



**Assessing the Role of Education in Heritage Perception Among Young Graduates
of Secondary School: A Case Study of Nigeria.**

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I, Joy Acheyini Edeoja, confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

Dedication

To my 'Father' who has brought me to this point and all the women out there who are pushing the boundaries against all odds.

Acknowledgement

I wish to express my appreciation to everyone who has helped me to complete this study.

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Abstract

This thesis explores the role of education in heritage perception and the impact of this on how it is engaged with among young adults (graduates of secondary school) in Nigeria. Specifically, the study examines individual heritage interpretation through classroom education, and the relationship that exists between this and pedagogical activities.

Literature suggests that teachers, as individuals, exhibit selective ownership of heritage conceptualisation (personal conceptualization), consequently, how much of this is portrayed in their professional output, the correlation between this and curricular content play a significant role in what is perceived by learners. The attitude of the younger generation towards heritage, the ambiguous definitions of heritage and sustainable development has created a gap in understanding the distinct role of education in heritage perception among learners.

This study, a case study design, structured around 2 major states seeks to fill the existing gap within the Nigeria's context. Through the social constructivism theoretical framework, the thesis, which is a mixed method design, combines a quantitative study using Likert scale questionnaire, with a weighted qualitative approach by means of series of close and open-ended interviews and surveys. This bottom-up approach combined several outlooks which allowed an inductive exploration that employed the use of UCL opinio for data collection and the NVivo software for thematic analysis.

The findings submit some conspicuous conclusions which includes the dichotomy involved in generational concept of heritage, which has created room for teachers'

biases with a resultant effect on pedagogy and learners. The presence of teachers who are 'passers-by' in the classroom, are among some factors that have profound impact on heritage perception in the classroom. Hence, the use of social pedagogy, a pedagogy of relationships which comprises of individual construction based on collaborative and innovative approaches as a platform for a heritage-friendly classroom.

Impact statement

This thesis through the social constructivism pedagogy examines the impact of secondary school heritage learning on heritage perception among young adults in Nigeria and presents several findings that contribute to a growing body of literature. These discoveries demonstrate that a heritage-friendly classroom enhances better perception and encourages engagement with heritage among community members. It considered this from the younger and older generations' perspectives to understand their interpretations, and the role of curriculum and pedagogy on how younger adults engage with heritage.

How heritage is perceived through classroom learning is a relatively under-researched area. Majority of existing literature focused on how heritage is integrated into curriculum, however, research on content of heritage in such curriculum, the impact of heritage learning through how it is interpreted by learners and the influence of teachers' personal conceptualisations of heritage on classroom pedagogy are scarce. Therefore, this thesis contributes to academic discourse through the presented findings with regards to the gaps discovered in the literature. Through the social pedagogical framework, findings that emerged identified that teachers are first and foremost individuals that have their own personal heritage interpretations. How much of this is brought into the classroom matters in what is perceived by learners. Also, the research findings identified ways that heritage and generally learning from the classroom can be enhanced through relationships (collaboration with others) and the employment of innovative approaches (for example, the use of on-the-spot resource materials) for equal access and comprehension by learners.

In addition, the thesis framework can be used by local authorities such as schools, the Museum Commission, or generally heritage departments that have educational units attached to them. The social pedagogical approach could become a means of community inclusion in classroom activities. Such departments mediating between educational institutions and communities will be a route for community members serving as models in the classroom (modeling and observation which is part of social pedagogy) thereby enhancing perception, a closer relationship and management of heritage. Therefore, besides academic research, the work presented here has the potential to contribute to education and heritage policies.

The context researched with the post-colonial outlook is a studied area that research involving young people within the secondary school setting in most post-colonial states within the African continent could benefit from. Hence, within learners' local community, social pedagogy becomes an extension of the classroom through curricular and extra-curricular activities. This is a relevant approach seeing there are others beyond teachers whose contributions are relevant to effective learning.

Thus, this thesis, does not only contribute to the body of existing literature regarding the role of education on heritage perception among young adults but, in addition, has a wide range of practical implications for individuals, learners, secondary school system, government institutions such as museums and heritage sites, communities, and the wider society.

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Abbreviations

NCMM National Commission for Museums and Monuments

NERDC Nigerian Educational Research and Development Council

SD Sustainable development

SP Social Pedagogy

UN United Nations

UNDESA United Nations Department of Economic and Social Affairs

UNECA United Nations Economic Commission for Africa

UNESCO United Nations Educational, Scientific and Cultural Organisation

UNFPA United Nations Population Fund

UNICEF United Nations Children's Fund

Publications

Publications related to the PhD:

Edeoja, J. A., Fouseki, K., & Albuerne, A. (2022). Heritage values and heritage management frameworks in Nigeria. In *Routledge Handbook of Sustainable Heritage*, 1st edition, pp. 58-71. London: Routledge.

This publication relates to the literature review (chapter 2) of the thesis.

Heritage biases and marginalisation: Implications of teachers' perception on classroom pedagogy. In progress and relates to chapter 7 of the thesis.

The role of education on gender-based heritage. A case study of Benue State, Nigeria.

In progress and relates to chapter 6 and 8 of the thesis.

Chapter 1 Introduction

1.1 Context and Focus of the Research

The aim of this research is to assess through the Nigerian context, the role of classroom education in heritage perception among young adults and the impact of this on how heritage is engaged with by this group. Existing case studies (Grever et al., 2012; Simsek & Elitok, 2012; Apostolopoulou, Carvoeiras & Klonari, 2014; Barghi, Zakaria, Hamzah, & Hashim, 2017; Rodriguez & Merrilas, 2020; Van Doorsalaere, 2021) provided useful insights into this study but are particularly not focused on all classroom education activities. For example, some of the cases (section 1.2) focused on heritage information integrated into subject curricular without considering the impact of teachers, and pedagogical approach on classroom perceptive outcome (Neal et al., 2000; Apostolopoulou et al., 2014; Barghi et al., 2017). It is within the aforementioned gap that this thesis explores how heritage is learnt and perceived by young adults through the lenses of the classroom. The significance of this gap is based firstly on existing studies which explored heritage and learning but what impacts there are on young adults' engagement with heritage in their local community is scarce (Barghi et al., 2017). Secondly, global population of young people and future predictions especially, within Africa (see Table 6.2) demonstrate a presence of high volume of the group under investigation. As stakeholders of heritage, a positive appreciation of heritage by young adults will benefit the heritage on how it is owned, managed in the future and benefits derived from such relationship by communities.

The main reason for picking this topic stems from personal interest. I have worked closely with young adults in Nigeria for two decades and have discovered some

indifferences with regards to heritage awareness and engagement among young adults in the classroom and within the community. Also, studies have shown that six decades after the end of colonialism, Nigeria is still struggling with how to attain sustainable nation building and development through the classroom (Jagusah, 2001; Onwumah, 2011; Idowu, 2015; Usman & Abdullahi, 2021; Arowosegbe, 2023). This situation is believed to be linked to conflicts arising from the after effect of colonialism, cultural and belief diversities due to the presence of over 250 ethnicities, several military coups and lengthy military rule among others (Woolman, 2001; Idowu, 2015).

This is best described by Idowu (2015) who posits that forcing diverse ethnic groups into a federation called Nigeria has led to a polarization along ethnic and belief lines. Additionally, this polarization seen as cracks in the entity of the nation has probably given room to the agitations and ongoing insurgencies among communities (Okoli & Iortyer, 2014; Sato, 2019; Amao, 2023). As described by Idowu (2015: p.15), 'both majority and minority ethnic nationalities have been agitating for some degree of autonomy thus creating a set of centrifugal forces which constitute a major barrier to the continuous corporate existence of Nigeria as a unified nation'. These agitations seem endless, in the form of inter-ethnic and religious insurrection, secessionist threats as well as narrowmindedness when it comes to others' views and their heritage. These issues have contributed to the increase in iconoclasm and destruction of lives within communities. An instance is the constant attacks which occurred between 2014 – 2016 with attendant loss to lives, livelihood, structures etc. on one of the two national World Heritage Sites, Sukkur Cultural landscape, a living heritage located in the north-eastern part of Nigeria (Sukur Cultural Landscape Conservation Management Plan (SCLCMP),

2017 found in United Nations Educational, Scientific and Cultural Organisation (UNESCO), 2016).

Of utmost concern in the destruction of others' heritage (heritage that is belief-based), is the constant attacks carried out by the terrorist group, 'Boko haram' loosely translates as western education is forbidden or 'western education is sinful' (Okoli & Iortyer, 2014: p.4; Sato, 2019; Amao, 2023). This group, which consists mainly of young people (see section 5.2) were responsible for carrying out these series of attacks on the heritage Site (UNESCO, 2016). Nigeria has been described as the most populous nation with predominantly young people (see sections 5.2; 6.2 Figure 6.2) and the north-eastern part of the country is a region of concern, where some of these young adults are neglected with respect to education thus, paving way for the opportunity of exploitation of young adults (see section 8.3).

Global demography comprises of 18% youth (United Nations Department of Economic and Social Affairs (UNDESA), 2015); 87% of this figure are assumed to be in developing countries with Africa having the highest (an estimated 19%) and a projected increment of 42% by 2030 (UNDESA, 2015). Additional projection by the United Nations Population Fund, formerly the United Nations Fund for Population Activities (United Nation (UN) (2022) is that a quarter of the world population will be in Africa by 2050. Nigeria is the most populous in the continent with a demography estimated to be between 200 – 206 million, a contested figure seeing that the last detailed census was in 2006 (Owonikoko & Rookwood, 2022). Nigeria has an estimated 60% youth demography where 44% of total population are aged 0 - 14 years and 32%, 10 - 24

years (Oduwole, 2015; UNDESA, 2019; United Nations Population Fund (UNFPA), 2019a, 2019b; World bank, 2020).

Generally, some scholars in post-colonial countries have stated that there is a common challenge among young adults which is a lack of heritage awareness occasioned by globalisation and westernisation (Onwumah, 2011; Nwobodo, 2022). Onwumah (2011) in their study on youth and national rebirth with a focus on heritage, concluded that no meaningful development can take place in the absence of a heritage awareness, stating that a future entrusted into the hands of heritage unaware and confused generation, is already in danger before it is here. This concern is similar to the one echoed by Neal et al., (2000: p.4) regarding heritage apathy among young adults who opined that American 'future leaders are graduating with an alarming ignorance of their heritage -- a kind of collective amnesia'. Safeguarding heritage to avoid any form of amnesia is relevant, however, a trendy nostalgic approach to heritage can also obstruct and prevent the ability for a heritage to evolve (as humans evolve, heritage also pass through various phases of evolution). Thus, the creation of heritage awareness among young learners is significant and should involve creating opportunities for them to understand what heritage is, which is the first stage in getting them involved (Heritage Lottery Fund (HLF), 2013). This is a collective challenge involving a group and should be able to benefit from a collective approach such as education in tackling it.

1.1.1 Education as a tool

Education, as a tool for heritage learning, is expected to provide a common environment for interaction and collaboration (Howard, 2009; Grever et al., 2012). As proclaimed by

the three principles of UNESCO in the framework *Education 2030*, education is a fundamental right of every individual, for the good of everyone and is expected to be all-inclusive (Castro, 2019; Qureshi et al., 2021). Accordingly, the study view education as a platform for a significant interaction where heritage knowledge is transmitted to learners, and they interpret the meanings individually and collectively. This tool is expected to be inclusive, employed through a bottom-up approach that will benefit learners, heritage, and community. Heritage awareness among young adults is relevant in the management of heritage but often their views are overlooked, and they are seen as 'citizens-in-waiting' (Osler & Starkey, 2003: p.245; Smith, Lister, Middleton & Cox, 2005). Also, on their part, they are 'likely to feel alienated by programmes which overlook their experiences' (Osler & Starkey: p.245). A situation that has not been made easier due to young adults' unfriendly heritage policies put in place by some countries.

Regarding classroom policy in Nigeria, over two decades ago, Nzewuna (1994) in their study on the Nigerian teacher and museum culture opined that the Nigerian government had a cultural policy in place but there is a disconnect between this policy, education curriculum and heritage within the community. After almost two decades, comprehensive research on the relationship between education and heritage is still lacking in Nigeria and some other post-colonial countries in Africa. Research is still a little bit vague from the following studies: little has changed since the end of colonialism and many African countries are trying to find a balance between classroom curriculum and heritage (Quist, 2001); re-echoed by Ibikun and Aboluwodi (2010) who infer that the structures, contents, and those involved in the delivery of heritage pedagogy are still considered not different from what was in existence during colonialism. For example,

the curriculum of Geography requires the studying of foreign features like capes, bays, fjords, etc. which are alien to the Nigerian landscape, while History synopsis includes stories and analyses of European wars, reigns of monarchs and national treaties which have very little meaning and bearing to Nigeria. When there is a curriculum review, it is either a subject is dropped from the curriculum or added, for instance, the subject History was replaced with Social Studies and Civic Education in the secondary school curriculum after a review, (Ibikun & Aboluwodi, 2010), then re-introduced after another curricular review (James-Iduma, 2018). Some of the studies suggested that the new curriculum formulated did not yield much result and the methods used to teach heritage are evasive (Nwegbu, Eze & Asogwa, 2011; James-Iduma, 2018). There is a form of heritage content in the Social Studies and Civic Education curricular (Nigeria Educational Research and Development Council (NERDC), 2012) however the question is, firstly, what is this content? The emphasis of heritage in the Social Studies curriculum is on culture with a focus on dressing and food while the Civic Education content focuses more on national values and behavioural attitude in society (See Table 7.2 & page 89). Secondly, why was History as a subject removed and then re-introduced? These questions should be answered to understand the state of heritage learning in the Nigerian secondary school classroom.

Available discourses on the role of education in heritage learning agreed on a disconnect between education, heritage, and learning outcomes among learners (Jagusah, 2001; Quist, 2001; Ibikun & Aboluwodi, 2010; Iyamu & Oglegbaen, 2010; Nzenwa, et al., 2011). Hence, there exists a gap in research within the Nigerian context of exploring the views of young adults, the content of heritage in subjects curricular, the

relationship between education and heritage, with a focus on how heritage is engaged with.

Before now, education is viewed by some as a possible outlet where heritage knowledge can be communicated to a wider audience (Hunter, 1988; Patrick, 1988; Copeland, 2006). Specifically, the classroom is seen as not just a channel for knowledge communication but also as a vehicle for development where, teachers and learners are critical stakeholders in achieving the Sustainable Development Goals (SDGs) (United Nation (UN), 2019). This is portrayed in most of the SDGs which address issues of vulnerability, non-inclusion such as gender equality, hunger, poverty, and education (see Figure 1.1). Education is seen as vital to achieving the SDGs, nevertheless, young adults, as stakeholders, can only perform this role if their time at school has given them the necessary skills (Campbell, 2006; Kumar, 2022; United Nations Organisation, 2022). The significant factor here is, education is seen as vital to achieving the SDGs, this means that students are critical stakeholders, but they can only perform this role if their time at school has given them the necessary skills. Therefore, equipping learners with necessary skills such as through indigenous trade and learning in the classroom, will create heritage awareness, as well as create economic opportunities for learners, consequently, battling hunger and poverty among communities. Additionally, respect for others' heritage (acceptance), gender-related heritage (equality) amongst others will be created.



Figure 1.1: SDGs and youth inclusion (Source: United Nations Organisation, 2019)

Education as an established public institution is viewed here, as a platform for heritage transmission to a wider audience. Therefore, the role of education in heritage perception among young adults becomes relevant in investigating how heritage is engaged with in the community. There have been international initiatives drawing global attention to the role of education in sustainable development. Some of such initiatives include the UNESCO Global Action Programme on Education for Sustainable Development, as well as the United Nation Decade for Education for Sustainable Development (2005–2014) (Nguyen, Nguyen & Tran, 2020). The significance of this global attention to learning is expounded more through the requirement of the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Education Programme, initiated in 1994. The UNESCO Education programme stipulated a provision of heritage learning as part of education curricular for the purpose of creating awareness among young

learners through classroom engagement. Specifically, the recommended objectives (UNESCO, 1994) are to:

- Inspire young adults' involvement in heritage at local and global levels.
- Encourage awareness of the importance of the UNESCO World Heritage Convention (1972) and a better understanding of cultures among young people.
- Develop new and effective educational approaches, and materials by reinforcing world heritage education in the curricula in UNESCO member states.
- Boost interactions among stakeholders - in the advancement of world heritage education at the national and international levels.

Similar bodies such as the International Centre for the Study of the Conservation and Restoration of Cultural Property (ICCROM) and International Council on Monuments and Sites (ICOMOS) have devised approaches that could be employed through education to create heritage awareness among young adults. For instance, in objective 15 of the Washington charter, ICOMOS (1987) posits that 'in order to encourage their participation and involvement, a general information programme should be set up for all residents', which should start from younger people of school age. In the same vein, the National Council for Preservation of Education (NCPE), in America, directed that heritage, including contents regarding their protection, be included in classroom activities of primary and secondary schools (Potocnik, 2017). Also, the Socrates programmes by the European Union (EU) give directives on how heritage should be

integrated into the classroom among young adults (ibid). In a wider context, the EU through the Council of Europe (CoE) states that teaching heritage should be done through partnerships between education and culture sectors through a wide range of communication (van Boxtel, Grever & Klein 2016: p.6; Van Doorselaere, 2021). Authors such as Van Doorselaere (2021: p.2) and Van Boxtel et al., (2016) have labeled the foregoing as 'ambitious' since 'the way heritage education is practiced in European Countries remains mostly unknown'. In agreement, Apaydin (2016) argues further that though time expended in teaching heritage has increased in some classrooms in European countries and the United Kingdom, experiential relationship with heritage is still lacking among students. This, the scholar suggests, should not be just about classroom pedagogy but in addition, the ability to provide opportunities where learners can directly engage with heritage. This will, consequently, intensify interest with a higher level of relationship; engagement will enhance the management of heritage.

In the African context, some studies have focus on the Africanisation and contextualisation of the curriculum to help in heritage and identity awareness creation among African young learners (Botha, 2007; Shava, Makokotlela & Hebe, 2020). Africa is made up of diverse indigenous communities which translates to a significant heritage diversity (World Bank 2018). Globally, indigenous communities make up of just 5% of global population and 'account for about one-third of the global poor' (United Nations, 2017; Ruhanen & Whitford, 2019: p.179). In post-colonial African countries such as Nigeria, how can education enhance the relationship between the people and their

heritage, and consequently, encouraged a better environment for development of both people and heritage?

How can experiential relationship with heritage be encouraged and how can it benefit young adults? Generally, young adults are faced with various conflicting views that are related to their identity and heritage, as they journey to adulthood (Campbell, 2006; Basit 2009; Murrup-Stewart, Whyman, Jobson, & Adams, 2021). This journey to adulthood has been termed 'unpredictable, fragmented and long' by some literature (MacDonald, 2005; Basit, 2009: p.723). Additionally, some studies have linked this conflict to the influence of a hybridised society (Smith, 2008; Wilson 2012; Murrup-Stewart et al., 2021). Hybridisation in this thesis is hereby defined as the way heritage making procedures separates from what was in existence and blends into new procedures. So, in a way, hybridisation is connected to globalisation, seeing that it involves a heritage uniformity through the blending of heritage making processes which emerges because of people being 'incorporated' into a global society (Pieterse, 1994: pp.1); while globalisation is understood as a process of homogenisation of a society. The state of homogenisation could make the task of heritage meaning making and identity formation a daunting task for some young adults. Aplin (2007: p.377) observed that 'there has long been a tendency for the world to become increasingly homogenised, and this trend has accelerated in recent decades. Building styles, product brands, technologies, and all types of cultural production have become increasingly similar, frequently dominated by North American and European styles and approaches'. These styles and approaches are external to most post-colonial countries like Nigeria and have contributed in some ways to the blending of identity and heritage such as

languages and dresses. Additionally, the polarization that comes with multi-culturalism, societal class such as developed versus developing, rural versus urban, major versus minor ethnicity, educational qualification, socio-economic and family backgrounds have contributed to the context of heritage and how it is processed by individuals (Osler & Starkey, 2003; Basit, 2009; Bennet 2012).

From the foregoing discussion, young adults may be vulnerable to changes, or might become just passive recipients if not guided or not given the opportunity to be involved in experiences that will pique their interest (Jacquez, Vaughn & Wagner, 2013). As members of the community and with a stake in their heritage, they are entitled to make decisions on issues that border on what is heritage for them and how they relate with heritage. Having in view that this group may have spent two-thirds of their lives in the classroom by the age of 18 years, it is relevant to assess how education may have contributed to their heritage awareness and how it is engaged with among this group. The significance of this assessment is founded on recent years' happenings globally. There has been an increasing interest within the global community in what the contribution of education to heritage management should be. The 1972 UNESCO World Heritage Convention and the UNESCO 2003 Safeguarding Intangible Cultural Heritage Conventions both set out some criteria on how to create heritage awareness in the community. One of such criteria states that:

‘Member states should undertake educational campaigns to arouse widespread public interest in, and respect for the cultural and natural heritage. Continuing efforts should be made to inform the public about what is being and can be done to protect the cultural or natural heritage and to inculcate appreciation and

respect for the values it enshrines. For this purpose, all media of information are expected to be employed as required' (UNESCO 1972: article 61).

However, this approach through educational campaign is a top-down approach seeing it targets a particular demography – those who are in formal education. What happens to those who cannot afford or do not have access to formal institutions of learning, where education teaches young people what heritage is and how to generate respect for heritage and preserve it?

In continuance with generating heritage awareness among young adults in member states, the UNESCO World Heritage Education Programme was established and is interpreted as a singular project which 'gives young people a chance to voice their concerns and to become involved in the protection of cultural and natural heritage. It seeks to encourage and enable tomorrow's decision-makers to participate in heritage conservation and to respond to the continuing threats facing our World Heritage' (UNESCO, 1994). To achieve this, tomorrow's decision-makers need to be aware of what heritage is, how to engage with it as well as protect it. In an overarching capacity, the classroom when employed sustainably, should reach a wider audience which is mainly what education for sustainable development (ESD) is.

The relationship between ESD and heritage explores the perspectives of young adults as future decision-makers (Roll & Meyer, 2020). A connection that could be conflicting, especially when one considers firstly, what some authors describe as ongoing, the absence of an approved definition of 'what constitutes heritage' (Aplin, 2007; Darlow, 2011: p.8). Secondly, is the ambiguity of the concept of sustainability or sustainable

development (SD) by different states, with SD commonly defined as 'development that meets the needs of current generations without compromising the ability of future generations to meet their own needs' (Brundtland Report, 1987:54; Atalan, 2018). The objective of SD is the integration of economic and environmental development alongside social and cultural concerns for the well-being of both current and future generation (Nguyen, Nguyen, & Tran, 2020). Though a contested concept, SD within the context of heritage learning is significant in understanding what heritage perception is as well as what drives heritage engagement among individuals. A relevant outlook should be that young adults as individuals be given the opportunity to construct their own concept of heritage within the classroom. Individual outlook consideration is necessary in the face of current studies which have shown that sustainable heritage protection is shifting gradually from involving just a few decision-makers to include all the voices that matter as well as policies that promote a people-centred approach (International Centre for the Conservation and Restoration of Monuments (ICCROM), 2015; Wijesuriya, Thompson & Court, 2017). Who are the voices that matter in heritage sustainability? The idea of multivocality is important, but is it possible for every voice to be heard? If voices should be managed in a bid to avoid a free-for-all situations, how do we do this? Answering these questions reiterates the ambiguous or subjective nature of participatory heritage or an inclusive relationship within the community. This situation is likened to the weaving of different colourful threads into a unique pattern, however, heritage ambiguity is not just about individual interpretation but could also be about a group's interpretation of a heritage. Seeing that heritage could mean different things to individuals and/or groups of people, what then is the goal of education in how heritage

is perceived. With regards to group's interpretation, local communities may not always be right about how a heritage is interpreted (Chirikure & Pwiti, 2008), albeit it is not only the communities who may miss the interpretation of a heritage, other stakeholders such as policy makers, professionals (heritage, education etc.) and educational institutions may too. The implication here is that there are multiple interpretations emanating from various members of the society which makes heritage a social construct, which is something defined by the society. This implies that the emphasis is no longer on just the content or structure of the heritage but on heritage as a process taking place in the society (Smith, 2008). The process of heritage as a social construct is through a participatory process that focuses on its multivocality as well as critical in its analysis. Participation enhancement will be based on policies that emphasise individual heritage definition, ownership and how this will benefit both stakeholders and heritage (see Figure 1.2). So, the classroom, in its role as a social institution, owes the society a moral duty of creating an enabling environment where heritage awareness is created among learners (Chirikure & Pwiti, 2008).

Heritage learning through classroom education should entails a pedagogy of what heritage is, an enabling environment for interaction, engagement, and the effect of these on heritage and community. This can preserve or destroy a heritage, and both start with how current generation engages with it (Saintenoy et al., 2019).

How heritage is defined is identified as conflicting, a conflict that is usually associated with the vagueness of what SD is. The impact of these conflicts could influence classroom outcome through individual state policies. The argument is that although policies have been put in place by global bodies (Apaydin, 2015; 2016), the reality or

existing narrative in some member states have not shifted much from what it used to be. In post-colonial states such as Nigeria, there are instances of heritage negligence arising from the alienation of heritage owners due to over-involvement of stakeholders such as government, heritage professionals, and other power play (Baharvand, 2016; Chukwuemeka et al., 2019). Community wise, everyone is an expert in their own capacity, however, there should be a limit to the involvement of everyone, for example, government approved heritage professionals seeing it gets to a point where over-involvement become a top-down approach that limits local community inclusion (Smith et al., 2003; Chirikure et al., 2010). To curb marginalization and achieve an all-inclusive heritage engagement approach, it is relevant to x-ray what heritage is, its value and how it can benefit from education within the community. Though it could be difficult for everyone to perceive heritage the same way, it is important to give individual and local communities the opportunity to selectively engage with whatever heritage. Perception is a significant issue in contemporary day engagement with heritage, and the classroom should be viewed as a tool in achieving heritage awareness.

Other academic work has established that it is important to reflect on how heritage is taught in the classroom. This viewpoint is explored for two basic reasons, firstly, as an opportunity for learners to confront the past as well as connect with the present thereby making them parts of a continuous social process (Van Boxtel, Grever & Klein 2016; Apaydin, 2018; Felices-De la Fuente., Chaparro-Sainz & Rodriguez-Perez, 2020). Secondly, it is an opportunity to relate with new heritage seeing that 'due to processes of mobility and migration, new artefacts, statues, monuments and museums will be constructed, while existing heritage will be renegotiated' (Van Boxtel et al., 2016: p.2).

This implies that it is of utmost importance for heritage educators to think about the possibility of new heritage formation, evolution of older ones and their impact on the community through the classroom.

1.1.2 Heritage transmission through classroom pedagogical activities

Transmitting heritage information through classroom education is a learning curve aimed at fostering heritage understanding through pedagogical activities (Hunter, 1988; Feliu-Torruella, Fernández-Santín & Atenas, 2021). An avenue by which heritage can be appreciated is by raising the level of public awareness, primarily, among young adults', through the classroom (Stone 1985; Smith et al., 2005). Though, the classroom is an established institution which often represents a top-down approach where pedagogical methods and curricular contents are considered, employing a pedagogical method that focuses on how individuals relate with heritage can be a focus for a wider audience in generating awareness and sustainability of heritage. An argument for such pedagogy is that this approach engages students as well as be in contact with the community through a bottom-up approach- an opportunity for heritage to be employed as a tool for sustainable economic and social development (Basit, 2009; Apaydin, 2012; Spiel et al., 2018).

Critics have disputed the fact that classroom education is just for pure economic benefits and reasoned that it is inclusive of identity formation mechanism (Osler & Starkey, 2001, 2003; Basit 2009; Apaydin, 2012, 2016). Early philosophers such as Aristotle and Plato in their debates acknowledged that the significance of education is its focus on individual moral and consequently, societal well-being (Bessant, 2009;

Organisation for Economic Co-operation and Development (OECD), 2010; 2013). Additionally, 'since Plato and Aristotle, it was clear that social and cultural developments were significantly dependent upon education' (Hamalainen, 2015: p.1023). Exposé by some scholars shows that the classroom does not only enable economic benefits, but can also stimulate the conscience of the society, increase wellness, and contain violence (Apple, 2012; OECD, 2013; Tikly, 2015, 2019). Additionally, the existence of societal inequality because of the classroom has been established by some authors (Lewis, 2007; Apple, 2012). Worthy of note here is the impact of education on some colonies during the colonial era. This impact can be said to be both positive and negative seeing that educational policies supported rural economy but with an attended mass urbanization, mass migration to white collar job leading to loss of rural livelihoods (Obi-Ani & Isiani, 2020). This has created a dichotomy leading to the elite (educated) versus others; urban versus rural dwellers which is still in existence in post-colonial era. The after effect of colonialism is the presence of religious enthusiasts who have one religious outlook or the other and have branded anything traditional barbaric (Shyllon, 1996; Awoniyi, 2015). Some of the so-called educated elites believed that African heritage is primitive and have abandoned it causing further dichotomy between them and others (ibid). This situation has made others to view education as a negative tool rather than a developmental tool.

However, a common viewpoint of education, that is explored in this study, is its ability to introduce something new and restore or alter what is in existence through long term attendance (Apple, 2012; Riddle & Apple, 2019). The classroom, through a pedagogy that focuses on individual learners can be viewed as a platform that involves various

activities employed for heritage meaning construction that takes into cognizance individuals' learning strength and weakness (Anfara & Angel, 2007; Bikowski, 2015; Omodan, 2021). Such a pedagogy should be participatory, thus presenting a playing field that offers 'diverse perspectives as well as creating an open environment for all learners to be able to express themselves freely' (Omodan, 2021: p.104). So, as a tool, education should preserve heritage such as culture, traditions, and values by transmitting these to future generations (Chakraborty, Chakraborty & Timajo, 2018). This role becomes effective once the classroom functions as a gateway that facilitates the transmission and acquisition of heritage knowledge; establishes what heritage knowledge is and which of this knowledge is legitimate (Young, 2008; Apple, 2009). This is a relevant viewpoint if graduates of secondary schools are expected to achieve some degree of heritage perception from the classroom knowing that for a lot of them, learning ends after secondary school. Hence, questions such as 'what is worthwhile heritage knowledge? What heritage should we teach?' become significant questions for education stakeholders and policy makers (Young, 2008: p.16; Overton et al, 2020). As a gateway, and with teachers as gatekeepers, is it a rigid arrangement with restricted knowledge or an environment where individuals are free to interact and construct their own interpretation?

A consideration of what counts as heritage legitimate knowledge is necessary if heritage is to be curated and passed on to future generations (Brundtland, 1987). Recent developments that stem from the actions of the World Heritage Convention (WHC), and the Sustainable Development Goals (SDGs) with focus on quality education among the citizenry, and safeguarding heritage within the communities respectively bring to bear

the relevance of best practice classroom heritage learning (Rodwell, 2006; United Nations Educational, Scientific and Cultural Organization (UNESCO), 1972; United Nations (UN), 2022b). Best practice is in the recognition that learning is not just knowledge delivery but includes the process of how this knowledge is constructed by learners. How knowledge is delivered and constructed are strongly influenced by factors such as individual social, cultural, and emotional development (Portnov-Neeman & Barack 2013). This view of learning going beyond knowledge delivery means the classroom should 'adapt more constructivist, student-centered approach, such as critical thinking, and project-based learning in which students work in teams to investigate or solve real-life questions and problems' (ibid: p.9). In relation to heritage learning, constructivist pedagogies should give individual the opportunity to ask questions or share experiences with others in their quest to make meaning of heritage or relate with it. The effectiveness of this viewpoint is enshrined in what some scholars called the 4Cs of 21st century learning competencies which are communication, collaboration, critical thinking, and creativity (Happ, 2013; Erdogan, 2019; Kim, Raza & Seidman, 2019; Hong & Han, 2023). 'Teachers are responsible for guiding this learning process for individual learners by preparing the environment, posing challenges or questions, and offering support. The construction of knowledge, at the same time, occurs within a social context through interactions with peers and teachers' (Hong & Han, 2023: p.2).

Education in the context of this study, is expected to serve as a tool of dialogue in bridging any gap between heritage and the people. This dialogical 2-way approach, predicted to be effective and constructive, seeks to identify weak links in the relationship

between community and heritage (Chirikure et al., 2010; de la Torres, 2013; ICCROM, 2015). This relationship is viewed as learning which contributes to the shaping and development of individuals (Patrick, 1989; ICCROM, 2015). Heritage learning becomes pertinent seeing that 'an informed society or community will make wise decisions about protecting and preserving resources that define the very essence of their culture and society' (Azman et al., 2010: p.504). The submission here is that though education may cause societal inequality, it is the same tool that could be employed in the reduction of the same disparity (Jensen, 1998; Azman et al., 2010).

Society is made up of various social groupings such as ethnic, political, religious, and so on. This diversity is likened to the beauty of 'threading different coloured threads together' discussed earlier as beauty in variety (Deepa et al., 1999: 175; Stanley, 2003; Easterly et al 2006; Karbo 2013). How these threads of diversity are threaded together speaks of the relationships between the various heritage found within a community. This diversity, a common occurrence in many African countries can become a melting pot of one heritage dominating another or all blending as one (Quist 2001). To contribute to a diversity that is threaded strongly, young adults should be equipped with the learning skills and techniques that will enable them make meaning of what heritage is, show respect for others heritage through belief in classroom education (OECD, 2010).

A growing body of literature has investigated the perceptions of heritage through classroom education; of significance is the research by Felices-De la Fuente, Chaparro-Sainz and Rodríguez-Pérez (2020) in which they investigate the use of history in heritage learning in secondary education teachers training. They opine that in the Spanish school context, the presence of heritage in connection to historical learning is

rare and subjective. Other studies such as Neal, Martin & Moses (2000) who researched on losing America's heritage memory, focused on college seniors to investigate how American students in high school are making meaning of past heritage. The authors suggest that 'a strong core curriculum, with a broad-based, rigorous course on American history is required of all students' (ibid: p.5). Similarly, in their study on cultural heritage and education, Apostolopoulou, Carvoeiras, and Klonari (2014) suggest that to encourage heritage perception among learners, classroom learning should focus on community participation and engagement. This, they state can be achieved by integrating heritage at all levels of the classroom as a core subject where possible or as an interdisciplinary approach where it is impossible to integrate it. Moreover, other discourses concerned with heritage classroom learning are that of Grever, de Bruijn & van Boxtel (2012) who in their study on negotiating historical distance, posit that heritage learning can encourage students to make their own informed assessments of the interaction between the past and present. They state that such learning should include physical heritage such as monuments and relics as a link between the past and present. Another related study is the one on the perception of young local residents which examines the relationship that exists between young people in the community and heritage preservation (Jaafar, Noor & Rasoolimanesh, 2015). This study concludes that maintaining the status of a local heritage demands the involvement of local residents such as young people that are considered stakeholders. Lastly, is the study that investigates curricular content and how the curriculum has contributed to heritage awareness among primary school classroom learners (Barghi, Zacharia, Hamza & Hashim, 2017). Few of the available literature deal with the question of

curricular content and teachers' perception (see Barghi et al., 2017; Felices-De la Fuente et al., 2020) but Neal et al., (2000) summarizes common behaviour among young learners with respect to heritage. For instance, out of 200 students surveyed in their study, 34% could identify George Washington (GW) as an army General during the Yorktown battle of 1781 while an approximated 100% of the group identified current cartoon characters and artists. From their work, it is inferred that the study about George Washington was only in selected curricular thus making heritage learning selective for some. On the other hand, Van Boxtel et al. (2016) in their study raises the question about the possibility of reconciling heritage activities with curricular subjects, pointing out that this may contribute to a better understanding of heritage within the classroom. An approach they suggest should involve learning with historical resources during pedagogical interaction. How do educators include heritage in subject curriculum and how can they ensure that this is done in such a way that heritage learning does not become something for some selected few as noted by Neal et al., (2000). These are relevant questions seeing that the secondary school classroom is known for dichotomy of subjects such as, arts versus sciences and/or social sciences which sets learners apart from each other (see chapter 7).

Other developments in the field of heritage learning have led to a renewed interest in the link between perception and protection. One of such interest is an earlier study carried out among Dutch young adults in high school in 1968 and in the 1990s, where it was discovered that the reduction of the number of hours allocated to heritage study negatively affected the perception of heritage from the classroom (Grever et al., 2012). Part of the study focused on the Dutch education authorities who were criticized for

raising heritage illiterates. Accordingly, resolutions were made in 2001 and 2006 regarding heritage in curriculum and the time dedicated to heritage pedagogy (ibid). They concluded that students' perception of heritage comes from the physical experience of the real objects; some pedagogical activities that emphasised classroom learning viewpoint, thereby allowing students to make meaning of heritage individually (Grever et al., 2012; van Boxtel et al., 2016).

Correspondingly, these studies suggested how heritage could be transmitted in the classroom - transmission through integration into individual subjects' curricular (Grever et al., 2012; Simsek & Elitok, 2012; Apostolopoulou, Carvoeiras & Klonari, 2014) and through experiential activities (Grever et al., 2012; Barghi et al., 2017). However, what is unclear is the impact of pedagogy on how heritage is perceived by young learners and the significance of this on heritage engagement. Heritage pedagogical approach within the classroom is significant to heritage engagement; this involves a concept that is all about 'a teaching approach based on cultural heritage, incorporating active educational methods, cross-curricular approaches and partnerships between professionals from the fields of education and culture, and employing the widest variety of methods of communication and expression' (van Boxtel, Grever & Klein 2016: p.6). The implication here is that heritage as a social construct includes concepts of pedagogical creation through an interface with others (Powel & Kalina, 2009). In addition, the focus of this interface is a collaboration, that should provide a uniform opportunity for learners whilst taking into cognisance individual knowledge and views. It requires teachers to adopt the view that individual learners have different means of knowledge construction – arising from how didactic is obtained and processed (Adams, 2006).

In conclusion, collaboration and individual knowledge processing is significant in heritage perception, decision-making and inclusivity. Hence, in this thesis I would like to explore personal and shared relationships as attributes of the classroom, what the relevance of these are in heritage perception, and/or meaning making regarding learners.

1.2 Research Aim and Objectives

This study focuses on heritage as products of cultural expressions of indigenous ethnicities and others (Depcinski 2014; Ocampo & Delgado, 2014; Barghi et al., 2017), the pedagogical approach employed in its learning with the impacts of these on how it is engaged with. Hence, the study borders on the context of the sustainable development goals (SDGs), specifically, goal number 4 and 11(11.4) (UN, 2015) with regards to heritage. These goals are concerned with the quality of education within the community and how heritage can be safeguarded respectively, with the research investigating the impact of the combined on the community.

Therefore, the aim of this research as stated earlier is to assess the role of education in heritage perception among young adults and the impact of this on engagement through the Nigerian concept. To explore this, the study investigates the relationship that exists between education and heritage in two selected states of Nigeria, which are Benue state in the north central and Osun state in the southern parts of the country.

To accomplish this aim, the following objectives are undertaken:

- To identify perceptions of heritage among young adults (graduates of secondary school) in the selected communities.

- To assess the content of curriculum of relevant subjects with regards to heritage learning.
- To explore how young adults have engaged with heritage within the communities through the classroom and
- To identify the connection between heritage, classroom, and any other training programmes in the communities.

While previous studies indicate the presence of heritage in some curricular subjects, the current research is designed to investigate the content of heritage in subject curriculum, teachers' and learners' perceptions and pedagogical approach to heritage learning. The central question explored in this research is - *'What is the role of the classroom in heritage perception among young adults?'* The following are questions originating from the central question and were explored during the fieldwork. These questions target the various aspects of the research objectives as shown below:

- How is heritage defined? (*Implies individual and group conceptualization*) which targets objective 1 and is focused on individual and generational perception.
- How does heritage learning take place in the classroom? (*Implies teaching and learning perspectives*). This targets objective 2, which focuses on curricular content and classroom pedagogy.
- What is the impact of heritage perception among young adults on the immediate community? (*Implies Engagement*). Target's objective 3 and is focused on how the heritage is engaged with.

- What are the indicators of perception in the classroom? (Implies drivers of perception; what drives engagement).

1.3 Originality and contribution

There are several important areas where this study makes an original contribution to existing research work. The novel contribution of the thesis is that it fills existing gaps in heritage conceptualization between the older and younger generations. This considers and contrast the views of the two generations involved with respect to how heritage is interpreted. Specifically, it contributes to academic discourse with regards to the Nigerian context through its findings. An originality discovered is the difference between teachers' meaning-making and pedagogical approach within the classroom. The thesis analyses the attending biases that sometimes, accompany teachers' interpretations and their activities, as gatekeepers within the classroom. From the theoretical framework explored, the thesis contributes to academic discourse on Heritage studies, Education, Psychology and Sociology through classroom heritage learning behaviour. A further contribution to existing research is in the field of Anthropology through the suggested relationship between the classroom and heritage. Therefore, the research follows an interdisciplinary approach which includes educational, heritage education, psychological, and sociological theories regarding the nature of classroom heritage learning and the impact of this on learning outcome (see chapter 3). This approach brings new scopes to the understanding of heritage learning in the classroom through a focus on what drives perception among learners with additional potential for further research in the future. -

1.4 Definition of Terms

Heritage in this research refers to an inheritance, or a people's cultural legacy from previous generations, it is classified into tangible heritage (things that you can touch) and intangible heritage (songs, dances, trades, beliefs and customs) which is passed down from generation to generation.

Heritage learning, transmission or education in the classroom characteristically refers to where cultural heritage and pedagogy meets; the transmission of heritage knowledge to learners and the ways individual learner make meaning out of what is transmitted (Patrick, 1989; Jones & Brader-Araje, 2002). This is the process that is necessary for people to acquire relevant knowledge about their heritage (Yamwe, 2020). This form of knowledge is expected to take place in a secondary school setting where varied educational strategies are employed in heritage related pedagogy. Throughout this thesis, the term education will be defined as all the knowledge, norms, and experiences that students are exposed to within the secondary school classroom, as well as an extension of classroom activities outside of it.

While the classroom is regarded as a structured and institutionalized part of a school system, **secondary school** defined here as the level of education after primary school.

Young people are defined by the United Nations as those that are within the age bracket of 15 – 24 years for statistical reasons; adolescents are those between 10 – 19 years while youth are 15 – 24 years of age (United Nations (UN), 2022c). The combination of the two (Adolescence and youths) i.e., ages 10-24 years is referred to as young people (United Nations Population Funds (UNFPA), 2013).

Young adults, from the forgoing herein referred to young people who are above 18 years of age, who have just graduated from secondary schools, some of whom are in their fresh year in institutions of higher learning (freshers), are engaged in a trade or awaiting admission into tertiary institutions among other (see Appendix F, Figure Appendix AP2).

Community, here in this thesis, applies to the local residence of learners, teachers and locations of secondary schools and/or heritage.

1.5 Outline of Thesis

The overall structure of the thesis describing the research takes the form of nine chapters, including this introductory chapter which gives a general introduction of the research by highlighting the relevance, objectives, and general layout of the thesis.

Chapter 2 lays out the theoretical dimensions for the study by exploring the meaning and significance of heritage and shows how heritage learning depends on its conceptualization. It also discusses how literature construes education in its broadest sense (EBS), the relationship between EBS and classroom heritage pedagogy, and the activities relevant for an effective heritage learning within the classroom. Furthermore, the chapter examines the attending biases that arise from individuals (teachers, parents, family and community members') interpretation of heritage, and their impact on learners.

Chapter 3, set out the theoretical framework underpinning the study. It draws on the work of Bandura (1986; 2006), Vygotsky (1986), Hamalainen (2003; 2015), and Smith & White (2008) to argue that a social constructivist approach is where knowledge is not

just transferred from teachers to learners, but it is constructed in the minds of learners in relation to other co-constructors. This approach is necessary if heritage learning is to connect learners to the cultural practices, generally the heritage of their communities and equip them with the skills to work towards the SD goals and heritage sustainability in general. This theoretical framework, premised on the theories of learning guides the study thereby providing a model, the social constructivism pedagogy model which is proposed as a guide for heritage learning through interaction and collaboration within the classroom. This gives an understanding to how I interpreted the findings of my fieldwork.

Chapter 4 shows how the theoretical perspective makes a mixed methods approach necessary and argues for analysing case studies that explored data collection through interviews, document analysis, surveys, and Likert-scale. Additionally, the procedures on how data collected were sorted for analysis using the NVivo software are also discussed in this chapter.

Chapter 5 describes the regional context for the study, showing that though the states of Benue and Osun differ in important geographic and demographic characteristics, in their educational system both have a central place for a form of heritage or the other. Both are exposed to similar curricular design and classroom arrangements seeing that education nationwide is controlled by a central ministry, the federal ministry of education.

Chapter 6 analyses the results of data collected from interviews undertaken, surveys and questionnaires administered during the qualitative phase of the research and

focuses on the findings which explores the contextual meaning of heritage by stakeholders such as individual meaning from young adults, teachers, school administrators, parents among other. Additionally, meanings from groups, example – adults and young adults were also considered and contrasted.

Chapter 7 examines mainly the quantitative data and focuses on the pedagogical concept through surveys and questionnaires. This chapter investigate the pedagogical approach within the classroom with respect to how heritage information is disseminated. In assessing this, the chapter explores the curricular content of relevant subjects, interaction between teachers and learners, location, school proprietorship and the influence of these on how heritage is perceived.

Chapter 8 investigates the factors that enhance heritage interactions among learners that were discovered to drive perception as well as engagement among young adults. Employing these in classroom social pedagogy were found to arouse curiosity or pique the interest of learners thereby encouraging the desire to learn more and thereby engaging more with heritage.

Chapter 9 discusses the synergy of the social constructivism model, through an interactive and collaborative context involved in the social pedagogical approach. Moreover, the chapter establishes key findings of the research and how the research question is answered thereby giving recommendations, conclusion, and further research outlook.

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Chapter 2 Exploring the role of the classroom in heritage learning

2.1 Introduction

The objective of this chapter is to conduct a critical review of literature on how education has contributed to heritage awareness within and outside its boundary. This, the chapter does by considering some key concepts that frame the research aim such as establishing how heritage is defined. Specifically, the chapter presents a multi-disciplinary review of how heritage is conceptualized, the general nature and theory of heritage pedagogy and what relationship exists between education, heritage and community. More importantly, the chapter presents a review for the study by exploring how heritage is perceived and the method of heritage presentation and teaching within the classroom through education as a concept, pedagogical approaches which detail how heritage is interacted within the classroom, the relationship between location and classroom heritage activities. Consequently, the chapter examines the individual biases that arise from heritage interpretation, selection of heritage subjects and their impact in the classroom through teachers, parents, family and community members. Furthermore, the impact of the classroom on the community is reviewed in the context of how heritage is engaged with and what drives this engagement. Also, the chapter describes the significance of the two common pedagogical approaches to heritage learning outcome to demonstrate the difficulties and gaps involved in implementing the projected social pedagogy in classroom policy.

According to some researchers, the traditional pedagogical approach to heritage learning has been associated with a form of rigidity where learners are passive

recipients (Harvey, 2003; Moses et al., 2020; Lomer & Palmer, 2021). This has led to studies which acknowledged the introduction of heritage related forms of socialization into heritage classroom learning to aid heritage perception (Smith & Whyte, 2008; Hamalainen, 2015; Cameron, 2018). The question, however, is what form of socialization and what the impact is on heritage perception among learners. Few authors have observed that relationships within and outside the classroom giving opportunity for personal interpretation and expression with regards to heritage are minimal or non-existent in most developing countries (Nzewuna, 1994, Quist, 2001; Ibikun & Aboluwodi, 2010; Nwegbu, Eze and Asogwa, 2011). Despite the presence of academic discourse and some level of scholarly consensus on heritage, there still exists significant voids in the implementation of an interactive pedagogy which has inadvertently affected the factors driving heritage learning in the classroom. In view of this, the chapter reviews what heritage learning is and focuses on arguments that emphasise the contribution of relationships and socialization in the classroom. This approach, good for all learning, is generally acceptable in a constructivist classroom.

2.2 What is heritage perception?

Largely, individuals will engage selectively in what counts as heritage and why, in their interpretation. Smith (2008) posits that heritage is not just a product, but a process of meaning making and a culturally defined communication practice, hence, individuals will largely engage selectively with what is meaningful in their interpretation of heritage. Though perception produces meaningful experiences that result from one's interpretation and organization of feelings, an individual's perception may differ in reality since situations' receptivity differs. This is guided by individual beliefs, what motivates

them and generally their personality (Pickens, 2005; Demuth, 2013; Karadeniz, 2020). 'Individuals will select the situation/stimuli that meet their immediate needs (this is known as perceptual vigilance) and may disregard situations that may cause psychological anxiety (known as perceptual defence)' (Pickens, 2005: p.54). Youn and Uzzel (2016) in their discussion on the younger generation's conceptualisation of colonised heritage argued that for the generation with a first-hand memory of the past, such memory remains alive but most current generations do not have a living connection with the past. Furthermore, time usually changes the way we experience the past and the stories that we tell. The authors state further that the more the psychological disconnection from the heritage, the more the heritage will be viewed as general and abstract by the people. Psychological connection constitutes an intangible aspect of heritage (Lowenthal, 1996; Smith, 2008), such that the tangible heritage can be wrapped up by this intangibility (Harrison, 2010). A process that is embodied in the fabrics of every existing society, making heritage dynamic, and constantly evolving (Fouseki & Sakka, 2013). The construction and reconstruction, though relevant to future generations, remain the historic aspect that Apaydin (2018) argued may not be complete and not without glitches. Therefore, the question for a wider context is: what drives the construction of heritage definition among younger generations? How can the gap in construction and reconstruction between generations be bridged?

Perception is understood by educational psychologists as the process by which people attach meaning to experiences which simply translate as how individuals perceive the world (Demuth, 2013; Karadeniz, 2020). In this study I understand perception as how learners organize and respond to information by making meaning of experiences and

classroom activities. It should be noted that no two individual perceptions are similar. Several authors have reported analyses of trends in perception in the classroom that demonstrated this dissimilarity (Mackey, 2006; Mackey et al., 2007). In particular, Mackey et al., (2007) opine that learners' perceptions of the same classroom experiences varied considerably from individual to individual. This study, Mackey et al., (2007) along with some other ones examined feedback from learners' perceptions in relation to heritage language (Ortega-Llebaria, & Prieto, 2009; Kim, 2020), but there is a dearth of literature that explored teachers' and students' perception of heritage generally alongside subjects curricular and pedagogies.

The route to heritage perception among learners in the classroom could be viewed from two related conceptual perspectives, which is through the teaching process and the learning process (Cavanagh et al., 2005). Thus, these perspectives should involve stakeholders associated with classroom environment, related activities and how these are perceived. The 'how' of this learning is viewed through classroom stakeholders' narratives as they respond to questions on heritage conceptualization. Here, it is expected that social constructivism will play a huge part in the description of individual and collective classroom experiences through mental analysis, individual and group tasks involved in how heritage is interpreted.

2.3 Heritage, broadly defined

To appreciate the interrelated perspectives of heritage learning, it is relevant to understand the notion of heritage itself; the concept and how this is constructed. This

will be considered through how heritage is interpreted by classroom stakeholders such as teachers, learners, curriculum designers (through the curriculum) and so on.

2.3.1. Heritage as a value-based construct

The concept of heritage has diverse meanings for different individuals and groups (Harvey, 2001; Aplin, 2008; Smith, 2008). The way heritage is perceived could be a source of distinctiveness to some, a threat to others, or a source of conflict among community members (see Ashworth, 2011; Apaydin, 2015). Having this outlook means heritage interpretation is varied, it is not just about tangibles such as artifact or historic sites but rather a process that employs objects as a tool to transfer ideas (Smith, 2008; Apaydin, 2015). Consequently, heritage is a contested and generic term which is difficult to define due to the numerous tensions that arise when defining what constitutes one (Aplin, 2007; Smith, 2008; Cocks, Vetter & Wiersum, 2018). Also, it covers a 'large array of seemingly dissimilar objects and ideas' (Fisher, 2006: p.6). Accordingly, some definitions of heritage include that which can be passed from generation to generation (Pearce, 2000; Karadeniz, 2020); a valuable inheritance from the past, significant for personal and collective identity (Lowenthal, 1995; 2005); a social discourse (Smith, 2008). Other definitions include the entirety of all that the ancestors bestowed or the inherited resources (English Heritage, 2008); a tangible and intangible connection or something handed down from the past but not history (Lowenthal, 1995; 2005; Smith, 2008); an intermediary between previous and present generations (Winter, 2015); something that a people claim with emotions as their own (Depcinski, 2014) among many others. These definitions implied the subjectivity of heritage which is founded on individual interpretation or ownership. Hence, heritage concept covers a whole array of

objects, places, experiences, ideas among others that mean different things to different individuals and people.

Additionally, the history of a people is often accepted to be a part of heritage definition, but there is a distinction between the two (heritage and history) (Lowenthal, 1995). History is related to past events, but it is not every history that is a heritage. Notwithstanding, heritage enjoys the backing of history (Lowenthal, 1995; Depciski, 2014). This stance is confirmed by Depciski (2014: p.3346) who posits that there is a heritage-history relationship which is the foundation for narratives 'that develop into the heritage product'.

The ambiguity of heritage as shown in the foregoing argument is summed up in Aplin (2007: p.377) who opined that 'we all, as individuals and as members of various groups in society, have different 'heritage'; we see different items and sites as being of significance to us'. The significance here, is what the focus of heritage interpretation process should be, which is individuals' perception, and the interaction between the individuals and their environment (Abuh-Khafajah, 2010). This approach is a dynamic process since meanings of heritage will continually be constructed individually and will undergo changes with time and place as it evolves.

Heritage interpretation could also be collective where some authors (Marschall, 2003; Timothy & Boyd, 2003; Fisher, 2006) have posited that this does affect heritage conceptualization as well as the disparity among cultures. Therefore, heritage can be interpreted as something to be 'identified as a social communication process in which material of the past is encoded or decoded according to influences from contemporary

contexts, ways of life, individuals' experiences and perceptions of time and place' (Abuh-Khafajah 2010: p.129; Gallou and Fouseki, 2018). Subjectivity and evolution show that as far as value attributed by individuals is concerned, heritage need not have to be genuine and authentic, but something that is symbolic (Fisher, 2006). This consideration is argued by Graham and Howard (2008) in McClelland (2014) that heritage is to a lesser extent about the tangible objects such as artefacts but is more concerned with the meaning attributed to such object and what it represents. Thus, it can be argued that heritage definitions are value-based, it is also dependent on the collective interpretation of a people and/or culture and accordingly, it can be regarded as a social construct (see section 2.2.2). It is an expression of both individual and collective beliefs, emotions, or intellectual attachments (Marschall, 2003; Timothy & Boyd, 2003; Fisher, 2006; Liwieratos, 2007; de la Torre, 2013; McClelland et al., 2013; McClelland, 2014). Here, I will consider heritage as, a continuous process and its value as socially expressed meanings (Mason, 2008; van Boxtel, Grever & Klein 2016; Dragouni, 2017).

Arguably, some things are more significant than others, however, the value attributed to any heritage may not be determined by only physical attributes or regional and/or international policies but also through its significance to the local people (Pearce, 2000; Negri, 2008; Smith, 2008; UNESCO, 2002, 2018a). According to Fouseki and Sakka (2013: 31), value is not just the attributes of the physical heritage but 'an active verb that signifies the 'what' and 'why' something is valued rather than as a static noun'. In other words, the very act of interacting with heritage (not just the intrinsic value) is significant. Intrinsic value, heritage attributes and what defines it, often, is nothing but professional

value (Smith, 2008). Corroborating this, Gibson and Pendlebury (2009: p.1) assert that value is not the mere basic quality but rather the 'fabric, object or environment that is the bearer of an externally imposed culturally and historically specific meaning, that attracts a value status'. Seeing that the meaning of heritage is ambiguous and rather slippery (Darlow, 2011), to engage effectively with, the 'what it means' to individuals and groups should be considered through a bottom-up approach, that will focus on the various voices of stakeholders involved. This outlook will benefit the people, heritage, and reduce the level of conflict among community members (Mason, 2002; Ndoro, 2003; Fisher, 2006; Fouseki & Sakka, 2013).

However, despite agreement amongst researchers that heritage meanings should be determined by many stakeholders, in practice young people are often overlooked (Jaafar et al., 2015;). Granted, there are many voices, and it is challenging where to draw the line of inclusivity of the diverse interpretations of values (Mason, 2002; Gibson & Pendlebury, 2019). Nevertheless, the exclusion of stakeholders such as young adults may break the chain in heritage transmission and management processes. Management is dependent on transmission through generations and value-based although values are learnt and not inbred (Pearce, 2000; de la Torres, 2013). According to Munjeri (2004: p.14), if 'heritage was to be passed on to posterity (as indeed the World Heritage Convention stipulated), what values were to be transmitted to future generations?' It is only that which is known and experienced that could be transmitted and the classroom is an environment for learning something new. So, education is a relevant tool in how heritage is engaged with. Of relevance too is the location of abode

of educational institution and how individuals view and construe their environment, including heritage.

A reasonable argument here for considering location is that heritage plays a key role in the creation and maintenance of sense of place (Aplin, 2007). Attachment to a place that stems from ancestral origin and/or living in the same place connects community members to heritage. In line with this, Stoke (2021) opines that older people who were raised within a community have a stronger sense of place and view ancestral connection as their root and a significant integral part of their lives. In view of the importance of location or place to education and heritage, some scholars have argued that past research in this aspect has captured more of the 'how much' and less of the 'what' interpretation of place (Stedman, 2003; Trentelman, 2009; Lewicka, 2011; Pungetti, 2012). Summarized by Norberg-Schultz (in Lewicka, 2011: p.221) thus: 'A place is a qualitative, 'total' phenomenon, which we cannot reduce to any of its properties, such as spatial relationships, without losing its concrete nature out of sight. Being qualitative totalities of a complex nature, places cannot be described by means of analytic, scientific concepts. Therefore, the meaning of a place connects an individual to physical features as well as an emotional bond that can only be understood by participants' narratives of experiences and interpretations (Stedman, 2003). Location or place attachment is a relevant point in understanding heritage engagement among community members.

Previous research such as Aplin (2007) has shown that most indigenous communities have a closer relationship with natural heritage as a result of their diverse interactions with such heritage when compared with communities that are advanced and

technologically developed. This implies that such communities are 'much more in tune or at one with their heritage than developed and mono society who may have probably 'isolated themselves from nature by building a wall of technology between themselves' and some natural heritage (Aplin 2007: p.380). Thus, education through the classroom in its capacity as a tool for information dissemination provides an opportunity for interaction among individuals with diverse heritage-related experiences and interpretation. Teachers and students are part of the community and therefore, have some level of connectedness to the community as well as to the local heritage.

The foregoing illustrates the importance of the relationship between heritage and education intently and considers factors that may have direct impact on this relationship. A young adult may have spent an average of twelve years within a classroom by the time they have turned eighteen years – meaning two-third of their years to that level have been spent in an educational facility within a community. What is their view of heritage generally for this number of years? How has their connection to the classroom and community aided in the way they construe heritage or the way they engage with it? In understanding meaning making or interaction in the classroom, the notion of narrative is essential. Narrative is central to pedagogy as a tool for interaction as well as a tool for researchers to understand how those within make meaning or perceive what is learnt. With Fielding & Moss, (2011: p.80) stating that the centrality of narrative to a democratic classroom 'is precisely because narrative is about making meaning' thus, individual meaning making of a heritage is dependent not only on the personal concept but also on interaction with others. This is a social construction. To enhance social construction in a heritage learning classroom, it is suggested that the use of some physical heritage

such as artefact in combination with narratives be encouraged to create a present-day heritage meaning for learners (van Boxtel, Grever & Klein 2016). This explains the discourse that every object of tangible heritage has a form of intangibility that wraps it - this can be the language of description, history or whatever place it has in social practice (Harrison, 2010). Scholars have described the development of skills such as critical thinking, the ability to question, analyse and reflect as the way through which these 'wrappers' (e.g., narratives) could be de-constructed and interpreted (van Boxtel, Grever & Klein 2016).

2.3.2 Heritage as a social construct

In 1913, the first world conference on the preservation of nature with emphasis on how to preserve world natural sites for future generation was held, then followed by the 1931 Athen's Charter that emphasised the restoration of historic monuments (Rodwell, 2003; 2008). These conferences only allowed the preservation of 'some world natural sites', however, these considerations were still narrow. The narrowness paved way for the 1964 Venice Charter on restoration of monuments, considered by Goetcheus and Mitchell (2014) as the theoretical foundation for the field of heritage management, indicating a shift in heritage conceptualization. This shift gave birth to the UNESCO's Convention on the Protection of the World Cultural and Natural Heritage (1972), commonly known as the World Heritage Convention (WHC). The 1972 convention broadens global conception of heritage beyond just world wonders and monuments (UNESCO, 1972). Further additions include cultural landscapes in 1992, which went beyond just tangible to include intangible heritage such as values, ways of life, and others (UNESCO, 1992).

Notwithstanding, some researchers have argued that though the scope of heritage concept has widened, 'the finer terminology of heritage has not been streamlined or standardised, and thus no uniformity exists between countries' (Ahmad 2006: p.299; Carman & Sorensen, 2009; Vecco, 2010; Al-Sakkaf, Bagchi & Zayed, 2020). This non-uniformity of heritage conceptualization has given rise to challenges in some regions, made heritage something that is trans-boundary, as well as global. Heritage has evolved globally from what it was in 1913 to what it is today, however, national approaches differ, with most nation states focusing individually on different representations. For instance, states employ heritage as a history or narrative meant to induce imaginations thereby connecting citizens to national ideology (Depcinski 2014; Apaydin, 2017). This connotation as an intangible narrative, agrees with Depcinski (2014: p.3346) where they reasoned that 'while heritage exists outside of historical fact and functions as a story about what took place during a particular time, the perception of what has taken place relies on the interpretation of facts rather than on the facts themselves. This interpretation is ultimately what is meant when heritage is discussed in present-day contexts'.

