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Entrepreneurship, culture and development of elderly people's homes in Benin City, Edo State, Nigeria

Victor A. Idehen

Department of Entrepreneurship, Faculty of Management Sciences, University of Benin, Edo State, Nigeria

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ABSTRACT

The study explores the use of entrepreneurship and Culture in the development of elderly people's homes in Benin City, Edo State, Nigeria. The major objective of the study is to determine the cultural impediments to the development of elderly people's homes in Edo state, Nigeria. The other objective is to ascertain the entrepreneurial skill requirements for the elderly. Findings revealed that there is no significant relationship between culture and development of elderly people's homes in Edo State, Nigeria. It's more of perception issues. The study also revealed that the elderly need special skills to be relevant to themselves, society, and family.

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Introduction

The elderly people's homes in Nigeria suffer from low patronage despite abuse and neglect of elderly by families, trusted care givers and government. The number of elderly destitute increased daily. The elderly phase of life has become a nightmare to many in Nigeria. Many are scared to retire from work and prefer to adjust their ages severally to continue in work due to fear of ageing occasioned by poverty, failing health, loneliness and abandonment. Media reports showed an increase in sexually abuse elderly women. The most recent, is the rape of 80years woman in Northern part of Nigeria. The number of elderly beggars confined to our orthodox churches in Benin City has assumed an alarming rate. This ugly situation coupled with lack of skills to take care of their needs call for a rethink in the care of the elderly. The low patronage has be attributed to cultural believes among the people (Oluwagbemiga & Tiwalade, 2017). The study intends to establish if there is any cultural impediment to elderly people's homes development in Nigeria with a view to vintage the impediments to proffer solutions and to ascertain the skills elderly needs to be useful to themselves, families and society.

The elderly are those 60years and over. Old people's homes or retirement homes or nursing homes are intended for senior citizens whose age is 60+ years. National Population (1991) allude that the young old are those 60-74years old, the aged are those 75years and above while the oldest old are those 80years and over. The National Population Commission (NPC) estimated that in 2015, the elderly population in Nigeria was 9,319,025 and in 2016 and 2017 it increased to 9,622,052 and 9,934,942 respectively. Thus 65years and above (the elderly) make up 3.1% or 5.9million of the total population of 191million which represents an increase of 600,000 during the 5years period 2012-2017(Population Reference Bureau, 2012). Progression of the numbers of the elderly to 2021 could be huge due to technological advancement in medicine, water hygiene and sanitation measures. Studies shown Nigeria has the largest number of elderly people South of the Sahara.

In term of elderly dependency ratio in Nigeria, the ratio of the number of elderly (65+) per 100 persons aged 15-64 years, indicates that for every 100 working aged persons in Nigeria in 1991, there were 6.3 dependent elderly. This may accentuate a scaring soaring figure in 2021 and beyond. There is therefore need to strategically consider the elderly to avoid catastrophe.

* Corresponding author. ORCID ID: 0000-0003-2412-1598

Elderly people in Nigeria are symbols of wisdom and respect to the family. They are the custodians of the culture and traditions of the people. Therefore, family members play significant role in the care for elders. The search for social and economic opportunities, un-employment, urbanizations, breakdown of family structure, materialism and migration leaves the elderly isolated, lonely and struggling with life. Such neglect and abuse occasioned by psychosocial challenges, changes in physical and cognitive abilities, social insecurity, decreased economic security, isolation and health related issues (Oluwagbemiga & Tiwalade, 2017), necessitate the need for elderly people's home. It may be culturally unacceptable to take parents to elderly people's homes in Nigeria, doing so amount to irresponsibility and inhumane. The concept of old people's home has been regarded as western ideology which is highly deplorable in Nigeria.

The misconception about the old people's home could be seen from the word of Kenya senators that "we should delete the idea of establishing residential homes for the elderly. That is un-African and goes against our culture" (Oluwagbemiga & Tiwalade, 2017). Such emotional speech reflects Africans believed that old people's home is a sentence to death. It's a place for the sick and dying. Hence Africans are filled with guilt and sadness when they engage in such practices.

The fact that many elderly persons seem to die gradually out of isolation, lack of care, social and economic insecurity and poor housing prompted Nigeria government in 1989 to developed the national social development policy which aimed to provide a framework for protecting elderly persons from moral, material neglect and provide public assistance when necessary. Despite these, it suffers effective execution (Abdulkadir et al, 2016 as in Tanyi et al, 2018).

