Vol. 8, No. 2, November (2025)
JOURNAL OF ENVIRONMENTAL AND TOURISM EDUCATION
ISSN: 2659-0794 (PRINT) ISSN:2659-0808(ONLINE)
Content Available at: https://jeate.k-injo.com/index.php/Jete

The Preservation of Cultural Heritage of The Older Adults: The Nexus Between Social Work Social Welfare and Social Problems.

Evelyn Iriagbonse ASORO Email. Evelyn.asoro@uniben.edu	A	Department of Social Work University of Benin, Benin City, Nigeria.
Ugiagbe Osas Ernest **Email.** Ernest.ugiagbe@uniben.edu	B	Department of Social Work, University of Benin, Benin City, Nigeria.
Yesufu Sumaina Email: Sumaina.yesufu@uniben.edu	C	Department of Social Work, University of Benin, Benin City, Nigeria.

Keywords

Culture, Heritage, Older Adults, social work, social welfare, social problem.

Correspondence Email:

Evlyn.asoro@uniben.edu

Abstract

This paper presents the preservation of cultural heritage of the older adults: The nexus between social work, social welfare and social problem. The roles of cultural practices which are transcended from generation to generations and how the older adults are the custodian of this culture. The article opined that Cultural heritage is an intellectual product and has spiritual, religious, moral, and aesthetical values in order to become a source of knowledge in the system, institutions and community (Abdul Jalil and Abdel-Aal, 2017). Cultural heritage includes landscape, structures, object, traditional Heath, practices, and places hence the various types of properties conceived as heritage is generally considered as one of the acquisitions of modern society. The roles of the older adults in preservation of this culture are very eminent in terms of development and cultural growth. The paper presents cultural practices as a means of preserving the rights and privileges of the older adults. This article opined that traditional music, dance and language promote cultural identity and enhances close relationship with older adults. the paper opined that globalization and modernity has created a cultural gap resulting to widening social problem which the social workers have to plays vital roles especially through various welfare services in preserving the cultural heritage of the older adults. however. This article recommended that cultural assessment by understanding the individual's cultural background and preferences will help to protect and preserve the older adults. Also, storytelling support approach will help older adults share their life stories, traditions and experiences cultural activities that will

	enhance their performance and live long. Social workers organizing of events or workshops that will be showcasing traditional practices, arts or cuisine will help to strengthen the cultural heritage of the older adults.

Introduction

Globally, the importance of cultural heritages to countries and people like Nigeria and Nigerians cannot be over-emphasized. This is due to its economic, historical, tourism, aesthetic, educational and research significance. Cultural heritage are features of a society passed down from one generation to another through conscious preservation (Dildar, Saeed, & Sharjeela, 2019). Heritages refer to the riches of extinct society which are of historic, educational, recreational, and economic important, preserved and handed over from one generation to another. Put differently, heritages are significant endowment emanating from man and nature (Yu et al., 2019). Following from the above, heritages could be categorized into two, based on their sources namely: ecological/natural heritages and cultural heritages. Nigeria is endowed with both types of heritages.

In same context, Abdul Jalil and Abdel-Aal (2011), argued that the notion of heritage is not used in the same sense rather it can be used in different perspectives. As it sometimes refers to quite simply (the past), sometimes to the religious belief itself, and sometimes to the entire religion (doctrine and civilization, and sometimes to history) in all its dimensions (BouSenna, 2013). Concept of the heritage as it symbolizes the folk customs and traditions and other interpret the concept of heritage as monuments. The definition of European heritage identifies seven types of heritage namely nature, landscape, monuments artifacts, activities, people, and sites.

Cultural heritage is a way of living a community has inherited from previous generations that it passes on to the next generation. It refers to cultural sites, monuments, folklore, religion belief systems, languages, customs, artistic expressions, and values, etc. that are considered vital to be preserved for future generations (Maluleke, 2022). Cultural heritage is characterized by the idea of a shared connection and sense of belonging among members of a community. It embodies the historical and identity-related elements that define a particular group, and serves as a link between the past, present, and future (Eboiyhi, 2013). In the contemporary era of globalization, cultural heritage plays an important role in reminding us of our diverse cultural background and can facilitate mutual respect and meaningful dialogue between different cultures. By acknowledging the historical and cultural significant of our heritage, we can cultivate a greater appreciation for our differences and a more inclusive global community.

Culture functions as the basis for stratification because ranks caste and class and are all profoundly conditioned by, if not created, by culture. Culture is valuable for serving the important role as a means of communication. It produces language and it is advanced by culture defines production and consumption attitude of people. The lgbo tribe in Nigeria for example, is noted for their entrepreneurship traits because a larger percentage of what is made in Nigeria is said to be produced by the lgbos. While cultures may imbue productivity, other cultures may settle for consumerism. Attitudes to educate are culturally determined and culture constitutes the basis of identity.

Al-Jabri (2019), for example adds that cultural heritage is perceived as something as something that is out of modern civilization. Cultural heritage is an intellectual product and has spiritual, religious, moral, and aesthetical values in order to being a source knowledge, system, institutions and creativity (Abdul Jalil and Abdel-Aal, 2017). Cultural heritage includes landscape,

structures, object, traditional Heath, practices, and places hence the various types of properties conceived as heritage is generally considered as one of the acquisitions of modern society (Jokilehto, 2018). In this context, it includes the tangible and intangible elements, and so the concept of cultural heritage is broad and comprehensive for several reasons. Cultural heritage is not just about old things because new or newly altered objects, places and practices are just as much as part of cultural heritage where they hold value for the present generation (Tinto, 2016). Cultural heritage is a collective asset which tells the history of a people and that any given community has a history which ensures the continuity of a common identity that evolves over time (Chikumbi, Katanekwa, Simonsen, & Heldal, Hassan, 2018). Cultural heritage is a term that has become more prevalent since the establishment of the UNESCO World Heritage Centre in 1972, and denote monuments, sites and buildings. UNESCO (1989) defined cultural heritage in its Draft Medium-Term Plan 1990-1995 as the entire corpus of material signs either artistic or symbolic handed on from the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities and as a legacy belonging to all humankind, hence cultural heritage gives each particular place its recognizable features and is the storehouse of human experience, and the preservation and the presentation of cultural heritage are therefore a corner-stone of any cultural policy (Jokilehto, 2018).

The definition by the Council of Europe's Framework Convention of the Value of Cultural Heritage for Society (Council of Europe, 2005) posits that cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, belief system, knowledge and traditions. It includes all aspects of the environment resulting from the interactions between people and places through time (Bonnic, 2009; Dumcke & Gnedovsky, 2013; Fairclough, 2009; Fojut, 2009; Greffe, 2009). Traditionally, cultural heritage referred to architecture or archaeology or movable objects because cultural heritage includes buildings, monuments, landscape, urban areas, countryside, maritime sites, buried remains, normative order and objects hence environmental or place is now common terms (European Union).

Since the nineteenth century cultural anthropologists have debated the definition and measure of culture (Aremu, 2018). Cultural anthropologists have equated culture with one or more of the following: values, shared knowledge, observed behavior, social organization, language, and technology (Duke in Aremu, 2018; Eluyemi, 2022). Over time, definitions of culture have focused more on values or on norms, than on observed behavior or on material items (Ogundele, 2020). African is a continent of rich cultures and cultural heritage that attract people's inquisitiveness. In the area of health and aging, people tend to be fascinated by cultural practices bordering on respect, tenderness, courtesies, political inclusion and religious reverence accorded to the elders in Africa against what is obtainable in the west (Waghid, 2016).

The peculiar manner at which older adults are respected in Africa is relative to people's experiences and the impacts of their environment. Cultural heritage is a regular social occurrence that enhances borrowing and sharing of valuable traits to better people's life. Africans boost of lofty cultural philosophy such as collectivism, community solidarity, courteousness, and tenderness. On the other divide, Europeans and Americans embrace individualism, institutionalization, frankness, and laissez-faire attitudes towards their older adults. If cultural values could be emulated, it may be possible to arrive at something that will serve the needs of all members of society.