Thus, the idea of grouping heritage into various categories such as tangible/intangible, cultural/natural is a way of defining and constructing holistically a conceptualization. Nevertheless, there are lots of critical debates on whether such dichotomies or groupings are constructive as all heritage in effect is tangible or cultural or natural (Last, 2006; Liburd, Blichfeldt, & Duedahl, 2021). This concept of dichotomy if viewed from the angle of heritage as an object owned by the people, then heritage can be defined as 'a social and political construct' (Gallou & Fouseki: p.108, quoting Labadi & Logan). As a

social construct, the construction includes others, and heritage, viewed as a tool for societal development with values allocated to it. Values, defined as sets of moral guidelines on how heritage is defined and engaged with, is significant in how people relate with heritage (Gibson & Pendlebury, 2009). However, values are dynamic as they alter through time and the boundary in between is blurry. This is so because people's perspectives change with time (Benhamou, 2020) and could be impacted by factors such as wellbeing, economic benefits, and other sustainability related issues (Hosagrahar et al., 2016). Viewing heritage through the lenses of social construct is considering the value attributed by people - individually, collectively and the impact of this on social development (SD).

Affirmatively, some countries have experienced tremendous economic growth, yet the threat posed by social issues such as insecurity, inequality, gender matters, ethnicity and so on have been the downside to heritage and its contribution to SD. What then is SD and what is the relationship between it, heritage and education? As Tweed and Sutherland (2007: p.2) reasoned that the definition of SD by the Brundtland Commission report (WCED, 1987) is still what is acceptable globally seeing there is an absence of preciseness in the definition. This absence of precision has created an opportunity for diverse interpretations that has given allowance to whatever stakeholders feel comfortable with. 'The difficulty in getting past this general statement underlines the problems in defining the actions needed to ensure sustainable development' (Sutherland, 2007: p.2). For example, SD in the African context has agenda 2030 outlook and agenda 2063, with both focusing on an all-inclusive approach that targets the continent's needs (UNECA, 2014; UNECA, 2016). Specifically, agenda 2063

premised on equality, sustainability, and inclusivity (Islam, Munasinghe & Clarke, 2003; UNECA, 2014; UNECA, 2016). The significance of this is understood in the fact that social life in the region, often dependent on natural resources, is easily impacted by vulnerabilities such as rising population, low literacy level and insecurity. In summary, 'the social dimension of sustainable development refers to people (human capital), particularly the maintenance of different cultures, diversity, pluralism and effective grass-roots participation in decision-making' (UNECA, 2014). On the other hand, SD among EU countries focuses on the transformation of Europe into a region with an economy that is sustainable and inclusive, established level of employment, and socially cohesive. All with an utmost goal of re-strengthening and depicting Europe as a major actor in global governance (Yana, 2020).

Generally, the common factor from the focus of heritage and its contribution to SD is the issue of inclusivity that draws on the participation of all. Inclusivity considers individual and collective views with emphasis on how heritage is perceived by stakeholders such as young adults. Therefore, to grasp the significance of heritage contribution to SD through education, there is a need to consider what the level of perception is among learners and the impact of this on the community. As a social construct, what is the role of heritage in SD and how can this be transmitted through education?

2.4 Social Pedagogy and Heritage Learning

Various means of propagating heritage information through education (both formal and informal education) have been suggested which includes all forms of training, coaching, informing etc. It has been advocated that heritage learning should not be an enforced

goodness or propaganda but an interactive forum where every other view is considered (see Howard, 2009). On this basis, Article 27 of the WHC states that:

1. The State Parties to this Convention shall endeavour by all appropriate means, and in particular by educational and information programmes, to strengthen appreciation and respect by their peoples of the cultural and natural heritage.
2. They shall undertake to keep the public broadly informed of the dangers threatening this heritage and of the activities carried on in pursuance of this Convention” (UNESCO, 1972).

In response to this article, the UNESCO World Heritage Education Programme was established. Interpreted as a singular project, the education programme states that member states should:

‘Give young people a chance to voice their concerns and to become involved in the protection of cultural and natural heritage. It seeks to encourage and enable tomorrow’s decision-makers to participate in heritage conservation and to respond to the continuing threats facing our World Heritage’ (UNESCO, 1994).

Classroom heritage learning is a process of nourishment, where the activity of transmitting the heritage ‘of a people from one generation to another’ are learnt (Maclean, 2008; Nnabuo & Asodike, 2012: p.2; Cameron, 2018). In this study, the definition of the classroom that I build on is the one that defines it as education in its ‘broadest sense’ which, according to Cameron (2018) is any act or experience that has an influential outcome on the mind, character or physical capability of a person. My perspective here is of education through the secondary school classroom as a tool that

nourishes, fosters, and supports the general well-being and development of young adults. The goal for this concept is a wider representation that encompasses individual acceptance, and an interaction with others resulting in a cohesive and healthy society (Moss and Haydon, 2008; Fielding & Moss, 2011). In a conceptual confirmation, Tagliareni (2008) opines that education in its broadest sense is one that has to do with originality and an all-time learning as a progress. Could this be termed a cumulative acquisition of knowledge and likened to Cameron (2018: p.3, as quoted by John Aitkenhead) which states that education is all about creativity and participation such as the involvement of learners in practical activities, relationships and concludes that 'It is a cooperative and inclusive activity that looks to help people to live their lives as well as they can'?

The foregoing (Cameron, 2008; Tagliareni, 2008; Fielding & Moss, 2011), could be linked with the work of Dewey (1986: p.5) who opined that education is the scientific method through which learners studies the environment thereby acquiring 'cumulatively knowledge of meanings and values', Dewey's philosophical theory has been criticised and/o praised for focusing on education as a teaching and learning approach that is inclusive of experiences which are social in engagement (Boostrom, 2016: Thorburn, 2018). Such social engagement is achieved when education is seen as a process of living and not just one that prepares learners for future living (Cameron, 2008). So, studying the work of these authors (Cameron, 2008; Tagliareni, 2008; Fielding & Moss, 2011), it can be inferred that the classroom encompasses the total experience of the learner i.e., experiences such as cognitive, emotional, spiritual, and physical relationships. Similarly, Fielding and Moss (2011) note that an age-old concept of

education is one that appreciates its ability to foster and support the well-being and development of young adults while enabling them to interact with their environment. The authors argue that education ‘as a process of upbringing and increasing participation in the wider society, with the goal that both individual and society flourish might be termed ‘education-in-its-broadest-sense’ (EBS) (ibid: p.46). A related process to EBS is the German concept of *bildung* which is a term that is both subjective and objective in meaning. Dating back to the 19th century, it is based on individual self-cultivation through education. *Bildung* has also had a long-term influence on the German educational system with attended argument pertaining to its meaning (Biesta, 2002; Varkoy, 2010; Horlacher, 2012). In recent times, *bildung* has become a synonymous part of the German educational system which emphasises education’s role in self-development, transformative learning with a focus on qualification, socialization, and subjectification (Biesta, 2002; 2015; Sjostrom et al., 2017). This focus on individual transformative learning is the similarities that come with EBS as a driver of development through the educational approach.

Smith and Whyte (2017) in their research on EBS, state that the preferred driver of social development for the Scottish institution is an educational approach that is not just based on cognitive or intellectual ability but one that involves the whole student in their social outlook. However, for a holistic heritage education, socialisation is just an aspect of this seeing it has been suggested that there are three functions that classroom heritage learning should perform for it to be wholesome (Biesta, 2009; 2015; see Figure 2.1). These include ‘providing them with the knowledge, skills and understanding and with the dispositions and forms of judgement that allow them to ‘do something’ – a

'doing' (the qualification). Sometimes socialisation is actively pursued by educational institutions, for example regarding the transmission of particular norms and values, in relation to the continuation of particular cultural or religious traditions, or for the purpose of professional socialisation. But even if socialisation is not the explicit aim of educational programmes and practices, it will still function in this way as, for example, has been shown by research on the hidden curriculum.

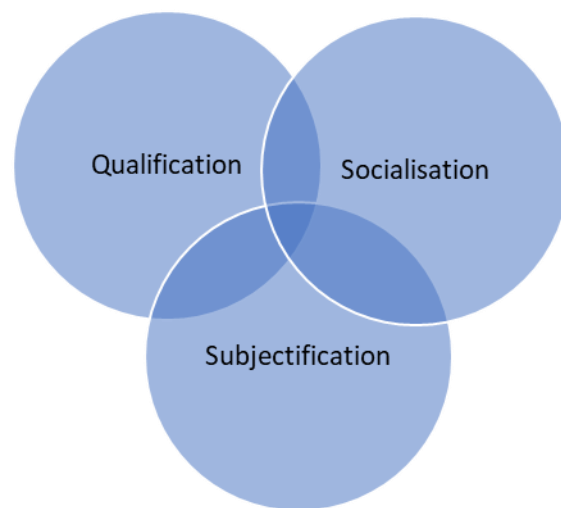


Figure 2.1: The three functions of education (Source: Biesta, 2015)

The three functions of education, which are the ability for individuals to qualify (qualification), socialization (interactions with others- teachers, co-learners etc.) and subjectification (based on individual/subjective experience) all interwoven, (as shown in Figure 2.1) give the classroom a holistic approach to heritage learning among learners. An approach that authors such as Barghi et al., (2017) opined when employed, will contribute to heritage awareness among learners thereby raising their responsibility on how it will be preserved. This confirms the position of this research that 'education

provides a formal mechanism for institutionalizing sustainable heritage preservation and for communicating heritage to a wider audience' (Barghi et al., 2017: p.125).

2.4.1 EBS and social pedagogy

The classroom setting comprises of an established setting in consonance with the activities that transpire within. Of specific relevance within the classroom are identifiable settings such as individual participation, group collaboration, nature of interaction, language of interaction, the one informing, curriculum, environment/location among many others that play significant role on productivity and outcome (Blatchford et al, 2003). Is education institution just an environment for linear progression and in the words of Fielding and Moss (2011, p.4) 'like a staircase, where you have to take the first step before you move onto and reach the other, enroute to a known end point?'. What is the purpose of the classroom and how does it contribute to heritage perception among young adults within a community? Answering these questions is relevant because heritage, as a driver of development, contributes to societal wellbeing. Additionally, for this development to be sustainable, means of transferability between generations as well as challenges encountered should be the major focuses. This is significant seeing that the activities that transpire within the classroom involves relationships (between teachers and learners; learner and learner) and thus, is a replica of the social relationships outside the classroom (Bernstein & Solomon, 1999; Apple, 2002; Young, O'Connor, Alfrey, & Penney, 2021;). Furthermore, individuals accessing the classroom do so with some form of social and heritage values and awareness (Bernstein, 1999; Mitler, 2000). Values and beliefs 'do not stop at the school gates' but are carried by individuals into the classroom seeing that every classroom actor is a member of a

community (Mittler 2000: p1.). The learners, teachers, professionals and all those involved in the educational system have their own beliefs and values even before they access the classroom. This outlook also implies that the classroom is not the first point of heritage learning, but as an institution, it contributes to some already acquired heritage knowledge. Therefore, the concept of the classroom is that of a vital institution composed of relationships central to a society – relationships that are both personal and shared (Apple, 2012).

In line with the foregoing, the heritage pedagogy under consideration is one that should consider relationships or interactions within and outside the classroom environment. That is, a pedagogy that should be underpinned the principles of socialisation and is termed social pedagogy. This is a concept and a practice that is founded on the hermeneutic philosophy of science (Hamalainen, 2003, 2015), first named in 1844 by Karl Mager, a German educationalist (Moss & Petrie, 2019) that combines both educational and social perspectives (Hamalainen & Eriksson, 2016). This framework that started out in Germany in the nineteenth century involves the collaborative effort between professionals, such as social workers, teachers, and others both within and outside the classroom setting (Hamalainen, 2003; Kyriacou, 2009; Hamalainen, 2015; Cameron, 2018; Moss & Petrie, 2019). It describes the ‘theory of all the personal, social and moral education in a given society, including the description of what has happened in practice’ (Moss & Petrie, 2019: p.394). The pedagogy focuses on theory and practice in tackling social needs through education and as Kyriacou (2009) puts it, social pedagogy is the act of looking at social problems through education as a lens. The relevance here is that social pedagogy can be employed to address the relationships

between individuals as well as the community from an educational viewpoint (Hamalainen & Eriksson, 2016).

Social pedagogy has been employed in social work practice such as foster care, among the vulnerable and family support responsibilities in countries across Europe and others such as the United Kingdom, Denmark, nevertheless, there are contentions that have trailed its intention and engagement. There is an ongoing contention based on whether social pedagogy is art, science, practice, theory, or all put together (Hamalainen, 2003; Smith & White 2008; Ucar, 2013). This angle of consideration has given rise to various definitions and contexts of social pedagogy which depend on whoever is using it. While Brezinka (2002) argues that social pedagogy is a theory of art related to education practice in their study on its development, others posit that it is a theoretical framework based on 'hermeneutic philosophy of science' proposed by the 20th century German educationist, Nohl (Hamalainen, 2003: p.70). Researchers, such as Moss and Petrie (2019), state that social pedagogy is a discipline as well as a practice which potentially may be viewed as closely connected to education. The presence of a non-unified theoretical framework for social pedagogy among academics has not helped its course in many academic scholarships (Hamalainen, 2003; Janer & Ucar, 2017). This framework borne out of different approaches employed by individual country is the threat and weakness of social pedagogy (see Smith & Whyte, 2008; Kornbeck & Rosendal Jensen, 2009; Janer & Ucar, 2017). Understanding these views and criticisms is relevant in a clear heritage learning within the classroom since on its own, it cannot 'develop the rules needed to appropriately guide socio-educational intervention' (Ucar, 2013: p.8). The origin of social pedagogy is linked to the onset of urbanization and

industrialization processes; the attended novel social problems such as the neglect of the vulnerable which caused a gradual erosion of the traditional rural class put in place within the society (Hamalainen, 2003). Education in various forms was advocated as a relevant tool to be employed in combatting these new social problems (ibid). As established, social pedagogy is a process that is not linear, not an end point but constructive. Therefore, an effective meaning making of classroom learning involves relationships within and outside the classroom. Such relationships include:

- Student-student relationship (peer-to-peer interaction).
- Student-teacher relationship.
- Student-family/community relationship.

These relationships indicate that the extracurricular activities matter as much as the curricular activities and that there are many stakeholders, whose contributions are relevant for learning and perception. The application of this framework in classroom interaction would be 'an approach to theoretical questioning of its own, comprising the standpoints of other disciplines and reinforcing the knowledge bases of different professional fields – not about painting towns and cities red with brightly coloured posters, goading mankind to transform the world. It is about adding value to social needs' (Hamalainen, 2003: p.78).

In summary, social pedagogy is that point where care and education converge (Petrie, 2011); loosely defined as education in its broadest sense (Fielding & Moss 2011; Petrie, 2011; Cameron, 2018); it is concerned with the whole child (Hamalainen, 2003; Ucar, 2003; Kyriacou, 2009; Janer & Ucar, 2017) and it is where the learner as a social being

relates with other people (Smith & Whyte, 2008; Smith, 2011; Petrie, 2011). The objective of this pedagogy is a wholesome education that involves an active involvement of the learner with a focus on three components namely head, heart, and hands (Smith Whyte, 2008; Fielding & Moss, 2011; Petrie, 2011; Ucar, 2012; Moss & Petrie 2019). When these three aspects are combined, these authors have agreed it makes provision for a better application of heritage learning (see Figure 2.2). In social pedagogy, the body, mind, and heart are expected to be integrated in the learner's relationship with the rest of the living world. This viewpoint is summarised under four key principles namely:

- Well-being: This is basically concerned with improving individual and collective well-being.
- Holistic learning: This addresses the 'head, heart and hands; in harmonious unity.
- Relationships: relationships are regarded as vital to well-being and learning, with social pedagogy viewed as a pedagogy of relationship by some (Hamalainen, 2003; Kyriacou, 2009; Ucar, 2012; Moss & Petrie 2019).
- Empowerment: social pedagogy should be based on promoting and improving young adults' rights - particularly the right to meaningful participation in choices affecting them.

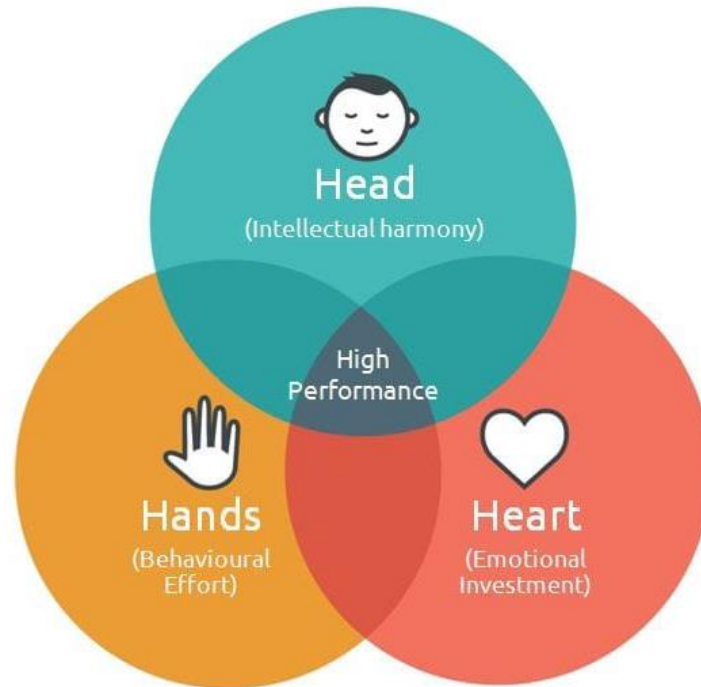


Figure 2.2: Education in its broadest sense - Social pedagogy (the region of high performance) (Source: Allison, 2018 -<https://cdn-images>)

Heritage learning through social pedagogy should be a process that is inclusive of individual construction of knowledge where individuals interpret heritage for themselves. The common ground for social pedagogy and constructivism is they are both related to relationships (others) - the process where individuals construct the meaning of what heritage is but in conjunction with others. This approach should be based on the timing and styles of each learner. The implication of this is that it is not one fit for all and so cannot be 'standardised with those of others', however, others are needed in order to have a wholesome understanding of heritage (Fielding & Moss, 2011: p.4, quoting Rinaldi). Therefore, the classroom's contribution to a heritage learning that is social in its approach should be a presentation of diverse actions (see Figure 2.3) which should culminate in an understanding outcome among learners.

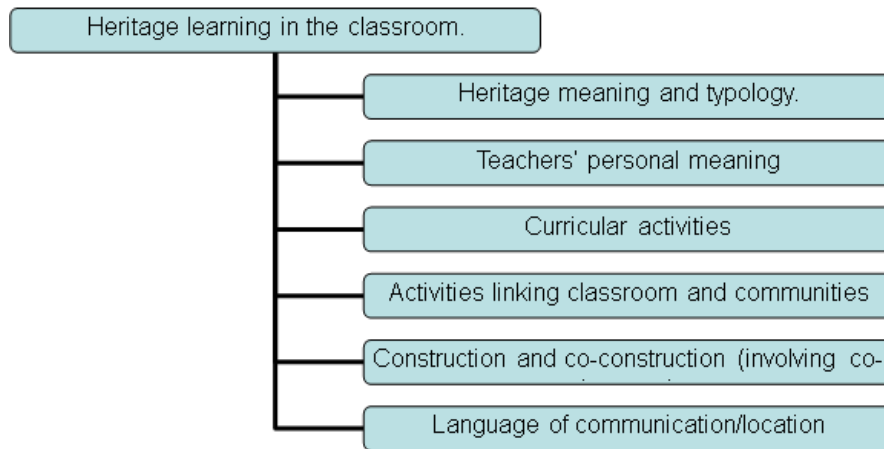


Figure 2.3: A chart dissecting classroom contribution to heritage perception
 (Source: Adapted from Kumar, 2000).

Specifically, in heritage social pedagogy discourse, it is imperative to make a clarification between teaching and persuasion within the classroom. This approach is one which is similar to the constructivists. According to Yim and Vaganov (2003: p.222-223), heritage teaching involves presenting fully the issue under deliberation and trusting the students to make their own conclusion, which is the central focus of constructivism. On the other hand, persuasion, associated with traditional pedagogy 'is designed either to change people's values or to alter the application of those values, by presenting a well-selected and maybe biased selection of facts'. These authors further allude that a little persuasion is needed in a social pedagogy and, perhaps, constructivism within the classroom seeing that social pedagogy is not an obliteration of the traditional pedagogy but an add-on to an existing foundation (the traditional approach). Nevertheless, what quantity of persuasion is needed depends on curricular content and approach, teachers training and/or experience(s). The confirmation here is that there is an existence of persuasion in every pedagogical approach, but the level of 'persuasion' needed is what differentiates one pedagogy from another.

In their work on employing heritage in history pedagogy in secondary schools, Felices-De la Fuente et al., (2020) discourse that a concern of classroom heritage pedagogy in contemporary times has been to ascertain how students and teachers perceived the teaching–learning process. Additionally, they state that the traditional classroom pedagogy has the teacher as the central character, who transmits information and skills whilst the student plays a passive role. The usefulness of the traditional approach but a major criticism that was cited is that the traditional classroom approach is not proactive (Fontal & Gomez-Redondo, 2016; Felices-De la Fuente et al., 2020; Martinez & Fontal, 2020); it is assumed to be archaic and boring (Felices-De la Fuente et al., 2020) among many others. The reason being that it does not ‘give students an active and critical role’ of rethinking the significance and benefits of the heritage knowledge that is transmitted within the classroom (Felices-De la Fuente et al., 2020: p.2).

Traditionally, part of the learning of heritage in the classroom has been through excursions to heritage sites (more often museums, monuments, and other items that are of value), as these have been established to influence the appreciation of local heritage (ibid). However, further criticisms of the traditional classroom are that it is more dependent on the curriculum and less on other activities with critiques querying the curricular content (Fontal & Gomez-Redondo, 2016; Felices-De la Fuente et al., 2020; Martinez & Fontal, 2020). In the same vein, research conducted in the United States has shown that heritage contents can be wisely integrated into various curricular subjects (Potoc̃ni, 2008). This research suggested a wise integration of heritage into the curriculum, how wise is ‘wisely integrated’? For instance, subjects such as Social Studies and Civic Education have heritage integrated into the national curricular

(Nigeria). Beside this integration, Potoc̃ni (2008) suggests that though the onus of the curricular content rests on government policy, the teachers should be trained to use their abilities and initiatives where necessary, on what to include or not in pedagogy. Other scholars have posited that often, heritage is mostly linked to history as a subject but if heritage is a social construct, it should be about the present, what it means to current generations and not just the past (history) (Klein, 2010; Lowenthal, 2015; Van Doorselaere, 2021). Heritage is inclusive of the past and present, nevertheless, the contrast between history and heritage need not be conflicting (Lowenthal, 1995; 2015; Van Doorselaere, 2021). The relationship between these two (heritage and history) as established earlier is not interdependent, and pedagogical activities could be route through more than one curriculum. Heritage learning can be explored through history pedagogy, where history could serve as narratives of events from the past backing heritage interpretation. 'Nonetheless, its value as an instrument may not be limited to one subject or be recognised as useful only for the cognitive domain'. This means that both cognitive and experiential relationships through a cross discipline integration matter in a holistic pedagogy of heritage. However, to achieve this is dependent on the teacher, individual learner, co-learner and the pedagogical approach employed.

2.4.2 Use of heritage in the curriculum and the classroom

The idea to integrate heritage into the classroom was first discussed and ratified by UNESCO; also, the Council of Europe in a bid to come up with policies that will raise awareness for heritage management (Rodriguez & Merillas, 2020). The Council of Europe states that this approach to pedagogy is based on 'incorporating active educational methods, cross curricular approaches, a partnership between the fields of

education and culture and employing the widest variety of modes of communication and expression' (ibid: p.78).

Generally, in educational discourses, it has been argued that the classroom is a place of conflict seeing there are always debates on what should be taught, whose knowledge is official or accepted and who makes decisions on teaching and learning approaches (Apple, 2019). However, creating awareness about heritage has been an integral part of some subjects' curricula in some countries where heritage is integrated into subjects like History, Geography and Social Studies (Apostolopoulou, Carvoeiras & Klonari, 2014). For instance, in the Greek History curriculum for Primary Education, the following were part of the general goals for the curriculum: 'a) experiential learning of aspects of culture such as traditions, customs etc., b) contact with cultural heritage, c) appreciation of cultural heritage, d) identification of the contribution of Europe to the world culture and of the value of world peace' (Apostolopoulou, Carvoeiras & Klonari 2014: p.68). In the Spanish curricular, there is a curriculum decentralisation from the central state to autonomous communities (Rodriguez & Merillas, 2020). This in a way shows some form of community inclusivity in the classroom and the opportunity for them to showcase local heritage in classroom presentation instead of an umbrella case where selected heritage is included in a national curriculum. Also, decentralisation in a way gives room for local community inclusivity in heritage as well as classroom policies.

From the stance of Apple (2019), knowledge acquisition by students is relevant but of utmost relevance are the 'how and why' a particular heritage site is included in the classroom objectives within the curriculum. The scholar argues that occasionally, heritage presented as one of classroom's objectives is authorised knowledge which

signifies theoretical learning, however, there is more to the curricular objectives. This 'more', the author refers to as the 'hidden curriculum' which is the unspoken teaching to learners about customs and values 'that goes on simply by their living in and coping with the institutional expectations and routines of the classroom' for a duration (ibid: p.13). Consequently, this 'more' should go beyond the content of the curriculum, to the students learning a tacit set of values regarding heritage, national identity and so on, which may be in competition with any explicit heritage curriculum. The implication here is that classroom education should be comprehended as a medium of socialization (Giroux & Penna, 1979).

The preceding argument has been a point of contention, seeing some scholars have argued that the significant way to strengthen how heritage is learned within the classroom should be integration into curricular subjects (Jaafar et al., 2015; Barghi et al., 2017; Rodriguez & Merillas, 2020). However, besides the curriculum, pedagogical strategies and some other activities such as the involvement of local communities in the classroom are a great contributor to heritage learning among young adults (Apaydin, 2016). Similarly, expected learning outcomes depend to a large extent on the teacher's interpretation of the curriculum as explained earlier. This is where teachers' development is significant and a central point in policies related to the classroom. The teachers' obligation to the classroom can change from committed to resistant, due to variances in their curricular knowledge, capability, belief, and confidence, as well as whether the teachers' perspectives were considered during curricular design (Fielding & Moss, 2011; Goodyear & Casey, 2015; Rodriguez & Merrilas, 2020). These

considerations contribute to teachers' understanding of curricular subjects and pedagogical approach.

'Teaching and learning are not synonymous; we can teach, and teach well', without having learners learn (Bodner, 1986: p.1). For learning to take place there must be a change in behaviour from the learner, resulting from experience gained (Ajayi, 2015). Similarly, the author defines teaching as various activities undertaken by a more experienced and more knowledgeable person in order to enable others to learn. They further note that for teaching to be successful, it must satisfy several requirements. Firstly, teaching must be methodical. Secondly, teaching should be well planned. Thirdly, it should result from resourcefulness on the part of teacher and fourthly, be activity-based and relate to learner's experience. These requirements are only relevant if we know what good teaching aims to achieve. However, does all learning result in noticeable behavioural change? Some studies have argued that change in behavior should be permanent before it can be regarded as learning (Ajayi, 2015; Obanya, 1983).

An effective heritage learning outcome in the classroom will involve teachers teaching strategy which should include but not limited to curricular requirements involving community members, heritage-related site visitations, group interactions, and cognitive exercises with respect to heritage. With other authors agreeing also that teaching strategy should include, presentation and group projects, inquiry and problem solving (critical thinking), dramatization (virtual and physical media), excursions and heritage related visits (Osokoya, 1990; Ajayi, 2015b; Felices-De la Fuente et al., 2020).

How a curriculum is defined reveals the approach to it (Ornstein, 1987). The curriculum is a plan of action, or a document that details the strategies for achieving anticipated learning objectives or end (Ornstein, 1987; NERDC, 2004; Ahmadi & Lukman 2015); a form of specification on the practice of teaching (Stenhouse, 2005). There is a clear-cut relationship between the educational objective of a country, the curriculum, and its effectiveness; therefore, the curriculum can be seen as a roadmap for such country (Apple, 2019; Rodriguez & Merrilas, 2020). In view of the preceding, the curriculum is a description of the ‘what’, ‘why’ and ‘how’ learners can learn in a methodical and intentional way (IBE – UNESCO; Rodriguez & Merrilas, 2020). The implication here is that the curriculum is not only a statement of purpose or expectation since it does not just say ‘what we want to achieve’ but also covers ‘what do we teach’ to enable us to get ‘what we want to achieve’ – the content (Fielding & Moss, 2011). Generally, the content of any curriculum comprises of five main components (Apple, 2019; Rodriguez & Merrilas, 2020) which include:

- The learning objectives
- Expected learning outcomes – what to teach, learners’ & teachers’ activities.
- Method of teaching
- Teaching and learning resources.
- Evaluation Guide

These components define heritage status within the classroom as well as its implementation which could be cross-curricular in nature (Barghi et al., 2017) or as an

entity of its own, executed as heritage education (Fontal & Gómez-Redondo, 2016; Barghi et al., 2017; Cuenca, Estepa, & Cáceres, 2017). The Committee of Ministers, Council of Europe (COE) (1998) advocates that heritage be 'promoted through the medium of different school subjects at all levels and in all types of teaching' (COE, 1998; Rodriguez & Merillas, 2020: p.78). This notwithstanding, heritage integration into subjects in some countries is determined at the national level, while in others it is more a matter of community decision (ibid). Whereas some learning goals may be universally appropriate, there are specific national, local, and minority concerns that a curriculum should address. These considerations along with others such as teachers being part of the curricular design, provision of relevant resources, time, and innovative approaches are significant in a classroom outcome (Dello-Iacovo, 2009; Rodriguez & Merrilas, 2020). The reason why education planners should be able to look at the content of the curriculum in 'its unique form versus how to allow teachers make modifications that meet the needs of their learners (Rodriguez & Merrilas, 2020) which is what innovative approach is all about. Innovation is how to improve the quality of education and to do this, 'special efforts are needed to align the intended curriculum (the official guidance), the implemented curriculum (what teachers and learners actually do), and the attained curriculum (what students actually learn)' (IBE-UNESCO). In summary, if we will understand the impact of the curriculum or its role in social pedagogy, it is necessary to analyse the content of the curriculum and observe its implementation in the classroom environment.

Countries such as Nigeria with an increasingly diverse population, see teachers facing precarious situations when diversity is compared with the attending needs of learners in

the classroom. Does inclusivity equal the inclusion of every other view? Are teachers allowed to think outside-the-box for instructional ideas and approaches relevant to heritage perception? Rooted within classroom activities are various concerns that bother on issues such as gender inequality, racism and socio-economic background, as well as various learning approaches that links the classroom to the community. Confirming the connection existing between culture and learning; as such policy makers should exploit this connection by exploring culturally responsive pedagogy. A culturally or heritage responsive classroom should respond to the diversity within the classroom through communications that recognize and address any bias within the environment. Adopting social pedagogy is expected to help in achieving a less/no biased and culturally responsive classroom thereby enhancing a better heritage perception among learners. Some factors play critical roles in making this environment effective, among which are- classroom presentation (physical and virtual) as well as interaction with the physical heritage through visits.

Visits to museums and historic sites as well as the employment of visual and audio resources as part of classroom activities have been specified as curricular content (see section 2.4.3). Also, curricular evidence indicates that the use of video and photographs during pedagogy is part of classroom activities (see Table 7.2, Social studies curriculum). Previous studies have shown that when teachers are unable to take students directly to heritage sites, due to barriers such as distance or limited funds, they are allowed to use videos and photographs to boost their learning (Patrick, 1989; Felices-De la Fuente et al., 2020). The justification for this approach lies in interaction using the senses through pictorial presentation (both tangible sites and intangible

experiences). This interaction encourages learning, thereby furthering heritage appreciation among community members. Classroom visits to heritage may be the only opportunity some young adults will have to physically interact with heritage, since 'heritage generally does not appeal to younger audiences or poor people; cultural and heritage tourists tend to be older, higher educated and more affluent (Marschall, 2013: p.46). Hence, the classroom social pedagogy is suggested as a tool for heritage learning where learners are given the opportunity to construct their own interpretation of heritage. In contrast, while it is advisable and a curricular requirement that students visit heritage sites and interact with it, exhibition and public access to some heritage can be strenuous and/or destructive to such heritage. Additionally, some learners may find visits to heritage-related sites uninteresting and a waste of time. However, the use of virtual technology takes off some of the pressure off some vulnerable heritage. Accordingly, 'the intersection of technology and heritage has gained relevance for researchers as it is becoming necessary to present tangible and intangible heritage digitally in order to preserve and protect this important resource' (Nzewuna 1994, p.284). Interaction with heritage through visits and other experiences are a classroom requirement, however, there is a need to balance this experiential approach with cognitive experiences. Commenting on this in relationship to heritage education, Patrick (1989: p.12) argues that to combine both the intellectual and the experiential in heritage learning, 'teachers should make sure students do not concentrate on the sensational features of heritage only but ensure that the students also understand the bigger picture through the connections between the heritage, ideas being generated, and the link or trends in their history and culture'.

Some instances of the effectiveness of classroom heritage visitations worthy of note here is firstly, what is obtainable in India, where young adults and instructors take what they call 'heritage walk', 'heritage trail' or 'walking trail' which are guided or unguided tours of heritage on foot (Thomas, 2010; Ambekar, 2017; Chauhan & Anand, 2021; Shah, 2021). These walks support enquiry-based learning where young people are encouraged to observe the heritage, ask questions of teachers and community members living in the environment. This approach to heritage learning allows for holistic reflection, critical thinking and decision-making that is individually and group focused with the role of the teacher that of a facilitator. These visits are usually followed up with a post-visit report where the learners are allowed to use their creativity in sharing their understanding from the walks (Chauhan & Anand, 2021).

Secondly, in Scotland, the 'adopt a heritage scheme', give schools/classrooms the opportunity to adopt a heritage site which becomes their responsibility (heritage council, 2020). Part of this process is that learners will be involved in understanding the heritage in detail, how it can be maintained and how they can be a part of this maintenance through some day-to-day maintenance like general cleaning. As a continuity of the classroom activities, photography, artwork, and narratives about the heritage and its significance through learners' creativity are shared with others (ibid). In addition, besides experiences arising out of visits to heritage and the use of technology, the use of other instructional resources such as artifacts, audio, visual and audio-visual among many others can contribute to experiential learning.

Thirdly, in England, seeing that it was becoming increasingly difficult to get secondary school students off school premises due to an overloaded curriculum, the Heritage Fund

turned some of their material resources into what they called a 'pop-up' exhibition. The mobile exhibition, which could be viewed as a mini-museum, visits schools with heritage related items that involve both tangible and intangible heritage discussions (Heritage Fund, 2022). Interested school collaborate with the heritage body on the way and manner of visitation, though the heritage body tries to meet the heritage needs of the learners, the biggest challenge stated was the inability of schools in having enough time preparing learners for their arrival (Heritage Fund, 2022). In social pedagogy, instructional materials are expected to be part of classroom learning (see chapters 3 & 6) (Larson, 2001; Aduwa-Ogiegbaen and Imogie, 2005; Okobia, 2011; Idowu, 2015). Idowu (2015: p.68) in their study on civic education in the classroom opines that 'since verbalization is not enough for effective teaching' then teaching resources become a necessary means through which citizenship knowledge is constructed by civic learners. Finance and government funding could become challenges to heritage related visits or interactions (example, to implement and invite pop-up exhibit or visit heritage sites) (see chapter 6). In the same vein, for instructional resource materials such as the visual and audio-visual, there are some attended issues that may make their implementation difficult in some countries. One of such is the difficulty connected with location. Locations are generally classified as either urban or rural, and a common problem that sets these two apart is the availability of social amenities such as electricity and in other places, internet connectivity. Electricity, though generally epileptic in some developing countries, could also be non-existent in some rural areas. This situation can make the use of some electricity-dependent resource materials zero in such places. Though sparse funding contributes here, there are some resources that may not need much

finance or energy supply – such as teachers exploring charts or pictorial images from textbooks, magazines, and others (Garuba, 2003; Kadzera, 2006; Idowu, 2015a). This is where teachers' innovative approaches and interpretations of the curriculum come to bear as well as what set a classroom apart. Along with the other considerations in this section, all will make a difference between the traditional and social constructivism pedagogies approaches.

2.5 Traditional versus Social Pedagogical approaches – the impact of Colonisation

Much has been discussed on the traditional (mainly teacher-led) method of pedagogy which focuses on a more teaching style that involves memorizing and rehearsing concepts, social and civic concepts (Sifuna, 2000; Teague, 2000; Msila, 2007; Aikman, 2011). Other studies related to pedagogical methods of learning confirmed this dependency on a teacher- based approach with a reliance on memorization, recitation, repetition, uniform question, and answer (Akyeampong, et al, 2009; Idowu, 2015). In comparison, social pedagogy focuses on critical thinking and decision-making by individuals, participatory approach involving activities such as group work (relationships with others), role play by others such as members of the community, drama (virtual and physical), and collaboration with others (see chapters 8 and 9). According to Idowu (2015), through critical thinking, learners develop analytical capability as well as an independent attribute.

Contrasting different states' pedagogical approaches in countries such as England, India and Hong Kong for instance disclosed that heritage learning is mostly implemented through eclectic pedagogies that involve teachers (taking notes, talk,

textbooks and worksheet) and learners (involve in role play, debates and other group collaborations) (Biesta & Miedema, 2002; Idowu, 2015). On the other hand, states such as Nigeria, are said to be aware of heritage in the classroom through subjects such as the civic education and social studies learning approach, but the few literature available, suggests that the classroom pedagogical approach is giving birth to learners that are passive and unable to critically think, dialogue or interact with others (Anton, 1999;; Ango et al, 2003; Akyeampong et al, 2009; Garton, 2012; Idowu, 2015). This may not be further from some other studies which hypothesize that the classroom system inherited from colonialism in many African states, though, has passed through some modifications, has not deviated much from what it was before (Munjeri, 2004; Abungu, 2006). During the colonial era, heritage management as well as any form of classroom heritage learning in most African states were purely the responsibilities of the colonial leaders who were deeply interested in the heritage of the people; an interest that some authors said dispossessed Africa of optimal heritage (Ndoro & Pwiti, 2001; Adewumi, 2013; Makuvaza & Chiwaura, 2014). Heritage policies and legislations put in place then excluded indigenous communities but granted access to colonisers (Shyllon, 1996; Munjeri, 2004). This situation barely changed at decolonisation since post-colonial administrators simply adopted the colonial education system available (Munjeri 2004; Abungu, 2006). Therefore, most of the heritage and education legislation in most post-colonial countries within the continent are still linked to the 1960s and 1970s (Ndoro 2008; Ndoro & Kamamba, 2008). Critique of colonial education states that the purpose of all colonial education was the 'subordination of Africans' which has continue to follow the DNA of the educational set up even in the post-colonial era (Bray, Clarke &

Stephens, 1998; Woolman, 2001: p.29). In Nigeria precisely, five decades after independence, financial crisis, political agitations including a civil war long gone and brain drain are not just residue of the past but have become the bane of the educational sector.

In the educational sector, changes focused more on the need to revive national identities but at the same time post-colonial African states were drawn gradually into the challenges of globalization. Specifically, that which comes with a classroom system that is patterned to that of the developed world with the attended identity issue. As Nzewuna (1994) argues that the colonial classroom inherited by many African countries can only prepare learners for white-collar jobs. This is a situation that has proved damaging to some indigenous heritage values thereby leading to the subdue or loss of indigenous heritage and development. The significance of this loss is that African countries sometimes, depend more on foreign creativity and craftsmanship 'such as depending more and more on the factories in the industrialized world for even the simplest domestic items such as kitchen knives and farming implements which they had hitherto produced locally' (Nzewuna, 1994: p.284). A void exists in understanding the position of heritage learning in the classroom between colonial time and now. This void should explore the question on how heritage is taught in the class and in what format?

2.6 Social pedagogy: Translating theory into practice

Though a theoretical concept, there are attending difficulties in making social pedagogy a practical reality within the classroom; difficulties that differ from state to state globally (Smith & Whyte, 2008; Fielding & Moss, 2011; Hamalainen, 2015). Though social

pedagogy is a theory, practice and profession that focuses on relationships, its characteristic distinctiveness is frequently lost in how it is translated. With pedagogy usually translated into English as education or science of education (Hamalainen, 2015). One group of English researchers, who have worked over several years to understand the Continental tradition of social pedagogy and its application today describe it as 'an approach to work with people in which learning, care, health, general wellbeing and development are viewed as totally inseparable, a holistic idea summed up in the pedagogical term upbringing' (Fielding and Moss, 2011: p.46).

However, it took a few years to crystallize what social pedagogy encompasses. In the UK, over a decade ago, Smith and Whyte (2008) argued that the term, social pedagogy is not a well understood term in the English-speaking world and that the practice has been intermittently put forward all down the years. Albeit 'there is today a growing awareness in the UK of social pedagogy and what it stands for. This has its origins in the last decades of the twentieth century, when a few academics in the UK discovered the benefits of a social pedagogic approach for social work' (Smith & Whyte, 2008; Hamalainen, 2003; 2015). The latest such introduction was put together by the University of London and adopted as the government green paper for England and Wales. The green paper titled, '*every child matter*', charts the direction children services will take in the future (Smith & Whyte, 2008). In practice what is aimed at in most classrooms now is not just inclusivity but a process of retrofitting where retrofitting is viewed as access to assistance and alternative learning formats both within and outside the classroom for learners (Fovet, 2023). Social pedagogy focuses on the entirety of the individual, consequently taking into consideration the individual's knowledge

construction. Before now, authors such as Oakeshott (2010) have critiqued social pedagogy and called it the art of socializing. The burning question here is, does social pedagogy derail from what classroom education should entail? Or is 'school' being destroyed when socialisation is introduced to classroom activity? These questions are significant if one may differentiate between mere 'socializing' and the 'social' in pedagogy. About it just being mere socializing, Oakeshott (2010: p.35) stated that -

'When to teach is identified with socialization, education becomes the engagement to teach nothing. Caught between these destructive winds of obliquely opposed doctrine, our engagement to educate is torn asunder'.

Another criticism is to think of social pedagogy as a concept of social structure in theory and in practice; one which views the dysfunction of person-society relations as flaws in the society, or as abnormal behaviours that need to be corrected by means of pedagogy (Hamalainen, 2015). The meaning here is that a social pedagogical approach has a characteristic social criticism, as some see it as a mere tendency to integrate people into society through pedagogic repairs (ibid). Is it just a societal repair through the classroom? Additionally, is the classroom being deprived of serious engagement when it educates through social pedagogy? These studies (Hamalainen, 2003; 2015; Smith & White, 2008; Fielding & Moss, 2011; Janer & Ucar, 2017; Moss & Petrie, 2019) have confirmed that this form of pedagogy, if understood and carefully introduced, is about the wholesomeness, collaboration and wellbeing of the learner. Also, it has been suggested, that for social pedagogy to be effective and not just a mere 'socialisation', the distinct roles of everyone involved should be established (Barker, 2009; Kyriacou, 2009). The socialisation in this pedagogy is not just an individual social inclusion but 'it

is interested in both immediate relationships and in their wider social context' (Moss & Petrie, 2019; p.396). Since it is all about socialisation and involving individuals, it can be referred to as a pedagogy of relationships (Kyriacou,2009; Smith, 2011). Even social exclusion has sometimes been viewed as a form of deviance because it expresses non-conformity with the socially defined standards of the normal course of life (Madsen, 2006). Therefore, in a wider context, social pedagogy is about the individual and co-learners as well as other stakeholders involved with classroom activities. These include teachers, community members (parents, community leaders inclusive), heritage professionals and education related policy makers. Therefore, called a pedagogy of relationships, interactions and collaborations, it is a bit difficult to measure or analyse through quantitative survey scales. It is, however, more dependent on observation, narratives of those involved. Consequently, 'the development of social pedagogy as a discipline, field of research and theory of education has been sharpened by different epistemological schools of thought such as critical rationalism, analytical pragmatism, phenomenology, hermeneutics, and Critical Theory' (Hamalainen, 2015: p. 1030).

2.7 Concluding Remark

The purpose of this chapter was to review existing literature on the concept of heritage and learning within the classroom. Globally, heritage management has shifted from involving just experts in decision-making to include a people-centred approach (International Centre for the Conservation and Restoration of Monuments (ICCROM), 2015; Wijesuriya, Thompson & Court, 2017). Hence, heritage learning has become a key instrument to this approach in the management of local and national heritage. Recent developments that gave rise to this, stem from the actions of the World Heritage

Convention (WHC), and the Sustainable Development Goals (SDGs) with focus on quality of education among the citizenry, and safeguarding heritage within the communities (Rodwell, 2006; UNESCO, 1972; UN, 2017b). 'In this context, education in general and education for citizenship in particular, provide the mechanism for transmitting the core shared values on which just and peaceful democratic societies may be built' (Osler & Starkey, 2003: p.243).

By reviewing these resources, gaps have been discovered in how heritage is learned in the classroom. By taking into consideration these gaps, the thesis sets out to investigate heritage concepts, classroom presentation that focuses on pedagogical concepts, the impact of EBS on the classroom and the relationship with the classroom. In summary, creating an avenue for heritage perception through the classroom for the next generation is considered an utmost significance for the learners and heritage. Furthermore, this gives credence to the existence of the classroom – learning. The traditional classroom curriculum emphasises various heritage-integrated subjects, however, some of these subjects are broad, archaic, and not relevant with others sketchy in their objectives and curricular content which makes their teaching-learning ineffective within the classroom. In addition, the learners have different learning interests, whilst some may understand better with just the classroom explanation, others may need resource materials such as artifacts and visits to a physical heritage-related sites. Some learners may see visits to heritage sites such as a museum as uninteresting but may gain more understanding about heritage from other means such as involving community members and professionals in classroom heritage discussions. Admittedly, learners have different interests and experiences, however, the classroom

should not diverge from the curriculum and prescribed time frame but be able to bring all the different interests onboard and on the same page. This is where a heritage pedagogy of relationships that focuses on the heart, head and hands matter. This is a heritage pedagogy that is synonymous with individual learning with respect to relationship with others, unbiased and culturally sensitive, thus addressing social inequality such as where a particular heritage dominates others, inequality issues among others.

Here, heritage social constructivism as will be discussed extensively in the next chapter comes into play as relate to social pedagogy. However, it does not lay claim on being a stand-alone philosophy or trying to replace the existing traditional pedagogical approach to heritage learning. Rather, the aim is to expand while building on existing heritage pedagogical approach ways of meeting individuals' heritage learning needs via innovative and collaborative approaches.

The next chapter discusses the theories that inform the current research and how it can explore these to answer the research questions.

Chapter 3 Heritage perception: A theoretical framework

3.1 Introduction

To assess the role education plays in heritage perception among young graduates from secondary schools, this chapter discusses the necessary theoretical framework. Chapter 2 reviewed the relevant literature related to heritage conceptualization, heritage and social pedagogy and their impact within the classroom. Generally, this was explored through the evaluation of pedagogical activities, curricular content, other instructional resources and learning outcomes. As has been discussed, the subject of individual participation and collaboration with others within and outside the classroom has attracted considerable attention in heritage learning. Moreover, the review of literature has shown the existence of a vast availability of material resources on heritage concepts with fewer resources on how heritage learning can be applied within the classroom. Also established is the viewpoint that how heritage learning is applied through education is linked to region and state's educational policies and sometimes the cultural orientation of the people. The literature reviewed has given a significant understanding of heritage as a concept (see resources such as Lowenthal, 1995; Chirikure & Pwiti, 2008; Smith, 2008; Perkin, 2010 amongst others) and some others on how heritage is integrated in curricular subjects (Neal et al., 2000; Grever et al., 2012; Simsek & Elitok, 2012; Apostolopoulou, Carvoeiras & Klonari, 2014; Barghi et al., 2017).

The aim of the present chapter is to provide a theoretical framework that guides and informs my study on the social impact of the classroom on heritage learning and engagement among young adults. Noted that the wider society has an impact on how classrooms are structured seeing it is a two-way relationship; the framework employed,

view education as a public institution that focuses on a wider audience and engagement as part of the learning process.

In chapter two, heritage perception was defined as a process by which people attach meaning to heritage experiences which simply translates to how an individual perceives the heritage around them. With the consideration of what heritage interpretation is, comes the understanding of what procedures and methods that can suitably be applied to study it (Shalaginova, 2012). Therefore, educationists have adopted the idea that learners make up their own minds through activities they are involved in, within their socio-cultural setting (Adams, 2006). In other words, learning, as through individual construction. The chapter's discourse considers the most significant theoretical approach to learning and perception within the classroom. The chapter draws on the descriptive analysis of the learning and constructivist theories to locate the place of interaction and collaboration in pedagogical approaches. Specifically, the theoretical threads discussed are social constructivist framework (Hanley, 1994; Crowther, 1997; Hamalainen, 2003; McLelland, 2014), social learning concepts (Bandura, 1999; 2004; Green & Piel, 2009; Nabavi, 2012) through a framework that emphasises classroom heritage learning via modeling and observation (Bandura, 1999; 2004; Green & Piel, 2009; Nabavi, 2012; Demuth, 2013; Legare, 2019; Yilmaz, Yilmaz & Demir-Yilmaz, 2019), and all these inform on the research methodology and analysis. The purpose of this chapter is to highlight the importance of a theoretical heritage pedagogy framework that enhances the perception of heritage among learners thereby encouraging an unbiased relationship with heritage and the wider society. Taking a bit of teachers modeling and learners' observation and combining these with constructivism will enrich

the 'socialness' that is expected to be obtained in a social pedagogy within the classroom. This proposed framework is applied to the data collection and findings in Chapters 6-9 in the investigation of the perception of young adults in the two case studies (Benue and Osun states). The justification for this approach is that constructionism is a theoretical concept that can be employed to back analytical tools and can also be part of the methodological design. The chapter begins with a brief exploration of learning theories and its composition and proceeds to introduce the social constructivism approach to heritage learning.

3.2 Perception Concept: Learning Theories

Developing a descriptive pedagogical model that can be employed as a tool for analysing classroom heritage perception is relevant not just for the two case studies under consideration but for learning perception in general. To achieve this, it is appropriate to understand the world we live in, by studying it. This we do through how we perceive the world and the ideas that we create from this perception. So, it is appropriate to be aware of the origin of such ideas, the 'when' of its origin and the 'how' (Demuth, 2013). Hence, 'to believe our knowledge, we must know, where it is coming from, how it was being formed and how it was subsequently being proliferated' (ibid: p.13). Some scholars have argued that knowing the 'what', 'how' or legitimacy of heritage knowledge is the high point of learning because the classroom is not a harmless place for heritage transmission (Demuth, 2013; Quist, 2001). This argument stems from the angle that the classroom is controlled by sets of programmes such as curricular design which some described as rigid that guide heritage learning. The classroom can then become a playing field for division (if not handled properly), which

agrees with Bourdieu in Quist (2001: p. 307) who opines that those whose heritage dominates the classroom activities 'have a system of categories of perception, language, thought and appreciation that sets them apart from those whose only training has been through work and their social contacts with people of their own kind'. In addition, it is the individual cognition, socio-economic background which has been established as some of the variables that can influence how an individual construes, enjoys and relates with heritage experiences. This is so since from sociological point of view, the classroom shapes social status and the relationship with heritage or its consumption is based on individual acceptance (Ateca-Amestoy, 2019).

Two earlier definitions of learning accepted in this research are firstly, the one that defined it as 'a persisting change in human performance or performance potential as a result of the learner's interaction with the environment' (Driscoll, 1994, p. 8-9); secondly, described learning as a lasting change in behaviour, or the ability for learners 'to behave in an assumed manner, that often results from training or other types of experience' (Shuell, 1986: p. 412). But authors such as Baron et al., (2015) argued that defining learning as behavioural change suffers from important limitations such as the difficulty in differentiating between behavioural change resulting from learning and behavioural change resulting from other factors like motivation, physiological change etc.

Though the specific definitions of learning can differ significantly, heritage learning in this research is defined as the exposure of learners to structured pedagogical processes through which new information about heritage is disseminated by teachers in the classroom and processed by the learners with a resultant effect on how heritage is related with. This learning is occasioned through interactions with others and the

environment such as trainings and experiential activities that are related to the secondary school classroom. Though scholars such as Nabavi (2012) have classified learning theories into social learning theory (SLT), social cognitive learning theory (SCLT) and behaviorism. In general, social learning theorists all have one thing in common which is a tendency towards behaviourism which targets modeling and observation. This commonality is significant, since a key component of classroom heritage learning is through observation which could be dramatization, modeling and other forms of interaction with teachers, members of the communities such as celebrities and parents.

3.2.1 Social Learning Theory (SLT) and heritage perception

Social learning theorists believe that individuals learn from their own trial and error as well as from watching other people's performance (Blair-Stevens, Reynolds & Christopoulos, 2010; Davis et al., 2015). Davis et al., (2015) continued by stating that this theory suggests learning as an outcome of three combined actions which are observing, thinking and trying (behaviour). Learning is based on a social behavioural approach seeing that there is the social aspect where learners learn from others and the behavioural aspect where they learn by observing the models (Rumjaun & Narod, 2020). It has also been implied that individuals learn better from models that they identify with such as parents, teachers, celebrities, peers and so on (Blair-Stevens, Reynolds & Christopoulos, 2010; Nabavi, 2012; Rumjaun & Narod, 2020). The success of this theory lies in the ability to identify those that will have the highest level of influence over heritage learning behaviour of young adults within the classroom. For Neal et al., (2000), in their study, the ability for almost 100% of young learners in high

school to identify an artist easily means that celebrities can be employed in the classroom as role models to champion the cause of heritage learning. This, they can portray by showcasing personal engagement with heritage through their involvement with local and national heritage.

Though psychology involving human development explored the position of learning methods within the family in the 1950s (Nabavi, 2012), the pivotal work that extensively describes the theory with a focus on human behaviour was that of Albert Bandura's *Principles of Behavior Modification* (Nabavi, 2012). Further research which focuses on social learning and personality development is the one co-authored by Walters and Bandura which focused on a conceptual framework for a systematic application of learning-theory principles on the study of social development (Parke, 1972). Of note here is the fact that the focus of social learning by these authors goes beyond just an orthodox learning approach. They further posited that 'recognition was given to the central role that imitation, and modeling plays in the acquisition and modification of social behavior' (Parke, 1972: p.1). This confirms the previous assertion with regards to Neal et al. (2000) on the need to employ celebrities that are popular among young adults as models in the classroom. Additionally, this corroborates the viewpoint earlier made that a major part of social learning theory is learning by observing other people's attitudes and behaviours (Bandura, 1986; Foster, Kendall, Guevremont, 1988). People will integrate and reproduce the behaviour of others after observing them, especially if those observational behaviours are positive ones (Nabavi, 2012). Consequently, in learning theories, the environment in which learners find themselves is seen as the major force in this development. The classroom environment experienced by learners

may be quite different from the observed or intended outcome (Waxman, 1991). The existence of SLT is entrenched in the basic concepts of traditional learning theory and has been called a bridge between behavioural and cognitive learning theories (Muro & Jeffrey 2008; Rumjaun & Narod, 2020). A common attribute of social learning is observation which is assumed to occur in a similar way through the life span of an individual (Navani, 2012). This is so since observational learning can occur at any point in life (ibid). The author concludes that at 'any time there is an exposure to new and significant models and a new learning process is possible' (p.6).

Based on the foregoing, the strengths of SLT can be summarized as follows - firstly, the action imitated by an observer is a positive one and will receive a reward or commendation from others. Such an instance for heritage learning could be exhibited when teachers display observable action e.g., engaging with physical heritage like wearing heritage clothing, using indigenous language for some translations; or any display that depicts a physical engagement with a heritage. Secondly, if the observed action imitated is harmful or negative, it will receive a form of punishment and/or condemnation (Parke, 1972; Nabavi, 2012). A major weakness of SLT is the assumption that observed actions depend solely on the models that are employed, however, the benefits which is the ability to serve as an observation tool in the classroom far outweighs the weakness (Parke, 1972; Nabavi, 2012; Demuth, 2013). Classroom models could be parents, teachers, celebrities that are popular among the younger generation, or any member of the community that can display observable engagement connected to classroom learning through their actions. Such activities could be simply narrating an experience with a heritage such as a festival.

Learning theory emerged from the ideas that individuals learn by watching what others do or from a variety of experiences. Thus, in social heritage learning pedagogy, dramatization of historic events or experiences by learners, and others; the narrating of some indigenous past events to back up an existing heritage will present an opportunity for a mental activity. Individual learners will critically observe and construct their own interpretation of the heritage observed or experienced. Cognitive theorists believe that learning involves the integration of actions into an active storage system that is made up of organizational structures known as schema (Glaser & Bassock, 1989; Grider, 1993; Alahmad, 2020). The meaning here is that learners should be able to form a mental representation of heritage by actively engaging with and organizing new heritage information thereby connecting this to what is already known (Alahmad, 2020).

To construct an effective heritage meaning from classroom activities, learners are expected to be exposed to activities that will trigger what they have seen, read, heard or experience before; or be exposed to observable activities all 'within their zone of proximal development'- defined as that place where learners can perform within their range or capability while being supported by teachers (Alahmad, 2020: p. 1588; Glaser & Bassock, 1989). This will incorporate interaction among three factors namely, environmental, behavioural and personal (Blair-Stevens, Reynolds & Christopoulos, 2010) (See Figure 3.1). The environmental factor involves a heritage learning from the social viewpoint (family, peers, inter alia) and physical (location and others) outlook. While the personal involves attributes such as one's belief, values among others. This theory provides a background on how an individual construct heritage about them and how their interpretation affects their behaviour in relating with the heritage (ibid; Foster,

Kendall, Guevremont,1988; Kubovy, Epstein, & Gepshtein, 2012). According to Green and Piel (2015), Bandura in his latter research, argues that people learn behaviours and cognitive strategies by observing how others behave. Additionally, Nabavi (2012: p.12) opines that people learn through observation where learning can 'be an internal process that may or may not result in a behaviour change or rather may occur without a change in behaviour (observation without imitation)'. Confirmed that learning about heritage is expected to produce a behavioural change as an outcome, however, it is not always so. Thus, a central point of SLT is the perspective that learners are capable of self-regulating values such as individual thoughts, emotions, motivation, and actions. This means that learners can observe a heritage related activity and be able to make an informed decision by constructing their personal understanding of such activity (Bandura, 1997, 2004; Nabavi, 2012). Accordingly, heritage learning theory is all about the ability to produce stimulating activities that will enable learners connect new information about heritage with whatever is known before. Making an informed decision is part of learning which involves the learner using their critical thinking abilities. This can also be linked to 'heart' (head, heart and hand; discussed in section 2.3.1) aspect of social pedagogy. The significance here is that it is the pedagogical approach employed within the classroom that effects quality of learning and technology contribute but little (Foster, Kendall, Guevremont,1988; Zarb, 2014).

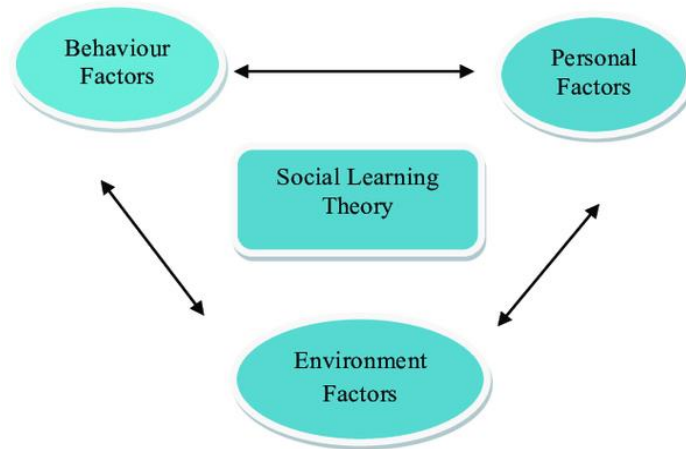


Figure 3.1 Core concept of Social Learning Theory (source: Bandura 1977 in Ghazali & Ghani, 2018)

3.2.2 Models and modeling in learning theory

Of relevance to this study, is the approach employed by social learning theorists such as Vigotski, which is the socio-cultural development approach that attaches importance to the roles of others who are better informed (Trif, 2015). Though, initially employed for children development, this approach is also used in the classroom between teachers and learners seeing that teachers in their capacity as better experienced individuals provide a framework of scaffolding for the learners (Hammonds & Gibbons, 2005; Coulson & Harvey, 2013; de Bruin, 2019). Where scaffolding is explained as the teacher's ability to provide temporary and supportive structures that will assist learners develop new understandings, new ideas, and new capabilities (Hammonds & Gibbons, 2005). Therefore, the role of the teacher in social constructivism pedagogy is that of guided learning, adapted from the principle of scaffold learning. The teacher, seen as a model by the learners, models classroom activities while the learners observe. In their observations, and through mental processing of the modeled activities, the learners

critically think, and ask questions relating to activities being observed. When learners watch a model (teacher and others), and 'if the model is producing a behavior that is appropriate, responsible and positive overall, the observer will mimic that positive good behavior' (Nabavi, 2012: p.18 - 19). However, in employing this framework, there should be a note of caution seeing that there are also cases where negative activities can be mimicked. The implication here is that learning is active, and the process involves construction of meaning by individual learner. Hence, in the psychology of learning, this paradigm is not all about the learner but also about the pedagogical approach a teacher will apply in the classroom (Green & Piel, 2009; Nabavi, 2012).

