

Abstract

The researcher investigated the impact of Older Adults on intergenerational Relations among Youngsters in Benin City. The research was anchored on the social exchange and the intergenerational solidarity theories. The study employed the quantitative (survey) and qualitative (interview) methods with structured questionnaire administered to 388 respondents and 3 structured interview questions administered to three experts in the field of the subject matter. The findings revealed that older adults' relations with youngsters in Benin City does not influence attitude and value system (Wms=2.9). Furthermore, the impact of older adults' relations is not profound in the conducts of Youngsters in Benin City (Wms=2.8). However, findings also revealed that the lesser impact of older adults on Youngsters in Benin City is hinged on the non-effective use of technological devices in communicating. (Wms=3.5), thereby making constant and same wavelength of interactivity between older adults and Youngsters in Benin City irregular on the older adults' part, uninteresting and boring on the Youngsters' part, breeding a vacuum that engenders negative influence on the overall value system of the Youngsters (Wms. 3.8). It was therefore concluded that lack of optimal use of technological gadget in communicating effectively constitute major drawback to effective older adults' impact on intergenerational relations in Benin City. It was therefore recommended that older adults should re-skill and re-tool their communication strategies in engaging or interfacing with youngsters.

Impact of Older Adults on intergenerational Relations Amongst Youngsters in Benin City

1.1 Background to the Study

One of the pronounced ways through which societies, nations or a people can showcase their distinctive identities is by projecting certain values that find expressions in what has been handed down by past generations to the present/incoming generations this is simply known as cultural heritage. Cultural heritage finds meaning in the lifestyles and beliefs of a people, which are in synchronization with their world view. These lifestyles and beliefs of a people is usually embedded in their culture, which forms the totality of their way (s) of life. The transition of culture from one generation to another normally finds expression in what is referred to as cultural heritage, which is the transmission of customs, traditions, values, beliefs and artifacts that are handed down from one generation to another within a people, group or society, traversing the gamut of identity and experiences of a people, with an ultimate aim to shaping history, worldview, sense of belongings and community intra/interfacing of such people (Vinas, 2023).

Intergenerational relations that are harmoniously utilised no doubt, play significant roles in the preservation of a peoples' cultural identity and continuity when the knowledge transfer strategy is fully and continually maximized by a people, society or a group. Intergenerational knowledge transfer is the process of sharing, transferring or transmitting a body of knowledge such as skills, experiences, values, etc., from one generation to another, using mentorship, apprenticeship, oral traditions, workshops and training programmes, storytelling, cultural and religious practices, family and community programmes, etc. (Rupcic, 2017). The transmission of intergenerational knowledge finds a truer expression, when it is conveyed through a vehicle of older adults, that are capable of continuously building synergistic and mutual relations with different incoming generations, with a view to impacting such generations with positive cultural, social and economic values (Burmeister & Feller, 2017).

In ensuring continued linkages between older adults and intergenerational relations among youngsters in terms of knowledge and values transfer that borders on skills, technicality and cultural heritages, the purveyors cum vehicles through which these experiences or practices are transmitted (older adults), must be savvy with technological, social and economic trends and the prevailing dynamics in their given geographical areas, communities and societies so as to be able to broker a mutual interface with the younger generations they intend to impact. The

mutuality that would engender better relations between older adults and younger generations ought to be hinged on the sharing of life experiences, skills and wisdom from the older adults' perspective, while the room for injecting fresh perspectives, modern skills and new ideas to such life experiences by the youths should be given by the older adults, as this is the main aim of intergenerational relations; promoting understanding, respect and values across age groups (Perez, 2018, LeJeune, 2013) .

Older adults' and intergenerational interface across nations, societies and groups engender the transmission of bodies of knowledge, capable of bringing about societal transformation and development across all strata of human endeavours. When cultural heritages and traditional knowledge are preserved and transmitted by older adults to an incoming generation, chances are that such practices foster wisdom and insight that would promote innovation and encourage knowledge preservation (Zuzana & Kavaliosova, 2018). A related and pertinent aspect of older adults' interface with intergenerational relations is the bridging of gaps that could clog free acquisition and passage of knowledge, skills, wisdom, values, respect and the celebration of diversity in generations, reflecting in the willingness to learn and adapt by both parties as well as the preservation of collective cultural wealth (Alvar, 2015, <https://www.taylorfrancis.com>).

Benin City, the capital of Edo State and a nodal town in the southern part of Nigeria, is renowned for its strong tradition and rich cultural heritage, fostering intergenerational relationships. Being a home of diverse population that parades a significant proportion of older adults who play vital role in formulating and shaping social and cultural fabrics, the city holds tenaciously traditional values and high respect for older adults, a practice embedded in the peoples' culture. Older adults in Benin are highly revered, treated and seen as custodians of traditional knowledge, wisdom and cultural heritages by younger generations (Zuzana et. al.2018). Nevertheless, intergenerational relationships between old adults and youngsters in Benin City ought to be influenced by both traditional and modern factors, has this been the situation of the subject matter in Benin City? The City has experienced a significant urbanization in recent years, leading to the emergence of changes in family structures, social and cultural dynamics. Based on the foregoing, this study aims at investigating the impact of relationship if any, that exists between older adults and youngsters in Benin City.