Africans places a high premium on religion and cultural belief systems, which to a large extent, shape social relation which influences, among others, caregiving provisions to the older adults. Populations around the world are aging rapidly, and this demographic transition is placing new demands on societies to provide comprehensive systems for long-term care at home, in communities or institutions. In sub-Saharan Africa, 46 million older people live in the region, and this number is expected to more than triple by 2050 (WHO,2017). If nothing else, we must start planning because a significant proportion of these people will require long-term care at some point in their lives. The new demographic composition will call for a closer look at and a review of African traditional belief systems on aging and caring for the aging population.

The argument for human interdependence in all aspects of life and the respect to do unto others as one will love done unto him has been the basis upon which family was sustained in Africa. The community has always been part of man and vice versa, but time has changed, and globalization has not helped. Therefore, the understanding and philosophy that taking care of older adults and providing mandatory support services is a community responsibility have been the norm in Africa. Africans still believe that all hands are expected to be on deck to ensure that those who toiled for us will not be forgotten. Those who worked hard and contributed to the well-being of their communities will rely on the younger ones who are expected to continue with an active life. Thus, Waghed (2013) argued that within the African cultural belief system, people are expected to live an active life and make contributions to their community.

The loss of culture of minority groups or acculturation has played a pivotal role in cultural anthropology, in part because the loss represents the irreversible loss of humanity's heritage and diversity, as Octavio Paz's epigraph suggests. Boas stressed the imminent loss of North American Indian languages, values, and material culture to gain public support for salvage ethnography (Fasuyi, 2023), and years later Boas's students put acculturation at the center stage of the academic and policy agenda of cultural anthropology (Eluyemi, 2022).

The meaning of acculturation has varied over time within and outside of cultural anthropology (Rudmin 2003; Chun, 2003), but at present the term connotes the loss of culture of a minority group and its replacement by the culture of the majority group. In this paper we use the terms acculturation and culture change interchangeably to mean the change (typically loss) in the culture of a minority group from interactions with the culture of a majority group.

Traditional cultures still regard their older adults (persons) as authoritative decision-makers and a valuable source of counseling and wisdom. But much of modern society, enamored with the beauty of youth, the flash of high technology, and material recognition and gain, seems to have forgotten the value of the dimension of accumulated experience and knowledge. Today, the persuasive lack of accurate information on the contribution of older people make them unproductive and dependent in the society. Again, the traditional values that underpin family support system are under pressure and are beginning to change. Richard (2002), observes in traditional societies older persons have control over certain resources and are viewed as the guardians of wisdom. Consequently, they are treated with great respect and they occupy positions of status. But modernization and industrialization are causing these traditional value systems to change and value placed on economic, success and formal education. As the status of aged in traditional societies erodes, the traditional support proves insufficient. Then, modernization is a product of migration, youths who tend to be the most mobile members of society, are attracted in the city by the promise of existing charges and new career opportunities. At city, they marry and

establish permanent residence, thus breaking up the extended family; which causes residential segregation of the generations and accentuction of social differences between them.

Urbanization has a tendency to glorify youth as the embodiment of progress and achievement; youth is viewed as the means for attaining progress. The rapidity of change in urban means that young are socialized for a very uncertain future. The traditions and accumulated experience of old generations are increasingly seen as irrelevance because they no longer apply to the emerging order of things which create the generation gap. Therefore, urbanization is a process of transformation of a total society and place the aged in a very difference position from youth generations and the net result is lower status for the aged. As society develops social structures are replaced with devaluating structures, indication of the view that modernization brings a more civilized culture, where the aged are abandoned socially and psychological, making them unnecessary, marginal and alien to the society and the culture is no longer their own but belongs to the young generation.

In modern society, the aged are abused physically, emotionally or psychologically through verbal abuse, humiliation or intimidation or even denied financially. For instance, a trusted youth, could illegally use or misappropriate the aged financial assets or property. Also, abuse takes place within the family. This involves neglect, such as the failure to provide attention, adequate food, clean clothing, safe and comfortable place to live, good health care, personal hygiene and the opportunity for social contacts.

Moreover, aged suffer from loss of respect within the family, which are disrespectful, dishonouring, isolating or contemptuous. Social or domestic violence, which exist in relations between an older person and his family. Sadly, the perpetrators of violence and abuse against older persons are most often among family members, friends or acquaintances. And, the aged abuse themselves, through self-neglect.

Sometimes, cultural abuse place on aged women for causing bad luck to families or a community in the form of illness and death. Troll (2000), says incidences have been reported where a woman has been ostracized, tortured, maimed or even killed if she failed to flee from the community. Consequently, their abuse is based on political violence, tribal or communities war which affect them (older persons) directly or indirectly, through displacement. The special needs of displaced older persons are rarely provided, in refugee camps, older persons often lose out when forced to compete for food and health care distribution. Here, the aged causes a range of long term physical and psychological health problems which include permanent physical damage, medication and alcoholic dependency, lowered immune system response, chronic eating disorders and malnutrition, depression, fearfulness and chronic anxiety, suicide tendencies and death. Thus, the indirect and human costs of abuse of older people result from reduced productivity, diminished quality of life, emotional pain and suffering, distrusts, the loss of self-esteem, disability and premature death.

Mostly, in the economic area, aging influences economic growth, savings, investment and consumption, labour markets, pensions, taxation and the transfers of wealth, property and care from one generation to another. Also, the aged population affect the healthcare, family composition and living arrangements, housing and migration. Daniel (2008), views on the political arena (1993), general election population produced a powerful voice in the nation, which influence voting patterns and representation. The older voters mostly, read, watch the news, educate

themselves about the issues, and they vote in much higher percentages than any other age groups in society.

According to Akinson (2016) ideas on Organization for Economic Cooperation and Development (OECD) that the population of older persons is growing by 2 percent each year. Then, the ageing group which is considerably faster than the population as a whole in the nation and the population is expected to continue growing more rapidly than other age groups for at least in the next 25 years. The growth rate of those 60 or older will reach 2.8 percent annually in 2010 – 2030 (OECD). The rapid growth will require far reaching economic and social adjustments of the nation.

Aging is a complex sequence of changes; the organs and function of the body are impaired, where some people have mild or severe psychological disorders brought about by degenerative diseases or other causes. Then, there are changes in sensory and motor capacities of processing functions associated with intelligence and in its physical basis. Moreover, people's position in society changes; their beliefs, attitudes and personal qualities alter, as does their behaviour. Really, the content and organization of one's experience changes, which is traced from those major factors of individual biology, genetics and adaptability, then, there are existence of natural losses in cognitive capacities in wisdom, knowledge and experience. The ageing is recognized through some changes in farming crops to less labour intensiveness, more conservative and subsistence oriented, not able to adapt to technological change and less willing to experiment with new modes of production and any time they could stop farming because of illness (ageing). At present; the OECD recorded that civil servants' men become eligible for full pension at the age between 60 and 65 years while the most common standard retirement age for women is between 55 and 60 years.

The population that certainly requires care is the oldest old (OECD), those 80 years of age or older. But some have developed strategies for caring for themselves and for each other, and thus able to receive and give care and support, to remain independent and to have control over their own lives. Really, the percentage of the oldest old is growing very rapidly and there is an urgent need to expand care and security networks. The most vulnerable older person are women, who are more lack basic literacy and numeracy skills, loss likely have paid work, and less likely be eligible for pensions where they are available. Women are eligible for pensions because of their lower pay and interrupted work histories; they are more likely to receive lower pensions. Older women who have lost their partners greatly outnumber their male counterparts. Hence, widows are often denied access to or control over resources. In this case, women's inheritance right is poorly established in our society. For this reason, women sink into poverty in their older years.

Then, the feminization of the older population is a phenomenon. Basically, women have traditionally fewer opportunities to earn and save. More often than not, they are paid less than men for the same work and they are more likely find work in the informal sector. When they do work in paid labour force, their participation is likely be shorter and more irregular, as they may interrupt their careers to fulfill older family obligations on to provide care to an older family member. Because women are less than men, when they do receive pensions, the pensions may provide less. And, unfortunately for women, social security which is supposed to provide security for older persons, was created for the benefit of wage earners and usually does not recognize the value of household work, child rearing and elder care.