Teachers have been called gatekeepers (Titus, 2002; Young, 2008), but who is a gatekeeper? Are they like rigid dictators that guard what comes or goes out of the classroom? Is gatekeeping a rigid or flexible approach in a social learning classroom? The role of the teacher (who is also called a social pedagogue by proponents of social pedagogy) should be properly understood so as not to undermine the place of observation and knowledge construction in the classroom (Glasser & Bassok, 1989; Hamalainen, 2003; Bandura, 2006; Smith & Whyte, 2008; Young, 2008; Nabavi, 2012; Cherner, 2020). Nevertheless, teachers are not the only social pedagogues since parents are too but the focus here is the teacher. What then is the role of a teacher in a social learning classroom? Previous studies (Glasser & Bassok, 1989; Bandura, 2006; Nabavi, 2012; Demuth, 2013) have stressed that behaviour can be learned via modeling and instances that are given in this regard includes watching their teachers demonstrate how to solve a classroom problem or observe a peer behaving courageously in a situation and mimicking same. These are all positive ways that behaviour can be

learned, meaning that negative behaviours from models can also be learned and acted upon. How pedagogues relate with heritage within and outside the classroom or how a heritage is presented by a teacher (in a biased or unbiased) manner will affect the role modeling of heritage within the classroom. As a result, learning is dependent on the moral judgement of behaviour under observation (Tam, 2000; Adam, 2006; Nabavi, 2012; Mohammed & Kinyo, 2020). The opinion is that young adults learn through the imitation of behaviours via three simple observational models' approach which are - a demonstrational act from a live model; a descriptive oral instructional model, 'and explanative and a figurative model, that may involve real or fictional characters in books, media programs' (audio, visual and online) (Adam, 2006; Nabavi, 2012: p.7). This will enhance a conducive environment in which learners' knowledge construction and social mediation are upper most with teachers expected to understand the requirements for this (Adams, 2006; Behnagh & Yasrebi, 2020; Mohammed & Kinyo, 2020).

3.2.3 Social constructivism theory and social pedagogy

The central focus of constructivism is that heritage knowledge is constructed in the mind of the learners as they observe, interact and collaborate with others (Bodner, 1986). Consequently, the foundational principle in the use of social constructivism in heritage pedagogy is individual construction of heritage meaning through their personal critical thinking, experience and relationship with others (Glaser & Bassok 1989; Nabavi, 2012; Benneth, 2013; Demuth, 2013). Heritage reality may not be a real-world engagement with physical heritage as it can be experienced virtually or via other people's narratives, experiences or presentations.

Constructivism stems from a philosophy of education that says people construct knowledge through their experiences and how they interact with the world (Betz, 2007; Bada & Olusegun, 2015; Shah, 2019). Knowledge is not simply constructed; it is co-constructed which is where the theory or pedagogy of relationships involving others within and outside the classroom fits in this research (Smith & Whyte, 2008; Nabavi, 2012; Figure 3.3). Two names stand out in how individual learn, and construct heritage meaning through constructivism theory- the scholars Jean Piaget and Lev Vygotsky; Piaget argues that knowledge is actively constructed by learners based on what they have learned previously, while Vygotsky 'emphasises the interaction of learners with others in cognitive development' (Vygotsky, 1986; Tam, 2000: p.52; Boyland, 2019) (see Figure 3.2). Concisely, Vygotsky proposed that knowledge is a product of the interaction of social and mental functions whereby each individual mentally constructs a world of experience through cognitive processes (Boyland, 2019; Alahmad, 2020; Figure 3.3). The combination of the two arguments that learners construct knowledge actively based on previous one involving individual mental abilities is similar to the principle of learning. The word 'constructivism' in the theory is to explore how learners construct heritage knowledge in their minds based on existing knowledge, which is why learning is different for every individual (Haupt, 2016; Shar, 2019; Zidny, Sjostrom & Eilks, 2020). As discussed earlier, knowledge is active, and this is one reason why constructivism is less effective for a standard rigid curriculum but one that allows for individual construction and co-construction. Constructivism in heritage pedagogy means the focus is on the individual; additionally, co-construction is a collaborative approach that involves peer-to-peer and other interactions within the classroom and community.

Haubt (2016: p.68), in their study, state that for community learning, constructivism involves how learners can construct knowledge in peer-to-peer learning environments without the classic social construct of learner and teacher learning'. Whether community or classroom learning, a similarity consistent with other scholars (Schwandt, 2003; Haubt, 2016; Boyd, 2019) is that construction can be perceived as knowledge and truth that is created by way of thinking in connection with reality; meaning that knowledge is created by individuals interacting as well as the effect of one individual on another (Boyd, 2019).

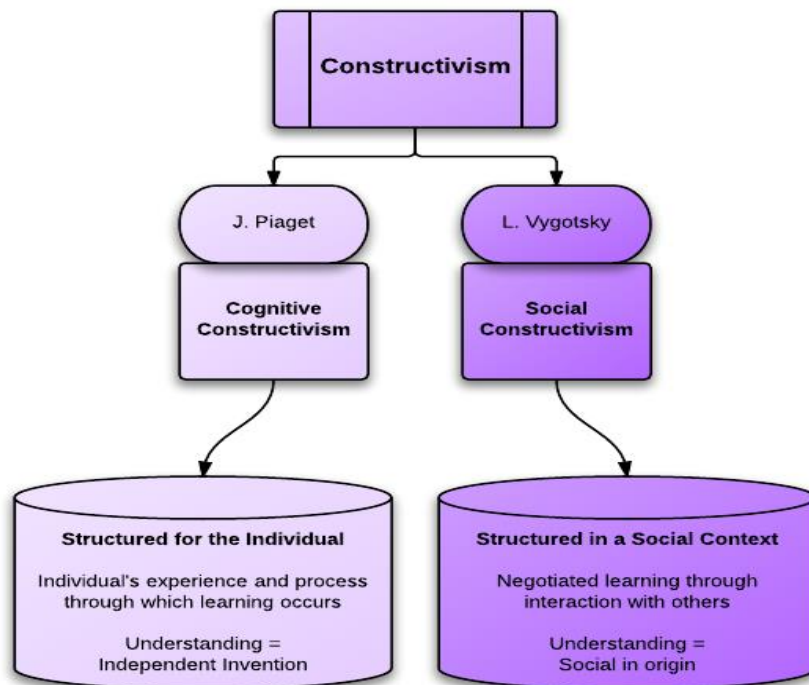


Figure 3.2: Cognitive Constructivism Contrast (Source: Duffy & Cunningham, 1996)

In the classroom, constructivism teaching techniques aim to assist students in adapting new information to existing knowledge, as well as enable them to make appropriate modifications to their existing intellectual framework. The relevance of employing the

constructivist' approach in classroom heritage learning is based on UNESCO's four pillars recommendations which are (Widari & Jazadi, 2019):

1. Learners must Learn to know about heritage,
2. Learn to do, engage with heritage.
3. Learn to be, and
4. Learn to live together – appreciate others and their heritage.

Some scholars have stated that there are numerous ways to conduct research involving the constructivist approach, and that the main strength of this approach is the numerous practical applications (Green & Peil, 2009; Alahmad, 2020). These authors posit that the approach heavily relies on experiments as its main research technique (Green & Peil, 2009; Alahmad, 2020). Employing experiments as a technique allows for cause and consequence to be 'determined, but more importantly allow for high control over confounding variables' (Alahmad, 2020: p.1589). Constructivism has been criticized as being weak due to the abstract nature of thoughts and the difficulty involved in defining these thoughts. There is a vagueness that is attached to the processes that are not easy to observe directly, making what may be viewed as self-critical by one researcher or as normal by another (Nabavi, 2012; Alahmad, 2020). To minimise this vagueness, this research combines constructivism with the social learning theory, which is often called a bridge, to explore its property of critical analysis. As discussed earlier, these properties which include observation, recollection, and modelling are included in this theoretical framework to strengthen pedagogical approach to heritage learning in the classroom.

The constructivism framework, which is based on an epistemology related to Bandura's assumes that heritage meaning do not exist in 'some external world' but are constructed through interaction which means that heritage meaning is constructed by individuals and not discovered (Gray 2004; Shalaginova, 2012: p.2). For heritage meaning to be constructed individually, there should be a presence of interaction with co-learners, the physical heritage and/or interaction with heritage through a third party's experience. Hence, the constructivism approach deals more with the social environment and the actions of individuals. This is the reason why it focuses more on narratives, the qualitative rather than quantitative investigations (Shalaginova, 2012). This outlook set the study apart from the natural sciences' quantitative outlook that considers uniformities in the data. The study's choice of framework is based on the research objectives and the fact that heritage could be interpreted as a social construct. Summarily, an effective heritage construction, just like the learning theory is rooted in previous knowledge from where it builds upon. Such previous knowledge could come from family, community and/or previous learning and collaboration.

3.2.4 Collaborative Action Research (CAR) and value-based approach

Collaborative Action Research (CAR), also called collaborative enquiry is a framework that could be used to improve the classroom heritage activities and teachers' roles as pedagogues. It uses a systematic practice to critically inspect existing measures within the classroom as an institution, make changes based on suggestions, monitor the influence of these changes and improve and adapt them as appropriate (Education Scotland). CAR as a model, 'is an integral part of a broader three-step model which can be summed up in three questions:

- What are we trying to accomplish?
- How will we know that a change is an improvement?
- What change can we then make that will result in improvement?' (ibid.)

This could be a periodical check of heritage related curriculum, classroom activities and expected learning outcome. Hence, these have made this collaboration an approach best employed among colleagues (teachers and classroom administrators) who are in search of solutions to everyday real-world problems experienced among learners (Ferrance, 2000; Mills, 2018). To understand the influence of collaboration among teachers and learners, individual heritage interpretation is significant as this defines what individual teachers or others are bringing into the collaboration. Consequently, this makes this approach a value-based approach to heritage learning which is a relevant procedure for describing the diverse meaning attributed to heritage by individuals; value is a crucial issue in contemporary day heritage definition (Mason, 2008; de la Torre, 2013; McClelland et al, 2013; Wijesuriya et al., 2017). As a social paradigm, heritage values are sets of moral qualities perceived by individuals or groups (Mason, 2002; Dragouni & Fouseki, 2017). Accordingly, the concept is people – centred (Mason, 2002; Smith, 2006; Gibson & Pendlebury, 2009; McClelland, et al., 2013). This concept is based on how people engage with heritage (ICCROM, 2015; Nocca, 2017; Wijesuriya et al., 2017). However, in principle, collaboration is not just about individual heritage value interpretation and relating with others but the ability of the teachers to transfer some level of power to learners regarding their heritage (Chirihure et al., 2010) which is the ability to give room for each learner to construct their own heritage meaning based on

personal value of heritage. This is called a teacher-learner collaboration, a second collaborative action that is of significance to the classroom is the teacher -teacher relationship. This is a collaboration that is expected to put a check on classroom biases by exploring teachers' activities and contribution to classroom heritage perception (Troudi, 2014). Therefore, CAR is not an enforcement of a heritage meaning but the ability to share and accommodate others' views. This is so seeing that the value – based approach heritage construction is people-centred, declared to be democratic, as it considers contributions from a wide range of stakeholders. Explicitly, it is democratic in participation and representation, thereby resulting in better decision-making (Chirikure et al., 2010; McClelland, et al., 2013; McClelland, 2014). An all-inclusive approach is relevant since 'limited social protection in many countries has exacerbated the exclusion of the most marginalized population groups. These groups, in addition to having limited access to social and economic opportunities, are also more vulnerable to external shocks, reducing their productive capacities and pushing them back or further into poverty' (UNECA, 2016).

Collaborative engagement which is a general approach employed in fostering heritage awareness within the community, can be explored in heritage learning in the classroom as a route to include stakeholders such as teachers, learners, and heritage owners (Chirikure & Pwiti, 2008). Such inclusion should create room for awareness and become an active ingredient in a sustainable heritage relationship. Therefore, in a multi-cultural context, it is expected that government, through the education sector, involve every member of the community with a stake in the heritage including young adults (Blake, 2009). This is relevant seeing that many communities in countries like Nigeria

are multi-cultural (see chapter 5), and comprise of stakeholders with varied definitions, significance, and values of a heritage. These values are not inbred but are learnt which is where learning environment like the classroom comes in (de la Torres, 2013); additionally, though values are varied, they are relevant for social unity, identification, and interactions. Economic values for example, are often linked to expected returns from heritage through employment, adaptive reuse, tourism, and so forth. Furthermore, economic values may likely encourage heritage engagement because it gives member states and community members an incentive to protect heritage in the face of competing revenue-generating alternatives (Chidozie & Obubo, 2014). Such an example is seen in some of the activities observed in one of Nigeria's two WHS, the Osogbo sacred grove where some young adults are involved in volunteering or participating in some economic activities such as selling some wares like souvenirs to tourists. However, economic values only may endanger or erode the physical remains of a heritage. On the other hand, if the cultural values of heritage rest on 'the affirmation of a strong, homogeneous and unchanging identity', involvement can be mobilised and manipulated but when heterogenous views are considered and factored through a collaborative approach, the well-being of the community as well as heritage is enhanced (Skounti, 2009: p.75). The different views of teachers and learners, though conflicting sometimes, are significant in the sustainability of heritage.

3.3 Towards a Framework of Learning, Constructivism and Collaboration: A Synthesis – Social Constructivism Pedagogical approach

The research theoretical framework is guided by a combination of learning theory, social constructivism and collaborative research action. The study looks at the learning theories so as to incorporate some benefits such as learning through observation and modeling into classroom collaboration between teachers and learners. From the learning theory, observation through classroom facilitating, dramatising, visits to heritage-related sites, the use of heritage instructional materials were discovered from the literature reviewed to be some of the ways that piqued curiosity among young adults thereby raising heritage perception in the classroom.

On the other hand, the constructivist aspect allowed me to explore the nature of social reality and what heritage learning is from an individual's perspective. 'Constructivists view people as constructive agents and view the phenomenon of interest (meaning or knowledge) as built instead of passively received by people.... Social construction on the other hand, is the view that learning and meaning making are a social endeavour' (Troudi, 2014: p.4). According to the author, Troudi (2014), heritage is central to our social realities, our learning experiences and what we called meaning-making activity can be explained as – what individual mind does, and each person's sole experience.

Social constructivism as a learning concept theory originated from classroom criticism, that prior knowledge of learners was being ignored by educators in classroom learning (Mutekwe et al., 2017). Hence a shift in focus so as to 'scaffold' learners to individual development (Mutekwe et al., 2017: p.63). The approach is multi-perspective as

theorists can focus on different aspects, for instance, the introduction of new paradigms, creating or enlarging the scope of the classroom with some advocating that classroom pedagogy should all be social (see Hamalainen, 2003; Adams, 2006). This theoretical approach was the beginning of the social pedagogy that the German philosopher, Nohl postulated (see section 2.3). So, social pedagogy in this research is an umbrella term to bring together SLT and constructivism as a framework to explore in heritage learning in the classroom. Two main features of constructivism that make it distinct in this research are firstly, constructivism instruction requires learners to use their knowledge in solving problems that are meaningful and realistic (Tam, 2000; Adams, 2006; Matriano, 2020; Mohammed & Kinyo, 2020). Secondly, the constructivist viewpoint encourages learners to learn via interaction and collaboration with others (ibid). This peer-to-peer and learner-teacher collaborations in a constructivist environment including the role of the teacher as a facilitator and model, sums up the social pedagogy approach. Positive behaviour from a model (teacher) encourages imitation, individual and collective opportunities for ongoing meaning making of classroom activities (see section 3.2.2.). According to Tam (2000: p.52), classroom problems 'provide the context for the learners to apply their knowledge and to take ownership of their learning ... good problems are required to stimulate the exploration and reflection necessary for knowledge construction'.

The logical conclusion of a social pedagogical paradigm is that the classroom environment should be guided by teacher explanation, curriculum and methods of instruction that best support students in significantly understanding heritage and its concept. Consequently, the social pedagogical classroom is one that -

'... the social constructivist-oriented teacher is positioned as an organizer and potential source of information. Their role is as facilitator, working to provide students with opportunities and incentives to construct knowledge and understanding' (Adams, 2006: p.250). The objective of a social pedagogue is to gradually transfer the power that gives the interpretation of heritage to the learners within the classroom. The significance is achieved through combining the strength of the learning theories and constructivism approaches to reduce a dependency on the traditional classroom approach (which is rigid, and teacher dominated) by giving opportunities to individual learners to interpret heritage through their own understanding. Therefore, based on Tam (2000: p.51), there are four main questions that guide this approach within the classroom. These questions are:

- What is heritage learning?
- What is the learning process associated with it?
- What is the teacher's primary role in the learning process?
- What can the teacher do to carry out that role?

Summarily, to translate the constructivism learning and collaboration theories into practice, there are characteristics that should be considered such as shared teachers-students' knowledge; shared teachers-students authority and responsibility; teachers as facilitators/models and group interaction(students) (Bandura, 1986; Tam, 2000; Adams, 2006) (see Figures 3.3 and 3.4). So, social pedagogy focuses on heritage learning and

not students' performance. This learning may not be limited to the curriculum since doing that will introduce rigidity to the classroom. Involving models from the community in classroom activities as well as engaging with heritage through visits and instructional resources like artefacts in the classroom will go a long way in helping individual construction. These activities are varied but are all important in heritage interpretation. Seeing that the concept of heritage is subjective, every learner should be given the opportunity to interpret heritage through the way they understand most. This means that heritage social pedagogy is more about encouraging individual development than a competitive assessment. Also, learners are seen as constructors and co-constructors of heritage meaning; finally, the relationship with the teacher is that of a guide and facilitator in this interpretation rather than a traditional gatekeeper (Titus, 2002). Social pedagogy encourages learners to carry out tasks that have implied worth, and finally, assessment is promoted as an active process that uncovers understanding rather than as a means to an end (Adams, 2006). 'A true education is exactly where learners grasp what is worthwhile for its own sake rather than as means to other ends (such as passing tests or hitting learning targets)' (Silcock in Adams, 2006: p.250). From the ongoing discussion, social constructivism as a theory is applicable to any classroom, it is trans-boundary, cross-discipline – can be adapted to curricular and practicalised in the classroom.

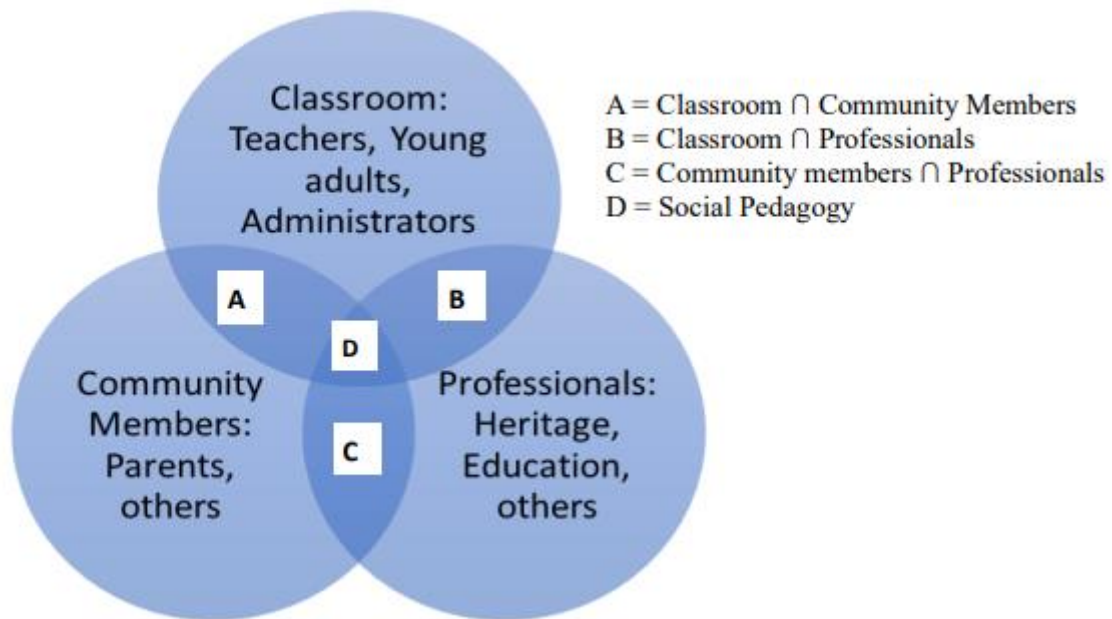


Figure 3.3: Groups involved in a social pedagogy (Thesis Theoretical Framework).

Following the above discussion this is a theoretical framework that employs narratives (Grever et al., 2012); content analysis (Barghi et al., 2017) as part of the multi-perspective methodological approach (Tam, 2000; Adams, 2006; VanBoxtel et al., 2016) which are suggested as means of investigating constructivism in the field. Therefore, the qualitative measures of observation, interviews and cognitive narratives are applied in the framework in chapter 6. In chapter 6, the students' cognitive awareness of heritage within the classroom is considered by employing the qualitative tools of observative interviews and narratives (see detailed explanation of methodology in chapter 4). To explore the necessary themes in achieving the objectives of this research, the approach suggested by some scholars (Ornek, 2008; Kumar, 2011; Creswell, 2014) is to observe students and others, interview them or interact with them in the course of the fieldwork. Additionally, the framework investigates the synthesis of

social pedagogy in chapter 9, the fact that constructivism and learning theory combined in the classroom environment to affect a successful heritage pedagogy (see Figure 3.4) which is the model put forward for an effective heritage perception in this research.

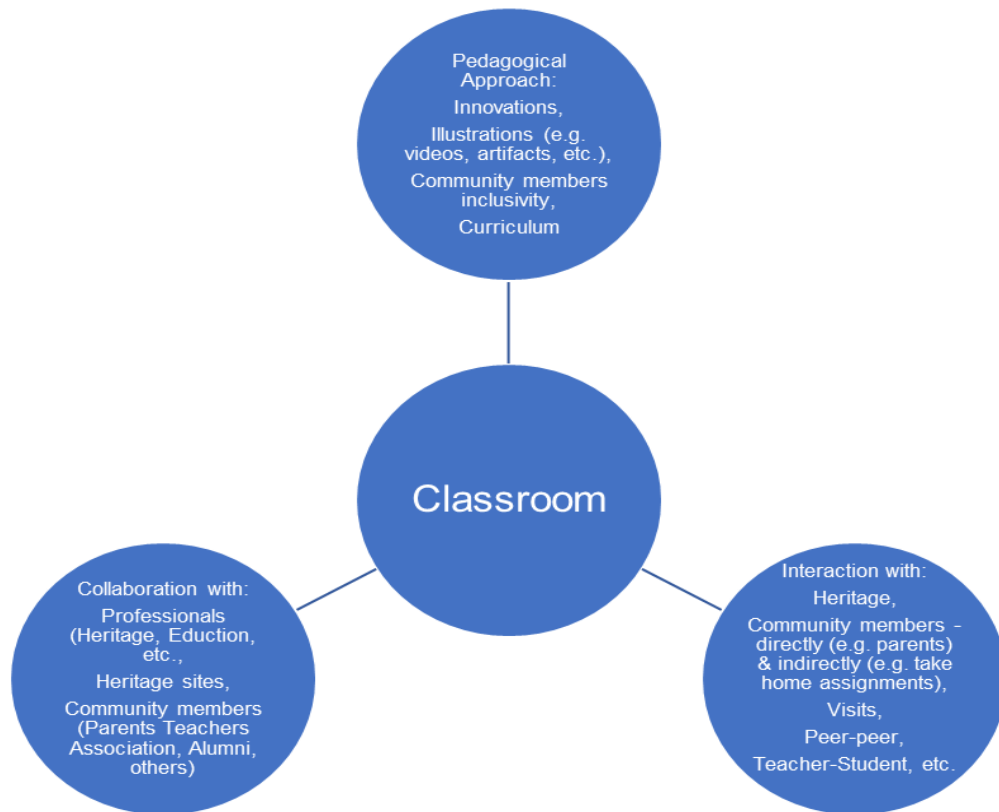


Figure 3.4: Theoretical framework for heritage social pedagogy

3.4 Concluding Remark

In this chapter I reviewed some of the most fundamental learning theories which include SLT, CAR and constructivism. I did this in order to identify those elements that are most relevant to heritage learning in the secondary school classroom and consequently, impact on how heritage is perceived among graduates. From the learning theory, heritage learning can benefit from the observational aspect and modeling by teachers, community members and others. It has been established that individuals learn by

observing others, with factors such as personal attributes, environment and behaviour influencing observation. The implication of this is that individuals can learn about heritage by observing how others engage with heritage and thereby acquire new behaviours as well as knowledge. Heritage learning through observation starts from the family, especially, parents (first pedagogues), teachers and others, who can act as role models in how to engage with heritage. Including learning theory as part of social pedagogical framework also implies observing how instructional resources such as artifacts, media (audio and visual) are used to give everyone the same platform for better comprehension. Therefore, to understand the contribution of this theory to learners' perception, literature (Tam, 2000; Adams, 2006; Ornek, 2008; VanBoxtel et al., 2016) has specified that it is pertinent to employ a research methodology that view young adults' narratives of their perceptions since narratives of experiences, emotions, and meaning are lenses through which heritage impact of the classroom on the community could be viewed.

From the social constructivist theory, heritage learning can benefit from building on existing knowledge through relationship that exists between learners and co-learners (co-constructors), teachers and others. According to this theory, learning is not a linear process but constructive in approach and goes beyond just emphasis on paper qualification (Kyriacou, 2009; also see chapter 2), or seeing that the knowledge constructed might be an indication of reality, or the real world, but believe that there are various theoretical options which are acceptable, not because of their suitability but because of their ability to predict. A justification is that 'implicit within the social constructivist position is the need to focus on the learner and not the subject matter to

be taught, whilst simultaneously recognizing that there is no knowledge independent of the meaning attributed to heritage experience by the learner within the learning community' (Hein in Adams, 2006: p.246). Thus, social constructivism speaks of an underlying epistemological origin, which is a complex relationship between learning and what knowledge is (epistemology) (ibid; Barr, 2013). To employ this in the learning of heritage within the classroom, consideration should focus on the diversity found in a normal classroom.

A constructivist approach adopts a subjective reality that is made up of narratives or meanings established in natural settings. This means every learner will interpret heritage subjectively from a philosophical perspective. 'As individuals live in the world of their personal reality each interprets that reality in their own way leading the researcher towards building a diverse and complex socially constructed landscape that profiles the collective experience in terms of individual knowledge, actions and beliefs, and personal experience: without any sense of universality' (Boyland, 2019: p.30). Therefore, the social pedagogy framework agrees that there is no fixed heritage but one that focuses on exploring individual constructions of heritage (Denzin & Lincoln, 2007; Hesse-Biber 2010). This is a theoretical framework that gives priority to collaboration and relationships as discussed in the preceding sections.

Chapter 4 Research Philosophy and Methodological Framework

4.1 Introduction

This chapter presents the research design employed to answer the research questions in a credible and valid manner. It shows the methods through which data was collected and analysed to achieve the research purpose (Kumar, 2011). The following paragraphs provide a narrative of the ontological, epistemological and methodological strategy that shaped my investigation into classroom heritage perception among young adults. This is followed by a detailed account of the fieldwork methods, means of data collection and analysis which is through a qualitatively driven mixed method approach.

To decide on the choice of methodology and even literature, Mackenzie and Knipe (2006) states that a paradigm must be selected first. The three main research traditions, namely positivism, constructivism, and pragmatism, are compared and analysed in the following paragraphs. Furthermore, the chapter discusses the philosophical stance taken, which is the pragmatic approach in exploring the research problem. This approach combines the strengths of both the positivist' and constructivist' approaches. This, a possibility, though with a different ontological assumption underpinning each of the approaches as will be discussed further.

Constructivist research relies on social interactions and demands a flexibility that requires the researcher to adopt a view that individuals construct reality differently. Differences that arise from the several ways each person select, interpret, and organise the knowledge that they carry and how they interpret it as a world of personal reality (Boyland, 2019). While the positivist research relies on empirical evidence (see Tables 4.1 & 4.2 for a detailed contrast between constructivism and positivism).

This research is a well-defined phenomenon within its context which is exploratory in nature and explored through different lenses in order to understand the different sides of the phenomenon (Baxter & Jack, 2008). This case study research employs a mixed methods approach that is qualitatively influenced, semi-structured in nature, in addition to an embedded quantitative approach that employed close ended questions (Kumar, 2011). Combining these two approaches was an opportunity to have a better understanding of the case study thereby collecting data through different lenses that came together to inform on the case (Baxter & Jack, 2008; Yilmaz, 2013). The research combined quantitative (the positivist approach - see chapter 7) and qualitative (the constructivist approach - see chapters 6 and 8) data to investigate the role of education in young adults' perception of heritage and the impact of interactive and collaborative pedagogy on their engagement with heritage. So, I designed a method of investigation that helped me observe behaviour and test collaborative interactions across the classroom and within the communities. To achieve this, three data collection tools were employed, howbeit, the methodological choices were constrained by the impact of the Corona virus pandemic at the time of data collection. The restrictions put in place due to the pandemic made movement and interaction with others difficult (see section 4.6). Therefore, in the method for the research, tools employed included, among others, online tools such as the UCL Opinio (screen shots of this is shown in Figures 4.1 & 4.2), telephone interviews and WhatsApp as a messaging platform. For an inclusive approach, questionnaires were administered among participants where it was possible.

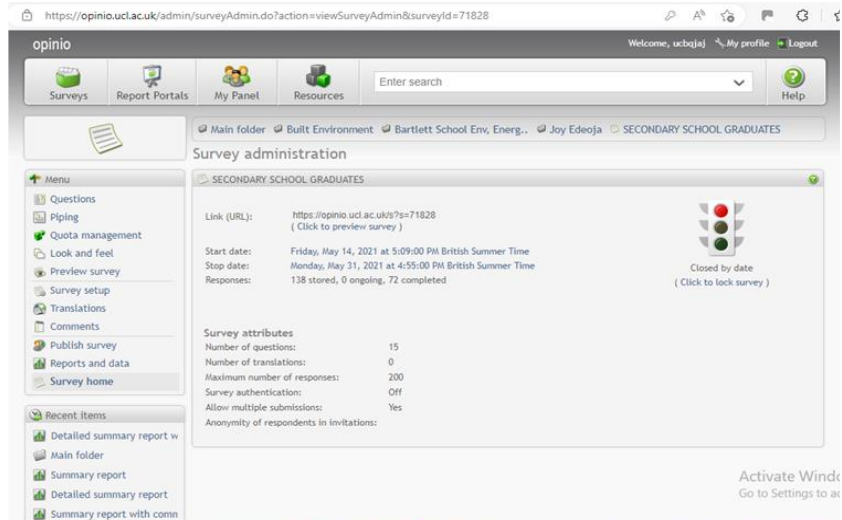


Figure 4.1 Screen shot of UCL Opinio page (Source: UCL Opinio)

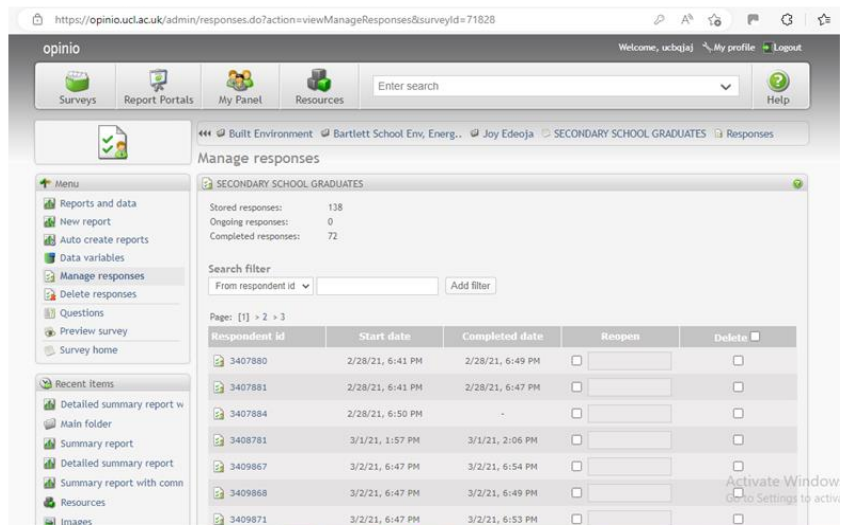


Figure 4.2 UCL Opinio's respondents ID and response files (Source: UCL Opinio)

4.2 Research Methodology and Research Design

4.2.1 Pragmatism: The bridge between Positivism and Constructivism

An individual's philosophical view is related to the way such individual research the world and reality around them (Bazely, 2002; Creswell, Plano Clark, Gutmann and Hanson, 2003; Kumar, 2011). Philosophical thought or paradigm is defined as a loose

collection of propositions that relate logically and are notions that position thinking and research (Mackenzie & Knipe, 2006). Additionally, they are an outline of beliefs that direct one's actions (Creswell 2014); these are made up of ontology, epistemology, axiology, and methodology (Scotland, 2012). Therefore, research philosophies rotate around the ways by which a researcher can obtain knowledge of whatever they assume is a social reality, which is their ontological assumption (Grix, 2002; Dragouni, 2015). Prior to the start of every research, the ontological assumption, epistemological viewpoints and the methodology are to be considered (Grix, 2002) with epistemological assumption being the assumption that considers how knowledge is generated (Driscoll, Appiah-Yeboah, Salib & Ruppert, 2007; Scotland, 2012). As mentioned above, researchers generally distinguish three paradigms, which are positivism, constructivism and pragmatism (Johnson and Onwuegbuzie 2004). The positive paradigm is the opinion that social observations should be handled just like physical occurrence (Kumar, 2011; Creswell, 2014). This approach which is deductive, and data collection with analysis are verified through theories that are based on pre-formulated hypotheses (Johnson & Onwuegbuzie, 2004; Bryman, 2012). Though the positivist's approach is more often quantitative, the positivist research, does not usually rest totally on quantitative methods as the qualitative approach can also be employed (Mackenzie & Knipe, 2006; Bryman, 2012; Scotland, 2012). There are many ontological positions that support investigation of the world through qualitative data, among these is constructivism, which is exploratory and inductive, with the researcher as the main tool of data collection (the data being flexible, unstructured and naturalistic) (Morse, Barret, Mayan, Olson & Spiers, 2002; Johnson & Onwuegbuzie, 2004). The qualitative

research approach explores the meaning an individual, or a group, gives to a social problem with methods of data collection including interviews, focus groups, observations through open-ended and unstructured questions (Mackenzie & Knipe, 2006; Bryman, 2012; Scotland, 2012; Troudi, 2014). This approach generates explanations about social phenomena via a framework, where theoretical ideas emerge out of the data collected. Social realities are presumed to be subjective and diverse, which means that there is more than one outlook to an experience (Hesse-Biber, 2010). As qualitatively driven research, this approach involves listening and giving meaning or voice to respondents' experiences; hence, the main assumption is that meaning is constructed in different ways by individuals (Denzin & Lincoln, 2007; Hesse-Biber 2010).

The third paradigm, pragmatism, which is the one guiding this mixed method research approach, combines the quantitative and qualitative approaches into a workable one. The objective of doing this is to draw from the strengths of both and apply the same into this research (Johnson & Onwuegbuzie, 2004; Driscoll et al., 2007; Bowen, Rose & Pilkington, 2017). The pragmatic paradigm combines more than one method of data collection/analysis. In the mixed method, the researcher assumes that employing more than one method of data collection (or analysis) gives a better understanding of a complex problem (Kumar, 2011; Creswell, 2014; Morse & Niehause, 2016). Therefore, the pragmatist focuses on the 'how' and 'what' of a research problem. It is not committed to a singular theory or reality (Creswell 2014) and a key principle of this philosophy is the plural approach which allows for the combination of theories and

approaches thereby increasing our understanding of the research problem (Creswell et al., 2003).

Though pragmatism is seen as the bridge between the other two philosophies, there are still some drawbacks such as the vagueness of its workability, purpose, the inability to logically address philosophical disputes among others (Johnson & Onwuegbuzie, 2004). In the current research, varied methods of data collection were matched to specific research questions, the ability to use different methods and view the same problem through many lenses gave rise to complementary results thereby reducing vagueness as well as addressing credibility. Which also bring to bear the justification for the pragmatic's approach which is the ability to provide a middle ground between the two approaches by considering knowledge as a combination of both reality-dependent and constructed explanations (Johnson & Onwuegbuzie, 2004) (summarised in Tables 4.1 and 4.2). Additionally, pragmatist's view research answers as temporary seeing that truth is continually shifting (Grix 2002; Scotland, 2012).

Table 4.1: Language commonly associated with the three research paradigms

(Source: Adapted from Mackenzie and Knipe, 2006).

Positivist	Interpretivist/constructivist	Pragmatic
Experimental	Naturalistic, Phenomenological	Consequences of actions,
Quasi-experimental	Hermeneutic, Interpretivist	Problem-centred Pluralistic,
Correlational Reductionism	Ethnographic, Multiple	Real-world practice oriented,
Theory verification, Causal comparative, Determination	participant meanings, Social and historical construction,	Mixed models
Normative	Theory generation Symbolic interaction	
Methods of data collection		
Quantitative. 'Although qualitative methods can be used within this paradigm, quantitative methods tend to be predominant' (Mackenzie and Knipe, 2006: p.6)	Qualitative methods predominate although quantitative methods may also be utilised.	Qualitative and/or quantitative methods may be employed. Methods are matched to the specific questions and purpose of the research.
Data collection tools		
Experiments Quasi-experiments Tests Scales	Interviews Observations Document reviews Visual data analysis	May include tools from both positivist and constructivist paradigms such as Interviews, observations and testing and experiments.

Table 4.2. Philosophical Perspectives on Knowledge Building

Perspectives	Subjective	Objective
Ontological: What is the nature of reality?	Social reality is multiple.	There is a concrete social world.
Epistemological: What can we know and who can know?	Goal is to understand multiple subjectivities. Individuals are experts. No definitive subject-object split.	Goal is to find the truth to predict/uncover laws of human behaviour through objective social enquiry. Scientists are the experts.

(Source: Adapted from Hesse-Biber, 2010: p. 456).

The subsequent sections provide a detailed explanation of the methods of data collection and analysis employed in our research.

4.2.2 Mixed method research approach

The mixed study design employed in this study is exploratory in nature and used a multi methods of data collection and analysis (Tashakkori & Teddie 1998; Creswell, Shope, Plano Clark & Green, 2006; Mertens, 2010; Creswell, 2014); a two-phase approach (Creswell et al., 2003; Yin, 2006; Leech & Onwuegbuzie, 2009; Bowen, Rose & Pilkington, 2017). The mixed method data collection employed is through the case study approach. Therefore, the study does not make forecasts or generalizations but explore 'how individuals in a given social and educational context interact to make meaning, thereby drawing conclusions as well as make suggestions about pedagogy' with regards to heritage learning in the classroom (Troudi, 2014: p.7). It has been suggested from literature reviewed and the theoretical framework that to understand social reality better,

it is best to employ multiple methods as this will help me to collect a rich information that view the research problem from various angle, thereby giving a better understanding (Silverman, 2001; Troudi, 2014).

Following this design, a case study comprising of two regions, Benue and Osun states in Nigeria were selected for an in-depth investigation. The justification for these selections stems from the desire to compare a region with a common heritage such as language, festival (Osun) and another with more diversities in heritage (Benue). Their choice is linked to my research questions in the sense that available heritage and its engagement in any region should have an impact on how heritage knowledge is transmitted in the classroom (Also, see section 5.3). As discussed in chapter 5, Nigeria is a youth populated state and the most populous on the African continent. How heritage is perceived among young adults through the educational system, precisely, secondary school classroom is relevant in understanding how this group relate with it and the impact of this relationship on the community. Case study research approach is suitable when researching an area where little is known; exploratory, explanatory or descriptive rather than quantification in order to achieve an in-depth knowledge and understanding of social problems (Flyvbjerg, 2006; Yin, 2009) (see Table 4.3 for the characteristics of case study). Which can be applied to similar cases but cannot claim any other generalisations that is beyond these similarities. Baxter and Jack (2008) posit that case study research gives the researcher the means to explore a phenomenon contextually or by description through different data sources while Bell (2010) is of the opinion that the approach is ideal for individual researcher as it gives opportunity for an in-depth study of a problem within specified time limit. The case study approach is criticised

sometimes for being a single case that lacks rigor; however, a case study is justified when behaviours relevant to the phenomenon being researched cannot be observed experimentally (Yin, 2009). To reduce the lack of rigour, more than one case is employed through a mixed design that focuses on more than one data collection.

There are different types of mixing methods and according to Leech and Onwuegbuzie (2009), a 'plethora of designs are in existence'; most common are the sequential mixed method (quantitative and qualitative employed one after the other) and concurrent (the two designs are employed same time) (Leech & Onwuegbuzie, 2009; Castro, Kellison, Boyd, & Kopark, 2010). Deciding on the mixed method design as mentioned by Johnson and Onwuegbuzie (2004) is not to limit the researcher to some typology but to be creative. Thus, researchers should bear in mind that the focus is to create designs that answers the research questions effectively. The mixed method design employed in this study is the third mix, the nested approach, but just like Johnson and Onwuegbuzie (2004) states, this mixture was all about creativity and the design that answered the research question. The nested mixed method combined semi-structured interviews, nesting quantitative closed-ended questions into primarily qualitative in-depth interviews. These closed-ended and open-ended questions gave me the opportunity to collect quantitative and qualitative data simultaneously. The methods used in data collection are summarised in Figure 4.3 and Table 4.4.

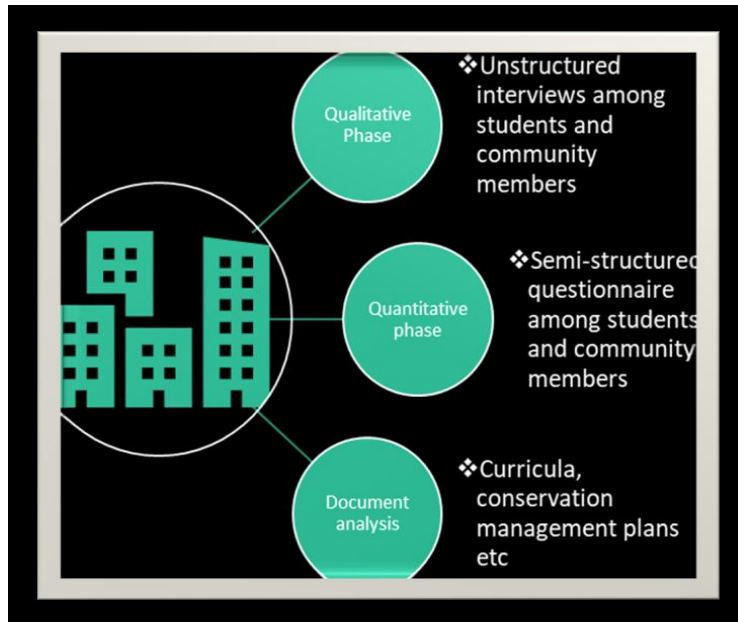


Figure 4.3: Data collection method

Yin (2006) however, is of the opinion that when single research combines two or more different methods (whether same methods or a combination of two), such research is a mixed method design. The mixed method approach employed in this research has an unequal weighting with priority given to the collection of qualitative data and analysis. The point of mixing for this research was at both stages of data collection and analysis (Johnson & Onwuegbuzie, 2004; Ivankova, Creswell & Stick, 2006; Creswell & Plano Clark, 2011; Morse & Niehaus, 2016:31). Some researchers in the past have warned that there is no compatibility in the mixed method research approach concluding that it is a threat to results validity due to the incompatibility of the paradigms. However, proponents disagree, stating that researchers have used this approach in social investigation successfully (Johnson & Onwuegbuzie, 2004).

Applying mixed methods in this research presents findings that are convergent with a more 'compelling' outcome in comparison with findings from a mono method (Bazeley, 2002; Yin, 2006: p.41). This is where the significance of combining qualitative tools such as interviews employed in this research and the close-ended questions of the quantitative approach comes to bear. A hallmark of the case study approach is the ability to apply multiple methods for data collection (Johnson & Onwuegbuzie, 2004; Ivankova et al., .2006; Yin, 2006; Baxter & Jack, 2008; Castro, Kellison, Boyd and Kopark, 2010). The qualitative approach was applied through unstructured and non-numerical data collection, while the quantitative approach was through statistical data gathering survey.

The justification for employing the case study approach for this research lies in the fact that the research problem under consideration is a present-day phenomenon happening within real life context (students' attitude and the classroom) that seeks answers through an in-depth knowledge of 'how' and 'what' questions (Yin, 2009).

The case study has boundaries; a case should be bounded by time and place/activity (Baxter & Jack, 2008). The boundary lies within the two states in Nigeria under investigation within the three years duration of this study.

Table 4.3. Characteristics of the case study design

One setting	rather than	Many instances
Depth of study	rather than	Breadth of study
The particular	rather than	The general
Relationships/processes	rather than	Outcomes and end-products
Holistic view	rather than	Isolated factors
Multiple sources of data	rather than	One research method

(Source: Denscombe, 2017).

4.2.3 Sampling strategy

The first decision to take in the development of any sample size is to state what the universe is- the technical term that defines the set of objects involved in the research (Kothari, 2004). For this research, the universe is made up of stakeholders involved with the secondary school education such as young graduates, teachers, heritage and education professionals, parents, and community members in two states – Benue and Osun states, Nigeria. The Nigerian secondary school system consists of 6-year levels divided into two- the junior secondary school (certified after the first 3 years) and the senior secondary school with certificate qualifying students for higher education, employment, skills acquisition, and others. The core curriculum for secondary school education in Nigeria includes a choice between science, social science and art subjects.

General expectation of the case study sampling size is that the size should not be too large nor too small but an ‘optimum size’ that will be a representation of the real

population through flexibility and reliability (Kothari, 2004: p. 174). As a researcher, how do you know the optimum sample size? Usually, the optimum sample size for qualitative research, is the point of saturation (Kumar, 2011). For this research, seeing it is qualitatively driven, the size that yielded saturation point was that level where respondents exhausted all information as nothing new were discovered (Kumar, 2011).

Graduates of secondary schools were accessed through tertiary institution campuses (those that freshly gained admissions) and outside educational institutions. Outside educational institutions, social gatherings such as peer group meetings within the communities were other points of accessibility. Other places where participants were accessed include heritage sites such as the Osun Grove WHS, Museums, secondary schools' environment and communities found within the two states.

In a normal Nigerian city, there are many secondary schools that are government or privately-owned. The respondents were chosen primarily through the snowballing approach. A snowball sampling process refers to the process by which a researcher gets access to respondents through information that is provided by other respondents (Noy, 2008). Therefore, snowball sampling gathers information from readily available participants; as those who have more knowledge with respect to the research problem (Kothari, 2004; Kumar, 2011 & Creswell, 2014; Rea & Parker, 2014). Snowball sampling permitted me to benefit from respondents who can be reached easily, and who can point out those with a wealth of information. Of relevant mention here is the situation in Nigeria where most students are science students, with a scarcity of those studying Arts and social sciences due to the emphasise on sciences and technological development (see chapter 7). To address the natural imbalance between science and arts students

(there appear to be more science graduates than the other two options -social sciences and arts), through snowballing, I let the social network shape the recruitment by reaching out (through the available respondents) to specifically seek out arts and social science respondents to get a rich and balanced narratives. This is necessary to get enough data from the three study options for the purpose of comparison with regard to young adults' heritage conceptualisation and heritage content in those curricula.

Research participants include secondary school graduates, teachers (stakeholder a), community members (stakeholder b), professionals from education and heritage sectors (stakeholder c) from the two states in Nigeria. The sample population employed for the study is illustrated in Figure 4.4 and Table 4.4.



Figure 4.4: A chart summarising sample population

Table 4.4. Methods employed in data collection with number of participants

Participants	Face-to-face	Questionnaire/Pictorial	Phone interview	Online survey (UCL opinio)	WhatsApp	Observation
Teachers	40	120	50	-	50	-
Young adults	-	150	-	138	100	-
Heritage professionals	20	25	-	-	-	-
Community members	-	50	-	-	-	-
Parents	-	50	-	-	-	-
Education stakeholders	15	-	-	-	-	-
Total	75	395	50	138	150	-
Grand Total	808					-

Table 4.5 Sample of interviewees' coding, category and profile

Code	Category	Location
HP_1 to HP_25	Heritage professionals -Staff NCMM	Osun state
OSQ_1 to OSQ_ 75	Young adults	Osun state
SQ_1 to SQ_ 75	Young adults	Benue state
TQ_1 to TQ_50	Teachers - questionnaire	Combined
PCQ_1 to PCQ_25	Parents	Benue state
PCQ_26 to PCQ50	Parents	Osun state
SQ_1 to STQ 110	Young adults	Combined – UCL opinion
COMM_1 to COM 25	Community members	Osun state
COMM_26 to COM 50	Community members	Benue state
ES_1 to ES_15	Education stakeholders	Combined
ACD_1 to ACD_20	Staff, Arts and Culture Department	Benue state
TR_ 1 to TQ_50	Teachers – interviews	Combined

4.3 Research Data Collection and Analysis

4.3.1 Qualitative data collection

The qualitative approach to this research aim was to comprehend how individuals make meaning of their social reality through the classroom. Social reality is not something

independent of individual perceptions but is created through social interactions of individuals with the world around them. This approach is dedicated to multiple interpretations of social reality whereby the respondents become the skilled ones, whose views of reality I seek to interpret. Thus, how questions, such as interviews are framed is of utmost importance in obtaining participants' responses to the research objectives.

4.3.2 Interview design

The multi-methods fieldwork in Nigeria started with the administration of semi structured interviews among teachers and young adults. Semi structured interview was chosen as one of the primary methods of data collection employed among young adults, teachers, community members and heritage professionals to give me an entrance into respondents' world and reality, thus obtaining a verbatim narrative of their experiences. Interviews were carried out as a two-way conversation and not an interrogation (Patton, 2002). Qualitative interviewing was an opportunity to understand from different perspectives the role of education in heritage perception among young adults. Literature review and theoretical framework have shown that interviews are among the most suitable tools needed to elicit narratives from respondents with respect to heritage interpretation and perception (Silverman, 2005; Kumar, 2011; Creswell, 2014). Bell (2010: p.179) suggests that interview is an 'interesting conversation with a purpose' and the researcher is expected to develop means of obtaining related information from the participants. In carrying out an interview, the interviewer is expected to ask themselves questions such as 'who should I turn to, to learn more about this topic?' Asking oneself this question and answering it enabled the collection of the most relevant information

(Creswell, 2014). The semi-structured format of the interviews enabled the collection of narrative responses that provided a lens into the participants' experiences. According to the constructivism approach, to explore the necessary themes that will lead to answering the research objectives, the approach proposed is interviews in the course of the fieldwork (Ornek, 2008). The interviews conducted were one-on-one and phone interaction that asked both open-ended and closed-ended questions (Kvale, 2007; Creswell & Plano Clark, 2011; Denscombe, 2017). This interaction between the researcher and the participants required skills and disciplines with probing for a better understanding of the participants' views (Patton, 2002). The interviews were based on an interview guide (See Appendix A). In accordance with Patton (2002), having a guide keeps the interview focused and interviewing the participants becomes more systematic and comprehensive. This is further corroborated by Creswell and Plano Clark (2011) while Kvale (2007) adds that an interview guide without sensitivity on the part of the researcher to the people's experience may attract a different response from one guided by sensitivity.

The interview questions for some participants (heritage professionals, community members, parents etc.) consisted of three parts (see Appendix C, E & F). These different parts include:

- a bit of introduction with regards to participants – place (urban or rural); subjects (taught or learned - science, social sciences or arts).
- individual concept of heritage (perceptions); Groups conceptualization.

- others (including pedagogical concepts: Curricular content; Teaching resources; Heritage engagement (site visits or engagement related to classroom activities; Extra-curricular activities; Community-classroom relationship).

Interviews started with questions regarding participants' demographic data, links with community and place (needs perception and use of social infrastructure, bonds with place and local heritage features) (Table 4.5; see also Appendix D). In sections two and three, I focused on questions that considered curricular content, pedagogical activities, collaboration and the things that drive heritage engagement within the classroom. From these narratives, I was able to reflect on the meaning individuals attribute to the contribution of the classroom to the community through how young adults engage with heritage and the factors that drive this engagement.

The interviews were followed by an inductive approach of data analysis to gain an understanding of what heritage concept is among these groups, thereby exploring the impacts of heritage social pedagogy on the community.

Ethical problems in interview research arise particularly because of the complexities of researching private lives and placing accounts in the public domain (Kvale, 2007). Therefore, ethical approval was adhered to, specifically, anonymised interviews. Interviewee's response was sometimes ambiguous, understanding and clarity rests on me who probe more to be sure the interviewee is on the same page with me.

Constructivism is all about construction and meaning making, so in a semi-structured interview, meanings of experiences are narrated by respondents, in a flexible manner that still addresses the research problem (Kvale, 2007; Bryman, 2012). Descriptions of

the narratives collected during the fieldwork are shared in chapters 6, partly in 7 and 8. Conducting interviews provides the opportunity to probe and ask further questions for clarity. A constraint I watched out for, was ambiguity in response (James & Busher, 2007; Lupton, 2020), hence the use of open-ended questions to reduce this ambiguity and so, avoid research biases.

The qualitative approach was divided into two phases. The first phase involved verbal responses from in-depth interviews, unstructured questionnaires with sets of questions that target place attachments, pedagogy, and others (see section 4) (Lewicka, 2011). Questionnaires were divided into four sections namely, about demography (for teachers and community members), subjects studied and location (for students); community distinction; heritage concept; participation (community and classroom)

The second phase is made up of pictorial approach – these are heritage photographs and maps showing the location of heritage sites. These were presented to respondents for their comments (Galasinska, 2003; Ponzetti, 2003; see Figures 8.1 a & b; 8.2 and 8.3 and Appendices D, E, & F).

4.3.3 Observation

There was a phase that was abandoned due to the restrictions put in place as a result of the Covid 19 pandemic - this phase was the observation approach. I started my observation in Osun state, with the WHS, the Osun-Osogbo sacred grove. In my first week, I was observing those visiting the grove. From the duration of my observation, those accessing the grove were mainly devotees, that is worshippers of the various gods in the grove. An aim of the observation was to see how involved young adults are

in the grove, as participants (devotees) or visitors on sightseeing mission. This is an interesting angle that I would still like to pursue as an extension of this research.

4.4 Qualitative Data Analysis

By reading through the interview transcript, inductive analysis was carried out for each of the interviews conducted. This involved the process of theme identification by which data was grouped into key themes. Themes emerged based on research objectives and the frequency of mentioning (Braun & Clarke, 2006; Bowen, 2009; Creswell, 2013) with a focus on emerging strategy as the data were organised and coded through NVivo software (Creswell, 2014). Figures 4.5 and 4.6 show a screen shot of the coding process of the research analysis. Consequently, the thematic analysis focused on two levels of analyses including analysis of each individual case and analysis across cases by comparing the different themes (Ivankova et al.,2006; Creswell, 2013). From the initial coding, which was followed up by an axial coding, themes in relation to the research objectives emerged.

The choice of interview as a tool is justified due to its flexibility and applicability across various qualitative methods (Braun & Clarke, 2006; Maguire & Delahunt, 2017). The interviews were conducted over the phone and face-to-face in Nigeria in two phases. The first phase of interviews took place between December 2020 and January 2021 while the second phase took place in March to April 2021. Due to the pandemic and the mental impact on many people at this time, the interview duration was between 10 and 20 minutes. Each interview was recorded and subsequently transcribed. Some of the

interviews were carried out in pidgin English, and since I understand this, there was no need for a translator.

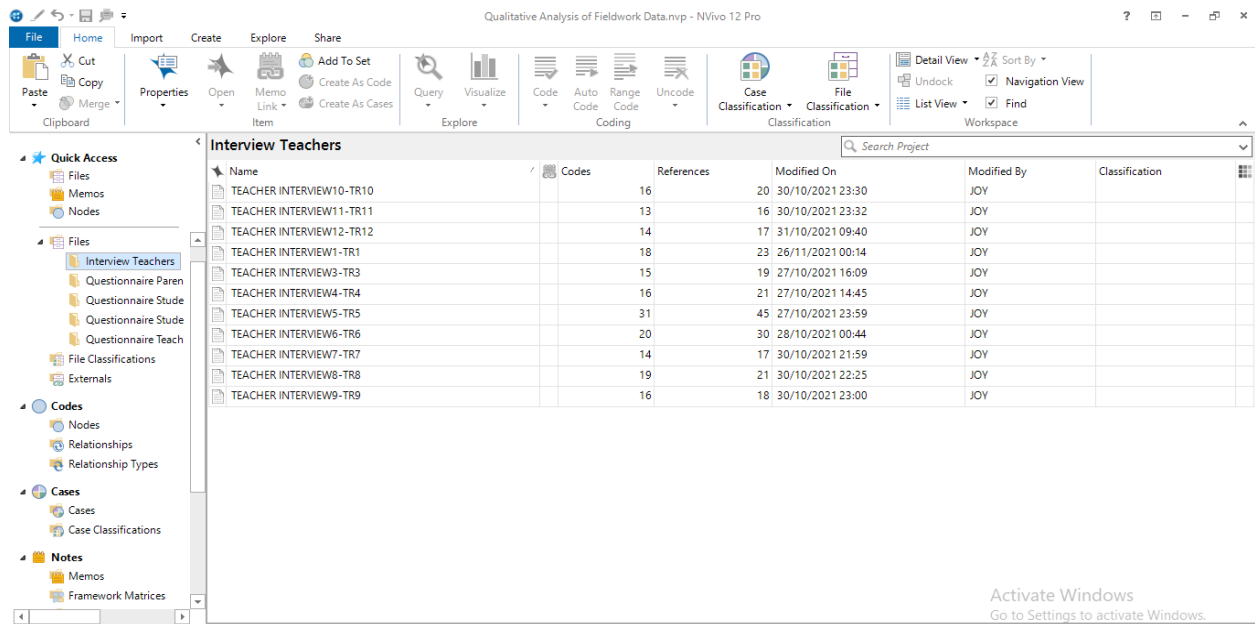


Figure 4.5 Example of interview data coding using NVivo software (Source: Fieldwork NVivo data analysis)

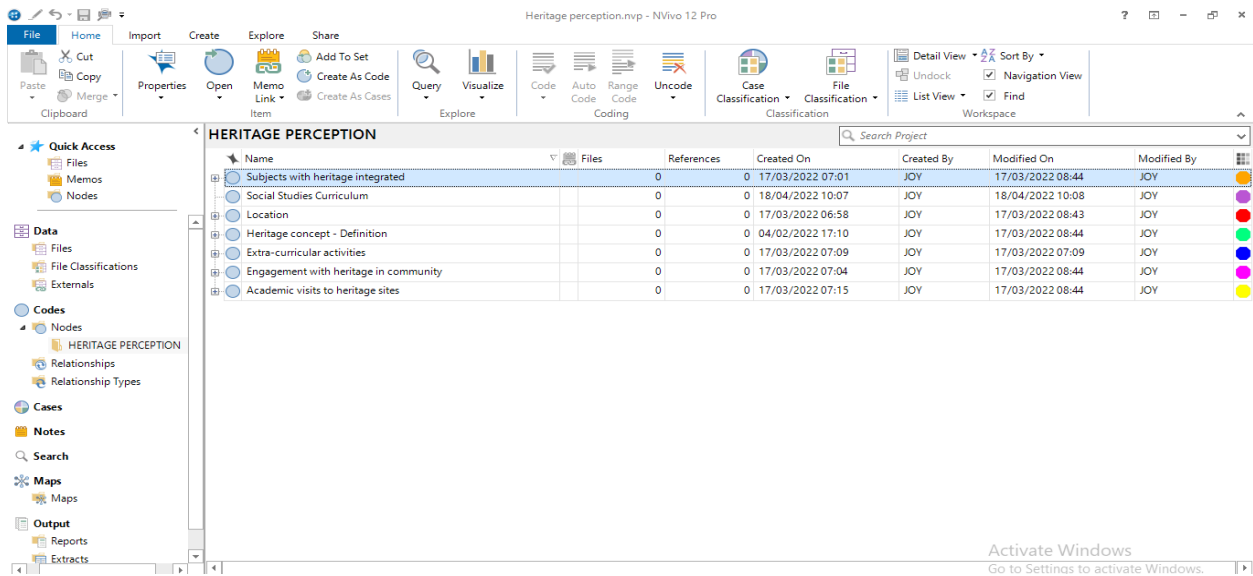


Figure 4.6: Axial Coding of qualitative data -NVivo software (Source: Fieldwork NVivo data analysis).

4.5 Quantitative Data

The questions were partly embedded into the qualitative interview and were included to collect data that enabled me to have a broader understanding of young people's perception of heritage and teacher's role as a facilitator in a social constructivism classroom with regards to heritage pedagogy. This quantitative aspect was nested in the qualitative and was intended to track what subject the teachers deliver, the impact of qualification, experience, and location on classroom pedagogy. The quantitative analysis provided some demographic characteristics. For instance, through this I was able to categorise the interviewees into teachers teaching in urban and rural areas and compared responses based on this. This gave a numerical disparity, however, to understand what goes on in the classroom, the qualitative approach was combined to

gain a broader picture. This nested approach was able to answer our research problem because it is by going below the surface of problems that social change can be applied.

The combination employed is - QUAL study in the form of semi-structured questions in an in-depth interview and questionnaire. Additionally, Quan study in the form of close-ended questions embedded into an in-depth interview and questionnaire.

Additionally, quantitative questions were based on a Likert scale and, titled 'Questionnaire on teaching of heritage in the classroom'. A psychometric scale that has multiple categories from which respondents signify their opinions, with respect to the questions asked (Messick, 1994; Nemoto & Beglar, 2014). Some advantages of employing a Likert-scale questionnaire in this research are the relative number of respondents one can access within a short time, and 'the data they provide can be profitably compared, contrasted, and combined with qualitative data-gathering techniques, such as open-ended questions, participant observation, and interviews' (Nemoto & Beglar 2014: p.2).