This is not the first time, Nigeria government was addressing the problems of the elderly," the first African conference on ageing was held in Nigeria in 1982, at a conference on ageing in Nairobi in December 2001, the African union, representing 53 member states adopted a framework on ageing in Africa. Legislation requiring adult children to promote support for their ageing parents was adopted. In line with this declaration, Nigeria has now adopted a National policy on the care and well-being of the elderly. The goal of this policy is the substantial enhancement of the dignity, quality of life and overall well-being of the elderly in Nigeria. Particular their economic security, their physical, mental and emotional integration and sense of belonging and their personal welfare. The policy recommends positive changes that must be made in areas such as housing, economic security, pension, social security, system access to essential wealth and human services, employment opportunities" (National Population Commission, 2003)

Many religious organizations and wealthy individuals have also been involved in establishment of old people's homes in Nigeria though impede by cultural imperative. Thus Okunola (2012) posits that old people's homes started in Ibadan under the auspices of the missionary groups. The three feasible elderly people's home in Benin City suffers low patronage despite the infrastructural and recreational facilities available. Christian Women Fellowship International elderly people's home is a state of the art elderly people's home with 12 rooms but only 1 room was occupied though the number could fluctuate. Our Home City of Joy elderly people's home was also not different. Out of 42 rooms available only 1 room was occupied which informed rent of some of the rooms to none elderly persons to save cost. St Paul Elderly People's Home is not open to all elderly persons but to the abandoned, that is those who have no one to care for them and such persons are defined by the Church. Many have attributed the low patronage to cost, trust and cultural beliefs.

Cultural beliefs shape social norms, the deconstruction of such social norms help ameliorate the cultural expediency of elderly people's homes to provide community-based support to frail elderly. Thus, providing them the possibility of having a good life despite illness and decreasing capacities.

In Nigeria, financially stable elders prefer independence, emotional support and social integration despite state of wellness. Such could be supported by government through policy initiative. The reality is that healthy older people can still contribute in many ways to their family and communities. More people are likely to become entrepreneurs at older age. Studies have shown that labour force participation rate is highest among the youngest of the elderly (those aged 60-69years) and gradually declines with increase in age. However, in the oldest age (85+) about half of the elderly were still in the labour force (National Population Commission, 2003). Such connectivity can help decrease social isolation, loneliness and social exclusion.

Studies have shown that most of the elderly were employed in agriculture, sales, professional/ technical occupations. In furtherance to entrepreneurship development of the elderly, the society needs to develop skills of best fit for elderly. Such skills could be those that the machines can't replicate like creativity, critical thinking, emotional intelligence, adaptability and collaboration. Most elderly starts business after retirement while some part time jobs. Other jobs that may be of interest to elderly are peace corps, community watch, gardening, photography, artist or crafts, lawn mowing business, teaching and childcare, consultancy, volunteering job, film making, Quilt making, Dress making, knitting, pottery, painting, blogging, musical instrument, advocacy, coach, mentor, estate agent, rent out your car, offer handy man services (electrician, plumbing), real estate, politics, philanthropy, singing, acting and activism. Many seniors wants to continue working in their professional fields by selling their skills and sharing their knowledge on a contract basis.

Vulnerable elderly, needs assistance from the government and wealthy individuals in the society to negate abuse and isolation. These form the crux of this study, to sagaciously deconstruct cultural norms for the good of all.

It's against this background, the study attempts to find out the cultural impediments to successful elderly people's homes in Nigeria and entrepreneurial skill requirements for the elderly. In the light of the above, the objective of the study is to find;

- i. The cultural impediments to successful elderly people's homes in Nigeria,
- ii. The skill requirements for the elderly.

In view of the above, the following research questions are stated;

- i. is there a significant relationship between Nigeria's culture and development of elderly people's homes,
- ii. what skills are required by the elderly to contribute to society and family.

Literature Review

Theoretical Background and Conceptual Framework

This study therefore will be hinged on social representation theory as posited by Moscovici 1984, 1988 as in Lockenhoff et al, (2009) that says ageing within a given culture constitutes a system of ideas, values and customs that are treated by members of the society as if they were established reality. Since this social representation is a social construct, therefore it can be reconstructed to suit the reality of the current society.

Rowe and Kahn model as posited by Animasahun and Helena (2017) that successful ageing interconnects three factors: avoidance of disease, active participation in life activities and high levels of physical or cognitive function. Therefore, government policy articulation must focus on the health, social, skills, emotional and physical well-being of the elderly. Such policy can't be developed by relying on the mainstream beliefs but based on the cultural values amelioration of the society.

Entrepreneurship

Entrepreneurship is a dynamic process of creating incremental wealth by individuals who assume the major risk in terms of equity, time or career commitment of providing value for some product or service (Kuratko & Hodgets, 1998). Which means an entrepreneur always pursues a new way of doing things in an uncertain environment. Simply put, entrepreneurship is the willingness to start a new business. Entrepreneurship could either be opportunity based or necessity based. Entrepreneurship is driven by opportunity: the opportunity to develop a new market segment and create new products, the opportunity to take risks and the opportunity to find personal happiness (Habiby & Coyle, 2010). Necessity based entrepreneurship is when there is no other option than finding a solution to an existing problem.

Culture

Giner (1972) argues that culture consists of models or patterns of thinking, feeling and behavior which have been socially learnt. This means that culture entails a learning process which takes place through human interaction and also a culture is shared by groups, collectives and members of institutions.

Emphasizing the works of Sir Edward Taylor, he posits further that culture is a complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. Culture is everything that people have learned and preserved from past collective experience. Some parts of it are lost or discarded.

