After a time lag of two weeks the same instrument were re-administered on the same group of respondents. Thereafter, their responses on the two occasions were collated and correlated to determine its correlation coefficient using Pearson product movement correlation statistics. A reliability index of 0.75 was obtained then the instrument was considered reliable and subsequently employed for data collection.

Method of Data Collection

Data was collected using the questionnaire which the researcher and other research assistance from the target area, personally administered to the respondents through face to face.

Method of Data Analysis

Simple tables, frequency count and percentages was adopted in the presentation and analysis of the data generated for the study. These statistical tools will be used because they are suitable means of breaking down and analyzing the generated data.

CHAPTER FOUR

PRESENTATION OF RESULTS AND DISCUSSION OF FINDINGS

This chapter deals with the presentation of data and discussion of results. The results of the respondents are carefully analyzed and presented in tables and subsequently interpreted

Research Question One:

To what extent is adult education practiced in Oredo local government area of Edo State?

Table 4.1: Response category on the extent is adult education practiced in Oredo local government area of Edo State

| Response | Frequency | Percentage (%) |
|-----------------------|------------------|-----------------------|
| To a very high Extent | 100 | 16.7 |
| To a high Extent | 300 | 50 |
| Average | 100 | 16.7 |
| To a lower Extent | 50 | 8.33 |
| Total | 600 | 100 |

The result of the analysis as shown in table 4.1 clearly reveals that 100 respondents, representing 16.7% of the overall responses agreed that to a very large extent adult education practice. Also, 300 respondents, representing 50%

agreed that it is to a high Extent, 100 of the respondents representing 16.7% affirm that it is average. 50 of the respondents representing 8.33% opined that it is to a low extent. While, 50 of the respondents representing 8.33% agreed that it is to a very low extent. It can be concluded that to a large extent adult education practiced in Oredo local government area of Edo State

Research Question Two

What are the relevance of adult education in the preservation of culture and traditions in Oredo local government area of Edo State?

Table 4.4: Distribution of responses on the relevance of adult education in the preservation of culture and traditions in Oredo local government area of Edo State

Table 4.2: Data on the relevance of adult education in the preservation of culture and traditions

| S/N | Variables | SA (%) | A (%) | D (%) | SD (%) |
|-----|--|-----------|-----------|---------|---------|
| 6 | Adult education can help me to know more about my culture and values to be kept | 300 (50%) | 300 (50%) | Nil (0) | Nil (0) |
| 7 | Knowing more about cultural heritage and values, enhances its preservation | 400 (66%) | 200 (44%) | Nil (0) | Nil (0) |
| 8 | I can concentrate more in adult education if it gives me the information I needed to help the younger generation | 320 (53%) | 280 (47%) | Nil (0) | Nil (0) |

| | | | | | |
|---|--|--------------|--------------|------------|------------|
| 9 | Learning important thing in an interesting way will encourage adult to participate which can influence the cultural heritage and value of the people | 280 (47%) | 320 (53%) | Nil (0) | Nil (0) |
|---|--|--------------|--------------|------------|------------|

Source: Field Survey, 2023

A cursory look at Table 4.2 above showed that 300 (50%) and 300 (50%) of the respondents Strongly Agreed and Agreed respectively that adult education can help me to know more about my culture and values to be kept. Accordingly, none of the respondents Disagreed or Strongly Disagreed on this variable.

In ascertaining whether adult education help in knowing more about cultural heritage and values, enhances its preservation, it was observed that 400 (66%) and 200(44%) of the respondents Strongly Agreed and Agreed respectively on the variable while none of them had a different position.

In the same vein, the researcher was also interested in finding out if they can concentrate more in adult education if it will gives them the information they needed to help the younger generation and from the responses gathered, 320(53%) and 280 (47%) Strongly Agreed and Agreed respectively while none responded otherwise.