A five points Likert-scale was explored when I was considering classroom pedagogical concept (see chapter 7). Literature has suggested that Likert-scales should composed of four or six points with same saying analyses that involve scales over six categories are rarely plausible, due to a possibility of boundaries in 'working memory capacity' (see Smith, Wakely, Kruif, & Swartz, 2003; Wolfe & Smith, 2007; Nemoto & Beglar, 2014: p.5). However, Likert-scale is expected to be designed just like a physical measurement which has no portion labelled neutral on it (see example in Figure 4.7; Appendix G). Before the pilot study, the scale I used has Neutral as its middle category, a position that

has been criticised by scholars (Smith, Wakely, Kruif, & Swartz, 2003; Wolfe & Smith, 2007; Nemoto & Beglar, 2014; Taherdoost, 2019) because Likert-scale is expected to be designed just like a physical measurement which has no portion labelled neutral on it. From the pilot fieldwork I carried out, I discovered that a lot of the young adults kept coming up with responses such as 'no opinion' so, in the final fieldwork, no opinion was inclusive in the Likert-scale to take care of this group of respondents.

Community members such as parents, were part of my classroom activities while in secondary school (✓ tick box the best describes your response).

- Strongly Disagree
- Disagree
- Agree
- Strongly Agree
- No opinion

Figure 4.7: A sample of the 5-point Likert scale employed in this work.

Likert-scale data alone cannot provide a true scenario of the classroom, reason why it is incorporated with data collection such as open-ended questions, observations, interviews, and other qualitative approaches. This is in line with the pragmatist stance that I have taken in accordance with the idea that combining interviews and surveys minimizes personal biases while strengthening the research findings. Chapters 7 and 8 shed light on the analyses of these data, what is perceived as heritage from the classroom and what motivates this perception. Therefore, the Likert scale data was

qualitized with the term *qualitizing*, used here to describe the conversion of quantitative data to qualitative data (Collins & Onwuegbuzie, 2006; Driscoll et al. 2007).

4.6. Content Analysis

This is the review and the content analysis of documents obtained from relevant and authentic sources. Content analysis is defined as a research tool that analyses the frequency and use of words, terms or concepts in a document, with the objective of evaluating the meaning and significance of the document (Cole, 1988; Hsieh & Shannon, 2005; see also Kothari 2004). The document reviewed includes publications from government policy and historical documents, school curricular, newspapers, and books among others. The importance of content analysis in this regard is not farfetched as maintained by Fairclough and Wodak (1997: p.258), 'as language use in speech and writing is a form of social practice which implies a dialectical relationship between particular events and situations, institutions and social structures'. The authenticity, suitability and reliability of these sources of data (published and unpublished) were taken into consideration before they were analysed.

Relevant documents analysed include curricular subjects, specifically, subjects with highest frequency of mention by learners. These subjects, Social Studies and Civic Education were said to be the ones with heritage information integrated into the curriculum. Another relevant document analysed was the Sukur Cultural Landscape Conservation Management Plan (SCLCMP) for the years 2017 to 2021. The management plan gave an expose' on the relationship between the heritage, young people and the community.

4.7 Ethical Considerations and Limitations

Taking into consideration the fact that this study involves human research subjects, especially with the advent of the COVID-19 pandemic with the attendant protocols/restrictions, adhering to research ethics, and respecting the rights and well-being of the research participants was given serious attention while examining their perceptions, and behaviours. Extreme care was taken to avoid any harm to the participants and the community in general, especially emotionally and psychologically since there was highly limited face to face interaction. This was done by carefully structuring the interviews and the questionnaires that were administered as hard and soft copies while respecting their personal, traditional and religious opinions with some few person-to-person interactions.

To adhere to Data Protection Act (1988) stipulations, I retained the anonymity of all research participants (interviewees, survey respondents, etc.). To ensure their non-identification and privacy, I assigned all subjects with a coded name to conceal their identity throughout the analysis. Before proceeding for the fieldwork, clearance was sought through my supervisors and from the Research Ethics unit of ISH (Institute for Sustainable Heritage) BSEER (Bartlett School for Energy and Environmental Resources), University College London since the research is a low risk one (Appendix G). Even when the pandemic subsided, engagement with some of the participants was carried out under strict ethical compliance in line with the provisions of UCL ethical board.

I was careful not to disrupt normal activities of the communities and places of work that we had to go to in the process of the participants observation approach. The participant

observations were not staged. All my observations occurred in normal community, educational or work settings for the face-to-face interactions, and the respondents were made aware of my identity and my purpose. However, I could not continue due to the reasons we gave earlier (the pandemic). Clear notes of our observations were made regularly where necessary, and online collations were carried out under strict security settings to avoid compromise or falsifications. Any information leading to the identification of any individual such as name and address were not employed or recorded.

For the interviews, the research respondents included only adults (18 years and above) not belonging to groups with vulnerabilities and who were not in any way guided or led in the process. Research subjects were not exposed to any known risk and their participation in the research project was voluntary. During fieldwork research, I had no intention to deceive the subjects and did not conceal our identities. Prior to the interview, respondents were well briefed on the purpose and the objective of the study and how the data would be used prior to the interview. All participants were informed about the nature of the tasks and the purposes of the project, provided an assurance that the data will be treated confidentially and anonymously, and subsequently provided their informed consent. Written consents were sought from the respondents with regards to their willingness to participate. Samples of these are presented in Appendices H and I.

Owing to the restrictions imposed by the COVID-19 pandemic, data collection procedure was adapted in accordance with the UK and Nigerian government instituted guidelines for social interaction. This adaptation included substituting direct person to

person contact by employing online surveys, telephone and email correspondences (via WhatsApp, phone calls, UCL opinion etc). This approach minimised the threat of exposure of the researcher and participants to the virus, whilst achieving a wide data gathering coverage.

The limitations on the application of the theoretical framework are viewed through the diverse nature of the classroom structure in the two case studies which is a representative of the Nigerian secondary school scenario. Firstly, the definition of heritage (what people, especially teachers and students, regard as heritage) varies from one location to another as result of several factors prominent among which is the availability of heritage for interacting with in the location. This will affect the way the framework is applied from place to place. Secondly, social constructivism pedagogy is about relationships and collaboration, the degree of collaboration and relationship with regards to heritage is not the same within the case study areas. It will require a coordinated collaborative environment in which the community and the classroom will maintain a heritage-healthy interface to facilitate proper dissemination that will result in improved perception and then efforts to engage with heritage. The other issue is the existence of diverse proprietorship of schools resulting from the proliferation of secondary schools with varying degrees of monitoring and evaluation. The government, also a proprietor, may make policies aimed at standardizing the disposition towards heritage classroom learning but some of the private sector proprietors have other issues as their focus. This will limit the degree of application of the theoretical framework.

Furthermore, the rural-urban drift will also affect the level to which the framework can be applied. The situation in which teachers prefer to work in urban areas where some

forms of heritage (both tangible and intangible) are absent (or not emphasized) also may have an impact on the framework. Additionally, the young adults also assume that better opportunities exist in the urban areas thereby abandoning the way of life, including the language, in the rural locations. The other factor that could limit the framework is the emphasis on science subjects to the detriment of the others which are more likely to accommodate heritage-related content. This emphasis is in a bid to pursue aggressive national development but has propagated without a commensurate deliberate re-design of the curriculum to make provision for local technological evolution. Most of the science curricular were products of the colonial masters without significant inclusion of home-bred ideas. Furthermore, teachers' training has also been lopsided towards the Sciences thereby retarding the development of Arts and Social Science teachers. Again, a significant proportion of the teachers hold qualifications that are not education-related, which will in most cases affect how to handle the classroom generally and particularly with heritage as the framework postulates.

To a lesser extent is the attrition rate of teachers from the schools. As the more experienced teachers exit, the rate of replacement is not high enough. Many of the younger teachers use the teaching job as a steppingstone to something more lucrative considering the way teachers are treated in the country. Hence, the classroom is by and large starved of gatekeepers saddled with the direct application of the framework.

Ordinarily, findings generated through a single-case study design are more likely to suffer from issues of external validity and generalisations (Bryman, 2012). However, given the complexity of the subject with which the thesis deals, restrictions resulting from the pandemic and cost limitations, my choice was to attempt a multi-case study (2

States) approach which could suffer from some superficiality. However, this dilemma was limited by designing all my interactions because all knowledge of the social world is context dependent (Flyvbjerg, 2006; Bryman, 2012; Bevir, 2013). I adopted the mixed methodological approach which sought to compensate for the imperfections and biases associated with each technique. Qualitative data collection and analysis fostered greater injection of researcher's personal judgements and the less standardised nature rendered the coding procedure far more subjective than statistical analysis (Kvale, 2007; Kumar, 2011; Creswell, 2014). However, interviews were valuable for deconstructing the various meanings people assign to complex terms, such as heritage and for eliciting young adult's sentiment and feelings. This qualitative data collection approach facilitated the interpretation of quantitative results on several occasions (see chapter 7). In addition to qualitative data issues, quantitative information bears certain limitations. For instance, the survey instrument could have been subjected to agreement and social desirability biases by respondents, resulting from several factors (Bryman, 2012). In this light, anonymous self-administration and the inclusion of both positive and negative statement items of the intended content sought to minimize such flaws (Patton, 2002; Creswell, 2014). Furthermore, time (affected significantly by the pandemic), insecurity (kidnappings and banditry) on the rise, cost constraints affected the size of respondents' interviews (phone interviews and others), though they were diverse enough (involving relevant community members) to facilitate the derivation of valid information out of the gathered information (Collins & Onwuegbuzie, 2006; Driscoll et al. 2007; Creswell, 2014).

4.8 Conclusion

An important question to ask with respect to this research is: how does teaching about heritage and other matters influence students' ability to critically think about engaging with their heritage or learning in general via classroom activities? Additionally, how does the awareness created from these activities help in the engagement with heritage? What tasks do I employ to answer these questions? I employed measures that assumed that a learner's and teacher's perceptions are founded on their ability to incorporate heritage curricular contents into the learning process at every stage (Potoknik 2008). Furthermore, because heritage perception is a unique experience, a mixed methodology approach may yield a richer description of the phenomenon. Therefore, this research explores the contribution of education to heritage perception and engagement among young adults through the mixed methodology. In the quantitative data analysis, I categorised emerging themes (for instance: the direct or indirect provision for heritage, teacher biases, the locations of teachers and students, engagement with heritage, teachers' experiences, engagement of the students with heritage before and while in school (classroom), and so on).

Guided by textbooks and other contents, I carried out semi-structured interviews with community members, including those who live near and work in a World Heritage Site listed by UNESCO (Osun Osogbo in Osun State), teachers and learners in Benue and Osun States in Nigeria. The interviews were aimed at assessing the impact of formal education (the classroom) on young adult's (graduates of Senior Secondary school) heritage perception, and hence, how it is engaged with. Questions revolved around on how young adults engage with heritage before and during school, whether resource

materials relating to heritage were available in the schools, direct or indirect provision for heritage in the curriculum of their subjects, the level of involvement of community members in classroom activities, and so on. The interview respondents were randomly selected using snowball sampling drawn from the two case studies to reflect a good mix of the stakeholders (Apaydin, 2016).

Chapter 5 The Case Study: Nigeria

5.1 Introduction

This chapter describes the two regions (Benue and Osun states) in Nigeria where the case studies are located. The chapter seeks to provide relevant background facts that explain why Nigeria is particularly appealing for the thesis exploration. Major challenges such as social and cultural issues emanating from the presence of a diverse community that has inherited colonial education system, presence of a high volume of young people within the population are only some of the reasons that make the case of Nigeria a suitable case for in-depth exploration. These issues challenge the perception of heritage in the classroom. In addition, since Africa has the highest population of young people globally with Nigeria, the most populous in the continent having the greatest volume of young people. Hence, for future viability of heritage awareness, an all-inclusive transmission of heritage from generation to generation, is relevant. This is relevant especially, in a diverse society such as Nigeria as perception may enhance the respect for own and others heritage.

5.2 Context and Demography

Nigeria, classified as a developing country, is the 7th most populous country globally and 1st in the African continent with a population of over 200 million people (Otu, Ukpeh, Okuzu, & Yaya, 2021). In 2020, it was estimated that 60% of the demography (estimated to be 200 million) were youth, where 44% of total population are aged 0 - 14 years while 32%, 10 - 24 years (UN DESA, 2019; UNFPA, 2019a; UNFPA, 2019b; World bank, 2020). These demographics have placed Nigeria as a country that is young

people driven and Africa, the continent with the highest youth demography (see figure 6.2).

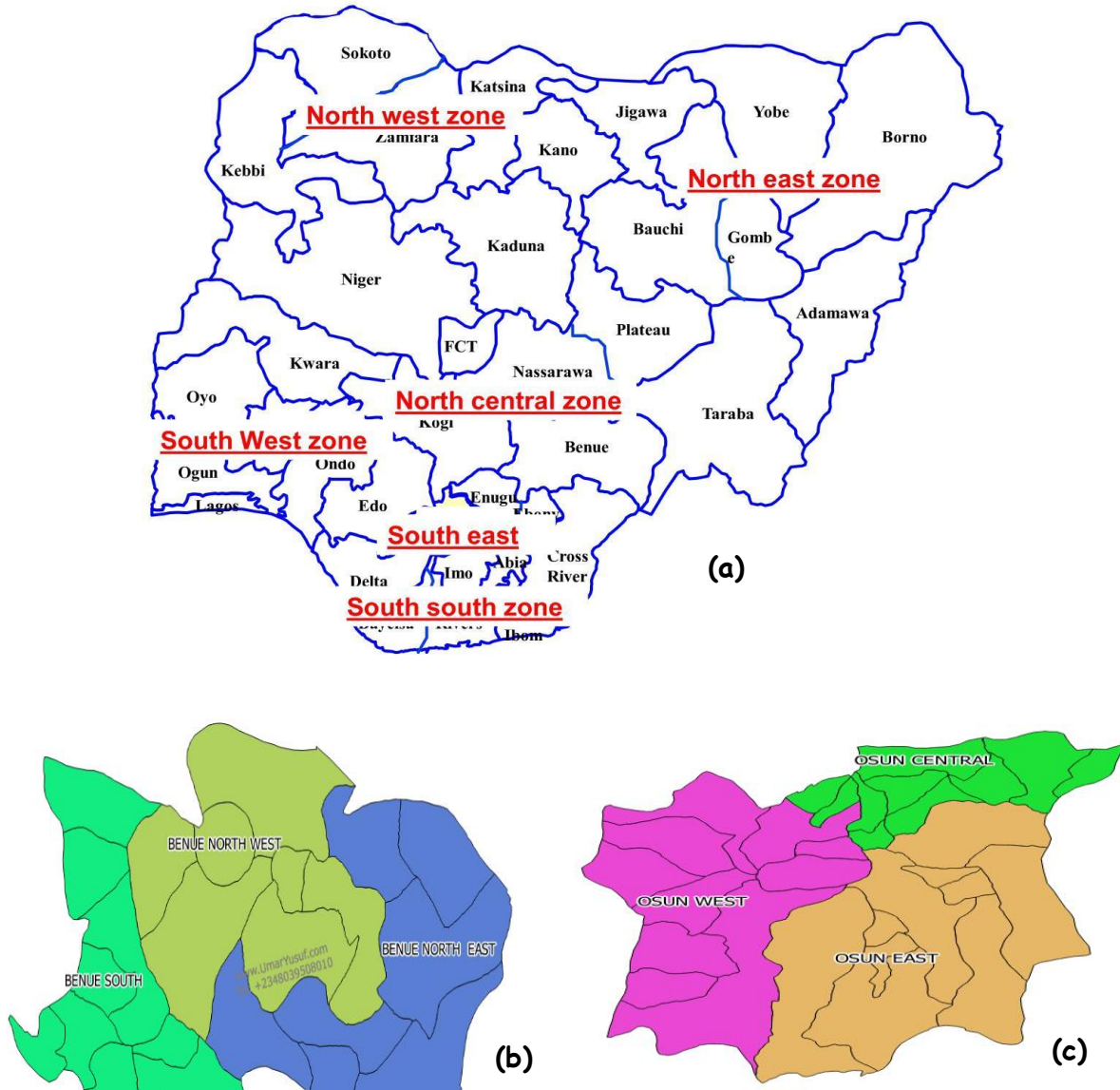


Figure 5.1: Maps showing (a) 36 states and zones in Nigeria, (b) senatorial zones in Benue state and (c) senatorial zones in Osun state (Source: <https://www.researchgate.net/>).

Historically, before the 19th century, the area of West Africa called Nigeria was inhabited by various empires and kingdoms existing autonomously (Adedimeji, 2009; Onyima, 2016). The name Nigeria used first by a British journalist, Miss Flora Shaw in 1897, had to do with the river Niger that divides part of the country into two and implies the people living by the Niger river (Adedimeji, 2009). It officially became a British colony in 1901 administered under two protectorates, namely, the Northern and Southern Protectorates. The two protectorates were however, amalgamated into one administrative block in 1914 by Lord Frederick Lugard, a British colonialist administrator. Nigeria was decolonized in 1960, subsequently becoming the 99th member of the United Nations (Adedimeji, 2009; Onyima, 2016).

The country occupies a space of 923,768 square kilometres, an estimated 250 ethnic groups, and more than 500 dialects (Uluocha, 2010; Onyima, 2016; World Bank, 2020). This diversity has made Nigeria a country diverse people and culture. The country is bounded in the south by the Atlantic Ocean, in the west by the republic of Benin, in the east by Cameroon while it shares its northern boundary with both the republics of Niger and Chad (Adedimeji, 2009; Onyima, 2016). It is a federal republic, with thirty-six states and a federal capital territory located in Abuja (see figure 5.1a). Unarguably, one of the richest countries in Africa in terms of human, natural and cultural resources which include petroleum, agricultural produce, e.g., yam, cassava etc (Akaakohol & Aye, 2014; Abu & Soom, 2016). Additionally, it is rich in ancient cultural heritage such as the world famous Nok terracotta, Benin bronzes as well as elaborate stone carvings and ceramics (Ogundele, 2007).

Early settlers were predominantly ancestral worshippers (traditional), and currently, the national belief climate is made up of a tripartite demography which is majorly traditional, Christian, and Islamic (Quist, 2001; Onyima, 2016) with Islam, a predominant religion in the northern region and Christianity in the southern region. This diversity has produced varied heritage with a more fluid-like and dynamic lifecycle due to the evolving community as a result of belief migration, education, and globalisation (Fouseki & Sakka, 2013; Ezenagu, 2020; UNESCO, 2021). This fluid-like attribute has contributed to setting most African heritage apart from the feudal and static forms found in Europe (Breen, 2014). For example, in the Northern part, precisely, in Sukkur, one of the two WHS and a living heritage (Sukkur Cultural Landscape), the 2016 UNESCO Monitoring Report asserts that some community members were no longer traditional worshippers as these have adopted other religions due to 'religious/modern influences' (Sukur Cultural Landscape (WHS) Conservation Monitoring Plan, 2017: p.58). From the monitoring plan, first and foremost, the inhabitants of Sukkur were ancestral worshippers but over time, Islam became the predominant religion in the region. Worthy of mention here is a common system called 'Almajirai', which is an informal Islamic education practiced among those from predominantly poor background (see figure 5.2).



Figure 5.2: A group of ‘Almajirai’ queuing up for alms in a Nigerian state (Source: <https://www.vanguardngr.com/2020/03/> Vanguard, 11th March, 2020)

Boko haram (loosely translated as western education forbidden) started as a school for Almajirai but today, it recruits young people (see figure 5.3), who are mostly involved in terrorism, acts such as suicide bombings and militancy (Okoli & Iortyer, 2014). This radical Islamic group was founded in 2002 and declared a terrorist group in 2009 (Awofeso et al., 2003; Okoli & Iortyer, 2014; Adelaja & George, 2019). Known for their strong stance against Western ideologies, the insurgency started as a rebellion against the government and anything western; westernisation is blamed for all the ills in the society (Oyewole, 2015). This group has split into more than one fraction with a group such as the Islamic states of West Africa (ISWAP) in existence with all having the primary agenda of terrorism.



Figure 5.3: Boko haram recruiting child soldiers (Source: <https://gisthounds.com/mnjtfGistHounds>, 14th August 2020)

5.3 Historic Context and Heritage

In pre-colonial Nigeria, the country was divided into varied region and kingdoms with the palaces of Kings and shrines as the various places where tangible works of arts and valuables linked to indigenous communities were archived (Shyllon, 1996). On the other hand, intangible heritage such as festivals, songs and crafts were orally preserved and transmitted (Shyllon, 1996; 2005; Ndoro, 2001; Onyima, 2016; Eze-Umoka & Oloidi, 2017). This heritage was protected by the communities through taboos and restrictions, the legal system while rulers and shrine custodians were the educators and enforcers (Ndoro, 2004). Some of this heritage was majorly totemic objects dedicated to family and community deities. Others were bronzes, the terracotta and textiles which were the properties of indigenous communities.

With colonialism, came the missionaries and educationists, bringing with them new beliefs and the imposition of some policies (Mackenzie, 1993; Chirikure et al, 2010; Adewumi & Bamgbose, 2014). These brought in new policies and proselytization among the people which became a form of disconnection between the people and some

heritage. This situation was exacerbated in the western part of Africa seeing that this region was termed primitive by the missionaries and colonialists due to the presence of some distinct heritage (Mackenzie, 1993; Klesmith, 2014; Basu & Daramodan, 2015). This illustrates how colonialism works and its impact on heritage,

‘... the term colonialism is most often used to describe the process by which one nation extends its sovereignty over another nation’s territory and establishes either settler colonies or administrative dependencies between the host nation and the colonial metropole (a term used to describe the geographic and symbolic seat of an empire’s power). The displacement and administrative subjugation of indigenous populations often occurred as a direct result of this process’ (Harrison & Hughes, 2010: p.235; Ocheni & Nwankwo, 2012).

The processes of colonialism created contemporary days’ national boundaries such as in politics, economics and features which defined both colonizer and the colonized. (Harrison & Hughes, 2010). Indigenous communities were subjugated by the colonialists and some indigenous communities in a bid to deny colonialism, rejected most things that connect them to it – a rejection and denial that continued even in post-colonial times (Sherwood, 2009). There was an apathy among young upcoming Nigerians especially those with western education who stopped engaging with local heritage as evidenced by the apparent replacement of indigenous culture with colonialist experiences (Onuzulike, 2013). While these ones were getting acclimatised to westernisation, heritage practices such as festivals, traditional craftsmanship and dresses were being abandoned; valuable objects were collected by looters and

exported to Europe and other places (Shyllon, 1996; Harrison & Hughes, 2010; Ocheni & Nwankwo, 2012; Adewumi, 2013; Klesmith, 2014; Onyima, 2016).

Of note here is the fact that new culture and heritage were being created through the introduction of new beliefs and ways of life establishing the concept that some of the things we considered heritage today were not so from the onset (Skounti, 2009). While new heritage was being created, 'old' heritage was stolen or destroyed; a critique of colonialism which is the creation of new heritage at the expense of old ones (Harrison & Hughes, 2010).

After decolonization, the objective of most African nations like Nigeria was to restore the social values and pride that were lost through colonialism (Harrison & Hughes, 2010). Policies and legislations that transferred power and decision-making to the government were also enacted (Adesina, 1972; Jacob, 2012). A point to be noted here is the fact that in most post-colonial countries, it was not only tangible heritage or values that were exploited but also intangible heritage (a fact that is confirmed by the repatriation of Nigerian heritage from Europe and other parts of the world in recent times (BBC, December 20th, 2022). Values have shifted gradually from what it was during pre-colonial era evidenced in community heritage such as markets and festivals which had some level of spiritual value in pre-colonial era. At colonial period, new markets were created, and old ones influenced to favour colonial routes for easy accessibilities and movement of goods (Chukwuma et al., 2019; Ocheni & Nwankwo, 2012).

Indigenous heritage in the two case studies under consideration differ slightly. Benue state known symbolically as the food basket of the nation (see Figures 5.4a and 5.4b) is

an agrarian region that is rich in the production of yam, rice cassava and fruits (Akaakohol & Aye, 2014; Abu & Soom, 2016).



Figures 5.4: (a) the food basket symbol of Benue state, (b) heaps of yams in a market square, a main agricultural product in Benue state (Source: <https://www.bing.com/images/search?>).

The state is also rich in some intangible heritage such as the entertainment group, the 'Kwagh-hir' theatre inscribed on the UNESCO list (mentioned by TQ _20; see Figure 5.5), as found in the northern part of Benue state (see Figure 5.5); new yam and *alekwu* (ancestral worship) festivals found in the southern part of the state (Figure 5.8).



Figure 5.5: Kwagh-Hir theatrical performance – Zone A and B Benue state (Source: <https://ich.unesco.org/img/photo/thumb/06371-HUG.jpg>)

Additionally, found in this region is a vernacular architecture called ‘ate’ which is a hut constructed with low or no wall and employs grasses for its low heat conduction in roof thatching (see Figure 5.6; mentioned by COMM _10; TQ_17). It is a construction that is recognised and accessed locally and nationally for sit-out and general relaxation purposes.



Figure 5.6: The vernacular architecture, 'ate' found in the Northern part of Benue State(Source: <https://www.bing.com/images/search?view=detailV2&ccid=0Mh22nSb&id=>)

Equally, found in this state and recognized nationally are the indigenous textile works customized for the diverse ethnic groups in the region (see Figures 5.7 a and b - the black and white textile worn among northern Benue indigenous communities while the red and black as well as the blue and black textiles are synonymous with the southern ethnic groups). State occasions are usually colourful with these diversities which is not just the colourful ethnic dressings but also a diversity of languages. Benue state is a diverse community with three major languages beside the national languages, English and pidgin English.



Figure 5.7: Customized textiles worn by different ethnicities (a) Tiv (b) Idoma within Benue State (Source: <https://www.bing.com/images/search?view=detailV2&ccid=>).



Figure 5.8: The alekwu (ancestral spirit) masquerade (Source: Author's fieldwork – January 21st, 2021)

Osun state on the other hand, is also rich in ancestral worship with a WH sacred grove (see Figures 5.9 and 5.10). Of note here is the fact that Osun state is located in a region with a common language, also celebrated annually among the people is a festival called the Osun festival.

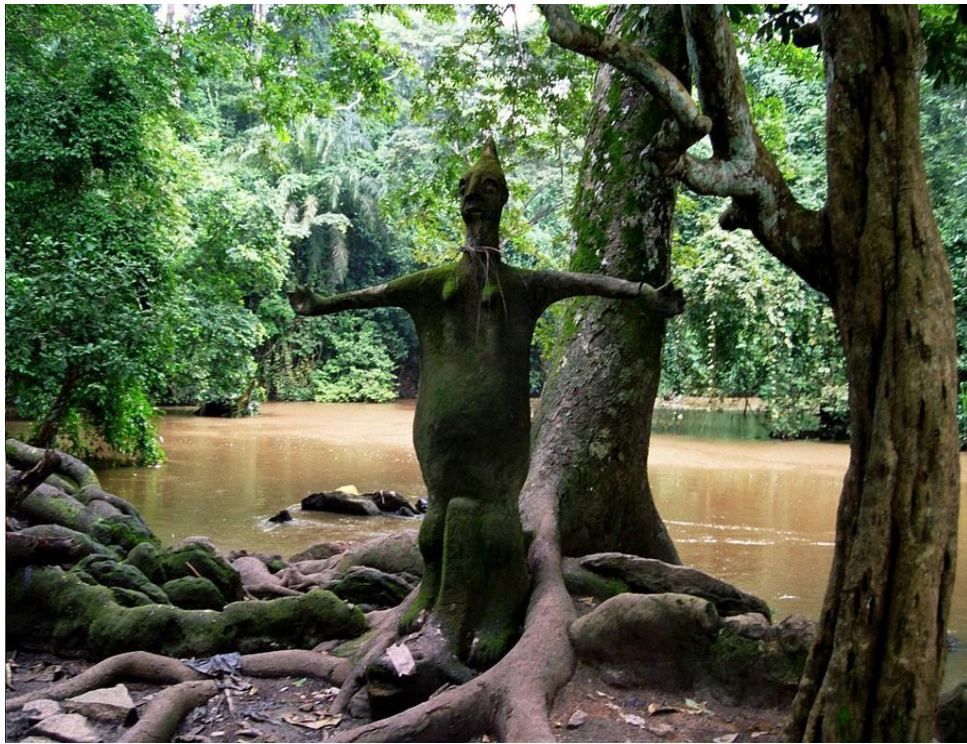


Figure 5.9: Osun-Osogbo grove (WHS) (Source: https://whc.unesco.org/uploads/thumbs/site_1118_0004-1000-658-20121213163317.jpg)



Figure 5.10: A shrine in the Osun-Osogbo grove (Source: https://whc.unesco.org/uploads/thumbs/site_1118_0009-1000-656-20121213164740.jpg)

This festival is celebrated not just by the state but recognised and celebrated among the Yoruba nation (Yoruba is a regional ethnicity in some states in the southern part of Nigeria and one of the three official languages nationally). Additionally, it has become a global sensation among worshippers of Osun goddess and is a UNESCO heritage. Osun state is an agrarian state popular for its tie and dye textile heritage, and a common language that is part of the national curriculum (OSQ _6; Falade, 2000).



Figures 5.11: (a) The ‘calabash carrier (section 8.2.2) (b) Worshippers praying at the Osun River – activities at the Osun-Oshogbo Festival (Source:

<https://newswirengr.com/2020/08/12/osun-osogbo-festival-2020-has-been-cancelled/>)

5.4 National Context: inherited System of Education

From the fifteenth century, several European countries got involved in a global expansion that brought various parts of the world under their control and administration (Harrison & Hughes, 2010; Ocheni & Nwankwo, 2012). Notable is the British empire which became the largest of them all in the nineteenth century (Harrison & Hughes, 2010; Ndoró & Wijesuriya, 2015). Harrison and Hughes (2010) argue that though historians are still in debate, colonialism shaped modern day world and defines global ideas including education, heritage and its management. Colonialism in Nigeria came with the British method of education – teachers, curricular content, teaching style among others.

Many features (curricular content, pedagogical style) of Nigeria’s educational approach as designed by the colonialist since colonialism, has continued to follow the British educational structure. This structure is very central and relies on the National Ministry of

Education for state's establishment, funding, staff recruitment, curricular design, and examinations (World Bank, 2008; Ghosh, 2015). This has constantly come under criticism. An example of such critique is the response from an educational stakeholder who opined that 'the education inherited from colonialism was criticized as being too theoretical for Nigeria but even after the various reviews by policy makers, the problems that attended the colonial education system is still trailing us. When there is a review, it is either a subject is removed or added. A case at hand is the recently re-introduction of the subject History after many years of removal. Who does that! History is our past, but unfortunately, the History curriculum before now had more about others than us' (Interviewee (ESI _3; see also Excerpt 7.3.). This respondent's outlook is corroborated by others such as this anonymous writer who states that 'the problem with Nigeria's education is not the students nor the teachers but it is about the system in place. The method of teaching is often more theoretical than practical. The stifling of individual learning preferences – could it be that the baggage of colonialism is still in the DNA of the system?' The foregoing agrees with the hypothesis of Phillips (2002) in their study on history teaching in schools that the past and how it is taught, all impact directly on young adult's perspective of who they are and, critically their country's identity.

Another challenge emanating from education that may affect how heritage is perceived in the classroom is the challenge to literacy even after the accepted basic education. Globally, a worldwide trend of establishing a basic education exist in many countries including Nigeria. About four decades ago, the Nigerian government intensified the role of education in promoting industrialisation and modernisation by increasing the emphasis on science and technology in the classroom. The colonial method of a five-

year GCE O-level was replaced by a three-year Junior Secondary School (JSS) and a three-year Senior Secondary School system (Woolman, 2001). The national basic education is achieved by adding the first three years of junior secondary school to the existing six years of primary school (Nigerian Educational Research and Development Council (NERC), 2007). This will give a 9-year duration at the end of which learners could proceed for a skill acquisition programme or to the senior secondary school (Holsinger & Cowell, 2000; Ige, 2013). But other discourses have stated that the basic education provided is proving to be insufficient for a child to acquire permanent literacy, communicative, and numeracy skills expected from him/her (Ige, 2011; Yusuf, 2009; Ige, 2013: p.1). Permanent literacy and communicative skills are all relevant for an effective pedagogy, learning and an enhanced perception of what is being taught within the classroom.

5.5 Concluding Comments

Research has consistently shown that heritage is generally regarded with a degree of indifference in most post-colonial countries (Chirikure et al., 2010; Makuvaza & Chiwaura, 2014; Baharvand, 2016).

Before colonization, the custody of heritage (tangible and intangible) in many African countries were entrusted to community elders, kings, and special custodians such as priests/priestesses of deities (Ndoro & Kiriama, 2008). Consequently, pre-colonial heritage education was a collaborative effort of indigenous communities through taboos and restrictions. Colonialism transferred power and decision-making to the then colonial government, creating a gap between people and their heritage (Adewumi, 2013;

Onyima, 2016). This made heritage the preserve of the colonial government and interaction with it a difficult task (Munjeri, 2004; Chirikure et al, 2011). Scholars such as Ndoro (2008) argue that the presence of a western orientation affects how heritage is defined or identified in many English-speaking countries of Africa and that heritage conceptualization is profoundly influenced by histories of colonization. Colonialism introduced westernization, Christianity, and other forms of heritage (Harrison & Hughes, 2010). Meaning some new heritage based on these introductions were created, and/or existing ones were adapted to meet community needs. This reaffirms that value is not a perpetual attribute but changes with time based on status quo and place (Mason, 2002; Smith, 2008; McClelland et al., 2013). Therefore, change is the only consistent object in heritage, and this change may be historically, or prospectively determined (Ndoro & Wijesuriya, 2015). The route that 'change' 'takes is dynamic and cannot be standardized through international instruments that are narrowly constituted from one part of the globe' (Ndoro & Wijesuriya, 2015: p.146). Along this argument, some changes may be detrimental to some heritage as these might push them into extinction which could explain the observable gap in interaction during colonialism – a situation that Pwiti and Ndoro (1999: p.143) confirm that 'it has of course been frequently noted that African cultural values suffered and continue to suffer as the colonizing powers forced Africans to abandon their religious beliefs, governmental systems, and a host of other traditional ways of doing things. In much of Southern Africa, for example, the introduction of Christianity led to the creation of new values which, in the long term, led Africans to neglect and despise their past cultural values'.

Sustainable heritage management is an inclusive approach that is based on how people value heritage, and as such it is democratic and comprehensive in nature (McClelland, 2013). It is established that education as tool for transmitting heritage through generation through how it is perceived should be group targeted. This could be a pastime carryover that associate heritage with colonialism. Consequently, some countries, such as Nigeria, inherited a centralised heritage management system from colonialism, which unfortunately allows little or no community participation (Abungu, 2006; Chirikure & Pwiti, 2008). Additionally, though the UN through the Millennium Development Goals (MDGs) and subsequently the SDGs amplifies the need to tackle exclusion and embrace inclusivity in social participation such as through education, it has been difficult to implement such in places like Nigeria and other post-colonial countries seeing that there is an ambiguity with how sustainable development as well as heritage is defined. Only few countries have shown the understanding of inclusivity within national development (United Nations Economic Commission for Africa (UNECA), 2016). The dynamism of heritage generally has been established through the fact that heritage has never been static, and in Africa, there have been shifts and a gradual evolution starting from colonial times till now (Spencer - Oatey, 2012). How have these shifts or evolution influenced heritage learning?

Chapter 6 Understanding Individual and Generational Perceptions of Heritage: Exploring Individual Construction.

6.1 Introduction

The study investigates the contribution of education to heritage perceptions among young adults, and to achieve this, relevant research methods were employed. The profile of Nigeria was discussed in chapter 5 which detailed its diversity as a society and the impact of this on heritage; the colonial history and the impact of this on heritage and generally on education within the two states that form the case study (Benue and Osun State) was established.

This chapter discusses the findings of the fieldwork carried out within the selected case studies and starts with the semi-structured interviews among teachers, young adults, and some other community members. Based on the methodological strategy discussed in chapter 4, this chapter presents the core themes that emerged from the NVivo coding of the data (see chapter 4), with an aim to explore heritage conceptualization, how it is defined through individual construction by young adults (graduates of secondary school), teachers and community members. The chapter begins with the analysis of how young adults define heritage with a comparative look at the older generation's perspectives. From chapter 2, it was established that heritage ownership is subjective, this analysis demonstrates a correlation between heritage selection and how individuals interpret what heritage is to them. Learning about heritage does not translate to a direct engagement with a heritage, however, it is the starting point on how to create awareness. The chapter discussion is based on respondents' interpretation as well as

their reflection of heritage values (Ashworth, Graham & Turnbridge, 2007; Graham & Howard, 2008). This approach targets the first objective of assessing individual heritage concept and this finding links with it, the study by Ashworth and Larkham (1994), specifically, where they state that heritage interpretation process involves 'resource selection and packaging' (ibid: p.17). This is also in line with the study by Graham and Howard (2008), who posit that heritage is not about tangibility or intangibility but about the significance placed on whatever is a heritage to an individual and the narratives that goes with such. The analysis of respondents' narratives has given rise to emerging themes that disclose the presence of a heritage conceptualisation that is slightly polarized along generational divide (young adults versus older members of the community).

How heritage is engaged with starts from individual concepts and perceptions of what heritage is. In addition, how heritage is related within the classroom through pedagogy and any other experiences were also considered.

6.2 Heritage Concept: Individual and Generational Construct

The definition of heritage is one of the sub-themes mapped out in the NVivo app coding with the theme, 'heritage conceptualisation' which is connected to classroom learning and how heritage is perceived among young graduates of secondary school, teachers as well as community members interpretation. Individual heritage interpretation is subjective, selective and could be a major challenge to heritage pedagogy in the classroom seeing that learning process is one that relies heavily on teachers' construction, collaboration with peers, teachers and others.

As discussed in chapter 2, heritage is a generic term that is ambiguous and subjective, a situation that has constantly led to tension and difficulty in how it is defined (Smith, 2008; Cocks, Vetter & Wiersum, 2018). Definitions such as, an inheritance (OSQ_1); the history and culture of a place (OSQ_11); a practice or set of values that is passed down from preceding generations through families or through institutions (SQ_8) were indicative of this subjectivity and ambiguity. This confirms the fact that heritage 'could be people's memories and experiences, community history, cultural traditions, or the history of languages and dialects. Or it could be something physical, like historic buildings and streets, archaeological sites, museum collections, the countryside, habitats and species, parks and cemeteries, or places and objects linked to our industrial, maritime and transport history' (Heritage Lottery Fund, 2013: p.4) are just a few of many meanings in existence. This conceptualization has given heritage a polyhedral nature due to how individuals select or make meaning of experiences. Nevertheless, value attribute regarded as a social construct (see section 2.2) is also an expression of individual belief, emotion or intellectual attachment which is easily influenced by place or situation (Liwieratos, 2007; Smith, 2008; de la Torre, 2013; McClelland et al., 2013; McClelland, 2014). Some young adults take pride in their community based on both the tangible and intangible. Some responded they are in love with the environment while confirming that 'the environment contributed to my finishing with a good success' (Young adult, SQ_18 - Excerpt- 6.1; OSQ_6 - Excerpt 6.4); sense of responsibilities from community members and stating that 'life is so free' in the rural communities (Young adult, SQ_21 Excerpt 6.2). While heritage like monuments, inherited culture, festivals and even taboos were

appreciated as heritage that 'preserve or keep peace and unity within the village' (Young adult, OSQ_5 - (Excerpt 6.3).

The above narratives of young adults show the ambiguity of heritage (n = 75). Based on these responses, three definitions were observed as shown in Figure 6.1.

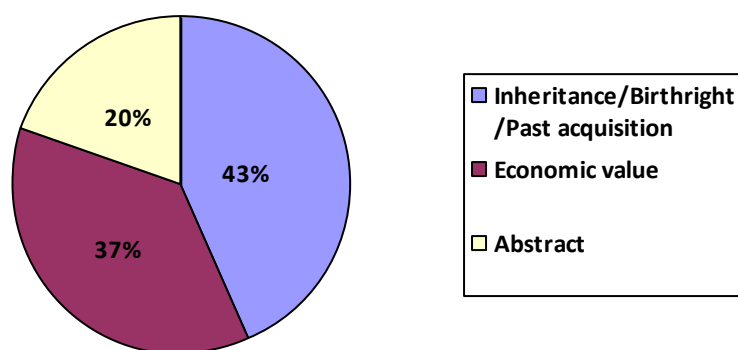


Figure 6.1: Heritage concept – definition and meaning to young adults (Source: Author's fieldwork)

These responses show a focus on intangibility such as ways of living, relationships, and a peaceful environment. Heritage is not just the physical item but inclusive of the intangible meanings that wrap it which and these both are subjective. Graham and Howard (2008) in McClelland (2014: p.57) argued that heritage is more than an artefact but inclusive of 'the meaning placed upon such artefacts and the representations which are created from them'. These views of respondents have shown that heritage meaning is value-based; additionally, evaluating this is a challenging task since it is expected to take into consideration individual voices. Often, conflict regarding heritage within the community stems from those whose voice is overlooked. This can cause dissension or

whose narrative dominates, a condition that can cause the melting pot scenario (See chapter 8). Though every voice cannot be inclusive, they should be a grass roots consideration (Mason, 2002; Ndoro, 2003; Fouseki & Sakka, 2013; see chapter 2). Consequently, an all-inclusive voice consideration is expected to be a bottom-up approach, but a pertinent question to ask in this regard is this - can all the voices or values be inclusive or heard? (See Excerpt 6.5). Furthermore, how do you go about inclusivity? Answering these questions is significant since a sustainable heritage transmission is one that involves two generations as well as the mode of transmission. Mode of transmission is where the classroom fits in, the 'school is cosmopolitan with students coming from various part of the country, which makes instruction with regards to heritage difficult' (Teacher/parent, PCQ_3 - Excerpt 6.5).'

As a valuable inheritance from the past, heritage is expected to contribute to the well-being of community and hence, their development (Mason, 2002; Lowenthal, 2005; Smith, 2008; McClelland, 2013). Additionally, as an inheritance from the past, intergenerational transmission translates to continuity (Fouseki & Cassar, 2015) and the existence of two generations in the heritage making process. Do the two generations curate heritage the same way? It has been established that the community is not static but fluid in its evolution thereby giving rise to heritage that also evolves in order to meet generational needs (Fouseki, 2011; Fouseki and Sakka, 2013). Furthermore, Fouseki and Sakka (2013: p.32) also postulate that heritage value is 'changeable and fluid since they are ascribed not only to the object or site but also to the relationship that is created between people and heritage'. Though it is relevant to conserve the heritage features of a site, community members may choose to modify or make additions to the site

(tangible and intangible features) to meet up with current needs. Still, that heritage can change or evolve does not make it less a heritage since there are expected criteria which are relevant in the safeguarding of its originality. These criteria could eliminate or silence a heritage but with the presence of a framework, individual's memories could gain broader meaning (Dellios, 2018). The classroom is part of this existing framework where heritage can be embedded in its activities as a 'cultural process rather than simply a physical artefact, a building or a site' (ibid: p.3). So, the heritage making process is not a linear process as individual views differ with distinct priorities.

From the fieldwork, it is discovered that heritage meanings differ between the young adults and elder people. A glaring discovery is a polarization in how heritage is perceived by the two generations. For instance, some older community members talked about some local heritage with nostalgia and challenged the 'whys' of some changes that heritage goes through. Changes linked with westernization or how young people relate with heritage were observed by some parents and community members who bemoaned the loss of respect and sacredness as stated by one interviewee: 'in the olden days, you dare not take a snapshot of some masquerades that only come out during the annual 'alekwu' (ancestral worship) festival' (COMM_11 -Excerpt 6.6) but the social media has changed everything.

Similarly, others decried the loss of heritage such as languages, dresses or the part that other religion forbids the interaction with whatever heritage that is against their own religion. The alekwu or ancestral worship is practiced by those referred to as 'idol worshippers', a key practice associated here is the masquerade cult that involves men, especially, younger men. The worry of some worshippers is that far fewer 'young adults

participate in this practice' (COMM _22 - Excerpt 6.8). This implies that the masquerade cult could become extinct with time or evolve with time. Evolution could be a bid to meet generational needs but is extinction necessarily the loss of a heritage not needed or loss due to lack of transmission. However, heritage evolved or become extinct with an attending impact on the social fabric of the society if those who are to take over refuse to participate (Parent, PCQ_8 - Excerpt 6.8). While some young adults are excited about their experiences with heritage, others are less concerned but worrisome is the attitude of some parents, as first pedagogues towards heritage. The first stage of heritage transmission starts from the family though a situation where a parent will respond that they 'have not actually seen any heritage within the community' (PCQ_11 - Excerpt 6.9) or a teacher who presented themselves as a community member in the community where they are teaching is responding that where 'I teach is different from my native community, so I cannot follow their heritage'(COM_18 - Excerpt 6.10c). These responses reveal a degree of disengagement with heritage. A few questions can be raised in relation to this. Is a place like the WHS in Osun state viewed by community members as a site for tourism only and as such just an economic means? Are community members detached from their heritage and how do non-locals view the heritage of host community?

Viewing heritage purely for economic means may cause a form of detachment, a situation best understood by the stance of Felices-De la Fuente et al., (2020: p.2) who state that 'post-modern societies tend to think of heritage in terms of economic benefits, of tourism performance, which trivializes the most attractive cities and landscapes, and ends up disconnecting the local'. Heritage disconnection starts from individual outlook

and what meaning they make of their experiences. This is an acceptable norm and dependent on others. For young adults, many heritage experiences are not first-hand experiences seeing that some of these experiences are passed down from parents, community members, teachers etc. It is relevant to state here that these 'others' have a special role to play in heritage-young adults' relationship. For some young adults, travelling to the village during festivals is a means to establish this relationship of transmission and learning. With some saying that they 'love going to the village for the festival, it is close to Christmas, so a lot of festivities' (Young adult, SQ _19 - Excerpt 6.10). Personal construction of what a heritage is through others' narratives or personal experiences can contribute to how the current generation understand 'yesterday' meaning of heritage today.

The language of transmission, and how heritage is packaged and engaged with by older generation matter a lot in how younger adults' perception of heritage. Besides the disconnection mentioned above, another challenge that is associated with packaging is when heritage is viewed as something pristine and untouchable. This makes a heritage untouched and static seeing it is 'stuck in the past'. Consequently, bemoaning the past or heritage that has evolved may not necessarily be seen as detriment to transmitting to current generation but may be termed so when there is a refusal to accept present reality, understand present generation or the need to allow change (see Excerpt 6.6). Not understanding current generations, and/or giving the opportunity for change could be one of the challenges hindering heritage transmission and perception among younger generation. Some community members have decried the fact that 'youths have largely deviated from our traditional values of good morals, decent dressings, respect

for elders and human lives' (COM_3 - Excerpt 6.11) or that 'the recklessness of the youth (young adults) calls for concern' (COM_5 - Excerpt 6.12). These attitudes are based on heritage values and beliefs where the onus is on family transmission, so, the question here is, 'how has the family set up perform in the role of heritage transmission or abandonment? An effective heritage transmission should occur at all levels, the family and community (where the classroom is found) where 'these values can be re-taught and inculcated into them through combined efforts in the community' (Community member, COM_3 - Excerpt 6.13).

Could present reality be linked to the abandonment of some local heritage as some community members have speculated (Excerpts 6.11; 6.12; 6.13)? A good example is the relationship between young adults and indigenous languages. If language is approach as heritage, the standardization of English language as a national official language, though of great significance, is also a threat to indigenous languages (heritage) especially in a situation where parents insist and adopt it as the first and only language for young adults (Bale, 2010; Nwegbu et al., 2011). The inability to transmit indigenous languages from older generations to younger ones has become a point of conflict among community members (Excerpts 6.15; 6.16). Some teachers have condemned the condition where the classroom as an institution has refused the use of indigenous language on its ground. As stated by one teacher 'some schools make it a rule that you don't speak your local dialect in school, not knowing that doing this we are gradually losing our cultural heritage because we are not able to blend our culture with the western education' (TR_5 - Excerpt 6.14). This they (TR5) called the inability to blend indigenous culture with westernization, a state that is not peculiar to classroom

but is robbing the community of special relationships. For instance, some grandparents or other members of the community are unable to have a successful relationship with younger members of the family seeing that the inability to communicate with indigenous language puts pressure on such relationships (Bale, 2010; Nwegbu et al., 2011; Excerpt 6.15). This, other members of the community agreed saying 'there is a need for young people to keep speaking local language together and be able to pass it on to their own children' (PCQ_10 - Excerpt 6.15). The classroom may be an opportunity for a group interaction, even with indigenous languages, still, there is a need to put some restrictions in place so that the common language for classroom learning (English language) is not affected. Also, Nigerian states like Benue has diverse major languages and this can also have some negative impact on the classroom. When it is time for some heritage learning, employing the three major languages could be strenuous, on both teachers and learners, as well as time constraint. A strain that some have opined will get better if there is a provision of indigenous major languages are provided with dictionaries (Teacher, TR_1 – Excerpt 6.16). Albeit the hitch here is how do we get to a dictionary seeing that majority of the indigenous languages are not documented?

In Osun state, there is a common language, Yoruba, which is one of the three national languages that are documented and offered as a subject in secondary school. On the other hand, Benue state has three official languages, none of which is part of classroom learning while the documentation of these three languages is mainly among religious bodies and not educational. Could the presence of more than one medium of communication which translates to diverse ethnicities be the reason for the inability to acknowledge other people's heritage? (Chapters 6 and 8).

Still using language as heritage exemplar, is speaking the nationally accepted language synonymous with westernization - defined here as the act of being influenced by the system of the West or what many Nigerians refer to as modernisation? What is the effect of this on young adults' concept of heritage? The diversities obtained nationally are observed in the two case studies – diverse religious beliefs, ethnicities, etc. These have endowed communities with various cultural heritage forms that are dynamic and evolving since the community and locals are not static. This evolution, Eze-Uzomaka and Oloidi (2017) denote as a 'social evolution' which is due to adaptation to the environment as well as 'interactions with other societies which further contribute directly or indirectly to their progress and development'. Though exposure to westernization has enhanced the relationship with some heritage thereby promoting and preserving them, however, there are still some reservations due to generational differences, religion, ethnicity and others that are hindering engagement or allowing total abandonment. This confirms the works of Eze-Uzomaka and Oloidi (2017); and based on the narratives received from the fieldwork, our inference is that there are still some generational reservations as well as the influence of westernization impacting on how young adults engage with heritage. Is westernization destroying engagement with heritage such as the Osun-Oshogbo sacred grove or encouraging it? Christianity came to Nigeria through western colonialism, with a focus on the way of life of the people. Such as, in a community in zone C of Benue state, there exists the masquerade cult that was widely accepted and feared before now, however, it is termed primitive now by some young adults while Christians refer to it as paganistic and forbidden (see Excerpt 6.18). In the

same vein, the Osun Osogbo sacred ground is referred to as a shrine and a forbidden ground by some religions (see Excerpts 6.18; 6.19).

Conflicts that are belief-based arising among community members have correspondingly influenced how heritage is engaged with and how information relating to them is disseminated within the classroom. In Eze-Uzomaka and Oloidi (2017: p.86) some community members have called Christianity 'a weapon of traditional vandalism' and 'since the introduction of Christianity, festivals and other cultural related practices are now seen as idolatry, to the extent of classifying those that get involved in such practices as idol worshippers and evildoers.'

Among community members, heritage such as traditional sacred places e.g., Osun-Oshogbo sacred grove is competing with new heritage such as Churches, Mosques in terms of experiences and meaning making. However, the dynamism of heritage is the fact that it is an ongoing process. Some of the things referred to as heritage today were not one yesterday. There is room for new heritage or future heritage - those things that may not be valued as heritage to any group today but may become one tomorrow. Also, many heritage objects and artifacts that were properties of local communities became that of colonial government of the day, with many now showcased in glass houses, viewed as static and with no relationship between them and their creators (Ocheni & Nwankwo, 2012; see Excerpt 6.17). A situation that some older generations detest and critiqued saying 'heritage evolving is meeting the needs of current generation but are we losing values as stated by respondent COM 16?' or the fact that 'generation is changing or evolving, good on one side, but on the other side, we are losing our values very fast! And the culprit is westernization' (Community member, COM _16 - Excerpt 6.17).

The conflict due to westernization and its impacts on heritage conceptualization is best understood through this excerpt from the popular novel 'Purple Hibiscus' by Chimamanda Adichie in Baharvand (2016) which describes the internal conflict arising from westernization and the presence of one of Quist (2001) triple heritage. For many Nigerians like Eugene, the British civilization is the route to a life that can give them insight, social and economic advancement (Baharvand, 2016). The author continued by stating that 'apart from mundane matters, he (Eugene) seeks salvation through abjuring his religious beliefs and converting to the religion of the whites instead, because British priests refer to Igbo rituals as the devilish superstition of pagans leading the unconverted natives to the gates of Hell' (ibid: p.2). Community members like Eugene forbids family members from communicating in any indigenous language but English as well as frowns at any contact with those they called 'unconverted'. The implication of this is that while there are Nigerians like Eugene, there are still others who criticize what colonialism has done and still doing to the people. They called this 'the brainwashing of indigenous people through a distorted depiction of native values and traditions that lead to their rejection by the aspiring Negro' (ibid: p.2).

Therefore, some parents' approach on how they relate or allow their ward to relate with some local heritage such as sacred places could be an outright rejection of a relationship with such heritage. There are some parents who forbid any form of interaction. An instance of such is when some parents responded that they 'will never allow my child to enter that gate and if the school take my child to the grove without my permission, they have looked for trouble and I will give them that trouble' (Parent, PCI_4

- Excerpt 6.19). In this same vein, to investigate parents-wards relationship with a sacred place, a heritage officer responded that 'the sacred ground was used as a venue for a national television programme for young people, but suddenly, the producers informed us of its stoppage. When we asked, we were told that parents started withdrawing their wards and the excuses those that withdrew their wards gave was that they do not like the venue of the programme. Some said they don't like the 'spiritual atmosphere' that the ground is 'living' and spirits are wandering about' (Heritage professional, HP_1 - Excerpt 6.20). There are divided opinions on how the sacred ground is engaged with, a dichotomy which is often seen among families and is based on beliefs and sometimes ethnicity. Wards may be prohibited by parents which sometimes create tension in personal relationships and can lead to a degree of defiance among dependents. The fear of some parents as regards their wards' relationship with sacred places is better understood through some of the parents' responses such as 'we are Africans and believe in the existence of spirits. The grove is the abode of spirits and going there means looking for trouble. They will definitely follow you home and mess with your life' (PCI_1 - Excerpt 6.18).

Worthy of note here is that though there are tensions with individuals' acceptance or relationship with some local heritage, there were some that were detrimental to the people's existence and so, were totally abolished. Few cases include the acceptable killing of twins (the understanding that human should not give birth to more than one) in the eastern part of the country until the early 20th century when a Scottish missionary, Mary Slessor fought and ended it (Livingstone, 2016), and the circumcision of females genitals which unfortunately is still practiced quietly by some people, though there is an

ongoing drive by the national government, World Health Organization (WHO), United Nations International Children's Emergency Fund (UNICEF) and Federation of International of Gynecologists and Obstetricians (FIGO) to end it (Okeke, Anyaehie & Ezenyeaku, 2012). While idol or ancestral worship has given room to Christianity and Islam, there are still some (referred to as traditionalists) who still worship ancestral deities. These few cases give meaning to the statement that heritage or cultural inheritance 'are not as static as we usually suggest: they adapt to changing times and circumstances. I think the hackneyed phrase culture is dynamic also applies in this case' (Ndoro, 2004: p.84). Understanding this dynamism is relevant because heritage is widely recognized for its role in defining the identity of a society (Anasi et al, 2012; Onyima, 2016). Nigeria's heritage is therefore defined through its diversity, which is best understood when viewed through the diverse ethnicity, religious habits and obligations that are common among many Nigerians. Does everyone accede ownership of the same heritage or share same value for a heritage?

Two generations are continually involved in the heritage making process, understanding the views of both will enhance a better transmission and perception. The individual view can give voice to acceptance, rejection or neutrality, and it could also give rise to a group definition, acceptance or rejection. Having a group relationship in view, some of the narratives from the younger generation interviewed bordered on the interpretation of heritage being a resource of economic value only. 30 (n = 68) young adults view heritage as an 'inheritance or birthright' while giving further examples to buttress their definitions (see Table 6.1; Figure 6.1).

Table 6.1: Frequencies of terms employed by respondents in heritage definition – connotations

S/No.	Definition	Example	Frequency
1	Property left from a father to a child (SQ_5; 24; 26; OSQ_17)	House Cars	Property – 7
2	Heritage is a property that descends to an heir (SQ _22; 19)	Land House	Houses – 6
3	Inheritance (SQ _4; 13; OSQ_5; 19)	Land Money	Money – 6
4	Possession, what belongs to you (OSQ _5).	Money Cars	Cars – 7
5	Passing something on to someone (SQ _2; 18; 21; 22).	Land Business	Business – 4

(Source: Author's fieldwork)

In the same vein, interpretation of some heritage practices by members of this group, shows a description that focuses more on an entertainment position in comparison to their older counterparts who consider the perspective of its sacredness (see Table 6.2).

Table 6.2: Contrast between generational narratives and connotations

Narrative	Connotations	
	Young adult	Old adult
In the olden days, you dare not take a snapshot of some masquerades that only come out during the annual 'alekwu' (ancestral worship) festival -survey COMM_11(Excerpt 6.6)	-	Sacredness
Even as an elderly person, I still maintain my distance because there is something sacred about those things- Community member -survey COMM_11 (Excerpt 6.7)	-	Sacredness Ancestral worship
The masquerade cult is meant for young men, but few of them participate in this practice (COMM _22) (Excerpt 6.8)	-	Sacredness Lack of intergenerational transmission
Masquerades, are spirits, can relate with only men in some communities and in ideal situations are used to sanitize the community – Community member (COMM _22) (Excerpt 6.9)	-	Sacredness Ancestral worship Community involvement and participation
I love going to the village for the festival, it is close to Christmas, so a lot of festivities (SQ _19) (Excerpt 6.10)	Attachment Entertaining Visitation (heritage related places and activities) Pride	-
The masquerades come out to the market square in a colourful procession (SQ _19) (Excerpt 6.21)	Pride Entertaining	-
I take pictures on my phone and share with my friends on social media'- Graduate – SQ _19 (Excerpt 6. 22)	Entertaining Pride Peer-to-peer transmission Memory/Archives	-

(Source: Author's fieldwork)

Heritage practices and processes may still be the same, but do the meanings of these processes change among subsequent generations? Narratives given signify that some heritage is still treasured among young adults, however, how it is consumed may differ. The dynamism of heritage concept is displayed in the 'how' of generational interpretation and engagement. Seeing that heritage's definition is ambiguous, individuals are entitled to different interpretations, therefore, it is acceptable for young adults to have a different outlook from their older generations. Are they at the forefront or aware of what heritage is? Getting young adults involved in heritage related activities by allowing them to take a lead or be part of decision making will create room for awareness, involvement and increase perception (UNESCO, 2019, 2021; Achille & Fiorillo, 2022). Attending festivals such as the masquerade festival in Zone C of Benue state could be linked to thinking 'of heritage as a vehicle for young people to develop skills and experiences, rather than a destination in itself. An exhibition project, for example, could enable young people to develop organizational, interpretive, and team-working skills, and they might just happen to fall in love with heritage along the way' (Heritagefund.org, 2020; see Table 6.2).

Overall, the interview among young adults indicates that the existence of a peer-to-peer relationship within the classroom has an impact that goes beyond the classroom as well as how heritage is engaged with. Invitation to heritage related activities, team outings, and sharing of experiences with each other (see Excerpt 6.10; 6.21;6.22) or invitations, sharing (verbal and through media platforms such as Instagram, WhatsApp among others) with others (peers especially) have shown to create heritage awareness thereby enhancing learning among the group under consideration. As mentioned in chapters 2

and 3 social pedagogy is a pedagogy of relationship and one of such is a peer relationship. Additionally, this means that young adults engage with heritage but in their own way, which could be linked to their own generational way of life and approach. In a situation where the heritage relates to a people's livelihood and resources, is there tension between the two generations on how this is transmitted or how it is engaged with? The parents are expecting much from the classroom, they expect a contribution on how local heritage is engaged with by young adults. Statement like 'the only teaching of heritage my ward received from secondary school was during a dance competition. Nobody wants to be a fisherman or a farmer. Everybody wants to be a doctor and a lawyer' (PCQ _8 – Excerpt 6.23), which sometimes, sounds like an indictment on the classroom for not doing enough. But is it just about the classroom's role? What about the roles of parents, community members and others? Is the abandonment of some local heritage due to how young people curate it, how it is packaged or transmitted?

Benue state is an agrarian community with many farmers and fishermen, in the northern part of the state. 8 (n = 25) members of the community confirmed that these professions (farming and fishing) are part of their legacy and sources of livelihood, however, only 2(n = 72) young adults all from the rural areas identified farming as a heritage with none mentioning fishing (SQ_5 and SQ_13). This stance by young adults with respect to local craft and/or heritage may not be considered necessarily a negativity - it could speak of the desire for something better or individual aspiration to go beyond the available. However, it calls for a closer reflection if heritage will contribute to the well-being, socio-economic or the general development of young adults and the community. Specifically, when one considers the national population growth and its impact on employment, the

heritage sector in local communities should be considered a source of development and an employer of labour (see Figure 6.2 showing the population increase from the year 2000 to 2020).