Elderly people's home

Old people's home is a multi-residence housing facility intended for senior citizens aged 60 years and above (Oluwabemiga & Tiwalade, 2017). The concept of old people's home has been regarded as a Western ideology. It's an institutionalized center to care for the elderly while the children and family are in search of economic and social opportunities.

Elderly who are incapacitated, impoverished, isolated are often found in elderly people's home. These negate the African culture of communalism. The idea of old people's home was blatantly rebutted by Nigerians who see it as a sign of irresponsibility on the part of persons that does it. Nigerians place premium on their elderly as a source of wisdom and defender of the culture of the people. The scarring reality of neglect and abuse calls for a rethink of the cultural perspective.

Empirical Review and Hypothesis Development

Gurege et al. (2008) studied a representative sample of elderly Nigerians, aged 65 years and over, assessed for quality of life using the World Health Organization Quality of Life instrument. Other than socio-demographic factors, respondents were also evaluated for major depressive disorder, physical conditions as well as for social network, support and engagement. Using linear regression modeling, these factors were explored for their ability to predict the physical, psychological, social and environmental domains of quality of life.

Social factors especially those relating to social support and participation were the strongest determinants of quality of life.

Fakoya et al. (2018) did a descriptive cross-sectional study on the determinants of quality of life of elderly patients attending a general practice clinic in South West Nigeria. A total of 216 elderly aged between 60 years and 90 years were interviewed. Systematic random sampling method was used to select consenting elderly patients. Data were analyzed using descriptive and inferential analysis.

Logistic regression was done to identify predictor of quality of life. It was found that the predictors of quality of life were family support.

Morgan et al. (2017) did study on socio-demographic factors affecting the quality of life of elderly persons attending the general outpatient clinics of a tertiary hospital, South-South Nigeria. The study was a cross-sectional descriptive study. 310 patients were recruited for the study. Data were analyzed using the statistical package for social science 17.0. inferential statistics such as the chi-square test and odds ratios were employed to compare differences in proportions or groups. It was found that majority of the respondents had a good quality of life due to high level of education, high income and high social class.

Gupta et al. (2014). Studies the dimensions and determinants of quality of life of elderly people living in community and in old age homes (OAHs), it also determines the predictors of quality of life among elderly people. A cross-sectional descriptive study was undertaken with elderly people aged 60years and more. Multistage sampling technique was used in the study. It was found that quality of life of elderly residing in paid OAHs were similar to those from the community. Financial dependency was the strongest predictor of quality of life for the elderly.

Takagi et al. (2007). In their study of elderly across cultural background found that in 2001, 58% of people 60+years lived with at least one of their children which is 3 to 10 times greater than what is found in developed Western societies such as the US(17%), Germany(15%) and Sweden(5%).

Rowland,(1992) found that in the 90s, 31% of 65+years American's lived alone, compared to 10% of older Japanese adults. Conversely 32% of 65+years Japanese lived with children or others while the counterpart figure for the US was 15%.

Edo people

The Edo people also called Bini settled in the rain forest of West Africa precisely in the central Southern Nigeria. The Edos is made up of Bini, Esan, Etsakwo and Ora. They have a common heritage which made it homogeneous but a little bit diversified in language and Culture which birthed its heterogeneous nature. The focus of this work is centered on the Bini tribe.

Bini consist of polygamous extended families. The eldest is usually the head of the extended families. He is highly respected as the father of his extended families. He is the closest to the family's patrilineal ancestors and thus potentially the best mediator between them and their living offspring (Egharevba 1949 as in Bondarenko, 2006). He performed all the duties including punitive (Thomas,1910 as in Bondarenko, 2006). He is the judge and considered cases that does exceed the limits of its extended families. He represents the extended families on important occasions. In response to family's loyalty, he bore the moral obligation of taken care of their material and spiritual well-being (Bradbury,1973 as in Bondarenko, 2006). The Binis practice homoarchic principle which is akin to filial piety of the Asias (filial piety promotes high esteem for older persons). Under the homoarchic principle, the older are always superior to the young (and men are superior to women within the same age category). Ageing is an important phenomenon in Bini culture, as the age provide intellectual and spiritual cancel on important matters to the family. As a child grows, he graduates into different age grade. His prestige increases according to the number of age grade he has passed. The Bini culture promotes cooperation among members of the families. It is a culture of mutual assistance and collective work. Though these appear to have be played down due to modernization and economic realities in Nigeria. The aged must be taken care of, probably not to attract the curse of the ancestors. The Binis have emotional attachment to home. Home is a memory of developmental stages- families, friends, neighbour and environment (local services and activities). They see their established relationship as important to their well beings.

Hypotheses

The hypotheses were stated in the null form;

H₀₁: There is no significant relationship between Nigeria's culture and development of elderly people's homes.

H₀₂: There is no skills requirement for the elderly to contribute to society and family.