Furthermore, our cultural and legal systems also discriminate against women. In reality, our women often have a lower inheritance than men. Under some systems, daughters inherit only half as much as their brothers and mothers inherit even less. And sometimes, when a woman becomes a widow, she may retain custody of her children, while the legal guardianship poses to a male relative and with it control of the children's assets and property. And, the extreme form of discrimination occurs when due to local catastrophes, accidents, crop failure or poor weather and older women may be accused of witchcraft. Then she may be ostracized, chased away, between or even killed. And, essential challenge is to promote a culture that values the experience and knowledge that come with age.

Moreover, the intervention to treat the social, economic, and political conditions that are fertile ground for abuse of elders can improve the general conditions of life of older persons and can reduce the violation of their rights as well as those of other population group. The goal is to promote the human rights and to protect the rights of older men and women have led to the recognition of elder abuse as a human rights issue. Again, society could gain by providing the elder group with social infrastructure and some finance for mutual support activities or for any other activities that would allow them to join forces, to place collectively with other generations, and to link up with external agencies including for seeking employment or credit based on their vast ideas and experience in society.

However, the good cultural values can result in enabling processes that can restore function and expand the participation of older people in all aspect of society, through establishing the age friendly or provision of well-lit streets and good transport systems, recreation services that offer exercise programmes for older people, educational services that offer lifelong learning and literacy programmes, social services that can provide hearing aids or instruction in sign language, enabling rehabilitation programmes, cataract and hip replacement surgery etc. Traditionally, old age has been associated sickness, dependency, and a lack of productivity. Today, this traditional view is considered just plain wrong, and now, public ideologies reflect this change. Most people are quite able to adapt as they grow older and remain independent well into very old age. But in modern era, older people continue to work in paid and unpaid work. Voluntary activities of older people make an important to society. By encouraging and enabling their participation, and realizing their vast potential as resources, the problem of an ageing population would be transformed into the benefit of a mature base.

Consequently, the provision of a balanced social protection could enable societies who are willing to plan to be able to afford to grow old. The goal must be to recognize and harness the skills and experience of older people and to ensure adequate living standard for them. And mostly, women are much more likely to sink into poverty in their older years. Then, security schemes to alleviate poverty must be take into account that most of the older poor are women, of whom many have limited experience in the labour market.

Meyer-Bisch (2019) Posited that cultural heritage is a group of complementary, incorporated, objectified and institutional knowledge and items, which are sources of sacredness for the subject. It is this context that the individual can exercise the rights, freedom and responsibilities, alone or in association with others, for him and for others, taking into account the inter-generation reputation. From this viewpoint, the team cultural heritage refers not only specifically to cultural works but also to everyday objects, practices and institutions which correspond to the broad meaning of culture (Meyer-Bisch, 2009). Algohary, Alkhouly, and Ali

(2017) defines cultural heritage as the cultural inventory inherited from generation to generation, and it represents people's perception, things and behavior towards others and hence are carrier of values and experiences of people. According to Fairclouh, (2019) cultural heritage are objects and actions, products and process and It means not only tangible things (goods, properties, immobilizer stuff but also the perceptions or ideas) that we inherit, irrespective of whether we want to keep them or not and it can also be taken to mean the processes by which we understand, contextualize (physically and intellectual). Perceive, manage, modify, destroy and transform the inherited world.

The concept of cultural heritage is never static, and its scope has developed, across time. Cultural heritage essentially meant cultural monument, and it is recognized that there are a rich group of practices such as language, dress, music and the rituals of the daily life and work that need to be maintained (Fojut, 2019). In fact, the concept of cultural heritage has moves far beyond the traditional notion of old building and historic sites (Palmer, 2019), cultural heritage is a group of resources in the sense that facilitates the transmission and development of cultural wealth. Individuals, who have created, preserved and developed these works act as pioneers that show the way to the present and future generations (Meyer-Bisch, 2009). Cultural heritage involves continual creation and transformation (Palmer, 2019), and cultural heritage serve as a standard of judgment especially when deciding what is acceptable as good or bad in a particular culture. In Africa culture, honor and respect are conferred on the elderly and their words are usually associated with wisdom and experience in most Nigerian cultural practices.

Concept of Cultural Heritage

Humans have understood the concept of heritage ever since they developed artifacts and language Heath, (2006). Idiomatically, Heritage is defined as including all fixed and movable cultural property inherited from the ancestors by the current generation that has cultural and civilized, unusual values and cannot be compensated if lost or damaged Ghrab, (1990). The term heritage‖ in its everyday commonplace sense has been used for some decades. Heritage is seen as a term with many meanings, which continue to evolve Fairclough (2009). In this context, Abdul Jalil and Abdel-Aal (2011), argued that the notion of heritage is not used in the same sense. We use it from different perspectives. As it sometimes refers to quite simply (the past), sometimes to the religious belief itself, and sometimes to the entire Islam (doctrine and civilization, and sometimes to (history) in all its dimensions BouSenna, (2013). Some look at the concept of the heritage as it symbolizes the folk customs and traditions and others interpret the concept of heritage as monuments‖. The definition of European heritage identifies seven types of heritage: nature, landscape, monuments, artifacts, activities, people, and sites Copeland (2006).

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

(2008). Heritage, a term that has become more prevalent since the establishment of the UNESCO World Heritage Centre in 1972, has come to denote monuments, sites, and buildings.

UNESCO (1989) defined cultural heritage in its Draft Medium-Term Plan 1990–1995) (as the entire corpus of material signs either artistic or symbolic handed on by the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humankind, the cultural heritage gives each particular place its recognizable features and is the storehouse of human experience. The preservation and the presentation of the cultural heritage are therefore a corner-stone of any cultural policy) Jokilehto, (2008). The definition used in the Council of Europe ‘s Framework Convention on the Value of Cultural Heritage for Society (Council of Europe, 2005) has been applied: Cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time (Bonnic, 2009; Dümcke & Gnedovsky, 2013; Fairclough, 2009; Fojut, 2009; Greffe, 2009).

Traditionally heritage was defined as architecture or archaeology or movable objects. Now heritage includes buildings, monuments, landscapes, urban areas, countryside, maritime sites, buried remains and objects. Historic environment or place is now common terms (European Union, n.d.). According to Meyer-Bisch (2009) cultural heritage is defined as (a group of complementary, incorporated, objectified and institutional knowledge items, which are sources of capacities for the subject. It is thanks to this range of resources that the subject can exercise his rights, freedoms and responsibilities, alone or in association with others, for himself and for others, taking account of inter-generation coherency. From his viewpoint the term heritage refers not only to specifically cultural works but also to everyday objects, practices and institutions which correspond to the broad meaning of culture (Meyer-Bisch, 2009).

Algohary, Alkhouly, and Ali (2007) defines heritage as the Cultural inventory inherited through the generations, and it represents a ground affecting people ‘s perceptions and behavior. And then be a carrier of values and experiences of people. According to Fairclough, (2009) heritage is object and action, product and process. It means not only the things (goods, properties, immobilier stuff (and the perceptions or ideas) that we inherit, irrespective of whether we want to keep them; it can also be taken to mean the processes by which we understand, contextualize (physically and intellectually), perceive, manage, modify, destroy and transform the inherited world. The concept of heritage is never static, and its scope developed, across time. Cultural heritage essentially meant cultural monuments, while it was recognized that there was a rich group of practices such as language, dress, music and the rituals of daily life and work that need to be maintained Fojut, (2009). In fact, the concept of heritage that moves far beyond the traditional notion of old buildings and historic sites Palmer, (2009). As mentioned in the Icomos charters Venice, the scope of heritage has expanded from physical heritage to non-physical heritage including environments.

Cultural heritage now includes valuable visible or invisible aspects of a community ‘s past and present Fairclough, (2009); Palmer, (2009); Tinto, n.d.). A cultural heritage is a group of resources in the sense that it facilitates the transmission and development of cultural wealth. Individuals, who have created, preserved and developed these works act as pioneers showing the

way to present and future generations Meyer-Bisch, (2009). Heritage involves continual creation and transformation Palmer (2009).

