

Original Research Article

Participation in the Preservation of Cultural Heritage and Values: The Missing link of Adult Education

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Abstract: The role of cultural practices and knowledge plays in the transferring and preservation of cultural heritage cannot be over emphasized and there are veritable medium by which cultural heritage are transferred from one generation to the other. However, it has been observed that adults' participation, preservation and conservation of cultural heritage has not really been effective. As a result of this observation, this study sought to examine if adult education enhances adults' participation in the preservation of cultural heritage and values, deduce whether adult education will influence the preservation of the cultural heritage and values of the people of Ondo State and investigate how the missing link of adult education can help adult participation in the preservation of cultural heritage and values specifically in Akoko North West Local Government Area as a case study. Three research questions guided the study. Descriptive research design of the survey type was adopted for the study. The population for this study consists all adults' indigenes of Ikare, OkeAgbe, Arigidi, Irun and Ogbagi towns in Akoko North West Local Government Area in Ondo State. Sample of hundred and twenty five (125) adults were randomly selected from these towns in the local government for the study. Data collected were analyzed through the use of frequency counts and percentage. The findings revealed that adult education is capable of impacting knowledge and love for cultural heritage that would inspire adults to participate in preservation of their cultural heritage and to pass the knowledge to coming generations. Also, if learners are taught accurately in the right way that will make them fall in love with learning and also make them incur ways of preserving cultural heritage fast and easily they will be interested in learning more and putting in practice what they have learnt. Lastly, adult participation in adult education would open their eyes to the importance of cultural heritage, how to preserve it and the need to preserve and maintain it. It is concluded from the findings that adult education is capable of impacting knowledge and love for cultural heritage that would inspire adults to participate in preservation of their cultural heritage. Lastly, adult participation in adult education would open their eyes to the importance of cultural heritage, how to preserve it and the need to preserve and maintain it. Based on the findings of the study, the following recommendations were made: 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. 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. 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.

Keywords: Adult, cultural participation, cultural heritage, adult education.

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INTRODUCTION

The driving force behind all definitions of Cultural Heritage is "it is a human creation intended to inform" Feather, (2006). World Bank (2006), defined cultural heritage as movable or immovable objects,

sites, structures, groups of structures, and natural features and landscapes that have archeological, paleontological, historical, architectural, religious, aesthetic, or other cultural significance. The World Bank (2006) also recognizes that physical cultural resources are important as sources of valuable scientific

and historical information, as assets for economic and social development, and as integral parts of a people's cultural identity and practices. Cultural heritage is the value people have given to items and places through their association with those items and places. These values include those of significance to aboriginal people, places of social value to the community, and places of historic, architectural or scientific significance, and therefore encompass both aboriginal and historic heritage.

Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage (ICOMOS, 2002).

As part of human activity, cultural heritage produces tangible representations of the value systems, beliefs, traditions and lifestyles. As an essential part of culture as a whole, it contains these visible and tangible traces from antiquity to the recent past. Cultural Heritage according to Feather (2006), can be distinguished into, Built Environment (Buildings, Townscapes, Archaeological remains), Natural Environment (Rural landscapes, Coasts and shorelines, Agricultural heritage) and Artefacts (Books & Documents, Objects, Pictures).

From the above, agricultural heritage is distinguished into the natural environment which shows the value placed on land as a cultural heritage. Agriculture can be define the science, art, or practice of cultivating the soil, producing crops, and raising livestock and in varying degrees the preparation and marketing of the resulting products (Merriam Webster dictionary). Agriculture is the production of food, feed, fiber, fuel and other goods through the systematic raising of plants and animals. It encompasses farming, tending of orchards and vineyards and ranching. Ordinarily, agriculture means the cultivation and tillage of the soil of a field, in order to prepare a suitable seedbed, eliminate weed growth and improve the physical condition of the soil. Agriculture in Nigeria is a major branch of the economy in Nigeria, providing employment for 70% of the population. The sector is being transformed by commercializing of the small, medium and large-scale enterprise levels. Major crops include beans, sesame, cashew nuts, cassava, cocoa beans, sorghum, soybeans and yams NOUN, (2009).

Over the years Ondo State has been known for her agricultural practice that consciously formulated to their ways of living and productivity which has involved the participation of both male and female adult farmers in the state. According to 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 consistency of participation of the older people in farming has made it a valued cultural heritage in the state which is being 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.

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 tend 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.

OBJECTIVE OF THE STUDY

The main purpose of this study is to examine participation in the preservation of cultural heritage and values: adult education as the missing link in Akoko North West Local Government Area of Ondo State, Nigeria. The specific objectives of this study are to:

1. Examine if adult education enhances adults' participation in the preservation of cultural heritage and values.
2. Deduce whether adult education will influence the preservation of the cultural heritage and values of

the people of Akoko North West Local Government Area of Ondo State, Nigeria.