Research and Methodology

The study adopted exploratory and descriptive study of elderly people aged 60years and more. 100 samples were taken from Benin City, which is a cosmopolitan city housing not only the various ethnic groups in Edo State but also in Nigeria. Benin City has a large population with rich cultural heritage. Purposive random sampling method was used to select elderly and middle age members of that community. A visit was paid to the three elderly people's home in Benin City for personal observation and interaction with inmates. The primary sources of data that was used to obtain data for analysis are questionnaires and personal interview. The questions were explained to the respondents and guided to elicit the correct information.

The research instrument is made up of two sections: A and B. Section A sought information on Gender distribution, Age distribution, Previous occupation and Qualifications.

While Section B contain thirty (30) questions relevant to the subject matter. The questions were adapted from varied literatures and the pilot test shows internal consistency using Cronbach's Alpha test for reliability of Home/ family care for the elderly of 45.8%, Development of elderly people's home of 3.4%, Cultural perspective of elders of 70.5%, Entrepreneurial skills at old age of 38.6%.

The questions were not adjusted because many respondents are not aware of the existence of elderly people's home in Benin City. Most of the respondents through personal interview agreed that they have not seen an elderly people's home as it's alien to our culture. It took a concerted effort of the researcher to find out the three elderly people's home. In generating the required data for analysis, a response scale research instrument was used because it allows the respondents indicate how closely their feeling match the statement on a rating scale. The scale 5-1 was used for each of the questions. The questions were scored on a likert scale from strongly agreed (S.A), Agreed(A), Neutral(N), Disagreed(D), and Strongly Disagreed (S.A) which were allocated scores of 5-1. The interview questions consist of none scaled questions that help elicit detailed information on subject matter.

Data were analyzed using descriptive and inferential analysis. Regression analysis was used to determine the relationship between cultural perspective and the development of elderly people's home in Nigeria. All tests were carried out at 5% level of significant. The statistical package for social sciences (SPSS 22.0) software was used because is suitable means of breaking down and analyzing the generated data.

Findings and Discussion

This section captures items in the questionnaire relating to Home/Family care for the elderly, Development of elderly people's homes in Nigeria, Cultural perspective of elderly people's home, Entrepreneurial skills at old age.

Table 1: Home/Family care for the elderly

S/N	Statement of Questions	N	Responses					Pooled Result	
			S. A	A	N	D	S.D	Mean	Standard Deviation
	Home/family Care for the Elderly								
1	Elderly people are taken care of by the family	100	31 (31%)	43 (43%)	4 (4%)	15 (15%)	7 (7%)	3.76	1.240
2	It's very stressful taking care of the Elderly	100	26 (26%)	46 (46%)	4 (4%)	21 (21%)	3 (3%)	3.71	1.157
3	Modernization affect taking care of the Elderly	100	20 (20%)	48 (48%)	6 (6%)	21 (21%)	5 (5%)	3.57	1.174
4	Elderly persons have strong affinity to their family's home and environment	100	43 (43%)	44 (44%)	5 (5%)	5 (5%)	3 (3%)	4.19	0.961
5	Elderly persons can't stay outside their family homes	100	27 (27%)	39 (39%)	9 (9%)	20 (20%)	5 (5%)	2.37	1.220
6	Living in family's homes bring some satisfaction to the Elderly	100	46 (46%)	49 (49%)	2 (2%)	2 (2%)	1 (1%)	4.37	0.720
7	Elderly people suffers abuse and neglect in families	100	9 (9%)	39 (39%)	14 (14%)	32 (32%)	6 (6%)	3.13	1.143
8	Elderly populations are very significant unit of the society	100	15 (15%)	58 (58%)	13 (13%)	12 (12%)	2 (2%)	3.72	0.933
9	The young populations speak or do things with Elderly people	100	13 (13%)	47 (47%)	16 (16%)	22 (22%)	2 (2%)	3.47	1.039
10	Government has policies for home services for the Elderly	100	1 (1%)	2 (2%)	7 (7%)	36 (36%)	54 (54%)	1.60	0.791

Source: Author's Field work (2021)

Table 1 shows the statement referring to whether elderly people are taken care of by the family. It was observed that strongly agreed and agreed responses (74%) were greater than those for disagreed and strongly disagreed responses (22%) while 4% respondents were neutral. the calculated mean value of respondents of 3.76 was higher than the bench mark of 3.3 and standard deviation of 1.240 which suggest that greater percentage of the respondents agreed that families in Benin City care for the elderly. It also shows that a total of 72% respondents believed that it is very stressful taking care of the elderly, 24% of the respondents were of disagreed opinion, 4% were neutral. Outcome of the calculated mean value of 3.71 was greater than bench mark mean value of 3.3 with a standard deviation of 1.157. Such huge variation difference is skewed toward agreed.