Values of cultural heritage in Nigeria

Nigeria is a heterogeneous country comprising many nationalities with varying cultures. According to Adedimeji (2009) each culture represents the people 's ways of life, norms, values, mores, ethos, ethics, and etiquettes and complete worldview. He, however, posited that the peculiar Nigerian cultural values are being eroded by the pop culture brought by globalization. Greeting norms, cuisine, appearess (i.e. appearance and dress), custom, occupations, religion and other cultural components are giving way to acculturation, the suppression and subjugation of African culture a tragic phenomenon of history that is fast destroying the original cultural complexion of not only the budding generation but even the adults.

Adedimeji (2009) further identified seven distinct values of cultural heritage in any society as follows: Culture functions as lenses of perception which reflects how people see themselves and see their environment. Culture acts as a spring of motivation. What people respond to as incentives or disincentives for certain patterns of behaviour is a phenomenon which is greatly influenced by culture. For instance, many oral traditions (folk stories, lores, aphorisms, proverbs and songs) in Nigerian culture denounce indolence and indolent people while several others promote and advance the spirit of hard work.

- Cultural heritage serves as a standard of judgment especially when deciding what is acceptable as good or bad in a particular culture. In African culture, honour and respect are conferred on the elderly and their words are automatically associated with wisdom and experience in most Nigeria cultural practices.
- Culture also functions as the basis for stratification. Rank, caste and class are all profoundly conditioned by, if not created, by culture.
- Culture is valuable for serving the important role as a means of communication. It produces language and it is advanced by it.
- Culture defines production and consumption attitude of people. The Igbo tribe in Nigeria is noted for their daring entrepreneurship traits. A larger percentage of what is made in Nigeria is produced by the Igbos. While cultures may imbue productivity, other cultures may settle for consumerism. Attitudes to education are also culturally determined.
- Lastly, culture constitutes the basis of identity. Being Hausa, Igbo, Yoruba, Efik, Kanuri, Ijaw, Fulani, etc. in Nigeria is a function of cultural variables like lineage system, kinship and language. To be removed from one 's culture is to be deprived of one 's identity.

Cultural Heritage and Respect for the Elderly

In most African societies, there exists a reciprocal dependency between the parents and their children. As Dokpesi (2019) observed, the child at birth through infancy is helpless and may not survive without the care of family members particularly the parents. Therefore, the birth of a child obligates the parents with certain basic roles, responsibilities and likely challenges. Thus, the family is the primary environment where the child learns the lessons of life, while the parents are the primary teachers who provide training and impart acceptable modes of behaviour (Dokpesi,

2013). Conversely, in late adulthood when parents would have become weak by reason of old age, after several years of hard work, it is expected that they will now depend on their children to assume the caregiving role in their ageng process. It underscores a generational shift in the role of caregiving between parents and their children. In their active years, the parents usually worked so hard and expended so much energy and resources in caring for their children. As they age, by reason of the decline in physiological functioning, the elderly gradually pull out of 'active life' to become dependants of their children, who now step in to perform the function of caregiving. In Nigeria, the care and respect for the elderly are values which are culturally rooted (Ajomale, 2017).

However, whereas in modern times the economic security, health and disability, and living conditions of older adults have become policy concerns of responsible governments throughout the world (National Research Council, 2009), the Nigerian government is yet to enact a concrete national policy towards care and social support of the older citizens (Aboderin, 2006), in spite of about 64 years of the Nation's political history as an independent state. The reasons for government's apparent lack of interest in ageng issue are perhaps related to the notions that the population of the elderly in Nigeria is minimal as well as the belief that traditional view that children will always take care of their aged parents.

Over the years, the population of the aged has been increasing in the midst of waning informal family and community social support systems, without government's policy intervention to arrest the situation. Consequent upon this, government indifference is worsening ageng process in Nigeria. Globally, the developing nations are said to have the fastest increase in the numbers of older adults because they tend to experience rapid shift from high mortality and high fertility to much reduced fertility and greater longevity (Ajomale, 2007). It is therefore normal that given the improvement in education and health care, the ageing population will increase. Troisi (2008) observed, for instance, that whereas in 1985 only 56.5 per cent of the world's elderly lived in the Third World, the proportion was estimated to reach 61.5 per cent by the turn of the century and 71.9 per cent by the year 2025. By 2030, 73 per cent of older adults will live in the Third World (Aboderin, 2013). In Nigeria, for example, the UN Population Division 2005 Projection stated that whereas in 2005 the population aged 60 and above was 6.4 million (4.9%) of the total population, in 2025 and 2050 it is estimated to be 11.5 million (6.0%) and 25.5 million (9.9%) respectively Troisi (2008).

A typical urban dweller in Nigeria is an absentee villager who sends remittance home to assist his aged parents economically. 'There still exists a relative attachment to kinship groups' (Dokpesi, 2010) in the city; and this is enhanced by membership of urban based socio-cultural organizations. These organizations do not only provide a platform for social attachment of cultural like-mind individuals, but also assist in linking the urban man to his village. This helps in constantly reminding him of his own obligation towards his parents in particular and his community in general. Generally, remittances are said to contribute largely to the economies of nations and households all over the world. Babatunde and Martinetti (2010), for instance, noted that the formal flow of remittances to the Sub-Saharan Africa was estimated at US$10.8bn in 2007, with Nigeria, Sudan, and Senegal being the largest recipients. Remittance to Nigeria alone in 2005 was estimated at US$2.8bn (Guptal, Pattillo and Wagh, 2009). Some of these remittances go to the rural areas to support family members, especially the elderly.

Urban remittances to the rural areas in Nigeria come in terms of cash, clothing, and factory processed goods, etc. In a study conducted among the Aba dwellers of South-East Nigeria by

Okali, Okpara and Olawoye (2001), respondents believed that remittance is an obligation to one's parents and family of orientation. The extent to which remittances assist the extended family members back home has been well discussed by scholars. A study carried out by Babatunde and Martinelli (2010) among elders in 40 villages in Kwara State, North-Central Nigeria, revealed that 61 per cent of the respondent households received remittances in the last one year from their wards in the cities; while 39 per cent of the respondent households did not receive any form of remittances. It further showed that remittance receiving households have significantly higher income, larger calorie supply, more calorie consumption, lower cases of undernourishment, and higher dietary quality and diversity than the households that do not receive remittance income. This finding further buttressed the assertion by Taylor (2003) that remittances from the city to the rural area positively affects nutrition, in the sense of contributing to rural household income, which in part, implies more access to food.

According to Bah, (2023), between 50 per cent and 80 per cent of households have at least one migrant member in southern Nigeria, and most of these send some remittances to their rural origin. However, in a study by Okali, Okpara, and Olawoye (2001) of Aba, South-Eastern Nigeria, most respondents argued that the quantity and frequency of cash and goods sent from urban dwellers to their relatives back in the village have declined over the last decade owing principally to the socioeconomic conditions prevailing in contemporary Nigeria. In spite of its human and natural resources, Nigeria's potentials remained largely untapped and mismanaged. The Nigeria Vision 2020 Programme (2009) observed that political leaders at all levels of governance have not been able to successfully harness Nigeria's resources to build a sustainable economy, reduce poverty, and provide the basic social infrastructures its population need to live a meaningful life. This presents a paradox of a nation that is stupendously rich but poor in almost all ramifications.

As a mono-economy, Nigeria experiences worsening cases of human and infrastructural decay even as the oil revenue goes up and down consistently. In 1985, for instance, 34.7 million people, representing 46.3 per cent of a total population of 75 million were classified as poor. In 1996, a decade after, the figure increased to 67.1 million (65.6%) out of a population of 102.3 million. Incidentally this was a period in which the total federally collectible revenues rose from slightly above N15 billion to over N523 billion. A recent report of the National Bureau of Statistics shows that 112.47 million (69%) Nigerians are poor in spite of the fact that government revenue increased to over N7.3 trillion from the over N523 billion in 1996 (NBS, 2011). Although there was increase in GDP growth rate, with agriculture, wholesale, retail and oil and gas providing over 70% of the growth, the problem is that the above sectors employ few people (NBS, 2011).