3. Investigate how the missing link of adult education can help adult participation in the preservation of cultural heritage and values.

RESEARCH QUESTIONS

The following research questions guide the study

1. Does adult education enhance adults' participation in the preservation of cultural heritage and values?
2. Will adult education influence the preservation of the cultural heritage and values of the people of Akoko North West Local Government Area of Ondo State, Nigeria?
3. Does the missing link of adult education help adult participation in the preservation of cultural heritage and values?

LITERATURE REVIEW

Concept of Adult Education

The field of adult education is not easily defined, as many working in the field do not view the work they do as "adult education". Instead, they characterize it as human resource training, workplace learning, or professional development (Spencer & Lange, 2014). One of the earliest definitions of adult learning was provided in 1919, by the British Ministry of Reconstruction. They defined it as "all the deliberate efforts by which men and women attempt to satisfy their thirst for knowledge, to equip themselves for their responsibilities as citizens and members of society, or to find opportunities for self-expression." This definition has undergone several iterations through the years, with each version being written to encompass a much broader scope. It's been suggested that "education floats on a sea of learning" (Thomas, 1991), which is to say that learning is constantly taking place and that structured education, is just a tiny component of a larger process. Many arrive in the field of adult education, already well-established in a profession; having spent many years engaging in formal and informal learning. Education is planned learning (Spencer & Lange, 2014) and is derived from the Latin word *educere*, meaning to draw out or evoke something that is hidden or latent. A basic principle of adult education is that adult learners bring with them significant life experience and as such, adult education should draw from and build upon that experience.

Adult education has been referred to by Selman and Dampier (1998) as a "movement", and this theme has appeared in several literary references. These references date back to the earlier mentioned report of 1919, by the British Ministry of Reconstruction. The report findings argued that the impetus for the adult education platform should be to liberate, with a focus on "education for life", not just "for livelihood." The

argument also emphasized social change goals such as personal enlightenment, active citizenship, and the promotion of democratic society (Spencer & Lange, 2014). Adult education emerged in response to widespread concerns of isolation, poverty, and exploitation. Strengthened by a common purpose, it gained the momentum needed to bring about individual and social change. Today, there are numerous adult education and training opportunities, both credentialized and non-credentialized, facilitated in various learning institutes and organizations. However, the curriculum and learning objectives for the bulk of these programs are not focused on implementing social change. In fact, some of the learning objectives are in direct contrast to the original goals of democracy and emancipation. Does this mean that we have lost sight of the original mission of adult education as a movement? It could be argued that this is evidence of the inability to support critical reflection, empowerment, and large-scale social change. While these are legitimate concerns that have no doubt been addressed many times by educators; we could also choose to view adult education through a different lens. Another perspective or approach, would be to assign new meaning to the role and purpose of adult education. Adult education has evolved through the years from a movement to a process; a process that can now be positioned to support other social movements.

Concept of Cultural Heritage

Humans have understood the concept of heritage ever since they developed artifacts and language Heath, (2006). Idiomatically, Heritage is defined as including all fixed and movable cultural property inherited from the ancestors by the current generation that has cultural and civilized, unusual values and cannot be compensated if lost or damaged Ghrab, (1990). The term "heritage" in its everyday commonplace sense has been used for some decades. Heritage is seen as a term with many meanings, which continue to evolve Fairclough (2009).

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, artifacts, activities, people, and sites Copeland (2006).

In this sense, Al-Jabri (1999), adds that heritage is perceived as something that is out of modern civilization. Heritage is an intellectual product and has spiritual, religious, moral, religious and moral and aesthetical values. It includes also knowledge, systems, institutions and creativity Abdul Jalil and Abdel-Aal, (2011). It includes (landscapes, structures, objects, traditions Heath, (2006) practices, places, objects and the various types of properties conceived as “heritage” is generally considered one of the acquisitions of modern society Jokilehto (2008). Meaning that it includes the tangible and intangible elements, and so the concept of heritage is broad and comprehensive for several elements. Cultural heritage is not just about old things. New or newly altered objects, places and practices are just as much a part of cultural heritage where they hold cultural value for today’s generations (Tinto, n.d.). Heritage is a collective asset which tells the history of people. Any given community has a history to where it refers in order to ensure the continuity of a common identity that evolves over time Chikumbi, Katanekwa, Simonsen, & Haldal, n.d.; Hassan, (2008). “Heritage,” a term that has become more prevalent since the establishment of the UNESCO World Heritage Centre in 1972, has come to denote monuments, sites, and buildings.