The statement as to whether modernization affect taken care of the elderly has a mean index value of 3.57 and standard deviation of 1.174 which implies 68% respondents believes that modernization affect taken care of the elderly. 26% however disagreed with the opinion and 6% were neutral. Furthermore 87% respondents were of the agreed view that elderly persons have strong affinity to their family home, 5% were of neutral opinion while 8% respondents were of disagreed opinion to the statement. On whether elderly person can't stay outside their family home, 66% respondents believes that the elderly can't stay outside their family home. 25% respondents believed that they can stay outside as long there is a better welfare for them. 9% of the respondents were neutral. With a calculated mean index of 2.37 and standard deviation of 1.220, such skewed difference is a clear indication that elderly can't stay outside their family home. 95% respondents (agreed and strongly agreed) were of the views that living in family house bring some satisfaction to the elderly, 3% respondents disagreed and 2% were neutral. The calculated mean index value of 4.37 which is higher than the bench mark of 3.3 and standard deviation of 0.720 implies that larger proportion of the population believes that living in family home bring some satisfaction to the elderly. As to the statement whether elderly people suffer abuse and neglect in families,

48% respondents agreed, 14% respondents were neutral and 38% respondents disagreed. The outcomes of respondents' opinions coupled with the calculated mean value of 3.13 which is lower than the bench mark value of 3.3 and standard deviation of 1.143 shows a slightly proportion of respondents that believes that elderly people suffer neglect and abuse in family in relation to those who declined in agreement. The statement as to whether the elderly populations are very significant unit of the society, 78% respondents believes that they are very significant, while 12% respondents believes they are not. Such variation is reflected in the mean index calculation of 3.72 which is higher than the bench mark means of 3.3 and standard deviation of 0.9333.

The statement as to whether the young population speak or do things with the elderly people, 60% respondents (strongly agreed and agreed) believes that the young population do things with the elderly, this may be connected to homoarchy structure of the society. 16% respondents were neutral 24% respondents objected to it. This further corroborated with the calculated mean value of 3.47 and standard deviation of 1.039. Such huge variations allude to the fact that young populations do things with the elderly. The statement as whether government has policies for home services for the elderly, 90% respondents disagreed, 7% respondents were neutral while 3% respondents believes the government has policies for home services for the elderly. The calculated mean index of 1.60 is far below the bench mark mean value of 3.3 with a standard deviation of 0.791. Such skewed variation is a pointer to the fact that the government don't have a policy for the elderly at home.

Table 2: Development of elderly people's home

S/N	Statement of Questions	N	Responses					Pooled Result	
			S. A	A	N	D	SD	Mean	Standard Deviation
1	Elderly people's home suffers from low patronage	100	21 (21%)	32 (32%)	38 (38%)	8 (8%)	1 (1%)	3.64	0.938
2	Old people's home are poorly managed	100	20 (20%)	31 (31%)	39 (39%)	8 (8%)	2 (2%)	3.59	0.965
3	There are no facilities in Elderly people's home	100	16 (16%)	25 (25%)	39 (39%)	15 (15%)	5 (5%)	2.68	1.072
4	There is an abuse and neglect of Elderly in old people's homes	100	11 (11%)	33 (33%)	38 (38%)	15 (15%)	3 (3%)	3.34	0.966
5	There are no medi-care in Elderly people's home	100	12 (12%)	32 (32%)	42 (42%)	11 (11%)	3 (3%)	2.61	0.942
6	Lack of funding is an impediment to growth of old people's home	100	22 (22%)	38 (38%)	33 (33%)	6 (6%)	1 (1%)	3.74	0.906
7	Elderly people's homes smells	100	5 (5%)	18 (18%)	45 (45%)	27 (27%)	5 (5%)	2.91	0.922
8	Nigerians support Elderly people's home	100	1 (1%)	13 (13%)	36 (36%)	28 (28%)	22 (22%)	2.43	1.008

Source: Author's Field work (2021)

Table 2 shows respondents' opinions on issues relating to development of elderly people's home in Nigeria. It was observed that a total of 53(53%) respondents were of the agreed view that Elderly people's home suffer from low patronage, 38(38%) respondents were neutral to the view, while 9(9%) of the respondents were of the disagreed view. The calculated mean value of respondents of 3.64 was higher than the benchmark of 3.1 and standard deviation of 0.938 which suggested that greater percentage of the respondents agreed that Elderly people's home suffer from low patronage. It was shows that a total of 51(51%) respondents were of the agreed opinion that old people's home are poorly managed, 39(39%) respondents were of neutral opinion to the statement, while 10(10%) respondents were of the disagreed view. Outcome of the calculated mean value of 3.59 was greater than the benchmark mean value of 3.1 and standard deviation of 0.965 indicating that majority of old people's home are poorly managed.

Furthermore, a total of 41(41%) respondents were of the agreed view that there are no facilities in elderly people's home, 39(39%) respondents were of neutral opinion, while the remaining 20(20%) respondents were of the disagreed opinion to the statement question. The outcome of respondent's opinions coupled with the calculated mean value of 2.68 which is lower than the benchmark value of 3.1 and standard deviation of 1.072 implied that lesser proportion of the respondents believe that there are no facilities in elderly people's home. Similarly, a total of 44(44%) respondents were of the agreed view that there is an abuse and neglect of elderly in old people's homes, 38(38%) respondents were of neutral opinion, while the remaining 18(18%) respondents were of the disagreed opinion. The outcome of respondent's opinions coupled with the calculated mean value of 3.34 which is higher than the benchmark value of 3.1 and standard deviation of 0.966 implied that greater proportion of the respondents suggest that there is an abuse and neglect of elderly in old people's home.