Similarly, it was also found that 280 (47%) and 320(53%) of the respondents Strongly Agreed and Agreed respectively that learning important thing in an interesting way will encourage adult to participate which can influence the cultural heritage and value of the people. There was however no respondent that Disagreed or Strongly Disagreed on this variable.

. From the analyses of the responses made on this question by all the participants, it is therefore concluded that Adult education can help me to know more about my culture and values to be kept, helps us to know more about cultural heritage, know more about our culture and learn important things

Research Question Three

To what extent has adult education helped in the preservation of culture and tradition in Oredo local government area of Edo State?

In proffering answers to the above questions, the researcher gathered and analyzed the relevant data in the instrument precisely those of items 11-15 using percentage statistics and the result is as presented in Table 4.3

Table 4.3: Data on the extent has adult education helped in the preservation of culture and tradition in Oredo local government area of Edo State

| S/N | Variables | SA (%) | A (%) | D (%) | SD (%) |
|-----|---|-----------|-----------|-----------|-----------|
| 11 | A well-organized adult educational programme will no doubt bring positive result on preservation of culture to the younger generation | 300 (50%) | 300 (50%) | Nil (0) | Nil (0) |
| 12 | There is no active adult educational programme in my locality and also not aware about adult educational programme | Nil (0) | Nil (0) | 400 (66%) | 200 (44%) |
| 13 | The participation of adults in the preservation of cultural heritages and values has increased through adult education | 320 (53%) | 280 (47%) | Nil (0) | Nil (0) |
| 14 | Through adult education programme, reformation of cultural heritages and values will be of immense help | 280 (47%) | 320 (53%) | Nil (0) | Nil (0) |

Source: Field Survey, 2023

A critical view of Table 4.3 above showed that 300 (50%) and 300 (50%) of the respondents Disagreed and Strongly Disagreed respectively well-organized adult

educational programme will no doubt bring positive result on preservation of culture to the younger generation. Accordingly, none of the respondents Strongly Agreed or Agreed on this variable.

In ascertaining whether there is no active adult educational programme in my locality and also not aware about adult educational programme, it was observed that 400 (66%) and 200(44%) of the respondents Disagreed and Strongly Agreed respectively on the variable while none of them had a different position.

In the same vein, the researcher was also interested in finding out if the participation of adults in the preservation of cultural heritages and values has increased through adult education and from the responses gathered, 320(53%) and 280 (47%) Strongly Agreed and Agreed respectively while none responded otherwise.

Similarly, it was also found that 280 (47%) and 320(53%) of the respondents Strongly Agreed and Agreed respectively that through adult

education programme, reformation of cultural heritages and values will be of immense help. while none responded otherwise.

From the analyses of the responses made on this question by all the participants, it is therefore concluded that a well-organized adult educational programme will no doubt bring positive result on preservation of culture to the younger generation, that participation of adults in the preservation of cultural heritages and values has increased through adult education and that through adult education programme, reformation of cultural heritages and values will be of immense help to preserve our culture

Research Question Four

What are the challenges hindering/facing adult education in the preservation of culture and tradition in Oredo local government area of Edo State?

Table 4.4: Data on the challenges hindering/facing adult education in the preservation of culture and tradition in Oredo local government area of Edo State

| S/N | Variables | SA (%) | A (%) | D (%) | SD (%) |
|-----|---|-----------|-----------|---------|---------|
| 16 | Lack of adult participation in adult educational programmes | 300 (50%) | 300 (50%) | Nil (0) | Nil (0) |
| 17 | Poor records of cultural heritage | 400 (66%) | 200 (44%) | Nil (0) | Nil (0) |
| 18 | Poor communication barrier between the young and the older generation | 320 (53%) | 280 (47%) | Nil (0) | Nil (0) |
| 19 | Cultural ways of worship has drastically changed and modernized due to the influence of foreign culture | 280 (47%) | 320 (53%) | Nil (0) | Nil (0) |

Source: Field Survey, 2022

A cursory look at Table 4.4 above showed that 300 (50%) and 300 (50%) of the respondents Strongly Agreed and Agreed respectively that lack of adult participation in adult educational programmes. Accordingly, none of the respondents Disagreed or Strongly Disagreed on this variable.