UNESCO (1989) defined “cultural heritage” in its Draft Medium Term Plan 1990–1995) (as the entire corpus of material signs—either artistic or symbolic—handed on by the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humankind, the cultural heritage gives each particular place its recognizable features and is the storehouse of human experience. The preservation and the presentation of the cultural heritage are therefore a corner-stone of any cultural policy) Jokilehto, (2008).

The definition used in the Council of Europe’s Framework Convention on the Value of Cultural Heritage for Society (Council of Europe, 2005) has been applied:

Cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time (Bonnic, 2009; Dümcke & Gnedovsky, 2013; Fairclough, 2009; Fojut, 2009; Greffe, 2009).

Traditionally “heritage” was defined as architecture or archaeology or movable objects. Now “heritage” includes buildings, monuments, landscapes, urban areas, countryside, maritime sites, buried remains

and objects. “Historic environment” or “place” is now common terms (European Union, n.d.).

According to Meyer-Bisch (2009) cultural heritage is defined as (a group of complementary, incorporated, objectified and institutional knowledge items, which are sources of capacities for the subject. It is thanks to this range of resources that the subject can exercise his rights, freedoms and responsibilities, alone or in association with others, for himself and for others, taking account of inter-generation coherency. From his viewpoint the term heritage refers not only to specifically cultural works but also to everyday objects, practices and institutions which correspond to the broad meaning of culture (Meyer-Bisch, 2009).

Algohary, Alkhouly, and Ali (2007) defines heritage as the Cultural inventory inherited through the generations, and it represents a ground affecting people’s perceptions and behavior. And then be a carrier of values and experiences of people. According to Fairclough, (2009) heritage is object and action, product and process. It means not only the things (“goods”, properties, immobilier—“stuff” (and the perceptions or ideas) that we inherit, irrespective of whether we want to keep them; it can also be taken to mean the processes by which we understand, contextualize (physically and intellectually), perceive, manage, modify, destroy and transform the inherited world.

The concept of heritage is never static, and its scope developed, across time. Cultural heritage essentially meant cultural monuments, while it was recognized that there was a rich group of practices such as language, dress, music and the rituals of daily life and work that need to be maintained Fojut, (2009). In fact, the concept of heritage that moves far beyond the traditional notion of old buildings and historic sites Palmer, (2009). As mentioned in the Icomos charters Venice, the scope of heritage has expanded from physical heritage to non-physical heritage including environments.

Cultural heritage now includes valuable visible or invisible aspects of a community’s past and present Fairclough, (2009); Palmer, (2009); Tinto, n.d.). A cultural heritage is a group of resources in the sense that it facilitates the transmission and development of cultural wealth. Individuals, who have created, preserved and developed these works act as pioneers showing the way to present and future generations Meyer-Bisch, (2009). Heritage involves continual creation and transformation Palmer (2009).

Values of cultural heritage in Nigeria

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, "appeareess" (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 adults.

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. While cultures may imbue

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.

METHODOLOGY

Research Design

Descriptive research design of the survey typewas adopted for this study. It is designed to find out adults participation in the preservation of cultural heritage and values in Akoko North West Local Government Area of Ondo State, Nigeria.

Population

The population of this studyconsist of all the adult indigenes of Akoko North West Local Government Area State, Ondo State, Nigeria.

Sample

Simple random sampling technique was used to select one hundred and twenty five (125) adult indigenes in the selected towns from the local government area for the study.

Research Instrument

The instrument used for data collection is a self-designed questionnaire. Four point Likert scale of Strongly Agreed 'SA', Agreed "A", Disagreed "D", and Strongly Disagreed "SD" were used for the analysis.

DATA ANALYSIS

The data collected were interpreted and analyzed through the use of frequency counts and percentage.

RESULTS AND DISCUSSION

Analysis of the research questions

Research Question 1: Adult education enhances adult's participation

Table-1: respondent response on how adult education enhances adult’s participation

S/N	STATEMENT	RESPONSES						TOTAL
		SA	A	D	SD	MEAN	STD. DEV	
1.	Learning as an adult can teach me how to transfer cultural heritage and values to the next generation	69 55.2%	53 42.4%	1 0.8%	2 1.6%	3.51	0.604	125 100.0
2.	Adult education will encourage me to keep involving my children in farming activities as part of our cultural heritage	27 21.6%	62 49.6%	34 27.2%	2 1.6%	2.91	0.741	125 100.0
3.	I can always be inspired to learn more if we are taught about how to preserve our cultural heritage	58 46.4%	52 41.6%	8 6.4%	7 5.6%	3.29	0.821	125 100.0
4.	I think we can be taught more about our civic responsibilities to the society and our community in general	60 48.0%	52 41.6%	8 6.4%	5 4.0%	3.34	0.772	125 100.0