While a total of 44(44%) respondents were of the agreed view that there are no medi-care in elderly people's home, 33(33%) respondents were of neutral opinion, while the remaining 14(14%) respondents were of the disagreed opinion to the statement question. The outcome of respondents' opinions coupled with the calculated mean value of 2.61 which is lesser than the benchmark value of 3.1 and standard deviation of 0.942 implied that lesser proportion of the respondents consider that there is no medi-care in elderly people's homes. Moreover, a total of 60(60%) respondents were of the agreed view that lack of funding is an impediment to

growth of old people's homes, 33(33%) respondents were of neutral opinion, while the remaining 7(7%) respondents were of the disagreed opinion. The outcomes of respondents' opinions coupled with the calculated mean value of 3.74 which is higher than the bench mark value of 3.1 and standard deviation of 0.906 implied that majority of the respondents support that lack of funding is an impediment to growth of old people's homes. In the same vein, a total of 23(23%) respondents were of the agreed view that Elderly people's homes smells, 45(45%) respondents were of neutral opinion, while the remaining 22(22%) respondents were of the disagreed opinion to the statement question. The outcome of respondents' opinions coupled with the calculated mean value of 2.91 which is lesser than the bench mark value of 3.1 and standard deviation of 0.922 implied that lesser proportion of the respondents considered that Elderly people's homes smells. It was also noted that a total of 14(14%) respondents were of the agreed view that Nigerians support elderly people's homes, 36(36%) respondents were of neutral opinion, while the remaining 50(50%) of the respondents were of the disagreed view. The calculated mean value of 2.43 compared to low standard deviation of 1.008 indicated that greater proportion of the respondents were of the disagreed opinion that Nigeria support elderly people's homes.

Table 3: Cultural perspective of elderly people's home

S/N	Statement of Questions	N	Responses					Pooled Result	
			S.A	A	N	D	SD	Mean	Standard Deviation
	Cultural perspective of elderly people’s home								
1	It’s a taboo in my tribe/culture to take parents to elderly people’s home	100	22 (22%)	23 (23%)	6 (6%)	33 (33%)	16 (16%)	3.02	1.449
2	Taking parents to elderly people’s home may attract some curses in my culture	100	17 (17%)	23 (23%)	8 (8%)	35 (35%)	17 (17%)	2.88	1.395
3	It’s a sign of irresponsibility to take parents to elderly people’s home	100	46 (46%)	26 (26%)	7 (7%)	13 (13%)	8 (8%)	3.89	1.333
4	Elderly people’s home is a sentence to death of parents	100	10 (10%)	26 (26%)	10 (10%)	37 (37%)	17 (17%)	2.75	1.290
5	There is no cultural impediments to elderly people’s home	100	9 (9%)	49 (49%)	13 (13%)	19 (19%)	10 (10%)	2.72	1.173
6	It’s a personal decision not to take parents to elderly people’s home.	100	41 (41%)	44 (44%)	2 (2%)	9 (9%)	4 (4%)	1.91	1.074

Source: Author's Field work (2021)

Table 3 ascertained respondent's perception on culture perspective of elderly people's home. It is deduced that a total of 45(45%) respondents were of the agreed view that it's a taboo in their tribe/culture to take parents to elderly people's homes, 6(6%) respondents were of neutral opinion, while the remaining 49(49%) respondents were of the disagreed opinion. The outcome of respondents' opinions coupled with the calculated mean value of 3.02 which is higher than the bench mark value of 2.82 and standard deviation of 1.449 implied that a slightly greater proportion of respondents were of the disagreed opinion to the statement question that it's a taboo in their tribe/culture to take parents to elderly people's homes. Similarly, a total of 40(40%) respondents were of the agreed opinion on the statement that taking parents to elderly people's home may attract some curses in their culture, 8(8%) respondents were neutral, while the remaining 52(52%) respondents were of the disagreed opinion. The calculated mean index of 2.88 which is greater than bench mark mean value of 2.82 and standard deviation value of 1.395 indicating that slightly higher number of respondents were of the disagreed opinion that taking parents to elderly people's home may attract some curses in their culture.