In ascertaining whether poor records of cultural heritage, it was observed that 400 (66%) and 200(44%) of the respondents Strongly Agreed and Agreed respectively on the variable while none of them had a different position.

In the same vein, the researcher was also interested in finding out if they Poor communication barrier between the young and the older generation and from the responses gathered, 320(53%) and 280 (47%) Strongly Agreed and Agreed respectively while none responded otherwise.

Similarly, it was also found that 280 (47%) and 320(53%) of the respondents Strongly Agreed and Agreed respectively that cultural ways of worship has drastically changed and modernized due to the influence of foreign culture. There was however no respondent that Disagreed or Strongly Disagreed on this variable.

. From the analyses of the responses made on this question by all the participants, it is therefore concluded that challenges hindering/facing adult education in the preservation of culture and tradition are lack of adult participation, poor record, communication barrier and modernisation

Research Question Five

How can these challenges be solved?

Table 4.5: Distribution of responses on how these challenges can be solved

Table 4.5: Data on challenges be solved

| S/N | Variables | SA (%) | A (%) | D (%) | SD (%) |
|-----|--|-----------|-----------|---------|---------|
| 21 | Adult education should be taught as a general course at the undergraduate level | 300 (50%) | 300 (50%) | Nil (0) | Nil (0) |
| 22 | Adult should be encouraged to participation in adult educational programmes | 400 (66%) | 200 (44%) | Nil (0) | Nil (0) |
| 23 | Adults should pass the cultural heritage knowledge to their children accurately in the right way | 320 (53%) | 280 (47%) | Nil (0) | Nil (0) |
| 24 | Government should encourage adult participation in adult education as it will open their eyes to the importance of cultural heritage | 280 (47%) | 320 (53%) | Nil (0) | Nil (0) |

Source: Field Survey, 2023

A cursory look at Table 4.5 above showed that 300 (50%) and 300 (50%) of the respondents Strongly Agreed and Agreed respectively that adult education should be taught as a general course at the undergraduate level. Accordingly, none of the respondents Disagreed or Strongly Disagreed on this variable.

In ascertaining whether adult should be encouraged to participation in adult educational programmes, it was observed that 400 (66%) and 200(44%) of the

respondents Strongly Agreed and Agreed respectively on the variable while none of them had a different position.

In the same vein, the researcher was also interested in finding out if Adults should pass the cultural heritage knowledge to their children accurately in the right way and from the responses gathered, 320(53%) and 280 (47%) Strongly Agreed and Agreed respectively while none responded otherwise.

Similarly, it was also found that 280 (47%) and 320(53%) of the respondents Strongly Agreed and Agreed respectively that government should encourage adult participation in adult education as it will open their eyes to the importance of cultural heritage. There was however no respondent that Disagreed or Strongly Disagreed on this variable.

. From the analyses of the responses made on this question by all the participants, it is therefore concluded that adult education should be taught as a general course at the undergraduate level, adult should be encouraged to participation in adult educational programmes, adults should pass the cultural heritage knowledge to their children and that government should encourage adult

participation in adult education as it will open their eyes to the importance of cultural heritage

Discussion of Findings

The result of this study has been quite informative and revealing. Base on the analysis of data or information collected on the opinion of the respondents on “the relevance of adult education in the preservation of culture and tradition in Oredo local government area of Edo State ”. In the study, five (5) research questions were raised and examined. The first research question revealed that to a large extent is adult education practiced in Oredo local government area of Edo State. This finding corroborates with that of Akinpelu in Ovbiomo (2010) who asserts anybody there is a proliferation of adult education centres in southern Nigeria.