Nigeria recorded an abysmal performance in the periods under review compared to other African countries with less potentials. The manufacturing sector remains weak due to poor incentives arising from decay of public infrastructure which increases the cost of production, weak technological support, low levels of innovation, which in turn leads to production of low-quality products and non-competitiveness. Also, the burden of taxes and levies on the sector weighs heavily on the survival of the sector, especially the problem of multiple-taxation (NPC, 2010; 2012). In terms of sectoral distribution of poverty, while 73.2 per cent of the rural population experience conditions of poverty; that of the urban areas in Nigeria was 61.8 per cent (NBS, 2011). The most important factor inducing poverty in Nigeria is unemployment; and this is quite high when compared with other neighboring African countries. In 1985, for instance, the national unemployment rate in Nigeria was 4.3 per cent. This, however, increased to 5.3 per cent in 1986;

and 7 per cent in 1987 and 23.9 per cent in 2011. While rural unemployment was put at 23.9 per cent, urban unemployment was 17.1 per cent. The interesting issue here is that poverty and unemployment seem to be growing with the revenue profile in Nigeria.

Other poverty indicators equally attest to the worsening socioeconomic conditions in Nigeria. For example, 23.1 per cent of children in Nigeria were underweight arising from poverty and hunger (FAO, 2009). This is typical of the Third World nations in that the 2010 FAO's report shows that 98% of the world's hungry live in the Third World. The life expectancy in Nigeria is low compare with other nations. Whereas it is 51.6 years in Nigeria, it is 60 years in Pakistan, 70 years in China, and 80 years in Sweden (UNDP, 2011). Whereas Nigeria's literacy rate is 66.6 per cent that of other African countries like Angola, Sudan, Zambia, Ghana, Tanzania, Kenya, South Africa and Zimbabwe are put at 70 per cent, 70.2 per cent, 70.9 per cent, 72 per cent, 72.9 per cent, 84.2 per cent 88 per cent and 91.9 per cent respectively (UNDP, 2011). To understand why this is so in a country with intimidating records, such as being the most populous in Africa and one-sixth of the world's population; the 8th largest oil producer; and with the sixth largest deposit of natural gas, is to examine leadership and corruption, issues and contexts.

According to Asiyanbola (2008), all these challenges have put in doubt the ability of children to continue in their moral obligations of providing care for their elderly parents in the rural and urban communities in Nigeria. The dilemma of the humble and willing child with respect to parental caregiving, under excruciating conditions in Nigeria, was well summarized by Ajomale thus: Diminishing economic power has hindered the willing family member's capability to give. Priorities are given to the needs of the members of the nuclear family at the expense of older family members. The notion that investment in ones 'children serve as a social security in old age is now disputed as adult children find it difficult securing employment and receiving an income sufficient to meet their immediate needs. (Ajomale, 2007). In other words, the challenges of the older adults are getting worse than they were in the past following excruciating socioeconomic conditions in Nigeria. If as many as 69 per cent of Nigerians are said to be poor, it therefore implies that most of the older adults and those who are supposed to care for them are experiencing poverty conditions. In terms of nutritional status, Olasunbor and Ayo (2013) observed that in Nigeria as high as 40 per cent households experience food insecurity. As a result, the elderly often suffer negative health consequences since they often depend on others for their daily needs.

According to Ajomale (2007), 'a growth in the numbers of older people inevitably has brought an increase in the range and intensity of their problems and needs.' Such increase is worse in a society that fails to plan in the midst of declining informal social support. More so, as vulnerable group, any crisis situation is likely to have implications for the well-being of the elderly. In a study conducted by Fajemilehin, Ayandiran and Salami (2007) in the war-torn community of IIe-Ife Nigeria, for example, the picture was painted thus, today, many elderly people are found wandering around in pathetic physical condition, begging for alms and sleeping at indecent open places (which make the community see them as having mental illness); yet little or no concern is shown by either the community or the government to remedy their pathetic situation.

Furthermore, apart from having no social security for elderly, the pension scheme in Nigeria is not widespread; it is equally ineffective at the moment because of massive official corruption therein. Stewart and Yermo (2009) observed that 90 per cent of Nigerians work in the informal sector of the Nigerian economy, and are not covered by the pension scheme and even the few beneficiaries do not find it easy to collect the meagre pension allowances. Tell magazine

(2018, cited in Osirike, 2020), writing on the plight of Nigerian pensioners, reported that, 'legions of old people who are malnourished, bent and frailed by age are dying and collapsing on queues in their bid to collect meagre amounts that can hardly sustain them for a week.'

The new dimension to the ineffectiveness of the pension scheme in Nigeria is the problem of official corruption; the meagre allowances these older citizens are entitled to do not get to them as at when due. This attitude towards the older adults is likely to aggravate their poor conditions of living, especially if the pension is the only source of income at old age. More than 50 per cent of federal retirees have not been receiving their monthly stipends for the past four years. This is because the funds that would have been used to pay them have been embezzled by some public servants in charge of such funds (Soniyi, 2012). Few months ago, some top public officers in charge of Police Pension Fund were alleged to have embezzled the sum of N32.8 billion meant for police pensioners at various intervals (Soniyi, 2012). Although these cases are in court, the affected older adults are left alone to bear the brunt without any government intervention to ensure that they are paid the outstanding arrears without further delay.

Globalizing Impact of Modernity in Africa

The globalizing effects of modernity on Africa's social, cultural and religious life are real and far-reaching. Like in the western world which is the dynamic elements of modernity have transformed and shaped traditional social relations in Africa (Cowgill, 2016). Africans are now able to engage with the global community more than ever before, even as the global community intrudes into their intimate personal life as never before. The effects of this interaction between the rest of the world and Africa, which are made possible through modern print and electronic media, are real corrosive. This section deals with globalizing impact of modernity on specific aspects of life in Africa (Cuddy & Fiske, 2002).

Family and Friendship

Giddens's (2020) depiction of pre-modern traditional Western family life is reminiscent of the pre-colonial African traditional family. Like the West, in the pre-colonial African society, parents or their close relatives arranged marriage between intending couples. Young men and women most times had no right to choose whoever they wanted to marry without the approval of their parents. In Nigeria, for instance, a thorough investigation into the family background of the bride and vice versa was done to ascertain the credibility of the family. Women and children had little right in the family. Women were married for child bearing and rearing as well as for home making, while children were born essentially for economic benefit and social security. Virginity before marriage was a virtue; men commonly practiced polygamy. The extended family system was an integral part of Nigerian society. Interethnic marriage was rare and to some extent prohibited (Falola, 2021).

In the 'modern' Africa, the corrosive globalizing effect of modernity has altered the marriage and family institutions. Unlike in the West, where Giddens claims that child bearing has been separated from sexuality, in Nigeria, the traditional meaning of sexuality still remains fixed but the traditional moral values, which regulate sexual expression seems to be virtually lost. The watching of Western modern pornography in the Internet and television has devalued the sanctity of sex. Regarding pornography, Laurenti Magesa's comments on Kenya are also quite true: 'the print and electronic media have combined to "demystify" the taboos which restricted marital and

extramarital relation. The electronic media exposes pornographic materials from the Western world, which are readily accessible in internet cafes in the major centres in Kenya' (Magesa 2014). Extra- and premarital sexual affairs, which traditional norms frown at, often with severe consequences for the individuals involved and the society at large, have become part of everyday sexual life. As a result, sex has been commercialized. As Teresa Okure comments about Africa: 'Globalization has introduced and sustained the sex commerce. Western tourists have penetrated even into the remotest villages to attract young girls with cheap money', and this is not only responsible for the spread of HIV/AIDS in Africa but also for increasing the 'high rate of exportation of young African girls into Europe' and other continents (Okure, 2021).