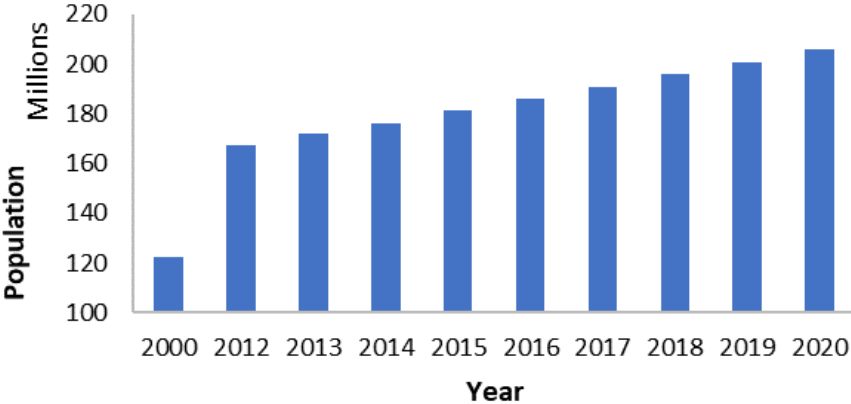


Figure 6.2 National Population Growth from 2000 – 2020 (Source: World Development Indicators, 2022 worldbank.org)

As observed from the UNICEF’s statistics on education in Nigeria, the population explosion has put pressure on available resources, infrastructure and other services (UNICEF, 2022), meaning that for graduates of secondary school who desire to pursue further study, there are fewer spaces for admission into tertiary institutions and fewer slots for employment. Finally, Nigeria, just like the rest of Africa has a youthful population which has a median age of 18.2 years (see Figure 6.3), there is a presence of a high unemployment rate among the age bracket under consideration (UNICEF, 2019; see Table 6.3). The rate of youth unemployment in 2020 was approximately 19.7 percent, an increment from 8.2 percent in 2015 (World Bank, 2022). Youth unemployment refers to the share of the labor force ages 15 - 24 years without employment (age under consideration inclusive here). The presence of a high

unemployment status among this age has given rise to a new trend of vices arising from terrorism, what is called banditry, kidnapping for ransom and internet fraud. Young men and women are turning to what is called 'Yahoo' which involve Internet scamming and/or 'Yahoo plus' involving human sacrifices, kidnapping, armed robbery and cultism (ibid; Teacher, TQ_1 - Excerpt 6.24). Besides ills like cultism, teachers have agreed that poverty, unavailability of basic social amenities, unemployment, bullying, drug abuse, peer pressure are the things we are fighting against in the community and within the school (Teacher, TQ_25 - Excerpt 6.25). How can there be engagement if there are two different stances from two generations? If one generation is feeling oppressed, cheated, or thinking their heritage outlook is superior to the other, what effect can these have on perception and engagement with heritage?

Table 6.3: Percentage of total labour forces for ages 15 – 24, showing rate of annual unemployment

2015	2016	2017	2018	2019	2020	2021
8.2	13.1	14.5	16.2	17.7	19.7	-

(Source: World Development Indicators, 2022 worldbank.org)

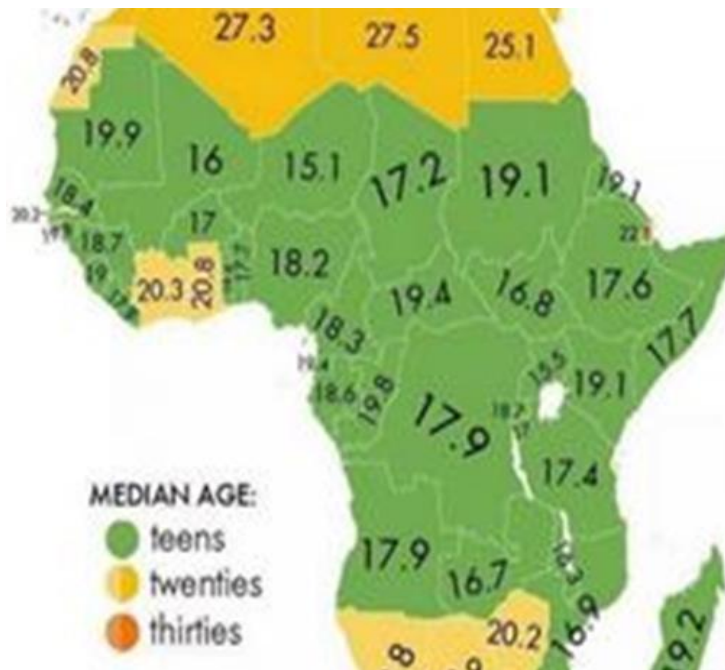


Figure 6.3: Africa’s youth population (Source: <https://www.unicef.org/nigeria/education>).

Engaging with local heritage has its social and economic benefits which could be explored within the case studies under consideration as a means of keeping young people engaged and employed. A focus on heritage could encourage participation, inquiry into the past, future, identity and consequently its protection. Palm wine tapping, and palm oil production as heritage have been sources of pride and livelihood among community members in Zone C in Benue state (see Excerpts 6.26). Are the young adults within this community aware of the contribution of this heritage to the development of the community? Additionally, are they interested or involved in this heritage? These questions and their answers become necessary seeing that there was no mention of this particular heritage in any of the young adults’ responses. But general observations from going round the community show that there are a few of this group

who are involved in the economic benefits of this heritage. There is still a gap that needs to be filled when one considers the few hands available for the conservation of this heritage. This zone is recognized basically to produce these two products – palm oil and palm wine, though the palm wine is surrounded with conflicts as revealed in the quote below

‘My uncle fell from a palm tree and died but that has not stopped me from tapping palm wine because every profession has its own hazard. Tapping palm wine is not only our inheritance but our means of livelihood – how we survive. No one is willing to climb the palm tree, but the majority of us enjoy drinking the palm wine’- interviewee COM_2 (Excerpt 6.26).

There are occupational hazards tied to the traditional method of climbing the palm trees, and additionally, belief-based conflicts that keep some away from tapping the palm for wine (it is alcoholic and forbidden by some religion) (Excerpt 6.26). However, for oil production from the palm tree, the acceptance among the older generation is high (for n = 25; see Figure 6.4). Coincidentally, none of the young people in this zone (n = 50), mentioned palm wine or oil as heritage echoing the expectation and frustration of some community members (see Excerpt 6.26). Taking this further, could the absence of non-mention of this heritage among young adults be related to the unawareness of the palm tree as a heritage in this community or an indictment against the classroom? There are hazards which were usually fatal due to the height of the tree, could getting a yield that may not need climbing, or a technology that may prove less fatal in accessing the palm tree encourage engagement? What is the responsibility of the classroom or curriculum in learning about local heritage? And how involved are other educational bodies such as

researchers in awareness creation? Generally, awareness of local heritage may encourage or discourage engagement depending on how it is presented. Confirming Felices-De la Fuente et al. (2020: p.2) position that ‘a people that does not take care of its heritage will inevitably see its essence diluted and altered’ or altogether abandoned and forgotten. For the two generations to be involved in heritage process and decrease the gap in between, individual and generational interpretations should be within expectations.

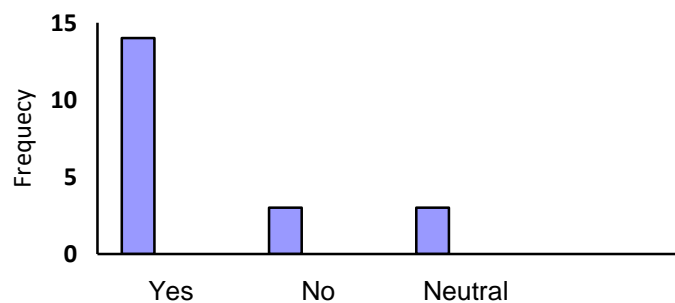


Figure 6.4: Frequency of older generation who agreed that palm oil production is heritage (Source: Author’s Fieldwork)

The three zones from Benue state all have two things in common, firstly, as a state, there is no common indigenous language beside the English language, secondly, the various zones all have local heritage that are fraught with conflicts and tensions.

Nonetheless, in Osun state, there is a different discovery, a discovery related to the presence of a tangible heritage site (the Osun-Oshogbo sacred grove (WHS), located in Osogbo, the state capital; see Figure 6.5) and a common language of communication within a community. First, authors such as Apaydin (2017) have established that if

heritage sites are located within a community, it gives residents the opportunity to engage directly with such. The grove is managed by a dual system of management which is the traditional management system (TMS) and the modern management practice (HP_1; HP_3). The TMS consists of Osogbo cultural heritage council (made up of the royal council, devotees, and others) whose management expertise involves taboos and restrictions whilst the modern management system involves UNESCO, National Commission for Museums and Monuments (NCMM) and a 3-tier government framework (i.e., Federal, State and Local Government) in charge of technicalities, legislations, and policies. Linked to the grove is the annual Osun festival which is celebrated not only in the state but majorly among the Yoruba nation (Osun regional ethnicity) both at home, abroad and involve others too that are none-natives.

Though surveys such as those conducted by Fisher (2006) have shown that as heritage gets exposed and the public gets more access to it, the personal value gets less, the heritage adopts a more entertaining value or become commodified, there are still some sacred sites in Africa such as the Osun grove that have maintained their sacredness. A significant question is, 'has the change of status (becoming a WHS) demystifies these sites or this is evolution to meet the needs of generation'? The traditional African is guided by whatever deity they worship through the shrine, a place dedicated to ancestral spirits, which is protected by custodians who guide the people through taboos and restrictions (Ndoro, 2004; see Excerpts 6.18). According to Probst (2013: p.1) in recent times, 'the notion of cultural heritage has become an important factor in the cultural economies of many African countries. A heritage fever has set in. What was formerly 'tradition; has now often become replaced by heritage'. For instance, the

number of visitors that visited one of the sites in Osun state in 2019, has increased from ‘a handful a decade ago to some thousands in 2019’ (HP_3; see Table 6.4). The record shows a sizeable number from the classroom as well as teenagers which means that some numbers of young adults visit sacred sites (discussed later in this section). However, the percentage visiting from the immediate community is low (see Table 6.5), which can be explained in two ways. Firstly, the population of the immediate community when compared to national populations (visitors come in from all over the country) will definitely be less. Secondly, a possibility is that fewer visitors can be attributed to community members’ interest in the heritage.

Table 6.4: Estimated number of visitors 2019 (annual)

Visitors	Annual record – 2019
Adults	9500
Teenagers	7000
Students from secondary schools	6500

(Source: Compiled by author from Osun state survey responses, 2021)

These figures represent those that visited these sites besides the annual attendees that participated in the Osun-Osogbo festival for that period. These visitors are drawn from various parts of the country and from the diaspora as shown in the table below which is an approximate figure given by the heritage commission.

Table 6.5: Locations visitors were drawn from in 2019

Locality	Visitors (%)
Immediate locality	30
Within Nigeria	60
Outside Nigeria	10

(Source: Compiled by author from Osun state survey responses, 2021)

The second viewpoint is relevant in understanding the polarization along political, religious/belief and ethnical lines in most communities of Nigeria. This is homogeneity of language which means a common language, availability of teachers who are conversant to teach such language. Also, teachers' availability means more students willing to study such a language. Additionally, there is a documentation of this language which is a provision for tomorrow as well as opportunities for new learners.



Figure 6.5: Map of Nigeria showing the location of Osun – Osogbo Sacred Grove

(Source: Africanworldheritagesites.org, 2018).

Young adults in the community (Osun state) are engaging directly with the heritage (grove and festival) as volunteers and guides especially, during the festivals. A situation that has taken them closer to the heritage and given them the willingness to engage others by sharing with others about the heritage (see Excerpts 6.29). Nonetheless, there are still some young adults who had been forbidden by parents or taken their own decision not to interact or go close to those heritage that are against their belief (as portrayed by Excerpts 6. 27; 6.28 below). Partly, this corroborates the fact that young adults as stakeholders, are also entitled to their own decision making (UNESCO, 2021). While some see the grove as an inheritance from the past with no spiritual attachment, others have agreed to stay away from the grove and the festival as doing otherwise will be contradicting their belief. What stood out in this belief scenario is that the decision to accept or reject the sacred grove cut across other beliefs beside the grove's as reflected by some, such as 'I am a Muslim by birth, but I see the grove as an inheritance from our forefathers. I participate in the Osun festival, see family members who visit home as well as make some money from selling souvenirs and other stuff' (Young adult OSQ_ - 21 - Excerpt 6.27). This gives an outlook of a staunch stand of heritage ownership which goes deeper than individual beliefs.

However, there are still those that have insisted they are not traditional worshippers, they have their own faith and place of worship, which is not the grove, 'but my faith is not a barrier to my accepting what our ancestors left for us. A place to go and see how things were done before and still ongoing by some few' (Young adult, OSQ_13 - Excerpt 6.28). This translates to the appreciation of what is bequeathed to the current generation.

'The Osun festival has made the grove a less fearful place. I used to be afraid of the place as a child, but I am not anymore. My fear disappeared when the staff of the grove visited my secondary school, talked to us about the grove and invited us to visit. I went, have been going and now volunteer during the festival and make some money that period' (Young adult, OSQ_21 - Excerpt 6.29). The grove in a way has evolved in addition, into a festival celebration which to some individuals have demystified some of the sacredness and fear it was shrouded in. This type of change in some heritage can be controversial and a matter of acceptance among different generations.

As Gu and Ryan (2008) observe, young people are more tolerant of change than their older counterparts who have lived with the heritage all their lives. They assume that this difficulty for older generations to quickly accept change may be due to attributing more value to identity, attachment or on the status quo of society and community. Though some of these community members, as parents are part of the grove as worshippers/devotees, however, they own up to having young adults who have divergent views of the grove (indicated in Excerpt 6.30). Some in this group 'view the grove as a ground for idol worship and do not wish to have anything to do with it' (PCQ_24 - Excerpts 6.31). Having a different perspective of heritage is not a negative viewpoint on its own, since heritage is subjective, and a little conflict of ideas is sometimes necessary to bring out the best while looking for a desired outcome. However, what is the desired result? Is desirability the same as sustainability? All heritage may not be desirable by everyone but in agreement with Lowenthal (2005), if it is accepted as a heritage, it should be viewed as something that is precious as well as cannot be replaced. This is necessary for self-respect, with individual and collective

identity, which is why the issue of subjectivity in heritage interpretation is relevant (ibid). Subjectivity has to do with individual meaning making; meaning is defined by Marris in Abu-Khafajah (2010: p.128) as a 'structure of understanding and emotional attachments' and they argue that this structure of understanding is an ongoing social experience. Consequently, for a meaning to be constructed, an active interaction is expected between the individual and their immediate environment. This interaction is governed by factors such as beliefs, knowledge acquired by individuals, and things that pertain to culture and traditions (Coser, 1992; Abu-Khafajah, 2010). Modern day heritage meaning making among community members could be through a process of blending the people's context with their day-to-day activities. This blending could be related to Brundtland's definition of heritage as something relevant that meets the needs of current generations. A notable observation in this regard is the impact of a common language and the presence of a World Heritage Site, a festival (the annual Osun-Osogbo festival) and other heritage sites such as a waterfall at Erin-Ijesa, Idi-baba and Idi-oke cultural sites on heritage learning among young adults in Osun state (see section 8.2). These appear to have more influence on the meaning-making process of heritage among young adults. As observed by Çelikhan and Eryılmaz (2006: p.1), 'a common language history language, has the capability to unite both local and regional communities. This confirms the fact that cultural heritage has to do with values, ways of life of a people over time as they interact and pass these on to other generations in order to consolidate what they believe in. How does the classroom contribute to this interaction in order to consolidate this learning? What type of activities do teachers take on in order to encourage young adults to engage with heritage or connect the classroom

with community and heritage? (See Excerpts 6.32; 6.33 below). Some of the activities that encouraged individual construction among learners include mundane activities such as building family trees where -

‘-- students are sent home with assignments which started some chains of interactions that extended to grandparents, community members and initiate discussions on origin and ‘whys’ about heritage thereby arousing interest’ (Teacher, TRI_9 – Excerpt 6.32).

An interesting angle to these take-home assignments is particularly for those who have family members that are educated. When some take home assignments are given, it is-

‘-- expected of the learner to take it home to their parents so that they can translate it to their own language and give examples in their own tribal or inherited languages. So that they can help the learner understand what the teacher is teaching them through English Language very well’ (Teacher, TRI_3 - Excerpt 7.6.33).

There is a need to think outside-the-box with respect to instructional ideas with teachers coming up with innovative approaches that differ from subject to subject to motivate students and create awareness within the classroom (Glassman & Patton, 2014; Excerpt 7.20).

6.3 Summary

Heritage is dynamic, and this dynamism is shown in how it is defined by individuals (see section 6.2). This is seen through the basic attributes which set people apart, by giving them a uniqueness and identity. This concept of dynamism implies that heritage can

alter, develop, erode away or be restored based on 'how the interconnection of materials, values, senses and emotions, places and spaces, time and resources are sustained, evolving or broken' (Fouseki & Sakka, 2013; Fouseki, 2022: pp.15 - 16). For instance, in Zone C community of Benue State, the 'alekwu' (ancestral worship), palm oil and wine are their distinct features. Though part of the alekwu tradition, the cult may have evolved to present day acceptance, there are still younger people who believed in its existence and have allowed some changes. While Osun state is synonymous with a homogenous language, heritage sites such as the Osun grove, a waterfall and festival. The grove has gone through some measures of change which came forth after much contention. Prominent among which is the acceptance of an Austrian, Susanne Wenger as a devotee and a priestess of the grove (Probst, 2008, 2014). For both locations, living where their ancestors had lived and continuing in what they inherited is what heritage is to them, but literature has shown that heritage evolves in order to meet generational needs. The ability to meet intergenerational needs depends on what heritage means to individuals, their ability or willingness to accept change or evolution and to understand that generations are not the same. Individual understanding of heritage is subjective and as such, comes to bear in how heritage is handled even in the classroom. Furthermore, it is only the things that are known that can be taught (Felices-De la Fuente et al., 2020). Yes, there are generational gaps, but heritage will thrive and benefit, and remain sustainable, if all are allowed a conducive environment to construct their own interpretation, without being forced or coerced by those in the place of authority such as teachers.

Of relevance here is that when there is an ongoing relationship with a heritage in a local community, it encourages involvement with it in various aspects. In Osun state, the presence of the grove, festival and other locally acceptable heritage encourages a form of relationship on the part of the young adults; a relationship that focuses on the economical, cultural, or social aspects of the heritage. In Benue State however, the diversity in heritage is not properly harnessed thereby affecting the uniformity of heritage engagement among young adults. There are biases that are difficult to circumvent which definitely limit the extent of relationship with heritage. This availability of common and diverse heritage in Osun and Benue States respectively is the reason for a little difference in the figure for learners that agreed that visitation to heritage sites have been part of their classroom learning.

Chapter 7 Heritage Learning Concept: The Pedagogical Approach

7.1 Introduction

The previous chapter explored the concept of heritage by examining the individual and generational interpretation to understand the effect of these (individual and generational outlook) on heritage learning and engagement in the classroom. This current chapter analyses the quantitatively embedded data collected. The analysis is not a stand-alone seeing that there is a bit of qualitative analysis here and there to give credence to findings. Thus, the chapter investigates the pedagogical approach within the classroom with respect to how heritage information is disseminated. In assessing this, it examines the curriculum of relevant subjects, interaction between teachers and students, and the language of transmission within the classroom. To achieve these, responses were sought from teachers as well as graduates of secondary schools regarding the following issues. Issues addressed include the effect of features such as subjects taught and/or studied, heritage content in curriculum, location of secondary schools, nature of teachers' employment, mode and methods of classroom heritage presentation by teachers in the classroom. A major theme that emerged from the analysis of the interviews is the possibility of biases in pedagogical approaches within the classroom. Literature has stressed that understanding teachers' beliefs, cultural stance and actions requires determining the impact of pedagogical activities on the learners (Titus 2002; Fisher, 2006; Tarman, 2012; Schotte et al., 2022). This is so because Titus (2002: p.34) in their study on social studies on teachers in a multi-cultural education state that 'as gatekeepers, teachers make day-to-day decisions concerning both the subject matter, the experiences to which students have access, the nature of that subject matter and

those experiences'. The secondary school classroom is teacher-centred, meaning that the interpretation of the curriculum and other activities rest wholly on the teachers. The constructivist pedagogical approach has some specifics, one of which is, that the duty of a gatekeeper be carried out as a facilitator. Therefore, the teachers' role is to ensure the success of the constructivism classroom and learning outcome. A trained teacher is schooled in the art of classroom methods which involves an understanding of students' strengths and weaknesses, ability to motivate interaction and collaboration of learners.

7.2 Heritage Pedagogy – Gatekeeping and Facilitating

Education involves teaching/learning activities which is a social construct (established in chapter 2), meaning that it is an interaction that takes place between more than one person, and not just an abstract concept. Learning as a social construction process should include concepts of pedagogical creation through interaction with others (Powel & Kalina. 2009; Ajayi, 2015); the main objective is a collaborative forum that provides opportunities for better comprehension whilst taking into cognisance participants' knowledge and views. It requires teachers to adopt the view that individual learners have different means of knowledge construction, and this difference is attributable to how individuals gain understanding 'and organize information' (Adams, 2006: 245).

To start with, the responses were collected from teachers regarding the following questions which we have given the codes A, B and C as indicated:

A = Heritage is provided directly or indirectly in the curriculum.

B = Should heritage be a part of the curriculum of the subject I teach?

C = There are adequate instructional materials for heritage in my classroom.

7.2.1 Heritage integrated subjects – curricular content

With regards to A, direct provision of heritage in subject curricular means, there is/are mentions of heritage within the content of the curriculum while indirect provision is an allowance, or it is implied but lies within the power of the teacher to explain what it is. In responding to A, 59.3% (54 respondents) out rightly affirmed that there was no direct or indirect provision for heritage in the curricula of the subjects they teach, with 30% (27) responding to the contrary, and around 17.7% (10) were unsure. A direct provision of heritage within the curriculum is a situation where curricular design specifically mentioned heritage or heritage related topics. This percentage which is more than the average corroborate the frequency of heritage integrated subjects mentioned by learners (see Figure 7.1) but may also indicate a fundamental curriculum deficiency, some other form of deficiencies with pedagogical approach with regards to heritage teaching/learning, and/or low level of heritage understanding among the teachers. From the chart, two subjects were shown to be most popular among young adults as those that mentioned heritage or heritage-related topics (see Figure 7.1) and based on the work by Rodriguez and Merillas (2020), deductions were arrived at based on the content analysis carried out vis-à-vis heritage descriptors within the two highest mentioned heritage-related subjects (see Figures 7.1 & 7.2).

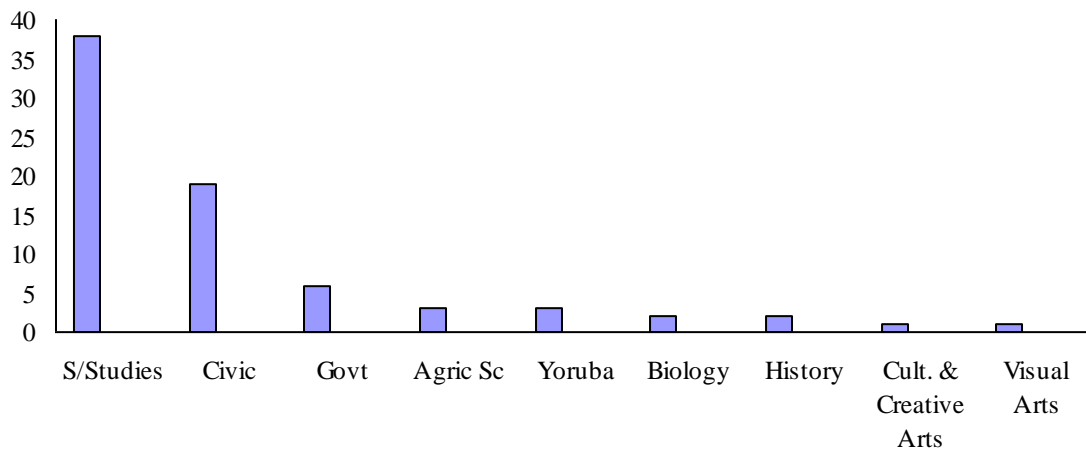


Figure 7.1: Chart showing frequency of heritage-related subjects mentioned

(Source: Author’s Field work)

The analysis shows the terms employed to describe heritage or heritage related activities and the frequencies of use in Social Studies curriculum which has the highest mention, with a frequency of 38 (n = 75). The descriptors employed in the Social Studies curriculum are Culture, Cultural, Customs and Norms and value among.

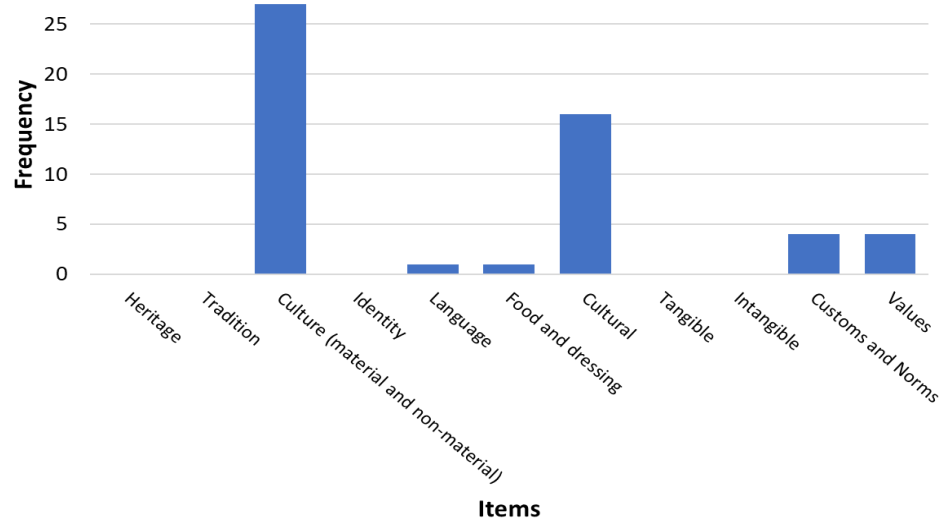


Figure 7.2: Descriptors and their frequencies – Social Studies (Compiled by

author from curriculum)

Table 7.2: Civic Education and Social Studies Curricular showing Heritage-related Activities in the classroom and community

	Civic Education	Social Studies	Benue State	Osun state
Take-home assessments	<p>Compile a list of wise sayings in the community that teach values.</p> <p>Write short story.</p> <p>Role play.</p> <p>Compile a list of wise sayings in the community that teach values.</p>	<p>Observe and report Nigeria’s cultural heritage.</p> <p>Set students on inquiry session to find out from the community areas some of the norms and values shared by Nigerian ethnic groups.</p> <p>Role-play.</p>		
Excursions to heritage related sites		Take students to the museum and places of cultural interest		Social Studies curriculum
Presentations involving professionals			Zonal competitions – essay	<p>Annual cultural day – Cuisine, dance, dressing and essay</p> <p>NCMM</p> <p>School visitation (interviewees</p>

				HPR1)
Participation - community members in classroom activities	Listen to guest talks, ask, and answer questions	Invites some parents to give talks		Social Studies curriculum
Students volunteering				Festivals (Interviewees Osun_)
Illustrations and physical presentations of heritage items	Newspaper stories Documentaries. Posters and cartoons. Books on African proverbs and folk tales.	Relevant picture and charts Regalia. Pictures of cultural display Organizes cultural activities. Collect and display materials from the various Nigerian cultures in cultural activities.		School visitation – virtual presentation of the WHS and other heritage sites in the state- NCMM, State museums (Social studies and Civic Education curricular)
Videos		Motion pictures of various		

		traditions and culture		
Extra-curricular activities				School cultural presentation majorly singing, dancing, and other presentations such as dresses and languages (surveys OSQ_12)
Workshops and trainings				Adire (regional traditional cloth), basket weaving, broom making - Seminar and training by the Education department, NCMM (surveys HPRs)

(Compiled by author from curriculum (NERC, 2012) and survey responses, 2021).

This result is also consistent with the research of Barghi et al., (2017) who states that though the curricular content focuses on cultural heritage learning through subjects such as History, Social studies and Art, this content is skeletal and the word ‘tangible’ and ‘intangible’ that differentiates heritage are often missing from such curricular content. This outlook is confirmed by the content analysis in Figure 7.2. The Social studies curriculum is expected to take the place of History in many secondary schools in Nigeria. Though History as a subject has been re-introduced, getting young adults who have studied it within the past decade and getting teachers who are first and foremost, history teachers, proved a difficult task. The Teachers Registration Council of Nigeria (TRCN) has stated its desire to collaborate with societies such as the Historical Society of Nigeria in a successful implementation of History teaching in schools, but it has concluded that the challenge being faced ‘was a dearth of History teachers (Sahara Reporters, 24th May 2023).

For this study, history as a subject seems to be sparsely mentioned with only two mentions (n = 75) as a heritage related subject. The reason for this could be linked with its removal from the entirety of the secondary school curriculum for a period. Though history has been re-introduced into the classroom curriculum, some schools are yet to pick up and parents’ concern could be deduced from responses like ‘history no longer taught’ (PCQ_8 - Excerpt 7.1). This worrisome situation is also shared by other education stakeholders such as teachers and those involved with policy making. Of note here is the reaction of an education stakeholder who observed that the classroom inherited from colonialism was criticized as being too theoretical for Nigeria (see section 5.4).

Secondary schools started in Nigerian in 1859 and the teaching of History dates back to 1882 (James-Iduma, 2018). The history of Britain, Greece and Rome was introduced and included for examination in the British Examinations Boards appointed to assess secondary school performance in Nigeria from the 1880s to early 1920s (Adesoji, 2002; James-Iduma, 2018). After the independence, there were some adjustments with the additions of African and Nigerian histories. Despite the adjustments, few students were interested in studying history as a subject for some reasons - the part played by the Nigerian Educational Research Council (NERC) and the introduction of the military government contributed to the removal of History from the primary and secondary schools' curricular. 'Basically, the school curriculum up to 2017, supported the introduction of social studies at the junior secondary school level and the making of history as an elective subject in senior secondary schools, leading to the gradual elimination of History as a subject in Nigeria secondary schools' (James-Iduma, 2018: p.351). Have social studies and civic education been able to wholly replace history in the classroom? Or has the re-introduced history curriculum been re-designed to arrest the problems encountered that warranted its removal? Responses from some stakeholders in this regard said otherwise. An education stakeholder has complained about this condition and stated that the curriculum has been re-designed and re-introduced back to the classroom, however, the fear we have now is with the status of the teachers. Will they be re-trained, or it will still be the same old style of teaching approach within the classroom? Civic education cannot replace the subject history. Also, will every student learn history, or will it still be a selective few? These are some of the questions that we are still trying to get clarity on' (ES_5 – Excerpt 7.20).

The Nigerian government removed history as a subject from the secondary school curriculum in 2010 session, then after a fierce contest between the leadership of the Historical Society of Nigeria (HSN) and the government, the ministry in charge of education finally agreed to re-introduce History into the basic level of education in Nigeria which is from primary level to Junior Secondary School (JSS 1-3) (Ukase & Ibrahim, 2018). Though before the subject was removed from the curriculum, it has gradually been abandoned steadily in the last few decades, 'following its replacement with subjects like Social Studies, Civic Education or Government as the case may be. Official reasons given for removing history as a subject are that students are shunning it possibly due to its loaded curriculum and syllabus, and that there were few jobs for history graduates, and that there is dearth of history teachers' (ibid: p.183). The study by Ukase and Ibrahim (2018) offers an explanation on why there existed a low frequency of mention of history as a heritage-related subject by respondents.

7.2.2 Heritage perceptions among teachers

For B, 67% (61 respondents) were in the affirmative, and only 14.3% (13 respondents) said 'No' which indicates that the awareness of heritage among the teachers is well above average. However, a slightly higher percentage (18.7%) were unsure on this issue which goes on to further strengthen the fact alluded to earlier that some deficiency of the classroom to adequately facilitate heritage teaching does exist, as well as a possibility of biases or ignorance among the teachers (see section 7.2.1). This is because of the relatively high percentage of teachers who were unsure of whether heritage should be part of classroom curriculum or those with responses that has to do with the presence of heritage in the community. For instance, a teacher responded that

'there is no heritage in a community' (STQ_11). Such respondents, unaware of the crux of the subject matter, could unintentionally affect the learning of heritage in the classroom. This situation may reflect how the teachers were trained, therefore, should be a subject for further investigation later, to get a clearer picture. The existence of this category of respondents (teachers) in the classrooms could be related to the proliferation of schools nationwide, inadequate teachers, and a non-uniform measure for teachers' recruitment which are creating opportunities for individuals who are schooled but untrained with respect to classroom teaching approach and methodologies. These issues are more prevalent within non-government schools seeing that among the respondents considered, the number of private schools outweigh others (see Figure 7.3 and Appendix F, Figure AP3 for young graduates' response). This has a resultant impact on how the classrooms and students are managed as well as maybe a reason why some teachers teaching heritage related subjects such as Civic Education are unsure of the precise meaning of a heritage. This heritage unawareness is seen through definition such as 'heritage is someone taking possession of something or property that initially did not belong to him/her' (interviewee TR_4 – Excerpt 7.3) or the perception by a Civic Education teacher who defines heritage as 'surviving on the properties that your parents were able to acquire' (interviewee TR_4 – Excerpt 7.4). Some of these definitions and views though a bit off could be an indictment for someone who facilitates a heritage related subject within the classroom. Are these teachers aware of what heritage or the composition of their subject's curriculum are? (See Excerpts 7.5; 7.6). Or put mildly, are these teachers trained in their respected field or schooled in how to dispense their duties in the classroom? These questions become a necessity when you consider

responses from teachers who indicate they ‘teach civic education’ (interviewee’ TR_4 – Excerpt 7.5) and such stating categorically that ‘there is no provision for heritage in the curriculum of the subject I teach’ (interviewee TR_4 – Excerpt 7.6). It has been reported by the Teachers Registration Council of Nigeria (TRCN) that over 70% of teachers, teaching in private schools in the south-western part of the country are unqualified (Sahara Reporters, May 24, 2023)

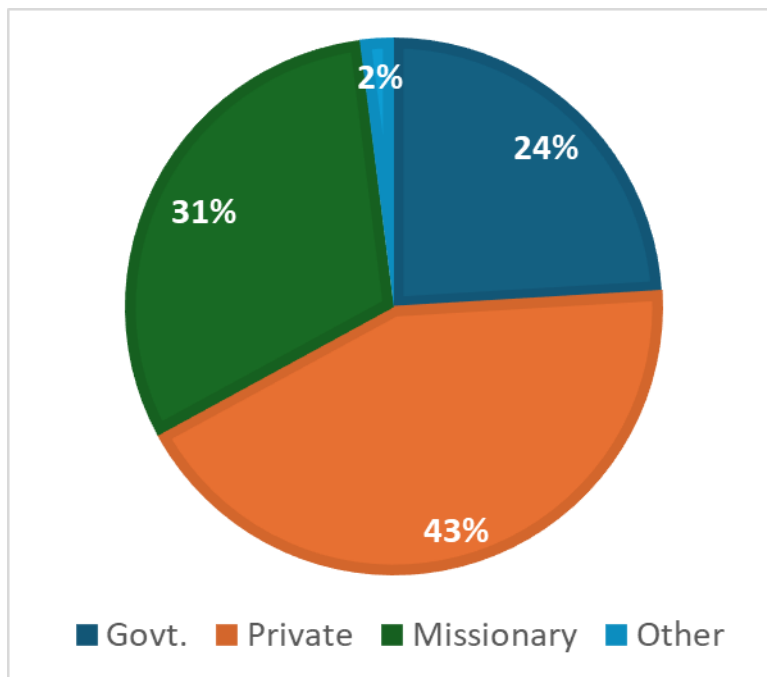


Figure 7.3: Distribution of the Proprietorship of Secondary Schools (Source: Author’s fieldwork)

7.2.3 Facilitating and pedagogical activities

Impact of resource materials

Tied to the curriculum, is the place of other resource materials in the classroom - on whether instructional materials available for heritage learning is adequate, question coded C (from section 7.1), 18.7% (17 respondents) strongly disagree and 44% (40

respondents) disagree, which is a combined 62.7% disagreeing, while 13.2% (12 respondents) agree and 1.1% (1 respondent) strongly agree, a combined 14.3% agreeing (see Figure 7.4). This further shows that a good percentage of teachers do not only have awareness of heritage but have an idea of what instructional materials are and what it takes to properly communicate it to the students. Conversely, 23.1% representing 21 respondents were neutral on the issue. This again emphasises the strong existence of a defect in awareness or engagement by teachers as well as the school environment of heritage. Classroom pedagogical activities are guided by the curriculum, so, understanding and being able to interpret the content of the curriculum are roles every teacher is trained to carry out.

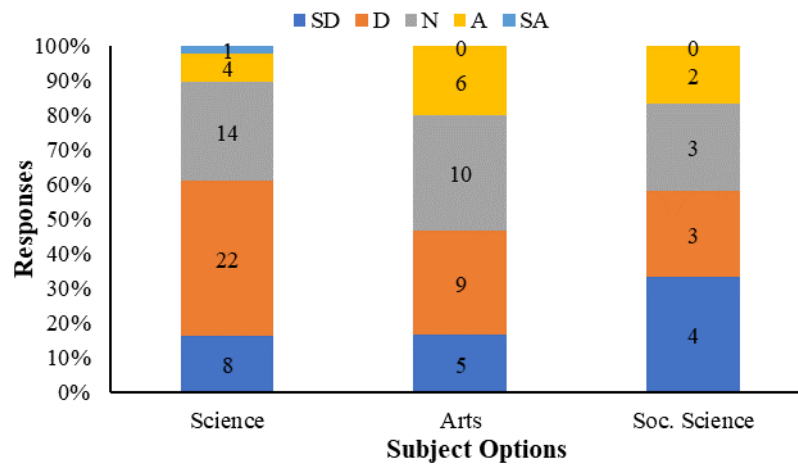


Figure 7.4: Distribution Responses to C by Subject Options taught (Source: Author's fieldwork)

However, it is relevant to assess the curriculum, and pedagogical approach periodically, compare these with acceptable global design and practice to be certain that the classroom is engaging in social constructivism pedagogy. These may go a long way in

alleviating the pain and troubles that go with young learners dropping out of school due to classroom pressure or low literacy engagement among this group in many communities. It is estimated that in the Southern part of the Nigeria (Lagos), about 7 million teenagers are on the streets and not in formal education (Nigerian Television Authority (NTA) - 17th February 2022) and about 2.8 million young people need what UNICEF called 'education-in-emergencies support' in three states in the North-Eastern part of the country (UNICEF, 2021). Some young learners drop out of school because they could not handle the pressure or understand classroom activities. To guard against this, teachers' understanding of their classroom and innovative approaches are relevant and will go a long way to enhance perception as stated by some participants during the fieldwork. Some declarations that stood out in this regard are the ones made by interviewee TR_6 (Excerpt 7.7) that 'some students need practical examples to comprehend what you are teaching in class so if you are able to give practical examples, it will help most students comprehend what you are teaching' and that of teacher, TR_4 (Excerpt 7.8) explaining why it is necessary to employ instructional resources. They explained that learners 'learn faster if you practicalize it; like kind of you put it in pictures. So, when you put these things in pictures, just like trying to explain to someone the process of germination, how you plant your seed, and it germinates and from there it grows. Some people may understand the theory, but others may need the pictorial illustration of all these to follow. So, if materials are now made available, it will help carry along even those who could not understand just the theory, and everyone will appreciate or learn through whatever medium that best suits them. This is very important because different people learn in different ways. Still with regards to the use

of instructional resources within the classroom, some of the teachers decried the condition where some students learn in abstraction in the absence of instructional materials and how this affects heritage perception. The absence 'affects the teaching and learning of heritage because students are not exposed to those materials or aids directly, so they learn most things in abstraction, not seeing them physically, so it affects them as they only study it theoretically without seeing those things that will aid teaching and learning. Teaching and learning are well understood when the practical aspect of it is involved and the students are directly seeing those instructional materials in the physical term so that they will understand better' (Teacher, TR_7 - Excerpt 7.9).

Also, some teachers expect the authority's overseeing implementation of classroom activities to be those who will make provisions for instructional materials. However, there are other teachers who have gone beyond waiting for the authorities to provide instructional materials and depend on innovative improvisation for a successful implementation of the curriculum like the interviewee in Excerpt 7.10 -

'... what we do is go on conventional methods so that the students will have a better understanding of what we are explaining. The only way we do that is some of us try to put our lessons in terms of practical methods, like in the sense of the culture we are talking about, we can decide to organize drama to showcase the values and norms that those cultures are talking about. May be in terms of Creative Arts, students can be mobilized to mold or create images that show the heritage of their people. So, that is what we are talking about. There is no adequate instructional material though we are going on conventional methods to help the students understand the heritage' (TR_6 (Excerpt 7.10).

The responses to the questions/issues were also further examined based on the subject areas/options taught, age ranges, qualifications, years of experience, their locations and nature of their employments.

Figure 7.4 shows the distribution of the responses to the adequacy of instructional materials (C). The responses highlight the earlier observation made from the proportion of science teachers that indicated the appreciable absence of heritage in the curriculum. A combined 61.2% of them strongly disagree or disagree with the situation described in C. The same pattern was shown for the Arts (46.7%) and Social Sciences (58.3%). This, combined with earlier assertions, shows the weakness of the classroom with respect to heritage pedagogy. Furthermore, the relatively high proportions across the subject areas that maintained a neutral stance on the issue of the adequacy of instructional materials (28.6, 33.3 and 25% for Sciences, Arts and Social Sciences respectively), drives home the fact of the inadequacy of the capacity of the classroom to provide basic heritage learning that can enhance a balanced perception of heritage by young adults.

Figures 7.4 and 7.5 show the distribution of the responses based on the subject options taught (see Appendix F, Figure AP1 for young adults' response to subjects studied). The larger proportion of the teachers (53.8%) were Science based which is a true reflection of the general distribution of teachers in schools in Nigeria. This could be a direct consequence of the emphasis on science and technology education by the Government in a bid to drive national development. 'The government has over the years emphasized on science education over the arts/humanities especially History and has also dedicated more funding to science research, such that the study of history has been degraded mainly because the government has failed to acknowledge the relevance of history to

the social, political and economic life of the people' (James-Iduma, 2018: p.362). This, the authors have attributed to the generally accepted belief that there is little contribution to a meaningful technological development in Nigeria.

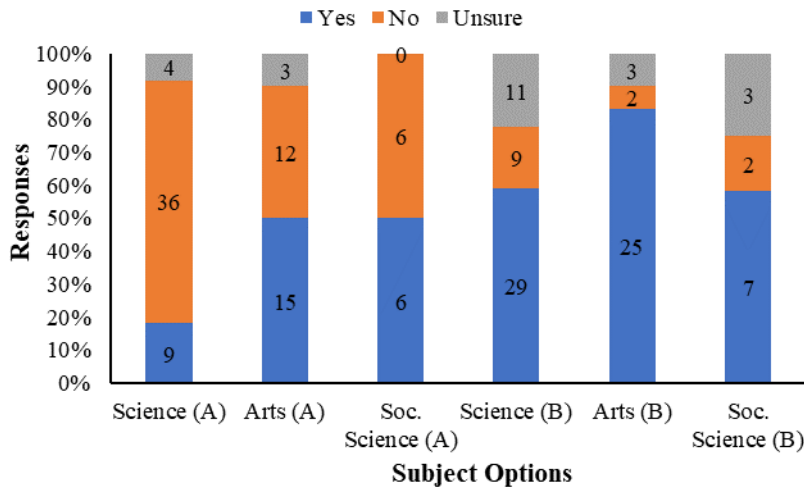


Fig. 7.5: Distribution Responses to A and B by Subject Options taught (Source: Author's fieldwork)

This skewed emphasis has apparently led to a systemic neglect of the Arts (33%) and Social Sciences (13.2%) as reflected by the distribution of teachers obtained from the study. This disparity deepens the suspicion of the imbalance or weakness in the capacity of the classroom to be able to provide a culturally conducive atmosphere for heritage teaching and learning, which ultimately affects its perception by the young people. As shown in Figure 7.5, in responding to A (code from section 7.1), 50% of both the Arts and Social Science teachers alluded to the inclusion of heritage in the curricula directly or indirectly, while more than half of the Science teachers (73.5%) responded to the contrary. This is to be expected in the scenario in which the Arts and Social Sciences are more likely to make provisions for such issues as the historical

background of the nation and its bearing to present and future well-being of the people. This can partially be due to the nature of the classroom inherited from the colonial masters which did not make deliberate provisions for inclusion of the local technological developments. This has been consolidated by divergent and inconsistent policies over the years since the attainment of independence by succeeding governments (see Nzewnwa, 1994; Jagusah, 2001; Onyema, 2016) who have not paid the requisite attention to relevant education as shown by the meagre budgetary allocations to the sector year after year. This translates to a crucial indictment on the classroom education with the teachers left in a limbo or on their own to do what is possible under the circumstances, resulting in a classroom environment devoid of proper learning in general, and heritage learning in particular. However, the proportion of the contrary responses even for the Arts and Social Science teachers further strengthens the existence of a low level of heritage awareness among the teachers which of course is not exactly out of place since majority of them are products of the same educational system by and large. This assertion is corroborated by a relatively negligible proportion of respondents who were unsure concerning the issue raised in A as shown in Figure 7.5.

For question B, (Should heritage be a part of the curriculum of the subject I teach?) the Figure (still Figure 7.5) also shows that while most of the Arts (83.3%) and Social Science (58.3%) teachers upheld the need for heritage to be part of the curricula of the subjects they are teaching, the Science teachers also strongly aligned with that. This probably underscores the importance of a proper heritage awareness among the learners in order to foster a progressive community. This indicates that a good

perception of heritage is for every community member irrespective of their educational preferences and/or leanings. The teachers as facilitators, whatever their subject areas, should be genuinely aware and responsibly prepared to be engaged in the practice and communication of heritage information in a manner that will precipitate in a properly relevant grasp of heritage among their learners. The figure also shows that the proportion of teachers with a neutral stance on the inclusion of heritage in the curriculum (B) cuts across all subject areas with the Arts (10%) being the least. As earlier mentioned, this is potentially a loophole that has mitigated against proper heritage pedagogy and/or the drive towards ensuring the classroom is organized in a way that is heritage sensitive, at least in a cultural sense. In the same way, the proportion of teachers that out rightly returned a response to the contrary on this question was relatively low across all the subject areas which buttresses the claim already made that at least there is a strong awareness on the importance of heritage in the learning content of the young people.

Impact of age bracket

Figures 7.6 and 7.7 show the distribution of the responses of the teachers from the two case studies to the issues raised as A, B and C based on their age brackets. Figure 7.6 shows that only about 14.3% of the teachers interacted with were between 21 and 30 years old, with around 23.1% being in the age range of 51 to 60 years old, the rest (around 62.7%) being between 31 to 50 years. This indicates that many of them were experienced community members, having had the opportunity to mature either within their places of domicile or other communities from where they migrated. However, in responding to the issue raised in A for all the age ranges considered, many of the

respondents (greater than 60%) maintained that there was no provision for heritage in the curricula of the subjects taught by them except for the 51 to 60 years age range of whom 38.1% returned the same verdict. Conversely, the same age range had the highest percentage (47.6%) returning an affirmative response to A. Furthermore, the lowest percentage of the respondents with a 'Yes' for A were in the 21 to 30 years age range. This strengthens the idea that most participants were reasonably experienced community members. For the highest age range (51 to 60 years), it is possible that their great community experience affected their outlook concerning the issue raised in A. They were obviously able to relate whatever was provided for in the curriculum with a lot of their personal experiences in attempting to communicate heritage to the learners. The trend reduced with the lowering of the age ranges and was lowest with the youngest age range (21 to 30 years). For many in this group, life in the profession may just be beginning, and they may just have graduated from tertiary institutions probably in locations different from those of the schools where they were working, which may bring about a conflict of heritage perceptions, no matter how scanty. This has the capacity to affect their ability to identify whatever level of provision has been made in the curriculum for heritage.

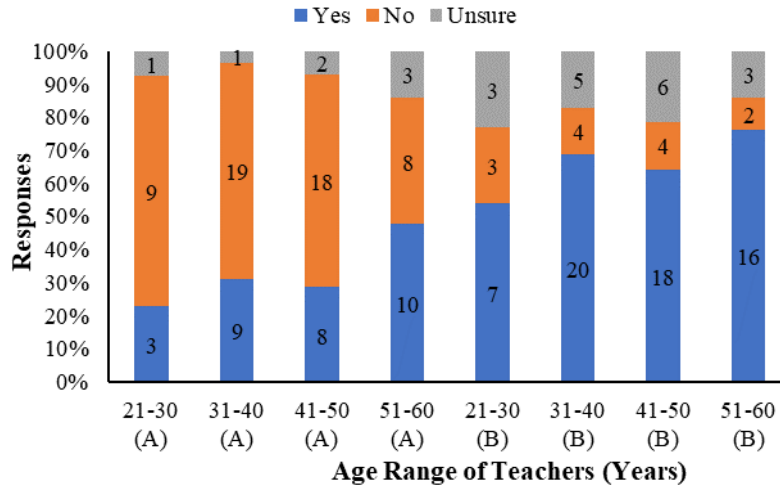


Figure 7.6: Distribution Responses to A and B by Age Ranges of Teachers

(Source: Author's fieldwork)

For the matter of the need for heritage to be part of the curriculum (B), the Figure shows the same pattern of affirmative responses as was observed for all the age ranges, with the lowest again returning the lowest percentage (as high as 53.8%). The highest age range (51 to 60 years) had the highest percentage (76.2%), with the other two having more than 60%. This corroborates the significance of community experiences of the respondents. However, the importance of the need of heritage learning for proper nation building and development is indicated by the level of the affirmative responses by all the respondents, including the least experienced group between 21 to 30 years of age. Expectedly, the percentages for the contrary responses also followed the same pattern, with the youngest age range being the highest (23.1%). Furthermore, the percentage of respondents who were unsure on the question in B were higher for the three older age ranges than the percentages that maintained a contrary stance. For the youngest group, the respective percentages were equal. The pattern shows that an allowable or

probably negligible percentage who may have their own genuine reasons to remain neutral or undecided exists. They may also be a group that do not think that heritage learning could play any role in the training of young adults, or they simply do not care or do not know. Either way, this undecided group could pose a slight problem to the goal of a generational meaning, and the ability of the classroom to provide a conducive environment for proper heritage learning.

On the issue of the adequacy of instructional materials (C), Figure 7.7 shows that the respondents who were between 51 and 60 years old returned the least combined disagreements of 38% (19% strongly disagree and 19% disagree). This is consistent with their responses to the two other matters raised in A and B. The other three groups returned combined disagreements of 53.9%, 62.1% and 64.3% respectively for the age ranges of 21 to 30, 31 to 40 and 41 to 50 years respectively. These observations further establish the weakness in the capacity of the classroom to provide a balanced or adequate training in heritage which potentially will affect the perception of the young adults. The percentage of respondents that remained neutral on this matter, especially for the lowest and highest age ranges, were relatively high. The highest percentage of neutrals (52.4%) was posted by those being 51 to 60 years age old. This probably shows their maturity in trying to maintain a balanced response which could be injurious to the system or expose their weakness in awareness especially in the diverse political and cultural terrain of Nigeria. The youngest group were probably more just unwilling to be seen as ignorant on the issue of heritage materials or genuinely unsure of the whole situation in line with the earlier discussion on the issue raised in B. The combined agreements on the issue were dismally low for all the groups, with the 31 to 40 years

group showing the highest percentage of 24.1% and the next one being 13.7%, reflecting the general distribution as discussed earlier. This proportion of agreements concretizes the very low uptake of heritage-related learning in the classroom.

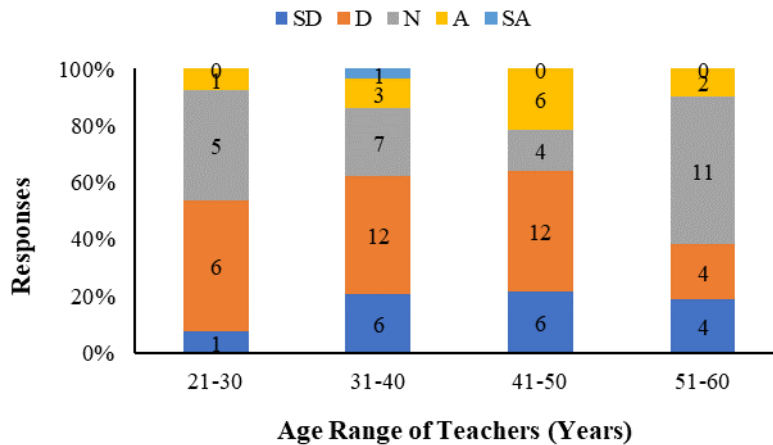


Figure 7.7: Distribution Responses to C by Age Ranges of Teachers.

(Source: Author’s fieldwork)

Further, they could have been in the areas of the two case studies where the presence of heritage in the communities are so visible or where the engagement is more deliberate due to the existence of other structures or community collaboration outside the classroom such as the World Heritage site at Osogbo in Osun State (see section 8.2.2; Figures 8.7 & 8.8). For the whole proportion of respondents which agreed that heritage materials were adequate, only 3.4% (1 respondent) from the 31 to 40 age range strongly agreed. This graphically depicts the situation on this matter. The foregoing emphasises the importance of community experience in ensuring adequate contribution of teachers as facilitators towards the training of young adults in heritage within the classroom. In view of this, the classroom should devise ways of prolonging

the services of experienced teachers, while training younger ones on the need to embrace teaching methods that will facilitate the uptake of heritage constructivism in the classroom.

Impact of Qualifications

Figures 7.8 to 7.10 show the distribution of the responses to A, B and C based on the highest qualifications obtained by the teachers. Generally, the distributions show that a combined 71.5% (63 respondents) had education-biased qualifications, ranging from M.Ed. (11%), B.Ed. (40.7%) and PGDE (19.8%). The remainder of around 28.5% had various qualifications which were not education-biased, including B.Sc. (18.7%) (see Figure 7.8). Ordinarily speaking, this lopsided distribution in favour of education-based qualifications represents a potential source of strength for the classroom, especially for heritage learning in this case, to provide constructive environment for the learners. This assumption is rooted in the possibility that the training in education received by the teachers will more likely involve methods that could rub off on heritage matters. This should give the trained teachers a better advantage when engaging students in the classroom. Furthermore, being trained in the profession, teachers as facilitators are most likely to continue more consistently within the classroom environment, thereby acquiring more specific on the job experience that will ultimately benefit teaching and learning in general. The percentage with other qualifications we will call 'passersby', seeing they use the classroom either as a steppingstone for something else or to while away the time while waiting for more 'appropriate' opportunities. Additionally, due to the high rate of unemployment in the country, some of these 'schooled but untrained' teachers just hang on in the system to make ends meet. Moreover, it was also observed

that all the B.Sc. holders for instance, were between 21 to 40 years, which makes them very mobile whenever the need arises to get involved with something else. Such a proportion of the teachers is not beneficial for the classroom in the long run, with this being more so when the issue of heritage integration comes up. It is important to note that only 1.1% (1 respondent) had a BA as qualification. This buttresses the point earlier made on the emphasis on science-related courses to the detriment of the arts in a bid for rapid development. However, that proportion of the respondents is also on the list of prospective passersby, not being trained for the profession.

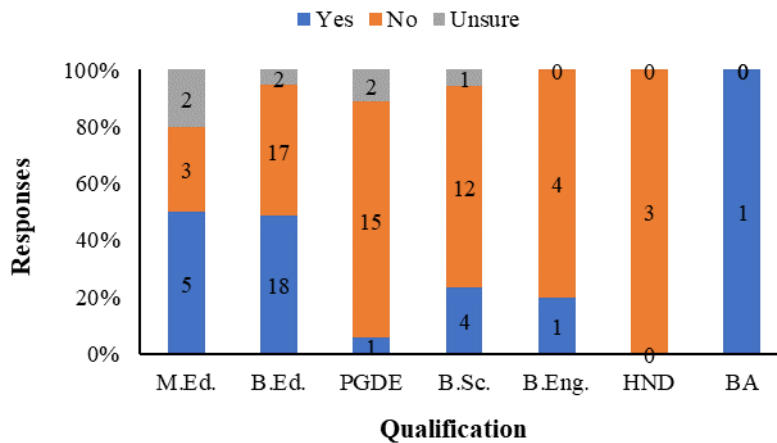


Figure 7.8: Distribution Responses to A by Teachers' Qualifications (Source: Author's fieldwork)

Figure 7.8 shows that in response to A, 50% and 48.6% of the M.Ed. and B.Ed. holders thought that the curriculum of their subjects has provision for heritage directly or indirectly. This slightly agrees with the assumption earlier made on the possibility of their training exposing them more to heritage. The proportion of the PGDE holders (5.6%), however, appears to negate this. This could partly be due to the lower depth of training

for PGDE compared to the others, or simply due to other human factors. Incidentally, up to 23.5% of the B.Sc. holders indicated that there was some presence of heritage in the curriculum. This could have been because of self-development efforts or proper engagement with heritage within the community outside the classroom. Either way, as earlier stated, this proportion of teachers may likely not hang on to making the required contribution to heritage pedagogy within the system. Reasonably large proportions of the teachers responded to A in the contrary. The Figure shows the following contributions in this regard: B.Ed. (45.9%), PGDE (83.3%), B.Sc. (70.6%), B.Eng. (80%), and of course HND (100%). However, the relevance and depth of training of the M.Ed. holders appear to set this group apart on this issue, with only 20% of the respondents returning a contrary response to A.

On the other hand, when the proportions of respondents who were unsure on the issue raised by A is considered, this same group (M.Ed. holders) also returned 20%, which was the highest. The combination of the different responses for this group appears to portray a reasonable distribution in actual sense, given that around 70% of them were between 51 and 60 years old (good community experience), all of them had education-biased training, and around 70% of them were in the Arts subject areas. Based on the foregoing discussions, these attributes confer on this group a good capacity to properly organize a classroom that is conducive or favourable for heritage learning. The 20% of this group that indicated being unsure on the assertion of A could probably conveniently represent a section of the classroom that have carefully taken a stand over time based on evidence they have collated from their experiences whether good or bad.

The only respondent with a BA degree agreed expectedly that the curriculum has provision for heritage. This is because the specific subject the respondent teaches is Cultural and Creative Arts which involves a lot on various categories of heritage. However, very few students enroll for this subject though it is taught more in Junior Secondary School. The prospects for heritage learning can be improved in Nigerian schools if there could be a way of synergizing this subject with others so that every student is able to have some level of exposure to heritage. The 100% of the HND holders who returned a contrary response to A were teachers of science courses all of which have very rich historical backgrounds. However, they were not able to link any of that, being fundamentally foreign to the rich local technological history and could therefore conveniently conclude that there was no provision for heritage in the curricula of the subjects taught.

Figure 7.9 shows that in response to B, 90% (M. Ed.), 70.3% (B. Ed.), 55.6% (PGDE), 58.8% (B. Sc.), 80% (B.Eng.) and 66.7% (HND) saw the need for heritage in the curriculum. This again shows, as mentioned earlier, the recognition by the teachers of the importance of heritage in the training of the students to foster wholesome nation building. However, a reasonable proportion of the teachers (22.2% PGDE, 20% B.Eng., and 33.3% HND), did not see the need of provisions for heritage in the curriculum. From the foregoing discussions, the only unexpected response was from the BA holder whose response to A was in the affirmative that provision for heritage was made in the curriculum but in the case of B, the response was unsure. These contradictory responses could be a salient weakness that could be detrimental to heritage learning.

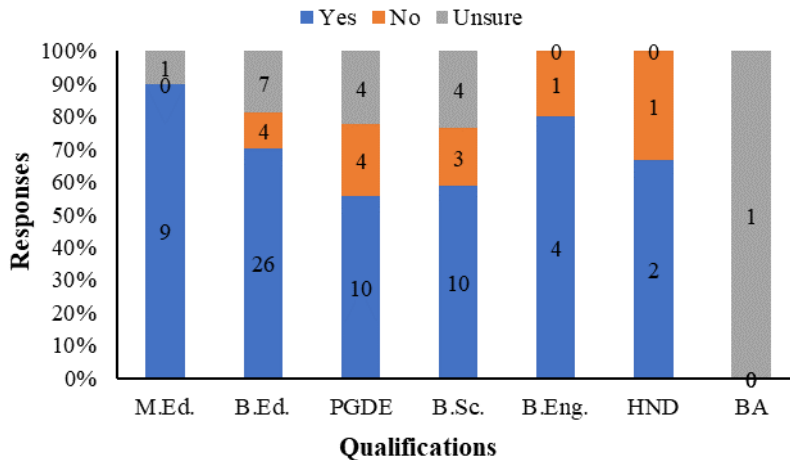


Figure 7.9: Distribution Responses to B by Teachers' Qualifications (Source: Author's fieldwork)

In response to C, Figure 7.10 shows that most of the respondents either strongly disagree or disagree that heritage instructional materials were adequate in the schools where they taught, with the proportion BA holders neither disagreeing nor agreeing. The proportions for the other qualifications were 40% (M. Ed.), 54% (B. Ed.), 61.1% (PGDE), 64.7% (B. Sc.), 60% (B. Eng.), and 66.7% (HND). This again highlights the obvious inadequacy of the classroom to properly dispense heritage learning. The position of the BA proportion could provide more insight into the slightly conflicting responses earlier alluded to. There is therefore a possibility of provision for heritage in the curriculum without a commensurate arrangement for instructional materials which could precipitate into an aloofness by the teacher based on the capacity to respond to situations. On this issue of adequacy of instructional materials, the various qualifications returned reasonably high percentages of neutral positions except for the HND proportion. These were 30% (M. Ed.), 29.7% (B. Ed.), 27.8% (PGDE), 35.5% (B. Sc.), 20% (B. Eng.) and 100% (BA). This strengthens the earlier assertion that a significant proportion of the

teachers showed a neutral disposition to the issue of heritage which is not healthy for the classroom as a cauldron for learning this important aspect of living.