Source: Researcher’s survey, 2020

Table 1 shows the result of research question one which stated that adult education enhances adult’s participation, from the result 55.2% of the respondent strongly agreed that learning as an adult can teach me how to transfer cultural heritage and values to the next generation, 42.4% agreed while 0.8% disagreed and 1.6% strongly disagreed with the mean of 3.51 and standard deviation of 0.604, 21.6% of the respondents strongly agreed that adult education will encourage me to keep involving my children in farming activities as part of our cultural heritage, as 49.6% agreed while 27.2% and 1.6% disagreed and strongly disagreed respectively with the mean of 2.91 and standard deviation of 0.741, 46.4% and 41.6% of the respondents also strongly agreed and agreed respectively that I can always be inspired to learn more if we are taught about

how to preserve our cultural heritage as 6.4% and 5.6% disagreed and strongly disagreed respectively with the mean of 3.29 and standard deviation of 0.821, 48.0% of the respondent also strongly agreed that I think we can be taught more about our civic responsibilities to the society and our community in general, 41.6% agreed while 6.4% disagreed as 4.0% strongly disagreed with 3.34 as the mean and 0.772 as the standard deviation. The result revealed that adult would participate more in adult education if they realize they can learn more about their cultural heritage and values through adult education.

Research Question 2: Involvement in adult education helps in preservation of cultural heritage

Table-2: Respondents view on involvement in adult education helps in preservation of cultural heritage

S/N	STATEMENT	RESPONSES						TOTAL
		SA	A	D	SD	MEAN	STD. DEV	
5.	Adult education can help me to know more about my culture and values to be kept	64 51.2%	57 45.6%	4 3.2%	-	3.48	0.562	125 100.0
6.	Knowing more about cultural heritage and values, enhances its preservation	43 34.4%	72 57.6%	9 7.2%	1 0.8%	3.26	0.621	125 100.0
7.	I can concentrate more in adult education if it gives me the information I needed to help the younger generation	55 44.0%	56 44.8%	9 7.2%	5 4.0%	3.29	0.771	125 100.0
8.	Adult education cannot preserve cultural values as its limited to theories and not practical	22 17.6%	27 21.6%	49 39.2%	27 21.6%	2.35	1.010	125 100.0
9.	Learning important thing in an interesting way will encourage adult to participate which can influence the cultural heritage and value of the people	54 43.2%	60 48.0%	6 4.8%	5 4.0%	3.30	0.743	125 100.0

Source: Researcher’s survey, 2020

Table 2 shows the result of research question two which stated that involvement in adult education helps in preservation of cultural heritage, from the result 51.2% of the respondents strongly agreed that adult education can help me to know more about my culture and values to be kept, as 45.6% agreed while 3.2% disagreed with the mean of 3.48 and standard deviation of 0.562, 34.4% and 57.6% of the respondents also strongly agreed and agreed respectively that knowing more about cultural heritage and values, enhances its preservation as 7.2% and 0.8% disagreed and strongly disagreed respectively with the mean of 3.26 and standard deviation of 0.621, 44.0% of the respondent also strongly agreed that I can concentrate more in adult education if it gives me the information I needed to help the younger generation, 44.8% agreed while 7.2% disagreed as 4.0% strongly disagreed with 3.29 as the mean and 0.771 as the standard deviation, 17.6% and 21.6% strongly agreed and agreed

respectively that adult education cannot preserve cultural values as its limited to theories and not practical while 39.2% and 21.6% disagreed and strongly disagreed respectively with the mean of 2.35 and standard of deviation of 1.010. Finally item 9 reveals that 43.2% of the respondent strongly agreed that learning important thing in an interesting way will encourage adult to participate which can influence the cultural heritage and value of the people, 48.0% agreed while 4.8% disagreed and 4.0% strongly disagreed with the mean of 3.30 and standard deviation of 0.743. It is clear from the result that learning about cultural heritage and values through adult education in an interesting way will help adults preserve their cultural heritage and value.