However, the free choice of sexual partners from multiple possibilities, which, Giddens claims is a common feature of the modern system of marriage in the western world, is true of Africa. As Giddens says, 'it is characteristic of modern systems of sexual intimacy and friendship that partners are voluntarily chosen from a diversity of possibilities. The lonely-hearts column computer dating and other forms of introduction service demonstrate well enough that plural choice is easy to achieve…' (Giddens 2019). In many parts of Africa today, most young men and women freely choose whoever they want to marry with little or no consent of their parents. Parents are merely informed as a mark of courtesy. Like in the West, online dating, interethnic and even interracial marriages take place across the continent in the present dispensation.

Giddens is right to say that the influence of globalization has made women in most parts of the world ask for greater freedom and rights to participate in the labor force than in the past (Idem 2023). Though the relationship of married couples is largely patriarchal, modern Western education has liberated some African women from traditional constraints, which in the past deprived them of their rights and subjugated them to men. Women are increasingly becoming vocal and active in claiming their rights both at home and in society. As Toyin Falola says, 'The enhanced economic power of women has translated into more democratic household management. In elite homes, children have a voice, women have authority, and traditional values of patriarchy have been reduced' (Falola 2021). In some educated families, married couples jointly decide their sexual practices, for instance, regarding family planning, parental responsibilities and financial contributions to the well-being of the family. Children are increasingly being viewed more or less as an economic burden rather than an asset; hence, many educated Nigerians have accepted the use of contraceptives to cut down the size of the family. Single parenthood is now common.

Similarly, globalization is changing the African traditional family systems (Falola 2021). For example, in Nigeria, the polygamy system of marriage even among some fundamentalist Muslims is gradually decreasing. Ijeoma accurately writes: 'the Western model of the nuclear family is now seen as an acceptable way of life in many communities and countries, including Nigeria' (Ijeomah 2004). The extended family system that was valued in the past is today gradually giving way to the Western individualistic family system. This is because time-space distanciation allows for geographic mobility and because of self-reflexivity and lifestyle choices. Though Kimani's (2019) assessment of the impact of modernity on the African tradition of community is exaggerated, his critical observation is somewhat true that individualism in society is increasing because families in rural areas even like to operate in isolation and conjugal family is becoming more independent.

The loss of community networks and the development of individualism have resulted in the prevalence of suicide, loneliness, drug abuse and mental illness. The communal system is

breaking down. The extended family had certain functions to perform, for instance, to reconcile couples at in marital disputes, but this is no longer the case. It is no one (else's) business to know what's happening in one's marriage today (Kimani 2018). In the present dispensation, some Africans tend to care for their immediate family members than their extended relatives. As a result, orphans and widows are left alone to fend for themselves and languish in poverty. This is causing pain and hardships to the unfortunate persons. The effect of modernity is also felt in Africa in the area of friendship. In precolonial African society, there was little or no opportunity for people to make friends outside of their immediate environments and kinsmen. In fact, strangers were considered potential enemies and not to be befriended unless proved otherwise. As Giddens rightly says: '[In] many traditional cultures… [a] friend … refers to mainly insiders, as contrasted to outsiders-strangers, and potential enemies' (Giddens 2020). People made friends with each other without strings attached, except in the African communal spirit, essentially for the protection of themselves and community against external aggression but this scope and pattern of friendship has changed in Nigeria today.

Through modern social media, mobile telecommunication and internet networks, many Nigerians have been able to make friends with other people across indefinite spans of time-space distance. The making of friends with 'absent others' both within and outside of Nigeria has been on the increase since the introduction of Internet and mobile cell phones in the country. Pure relationship has pervaded friendship in Africa, though not strictly in the Western sense, as Giddens notes, but largely different from the traditional communal style of friendship. Proximity still generates friendship but it may be maintained so far as it is materially rewarding to the parties involved. While Giddens says that in the West people make friends for emotional fulfillment, but in Africa, the motive for friendship is different. In Africa, where not only wealth and power are 'worshipped' (O'Donovan 2020), but also globalization has worsened the disparity between the rich and the poor, people often make friends largely for economic benefit.

The rich and powerful, because of their financial resources, coupled with the abject poverty in the country, are more often objects of friendship in Nigeria than the poor. The poor are more often lonely, despised and alienated, for no one ordinarily wants to befriend them. In such a context, many Nigerians have gone and are still going to any length to make money and acquire power at all costs to remain relevant and friend-worthy (Afzal, 2007).

Cultural/Personal Identity/Language

The global impact of modernity has affected the cultural identity of many Africans because the mediated experience in modern times, which Giddens calls 'the intrusion of distant events into everyday consciousness' (Giddens, 2020), has affected the personal and cultural identity in Africa. Ijeomah rightly posited that at present Nigeria has become one of the countries in the Southern Hemisphere where the general dressing patterns no longer depict the fact they are Africans. Most of this way of learning comes from watching television programs that tend portray the Western dressing and cultural identity as if it is the most acceptable way of life' (Ijeomah, 2014). This has no doubt brought the average African to a crossroad and they are therefore asking, 'Who am I?' meaning that they have lost to a great extent their African identity and essential cultural values which bind them together. Sadly, there are many young African men and women growing up today who know neither their culture nor modern Western culture fully well. By culture, I mean what Kwast (2018) refers to as a 'patterned way of doing things within a particular society. The bond which binds people together and gives them a sense of identity and continuity' because cultural is

about who people are and the way they live, and without such an identity, people will ordinarily feel lost and confused.

The fundamental feature of African cultural identity is the emphasis it places on the community rather than the individual. According to John, (2018), the individual has little ambition for self-determination outside the context of the traditional African family and community, hence whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: "I am, because we are; and since we are, therefore I am". This is a cardinal point in the understanding of the African view of man' (Mbiti, 2019). Similarly, a person is only a person because of others because a person defines who they are through association with others. Augustine Shutte has this to say: 'In European philosophy of whatever kind, the self is always envisaged as something "inside" a person, or at least as a kind of container of mental properties and powers. In African thought, it is seen as "outside", subsisting in relationship to what is other, the natural and social environment' (Shutte, 2019).

I think Giddens is too pessimistic in assuming that globalization of modernity will destroy local cultures, even when he affirms that the media, (printed and electronic), by disseminating 'mediated experience has long influenced self-identity' (Giddens 2019). How can one's self-identity be influenced while their culture remains intact, especially in an African context where the two are inseparable? But a critical look at African culture over the years proves that Giddens's claim is not true with respect to Nigeria because the destruction process has started. The global impact of late modernity has not only created a crisis of identity but has displaced many Nigerians from their culture, which may eventually be destroyed. It is what I call 'cultural displacement.' As Teresa Okure claims, 'Globalization is an ill wind that blows no culture any good, a broad road that leads to subtly but steadily to destruction of local cultures and persuades many world-wide to follow it' (Okure, 2021). The global modern Western culture has been transmitted through the modern entertainment industry, Internet and satellite communication across the country from the West. This mediated experience has exerted irresistible and pervasive influence on the thinking and the dispositions of many Africans. Instead of turning inward to construct their identities, they turn outside to uncritically take on modern values at the expense of their African values. As O'Donovan claims, 'When African people uncritically take on Western values in place of their own community values they sacrifice some of the most valuable parts of their culture' (O'Donovan 2020). The author claims that this uncritical mindset is informed by the popular notion that anything 'West is best'. African people unreflectively accept Western values in order to be considered modern, successful in business and education, but inwardly they know that they should live by the African traditional value of living for the good of the community, which puts people before one's personal plans and goals.

Globalized impact of modernity has compelled Africans to live with separate cultural worlds, modern and traditional, which have distinct sets of values and worldviews of life. As a result, they are experiencing inner conflict over identity and values. They are neither truly African nor truly modern in culture and identity. The global impact of modernity has severed and uprooted them from their traditional practices but has not essentially integrated them into Western modern culture. They are merely drifting without having a sense of cultural direction, for they have lost a firm grip over most of their traditional values. As Okure puts it rightly traditional hospitality and spirit of sharing are replaced by a "me first" culture and every little service is expected to be rewarded at least with a "tip"' (Okure 2021). The change has come so swift thereby plunging them

into confusion about culture and self-identity in unimaginable ways. Ijeomah claims that ‘presently, government, families and tribal structures in Nigeria are thrown into crisis by [the] sweeping “cultural cloning” created through modern Western entertainment industries.