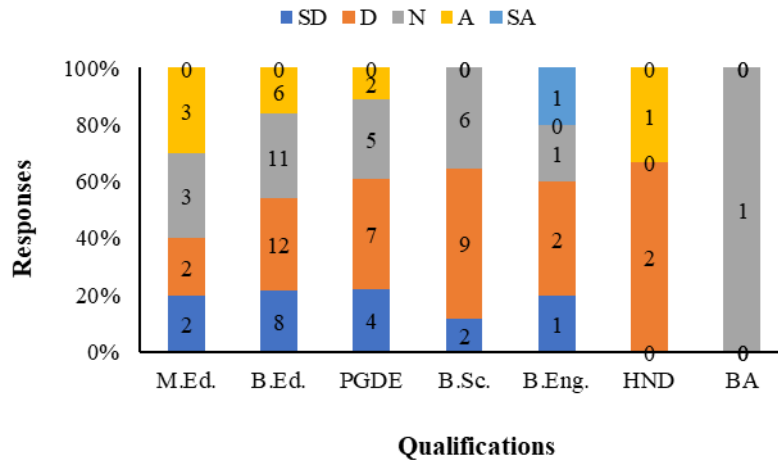


Figure 7.10: Distribution Responses to C by Teachers' Qualifications (Source: Author's fieldwork)

The position taken by the teachers could have been as a result of several reasons depending on the individual concerned. However, whatever the reason(s) may be, the output represents a systemic failure with regards to heritage teaching and learning. On the other hand, 30% (M. Ed.), 16.2% (B.Ed.), 11.1% (PGDE), 20% (B. Eng.) and 33.3% (HND) returned some level of affirmation that the available materials for heritage instruction were adequate. Except for the case of the M. Ed. holders (highest proportion of agreements), the proportions were lower than the disagreement and the neutral responses, indicating the strong possibility of the inadequacy of the heritage instructional materials in the schools which is a manifestation of the weakness of the system in the area of heritage learning. From the data we collected, there is a

relationship between heritage pedagogy, qualification, and the number of years in the classroom.

Impact of working experiences

In terms of their working experience, the teachers were classified into those who have worked for 1 to 10, 11 to 20, 21 to 30 and 31 years and above, with one respondent (1.1%) not disclosing this category of information. Figures 7.11 to 7.13 show the distribution of the responses of the teachers to A, B, and C according to the working experience classifications. Generally, 41.8% of the respondents had the least experience (1 to 10 years), with 33% (11 to 20 years), 22% (21 to 30 years) and 2.2% (31 years and above).

Figure 7.11 shows 55% of those who have worked for 21 to 30 years agreed that provision for heritage is made directly and indirectly in the curricula of their subjects (A), and this was the highest proportion of those with the same response. This was followed by the 11 to 20 years' experience bracket with 30% and then the least experienced group with 26.3% respondents. This distribution indicates a decrease in this response with working experience. This further strengthens the earlier position that community experience or experience generally, strengthens heritage understanding and/or engagement, with this aspect of experience playing a more specific role in ensuring that the teachers organize the classroom in a way that learning is enhanced. The assumption is that the longer a teacher remains within the classroom, the more conversant they become with the content of their curricula and engagement with students. Conversely, the proportion of those who responded to the contrary was higher,

with the least experienced group having 71.1%, 11 to 20 years 60% and 21 to 30 years 30%.

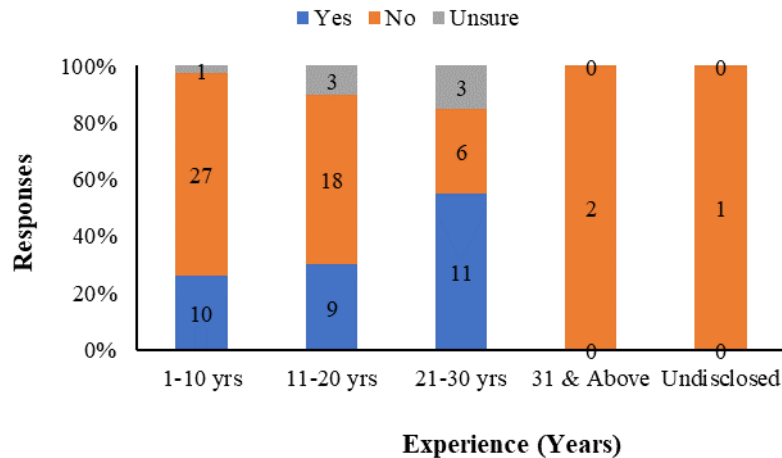


Figure 7.11: Distribution Responses to A by Teachers' Experiences (Source: Author's fieldwork)

This again displays the role of working experience in the classroom on the ability of teachers to recognize the place of heritage in the training of young people. The most experienced group (30 years and above) and the one with undisclosed work experience both returned 100% response to A to the contrary. However, the most experienced group are virtually out of the classroom and the undisclosed proportion is not exactly useful for this categorization. Therefore, the conclusion drawn on the influence of working experience on the issue raised in A could be safe without including this 3.3%. Moreover, those who were most experienced were also among the older age bracket (51 to 60 years) confirming that they do not really have any stake within the internal workings of the classroom. The proportion with undisclosed working experience is within

the 31 to 40 years bracket and in the Sciences. It can be argued therefore, that the contribution of this group to heritage learning is negligible.

Figure 7.12 shows the distribution of the responses to B based on the working experiences of the respondents. Most of the respondents agreed on the need for heritage to be part of the curriculum, the highest proportion being the experience range of 11 to 20 years (80%) followed by 21 to 30 years (70%). The least experienced group had 57.9% responding to the affirmative on this need. Here again the influence of the working experience is shown with the proportion at the peak of their profession indicating the need for heritage in the curriculum. However, the highest proportion indicating an unsure stance was for the 21 to 30 years' experience bracket followed closely by the least experienced group with 23.7%.

The relatively higher percentage being unsure in the more experienced group could be due to some biases or a deficiency in the knowledge of the role of heritage in the development of the nation. The possibility of biases, what type or to what extent will be investigated in the next section. An intriguing observation with the most experienced group (30 years and above) is that though they were all Arts biased, their response was to the contrary. Given their age ranges, working experience and subject area, the hint of some form of bias as earlier mentioned is strengthened. Incidentally, the proportion with the undisclosed working experience also agreed with the relevance of heritage in the curriculum.

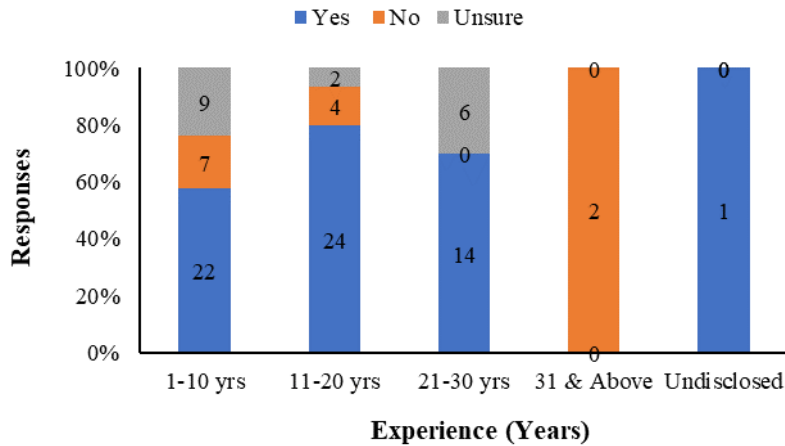


Figure 7.12: Distribution Responses to B by Teachers' Experiences (Source: Author's fieldwork)

Figure 7.13 shows the distribution of the responses to C based on the working experiences of the respondents. The pattern of responses is similar to those observed for the other attributes of the teachers. For the disagreements that instructional materials for heritage were adequate by all the groups, the proportions were 65.8% (1 to 10 years), 50% (11 to 20 years), 40% (21 to 30 years), 100% (30 years and above) and 100% (undisclosed). For this issue, the 11 to 20 and 21 to 30 years' experiences had the lower proportions of disagreements. This indicates that this group is made up of people who are at the peak of their profession and were able to consolidate the position taken by the other groups while alluding to some level of instructional materials for heritage being available. This probably may be as a result of their previous experiences and engagements within and without their schools. The veterans among the respondents further confirmed their position by strongly insisting that the materials were not adequate.

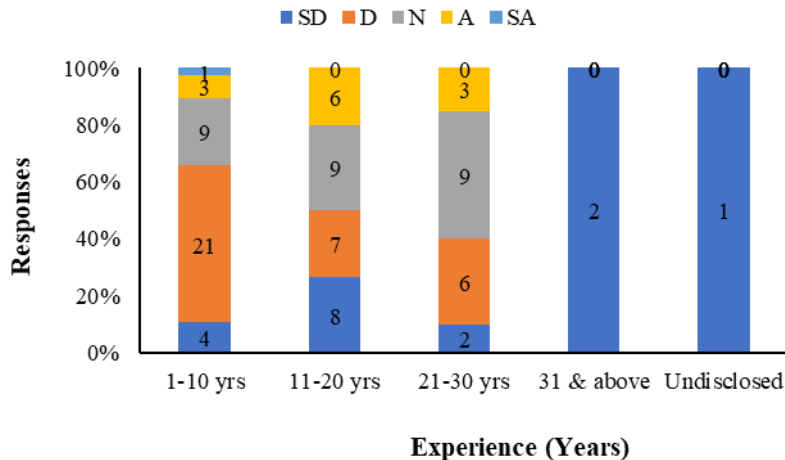


Figure 7.13: Distribution Responses to C by Teachers' Experiences (Source: Author's fieldwork)

The first three groups respectively had respondents who were neutral on the matter of instructional materials adequacy in proportions of 23.7%, 30% and 45%. The 21 to 30-year-old group had the highest proportion of neutrality which could be partly because at this level, some of them may have attained administrative status and would rather be neutral than point out the real situation on ground. This again could be a source of some level of bias with regards to heritage in their classrooms. The same three groups had lower proportions of agreements with C of 10.5%, 20% and 15% respectively. This confirms the traces of the instructional materials within the classrooms but in quantities which are not adequate for proper heritage training with the resulting effect of poor heritage perception among the students.

Impact of location

To solidify the impact of the teachers in the classroom, the responses of the teachers were further classified in terms of their locations; whether rural or urban. Generally,

30.8% of them worked in schools in the rural areas while the balance worked in the urban areas in the two cases studies handled for this work (see Figure 7.14). The distribution shows a higher proportion for the urban areas, could this be due to the perceived benefits and better opportunities available at urban centres? This is a probability as established from the literature reviewed – the presence of a continuous rural-urban drift (chapter 2). Global economic downturn in recent years has further compounded the migration from rural to urban centres as well as the impact of pandemic. However, responses from young adults during the field work indicates some reasons for the preference for urban or rural locations (see Table 7.3). This migration has grossly affected how heritage is engaged with because it is believed that some forms of heritage are more prevalent or engaged with in the rural areas. For instance, festivals such as the new yam and masquerades are commonly celebrated at the ancestral seat of communities which is often within villages and local communities thereby creating easy access and engagement to those close by (Table 7.3).

Figures 7.14 and 7.15 show the distribution of the responses to A, B, and C by the respondents based on their locations.

Table 7.3: Participant’s response to location

Question on location	Urban centers	Rural areas
<p>What makes you proud of the community where your secondary school was located?</p>	<p>We had all the basic amenities.</p> <p>We had good teachers.</p> <p>We had the required learning materials.</p> <p>People of different traditions and cultures.</p> <p>The community has this love for education.</p> <p>Security.</p> <p>Presence of cultural sites such as the Osun shrine (WHS).</p> <p>Ease of access.</p> <p>Comfortable and quiet.</p> <p>Electricity situation is better than elsewhere.</p>	<p>The king's palace and the ancient buildings.</p> <p>Presence of a river</p> <p>The people are lovely and very accommodating.</p> <p>The peaceful environment.</p> <p>Sense of responsibility from everyone.</p> <p>The environment – fresh air.</p> <p>Peaceful nature of the environment.</p> <p>Legitimate acceptance by the people.</p> <p>Inherited culture such as the masquerade cult.</p> <p>Taboos that preserve or keep peace and unity within the village.</p>

(Source: Author’s fieldwork)

Figure 7.14 shows that most of the teachers in the rural area (64.3%) did not agree that heritage is provided for directly or indirectly in the curriculum, while 57.1% of the ones in the urban areas agreed. This relatively high percentage for both locations confirm the

earlier position that the teachers had a reasonable understanding of heritage and so were able to identify its absence from the curriculum to a large extent. However, the higher proportion within the rural locations could be due to the more exposure of the teachers to heritage within the communities where they work than those in the urban areas who are more likely to be exposed to a very diverse heritage mix including the ones foreign to Nigeria. The percentage of the teachers for both locations which indicated the presence of heritage in the curriculum were 25% (rural) and 36.5% (urban). This again is to be expected as the schools in the urban areas are more likely to be properly organized, being more accessible to compliance monitoring agencies. Nevertheless, the difference is marginal and could be a direct consequence of the proportions which disagreed. The proportions who were unsure over this matter are relatively small with that for the rural location being higher at 10.7%. This could be as a result of the rural-urban drift, or preference for urban postings, degenerating to some level of brain drain, leaving a loophole in the rural location. Additionally, funding allocated to education decreases as one moves towards the rural areas (see Excerpt 7.11). Funding is often an issue when it comes to heritage visits or participating in heritage-related activities such as heritage festivals organized annually for secondary school learners in one of the states.

‘The schools participating in cultural activities are not many. The venue for the event is at the headquarters, which is a bit far from some schools, especially those in the rural areas who have cited lack of funds and the inability to move students to venues as hindrances to participation. Due to the reasons of funds and distance cited by those in the rural areas, the Board has decided to decentralize the competition. For this year, it

will take place simultaneously in the 3 senatorial parts zones of Benue state' – Education Stakeholder - ESI_2 (Excerpt 7.11).

Still considering Figure 7.14, on the other hand, this could simply have been as a result of some distraction from proper dissemination or engagement. Some hiding under the guise of fund to avoid heritage engagement. This may represent a weakness of the system in its ability to effectively deliver on heritage training.

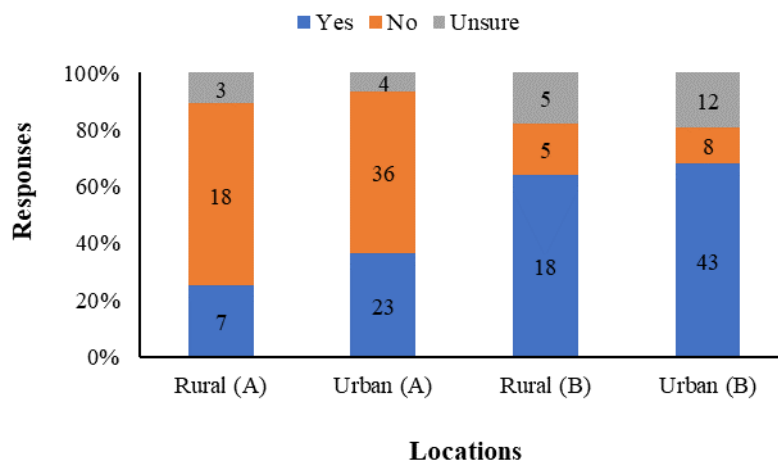


Figure 7.14: Distribution Responses to A and B by Teachers' Locations (Source: Author's fieldwork)

The Figure also shows the distribution of responses to B by the teachers, indicating that very high proportions of both the teachers in the rural (64.3%) and urban (68.3%) areas agreed that heritage should be part of the curriculum. This shows the importance of heritage irrespective of the location in the learning environment. However, whereas 17.9% of the teachers in the rural areas disagreed and were unsure, the corresponding proportions for those in the urban areas were 12.7% and 19%. This indicates a reasonable proportion are not sure that heritage should be provided for the curriculum in

both locations and poses an inherent danger to heritage learning in the classroom. Disagreement and indecision are also potentially bias triggering in handling heritage teaching and learning.

Figure 7.15 shows that 49.4% (rural) and 60.3% (urban) either strongly disagreed or disagreed with C (adequacy of instructional materials on heritage). These opinions are in consonance with the positions earlier explained for the rural and urban locations. Relatively high proportions of 35.7% (rural) and 27% (urban) were obtained for the neutral position. This shows the conflict within the individual teachers on what constitutes a heritage and what materials are needed for its instruction. Again, the relatively smaller proportions that agreed or strongly agreed, rural (17.9%) and urban (12.7%), depict that there is a presence of heritage to some extent in the classroom in the two case studies.

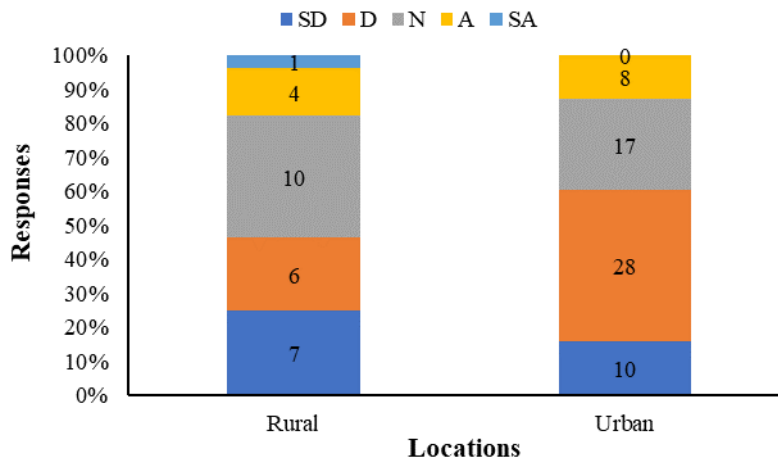


Figure 7.15: Distribution Responses to C by Teachers' Locations (Source: Author's fieldwork)

With respect to location, the absence of basic infrastructure in the rural areas can negatively impact on attendance and learning. A critical example is where the learners will search for water before school or 'spend most of their time searching for water during school hours. This makes them not to attend classes on time, and even if they do, they are always tired from the rigour of fetching water' (Daily Nigerian, June 5th, 2023). A situation that can replicate on teachers' performance and attendance.

Impact of nature of employment

The responses of the teachers were also examined in terms of the nature of their employment; whether on part time basis (internal arrangement) or by the government. Generally, the proportion of the respondents who were employed full time by the government was 68.1%. This shows that many of them have some level of job security and may only be willing to leave if they get better opportunities in other sectors. Still, the balance of 31.9% engaged on part time basis are the mobile proportion that are on the lookout for something more secure either within the sector or elsewhere. Table 7.4 indicates that this group of respondents were also the youngest in age (21 to 30 years), least experienced (1 to 10 years), 76.9% are Science teachers, 69.2% have qualifications that are non-educational, and the same proportion are in the urban areas. For the 31 to 40 years age range, 58.6% were employed on part time basis with 94.1% of them having 1 to 10 years' experience, 82.4% Science biased, 88.2% with non-education qualifications, and 58.8% located in urban areas (also see Table 7.4; Appendix F, Figure AP4).

Table 7.4: Attributes of Teachers for the Age Range of 21 to 30 years

Age Range (Years)	Experience (Years)	Qualification	Subject Area	Location	Nature of Employment
21 – 30	1-10	B.Sc.	Science	Rural	Part time
21 – 30	1-10	B.Eng.	Science	Rural	Part time
21 – 30	1-10	HND	Science	Rural	Part time
21 – 30	1-10	B.Sc.	Science	Urban	Part time
21 – 30	1-10	B.Sc.	Science	Rural	Part time
21 – 30	1-10	B.Sc.	Science	Urban	Part time
21 – 30	1-10	B.Sc.	Science	Urban	Part time
21 – 30	1-10	B.Sc.	Science	Urban	Part time
21 – 30	1-10	PGDE	Science	Urban	Part time
21 – 30	1-10	B.Eng.	Science	Urban	Part time
21 – 30	1-10	B.Ed.	Art	Urban	Part time
21 – 30	1-10	B.Ed.	So. Sci	Urban	Part time
21 – 30	1-10	B.Ed.	Art	Urban	Part time

(Source: Author's fieldwork)

All the rest of the respondents (41.4% of the 31 to 40 years, and all the teachers in the older age ranges) were all government employed as shown in Tables 7.5 to 7.7. These attributes confirm the potential for mobility of the group with part time employment, and

the inherent weakness it represents to the classroom because they could move on at any time without the usual formalities and/or at periods when the classroom needs them most.

Table. 7.5: Attributes of Teachers for the Age Range of 31 to 40 years

Age Range (Years)	Experience (Years)	Qualification	Subject Area	Location	Nature of Employment
31 – 40	Undisclosed	B.Eng.	Science	Rural	Part time
31 – 40	1-10	BA	Art	Urban	Part time
31 – 40	1-10	B.Eng.	Science	Rural	Part time
31 – 40	1-10	B.Sc.	Art	Rural	Part time
31 – 40	1-10	B.Sc.	Science	Rural	Part time
31 – 40	1-10	B.Ed.	Science	Urban	Govt.
31 – 40	1-10	B.Sc.	Science	Urban	Part time
31 – 40	1-10	B.Ed.	Science	Urban	Govt
31 – 40	1-10	HND	Science	Urban	Part time
31 – 40	1-10	B.Ed.	Science	Urban	Part time
31 – 40	1-10	B.Ed.	Science	Urban	Part time
31 – 40	11-20	B.Sc.	So. Sci.	Urban	Govt
31 – 40	1-10	PGDE	Science	Rural	Govt
31 – 40	1-10	B.Sc.	Science	Urban	Part time

31 – 40	1-10	B.Ed.	Science	Rural	Govt
31 – 40	1-10	B.Sc.	Science	Rural	Part time
31 – 40	1-10	HND	Science	Urban	Part time
31 – 40	1-10	B.Sc.	Science	Rural	Part time
31 – 40	1-10	B.Eng.	Science	Rural	Part time
31 – 40	1-10	B.Sc.	So. Sci.	Urban	Part time
31 – 40	11-20	B.Ed.	Art	Urban	Govt
31 – 40	1-10	B.Ed.	Science	Urban	Govt
31 – 40	11-20	PGDE	Science	Urban	Govt
31 – 40	1-10	B.Ed.	Art	Urban	Govt
31 – 40	1-10	B.Sc.	Science	Urban	Ptime
31 – 40	11-20	B.Ed.	Art	Urban	Govt
31 – 40	11-20	B.Ed.	Science	Urban	Govt
31 – 40	1-10	B.Ed.	So. Sci.	Urban	Govt
31 – 40	1-10	B.Sc.	Science	Urban	Part time

(Source: Author's fieldwork)

Table 7.6: Attributes of Teachers for the Age Range of 41 to 50 years

Age Range (Years)	Experience (Years)	Qualification	Subject Area	Location	Nature of Employment
41 – 50	11-20	B.Ed.	Art	Rural	Govt

41 – 50	1-10	PGDE	Science	Rural	Govt
41 – 50	11-20	B.Ed.	Art	Rural	Govt
41 – 50	1-10	PGDE	Science	Urban	Govt
41 – 50	11-20	PGDE	Science	Rural	Govt
41 – 50	11-20	B.Ed.	Art	Urban	Govt
41 – 50	11-20	B.Ed.	Art	Urban	Govt
41 – 50	11-20	B.Ed.	So. Sci.	Rural	Govt
41 – 50	11-20	PGDE	Science	Rural	Govt
41 – 50	11-20	PGDE	Science	Urban	Govt
41 – 50	11-20	B.Ed.	Art	Rural	Govt
41 – 50	11-20	PGDE	So. Sci.	Rural	Govt
41 – 50	11-20	PGDE	Science	Urban	Govt
41 – 50	11-20	B.Ed.	Art	Urban	Govt
41 – 50	21-30	M.Ed.	Art	Urban	Govt
41 – 50	11-20	B.Ed.	Art	Urban	Govt
41 – 50	11-20	PGDE	Science	Urban	Govt
41 – 50	11-20	B.Ed.	Art	Rural	Govt
41 – 50	1-10	PGDE	Science	Urban	Govt
41 – 50	11-20	PGDE	Science	Rural	Govt
41 – 50	11-20	B.Ed.	Art	Urban	Govt

41 – 50	11-20	B.Ed.	So. Sci.	Rural	Govt
41 – 50	21-30	B.Ed.	So. Sci.	Urban	Govt
41 – 50	21-30	B.Ed.	So. Sci.	Urban	Govt
41 – 50	11-20	M.Ed.	Art	Urban	Govt
41 – 50	11-20	B.Ed.	So. Sci.	Urban	Govt
41 – 50	11-20	B.Ed.	Science	Rural	Govt
41 – 50	11-20	M.Ed.	Art	Urban	Govt

(Source: Author's fieldwork)

Table 7.7: Attributes of Teachers for the Age Range of 51 to 60 years

Age Range (Years)	Experience (Years)	Qualification	Subject Area	Location	Nature of Employment
51 – 60	21-30	B.Ed.	Art	Rural	Govt
51 – 60	21-30	B.Ed.	So. Sci.	Rural	Govt
51 – 60	21-30	M.Ed.	Art	Urban	Govt
51 – 60	21-30	M.Ed.	Science	Rural	Govt
51 – 60	21-30	B.Ed.	Science	Rural	Govt
51 – 60	21-30	PGDE	Science	Urban	Govt
51 – 60	21-30	B.Ed.	Science	Urban	Govt
51 – 60	11-20	PGDE	Science	Rural	Govt
51 – 60	21-30	B.Ed.	Art	Urban	Govt

51 – 60	21-30	B.Ed.	Art	Urban	Govt
51 – 60	21-30	M.Ed.	Science	Urban	Govt
51 – 60	21-30	PGDE	Science	Urban	Govt
51 – 60	21-30	M.Ed.	So. Sci.	Urban	Govt
51 – 60	21-30	M.Ed.	Art	Urban	Govt
51 – 60	21-30	M.Ed.	Art	Urban	Govt
51 – 60	21-30	B.Ed.	Art	Urban	Govt
51 – 60	31 & above	PGDE	Art	Urban	Govt
51 – 60	31 & above	PGDE	Art	Urban	Govt
51 – 60	11-20	B.Ed.	Art	Urban	Govt
51 – 60	21-30	M.Ed.	Art	Urban	Govt
51 – 60	21-30	B.Ed.	Art	Urban	Govt

(Source: Author's fieldwork)

Figure 7.16 shows the distribution of the responses to A by the part time and government employed teachers. 69% of the part time and 54.8% of the government employed respondents did not think that direct or indirect provision was made for heritage in the curriculum. These represent high proportions of both categories of the respondents, and indicate that to a large extent, heritage is not given prominence in the curriculum. The categories also returned lower proportions, 24.1% (part time) and 37.1% (government employed) of those who agreed that heritage is provided for in the curriculum.

The respective proportions for and against the issue raised in A were lower and higher for the part time group than for the government employed one. This could be partly explained by the fact that all of the part-time group were in the younger age group and those with the least experience. Moreover, most of them are probably on the move, thereby having low commitment to the classroom. On the contrary, most of the government employed respondents were in the older age group, had more years of working experience and therefore expected to ordinarily exhibit a better commitment to work. This could explain why they posted a higher percentage agreeing and a lower one disagreeing compared to the part time group. It is worthy of note that on this issue, the percentages that were unsure for both categories of respondents were relatively low at 6.9% (part time) and 8.1% (government employed). This stresses the idea that the teachers have an appreciable general understanding of heritage.

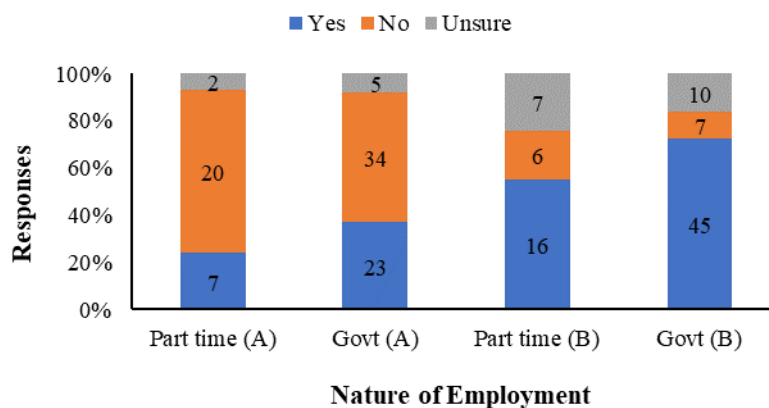


Figure 7.16: Distribution Responses to A and B by Nature of Employment (Source: Author's fieldwork)

Further, the Figure also shows the distribution of the responses of the teachers to B (need for heritage in the curriculum). Again, the level of recognition of the importance of

heritage learning in the classroom was highlighted with the greater proportion of both categories of respondents agreeing (55.2% part time and 72.6% government employed). The higher affirmative percentage of the government employed respondents on this issue reflects the community and working experiences of this group as earlier alluded to. The proportion of those who were unsure on this were slightly high, 24.1% part time and 16.1% government employed, the part time group being higher. For those who disagreed, the part time group also had the higher percentage (20.7%). This again shows the better experience and engagement of the government employed group.

Figure 7.17 shows the distribution of the responses of the teachers to C (adequacy or not of heritage instructional materials). The part time group posted a total proportion of disagreement of 69% which directly correlates to the 69% that disagreed on the issue of the provision for heritage in the curriculum (A). Another factor that could contribute to the explanation for this apart from the mobility of the group earlier highlighted is the point of engagement or disengagement. This category could be engaged or disengaged at any point during a session; they are moving in or out. They will more likely than not be unable to attain the level of experience with the curriculum to clearly give a proper opinion; they could be in or gone before or after the part of curriculum having heritage inclusion is handled. And seeing that most of them do not have educational qualifications, it is difficult to be sure of their stance. As earlier discussed, the government employed group are less liable to this possibility, hence the relatively lower proportion disagreeing (50%). The proportions of agreement by both categories of respondents were relatively very low at 10.3% (part time) and 16% (government employed). Again, the slightly higher proportion for the latter reflects the better

experience of the respondents in the group. The higher proportion of the government employed teachers who maintained a neutral posture on the issue (33.9%) further highlights the other aspect of having better job security, longer work experience, and being in the older age bracket. This may include complacency, exhibiting some kind of bias or the other, speaking for the system irrespective of the shortcomings, and playing safe in order to finish their career well. This is a disadvantage for the classroom, given the potential harm it could pose to heritage learning and young adults.

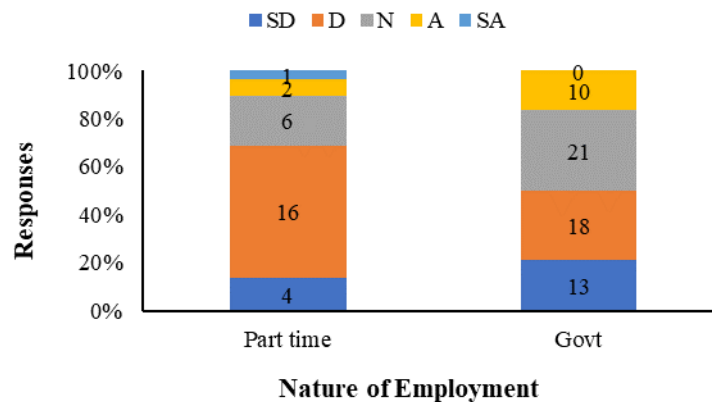


Figure 7.17: Distribution of Responses to C by Nature of Employment (Source: Author’s fieldwork)

The responses were finally examined by looking at the contribution of each teacher attribute to the specific question or issue raised in the questionnaires; ‘Yes’, ‘No’, ‘Strongly disagree’, etc. The distributions for the responses are shown in Figures 15 to 17. For all the Figures, the following codes for the attributes were used:

- 21 to 30 years age range, 1 to 10 years working experience, non-education-biased qualification, Science subjects, rural location, and part time employment.

- 31 to 40 years age range, 11 to 20 years working experience, education-biased qualification, Arts subjects, urban location, and government employment.
- 41 to 50 years age range, 21 to 30 years working experience, and Social Science subjects.
- 51 to 60 years age range, and 31 and above years working experience; and
- Undisclosed working experience.

Figure 7.18(a) shows that of the 30 respondents that agreed with the question raised in A, 90% were in the age range of 31 to 60 years, 66.7% were in the higher working experience bracket (11 to 30 years), 80% had education-biased qualifications, 53.3% taught in the Arts, 70% work in the urban areas and 76.7% employed by the government in contrast to being employed on part time basis. These relatively higher proportions emphasize that these attributes have a strong positive impact on the perception or understanding of heritage, which goes a long way to affect heritage teaching and learning. Figure 7.18(b) further shows the distribution of the 54 respondents who disagreed with the question raised in A (no direct or indirect provision for heritage in the curriculum). For the age range, the distribution was normal with the two median age ranges (31 to 40 and 41 to 50 years) returning a combined 61.1%, while the youngest and oldest age ranges each had 14.8%. For work experience, the least experienced group contributed the highest proportion (50%) while the other groups contributed the remaining 50%, with the 11 to 20 years' experience group making 33.3% and the 31 year and above group 3.7% of that. 67% of the respondents had education-based qualifications, taught sciences and worked in urban areas, with 61.1% being

government employed. This strengthens the fact that inexperience affects the pedagogical engagement of heritage while the sciences are less likely to have provision for local heritage in the curriculum.

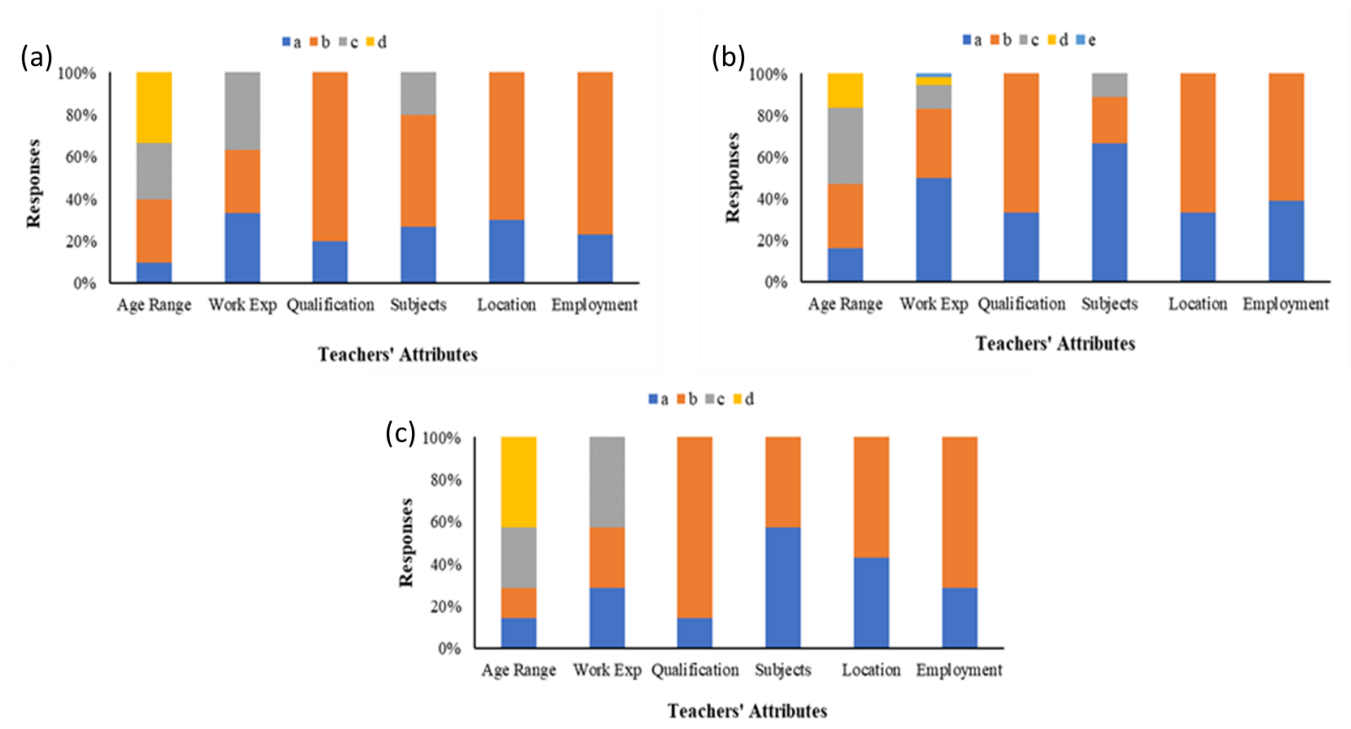


Figure 7.18: Distribution of Responses to A by Teachers' Attributes (a) Yes, (b) No, and (c) Unsure (Source: Author's fieldwork)

Furthermore, the role of location is highlighted as earlier mentioned, with the teachers located in the urban areas less likely to be exposed to the category of heritage that should be transferred to the young people. The contribution of the government employed teachers to this response stems from the fact that most of them work in the urban areas, and a good proportion of them teach sciences, including the ones with education-based qualifications. For the respondents that were unsure (7), Figure 7.18(c) shows that the majority were in the oldest age range (42.9%), most experienced

(42.9%), had education-based qualifications (85.7%), teach sciences (57.1%), work in the urban areas (57.1%), and were employed by the government (71.4%). In addition, the oldest and most experienced group represent a section of the system on their way out, and probably have stopped personal academic development, developed some form of conformational biases about heritage or simply no longer really have any concern about the classroom as pointed out earlier. The existence of this proportion defines a possible loophole in the system which is retrogressive to the learning of heritage.

Figure 7.19 shows the distribution of the responses to B. For the 61 respondents that agreed on the need for heritage to be part of the curriculum as shown in Figure 7.19(a), the youngest age range also had the least contribution (11.5%) as with the responses to A, but in this case the proportions for each group were closer. This confirms as earlier suggested that the agreement by all the groups is indicative of the importance of heritage to the learning of young adults. For working experience, the groups with the lower experiences (1 to 10 and 11 to 20 years) jointly posted 75.4%, this may indicate a relative disconnection from relevant local heritage and hence, the need to reflect on the situation. The lower proportion for the most experienced group shows some level of agreement with the other groups for some aspects to be included (probably inclusion in the form of updates). For qualification, subjects taught, location and nature of employment, the respective proportions of the respondents were 75.4% (education-based), 45.9% (science, with 42.6% Arts), 65.6% (urban) and 73.8% (government employed). This again emphasizes the importance placed by the teachers on heritage inclusion in the curriculum and hence, in classroom activities. As mentioned earlier, the teachers who are trained educators would most likely have come into contact with

heritage related issues during their training and should be able to identify the absence of same from the curriculum. The closeness of the proportions for the Sciences and Arts teachers also highlights this importance, while the high proportion of them in urban areas partially strengthens the earlier statement that they are less likely to be involved with heritage than those in the rural areas. Figure 7.19(b) shows that for the 13 contrary responses, the proportions of the different age ranges were also close, with the two median ranges having the highest value of 30.8%, while the two lower years of experience had a joint proportion of 84.6%. The respective proportions for qualification, subjects, location and nature of employment were 61.5% (education-related), 69.2% (Science), 61.5% urban) and 53.8% (government employed). Though the frequency for this response is much smaller than the one for agreements, the high percentage contributions of the teachers with these attributes point to the existence of a section of the teachers who do not see the need for heritage inclusion in the curriculum. Figure 7.19(c) shows that the 17 unsure respondents were distributed as follows: 64.7% (31 to 40 and 41 to 50 years age ranges), 52.9% (1 to 10 years' experience and government employed each), and 70.6% (education-based qualifications, science teachers and urban located each). These indecisive, or just indifferent, proportions combined with those who disagreed constitute a notable contribution which manifests an inherent systemic weakness with regards to heritage learning.

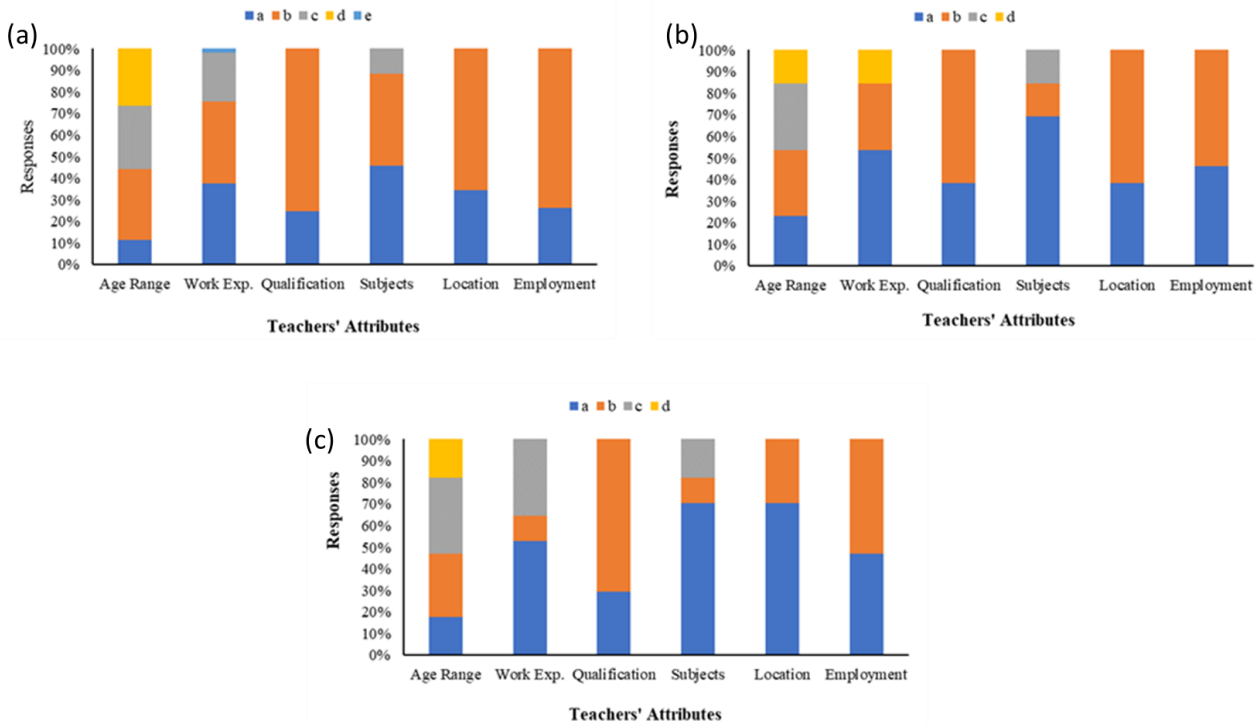


Figure 7.19: Distribution of Responses to B by Teachers' Attributes (a) Yes, (b) No, and (c) Unsure (Source: Author's fieldwork)

Figure 7.20 shows the distribution to the responses to C. Of the 17 respondents that strongly disagreed with the issue raised about the adequacy of instructional materials for heritage as Figure 7.20(a), 70.6% belonged to the median age ranges, 41.2% had 11 to 20 years' experience and taught sciences each, 82.4% had education-based qualifications, 52.9% worked in rural areas and 76.5% were government employed. This indicates some level of availability of instructional materials probably in the government owned schools with the possibility of some improvisation by experienced teachers in the rural areas. Also, the age range and work experience proportions of this group adds credence to their position on this issue. 40 of the respondents disagreed with the adequacy of the materials as shown in Figure 7.20(b). The pattern of the responses

from the previous group was almost replicated with 65.5% in the median age ranges, 65% having education-biased qualification, 67.5% teaching sciences, 85% working in urban areas and 57.5% government employment. The only deviation is in the work experience for which 57.5% of the respondents were in the least experienced group (1 to 10 years). Overall, however, this level of disagreement further indicates a strong possibility of the need to improve on the provision of relevant materials by the system for heritage instruction of the students. Figure 7.20(c) shows that for the 21 respondents who were neutral, 48.9% (51 to 60 years of age), 71.4% (education-biased qualifications and government employed), and 52.4% (urban location) again highlight the notable proportion of the teachers who were either indifferent, biased or both, resulting from the respective attributes. However, an interesting possibility was also revealed by the equal proportion of the working experiences 33.3% for all the groups and 42.9% for both Sciences and Arts teachers. This strengthens the possibility that the neutrality among the teachers on this issue could not be wholly due to work experience or subject bias, but also on some other factors which may be brought out in the next section. However, of note here is the point that strong neutrality exists across the three working experience groups as well as across the two major categorization of subject areas which translates into a weakness. This is because such neutral teachers will likely not play any role in making the classroom constructive sensitive thereby contributing to a weaker heritage learning. For the 12 respondents that either strongly agreed or agreed with C as shown in Figure 7.20(d), 75% were in the median age range, 50% the median working experience (11 to 20 years), 91.7% had education-biased qualifications, 50% taught Arts subjects, 66.7% teach in urban areas while 83.3% were government

employed. These proportions for the respective attributes confirm the existence of relevant instructional resources, probably in the urban areas and government owned schools. Further, there could be a slim chance that this group's position is consolidated by the level of engagement with heritage within the two case studies considered. Finally, only 1 respondent strongly agreed with the adequacy of the instructional materials. The respondent was in the 31 to 40 years age range, least working experience group, had a non-education-biased qualification, taught science in a rural area and was engaged on part time basis. All the attributes of this respondent going by the trend of the discussion so far indicate that the response can be safely neglected, though a slight chance that the rural working place had some strong engagement with heritage does exist.

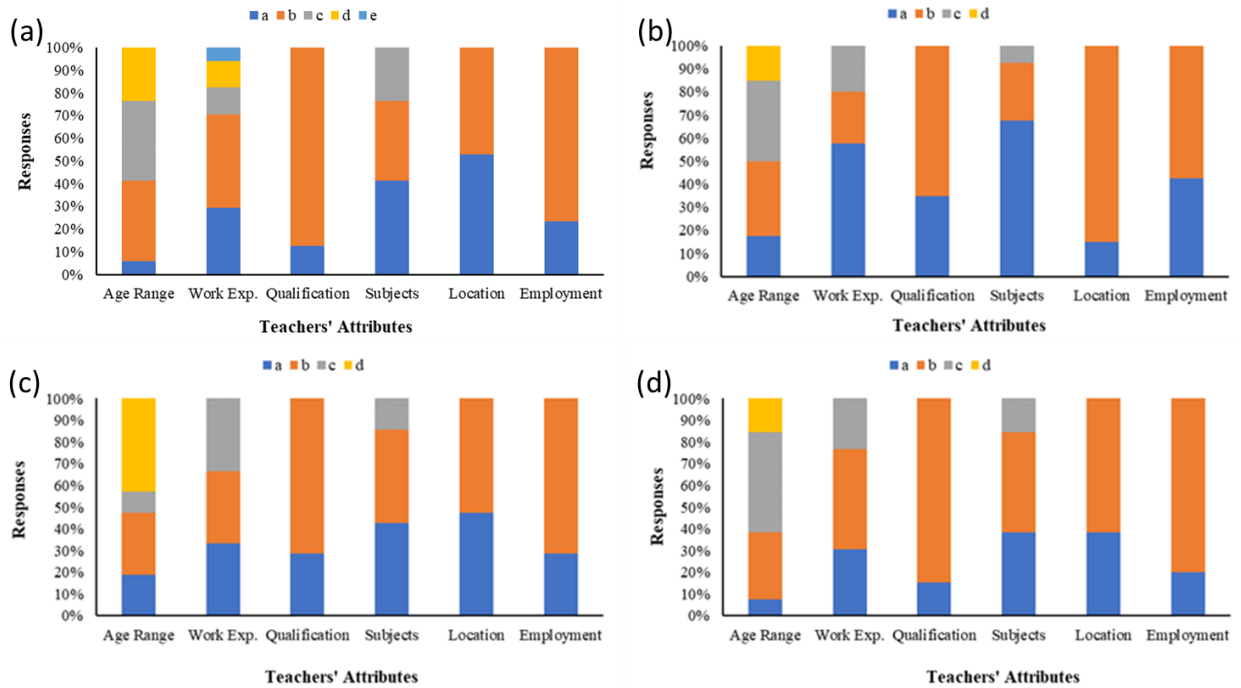


Figure 7.20: Distribution of Responses to C by Teachers' Attributes: (a) Strongly Disagree, (b) Disagree, (c) Neutral, and (d) Agree and Strongly Agree (Source: Author's fieldwork)

By examining the responses of the teachers through the respective attributes, it is quite clear that though there is a presence of heritage in the curriculum, the classroom is inherently weak in its capacity to deliver on proper heritage learning for learners in Nigeria. The conclusion here is that there is appreciable knowledge and understanding of heritage among the teachers in the two case study areas, though the schools had some inherent weakness in the capacity to disseminate heritage information to the students. The teachers mostly agreed that heritage education was important and should be provided for in the curriculum, and that the materials for instruction were mostly not adequate. Based on all the attributes of the teachers from which perspective their responses are looked at, there is a general aggregation of ideas, with the older and

more experienced ones having better employment security indicating more of this tendency. However, the factors from the findings that gravitate towards weakness of the classroom with respect to heritage teaching and learning are emphasis on sciences to the detriment of other subject areas, inclusion of a reasonable proportion of highly mobile and younger teachers who take up part time positions while awaiting better opportunities to move on (the passersby), and the preference of the urban areas by the teachers. The weakness is further shown in the significant proportion of the teachers who exhibited neutrality and levels of being unsure over the issues of direct or indirect provision of heritage content in the curriculum, the need for heritage in the curriculum and the adequacy of heritage instructional resources.

7.3 Gatekeeping and Biases

The philosopher Dewey's outlook of the classroom is one where it is the obligation of teachers to create an enabling atmosphere with respect to heritage learning within the classroom – an atmosphere that is student-inclusive and acceptable to all. In many diverse societies, it has been suggested by scholars that teachers should always create an atmosphere which focus on the fact that different ideas and perspectives matter (Titus, 2002; Taylor, 2005; Morgan 2017). Other research (Thornton in Titus, 2002) explored social studies teachers as gate keepers who regulate to a large extent what passes through the classroom door and identified three components of gatekeeping that influence classroom pedagogy. These components are: (1) beliefs related to the pedagogical subject (2) mode of instruction and (3) approaches. What is the responsibility of the classroom and are teachers just gatekeepers who are waiting to sieve out the unwanted? The answer to this question differs from place to place,

depends on the expectation of the society of such people - which will also tell on how the teachers are mandated. As gatekeepers, it becomes a narrow experience when teachers see themselves as the ones who are wholly in charge and whose views should be strictly followed, they ceased from performing their role as a guide or facilitator. This has gone as far as some teachers 'asking students to change their names, dress code and/or religious beliefs; punishing students for speaking their native language within the school premises; and pressuring students to avoid eating local delicacies or using African names (Jagusah, 2001). Along the same direction, some so-called elites forbid their wards from speaking indigenous languages even at home with family insisting that doing that will help their classroom learning better (ibid). This action, though a simple one has the tendency of cutting younger generation off a wealth of heritage that is necessary for their development (Jagusah, 2001: p.120 – 121; see Excerpts 6.15; 8.1; 8.2; 8.3; 8.4).

To investigate the slight suspicion of teachers' biases with respect to heritage teaching and learning, some information was extracted from the random survey carried out among 58 students and 79 teachers. The possibility of the existence of teacher biases stems from the fact that Nigeria is seriously culturally and religiously diverse and this could become an opportunity for biases on heritage learning among young adults. The responses of the respondents confirmed several of the findings from the survey among the teachers - 86.2% of them strongly agreed or agreed that heritage learning is important while 79.4% disagreed or strongly disagreed that heritage should not be part of their training.

On the other hand, 69% of the students surveyed were Science students, also confirming the trend of the emphasis placed on sciences by the Government in a bid to boost technological development to the detriment of the required Arts and Social Science components (see section 7.2). Similarly, confirming the trend of the responses of the teachers on location, 55.2% of the students were schooling in urban areas meaning that majority of both teachers and students prefer working and schooling in the urban areas. Again, in response to the questions on engagement in indigenous and cultural heritage before and in school, the students' responses corroborated the earlier assertion from the teachers' survey that there was some appreciable heritage awareness within the school, but the level of engagement may have been hampered by the factors already discussed. 44.8% and 55.2% of the respondents indicated that they engaged in cultural heritage activities such as dancing, cooking, and dressing before school and while in school respectively (also see Appendix F, Figures AP 15, 16 & 17). However, 29.3% strongly disagreed or disagreed with a further 25.9% being neutral on the issue of engagement before school, and 39.7% indicated that they did not participate in indigenous activities while in school. This also reflects the diversity in the community as shown by the survey among the teachers. 53.4% and 51.7% respectively strongly agreed and agreed that classroom activities influenced their understanding of and engagement with heritage. However, 25.9% and 32.8% of the students were respectively neutral on these, further showing the basically diverse nature of the heritage environment within the case study locations, and Nigeria at large.

On the participation of community members such as parents in classroom activities (CM), Figure 7.21 shows that 53.4% of the respondents strongly agreed and agreed

with 38% having the respective contrary opinions. Only about 8.6% were neutral on the matter. According to Muñiz (2020), the issue of community members participation is one of the eight requirements of a culturally sensitive teaching procedure which can translate into better heritage teaching among the young adult. Here also, the diverse heritage outlook in Nigeria is highlighted, and the fairly close contrary proportions of respondents indicates outright weakness directly or indirectly arising from the system or some form of teacher biases resulting in this level of community members' engagement in classroom activities.

The Figure also shows the rating of the influence of the teachers on the understanding of heritage (TI) by the students. It shows that 36.2% strongly agreed or agreed while 43.1% strongly disagreed or disagreed, with a significant 19% remaining neutral. This distribution shows that to some extent, there is an existence of the teacher's influence on heritage learning in the classroom. However, it can only be conveniently assumed that this proportion that agreed is positively influenced as there could be a possibility to the contrary which is the 43.1 % that disagreed. This could be linked to the content of the curriculum and pedagogical approaches employed. Along this line of thought, the students were further asked a question with respect to the two questions with highest frequency of mention - Social Studies and Civic Education – *if teachers presented information related to heritage without enforcing their views (SCV)*. These subjects were isolated because the curriculum review carried out indicated that some provision was made for heritage learning in them.

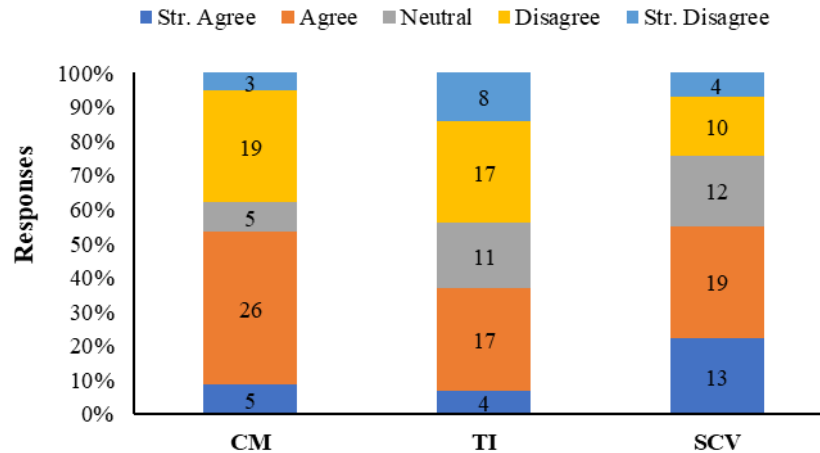


Figure 7.21: Distribution of Students' responses to CM, TI and SCV (Source: Author's fieldwork)

The Figure shows that 55.2% of the students strongly agree or agree while only 24.1% strongly disagree or disagree, with 20.7% maintaining a neutral posture (see Figure 7.21). The combination of those who disagreed and those who were neutral clearly shows some level of biases (implicit or even explicit) by the teachers of these subjects in presenting heritage related information in the classroom. Research has shown that teachers exhibit both implicit and explicit biases toward their students when teaching heritage in the classroom (Scott et al., 2018; Lloyd, 2021). An implicit bias is “unconscious and involuntary attitudes rather than obvious or explicit bias” (Scott et al., 2018, p. 2). An explicit bias is a conscious attitude or belief about a person or a group (Lloyd, 2021). The biases that teachers hold, implicitly and/or explicitly, are projected through their personal expectations of their learners' abilities and achievement level, the feedback they provide, how they engage, and decision-making regarding learning outcome. For example, a situation where a teacher will refuse or insist on a visit to a

heritage site because of their personal beliefs or experiences. Furthermore, evidence exists in research supporting the idea that students adapt to their teachers' beliefs (Jacoby-Senghor et al., 2016; Ovando and Combs, 2018;). Education scholars have hypothesized that implicit bias, or unconscious beliefs, may contribute to ineffective learning resulting in undesirable outcomes. The stance of the teacher with respect to the impact of implicit or explicit biases is dependent also on the school propriety. The proliferation of schools in some developing nations has given room to private proprietorship. This group of proprietors who are often on the ground determines what happens in the classroom, so, this group is synonymous with strict supervision as against the government owned secondary schools. To understand these proprietorships, the learners were involved and asked questions relating to the proprietor of the school attended. The distribution (see Figure 7.3) which reveals another dimension of the diversity existing within the Nigerian society that could form a bedrock for teacher biases in conjunction with system weakness leading to inadequate heritage teaching. It shows that only 24.1% attended Government owned schools which ordinarily should be a positive trend but not so with a diverse society like Nigeria. Around 43.1% were private owned and 31% missionary owned. The category classified as others was only 1.7%. If the mission schools which are taken care by missionaries are considered as private, then Government owned schools will just be minimal. The greater proportion of the schools were private owned due to the proliferation of the sector with proprietors having varying heritage outlook, and often depend on the proprietor's belief and interpretation, which fall short or within the requirements for basic education. The monitoring unit controlled by the government have literally been unable

to deliver thereby giving room to the emergence of all kinds of private school with license to operate (Jagusah, 2001). With the 'coast clear', literally anything may go, with most likely ineffective teaching and learning of heritage being an outcome. The proprietors, being part of a diverse society, could run their schools in a way that enforces their views or biases thereby influencing teachers' recruitment and resource materials. All these can have a negative effect on heritage learning outcomes. The relatively high percentage of missionary owned school raises a red flag and calls for a closer inspection. In Nigeria, the dominant religions (Christianity and Islam) have licenses to operate schools, and this has propagated along sharp belief dichotomy. Even within the respective religions, further divisions exist, leading to biases along these lines. There have been instances when students in schools owned by a particular religious group are made to attend normal classes on national holidays given to commemorate belief-based events not related to the school proprietorship's belief (Education stakeholder, ES_2 – Excerpt). Also, there are cases when the only school in a locality belongs to a particular belief and every student is virtually coerced to only engage with heritage from such religion. This manner is different from what they may be used to. Further still, some religious activities are given prominence over core curriculum to the extent that classes could be interrupted to create room for them (Education stakeholder, ES_6– Excerpt). All these give room to teacher implicit, and sometimes explicit biases while enhancing biases among the students which will eventually manifest. The prevalence of private and missionary owned schools is a great platform for the exhibition of teacher biases of any kind towards engagement with heritage.

Finally, in addition to these biases are the individual views of the teachers as community members. Viewed from the perspective of being community members, with their own personal viewpoints on heritage, this outlook may affect how they contribute to the learning of young adults. Here, a sample of the actual responses of the teachers as community members will be examined to show the existence of some level of biases. None of the responses were outrightly biased in nature and may have been given in good faith but by reading between the lines and considering segments, the evidence of biases was identified (see Experts 7.12; 7.13). This perspective was viewed through how heritage is owned or accepted by individuals; an outlook portrayed through the responses of teachers and community members to the question '*what heritage is available in their community?*'. Responses such as 'I have not actually seen any heritage within the community' (Teacher and community member – COM_19 – Excerpt 7.12) abound among some teachers who are working away from their community. This statement speaks a bit of an uncaring, distracted, or ignorant disposition. Coming from a teacher and a community member who should be a leader among the people, this response is lacking in a way. This teacher could be handling a subject area in which heritage is not properly provided for or is simply not concerned about the community where they teach or the overall benefit of heritage to the societal integration. Either way, this posture could become a loophole in the system. From the foregoing discussion, the Nigerian society has a diverse mixture of heritage, and for a community member who is a teacher to fail to notice any of the heritage in their immediate community seems quite suspicious of some form or level of bias or total ignorance of what heritage is.

On the other hand, there are other teachers who are community members who gave a good outline of available heritage within the community but along with their frequent heritage transmission to their students, accompanied with some form of warnings. Such warnings are implied from responses such as by COM_19 (Excerpt 7.13) who agreed that they -

‘discussed with them often’ about heritage within the community. Language is the number one thing I discuss when I have the opportunity. I tell my students the need to keep speaking it together so they will be able to pass it to their own children. As a Christian, I tell them not to be involved with the shrines’.

However, responses like this highlight the religious diversity of society which could precipitate biases along religious lines. Heritage biases are not witnessed only in the classroom but also in the wider community. The last statement clearly outlines bias against the female child with respect to inheriting property of late parents as stated by a teacher who insisted that a female child should not be a part of inheritance from their family TR__ Excerpt 7.13b. A teacher who embraces this may likely be vulnerable to bias towards the female folks in the classroom and in general, the society. Respondents (teachers and community members) clearly attribute sacredness to heritage like masquerades and could do anything possible to avoid whatever they could to avoid any change in status quo (see section 6.2), indicating some possibility of implicit bias when the condition(s) are appropriate or otherwise.

The survey also sought to know how often they discussed the heritage in their community with the students and why. A few of the responses were, ‘unsure’ and cannot

remember if they ever discussed heritage with the students ‘and if at all, not often’ (COM_8 - Excerpt 7.14).

These narratives portray the tribal/ethnic sentiment that is found in the Nigerian society with diverse tribes. Some teachers would rather work in their own community, and if they could not then they would not follow the local language either to learn it or speak it even when they have the ability. This shows the bias on tribal lines and could affect the heritage learning in the classroom among learners. Telling wards or learners not to involve themselves with the shrine or other religion has a tinge of religious bias (Excerpts7.13; chapter 6). This is taking the decision away from learners which contradicts what social constructivism pedagogy is.

These biases though, may be in good faith by individuals but could trigger heritage conflict which is always round the corner in this diverse society and could affect heritage learning or the heritage itself through iconoclasm. Responses that assumed stances that young adults’ interest have shifted as well as their focus in life are sources of bias in handling heritage issues, as the teacher would probably believe every effort at disseminating heritage information would yield little or no positive result. Handling personal biases as skilled personnel is an attribute of teacher training. This is relevant seeing that for most communities, the classroom is diverse in its composition.