Findings from research question two revealed that adult education can help me to know more about my culture and values to be kept, helps us to know more. This findings is in agreement with that of Ifeyinwa cited in Adekola (2009) noted that “while formal school system is established to take care of children and youth, education is designed for matured individuals who may have had

insufficient education and who never participated in any formal education. The role of education in this context therefore is the essential need to transfer these cultural skills to younger generation for continuity

Findings from research question three showed that a well-organized adult educational programme will no doubt bring positive result on preservation of culture to the younger generation, that participation of adults in the preservation of cultural heritages and values has increased through adult education and that through adult education programme, reformation of cultural heritages and values will be of immense help to preserve our culture. This finding is line with that of Wokocha (2012) where he stated that adult educational programme will no doubt bring positive result on preservation of culture to the younger generation, that participation of adults in the preservation of cultural heritages and values has increased through adult education and that through adult education programme

Findings from research question four showed that challenges hindering/facing adult education in the preservation of culture and tradition are lack of adult participation, poor record, communication barrier and modernisation.

This finding is line with corroborate that of Adedimeji (2009) poor record keeping has hindered the preservation of culture from one generation to another

Findings from research question five revealed that adult education should be taught as a general course at the undergraduate level, adult should be encouraged to participation in adult educational programmes, adults should pass the cultural heritage knowledge to their children and that government should encourage adult participation in adult education as it will open their eyes to the importance of cultural heritage. This finding is line with Ifeyinwa cited in Adekola (2009) where he posit that to help preserve cultural heritage, , adults should pass the cultural heritage knowledge to their children and that government should encourage adult participation in adult education

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter deals with the summary of the study, the conclusions drawn from the analysis of data collected and interpretation of findings and recommendations offered based on findings made.

Summary

The study was carried out to determine “the relevance of adult education in the preservation of culture and tradition in Oredo local government area of Edo State. Five (5) research questions were raised to guide the study. These include the following:

1. To what extent is adult education practiced in Oredo local government area of Edo State?
2. What are the relevance of adult education in the preservation of culture and traditions in Oredo local government area of Edo State?
3. To what extent has adult education helped in the preservation of culture and tradition in Oredo local government area of Edo State?

4. What are the challenges hindering/facing adult education in the preservation of culture and tradition in Oredo local government area of Edo State?
5. How can these challenges be solved?

A total of Six Hundred (600) respondents from the entire population of the inhabitants of Oredo local government area of Edo State were selected for the study through Purposive sampling technique. Questionnaire was the major instrument used for data collection. The questionnaire was made up of Section 'A' and 'B'. while Section 'A' contained the demographic information of the respondents, Section 'B' was meant to elicit data on the various research questions raised and other matters considered important to the success of this study. The reliability and validity of the instrument was determined. The validity of the instrument was determined by the project supervisor and other two lecturers from the Department of Adult and Non-Formal Education, Faculty of Education, University of Benin, Benin City. The reliability of the instrument was determined through test-retest procedure and the value obtained was through Pearson Product Moment Correlation Coefficient reliability index of 0.75. The

data collected were analyzed using descriptive statistics such as: frequency count and simple percentages.

Conclusion

Following the analysis of data collected and findings made, the following conclusions were drawn: that to a large extent adult education practiced in Oredo local government area of Edo State, that Adult education can help me to know more about my culture and values to be kept, helps us to know more about cultural heritage, know more about our culture and learn important things, that a well-organized adult educational programme will no doubt bring positive result on preservation of culture to the younger generation, that participation of adults in the preservation of cultural heritages and values has increased through adult education and that through adult education programme, reformation of cultural heritages and values will be of immense help to preserve our culture, that that challenges hindering/facing adult education in the preservation of culture and tradition are lack of adult participation, poor record, communication barrier and modernisation and that government should encourage adult participation in adult education as it will open their eyes to the importance of cultural heritage

Recommendations

Based on the conclusion drawn from the findings, the following recommendations are hereby proffered:

1. Facilitators of adult education should impact knowledge and love for cultural heritage in a way that would inspire adults to participate in preservation of their cultural heritage and to pass the knowledge to coming generations.
2. Adults should pass the cultural heritage knowledge to their children accurately in the right way that will make them fall in love with learning and incurring ways of preserving their cultural heritage fast and easily.
3. government should encourage adult participation in adult education as it will open their eyes to the importance of cultural heritage, how to preserve it and the need to preserve and maintain it

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APPENDIX
UNIVERSITY OF BENIN
FACULTY OF EDUCATION
DEPARTMENT OF ADULT AND NON-FORMAL EDUCATION
RELEVANCE OF ADULT EDUCATION IN THE PRESERVATION OF
CULTURE AND TRADITION QUESTIONNAIRE (RAEPCTQ)

Dear Respondent,

This questionnaire is solely for the purpose of a research. The researcher is carrying out a study on: the relevance of adult education in the preservation of culture and tradition in Oredo local government area of Edo State.

You are therefore requested to kindly help as much as possible to supply the needed information. Your response shall be treated with outmost confidence.

Please read the questions carefully and tick (✓) in the box provided that corresponds to the answer of your choice. At the right hand column there are numbers representing how much you rate the statements. Indicate your response to the statements by ticking the appropriate number.

SECTION A
PERSONAL DATA

1. Sex: Male [] Female []

2. Age: 20-30 years [] 31-40 years [] 41-50 years [] 51- 60 years [] 61 years and above []

3. Marital Status: Married [] Single [] Divorced [] Widowed []

SECTION B

INSTRUCTION: Kindly tick (√) where necessary using the following Keys

Strongly Agree (SA) = 4

Agree (A) = 3

Disagree (D) = 2

Strongly Disagree (SD) = 1

| S/N | ITEMS | SA(4) | A(3) | D(2) | SD(1) |
|------------|---|-------|------|------|-------|
| RQ1 | To what extent is adult education practiced in Oredo local government area of Edo State? | | | | |
| 1 | To a very high Extent | | | | |
| 2 | To a high Extent | | | | |
| 3 | Average | | | | |
| 4 | To a lower Extent | | | | |
| RQ2 | What are the relevance of adult education in the preservation of culture and traditions in Oredo local government area of Edo State? | | | | |
| 5 | Adult education can help me to know more about my culture and values to be kept | | | | |

| | | | | | |
|------------|---|--|--|--|--|
| 6 | Knowing more about cultural heritage and values, enhances its preservation | | | | |
| 7 | I can concentrate more in adult education if it gives me the information I needed to help the younger generation | | | | |
| 8 | Learning important thing in an interesting way will encourage adult to participate which can influence the cultural heritage and value of the people | | | | |
| RQ3 | To what extent has adult education helped in the preservation of culture and tradition in Oredo local government area of Edo State? | | | | |
| 9 | A well-organized adult educational programme will no doubt bring positive result on preservation of culture to the younger generation | | | | |
| 10 | There is no active adult educational programme in my locality and also not aware about adult educational programme | | | | |
| 11 | The participation of adults in the preservation of cultural heritages and values has increased through adult education | | | | |
| 12 | Through adult education programme, reformation of cultural heritages and values will be of immense help | | | | |
| RQ4 | What are the challenges hindering/facing adult education in the preservation of culture and tradition in Oredo local government area of Edo State? | | | | |
| 16 | Lack of adult participation in adult educational programmes | | | | |
| 17 | Poor records of cultural heritage | | | | |
| 18 | Poor communication barrier between the young and the older generation | | | | |

| | | | | | |
|------------|--|--|--|--|--|
| 19 | Cultural ways of worship has drastically changed and modernized due to the influence of foreign culture | | | | |
| RQ5 | How can these challenges be solved? | | | | |
| 20 | Adult education should be taught as a general course at the undergraduate level | | | | |
| 21 | Adult should be encouraged to participation in adult educational programmes | | | | |
| 22 | Adults should pass the cultural heritage knowledge to their children accurately in the right way | | | | |
| 23 | Government should encourage adult participation in adult education as it will open their eyes to the importance of cultural heritage | | | | |