(Ijeomah, 2014) warns that if nothing is done to check it with better local entertainment programs “the future of the nation state of Nigeria will be swept aside by Western culture and will lose its own identity”. They are now forced to live not only with two separate half cultures that can never unite to form a single culture, but also with fragmented identities. Yet, to make matters worse, unlike in the West, where Giddens says therapy and counseling systems exist to renew Westerners' self-identity, there is virtually no modern therapy and counseling in Africa to construct and reconstruct their identities and overcome inner conflicts. Language, which is a gift that gives people cultural identity, is under threat of global impact of modernity. (Nyang 2019). But many local Nigerian languages have become endangered under the condition of modernity. The English language, which was introduced into the country by British colonial domination during the colonial era, coupled with influences of modern print and electronic communication networks, is gradually replacing mother tongues as the formal medium of communication in many Nigerians homes. Consequently, there are many young Nigerian men and women growing up today knowing neither their native languages nor English fully well. The rich vocabularies of the local languages, which the native speakers would have used to construct their life narratives, are being lost. In addition to language, global modernity has also affected the traditional music and dance, as well medicine, which is part of cultural heritage, and to which we now turn.

Music, Dance, and Traditional Medicine

In the African art sector, music and dance are also not spared from the influences of late modernity (Folala, 2021). In pre-colonial Nigerian society, people have their traditional music and dances. Musical instruments were made from natural resources and (include among others) drums, harps, pots and calabashes, etc. The music was composed in local dialects and was played for pleasure/leisure and entertainment for important events such as weddings, birthday ceremonies, and consolation at burials. In today's Africa, modern Western musical instruments such as guitars, keyboards, kit and drums etc., are gradually replacing traditional musical instruments. Musicians now make use of this equipment in making their music/art works more often in English than in local languages because Modern Western musicians, through videos, CDs and satellite channels, have influenced them. Richard Letts claims that many Nigerian artists ‘imitate the musician in their music style, rhythm, dressing, speech intonation, dance style and musical videos’ (Letts, 2019). He claims that Nigerian youth prefer popular music from Europe and America to traditional music: ‘They are conversant with the pop music through the satellite TV stations and music channels. Programs like the UK and US top ten chart shows keep them abreast of the latest developments in music as they are released into the market. The Internet also allows young adults to listen to the latest releases as they come out’. The establishment of cyber cafés in the country has made it easier and cheaper to access the releases online and surf the web at any time. The popular trend in global musical appeal is on the increase in both rural and urban areas. This has not only impacted the attitude of youth toward traditional music but has also destroyed the rich Africa cultural heritage of traditional music and dance (Afzal, 2007).

As for African traditional medicine, before the advent of modern Western medicine, Africans had their traditional medicines and healers who used herbs to cure various illnesses. Medical plants were used to treat diseases like ulcers, pain, mental disorders, snakebites and

worms, etc. There were also traditional mid-wives who cared for pregnant women during labor. Witchcraft, evil spirits (of deceased people), and other mystical forces were believed to be the cause of illness. Traditional healers had to focus on maintaining a balance between the spirit and physical worlds in the treatment of their patients and they provided holistic treatment to their patients. The global impact of modern Western health facilities has undermined worthwhile traditional medicine. The trust which people had in traditional medical services, is now invested in modern healthcare, drugs and facilities, which are not only scarce and inaccessible, but also beyond the reach of the average Africans. Hence, in times of critical health crises that seem to defy modern medical solutions, many Africans revert to tradition medical practices. Globalized modernity has dis-embedded many Africans from their traditional medical services, but has not successfully re-embedded them in the modern health care system because the traditional health system is still intact, but largely degraded and marginalized.

Social Work, Social Welfare, Social Problems and Decay of Cultural Heritage

The origin of social welfare could be said to have probably originated with the beginning of human life and their association with others. In the olden days, the spirit of neighbourliness and helping one another to solve problems collectively existed as the normal daily pattern and it was generally recognized that the well-being of one person affects the well-being of his/her neighbours and others around (Skidmore & Thackeray, 2014). Social welfare and social work have their origin firmly rooted in religion. The root of social welfare had its beginning in Europe especially with the Elizabethan Poor laws of England. However, several developments in Europe have set the stage for the development of social welfare and social work in European countries as well as in Nigeria (Skidmore & Thackeray, 2014). The terms social welfare and social work are so closely connected and are often confused and used by people to mean the same thing. However, social welfare includes social work and other related services. The two terms are organized efforts to improve the welfare of those in need of help. Social welfare is an institution which comprises policies and laws.

Social welfare in a nutshell is the organized societal responses that promote the social well-being of its people by taking care of their physical, emotional, mental, spiritual and economic problems. The most widely accepted definition of social welfare is given in the Encyclopedia of social work, which states that; Social welfare activities are programs designed specifically and made available to selected people within a nation. The various definitions of social welfare portray social welfare as being able to promote the well-being and also promote a better functioning of the social order, while social work is a profession that helps people to solve personal, group and community problems and also helps in attaining satisfying personal, group and community relationships through social work practice. It involves problem solving methods.

From the above discourse the two terms describe conditions which manifest problems confronting segments of society and the actions that ought to be taken by the social worker to ameliorate the social problems" (Oduaran, 2018). Oduaran has also pointed out that "social welfare describes more of a system and social work the act by which the system could be made functional" and hence according to him "to this extent, those who use both terms interchangeably may be justified or excused" (Oduaran, 2018). Stroup (2019) has identified the difference between social welfare and social work by saying that social welfare specifies social situations and social work as

"the act of bringing various resources to bear on individual, group and community needs by the application of a scientific method of helping people to help themselves" (quoted in Oduaran, 2018). Social work as an act normally proceeds along the lines of:

1. recognizing a crisis or a problem, and

2. intervening to solve the crisis (Oduaran, 2018)

An appropriate intervention method is selected by the social worker when the social worker recognizes a crisis in an individual, group or a community and this requires some form of action thus the social worker helps people to experience a more satisfactory life so that people can function properly in the society. In doing this, the social worker meets certain needs of the people. From this contexsualization the difference between social welfare and social work is a matter of degree not of a kind as Oduaran has pointed out (Oduaran, 2018). In recent years social work profession has been linked to human rights principles. In her work, Understanding Human Rights, Elisabeth Reichert defines social work as a profession which "promotes social change, problem solving in human relationships, and the empowerment and liberation of people to enhance their well-being" (Reichert, 2016). She goes on to say that social work by using "theories of human behaviours and social systems intervene at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work" (Reichert, 2016).

The history of social welfare and social work in Nigeria is similar to that of advanced countries. Industrialization made people to seek for greener pastures in the big cities thereby making the once closely knit family units that initially looked after its members to become disintegrated. With the mass movement to the big cities as the aftermath of industrialization, social problems begin to crop up hence the need for social welfare programmes to take care of these social problems in the society (Reichert, 2016). The concept of charitable service or rendering help to others is not new in Nigeria. Among the Yoruba ethnic group of South West Nigeria, the spirit of good neighbourliness had always existed among them which dated back to centuries and which is also largely true of other ethnic groups in Nigeria. Also, Etsako extraction in Edo State have good social network whereby nobody is left behind in the scheme of things. There is the belief that the biological parents of a child are not the only parents of the child but that every grown-up individual in the community is the parent because the custom and tradition permit them to help, correct, reprimand and instill discipline and morals on any child that is going astray.

This custom and tradition also provides for the care of the sick, the elderly and the handicapped among them. The culture provides for the provision of the welfare of everybody be it young or old at either the family level, within the community or on religious basis. The traditional checks and balances of the elders and other relations were ever present. In those days traditions and customs religiously guided and controlled moral and social behaviours and because of these there was a good level of domestic and social stability (Reichert, 2016). As a result of urbanization, there have been a drift and relocation of individuals to the urban centers hence the relocation away from the traditional family settings and a decline in traditional control on individuals and families. Juvenile delinquency became a problem as a result of the rapidly developing urban centers and there arose therefore the need for organized public social services. Social welfare grew out of

social demands because is the prevalent problems and it connotes the welfare of the individual, groups of individuals and the generality of the people.