In the bid to have a view of how the classroom in its diversity has contributed to heritage learning among young adults, the question ‘*how the classroom has contributed to your ward(s) heritage awareness*’ was asked. A respondent’s comment highlights the cosmopolitan nature of the classroom, an implication that there is a presence of

students from various backgrounds and communities in the mix. Thereby making learning about everyone's heritage difficult (see excerpt 6.5). Based on this, some teachers could take this diversity as an excuse and a safe route of abandoning the process altogether which would not augur well for classroom learning and perception. To understand this contribution better, community members were requested to give an opinion on the adequacy of heritage teaching that their ward(s) received from the classroom which ranged between poor because they do not show any reason for me to know if there is any such thing as heritage teaching' (COM_3 – Excerpt 7.15); 'poor; history is no longer taught in our schools. Everything has been westernized' (COM_ – Excerpt 7.19). Additionally, some community members were of the opinion that heritage teaching was not adequate, stating that they were 'not sure whether heritage is taught in the school' (COM_7_ – Excerpt 7.16), and that the Secondary School system has not fully captured the culture and values of the community in its curriculum' (PCQ__ 6– Excerpt 7.17). The summary of this outlook on the impact of heritage perception on the community is captured by a parent and community member, PCQ_4 (Excerpt 7.18) who commented that the difference in heritage interest discovered among young adults in the community 'is merely symbolic and not participatory'. To establish their participation and the impact of this on the community, questions regarding young adults' contribution and their social ties with the communities were asked among community members. On this contribution, 40% totally disagree that there is no impact from this group on the community in one of the case studies (Benue state), 60% remained neutral while none agreed. This could depict issues such as absence of a common heritage, dissemination in the classroom not being beneficial or non-existence. There is a tendency for these

issues leading to the form of biases between local/national and global heritage learning. In contrast, for the second case study (Osun state), 18 out of 20 heritage professionals agreed that there is an involvement of young adults with the local heritage which has had some impact on the heritage and community. Young people are co-opted into volunteering activities for the Osun-Osogbo festival which create room for awareness as well as some economic benefits for them. The position of the Arugba (a teenage female virgin) and her entourage is also meant for young adults (see sections 6.2.1; 8.2.2 and Figure 7.22).



Figure 7.22: Osun-Osogbo Festival (Arugba, 'basket carrier') (Source: Vanguard, August 26th, 2011).

The comment on heritage capture in the curriculum is a significant dimension lacking in community specific heritage. This non-inclusivity of local heritage can create apathy in the teaching of heritage among some teachers which can resonate as biases. The other issue that has added to heritage bias in the classroom and is reflected in many aspects of life in Nigerian and many African societies is westernization (chapter 2; Excerpt 7.20; Quist, 2001; Eze-Uzomaka Oloidi, 2017; *inter alia*). Some of these schools of opinions

have blamed a lot of the retrogression in society on westernization, and this can breed biases against perceived western heritage especially in the Sciences as earlier mentioned. For instance, Boko haram, though an extremist group is steeped in biases against westernization in their ideologies. Groups such as this target the younger generation and one way to avoid their involvement is a deliberate attempt to get young adults involved at the community level.

Dewey promoted the idea of social learning, which is specifically, an idea that promotes the role of education in the transformation of society (Perez-Ibanez, 2018). Consequently, some of their philosophies have become part of modern-day classroom engagement procedure (Keating et al., 2015). Which is an approach relevant in the construction of individual's meaning-making and 'legitimate knowledge' transmission (Apple 2009: 61) with the teacher, being a key player. The teacher is not just professional personnel but equally an individual who is allowed distinct interpretation and meaning making of heritage. This interpretation may become biased if approaches that are unethical are employed with a significant bearing on how heritage is defined and perceived through pedagogical approach within the classroom. A situation where teachers acting as gate keepers, become an enforcer whose voice is final in classroom learning is detrimental to classroom constructivism (see Appendix F, Figure AP18 in appendices). For instance, when learners are forbidden from or forced to relate with a heritage, a clear case is where some parents, because of their religious belief, forbade their wards from interacting with the Osun sacred grove (WHS) when the grove was used as a venue for a television programme (See Excerpt 6.20; section 6.2).

7.4 Concluding Remark

This chapter draws on the quantitative aspect of the research to analyse the findings.

The chapter put forward few points as follows –

Firstly, the proliferation of secondary schools nationwide is a major discovery in this chapter's finding that is having an impact on classroom heritage learning. This proliferation, which could be due to the national population, has created more privately owned (proprietorship) secondary schools when compared with those that are government owned. An attended challenge to this situation is the absence of a uniform recruitment policy.

Secondly, the national emphasis on science-related classroom so as to drive national development, which comes at the detriment of heritage related subjects such as history. All these have paved the way for 'schooled but untrained' teachers as well as those I called 'passersby' who are in the classroom temporarily pending when they get whatever is a better opportunity for them. Teachers, as facilitators, and as skilled professionals are expected to be aware of their responsibilities to others while at the same time being fellow humans with personal values, meanings, experiences, and perception (Moss & Petrie, 2019). Furthermore, as members of the community who are professionals, teachers are expected to be ethical in their approach towards what they teach in the classroom to prevent every form of biases. The ability to interpret what is learnt and relate such to everyday life by young adults starts from a teacher's perception, and ability to develop an interpretive narrative that gives meaning to how heritage is presented within the classroom. Social pedagogy has to do with how an

individual constructs and makes personal meaning of classroom activities whereby it encourages the teacher to act in the capacity of a guide and not an instructor (Cameron, 2008; Fielding & Moss, 2008; Tagliareni, 2008; Smith & Whyte, 2017). This sets it apart from other pedagogical approaches where the teacher dominates the classroom. Social pedagogy is like social constructivism theory of pedagogy where learning is viewed as a social process, students as active participants, and teachers employ pedagogical methods that allow students to discover knowledge individually. Also, a key aspect of this pedagogy is that there is an interaction through collaboration with others who are called co-learners. Therefore, the learning process involves relationships where there is a transfer of power that gives some degree of learning decision to the learner.

'In effect what is required is a paradigm shift: the abandonment of the familiar to embrace the new. However, social constructivism does not remove the need for the teacher; rather it redirects teacher activity towards the provision of a safe environment in which student knowledge construction and social mediation are paramount' (Adam 2006; p.250).

Thirdly, by investigating the responses of students as well as those of teachers as community members, it is clear that some level of biases resulting from the diverse Nigerian society exist within the classroom. For example, biases along belief and ethnic lines have further weakened the institution in its capacity to deliver on heritage learning which both teachers and students agree to a large extent is beneficial to society. Teachers' beliefs could affect their curricular and pedagogical commitments, which may subsequently affect learners' perceptive outcomes (Schraw & Olafson, 2003). There is therefore the need to address the aspects of system weaknesses discussed earlier and

invest in a deliberate training of teachers in the competencies of a culturally sensitive classroom which will limit biases and thereby enhance heritage instruction.

Fourthly, location, though not a bias against heritage learning, is significant in understanding how teachers perceive. The response to location and examples of heritage in local communities shows a dichotomy among urban and rural teachers. For instance, while the urban teacher focuses on basic amenities, the rural teacher is more concerned with basic landmarks such as a river and relationships among community members.

Finally, the curriculum should of necessity be reviewed to involve community-specific heritage (if possible) to instigate better teaching and learning, and engagement. The voices of teachers and learners should be considered in curricular review as this is partly a requirement of social constructivism pedagogy.

Chapter 8 Factors that Shape Classroom Heritage Learning: Drivers of Engagement

8.1 Introduction

The previous chapter discussed the pedagogical approach to heritage learning within the classroom. National and institutional focuses do not always align, and they are politically or religiously influenced with a significant impact on classroom heritage learning. This is reflected on the emphasis on science subjects for national development and the various approaches to heritage learning by various secondary school proprietors. The aim of this chapter is to discuss the factors that if employed uniformly, should encourage heritage learning among learners. This outlook is investigated through learners' responses to how they relate or engage with heritage in their locality and how this relationship influence heritage awareness in the classroom. Therefore, the chapter relies on narratives from interview data collected.

How the classroom engages with heritage within the community depends not just on the teachers and students but also on other stakeholders since engagement involves some form of collaboration. What then is engagement with the community and what drives it? Community engagement herein is defined as the 'process of working collaboratively with and through groups of people affiliated by geographic proximity, special interest, or similar situations to address issues affecting the wellbeing of those people' (McCloskey et al., 2011: p.3).

The chapter discusses some of the factors that were found to motivate young adults thereby creating awareness of heritage within the classroom and among learners. Themes that emerged from this chapter aligned with factors that are discovered to be

motivators of heritage learning and perception among young adults. Such factors are those that are found to arouse curiosity or pique the interest of this group as well as encourage the desire to learn more and engage more with heritage. Young adults are expected to bring fresh ideas and enthusiasm to heritage related projects, classroom and as heritage custodians tomorrow, will be the ones to pass it on to future generations. For young adults, involvement could mean opportunities to develop new skills, interests, have fun, aspirations, and connect with their wider communities (heritage lottery fund, 2013). Involvement may not necessarily motivate engagement with heritage but could also create distance as some young adults find involvement such as visits to heritage sites uninteresting or a waste of their time.

8.2. Motivating Forces or Barriers

The value-based approach to heritage interpretation is subjective since it builds on the foundation that every individual has a level or some form of basic understanding of heritage sustainability comprising of cultural, social, and/or economic awareness (de la Torres, 2013; McClelland et al., 2013). This awareness is what drives individuals to understand and how to engage with it. The classroom is viewed as an environment that aids better interpretation, and engagement, thereby contributing to inherent values held by individuals. This is significant seeing that inherent values are major reason why individuals have diverse reasons for getting involved or being disconnected from a heritage. Personal curiosity, attractions, or lack of one arising from how a heritage is packaged or presented were frequent responses encountered among young adults when it came to questions on factors that motivate engagement with heritage. The

following section shows how the desire to engage with local heritage is depicted from respondents' narratives.

8.2.1 Ancestral connection and Place attachment

Place attachment or what we will refer to as ancestral connection or root has been established by some studies to have a correlation between attachment (defined as the emotional bonds between people and places) and the extent of residency (Leigh, 2006; Lewicka, 2011; Stokely, 2021). A correlation which often leads to a strong tie between a place. Stokey (2021) described 'place as having three components: the physical setting, the activities and situations within it, and the meanings created by the experiences individuals and groups have in the place' (Stokely, 2021: p.7-8). Place attachment is relevant to how local heritage is owned and engaged with. The cultural and social setting in many Nigerian states is heterogenous including different ethnicities, beliefs among others. Nevertheless, studies have shown that when diversity of a community is compared with their homogeneity, diversity often, does not encourage place attachment especially if it is linked to socio-economic and racial diversity (Stolle, Soroka & Johnston, 2008; Lewickam, 2011). Homogeneity of a community is becoming a difficult situation due to the significant influence of globalization with the attending increase in mobility which is creating a melting pot of cultural specificity (see section 8.3.1; Lewicka, 2011). Leigh (2006) in their study on trust, inequality, and ethnic heterogeneity among Australian communities found that there is a lack of trust among neighbours of different ethnicities, and they concluded that 'trust is higher in richer neighbourhoods, and lower in ethnically or linguistically heterogenous neighbourhoods' (ibid: p.15; Stolle et al., 2008; Lewickam, 2011). Trustworthiness is a relevant attribute of the social life of a

community, seeing it as a binding force with two common predictors including place attachment and duration of residence. These two factors contribute to the ownership, maintenance, and sustainability of local heritage, seeing they have a bearing on how a heritage is engaged with. Therefore, respondents (young adults) were provided with three maps to investigate their understanding of place of residence through available heritage. Respondents, as mentioned in previous chapters, fall into various categories such as respondents from urban centres, rural areas, government/private/missionary owned institutions (see Figure 7.3). The respondents were requested to identify some form of heritage from pictures without consulting Google (Figures 5.8 to 5.10; and 8.1; 8.2). The pictures depict a UNESCO recognized heritage from one of the case study areas (Benue State) (see Figure 8.1) – the Kwagh-hir theatre which is on UNESCO listed performance festival from the northern part of the state. 37.5% of the respondents correctly identified the picture, 35% were wrong while the balance was neutral.



Figure 8.1: Kwagh-Hir theatrical performance (UNESCO Listed) – Northern part of Benue State (Source: <https://ich.unesco.org/img/photo/thumb/06371-HUG.jpg>)

Additionally, the second set of pictures are that of a masquerade, representing a 'popular' festival, a new yam festival (see Figure 8.2) and another representing the alekwu (ancestral spirits) festival (see Figure 5.8) both from southern part of Benue state of from Benue state case study areas. 25% of the respondents correctly identified it, 50% were wrong with a significant 25% being neutral. A significant finding is that the 25% who identified the festival correctly were young adults who have a connection to the locality or were told about the festival.



Figure 8.2: Igede agba (new yam festival) in Southern part of Benue State

(Source: <https://howng.com/all-you-need-to-know-about-igede-agba-festival/>)

The last picture was that of the sacred ground, the Osun-Oshogbo WHS from Osun state (see Figure 5.9). For this, 40% correctly identified it, 25% were wrong while 35% remained neutral. The high proportions for the neutral responses and wrong

identification show some poor level of appreciation of the cultural heritage among young adults within the community which could partly be due to biases arising from religious and ethnic diversities mentioned earlier as well as other issues.

A relevant point is the increase in proportion among the respondents when the picture identification was explored within the local community wherein the heritage is available. However, this angle was not pursued since the attendance of secondary schools is not limited to those within the immediate community. Knowing about the heritage of others will encourage appreciation, its management and go a long way in reducing iconoclasm among young adults. The high percentage of neutral responses and wrong identification demonstrate a lack of awareness of such heritage and/or a possibility of some level of appreciation of the cultural heritage among these community members and could be due to any of the issues discussed earlier – such as biases, because of religious, ethnic diversities, curricular content or any other. Some scholars have argued that factors such as location, duration of residency and size of population influence how a heritage is engaged with (Gu & Ryan, 2008; Chen, 2010; Styliadis, 2018). The evidence of mass migration is observed in the population increase of the urban centers while many rural areas are depleted. The workforce of many rural areas is moving to the urban centers in search of opportunities and the presence of basic amenities. Among these groups of migrants are teachers and students (see sections 7.2 and 7.3). When location such as urban centers is contrasted with rural areas, participants (young adults) whose schools were in urban centers, take pride in the location of their schools due to the presence of basic amenities, security, and infrastructure, while, for schools within the rural areas, a grassroot interaction with local heritage and relationship with one another were among

the things they prided themselves in (see Tables 7.2; 8.1). Arguing the relevance of location, Ojoawo in Owoeye and Yara (2010) state that as far as education and its resources are concerned, location is a major factor that influence how resources are distributed. For instance rural communities are subsistence in existence, characterised by low population with the absence of some basic amenities in comparison to the urban centres therefore, ‘teachers do not accept postings to rural areas because their conditions are not up to the expected standard as their social life in the areas is virtually restricted as a result of inadequate amenities; facilities are deficient, playground are without equipment, libraries are without books while laboratories are glorified ones’ (Owoeye & Yara, 2010: p.171).

Table 8.1: Sample of participants’ responses to location

Question on location	Urban centers	Rural areas
<p>What makes you proud about the community where your secondary school was located?</p>	<p>We had all the basic amenities.</p> <p>We had good teachers.</p> <p>We had the required learning materials.</p> <p>People of different traditions and cultures.</p> <p>The community have this love for education.</p> <p>Security.</p> <p>Presence of cultural sites such</p>	<p>The king's palace and the ancient buildings.</p> <p>Presence of a river</p> <p>The people are lovely and very accommodating.</p> <p>The peaceful environment.</p> <p>Sense of responsibility from everyone.</p> <p>The environment – fresh air.</p> <p>Peaceful nature of the</p>

	<p>as the Osun shrine (WHS).</p> <p>Ease of access.</p> <p>Comfortable and quiet.</p> <p>Electricity situation is better than elsewhere.</p>	<p>environment.</p> <p>Legitimate acceptance by the people.</p> <p>Inherited culture such as the masquerade cult.</p> <p>Taboos that preserve or keep peace and unity within the community.</p>
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(Source: Author’s fieldwork)

Nevertheless, Tikly (2019) echoing the stance of the authors, discourses that the classroom has contributed to the disparities between urban and rural dwellers since colonialism. Further, they argued that because there is an emphasis on development within urban centres, most of the upscale secondary schools are located there with teachers refusing to be posted or recruited to rural areas (see discussion in section 7.3). The urban schools are usually populated by people from a diverse cultural background resulting in a convergence of heritage that culminates in a ‘cultural blending’ (Quist, 2001: p.298). Making urban classrooms to function as a stage for Quist (2001) convergence where heritage integration that gives rise to a salad bowl or melting pot takes place which are concept for heritage realities found in many diverse societies. In most of West Africa, these three cultures, namely African, Christian, and Islamic, though this existence put a strain on relationship with the various heritage, however, ‘co-exist as separate cultures (cultural salad bowl) but are also engaged in processes of adaptation, integration and assimilation, blending in numerous ways and to such an

extent that for many a Ghanaian, an Ivorian and most educated Africans, elite status is a combination of African and Euro-Christian cultural elements or African and Islamic cultural features (cultural melting-pot)' (ibid: p.298).

The situation described by Quist (2001) is a shared situation within the West African region, the case study, Nigeria inclusive. Three common factors at work with respect to place attachment and heritage evolution in this region are firstly, the presence of various heritage emanating from diverse ethnicity and beliefs (the salad bowl existence), secondly, the co-existence of these which has given birth to an acclimatisation and blending in some instances (the melting pot). Thirdly, the existence of a polarization between urban and rural settlers. This polarization is seen in how educational resources are distributed and how heritage is related with. In the rural areas, grassroots relationship with heritage and one another take pre-eminence for so many reasons. One of the main reasons is the presence of a common language in most rural communities, and oftentimes the opportunities for day-to-day relationship with common living heritage such as rivers, markets, festivals, and others (see Table 7.3). This confirms the work of Ashworth and Graham (2005), who opine that for many rural dwellers, the local heritage is part of their lived experiences - they engage daily with them and build memories with the heritage as well as with one another. What then motivates or encourages the engagement between the classrooms and heritage located in both urban and rural areas? Both classroom and curriculum are same nationwide but are the motivating forces for heritage engagement same? These questions are significant because the objective of an effective classroom heritage learning should involve 'from the very beginning, the social pedagogical perspective' which should also focus on how to link

the classroom to heritage through engagement thereby contributing to the community well-being (Hamalainen, 2003. p.71). The origin of social pedagogy has been traced to the onset of urbanization and industrialization processes which gave rise to some social problems that disintegrated the traditional rural class put in place within the society (ibid). Such social problems include the neglect of young people, elderly and the vulnerable, therefore, what social pedagogy is doing is giving individuals the opportunity to interpret what heritage is through personal experiences and relationships with others. The impact of this opportunity is targeted at the reduction of social problems and a healthy relationship with others and with heritage. This means that an effective social pedagogy will require individual relationship that is rooted in the community.

This rootedness or involvement in the community is observed from how some of the respondents (young adults) expressed a sense of connection to the community where they reside because it is their root- what this means to them is that this is their ancestral place of abode. Some of them, even as learners in secondary schools were involved with the heritage in one way or another as reflected by viewpoints such as 'like our ancestors before us, everyone in the community is a farmer of crops (Cassava, yams, rice, maize, and vegetables)' (Young adult, OSQ_1 – Excerpt 8.1). Stokely (2021) in their research on drivers of community engagement, conclude that with regards to the present, community members' curiosity and how they compare their everyday lives with that of their ancestors is a factor that drive their engagement with heritage. This outlook is echoed in the responses to two questions - *'how long have you lived in your community?'* and *'which aspects of your community are you proud of?'* These questions were asked because literature reviewed indicates that connection to community is

strongest for individuals who have lived long in a community and this has a correlation with how heritage is engaged with (Leigh, 2006; Ateca-Amestoy et al., 2019). This assertion could be one of the reasons for the polarization in heritage definition between generations discussed earlier (see section 6.2; Stokely, 2021) seeing that some of the young adults have not lived for long in their community due to their schooling. However, some common means that may capture engagement with heritage is through how some heritage such as indigenous language, cultural activities such as festival, community trade or craft have been related with (see Excerpts 8.1; 8.2; 8.3 and 8.4). To further understand respondents' relationships with heritage with respect to their locations, the question *'which aspects of your community are you proud of'* was asked. From the narratives of the young adults, firstly, there is a slight indication that some relate with local heritage because it is all they know (Excerpt 8.1) while others declared pride in what heritage is theirs (Excerpts 8.2; 8.3; 8.4). This viewpoint was expressed by those stating they are 'proud of the culture and language; proud of the chieftaincy institution and of the strategic location in the local government area' (young adult, OSQ_4 - Excerpt 8.2); 'proud of inherited culture such as the masquerade cult, the festivals, the taboos that preserve or keep peace and unity within the village' (young adult, OSQ_5 – Excerpt 8.3) and 'my community is distinctive for its proximity to a market. The market operates daily with influx of people into the community' (young adult, OSQ_21 – Excerpt 8.4) are all indicative of some form of pride in local heritage by young adults. Pride in ancestral root and cultural heritage is a motivating force in engagement with heritage among young adults as seen from these respondents. However, to have a better and generational heritage concept, the understanding of how heritage is engaged with by

both young adults living within their indigenous communities and outside should be considered. This was explored through the question, *'how long have you lived in your community'* depicted by the chart in Figures 8.3 and 8.4 for urban and rural areas. The highest figure (for n = 25 respondents) is found within those who had lived in their current location from between 1 and 10 years for urban dwellers (see Figure 8.3). A contributing feature to this figure could be the migration issue that was discussed in section 6.2. On the other hand, the chart for young adults living in the rural areas shows a peak between 11 – 20 years as shown in Figure 8.4. This figure implies that about 60% of the total figure had lived in their current rural areas for between 11 – 20 years which for most of this figure has been all their whole lives.

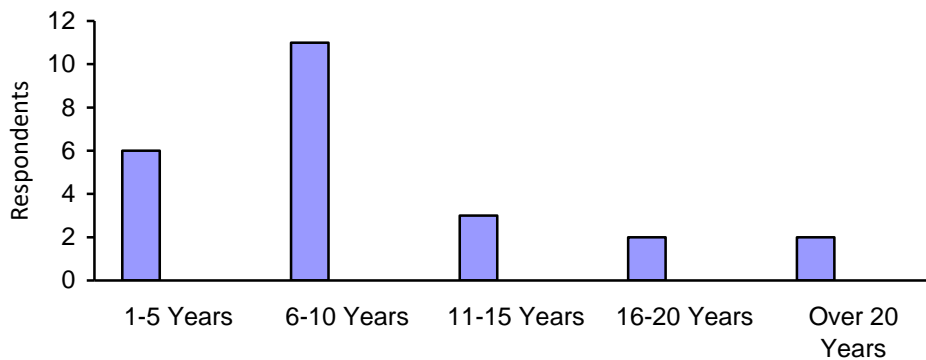


Figure 8.3: Location and duration of residence for the Urban centre (Source: Author's Fieldwork)

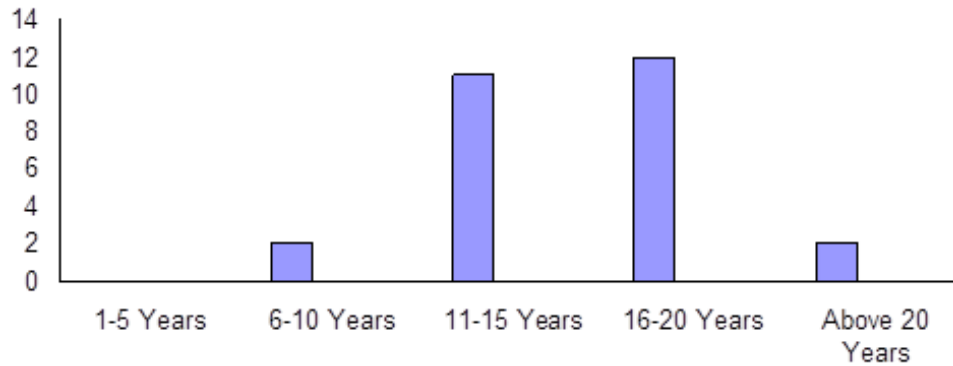


Figure 8.4: Respondents’ location and duration of residence for the Rural area
(Source: Author’s Fieldwork).

From the foregoing, it is established that there is a connection between location and how heritage is engaged with. Respondents living outside their indigenous communities have stressed how visiting their places of origin or attending heritage related activities have endeared them to some local heritage. This implies that visits to heritage places are key components of engagement with heritage.

8.2.2 Visits to heritage related sites and activities

Beside the consideration of place attachment, there are two dimensions considered in the evaluation of how young adults engaged with heritage. Firstly, the tangible was considered through visits to memorials and heritage sites, and secondly, the intangible, through visits, participation at tangible heritage practices such as festivals, interaction with languages, celebrations of cultural and historic events among others (Ateca-Amestoy, 2019). Engagement includes every form of participation such as visiting sites and attendance to cultural activities such as the Osun-Oshogbo festival that brings in a flow of tourists annually (see Figures 6.5; 6.6). This engagement, for instance, according to some young adults in Osun state, has contributed to the degree

of heritage awareness among younger generation as well as their socio-economic life and consequently that of the local communities. Visits to the king's palaces have been attributed by some to have contributed to their knowledge of who they are (Excerpt 8.5). Others have attributed opportunities to engage with heritage to include being a part of 'cultural display such as festival and cultural sites (young adult OSQ_7 – Excerpt 8.6); 'I have been a part of the Osun festival since my primary school. I participated in some clean ups before the festival and now, I make some money by selling refreshments during the festival' (young adults OSQ_19 – Excerpt 8.7).

Visits to museums and heritage-related sites are part of the Social Studies curriculum nationally as indicated in the teaching-learning outcome of the curriculum which states that teachers should 'take students to the museum and places of cultural interest' (Teachers' activities, Social Studies). These visits, though suggested in the curriculum, may be a subjective activity in their outcome seeing that they may have a negative impact on some learners. This negativity arises from some learners labeling visits to museums or any heritage related place as unattractive and not necessary. Scholarly work such as the one by Drothner, Knusden and Mortensen (2017) confirms the subjective posture of learners towards heritage visits. In their investigation pointed out that some learners stated their mixed feelings towards museums with responses such as 'If they fit my interests, then I think they are exciting, fun, and educational. But on the other hand, if they don't interest me, then I think they are boring. They can still be educative, but it is rare' (ibid: p.17). While others believed a visit to some specific museums can be uninteresting, but they agreed that there are a few other museums which can be very exciting and educational with lots of experiences. Even though there

are different stance with visit to heritage sites such as museums, social pedagogy entails that the teacher should be able to understand their learners individually and be able to help each connect with whatever help them to make meaning of heritage.

Literature argues that visits provide opportunities for students to learn more about how people lived in the past, and the ability to relate with such experiences by viewing heritage through the lenses of today. Educators have contended that learners particularly appreciate the physical experience of visiting 'a medieval castle, handling a historical object, listening to old songs, or absorbing historical images of all kinds. All these sources serve as mediators between students and 'the time that is lost forever' (Van Boxtel et al., 2016: p.1). This notwithstanding, literature has suggested that some students have found such visits to heritage related places such as museums boring thus, preventing further visits (Goulding, 2001; Anton, Camarero & Garrido, 2018). In line with curricular contents, experts have stated that when heritage such as relics or historic sites are physically involved in classroom activities, such arouses interest and provides a means of 'a quasi-tangible' connection with the past (Grever et al., 2012: p.874). Quist (2001: p.298) also confirms this and state that there is a complementary relationship between education and heritage seeing both are practical means for communication, gaining of knowledge, 'transmission of values, attitudes, sensibilities and belief'. Sharing firsthand experiences of visits to heritage sites such as the Osun-Oshogbo sacred grove, with others in classroom pedagogy can help learners handle any form of surreal experience, fear and/or the desire to understand more.

Of note here is how some indigenious heritage is engaged with by some other young adults, specifically, those living or schooling outside their community. Such engagement

is achieved through visits to their places of origin, which is often the villages, and rural areas. Some of these visits may not be linked directly to the classroom; however, they often play a part in classroom activities. The visits are viewed as opportunities to interact with other members of the community such as elderly relatives like grandparents, and/or participate in cultural activities, for instance, festivals. These visits are tied to relationships with family members and with peer groups. As young adults move out to other places, for some, curiosity sets in, questions are asked, exposure means new things are learnt. Some get to learn indigenous languages, dances, drama, and some of these are mentally or physically documented through photographs and social media and share with peers (chapter 6; Excerpts 8.8 and 8.9). Parents and community members have attested to how their 'wards ask questions arising from cultural events' (PCQ_3 – Excerpt 8.8) as well as wards initiating interaction with elderly community members using indigenous languages (PCQ_7 – Excerpt 8.9).

Visits to heritage sites and museums in Nigeria is dying out resulting in empty and dilapidated museums owing to lack of funding and care. Additionally, as was stressed in chapter 7, the emphasis on a science related classroom is having its toll on the secondary school's output. But the greatest hinderance to heritage perception in the classroom with regards to heritage-related visits is that most teachers are not exposed to the role of places like the museum as an institution that present the past to present generations (Nzenwa, 1994). 'Largely because the earlier educational systems did not appreciate this role, with many people regarding the museum as an obsolete concept, museum development has been slow, and its potential contribution to the Nigerian education system has not been generally recognized' (ibid: p.309).

In heritage pedagogy within the classroom, an activity to be performed by teachers is to 'take students to the museum and places of cultural interest' (Social Studies Curriculum; see Table 7.2). This, according to the curriculum, will aid in a better understanding of what various heritage is and encourage a student-heritage relationship. To realize how this objective has been achieved, fresh graduates of secondary schools were asked if they participated in museum, or any heritage related visit and the significance of such visit to them (see Figures 8.5 and 8.6).

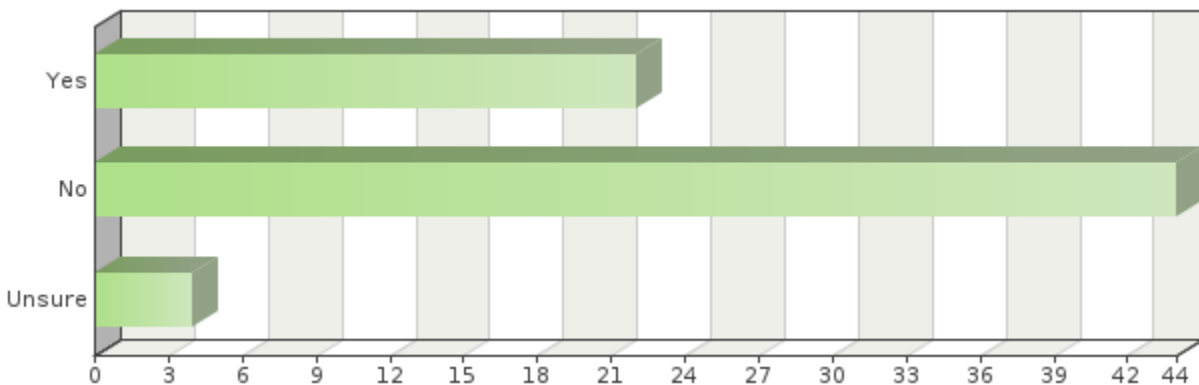


Figure 8.5: Visits to heritage related sites – Benue State (Source: UCL Opinio)

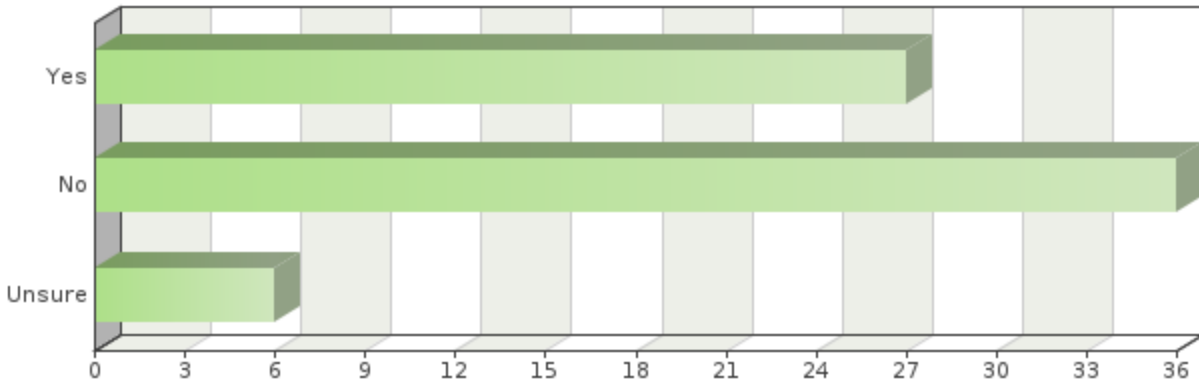


Figure 8.6: Visits to heritage related sites – Osun State (Source: UCL Opinio)

In Benue State, 31.43% (22 respondents) responded that they participated in classroom heritage related visits or excursions and an above average proportion, 62.86% (44 respondents) responded to the contrary (Figure 8.5). An affirmative figure which is lower-than-average proportion could point to a limited relationship between pedagogy and available heritage locally. Conversely, for Osun state, 39.13% (27 respondents) confirmed that heritage related visits or excursions were part of their classroom activities, a proportion which is still below the average (see Figure 8.6). This below-the-average proportion speaks volume about classroom pedagogical performance even in the presence of a heritage site, the Osun grove, that is collectively owned by the community. Though slightly higher than that of Benue state, which could be linked to the presence of the grove, a WHS, the involvement of the heritage professionals from heritage sites in classroom activities and local residents' direct involvement in the management of the heritage (Excerpts 8.10; 8.11; see Table 8.2).

Table 8.2: Involvement with heritage: contributing features between Benue and Osun states

Benue state	Osun state
Diverse ethnicities – made up of three major languages	A major ethnic group – one main language
State department for Arts and Culture	State department for Arts and Culture NCMM UNESCO WHS Presence of a form of participatory management, the Traditional-Modern System (TMS)
	Osogbo museum—a branch of the National Commission of Museums and Monuments—involved in the organization of the Osun festival which climaxes in the Osun grove.

(Source: Author’s fieldwork)

Does the presence of a significant tangible heritage in a community encourage classroom learning and, hence, engagement? There are a few significant heritage sites in Osun state, among them are the Osun-Osogbo sacred grove and the Osun annual festival. The festival is prominently and widely celebrated in August, ‘community-based, involving the devotees and others’ (HPR_ -17 - Excerpt 8.10) at which time the people offer sacrifice to Osun, the river goddess – for protection and blessing. Community-based also implied that heritage is ‘managed by the government and other stakeholders

such as the King (the Ataoja) of Osogbo part of Osogbo heritage Council is, the Osun (goddess) devotees, a trust called Aduni Olorisa trust (AOT) and people around the community where the site is located' (HPR_1 - Excerpt 8.11). The list of stakeholders from the community who are involved in the heritage stretched down to the involvement of young adults in key responsibilities during the festival. One of such responsibilities is the part played by a young female, a virgin called the 'Arugba' who should be of royal lineage (see sections 6.2.1; 8.2.2 and Figure 7.22). 'The Arugba, also known as the 'calabash carrier', is a votary virgin who walks mute while bearing the calabash on behalf of the whole community, to go and feed the power of the goddess with the sacrifice. Blessings and answered prayers are believed to come after the Arugba ritual. When the Arugba returns to the palace of Ataoja of Osogbo, she will bless the king and relay messages and blessings from the goddess' (The Cable, August 2018).

The Arugba or basket carrier is a key position held by a young member of the community. A position that spread down to others such as other teens that are usually part of the entourage. Being part of the Arugba's entourage provides an opportunity to participate, engage and retell their experiences to others (see section 6.2.1.; Figure 7.22). Besides being a stakeholder in the community and volunteering, there is an expectation from the curriculum which involves the provision of a heritage gallery within secondary schools, however, these galleries are non-existence in most of the schools visited. Additionally, funding and the inability of compliance team to push hard for the implementation of these galleries in various schools were cited as culprits (see Excerpts 8.12; 8.13). This policy is targeted towards the 'provision for an Art gallery within secondary schools where some artefacts will be showcased as a mini museum. But the

paucity of funds from the government is always a problem and the authorities do not push hard for the implementation of this policy. Also, the government owned schools try to implement this better than the privately owned schools (Education stakeholder ES_-2 - Excerpt 8.12). Some stakeholders agreed with this outlook and state that the government takes initiative for the provision of a heritage related library for its owned schools 'but the private owned institutions are encouraged to make their own provisions in their various schools. Often, Art gallery or some measures of cultural art is combined within the library of some schools. Though funding from the government which is usually lean make this provision impossible' (Education stakeholder ESI_1 – Excerpt 8.13). Arts and Culture is a department within some state's Education Board: this department collaborates with the classroom in heritage learning, and has the following core mandate:

- Collaboration with the Ministry of Arts and Culture for school festival of culture.
- Promotion of arts and culture amongst staff and students.
- Establishment and management of an education museum in the state/school.
- Organization of school competitions i.e., cultural dances, drama, clubs, essays, and societies.
- Resuscitation of cultural clubs in schools for the preservation of our cultural heritage. (Source: ES_1).

To achieve the objectives mentioned, it is expected that there should be a collaboration between the Art and Culture department as well as NCMM and education in order to

enhance heritage perception. This has been suggested could be done through teaching and learning using museum services to improve heritage learning within the classroom. However, this collaboration echoes a form of authoritarian, top-down approach as it often does not involve the views of some important stakeholders such as teachers, learners and may involve heritage selected by the experts. Furthermore, some respondents have affirmed that the suggested collaboration is only on paper (see section 6; Excerpt 8.14). This indicates that the authority understands the place of collaboration in classroom heritage comprehension and tries to make room for it in the curriculum as well as laid down policies. So, we can infer that there is a lack of resources and willpower to implement it as confirmed by a stakeholder that ‘unfortunately, there is no collaboration right now. However, it is in the pipeline because we know students learn better with artifacts; and excursion is important to learning’ (Education stakeholder, ESI_2 – Excerpt 8.14).

When compared with Osun state, the collaboration between the experts from the museum authority and the classroom is little or non-existent in Benue state with the museum department in a struggling state needing both human and capital resources (Excerpt 8.15). Concerning Benue, this contrast is better understood in this response from one of the teachers who asked this important question –

‘--- have you been to the state museum- the one and only museum in the state lately? If you have, you will discover that our people will prefer to sell artifacts at an exorbitant price than allow it to sit in the museum for people to view. The museum is empty, and nobody cares about its existence’ (TQ_6 – Excerpt 8.15).

How can there be a collective perception from the classroom if there is the same curriculum but different exposure and relationship with heritage? How heritage is engaged with is linked to the way and manner heritage is processed by individuals in the community. General awareness about heritage from the classroom and community will increase engagement and limit the ease with which local heritage is stolen in many rural communities. ‘We buy, sell, import, or export cultural objects illegally. This movable heritage action has also damaged many historical sites with museums and properties disappearing (Teacher, TQ_6 - Excerpt 8.15). The need to create heritage awareness, own it and treasure it for future generations cannot be overemphasised. Safeguarding should be beyond the community shrine or the king’s palaces, to where necessary, being kept in the museum for others to enjoy it.

In Osun state, there is more than one museum and many historic sites, therefore, besides the visits to museums, there is the WHS, and heritage professionals from the WHS are also involved in school visitation to encourage interaction with the site. There is a liaison between the Commission’s education department and secondary schools in nearby communities where the Commission carries out awareness campaigns of the site and other local heritage among secondary school students (see Excerpts 8.16; 8.17 and 8.18). The responses of young adults from Osun state focuses on three considerations that have contributed to awareness and engagement with heritage. These are, the presence of heritage sites within the community, a heritage (festival) that involves the community in its planning and implementation and the involvement of heritage professionals. For instance, in respect to establishing the link between heritage and the classroom, twenty of the staff of the NMMC were asked- *‘does the heritage site*

undertake any activity in order to connect with students in the classroom? Most of the collaborative activities were carried out by the education department of the heritage ministry. Some of these responses are stated in Excerpts 8.16; 8.17; 8.18; 8.19, 8.20 and the distribution of responses of the professionals is shown in Figure 8.7.

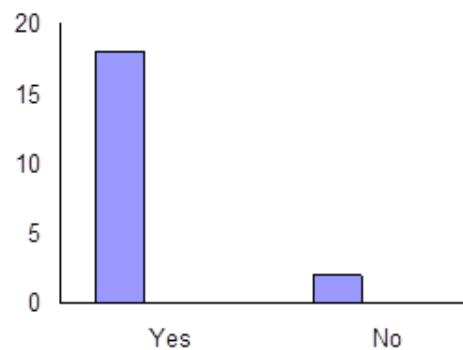


Figure 8.7: Responses of Heritage Professionals to the question on link between heritage and classroom. (Source: Author’s fieldwork)

‘Educating the people on the importance of the heritage site and on why the site matters’ HP_1- (Excerpt 8.16).

‘Through the school outreach embarked upon by the education department of the museum by going to different schools in the community to educate them on the importance of the site’ HP_8 – (Excerpt 8.17).

‘Awareness program, skill acquisition program, seminars, and workshops’ HP_13 – (Excerpt 8.18).

'Through the school outreach embarked upon by the education department of the museum by going to different schools in the community to educate them on the importance of the site' HP_13 - (Excerpt 8.19).

'Folklore, holiday program, skill acquisition, cultural and art competition, scholarship awards' HP_ - (Excerpt 8.20).

For a collective perception of heritage from the classroom, it is expected that there should be a point of marriage between the classroom activities and the community. An individual's viewpoint of a heritage will influence how it is engaged with, which is acceptable seeing the ambiguity of heritage. However, from the ongoing discussion, classroom contribution will depend on available heritage and the interaction with this through community members such as heritage professionals and community members. This confirms my earlier assertion that effective classroom heritage learning is not just about awareness but also involves the method employed in pedagogy.

8.2.3 Virtual experience: employing audios and videos

Some of the teachers spoke from the point of personal experience. For instance, one teacher stated: 'I am motivated when I see pictures of a particular topic being taught by a teacher. Or watching videos of what a teacher is talking about. But we lack such instructional materials, so students are not motivated to study some of the topics that are being taught' (Teacher, TR_8- Excerpt 8.21a).

A democratic classroom approach is expected to encourage an atmosphere of interaction and individual critical thinking. The contribution of the curriculum has been established in chapter 2. Also, established is that learning does not take place at the

same level, same time, or way among individuals (see chapter 3). Some respondents' narratives indicate that using instructional materials gives them better understanding of the subject under consideration (see Excerpts 21a; 8.21b; see sections 7.23; 8.3). And from literature reviewed, I opined that verbalization is not enough for some, so, resource materials place them on par with other members of the class (Larson, 2001; Aduwa-Ogiegbaen and Imogie, 2005; Okobia, 2011). An outlook that is accepted by some of the teachers is that 'artefacts and customs such as folk stories, music and dance can be powerful resources for teaching and learning. It increases comprehension and gives meaning to the curriculum' (Teacher, OSQ_26 – Excerpt 8.21b).

Employing resource materials such as artefacts in the classroom raises various questions on how resources are presented for learning activities for learners. 'What are the strategies of museums to enable students to 'experience' the past? What are students supposed to learn from active participation in a commemoration? In sum: how do historical artefacts and sites, and the narrations in which they are embedded, mediate, and re-mediate the development of students' historical interest, knowledge, competencies and meaning making? Next, there are questions on issues of perception and identity. How are students' perceptions of heritage shaped by their knowledge, individual identity, and past experiences? And vice versa: how does the encounter with heritage in education contribute to their identity?' (Van Boxtel et al., (2016: p.2).

Categorically, it can be stated here that there are some young learners who respond well to heritage learning through practical and creative activities. So, opportunities to try different skills and tasks or learn more about their local area will help in engagement with heritage. Before now, sections of some subjects' curricular were dedicated to the

teaching of local craftsmanship in the classroom weekly and students interact with craftsmen from the locality during this time (Community member, COM_13 – Excerpt 8.21; see Figure 8.8).



Figure 8.8: Teaching handicraft for effective youth, national development (Source: The Guardian, June 6th, 2019)

However, this exercise, engaging as it may seem, stopped long ago or became optional for two reasons in some states. The usual curricular review of removal and replacement happened and now the government is trying to replace it with entrepreneurship study. A way of introducing local heritage thereby creating awareness, nevertheless, the curriculum reviews were constantly removing and/or introducing new subjects. Entrepreneurship and trade courses were introduced some of which are locally related while some simple crafts such as basket weavings, and other indigenous craft have been abandoned (Jagusah, 2001; Lawal, 2019). The significance of handicraft in the classroom is also seen from a few studies which have established that an effective method of heritage learning involves some communal and apprenticeship approach

(Fafunwa, 1974; Bockarie, 2002; Omotoso, 2010). Omotoso (2010) emphasized the importance and effectiveness of indigenous knowledge structures, in which teaching, and learning are achieved through daily activities that individuals are involved in. Ancient African societies have used the apprenticeship approach to foster the learning of specific skills and transmit indigenous craft/heritage from generation to generation (Fafunwa, 1974; Omotosho, 2010). The implication here is that social pedagogy is a learning approach that requires a variety of relationships which spread their tentacles from the classroom to the community and every aspect of an individual. For it to be effective in transmitting heritage to learners, these relationships should be considered.

8.2.4 Relationship with others

Some participants agree that engaging with heritage enhances both classroom and community relationships. The implication of this is that heritage as a social construct depends on how it is engaged with and the civic cohesion that comes out of such engagement. From the findings of this fieldwork, relationship with others is directly proportional to how heritage is engaged with especially among young adults. Some of the relationships, discovered to have influenced heritage learning constructivism include:

- Co-constructors or peer-to-peer: in peer-to-peer relationship, we discovered that an approach to achieve this is through curricular and extra-curricular activities. Collaboration among co-learners through group work, and young adults' narratives include joint group activities such as those carried out among age grade mentioned by some respondents in the rural areas, farming together

(Excerpt 8.22), among others. These activities usually go beyond community borders and could involve invitation to participate in activities such as festivals (Excerpt 8.23). In the urban centre, it is the same, but the heritage focus is a bit different among peers, which could include social outings such as watching films together. Relevant to heritage perception and same for both urban and rural areas, is the relationship between co-constructors within the classroom which is important in social pedagogy. The relationship within and outside the classroom aids in how individuals construct the meaning of heritage.

- Teacher-to-learner: this is usually in the classroom with the teacher as a facilitator (chapter 7).
- Teacher-to-teacher: amongst professionals. Does it have the ability to rub off on another? Learning from the other. And in what capacity?
- Learner-to-community members: parents, other community members participating in classroom activities as specified in the curriculum (see chapter 7). This also includes visits to community members such as grandparents, take-home assignments that may need the help of other community members. This relationship is enhanced when heritage, serving as a unifying or sanitizing tool is engaged with collectively. The significance is viewed through the individual and collective benefits such as the masquerade cult whose members are all male, and it is used to restore sanity among younger people' (Excerpt 8.24). There are taboos and restrictions that regulate how some heritages are related to the community. Some of these taboos have served in pushing some community

members away. It keeps me from misbehaving within the community. For instance, the ones against immorality, abortion in the community. Contravening these taboos are usually followed by death from the 'alekwu' (the ancestral spirit), but the contention here is the fact that it is gender-based. A man can commit adultery and go scot-free but not the woman seeing that 'adultery for women is a taboo against the land and so forbidden. If a woman engages in such, she may lose her life, her husband (if the husband is aware of her promiscuity and refuse to speak out) and her sons. Young people should learn the tradition of the land so that the alekwu (ancestral spirit) does not destroy them' (interviewee COMM_19 - Excerpt 8.25). Some have agreed that the taboo sanitizes the community from immorality' (Community member, COMM_19 – Excerpt 8.26) and that this taboo has helped them 'to stay safe' (Young female adult - Excerpt 8.27). The question here regarding this gender-related heritage is about its identity. 'Whose heritage is being preserved? Who owns this alekwu cult and worship? Men or women? The truth is that the whole community does, and some will affirm that when it comes to contravention, there is no win-win seeing that the man can also suffer death as penalty if they hide their spouse's misdeed (Excerpt 8.28). This practice in a way works by keeping community members in check but is it biased against some certain members, for instance, the women? What happened when the men misbehaved or are promiscuous? How this local intangible heritage is presented matters in its acceptance. Well, looking from outside, one is tempted to think it is a biased practice, but some members think otherwise.

- Learner-to-professionals

With respect to the relationship between heritage professionals and the community, how does the young adult in the classroom understand that their heritage is not biased against them, or accept the beliefs and understanding of today with the inheritance of the past? Additionally, will accepting cultural inheritance such as taboos, restrictions preserve or disintegrate the heritage of the people and the relationship between professionals and community members such as learners? A collaboration between the classroom and heritage professionals and/or the heritage will aid in a better direction through awareness creation among community members. From the fieldwork, I observed that involving heritage professionals in learner's classroom activities have been discovered to enhance heritage learning, perception and engagement.

8.3 Indicators of Perception and Engagement: Education, a catalyst and/or mediator

Education, employed in the transmission of heritage information can be viewed as a catalyst for heritage regeneration, and as a mediator between generations. How can the classroom mediate? In each society, there are challenges that generations face; challenges that often become hinderances to how heritage is engaged with. In Nigeria, the challenge of youth unemployment and population increment (see Tables 6.3 and 6.4), have been a source of frustration which has led frequently to insecurity. Usually, the community is at the receiving end with cases of iconoclasm rising due to lack of trust among diverse ethnicities or beliefs within the community.

The population of young people studied in one of the case studies emerged from diverse ethnicities, with 71 (n = 110) of the young adults' responses concerning what makes them proud of their location having to do with peace and security. Insecurity such

as cultism, banditry, kidnapping, and terrorist activities were top of the responses from young adults. Additionally, it has become a top priority for parents and their wards due to attacks and kidnappings that target educational establishments (see Excerpts 8.29; 8.31 and 8.31). *Boko haram*, a terrorist group that forbids Western education has made the classroom a no-go area in some communities especially in the North-Eastern part of Nigeria (explained in section 1.3). This clash between some form of 'Islamic tradition and Western education demonstrates that when schooling is perceived as a form of alien socialisation it may become an object for cultural resistance' (Woolman, 2001: p.40).

In line with Dewey's view of the classroom as a social environment for learning and problem solving (Tomlinson, 1997; Glassman & Patton, 2014; Perez-Ibanez, 2018); to mediate, and perform this role, favorable conditions should be sustained. The classroom has been marked by challenges over the previous years -challenges such as political uncertainty which results in incessant strikes among teachers, students' and/or youth demonstrations that has had negative impacts on the classroom performance thus affecting its output (Moja, 2000; Okoye, 2018). A situation that is deteriorating further by poor funding (allocation for education unit), lack of classrooms and other resource materials, with the presence of inadequate and untrained teachers (Moja, 2000; Idowu, 2015). These factors have bearings on not just the classroom performance but on the number of attendees. According to Daily Trust Newspaper (24th January 2021), 'one in every five of the world's out-of-school children is in Nigeria'. They further posit that 2.8 million young people need what they called 'education-in-emergencies support' in three states in the North-Eastern part of Nigeria. This region is

also where terrorists and banditry attacks on educational institutions are prevalent. Figure 8.9 shows a destroyed classroom. A situation best understood by UNICEF's country representative presentation on the need to -

'--- ensure that children are safe when they are in school – no child should be afraid to enter a classroom – afraid their school might be attacked or that they will be kidnapped. And no parent should fear sending their children to school' said Peter Hawkins, UNICEF representative, Nigeria (Daily Trust, January 24th, 2021).



Figure 8.9: A destroyed classroom (Source: www.unicef.org.)

In March 2021, there were 25 attacks on schools, 1,440 children were abducted, and 16 children killed; no fewer than 618 schools were closed in six northern states over the fear of attack and abduction of pupils and members of staff. The closure of schools in these states significantly contributed to learning losses for over two months. It is worth noting that this region has been struggling with low literacy rate, 29% of young people in this region is estimated to be in Qur'anic education- a system that birthed the *Almajirai*

education (see section 5.2). How can a heritage-led social pedagogy be implemented in this region and what might be the potential impacts of this approach? Social pedagogy is a pedagogy of relationships involving parents, community members, teachers among others. The involvement of all these stakeholders right from early education (primary level) in heritage learning will give a better understanding of indigenous heritage and identity. In a nutshell, this could also become an avenue to curb the disregard for others heritage and terrorist activities that is rampant in the area. This is expected to be a win-win for both heritage and the people seeing terrorist activities such as attacks on heritage and recruitment might be reduced with increase in communal influence on young adults increased. Community influence in the classroom may include that of the local people, non-governmental organisations (NGOs) who are working in education related projects in the area, government initiatives among others, which can encourage parents and wards towards education.

This region also has a high level of poverty, unavailability of basic social amenities and religious crisis' (Community member, COM_21 – Excerpt 8.29). Additionally, low school attendance and early marriage among the girl-child was observed as a major challenge to classroom attendance in some regions of the country –

'States in the North-East and North-West have female primary net attendance rates of 47.7 percent, meaning that more than half of the girls are not in school. The education deprivation in northern Nigeria is driven by various factors, including economic barriers and socio-cultural norms and practices that discourage attendance in formal education, especially for girls' (Daily Trust, January 24th, 2021).

This was called an 'an area predominantly encumbered with the challenges of low literacy level and early marriage among the girl- child' (Sukur Cultural Landscaper (WHS) Conservation Management Plan, 2017: pp.11, 60 (UNESCO, 2016). Generally, the issue of insecurity has spread nationally, with cultism, kidnapping and armed robbery on the increase (COM_3- Excerpt 8.30; COM_5 -Excerpt 8.31).

To fully grasp the contribution of the education to young adults' perception of heritage, a level of uniformity is expected among groups within the community as well as among generation. An effective classroom collaboration among young adults would need a uniform curriculum, uniform pedagogical approach, and an enabling environment. Authors such as Quist (2001) has affirmed that secondary education in West Africa has been subjected to the tensions that comes from the presence of a triple heritage that arises from ancestral worship, Christianity/westernization, and Islam. In Nigeria, the secondary school system is British patterned, therefore the language of communication is English with some level of exposure to English literature. Through 'their associated cultural underpinnings, secondary school students find themselves imbibing cultural characteristics, mannerisms and attitudes that undermine the promotion, development and sustenance of African culture and traditions' (ibid, p.306).

This exposure to western ideas through the classroom does not stop within the classroom but has also weaned some young adults from getting involved with community employment and rather seeking out 'white collar' jobs (Westernized employment).

8.4 A wider Framework: Unity in Diversity?

In social pedagogy, the classroom is more than just a place to achieve predefined outcomes. At the core of its structure is the care of the learner (entirety) which includes cognitive and social approaches. Corroborating this outlook, Barghi et al (2017) argue that the curriculum is an important tool employed in the creation of heritage awareness within the classroom. This could be achieved through the integration of new additions to an existing curriculum or innovative approach to aid pedagogy. Hence, to enhance heritage learning within the classroom, some scholars argue that the best way is through a method of “infusion-integration”- i.e., integrating heritage into an existing curriculum where all subjects qualify for such (Hunter, 1988; Patrick, 1989; Quist 2000; Badran, 2011; Barghi et al., 2017: p.124). Effective integration is all about two factors: firstly, integration into the curriculum (curricular design) and secondly, integration into the manner or language of interaction.

A curriculum is considered the ‘heart’ of a learning establishment and gives direction to classroom activities which implies that classroom outcome is dependent on curricular content but of utmost importance is the role of the teacher. The curriculum is designed for members of society and since society is not static, but constantly evolving, it is imperative to engage with a curriculum that is dynamic in its process (see Excerpts 8.31; 8.32; 8.33; and 8.34). Is the curriculum eclectic in its design? Is there an intrinsic link between the classroom and the sustainability of the community? Some responses that come to bear is those that decried the state of the curriculum - ‘Western education is not wrong, but we just have to make sure that for our schools, government should produce a healthy curriculum’ (Teacher, TR_13 – Excerpt 8.31). Having a curriculum

that focuses on the people, Nigeria and Africa can reduce the challenges being faced in heritage learning in the classroom. This was summarized by a respondent that though Africa has a -

'--- very rich cultural heritage but you will agree with me that as the generations go by, we are losing our cultural heritage such that you even meet some younger people who don't even know how to speak their own local dialect, and you know sometimes they are even proud of it, and you are like what's there to be proud of? Such language is not presented in the curriculum, in fact some schools make it a rule that you don't speak your local dialect within the school premises, not knowing that by doing this we are gradually losing our cultural heritage because we are not able to blend our culture with the western education. It's very important we include cultural heritage in our studies' (Teacher, TR _26 - (Excerpt 8.32).

Teachers also attested to the fact that right from the beginning there was no provision for heritage in the classroom seeing it was briefly mentioned in two curricular. Some concluded that it was not about innovations and instructional aids, but it is 'about the curriculum and heritage not being embedded in it. It is the curriculum that will tell you what to teach it' (Teacher TR _5 - Excerpt 8.33). Has proper attention been given to heritage in the curriculum? The answer to this question lies in responses from stakeholders in educational pedagogy, such as the one from this teacher who stated that 'proper attention has not been given to heritage. The reason being that it has not been brought into the curriculum as part of the curriculum so proper and adequate materials are not yet available for it because when providing materials for teaching, you

only provide materials for the topics that are contained in the curriculum (Teacher TR _4 – Excerpt 8.34).

However, in integrating heritage into curriculum, there are some pitfalls according to Patrick (1989) that should be avoided. Pitfalls such as over stressing a past that excludes others, diversity that is overly emphasized, a heritage education that overlooks past faults and failures (ibid). Effective pedagogical transmission involves the linguistic employed in the interface. Just like meaning differs from individual to individual, there are varied languages that human beings employ to communicate and express themselves. Diverse linguistic expressions such as through scientific, poetic languages and others should be considered in classroom interaction since instructing and learning processes are enhanced when diverse languages are involved (Moss & Fielding, 2011). Every learner has a way of expression and comprehension through the linguistic expressions adopted in the classroom for knowledge transfer. The language of interaction within the classroom enhances the rate of perception but differs from learner to learner. In Nigeria, the national language, English, a second language to majority, is not comprehended on the same level by all. Some teachers stated the fact that they employed common regional vernacular to translate classroom pedagogy in order to achieve a uniform understanding (see excerpt 8.35) among students.

'-- you can link up your local language. Maybe you want to explain, give an answer to a question and you are able to link your local terms with computer terms, it will be clearly understood. This is what I mean. Using another kind of language to explain certain things' (interviewee Teacher TR _14 – Excerpt 8.35).

Whereas other teachers decry the inability of students to communicate with local dialects as well as some school authorities forbidding the use of any other language beside the official one (English Language) within the establishments 'not knowing that by doing this we are gradually losing our cultural heritage because we are not able to blend our culture with the western education. It is very important we include cultural heritage in our studies' (Teacher, TR _18 – Excerpt 8.36). The language of communication nationally is English which came into existence since the colonial era. Schools' administration and some parents have insisted that learners/wards communicate with only the official language (English) to the detriment of some indigenous languages and heritage that comes with them.

Ghosh (2015) reiterates the worries of some of these teachers in a classroom observation of what they called colonial mindset in Senegal. The author said the colonial masters did not bring material items in and out of Africa, but they also brought mentalities and ideologies.

'They constructed ideas of race and civilization which have sadly been carried on in present day Senegal. The incident which prompted my discussion of the 'colonial mindset' occurred in a history class (3^{ième}) that I observed. The teacher was talking about Imperialism and asked the class why European colonizers came to Africa. One of the students raised his hand and responded that the Africans were not as civilized as the Europeans' (ibid: p.17).

This situation is not peculiar to just Senegal but to most colonized or developing countries. What is Africanism and what is civilization? These are all subjective terms with plural meanings for different people and/or societies. However, with the curriculum as a guide, and the teacher as facilitator, learners can be given the opportunity to construct their own meaning as they interact with others. During my fieldwork, I interacted with a teacher who was one of the respondents. The research piqued their interest and they applied to a foreign Non-Governmental Organisation (NGO) for training in general class pedagogy. Now the teacher follows the curriculum through social constructivism pedagogy approach in their classroom teaching according to the last interview I had with them. The teacher agreed that collaboration is a powerful learning tool and gave an example of a classroom activity - 'today, I decided to employ collaboration in my classroom for effective learning. In my class, the high-fliers are always quick to finish their work and submit while the low fliers struggle to meet up. This has a negative effect on their self-esteem that some of them end up crying for not completing their work on time and correctly. I decided to change the narrative, so, I made my learners work in groups and the high-fliers were responsible for teaching the low fliers. They worked collaboratively to ensure that everyone in the group understood the topic. No one in the group is allowed to submit their work until everyone has gotten it. The students were very excited and willing to teach one another and after the assessment, the success rate was over 70%.

Collaboration will not only improve the academic performance of learners but will also build their social life and their ability to work with others even outside the classroom' (Teacher, social pedagogy, Excerpt 8.37). This approach is only applicable in some few

schools that this NGO is using as case studies to explore the impact of group interaction and collaboration on learning outcome.

This form of collaboration as a group entails two things, one, it is a forum of interaction which could operate as a formal and/or informal set up. As a formal setting, it follows rigidly the guideline of the facilitator while the informal setting allows for flexibility such as working atmosphere among co-constructors. Flexibility can include language of communication (formal, other such as indigenous and even generation-specific languages) that gives more meaning to heritage. Second, the 'collab setting' can be a forum of heritage information exchange where each young adult share information on their heritage.

The curricular content is sometimes set, rigid and contains specific content that has been agreed by state policies. The possibility for all the heritage to be part of this content is impossible, but this should not be a hinderance to social pedagogy if there is room in pedagogical space for the 'other heritage' which gives teacher the opportunity to discuss other heritage through teacher, learner, or group collaboration. This is significant here since social pedagogy is more than the curriculum and includes relationships and individual construction. The 'other' should be inclusive of heritage from the diverse cultures, the traditional or cultural heritage of the people, heritage due to westernization which includes those due to Christianity, and heritage because of other beliefs.