Research Question 3: Adult education programme influences the preservation of cultural heritage and values

Table-3: Respondents response on adult education programme influences the preservation of cultural heritage and values

S/N	STATEMENT	RESPONSES						TOTAL
		SA	A	D	SD	MEAN	STD. DEV	
10.	A well-organized adult educational programme will no doubt bring positive result on preservation of culture to the younger generation	60 48.0%	52 41.6%	13 10.4%	-	3.38	0.668	125 100.0
11.	There is no active adult educational programme in my locality and also not aware about adult educational programme	30 24.0%	43 34.4%	40 32.0%	12 9.6%	2.73	0.937	125 100.0
12.	A better understanding of cultural heritages and values will help to develop the society at large	59 47.2%	49 39.2%	11 8.8%	6 4.8%	3.29	0.821	125 100.0
13.	The participation of adults in the preservation of cultural heritages and values has increased through adult education	45 36.0%	49 39.2%	20 16.0%	11 8.8%	3.02	0.937	125 100.0
14.	Through adult education programme, reformation of cultural heritages and values will be of immense help	45 36.0%	56 44.8%	20 16.0%	4 3.2%	3.14	0.797	125 100.0

Source: Researcher’s survey, 2020

The Table 3 shows the result of research question three which stated that adult education programme influences the preservation of cultural heritage and values, from the result 48.0% of the respondents strongly agreed that a well-organized adult educational programme will no doubt bring positive result on preservation of culture to the younger generation, as 41.6% agreed while 10.4% disagreed with the mean of 3.38 and standard deviation of 0.668, 24.0% and 34.4% of the respondents also strongly agreed and agreed respectively that there is no active

adult educational programme in my locality and also not aware about adult educational programme as 32.0% disagreed and 9.6% strongly disagreed respectively with the mean of 2.73 and standard deviation of 0.937, 47.2% of the respondent also strongly agreed that a better understanding of cultural heritages and values will help to develop the society at large, 39.2% agreed while 8.8% disagreed as 4.8% strongly disagreed with 3.29 as the mean and 0.821 as the standard deviation, 36.0% and 39.2% strongly agreed and agreed respectively that the participation of adults in the

preservation of cultural heritages and values has increased through adult education while 16.0% disagreed and 8.8% strongly disagreed respectively with the mean of 3.02 and standard deviation of 0.937. Finally, it is shown from item 14 that 36.0% of the respondent strongly agreed that through adult education programme, reformation of cultural heritages and values will be of immense help, 44.8% agreed while 16.0% disagreed and 3.2% strongly disagreed with the mean of 3.14 and standard deviation of 0.797. The result revealed that participation of adults in adult education would give them better understanding about cultural heritages and values and the need to preserve the cultural heritage and values.

DISCUSSION OF FINDINGS

This study sought to describe adult participation in the preservation of cultural heritage and values: the missing link of adult education.

The result from research question one reveals that adults education is capable of impacting knowledge and love for cultural heritage that would inspire adults to participate in preservation of their cultural heritage and to pass the knowledge to coming generations. Adult education is majorly created to transmit knowledge for individual and societal advancement to further development and liberation. According to (Thomas, 1991), who define adult education as a deliberate effort by which men and women attempt to satisfy their thirst for knowledge, to equip themselves for their responsibilities as a citizen and member of society. Adult education platform is argued and emphasized to liberate with a focus on education for life and social change goals such as personal enlighten, active citizenship, and promotion of democratic and cultural heritage.

The result from research question two reveals that, if learners are taught accurately in the right way that will make them fall in love with learning and also make them incur ways of preserving cultural heritage fast and easily they will be interested in learning more and putting in practice what they have learnt.

Freire (1970), studied an easy way to impact his desired knowledge into his learners and be able to compel them to surrender to top powers of the top levels in business, military and other organization, he came to the realization that schooling served as a primary tool for nurturing a “culture of silence” among the poor, he referred to this technique of dispensing knowledge solely through teacher to compliant as “banking education”.

The result from research question three shows that, adult participation in adult education would open their eyes to the importance of cultural heritage, how to

preserve it and the need to preserve and maintain it. Cultural heritage are valuable visible or invisible aspects of a community’s past and present, cultural monuments, it was recognized that there was a rich group of practices such as, language, dress, music and rituals of daily life and work that need to be maintained, because they facilitate the transmission and development of cultural wealth, individuals who have created, preserved and developed these works, act as pioneer showing the way to present and future generation (Palmer, 2009).

Adult education teaches cultural awareness that involves the ability to stand back from ourselves and becoming aware of our cultural values, beliefs and perceptions.

CONCLUSION

Basis on the findings of the study, it could be concluded that adults education is capable of impacting knowledge and love for cultural heritage that would inspire adults to participate in preservation of their cultural heritage. Also, if learners are taught accurately in the right way that will make them fall in love with learning it will help them incur ways of preserving cultural heritage fast and easily. Lastly, adult participation in adult education would open their eyes to the importance of cultural heritage, how to preserve it and the need to preserve and maintain it.

RECOMMENDATIONS

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

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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