The Salvation Army was the pioneer of social welfare services in Nigeria as early as 1925 when it started "The Boys Industrial Home" in Lagos. It organized hostel accommodations and ran reformatory schools for juveniles who were beyond parental control and were a menace to the public. Social welfare in its formal conception was started as a humanitarian work by some Nigerians in Lagos like Prince Akintoye, Messers Eric Bob Manuel, Nelson Cole and Mensah Bobe who came together and was motivated by the pathetic situation and by products of the outbreak of the Second World War (Robinson, 2016).

The children of the men that joined the army absconded from homes and were living on the streets thereby manifesting delinquent habits. Some of the soldiers who returned home after the war lured a large number of young girls into impromptu marriages which eventually broke down after a while and these girls having been fascinated by city life refused to go back to the villages where they came from and stayed put in the cities especially Lagos thereby constituting social problems in the cities because some of them resorted to prostitution for survival. These led to the formation of the colony welfare services in Lagos (Robinson, 2016). The colony welfare service which was started in Lagos handled marital problems but it later began to handle other social problems like prostitution and juvenile delinquency. Also, a group of concerned men in Lagos came together to form "The Green Triangle Club". They provided community service to the young children who roamed the streets of Lagos and who have become destitutes. They built a hostel for the children and many of them were accommodated there. The programmes of this club were so impressive to the extent that members of the public who were moved by these programmes provided financial assistance to the club (Robinson, 2016).

Conclusion

Social workers play a vital role in preserving the cultural heritage of older adults through various intervention strategies. By engaging older adults in culturally meaningful activities, social workers can help promote intergenerational connections, preserve traditional practices and foster a sense of community.

Recommendations

Based on the conclusion, the following recommendations were made;

Cultural assessment: Understand the individual's cultural background and preferences

Storytelling support: Help older adults share their life stories, traditions and experiences

Cultural activities: organize events or workshops showcasing traditional practices, arts or cuisin

References

Abdul Jalil, D. A. & Abdel- Aal, S.A (2011). *Preservation of Land, Culture & Wildlife for the Development of Ecotourism in Africa*. Ibadan, Spectrum Books Limited.

Aboderin, I. (2016). Intergenerational support and old age in Africa. New Jersey: Transaction.

Aboderin, I. (2023). Africa is ageing – but how prepared is the continent? International Federation of Ageing Global Connections, www.ifa-fiv.org. (last accessed: 2nd July, 2023).

Afzal, M. (2007). Population Ageing Issues in Pakistan: A Further Analysis, Some Problems and Issues of Older Persons in Asia and Pacific. United Nations. ESCAP Asian Population Studies, New York. pp.44-80.

Ajomale, O. (2017). Country report: ageing in Nigeria – current state, social and economic implications. African Gerontological Society, Ages International, Nigeria.

Algohary. S., Alkhouly, Y. & Ali. E. (2017).Exploratory Study of the Nature of Violence Against Elderly indistrict Gujrat, Pakistan. *Journal of Academic Research International*, vol.02:3, pp.661-69.

Al-Jabri, Z. (2019). Senior Citizens Bill 2007. *Daily Dawn*, 11-12-2012.

Andah, B. W., Okpoko, A. I., & Folorunso, C. A. (Eds.) (2023). *Some Nigerian Peoples. Special Book Issue, West African Journal of Archaeology*. Ibadan, Demos Printers.

Andah, B. W., Okpoko, A. I., & Folorunso, C. A. (Eds.) (2023).Some Nigerian Peoples. Special Book Issue, West African Journal of Archaeology. Ibadan, Demos Printers.

Anigbogu, K.C. & Onyima, B.N. (2013). New Technology and Challenges of the Blacksmithing Industry In Awka: Implication For Entrepreneurship Development. African journal of microfinance and enterprise development, Vol 3(1):46-56.

Anigbogu, K.C. & Onyima, B.N. (2023). New Technology and Challenges of the Blacksmithing Industry In Awka: Implication For Entrepreneurship Development. *African journal of microfinance and enterprise development, Vol 3(1):46-56.*

Aremu, D. A. (Ed.) (2018). Preservation of Land, Culture & Wildlife for the Development of Ecotourism in Africa. Ibadan, Spectrum Books Limited.

Aremu, D. A. (Ed.) (2018). Preservation of Land, Culture & Wildlife for the Development of Ecotourism in Africa. Ibadan, Spectrum Books Limited.

Asiyanbola, R.A. (20118). Assessment of family care, housing, gender, daily activities, and physical wellbeing of the elderly In Ibadan, Nigeria. ASSET Series C. 1: 63-78.

Augustan, S., (2008). Socio-Economic Problems of Senior Citizens and their Adjustment in Punjab, Pakistan. *Journal of Agricultural Sciences, vol.45:1, pp.138-144.*

Ayokunle, S. O. (2014). Understanding Contemporary Archaeology. Ibadan, John Archers Publishers Limited.

Babatunde, R.O. and Martinetti, E.C. (2020). Impact of remittances on food security and nutrition in rural Nigeria. Centre for International Cooperation and Development, University of Pavia, Italy.

Bah, M.; Cisse, S.; Diyamett, B.; Diallo, G.; Lerise, F.; Okali, D.; Okpara, C.; Olawoye, J. and Tacoli, C. (2013). Changing rural-urban linkages in Mali, Nigeria and Tanzania. Environment and Urbanization. 15(1): 13-23.

Basden, G. T. (1982). Among the Ibos of Nigeria. Lagos University Publishing Co.

Basden, G. T. (2019). Among the Ibos of Nigeria. Lagos University Publishing Co.

Bonnic, J. A., Dumcke, A.Q., Gnedovsky, H., Fairclough. & Fojut, K. (2009). Survey on the Health and Living Conditions of the Elderly Population of Pakistan. *Pakistan Medical Research Council Islamabad*, pp. 01-34

BouSenna, G. T. (2013). *Among the Ibos of Nigeria*. Lagos University Publishing Co.

Bramucci, D. and Erb, P.R.(2017). Socio-Economic Status of elderly people in India. *International Referred Research Journal,* vol.5:12, pp.3-6

Bronislaw, M. (2019). New Technology and Challenges of the Blacksmithing Industry In Awka: Implication For Entrepreneurship Development. African journal of microfinance and enterprise development, Vol 3(1):46-56.

Chikumbi, F., Katanekwa, M. I., Simonsen, A. & Heldal, T. (2018). Socio-Economic Problems of Senior Citizens and their Adjustment in Punjab, Pakistan. *Journal of Agricultural Sciences*, vol.45:1, pp.138-144.

Abdul, Jalil, A., & Abdel-Aal, H. (2011). Renewing the Islamic discourse and the challenges of modernity. Morocco: Orient Publishing. (In Arabic).

Adedimeji, M. A. (2009). Globalization and the survival of the Nigerian cultural and linguistic heritage: The American paradigm. In Adeyanju, D. (Ed.). The sociolinguistics of English and Nigerian languages. Muenchen, Germany: Lincom Europa; 69-87.

Algohary, M., Alkhouly, H., & Ali, P. A. (2007). Folklore in a changing world: Studies in restoring heritage awareness (1st ed.). Cairo: Ayoun for, Humanities and Social Studies and Research Production.

Al-Jabri, M. (1999). Heritage and modernity: Studies and discussions (2nd ed., p. 453). Beirut: The Center for Arab Unity Studies. (In Arabic).

Bou Senna, B. (2013). Contribution of Saad Yakteen in the awareness of the narrative heritage (master thesis). University of Mouloud Mammeri Tiwi - Ouzou. Faculty of Arts and languages. Arabic literature section (In Arabic).

Jokilehto, J. (2008). Heritage theory Teoríasobre el Patrimonio (p. 23). ISSN 2074-1456.