While a total of 72(72%) respondents were of the agreed opinion that it's a sign of irresponsibility to take parents to elderly people's homes, 7(7%) respondents were neutral, while 21(21%) respondents were of the disagreed opinion. The outcomes of respondents' opinions coupled with the calculated mean value of 3.89 which is higher than the bench mark value of 2.82 and standard deviation of 1.333 implied that greater proportion of respondents were of the agreed opinion to the statement question that it's a sign of irresponsibility to take parents to elderly people's homes. Also, on whether elderly people's home is a sentence to death of parents, 36(36%) respondents were of the agreed opinion, 10(10%) respondents were neutral while the remaining 54(54%) respondents were of the disagreed opinion. The calculated mean index of 2.75 was lower than the bench mark mean value of 2.82 and standard deviation value was 1.290 indicating that lesser number of the respondents were of the agreed opinion that elderly people's home is a sentence to death of parents. It was also noted that a total of 58(58%) respondents were of the agreed view that there is no cultural impediments to elderly people's home, 13(13%) respondents were of neutral opinion, while the remaining 29(29%) of the respondents were of the disagreed view. The calculated mean value of 2.72 compared to low standard deviation of 1.173 indicated that greater proportion of the respondents were of the agreed opinion that there is no cultural impediments to elderly people's home. Finally, it was noted that a total of 85(85%) respondents were of the agreed view that it's a personal decision not to take parents to elderly people's home,

2(2%) respondents were of neutral opinion while the remaining 13(13%) of the respondents were of the disagreed view. The calculated mean value of 1.91 compared to low standard deviation of 1.074 indicated that greater proportion of the respondents were of the agreed opinion that it's a personal decision not to take parents to elderly people's home.

Table 4: Entrepreneurial skills at old age

S/N	Statement of Questions	N	Responses					Pooled Result	
			S. A	A	N	D	SD	Mean	Standard Deviation
	Entrepreneurial skills at old age								
1	The elderly people needs special skills for old age to be relevant to the family and society	100	13 (13%)	48 (48%)	9 (9%)	21 (21%)	9 (9%)	3.35	1.209
2	Skills from regular rudimentary work while in service is needed to cope with relevance to family and society	100	9 (9%)	38 (38%)	36 (36%)	14 (14%)	3 (3%)	3.36	0.938
3	The highly professional could be encouraged by government to continue with their services till death do part	100	7 (7%)	31 (31%)	15 (15%)	22 (22%)	25 (25%)	2.73	1.325
4	There should be deliberate policy of inclusiveness of old people in governance	100	21 (21%)	55 (55%)	15 (15%)	8 (8%)	1 (1%)	3.87	0.872
5	The most valuable skills need for elderly are those the machines can't do	100	11 (11%)	21 (21%)	53 (53%)	11 (11%)	4 (4%)	2.76	0.933
6	The government should provide special loans to elderly for cottage industry	100	20 (20%)	47 (47%)	9 (9%)	17 (17%)	7 (7%)	3.56	1.192

Source: Author's Field work (2021)

Table 4 shows respondents' opinion on issues relating to entrepreneurial skills at old age. It was observed that a total of 61% believes that elderly people need special skills for old age to be relevant to family and society. 9% respondents were neutral while 30% of the respondents do not believe in it. The calculated mean value of 3.35 is greater than the bench mark value of 3.2 with a standard deviation of 1.209. Such huge variation accounts for its skewedness. Furthermore, a total of 47% respondents believe that skills from regular rudimentary work while in service is needed to cope with relevance to family and society. 36% respondents were neutral while 17% respondents believe that skills from rudimentary work are not necessary to cope with relevance to family and society. It has a mean index value of 3.36 which is higher than bench mark value of 3.2 with a standard deviation of 0.938, such slight variation accounts for the 47% respondents. The statement as to whether the highly professionals could be encouraged by government to continue with their services till death do part. 38% respondents believe elderly people should work in the office till death do part. While 15% respondents were neutral and 47% respondents do not believe in it. Such respondent's opinions are reflective in mean index value of 2.73 which is less than the bench mark value of 3.2 and standard deviation of 1.323.

The statement as to whether there should be deliberate policy of inclusiveness of old people in governance, 76% respondents believe that there should be deliberate policy of inclusiveness of old people in governance while 9% respondents do not believed in it while 15% were neutral. The calculated mean index value of 3.87 is higher than the bench mark value of 3.2 and a standard deviation of 0.872. Such huge variation accounts for its skewedness. The statement as to whether the most valuable skills needed for the elderly are those the machines can't do. 31% respondents believe that, it's what is important and needed at old age. 53% respondents were neutral while 15% respondents do not believe in it. The outcome of respondent's opinions coupled with the calculated mean value of 2.76 which is lower than the bench mark value of 3.2 and standard deviation of 0.933 implied that lesser proportion of the respondents believe that the most valuable skills needed for the elderly are those the machines can't do. On the statement as to whether the government should provide special loans to elderly for cottage industry, 67% respondents believe that government should provide special loans to elderly for cottage industry. 9% respondents were neutral while 24% respondents do not support it. This was reflective in the mean index value of 3.56 which was higher than bench mark value of 3.2 and standard deviation of 1.192

Hypothesis Testing

Mann Whitney U Test is a nonparametric alternative to the independent –sample t-test. The Mann-Whitney was used to test how cultural perspective can be used to predict the development of elderly people's homes in Benin City, Edo State, Nigeria.