8.5 Conclusion

There are some important factors that drive how young adults relate with heritage. One of these drivers of engagement is the people's connection to their root or place of identity. Some young adults have attributed heritage knowledge to experiences encountered when they visited their place of origin. Some of the experiences that have contributed to this knowledge include collective ones such as festivals and common sources of livelihood such as farming, fishing etc. This confirms what other authors have said that 'when elements of the past remain in a community this can increase the sense of identity and feelings of being rooted' (Lewicka, 2011; Stokely 2021: p.9). Visits to places of origin could also be linked to interaction with members of the community, especially elderly relations like grandparents and interacting with them. This, as I discovered from my fieldwork, piques the interest of young adults in heritage. The villages, as places of common language of communication, and devoid of technological distractions such as the media, become channels of interactions, thereby becoming opportunities for relating with peer groups (age grade). Such relationships extend further to engaging with heritage directly like going to the farm, rivers and so on. Making meaning of identity often involves the tangible and intangible aspects of a heritage. 'Tangible cultural heritage includes artifacts, monuments and groups of buildings and sites. Intangible heritage is manifested in different cultural practices and activities (such as oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship). Elements are 'transmitted from generation to generation' and, in the case of intangible

heritage, ‘constantly recreated by communities and groups in response to their environment, their interaction with nature and their history,’ providing them ‘with a sense of identity and continuity’ (UNESCO, 2003; Ateca-Amestoy et al., 2019: p.2 - 3).

A distinctive feature common to both case studies is the involvement of heritage professionals in classroom activities, however, the level of involvement differs. In Benue State, the government through the Ministry for Art and Culture are involved in the provision of heritage related activities that bring the students together. Additionally, an activity required by the curriculum within the classroom establishment is the provision of cultural art gallery which is responsible for the showcasing of some heritage that will make learning experiences more meaningful, experiential, and realistic for students. The reality of this gallery is however non-existent due to the paucity of funds in government schools and the low importance attached to heritage pedagogy. From the narratives of respondents, factors that drive heritage learning are summarized in Table 8.3 and Figure 8.10.

Table 8.3: Summary of drivers of heritage engagement

Visits to heritage related sites
I. Educational excursions
II. Family excursions
III. Personal and peer related visits and/or activities
Relationships
I. Relationship with family members – parents, grandparents etc.

II. Relationship with community members – age grade
III. Relationship with peers – classmates, age grade
Place attachment and identity
I. . Link to communities of origin
II. Attendance and participation in community activities e.g., festivals
III. Memberships of community groups and heritage related events
IV. General display of curiosity
Virtual Approach - Audios and videos within the classroom

(Source: Author’s fieldwork)

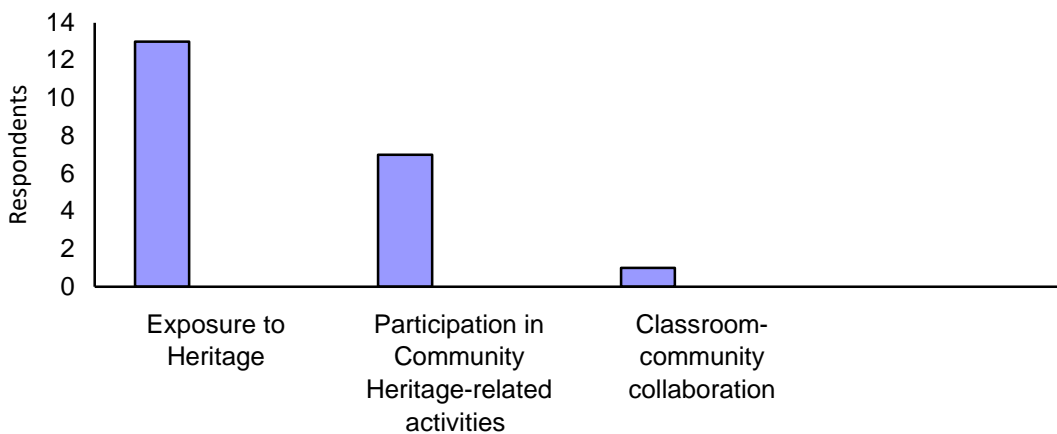


Figure 8.10: Observed drivers of engagement (Source: Author’s fieldwork)

Chapter 9 Towards an inclusive heritage pedagogical approach: Conclusion, and further Research

9.1 Introduction

This thesis is the result of an investigation into the role of education in how heritage is perceived among young graduates of secondary school. In particular, the thesis focuses on providing an innovative approach to heritage learning and pedagogy within a post-colonial context. This gives a new perspective on how heritage should be learnt through secondary school education classroom and the impact of this on how it is engaged with. I have argued in previous chapters that social pedagogy in heritage learning in the classroom is a pedagogy of relationship which is not just a theory but also a practice that highlights how combining more than one disciplines (Education, Heritage studies, Anthropology, Philosophy and Sociology) can enhance heritage perception in the classroom. Literature review confirmed this, that social pedagogy, involves person-to-person relationships (peers, teachers, parents etc.) and relationship with the heritage itself (tangible and intangible) which impact on how heritage is interpreted or constructed by individual (Blatchford et al., 2003; Smith & Whyte, 2008; Ucar, 2013; Hamalainen, 2015 & Moss & Petrie, 2019).

This chapter provides a synthesis of my empirical findings with a view to identifying how the research can inform change in attitude, policy, and practice regarding heritage perception among young adults. Based on the theoretical threads presented in Chapter 3, findings and analyses, my discussion was from a constructivist standpoint. Through this approach, I explore heritage concept via individual and collective narratives, pedagogy and pedagogical resource materials. This conceptualisation was made

possible through the diversity that is found in the classroom and the ambiguity related to heritage. From chapter 6, I have established that having an individual and group's perception is fundamental in understanding the role of education on the target group toward heritage. The classroom heritage learning framework can either encourage individuality in togetherness (diversity) through personal construction or become a melting pot where diversity will be absorbed, dominated, and melted into one (Quist, 2001). The presence of a pedagogy that is interested in individual meaning making process while at the same time interested in relating with others (within and outside the classroom: Hamalainen, 2003; 2015; Cameron, 2018 *inter alia*) will not only encourage the well-being of the classroom but also that of the community.

Chapter 6 discussed the first part of the analysis which explored heritage concepts among teachers, young adults and community members through their narratives in response to research objective 1. To identify perception of heritage among stakeholders, the question 'how is heritage defined' by the stakeholders unveiled the multi-faceted and dynamic nature of heritage (see chapter 2) as well as individual and generational selectivity (Smith, 2008; de la Torre, 2013). As discussed in chapter 6, findings regarding heritage concept established the presence of two generations in a heritage making process. Of interest to the research findings, is the dichotomy discovered when the responses to research question 1 from young adults and the older generation were contrasted. This dichotomy shows ample presence of economic values such as 'houses', 'cars', 'money' etc. with respect to narratives from young adults. In addition, I identified narratives of young adults which portray connotations that bordered on entertainment such as 'lots of festivities', 'colourful procession', 'sharing on social

media' (which is pride in heritage as well as entertainment). For the older generation, narratives portray sacredness such as 'you do not dare take a picture of a masquerade'; 'I dare not go near' or 'talk ill of the masquerade. 'They are spirits' among so many others.

Other themes that emerged include those linking research question 2 to curricular content. Which is about the contribution of the curriculum to heritage learning and this was explored through content analysis of subjects curricular that had the highest frequencies of heritage mention. Also, explored here is a Likert-scale analysis that evaluates the relationship between social constructivism and pedagogical concept within the classroom. An interesting finding here focuses on the impact of teachers' personal heritage concept on heritage classroom learning and the attended biases that come with this as well as the effect on social constructivism pedagogy. A situation where a teacher acts in their gatekeeping capacity to enforce personal views on heritage learning becomes learning by enforcement or persuasion which are linked. It is established that there is some form of persuasion existing in social pedagogy, however, it becomes enforcement when a teacher goes all out in insisting on their views (Yim & Vaganov, 2003; Connel, 2009). Findings show that some teachers insist on heritage that learners should interact with based on their beliefs and/or experiences; alternatively, some choose to act in their capacity as facilitator in guiding learners in meaning making of heritage in a biased direction which are interpretations divided along belief, ethnic lines among others.

The foregoing are themes that will generally inform on the sustainability of heritage and that of the educational disposition of a country (see Apaydin, 2018). Following these

analyses, the chapter argues that the establishment of a social pedagogical classroom can be viewed as a pedagogy of not just relationships but also as a transformative approach that focuses on a bottom-up approach within the community. Due to the diversity of the classroom and the diversity of values which is an attribute of heritage, heritage should be democratically approached and presented to learners (Chirikure et al., 2010; McClelland, et al., 2013; McClelland, 2014).

The social pedagogical approach is a democratic approach to education where all stakeholders, especially the learner, who is at the centre of the pedagogy, should contribute to decisions on how activities are carried out within the classroom. The classroom is central to young adults' learning in general and should be at the heart of community development seeing that education is one of the indices of social development. Young adults as members of the community, heritage stakeholders and tomorrow's heritage managers are an important part of the heritage transmission chain. The contribution of education to heritage perception is important, seeing that a considerable part of a young adult's life is spent within the classroom.

Initiated on the foundation that heritage concept is subjective, heritage social pedagogy is essential to sustainability seeing that it is a learning form that is interested in every aspect of the learner (related to EBS, which is a wholesome learning that focuses on three components namely head, heart, and hands. See Hamalainen, 2003; 2015; Ucar, 2013). The interactive and collaborative context involved is specifically relevant to our initial objectives, which is the contribution of classroom education to heritage perception among young adults. The thesis seeks to explore how the synthesis of the various findings gathered through the exploration of questionnaire/surveys, interviews and

content analysis can inform contribution of the classroom and the procedure that inform relationships between heritage and the classroom. This synthesis discusses the impact of interaction and collaboration (student-student, student-teacher, student-heritage, and student-community) on young adult heritage perception based on the theoretical framework discussed in chapter 3. Which is anchored on the concept that heritage is individually interpreted and constructed. In concluding, this chapter summarises the contribution of the thesis resulting from a social constructivist' position to unearth the interdependences existing among classroom stakeholders' attitude in the creation of heritage awareness in the classroom and the impact on community engagement. So, the chapter reflects on the main arguments of the research as outlined below.

9.2 The Interplay between Innovation, and Collaboration as a Process of Heritage learning – Social Pedagogy Model, the Synergy

In chapter 2, social constructive pedagogy or social pedagogy is defined as 'where care and education meet' (Petrie, 2011: p.7) and it is where the learner as a social being relates with others such as their peers, teachers, and community members (Hamalainen, 2003; Ucar, 2003; Kyriacou, 2009; Janer & Ucar, 2017). Furthermore, this is what some other scholars called education in its broadest sense which is learning involving relationships (Smith & Whyte, 2008; Fielding & Moss 2011; Petrie, 2011; Smith, 2011; Cameron, 2018).The objective of a social pedagogy is an active involvement of individuals on learning which include their heads, hearts, and hands (Smith Whyte, 2008; Fielding & Moss, 2011; Petrie, 2011). This process is not linear, nor

is it an end point but something that is constructed and dependent on other co-constructors.

Accordingly, social pedagogy implies that the extracurricular matters as much as the curricular and that there are others beyond teachers whose contributions are relevant to learning. Others being a part of the learning process is pertinent, however, collaboration among groups, inequality, gender, and ethnicity issues have been described as some downside of sustainability in Africa (Islam, Munasinghe & Clarke, 2003; UNECA, 2014; UNECA, 2016). These attending challenges have made social life in the region generally, susceptible to low literacy level and insecurity with negative impact on the classroom as shared in chapter 6. Heritage and education are both social constructs because heritage is -

- Learned and not determined biologically.
- Shared and entrenched in various languages.
- Adaptive.
- Dynamic as it evolves or revolves (Jagusah, 2001; Rogers, 2019).

These features of heritage are like those of educational processes and therefore should share similar qualities of policy planning. Classroom processes focus on the socialisation and or development of a county's citizens at both formal and informal stages through processes that are learnt. Therefore, the objective of any classroom system should be the development of individuals to assume mature roles in each society. At the heart of what is education, or educational, is the issue of whether it

should be just cultural transmission (Strouse, 2000), and more importantly whose culture is to be transmitted' (ibid: p.115 – 116). Consequently, heritage transmission in the classroom is about the 'what' and 'how' in transmitting it. From the model of social pedagogy proposed in this research as the answer to heritage learning among young adults, three processes stand out as the means to effective heritage learning within the classroom (see chapter 3). These are learning through innovative, interactive, and collaborative approaches.

9.2.1 Innovative and interactive

Innovation can transform a society through 'practices that allowed an individual, or a group of individuals to deal with a need or needs, that could not be met by any other means (Baker & Mehmood 2015: p.2). Teachers have complained of the absence of instructional materials or scanty heritage content in curriculum and classroom activities (see section 7.2); however, how many are aware of the wealth of information on the internet? For those who are aware, how many have access to phones, or the means to pay for the cost of connectivity? How trained is the teacher with respect to employing 'on the spot' or making up with what they have in place of the unavailable to encourage interactive learning? From the fieldwork, I discovered that the percentage of schooled but untrained teachers (the 'passersby') in the classroom is high (discussed in section 7.2). This group, of whom some are teaching heritage-related subjects (chapter 7) are not aware of what heritage is. How can they innovate on what they are not aware of?

Introducing something new through artefacts, photographs and media in the classroom on the part of the teacher was found to enhance understanding and encourage

students' interaction with one another and with the teacher. This interaction for some teachers did not stop at innovative measures but could include the introduction of community members as models (learning theory – learning through observation) as part of classroom activities (Social Studies curriculum). Following this curricular activity, interaction went beyond the classroom to involve take-home assignments that required interaction with members of the community, e.g., parents, and elderly members such as grandparents and others. Additionally, it involves relationships with peer groups in and outside the classroom (see section 8.2.3).

Social pedagogy as a pedagogy of relationships may be displayed not only through classroom activities but also through activities carried out as a group outside the classroom. Such activities include but are not limited to peers going to the farm, stream/river, cooking, family outings, or carrying out classroom assignments that involve contribution of others (see sections 8.2.3; 8.5). These, some participants agreed, have been able to raise the curiosity of young adults thereby increasing interaction within the classroom as well as engagement with heritage. A link between heritage and classroom that has been exploited which has enhanced relationship with heritage, classroom and community is the existence of interaction through heritage extracurricular activities within the school. Though some of the participants responded to the contrary, an extracurricular activity that has the highest frequency of availability in schools visited, as a collaboration between classroom and community is singing indigenous songs and cultural dance (see chapter 7). Which portrays the fact that there are various ways of involving community members in learning activities with a quicker and easier route being through extra-curricular activities.

9.2.2 Collaborative

Community-classroom interaction is an offshoot of collaboration between the classroom and the community through associations such as the Parents Teachers Association (PTA) from where parents are expected to be invited for interaction in pedagogical activities (Social Studies curriculum; section 9.2.1; see Figures 3.3; 3.4 - Social pedagogy model). Collaboration in social pedagogy goes beyond PTA, to include professionals from education and heritage sectors. The National Commission for Museums and Monuments (NCMM) has a department, called the education department where part of its objectives is classroom focused, however, the effectiveness of this department depends on availability of funds and resource materials such as audio and video media. The media resources play a huge part in this collaboration with the educational system as it takes some heritage sites to the classroom. Still, some classroom stakeholders have called this relationship with the classroom 'merely on paper' because there is no implementation. Effective social pedagogy involves relationships through interaction and collaboration with others (co-constructors who are also stakeholders) (see chapter 3, 6 and 7). Innovations, interaction, and collaboration are inter-related. The more the collaboration, the more innovative opportunities, and the more interactive the classroom environment will be, and vice versa (Sørensen and Torfing, 2015).

How does the classroom contribute to heritage perception among young people? How a heritage is perceived and defined is a central decision that sets the groundwork for a state's heritage policy. Heritage is selectively owned; therefore, the definitions are diverse, and it has been argued by authors such as Ndoro (2008) that heritage

definitions in many English-speaking states in sub-Saharan Africa are narrow and rigid. This means that the narrow nature excludes some heritage, such as intangibles, from being covered by government policy and consequently, their protection. Which could be the reason why there are no mention of 'tangible' and few examples of tangible heritage in the heritage related curriculum. Still, if there exists a narrow nature in definition, this can rub off on the teachers too, and affect classroom interaction and collaboration. The teacher within the classroom is entitled to a personal meaning and interpretation of heritage as a community member. How much of this is carried over to the classroom and what is the impact of this on heritage learning?

In most developing countries, especially in Africa, there is a dichotomy among community members that is usually divisible along belief demography, giving credence to the fact that an individual African is guided by one deity or the other (Shyllon, 1996). Other area of polarisation is along ethnic lines with the issue of iconoclasm within community often stemming from infighting with regards to belief and ethnic superiority. The situation where heritage is 'abandoned' by teachers in classroom or instructional activities, while teachers' views are passed on as the 'right view' are exhibitions of biases (see section 7.3). Likewise, from the findings, some parents as the first pedagogue, just like the teachers but a little different, were found to be in a place of bias because, heritage is first and foremost family heritage. Taking language as an example, some young participants do not understand why their first language is not their local dialect though their parents are native speakers. Additionally, there is this pressure on some young adults who while in secondary school were not fluent in English language (the national language of communication) and were penalised whenever they

communicate with local dialect within the school premises. While this is relevant for the classroom to perform its role, there is also a need to establish a balance pertaining to the level of indigenous language or heritage that should be interacted with in the classroom. The significance here rests in the capability of the classroom to be a link between generations through the inclusion of innovative ideas and additions to what is already in existence in the curriculum for a better perception. Additionally, having an atmosphere that allows everyone to learn and interact based on individual capability is what social pedagogy is. Some young adults agreed that innovation through instructional resources place them on the same footing with those who are better off than them (see chapter 6).

Part of this finding is in line with Apaydin (2018: p.498; Smith, 2008) who argues that though 'heritage is a process and therefore the meanings and values may change over a time, however, this process of change, meanings and values must come from the bottom-up, as heritage should be truly accessible and democratic; it needs to be altered by people who have interlinkage with heritage'.

Both heritage and classroom are at the grassroot, with relationships and interactions at their core - a common denominator. The concept of education is viewed as a vital institution composed of relationships that is central to a society – relationships that are both personal and social (Apple, 2012). Here, one can reiterate Moss and Petrie (2019)'s question, where they asked what the relevance of relationships in the development of heritage perception, identity and meaning making regarding learners is. The answer lies in the 'social' that is linked to the 'pedagogy', as established in the literature reviewed (see Hemalainen, 2003; 2012; Moss & Petrie, 2009; Ucar, 2012;),

that social pedagogy is education in its broadest sense. It is an approach that seeks to use the classroom as a lens to view social problems that involves both direct and wider context as well as the totality of the learner.

‘A distinctive feature of social pedagogy’s educational identity is a holistic approach that is both practical and theoretical. Since its inception, what has most distinguished and differentiated social pedagogy from other pedagogies has been its tendency to understand the person as a whole. In social pedagogy body, mind, emotions, and spirit are integrated in each person’s relationship with the rest of the living world’ (Ucar, 2012: p.132).

The foundation of heritage sustainability is being aware of its existence, and the knowledge that the management is a multifaceted and continuing process which includes identification and a process that determines how the heritage is owned, cared for, construed by whom and for whom (Avrami, Mason, and de la Torre 2000; Pearce, 2000; Harvey, 2001; de la Torres, 2013). Thus, the ‘whys’ for this research is first, to contribute to the development of heritage, second, to investigate phenomenon believed to play an important role in the classroom process, and the third, to develop more effective heritage pedagogy.

9.3 The Significance of Integrating Social Pedagogy into Classroom Heritage Learning

Human behavior is learned through observation, imitation, and modeling and there are diverse theories involved with learning that assess these, and no matter the focus, they all agree that social interactions and socially constructed meanings are key to learning (Lewis & Ketter, 2004; Bandura, 2021). In chapter 3, through the theoretical framework,

a pedagogical model that fits into the wider picture of the classroom was discussed. Of the learning theories discussed, the social pedagogical with a focus on constructivism and relationships was adopted. Integrating this model into the overall classroom heritage learning plan is easy seeing that the model is both theoretical and practical making it flexible for teachers to be trained and to follow it through. Consequently, the awareness of this model should start long before a teacher gets to the classroom to teach. First, at the individual's conceptualization of heritage by the teachers; the knowledge that every individual will engage selectively in what counts and why, in their interpretation of heritage (Smith, 2008).

Second, there is an ongoing heritage process within the classroom, which is between the teacher and learners, as well as learner-to-learner which brings to bear the dynamism of constructivism, evolution of heritage, transgenerational transfer, and a professional relationship. No two individual perceptions are the same – they vary and so everyone should be given the opportunity to interpret realities found around them in their own language and understanding (Mackey et al., 2007; Demuth, 2013; Karadeniz, 2020). From the fieldwork, the constructivism classroom's success is wholly dependent on the teacher, i.e., the success of a social pedagogical classroom rests on the teacher, as a facilitator and guide; availability of resource materials and the ability to manage time properly during class activities (Ucar, 2013; Apaydin, 2018; Moss & Petrie, 2019). Hence, the awareness of social pedagogy, how to plan, design the classroom as well as how to interact with learners should start from the 'teacher's learning as a student – as a learner (Blatchford et al., 2003; Olawale, Mncube, & Harber, 2021).

In chapters 2 and 3, we discussed that the separation between traditional and social pedagogies in the classroom is sometimes blurred. This is so because what we termed traditional (reciting and memorizing etc.) still has a bit of interaction while social constructivism pedagogy has some level of coercion or persuasion. The challenge before us now, as established from literature, and associated with most developing nations, is the ability to create a democratic classroom where individuals are allowed to construct meanings and interpret the world around them at their own level of understanding. A democratic classroom is an enabling environment that includes the learner and others where they are allowed to construct in conjunction with others what heritage is to them. Concluding with the work of Cameron (2018: p.10) on the classroom and social pedagogy, the author suggested that the constructivism approach to heritage learning 'is not an attempt to remove all assessed learning. Having externally validated learning is a very important part of its recognition. Rather, it's a restating of classical principles of education, or *educere* (as John Aitkenhead noted), meaning to draw out potential, and recognition of the relational dimensions of that drawing out in a democratic social world'.

The presence of minimal or no resource materials (see chapter 7) in the classroom for heritage learning is a big challenge to constructivism. It has been estimated that individuals learning level differs; while some may not need many resources to think critically, others may need much explanation and possibly with the aid of materials such as artefacts to comprehend classroom activities. 'Since verbalization is not enough for effective teaching then teaching materials become the means for others to understand (Garuba, 2003; Idowu, 2015a: p.68; see section 2.3.3). The absence of a standardized

teacher's training and the employment of schooled but untrained teachers (see chapter 7) among many others have been discovered to be obstruction to social pedagogy in the classroom. This situation has given room to teachers who are passersby, and/or learning by mere reciting, memorizing and assessment geared towards competition. Passersby teachers are transient, this behaviour may create the syndrome of 'whoever is available' goes and an unstable classroom environment which can affect not just heritage learning but learners' mental well-being and the educational system in general.

In concluding here, the social pedagogy and the classroom will entail that the teacher performs the role of a facilitator who guides learners in their activities. Though it involves a bit of persuasion, enforcing their views on the learners will create a biased classroom. The implication here is that teachers' belief may affect their pedagogical responsibility and consequently, learners' perception. Educational institutions should make provision for a continual learning opportunity such as a platform where students can interact, discuss, and evaluate their personal beliefs (Syslo, 2004; Braten, 2010). Where beliefs that negatively affect young learners abound, 'having students struggle to understand complex issues by reading texts presenting them with multiple perspectives on a topic, integrated with discussions of both text content and their current epistemic thinking, may bring about belief change' (Braten, 2010: p.215).

Through interaction with the learners and classroom, I have been able to deduce some of the things that drive heritage learning in the classroom. For example, when a young adult is asked, and they narrate how they traveled to their village, their interaction with grandparents, you could hear the excitement and desire to repeat such experiences in their voices and exclamations. In essence, this interaction is partly an example of

classroom constructivism – reaching out through questions while handing the reign of feedback to the learner.

Notwithstanding, heritage learning in post-colonial Nigeria contributes to national development by playing a role in the creation of a sense of national identity among individuals and at state level. There are attending issues that stem from colonialism with critiques of colonial education stating that the education that came with colonisation had a faulty foundation (Okoli & Iortyer, 2014; Sato, 2019; Amao, 2023). 'What reached African colonies were not metropolitan educational transplants but ... adaptations which served to perpetuate colonial domination (Ajayi, 1996; Woolman 2001: p.29). Nigeria, unique with a multi-cultural society and populous has used the educational system to preserve its unity and development. These qualities have also been the challenge to the post-colonial classroom as discussed in section 1.1. Social pedagogy involving innovative and collaborative approach to heritage learning in the context of post-colonial school education among young adults will encourage not only engagement with heritage but influence other spheres of life. Such influences include understanding the national multi-cultural diversity through the classroom, a constant review and contrast of education in existence with global best practice. The significance lies in the fact that the colonising structure left behind still influences the African post-colonial discourse (Masson & Smith, 2019).

Social pedagogy as an opportunity for closer interaction with learners will provide an understanding of classroom relevance to the development of young adults' lives and the cohesion of society. This will reduce the hatred for education or westernization in some regions, reduce level of illiteracy (which is high among young people in the northern part

of the country – see section 8.3; Figure 8.10), terrorism, iconoclasm by endearing the classroom to the community through a people-centred pedagogy.

9.4 Limitations and Future Research

This thesis, through the proposed social constructivism pedagogy, established the model to employ by teachers for heritage learning in secondary school classroom. The model is one that performs through observation and relationship with its environment in order to construct and make meaning of realities (Tam, 2000; Boyland, 2019). This suggested model can be employed in other subjects curricular as well as fits in general classroom approaches. Therefore, it is a suggested model for education, heritage managers and policies related to classroom learning. Making it an approach that could be implemented at the national and international levels. In view of the foregoing, as with every model, there are a few limitations. First, the model is teacher-dependent, and the thesis has established from the fieldwork findings, the proliferation of secondary schools (private and government established) and a non-standardised teacher employment in Nigeria. The second limitation is that a country's focus on education by the heritage sector or vice versa is not dependent on global policies but on each nation. Consequently, if the model is to be applied outside the case study, these limitations can become objectives of further studies involving other case studies from other regions.

The knowledge obtained from the case study explored in this research could be expanded through further research. Taking for an example, classroom observation could benefit from a detailed observation which should include the researcher being part of classroom activities.

These findings represent the results of interacting with young adults, teachers and schools that agreed to participate in the study. Though most of the time it was not possible to interact face-to-face due to the pandemic, some schools refused to take part even in a filled questionnaire exercise. I could not access such schools, so this investigation is limited to schools where teachers volunteered to fill the questionnaire. Due to the COVID-19 pandemic and some form of lockdown in 2020/2021, there was an impact that changed the trajectory of the fieldwork. Observation and focus group interaction were removed as part of the data collection tools because of the pandemic restrictions. Accordingly, to understand fully the dynamics of social pedagogy application and understand what goes on in all classrooms, it is suggested that for further research, the study should include observation, focus groups and include classroom students.

Likewise suggested for future study is the investigation of the curriculum of teachers while in training to ascertain the content of social constructivism pedagogy in it, and the observation of their classroom facilitating as a student-teacher. Since there are many private secondary schools nationally, it is suggested that private owned and Government owned schools be investigated to fully comprehend the level of heritage constructive pedagogy in their classrooms. This step could be integrated into an investigation that will explore teachers' activity and contribution in classroom activities through a study that has an element of collaborative action research (CAR) as research methodology. As stated by Troudi (2014: p.7) this could be a means to 'strengthen the opportunities for the results of research on practice to be fed back into educational system in a substantial and a critical way'. For instance, CAR, through long term

observation can be explored in the classroom by teachers interacting with one another to enhance their ability to engage in a productive way with learners. This interaction can be a form of investigation where weak points in pedagogical activities (collaboration between teachers and learners, learners and learners) are discovered, questions asked while remedial actions and solutions are fed back into the system. Thus, in a nutshell, heritage social pedagogy is first and foremost about the learners – what they observe, how what they observe is processed (critical thinking), and how they relate with others in interpreting the whole heritage learning process. This constructed meaning is what heritage perception is and it differs from person to person.

Appendices

Appendix A

Interview questionnaire guide and sample

Having the following guide kept the interview focused and the process of interviewing the participants became more systematic and comprehensive.

- Questions were open-ended rather than closed-ended for the qualitative data collection. For instance, instead of asking 'Do you know about any heritage?' I asked, 'Please describe the heritage known to you.'
- Factual questions before opinion questions. For example, 'What activities were conducted?' before asking, 'What did you think of the activities?'
- Probes which include the following questions were used:
 - Please, can you give me an example?
 - Can you elaborate on that idea?
 - Would you explain that further?
 - I'm not sure I understand what you're saying.
 - Is there anything else? (Adapted from Boyce & Neale, 2006: p.5).

Sample of Interview questions for teachers

1. What subject(s) do you teach?

2. What do you understand by the term cultural heritage?

3. What are the common examples of cultural heritage found in your community?

4. Do the examples you gave in question 3 above have any personal significance for you?

(a) Yes (b) No (c) Unsure

5. Can you briefly explain your answer in question 4 above?

6. Is there a common provision for heritage study in the curriculum of the subject(s) you teach?

7. If yes, what are the various forms of heritage available in the curriculum?

8. If no, do you think heritage study should be part of the subject's curriculum?

9. Is there an indirect provision of heritage study in the subject(s) you teach?

(a)Yes (b)No (c)Unsure

10. If yes, what are the various forms of heritage that are indirectly taught?

11. How does the provision of instructional aid fits into your teaching of heritage?

12. What heritage extra-curricular activities are available within the school where you teach?

13. Are there any major societal ills in the community where you teach?

14. Can engaging with heritage help in reducing the ills mentioned in question 13 above?

(a) Yes (b) No (c) Unsure

15. If yes, explain briefly how this can be of help.

Semi-structured Survey Questions for Young graduates A

(18 years and above).

S/No	Question Tick the right answer where appropriate
1	What class are you? SSSI / SSSII / SSSIII
2	What subjects are you studying? Arts / Science / Combination
3	Do you live in Osogbo or just schooling there? Live in Osogbo fully/ Live in Osogbo part of the time/ School in Osogbo and go home somewhere else
4	Have you heard the name Flora Shaw before? Yes / No
5	If yes, who is she?
6	Which subject did you come across the name in question 5 above?
7	Name two features (landmarks) that are unique to Nigeria as a country.
8	What is your definition of a heritage?

9	Give two examples of heritage that you know-
10	Can you tell us briefly why you chose the two examples in question 9?
11	What is the meaning of the examples to you as an individual?
12	Have you ever visited the Osun-Osogbo World Heritage Site? Yes / No
13	If your answer to question 12 is yes, how many times?
14	If your answer to question 12 is no, what are your reason?
15	Have you visited the Osun – Osogbo Heritage Site on an academic excursion before? Yes / No
16	If your answer to question 15 is yes, how many times?

17	Have you visited any other historic sites in Osun state beside the Osun-Osogbo Heritage Site? Yes / No
18	What is/are the name of the historic site (s)?
19	What are the subjects that give you general information on heritage?
20	How can you rate the content of heritage in those subjects? Poor / Not clear/ Enlightening / Very enlightening / Not sure
21	What other subjects would you want heritage to be a part of in the curriculum?
24	Are you part of any cultural or extra-curricular activities in your school? Yes / No
25	Are you studying any of the three major languages as part of your final examination? Yes / No
26	If yes, which of the languages are you studying?
	Any other comment for us?

Semi-structured Survey Questions for Young graduates B

(18 years and above).

S/No	Question	Tick the right answer where appropriate
1	What subjects did you study?	Arts /Science /Combination
2	Where do you live?	Urban / Rural / Unsure
3	What makes you proud about your area where you live?	
4	Why are you proud of the above mentioned?	
5	What do you understand by the term 'heritage'?	
6	Give two examples of heritage that you know. i. ii.	
7	Mention the subject(s) through which you learnt about heritage?	
8	Have you been involved in any heritage related activity in your community	

	(beside your classroom education)? Yes / No
9	If yes, what type of activity were you involved in?
10	How did you become involved in the activity?
11	What is the influence of your involvement in this activity on your life?
12	While in secondary school, did you participate in any heritage activity that was curriculum- related? Yes / No
13	If yes, what is/are the activity or activities?
14	As a student in secondary school, did you visit any heritage site as an academic excursion? Yes / No

15	<p>There was heritage extra -curricular activities in my secondary school</p> <p>Yes / No /Unsure</p>
16	<p>I participated in heritage extra-curricular activity in my secondary school.</p> <p>Yes /No</p> <p>Please, if yes, name the extra-curricular activity you were involved in.</p>
17	<p>Have you heard the name Flora Shaw before?</p> <p>Yes / No</p>
18	<p>If yes, who is the individual?</p>
	<p>Which subject did you come across the name in question (18) above?</p>

Appendix B Question sample

Questionnaire for heritage professionals

Section 1: About you

These questions are about you, your role(s) and responsibilities.

1. **What is your full job title?** _____

2. **Please indicate the age group that describes you.**

Under 25 Between 25 and 34 Between 35 and 44

Between 45 and 54 Between 55 and 64 Over 64

3. **Please indicate your highest qualification (tick only one)**

GCE, O' Level

A Levels, OND or Equivalent

HND, HNC or equivalent

Undergraduate Degree

Postgraduate Degree

No formal qualifications

Other _____ (please _____ specify)

4. **What are your key responsibilities in your present position? (Please, rank as many as appropriate, 1 = most important, 7 = least important)**

To increase profitability

To reduce environmental impacts on the site

- To educate visitors and the local community in the historic value of the heritage
- To provide a facility for use by the local community
- To attract tourist and visitors
- To provide job opportunities for the local community
- Other (please specify) _____

5. Could you describe briefly your professional background and working experiences in the heritage sector?

Section 2: About Your heritage/site

The aim of the following questions is to provide a clear depiction of the type of heritage that you are involved in.

6. Please indicate which of the following that describes your heritage.

Please rank responses where 1 = main function; 2 = secondary function

- Sacred site
- Archaeological site
- Museum and Archive
- Historic House
- Industrial heritage
- Historic Park and Garden
- Transport Heritage
-

Heritage Arts and/or Crafts Centre

Heritage Theme Park

Heritage festivals; Market

Military Heritage

Cultural Landscape

Science based heritage.

Famous person influenced site.

Others (please state) If your site includes more than one category, please comment

7. Where is your heritage site located?

Urban area (city or large town)

Small urban area (small town)

Rural area

Others

(please

give

details)

What other attractions in your community do you promote?

(These may include any services that are of interest or value to your visitors, for example another heritage site, festivals, markets etc.). Please name the other attractions below

8. Is your site a part of a larger organization?

Yes

No

9. If yes, which organization does it belong to?

10. How is your heritage managed?

Managed by a single organization.

Managed in partnership with other stakeholders.

If managed in partnership, please list the key stakeholders

11. What services are offered at your heritage site? Please tick all that apply:

Guided tours

Self-guided tours

Information leaflets /Guidebooks

Information boards

Special exhibitions

Educational facilities

Talks/lectures- on/off-site.

Gift shop

Restaurant

Others

(please

specify)

—

12. How many people are employed at the heritage site (Please, fill in a figure for each)?

Paid employees.

18-20 years _____

21- 25 years _____

26- 30 years _____

Over 30 years _____

Volunteers

18- 20 years _____

21- 25 years _____

26 – 30 years _____

Over 30 years _____

Section 3: Visitors

13. When is your historic/heritage site open to visitors?

All year round

Seasonally

Only on certain days

Only on request

Not usually, or rarely, open to the public

14. Approximately how many visitors come to your heritage site each year?

Number of adult visitors _____

Number of teenage visitors (excluding students who came directly from secondary schools) _____

Number of student visitors who came from secondary schools (excluding other teenage visitors) _____

15. Your usual visitors are drawn from where? (If possible, please give an approximate percentage)

From within the immediate locality _____ %

From within the rest of the Nigeria _____ %

From outside the Nigeria _____ %

16. Using the categories below, could you describe your main visitor groups? (Please rank from 1 = most frequent visitors, to 7 = least frequent)

People who just want a day out (fun seekers)

Visitors in search of true-life information

Educational related visitors (curriculum or extra-curricular activities)

Regular visitors

Families interested in adventure.

Young people seeking experience.

Others

(Please,

specify)

17. Is descriptive information provided for visitors at your heritage site?

Yes No Don't know

18. If yes, what types of descriptive information do you provide? (Please, tick as

appropriate)

Guided tours

Information boards/panels

Film/video presentations

Signs/labels

Models/reconstructions

Guidebooks, leaflets

Others (please specify)

19. Is your descriptive information designed for particular 'audiences'?

Yes No Don't Know

20. Which groups wield influence on the descriptive information that you provide?

(Please rank in order where 1 = most important, 7 = least important)

Visitors

Government (Federal)

Government (State)

Government (Local)

Local community

Non-Governmental Organizations (NGOs)

Employees

Others (please specify) _____

Section 4: Relationship between your heritage and the local community

21. At your site, is the local community actively involved in how it is managed?

Yes

No

22. In what way are they involved? _____

23. In your opinion is there any evidence of what your heritage contributes to the people/community?

Yes

No

24. If yes, can you explain briefly? _____

25. Does the heritage undertake any activity in order to connect with young adults and/or students within the community?

Yes

No

26. Please, specify the form of activities _____

Appendix C

Sample of education stakeholders' questions and response

Directorate of Education Support Services, Teaching Service Board, Benue state

What is your role?

This department just like the name indicate plays a supportive role to education delivery in secondary schools. Part of which is liaising with secondary schools, government and communities on cultural activities.

The directorate has nine (9) mandates, which are:

- To develop, assess and improve educational programs.
- To enhance teaching and improve the competence of teachers.
- To provide conducive environment for learning.
- To make learning experiences more meaningful and realistic to the learner.
- To make education more cost-effective.
- To provide in service education.
- To enhance access to learning.
- To develop and promote effective use of innovative materials in schools.
- To promote partnership with non-governmental organizations (NGOs) and international developmental partners to access resources.

From the mandates you talked about, how does culture fit into your role?

The directorate is divided into four (4) units, which are:

- a. Collaboration and partnership (Linkages and Development).
- b. Arts and Culture.
- c. Library and Sanitation
- d. Curriculum Development/Training and Workshop.

Arts and Culture.

The core mandate of this unit is:

- To collaborate with the Ministry of Arts and Culture for school festival of arts and culture.
- Promote arts and culture amongst staff and students.
- Establish and manage an education museum in the state.
- Organize school competitions i.e., cultural dances, drama, clubs, and societies.
- Resuscitate cultural clubs in schools for the preservation of our cultural heritage.
- Making agricultural science more practical and attractive to students for subsistence living and cash benefits. Etc.

Activities such as:

- Collaborate with National Commission for Museums and Monuments (NCMM) to enhance teaching and learning through museum services.

Please, before you proceed, can you cite one or two examples of such collaboration?

Unfortunately, there is no collaboration right now. However, it is in the pipeline because we know students learn better with artifacts; and excursion is important to learning.

Please, do proceed with the remaining activities.

One other activity is the:

- Provision of cultural art gallery in educational institutions to make learning experiences more meaningful and realistic for students.

Who provides this cultural art gallery?

For government institutions, the government takes the initiative, but the private owned institutions are encouraged to make this provision in their schools. Often, Art gallery or some measures of cultural art is combined within the library of some schools. Though funding from the government which is usually lean make this provision impossible.

- We also promote and support arts and cultural activities in schools.
- Promote the establishment of school orchards, farms and gardens.
- Promote matters pertaining to individual psycho-social issues.

How do you do this?

Before now, the Board, sometimes in conjunction with the State Council for Arts and Culture, have organized science/mathematics competition. The government has placed

emphasis more on sciences to encourage technological development. If you look around, you will see more science teachers and students than Arts'. However, the Board has decided to make some additions such as debate and traditional dances competition for this year's annual event. This is taking place from 2nd to 4th June in the 3 senatorial zones of the state and a grand finale on the 9th of June 2021.

How will you rate the success of this competition?

Before now, the schools participating are not many. The venue for the event at the headquarters, has been a bit far from some schools especially those in the rural areas who have cited lack of fund and the inability to move students to venue of competition as a hindrance to participation. Due to the reasons of funds and distance cited by those in the rural areas, the Board has decided to decentralise the competition. For this year, it will take place simultaneously in the 3 zones of the state.

There is another challenge we face, there are many schools within the urban centre, located within the metropolis that is used as venue for this competition; that have refused to participate in any cultural activities organized by the Board and/or the Council for Arts and Culture. Some of these schools are the 'best' academically in the state.

Have you found out why they refused attendance?

Most of them do not even reply to correspondences sent to them.

Can I have the data of schools that participated at the end of this year's competition?

Yes, you can.

As a regulatory body, is there no measure to be taken against such schools?

There are some measures put in place by the Ministry of Education, but schools cannot be forced to participate.

Appendix D

Sample of Interview questions for parents and community members

The parents wield a great deal of influence over decisions concerning their wards until the age of accountability. This influence forms part of the child's future identity. Parents should be the connection between the past and the future, therefore and parenting partly has to do with the transmission of cultural values to the next generation (Delvecchio, Di Riso & Salcuni, 2016).

Interview questionnaire for parents

1. What do you understand by the term 'heritage'?

2. What heritage is available in your immediate community?

3. How will you describe your relationship with the heritage mentioned in (2) above?

(a) Excellent (b) Good (c) Fair (d) Poor (e) None

4. How often do you discuss this heritage with your ward?

(a) So often (b) Often (c) Not so often (d) Not at all (e) Unsure

5. Can you explain briefly your answer in question 4 above?

6. How will you describe generally your ward's understanding of their cultural heritage?

- (a) Excellent (b) Good (c) Fair (d) Poor (e) None

7. The secondary school system has contributed to my ward's understanding of their culture and heritage.

- (a) Yes (b) No (c) Unsure

8. What aspect(s) of their understanding of heritage have you observed?

9. How adequate, in your opinion, is the teaching of heritage your ward has received from secondary school?

- (a) Very adequate (b) Just adequate (c) Not adequate (d) Poor (e) Unsure

10. What is/are your reason(s) for your answer in question 9 above?

11. Has your ward been a member of any heritage-related extra-curricular group or participated in such activities while in secondary school or within your community?

- (a) Yes (b) No (c) Unsure

12. How will you describe the impact of such membership on your ward?

13. In your opinion, does the secondary school system contribute to the well-being of the community members?

- (a) Yes (b) No (c) Unsure

14. Can you explain how?

15. Does the secondary school system contribute to the unity of your community?

- (a) Yes (b) No (c) Unsure

16. Please, briefly explain how? -----

Questionnaire for community members

Part A: About You

1. How long have you lived in your community?

0 – 5 years

6 – 10 years

11 – 15 years

16 – 20 years

Above 20 years

2. Could you tell me some things about yourself? -----

3. For which reason would you consider your community distinctive? (Proximity to areas of natural beauty, rivers, market, historic sites or monuments, others)

4. Which aspects of your community are you proud of? -----

5. Do you consider yourself interested in the heritage of your community?

Yes

No

6. Please, can you explain briefly your answer in (5) above? -----

**Part B: Significance of teaching heritage in secondary school on the community
(Please, circle a figure as appropriate)**

	Totally					
Neither Agree	Totally					
nor Disagree	Agree			Disagree		
B1 I am proud of the area where I reside						
		1	2	3	4	5
6	7					
B2 The history of my community is well known to me						
		1	2	3	4	5
6	7					
B3 There are historic buildings or heritage that are a cultural part of my community						
		1	2	3	4	5
6	7					
B4 Festivals are a cultural part of						

my community	1	2	3	4	5
6 7					
B5 Food and dressings are a cultural part of my community					
	1	2	3	4	5
6 7					
B5 Heritage unite us culturally as a community					
	1	2	3	4	5
6 7					
B7 There is a stakeholder's interaction among community members					
	1	2	3	4	5
6 7					
B8 Stakeholders' interaction involves the participation of					
young people within the community	1	2	3	4	5
6 7					
B9 There is a laid down means of passing cultural heritage to the					
younger generation	1	2	3	4	5
6 7					
B10 The educational system has contributed to the transmission of					
Cultural heritage such as festival, dressing, language, others to the					
younger generation	1	2	3	4	5
6 7					
B12 Allowing young people pass through secondary school can help them					
to engage with the heritage (festival, historic places/buildings others)					
within the community better.	1	2	3	4	5

6	7					
B13	Learning about heritage from secondary school has contributed to the well-being of young people and consequently that of the community.					
		1	2	3	4	5
6	7					
B14	Young people are taught the basic knowledge of their cultural heritage in secondary school					
		1	2	3	4	5
6	7					
B15	Young people learning about heritage in secondary school has contributed to the social tie (such as oneness) of your community					
		1	2	3	4	5
6	7					

Thank you very much for your time!

Appendix E

From the literatures reviewed, integrating heritage into curriculum and interaction with the physical heritage (tangible and intangible) enhance the perception and awareness that students receive from the classroom.

Table AP1: Heritage-related curricular subjects for the two arms of secondary school system

Junior Secondary school		Senior Secondary School
Core basic modules	Heritage related	Heritage related (some elective)
Thematic core modules	Religion and National Values (Social Studies; Christian Religious Knowledge; Islamic Studies; Civic Education; Security Education)	Civic Education; Government; Agricultural Science;
Elective module		Hausa; Ibo; Yoruba; Visual Art; Creative Art

(Source: NERDC) Website (2022).

Table AP2: Heritage content in curriculum

Subjects	Theme	Heritage aspects
Social Studies	<p>Family as a social group.</p> <p>Meaning and characteristics of culture.</p> <p>Similarities and differences among cultures in Nigeria.</p> <p>Agents and processes of socialization</p>	<p>Shared relationships, culture, social unit, and collaboration.</p> <p>Meaning of culture; Components of culture; Features of culture; Cultural differences in Nigeria.</p> <p>Cultural similarities in Nigeria; Cultural differences in Nigeria; Shared norms and values of Nigerian communities.</p> <p>Meaning of socialization- lifelong process of inheriting and passing on the norms, customs and ideologies of a social group; Agents of socialization e.g., family, school, religious organizations, press, age grade, peer group, clubs and societies; Importance of socialization</p>

Civic Education	Values Citizenship National consciousness and national unity Social issues	
Agricultural Study		
History - Curriculum not inclusive on the Nigerian Educational Research and Development Council' (Source: NERDC) Website (2022).		

Appendix F

Samples of charts demonstrating young adults' responses

Where a secondary school is located plays a significant role in the availability of teachers and, hence classroom pedagogy. Most of the public schools, (government owned) are found outside of urban centres but within rural areas where there is access to land for development. (Chapter 7).

1) I am – student

58 responses

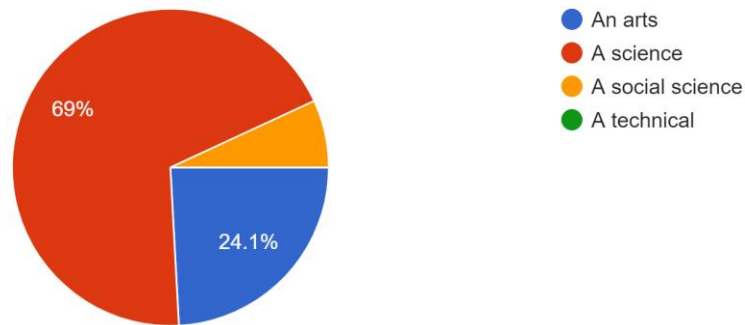


Figure AP1: Young graduates' area of study

2) My status now is -
58 responses

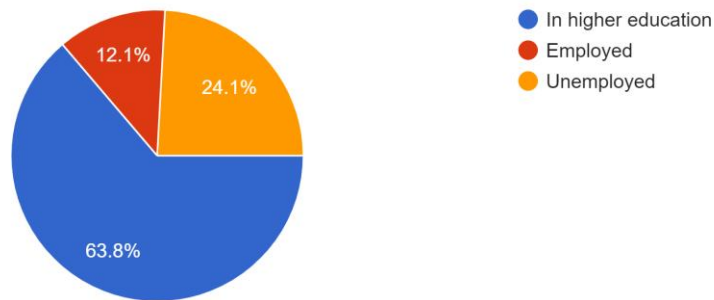


Figure AP2: Young graduates' status as at time of fieldwork

3) My secondary school is – owned
58 responses

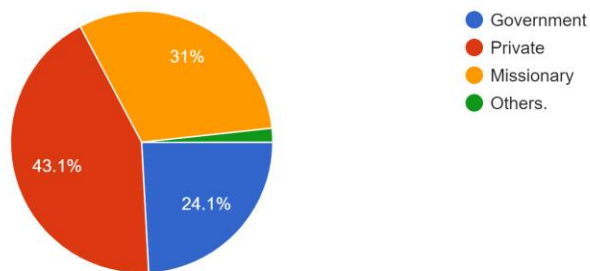


Figure AP3: Proprietorship of schools attended by young graduates

4) My secondary school is located in –
58 responses

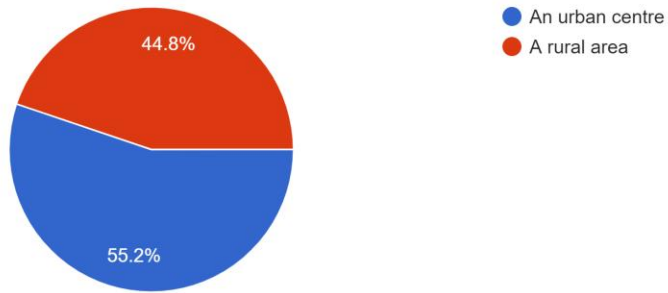
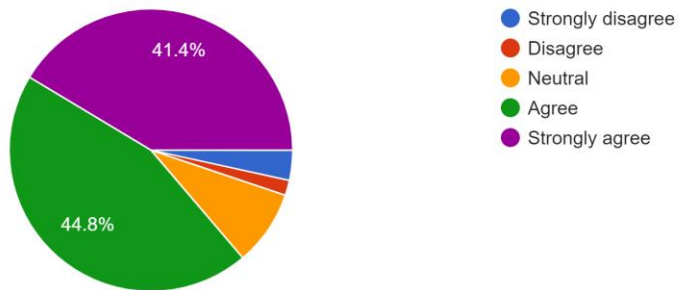
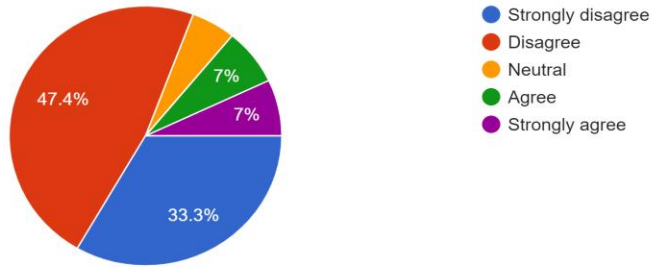


Figure AP4: Location of secondary school (young adults)

5) It is important to learn about my cultural heritage.
58 responses

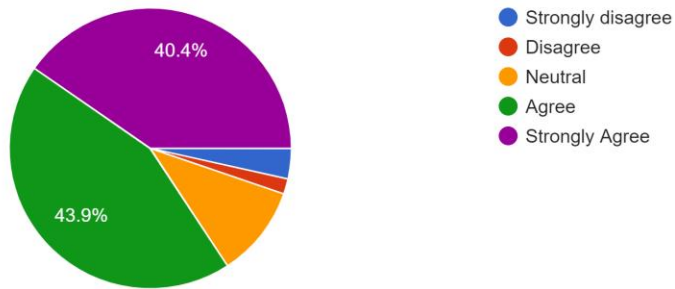


6) Cultural heritage should not be a part of my learning.
57 responses

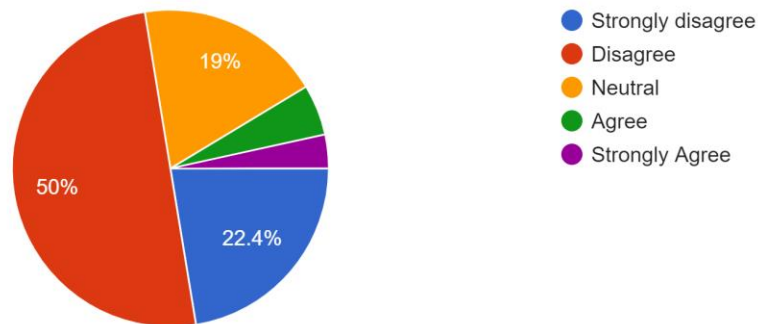


Figures AP5 & 6: Importance of Heritage learning

7) I like to listen to older people talk about the past.
57 responses

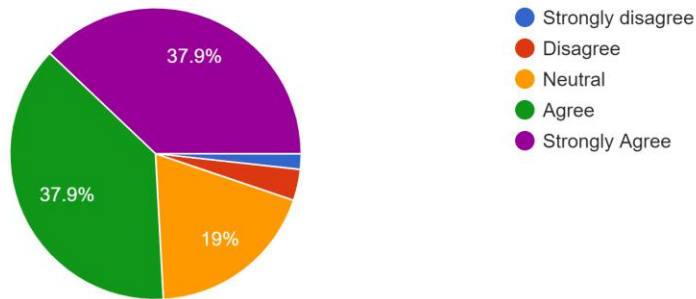


8) I am not interested in how people lived here a long-time age.
58 responses



9) I love to visit heritage sites and museums.

58 responses



Figures AP7,8,9: Learners interest in heritage and heritage related visits

10) It is important to preserve old ways of doing things.

58 responses

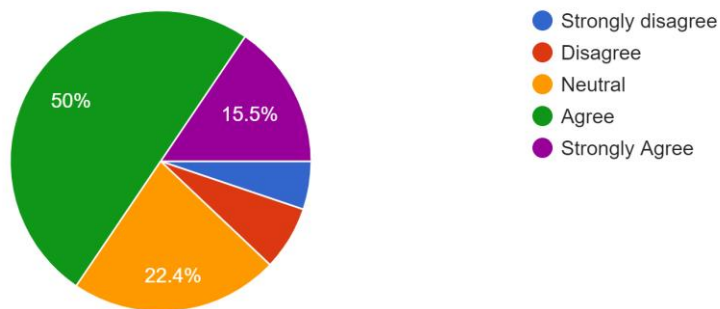
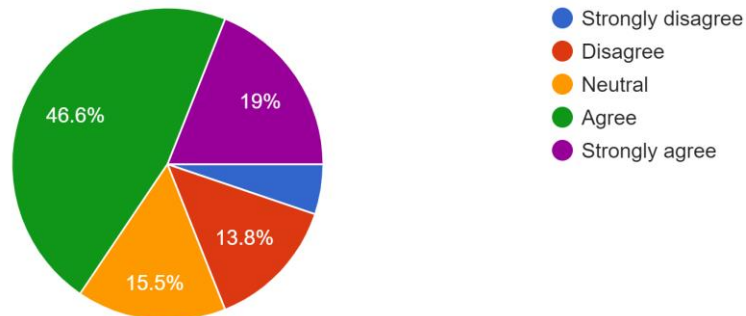


Figure AP 10: Availability of heritage

12) Local languages should be documented and be a part of classroom activities.

58 responses



13) I do not think we need to learn about cultural heritage in the classroom.

58 responses

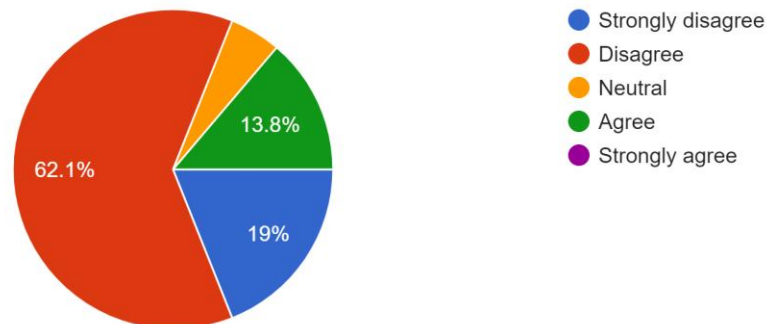
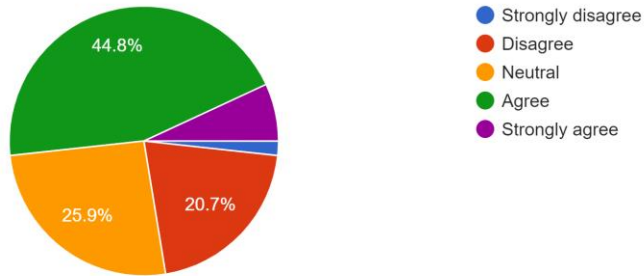


Figure AP 11 & 12: Heritage as part of classroom learning

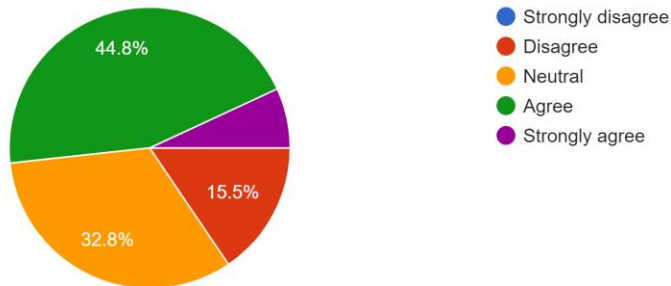
14) Classroom activities have influenced my understanding of cultural heritage.

58 responses



15) Classroom activities have influenced my engagement with heritage in the community

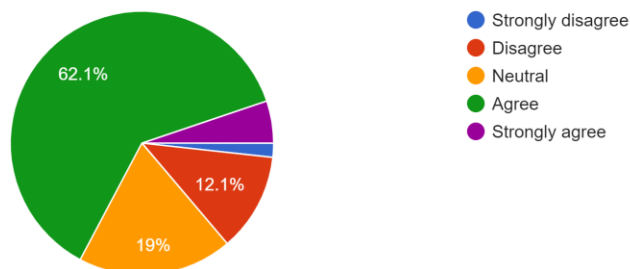
58 responses



Figures AP 13 & 14: Influence of classroom activities on perception

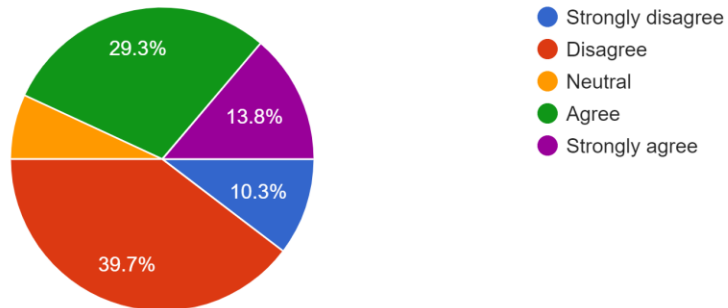
16) There are different cultural heritage from other culture in the community where my secondary school is.

58 responses



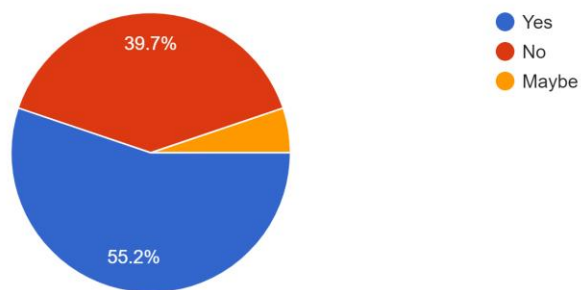
18) The community where my secondary school is located, is made up of cultural heritage from only one ethnic group.

58 responses



19) I participated in indigenous dancing, cooking, and dressing while in secondary school.

58 responses



Figures AP 15, 16 & 17: What is heritage?

23). My social studies and Civic Education teachers presented information related to heritage without enforcing their own views.

58 responses

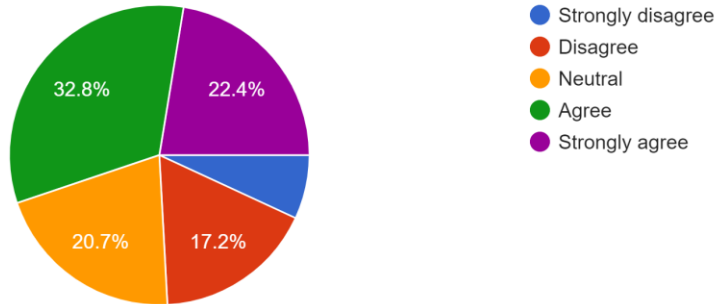
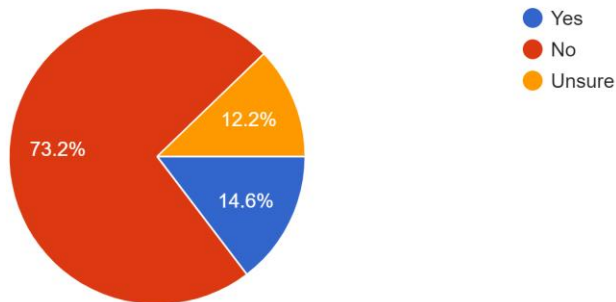


Figure AP 18: Heritage-related biases

4. Is there a direct provision for heritage study in the curriculum of the subject you teach?

41 responses



9. There are adequate instructional aids available for the easy teaching of heritage?

41 responses

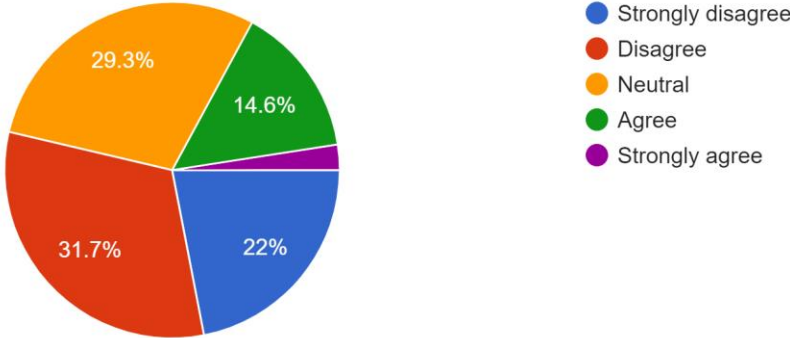


Figure AP19: Curriculum and pedagogy

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