Table 5: Mann Whitney U Test (MWT)

	Gender	N	Mean Rank	Mann – Whitney U	Z	Asymp. Sig. (2- tailed)
Cultural perspective of elderly people's home/development of elderly people's home	Female	33	45.74	948.500	-1.211	0.226
	Male	67	52.84			
	Total		100			

Source: Author's Computation (2021)

From table 5, it can be observed that the mean ranks for Male and Female in development of elderly people's homes are slightly different, probably due to the dissimilarity in the number of cases: 33 and 67 respectively. Moreover, the Mann- Whitney U of 948.500 and a Z-approximation of -1.211 is not significant at 5% level (Asymp. Sig 2 tailed 0.226). Since the Asymp. Sig (2- tailed) exceeded the 0.05 threshold, it can be concluded that there is no significant relationship between Bini's culture and development of elderly people's homes in Benin City, Edo State, Nigeria.

Implications

Mann Whitney U Test (MVT) in table5 reveals that the cultural perspective of elderly people's homes has a Mann- Whitney U of 948.500 and a negative z-approximation of -1.211 which implies that it has a negative and No significant impact on the development of elderly people's home. The implication is that the poor development of elderly people's home can't be attributed to the cultural beliefs of the people but more of perception which means campaign and enlightenment can help change the perception of the people.

The questionnaires reveal that most elderly are taken care of by the family evident from 74% respondents, 87% respondents agreed that elderly persons have strong affinity to their family and 66% respondents believed that the elderly can't stay outside their family home, 95% respondents were of the views that living in family house bring some satisfaction to the elderly and 48% respondents agreed that the elderly people suffer abuse and neglect in families. The implication of these is that government should develop policy of care for the elderly at home base. There is need for the government to support families to care for the elderly since 72% respondents believed it's very stressful taking care of the elderly. The government should develop policy frame work that could ensure the older person in Nigeria enjoy income security through payment of monthly stipends and access to health care, a well-developed home care will be more beneficial to Nigerians. 53% respondents believed that elderly people's homes in Nigeria suffer from low patronage, probably because they are poorly managed evident from 51% respondents, 41% respondents believed there are no facilities in elderly people's homes, 44% respondents believed there are no medical cares in elderly people's homes compared to 14% who disagreed, it showed negative perception of elderly people's homes. It also showed that 50% respondents disagreed that Nigerians support elderly people's homes. The implication of these is that government can instill confidence on the people by building a state-of-the-art elderly people's homes with modern recreation and medical facilities.

49% respondents disagreed that it's a taboo to take parents to elderly people's home. 52% respondents disagreed that taking parent to elderly people's home attract some curses in their culture, 77% respondents were of the agreed opinion that it's a sign of irresponsibility to take parents to elderly people's home and 58% respondents agreed that there is no cultural impediment to elderly people's home, while 85% respondents believed it's a personal decision not to take parents to elderly people's home. The implication is that there are no cultural impediments to elderly people's homes, it's more of perception issues. Which means government can adopt enlightenment and campaign to change the perception of the people. 61% respondents believed that the elderly needs special skills to be relevant to themselves, family and society at old age. The government should provide training of best fit for elderly to be relevant.

Conclusion

The negative z-approximation of -1.211 was a clear indication that the myth concerning the development of elderly people's homes were mere perceptions and personal decisions. There is no taboo attached to it, which means cultural transmission and adaptation is a possibility in Africa context concerning old people's home. The attitude of the government towards its development can help ameliorate the pains in synch of the people concerning elderly people's home.

The questionnaires reveals that 74% respondents agreed on family care, 87% respondents agreed on strong affinity of the elderly to their family, 95% respondents believed that living in family home bring some satisfaction to the elderly and 66% respondents believed that they can't stay outside their family home. It is a clear indication that government policy directive should be on how to enhance elderly care through family base and elderly people's home can only be a child of necessity. It was also established that the elderly can still be useful to the society, family and themselves if they imbibed skills that could help them in the ageing phase. Such skills could help prevent isolation, abuse and neglect.

There was paucity of literatures on cultural perspective to the development of elderly people's homes in Nigeria. It was a daunting task for the researcher. I will suggest that further research should be done on impact of myths on the care for the elderly in Benin City, Nigeria.

This study recommends

- i. The government should develop policy frame work that could ensure the older persons in Nigeria enjoy income security through payment of monthly stipends and access to health care;
- ii. The government should embark on campaign and enlightenment on the need to accept elderly people's home as alternative to family home care when necessary;
- iii. The government should provide psychological support to family care givers;
- iv. Senior citizens should take advantage of training opportunities designed to sandwich their skills or gain new expertise in a different occupation to be useful to themselves, society and family at old age;
- v. The government should develop policy of inclusiveness of the elderly in governance;
- vi. The government should develop policies to promote culture of care for the elderly by families;
- vii. The government should build state of the art old people's home;
- viii. The government, individuals and religious organization should give financial support to old people's home ;
- ix. The government, individuals and religious organizations should build recreation center in different communities that will bring old people together to share their common experiences.

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