Statement of Problem

Intergenerational relations that is aimed at bridging gaps or disconnect between various age groups or generations in any land and clime, groups or societies, are usually confronted with numerous challenges. More pronounced among these challenges are the ones that emanate from traditional and modern factors. Being a subject matter that has its main crux as the crusade of using positive old values, skills and practices to influence, correct or orientate modern but negative trends, perceptions and belief systems, the challenge (s) of bridging any perceived or assumed gaps as it relates to intergenerational relations contends with two opposite or parallel schools of thoughts; the present widely represented by youngsters, especially the generation Z and the past, mainly represented by the old adults, who belong to the traditional old school of thoughts. The frictions that often play out each time a particular school of thought or group, be it the older adults or the younger generation tries to influence one another, such influence no matter how insightful, educative or beneficial must first meet with a strong wall of resistance, erected by either group, trying to maintain a status quo or just flowing with what trends. Whereas, the concept of older adults and intergenerational relations aims at a mutual process that engenders the cross-fertilisation of ideas, values, skills, wisdom, intelligences and even belief systems. This process must be a two-way traffic between the older adults and the younger generations. The younger generations must be sensitive enough to make meanings out of the values, wisdom and skills that come in the form of cultural heritage from the older adults, fine tunes same to be able to solve present day challenges, while older adults ought to embrace fresh skills, ideas and approaches that come from younger generations in the form of internet of things, (digitalization of human endeavours) in proffering solutions to modern day issues.

Unfortunately, there has been a huge disconnect to maximizing this common ground. The older adults being driven mainly by issues that border on culture, values and heritages, the youngsters on the other hand are obsessed with digitalization/ internet of things which in most cases, adulterates cultural values and every other thing associated with it. With this singular but critical and strategic issue, the hitherto cordial relations that exist between older adults and younger generations continues to strain with every day that passes. In line with the above, the study explores the nature of relationship that exists between older adults and youngsters in Benin City.

Research Questions

This study is guided by the following research questions:

- What is the level of awareness of older adults and youngsters relations in Benin City?
- To what extent are youngsters in Benin City exposed to older adults' relations?
- What is the impact of older adults' intergenerational relations on youngsters in Benin City?
- How have older adults influenced the value system and attitude of younger generations in Benin City?
- What are the drawbacks militating against and opportunities enhancing intergenerational relationships in Benin City?

Objectives of the study

The objectives of this study were to:

- (1) Find out the level of awareness of older adults and youngsters' relations in Benin City.
- (2) Understand the extent to which youngsters are exposed to older adults and relations.
- (3) Find out the impact of older adults on intergenerational relations among youngsters in Benin City.
- (4) Determine the influence of older adults on younger generations' value systems and attitude in Benin City.
- (5) Ascertain the drawbacks and opportunities militating against and enhancing intergenerational relations in Benin City.

Conceptual and Literature Review

The Concept of older adults.

Older adults are individuals between the age range of sixty-five (65) and beyond. They are mainly recognised by features that border on; the need for social support that traverse emotional, informational and instrumental assistance from family, friends and their immediate communities. According to Levy, (2018), the concept of older adults focuses on the role of age stereotypes, which is the oversimplified and often inaccurate beliefs or assumptions about people, based on their age and the impact of such assumptions on the aging process and perception of such an individuals. Older adults' physical and mental health could be influenced positively or negatively, depending on the type of stereotype that is pronounced on such adult. Evidently, age stereotype, which are the beliefs and attitudes that control older adults could be positive, with an end result of wisdom and experience, or negative, resulting to decline and incompetence on the part of such adult.

According to Barrett (2018), older adults are individuals who prioritize emotional wellbeing, focusing on maintaining positive, emotional and social connections that are hinged on experience and emotional complexity that replicates greater understanding to navigating complex emotional situations. Older adults prioritize social connections with meaningful relationships, leveraging on life experiences and wisdom accumulated over time to navigate life challenges that occur in the processes of human relations with various groups.

Carstensen (2019) avers that older adults are individuals who have reached specified age range of sixty-five and beyond, having perceived limited time which motivates them to prioritize goals and relationships across age groups and with a special focus on the use of emotional regulation to seeking positive experiences and avoiding negative ones through the use of strategic social selection, engendering the investment in relationships that brings joy, support and sense of belonging through the leveraging on wisdom, life experiences and knowledge which such individuals must have accumulated over time to navigating life challenges. This in-depth knowledge of older adults' perspectives and priorities helps to have better understanding of the concept of older adults in the course of interfacing with them.

According to Verhaeghen (2018), older adults are individuals who undergo age-related changes in cognitive abilities, such as memory, attention and processing speed. They are individuals who engage in introspection and reflection on their life experiences with the ultimate aim to engendering increased self-awareness and personal growth. In the process of ensuring self-awareness, older adults demonstrate resilience and adaptability which enables them deal with age issues and developing relational strategies across different age-groups.

According to Staudinger (2019), older adults are individuals who have acquired extensive life experiences that lead to increased wisdom, expertise and emotional intelligence which help them to develop strategies to cope and adapt to age-related challenges, engage in re-evaluation of priorities and to seek meaning and purpose in life through the building of social connections and positive relationships that embodies unique blend of continuity and change, using the integration of past experiences with present circumstances in adapting to new situations and maintaining strategic sense of continuity. Older adults are multidimensional individuals with unique strength and challenges. A better understanding of the dynamism that exists in the areas of physical, cognitive emotional and social aspects of aging would inform better relations across different age groups.

Heather Brothers (2016) avers that older adults are individuals who are capable of exhibiting emotional maturity and stability with greater capacity for empathy, self-awareness and self-regulation in the pursuance of meaningful, significant and purposeful

relationships that embodies increased self-acceptance and self-awareness for the ultimate aim of engendering self-understanding in the areas of their weaknesses, strength and values, using these values to building nurturing and sustaining relationships that recognize the importance of social support and connection through self-discovery and growth that explores new interests, skills and aspects of themselves.

However in recent times, older adults, through various stereotypes, have suffered psychological, social and emotional breakdowns in various societies. Such breakdowns become profound in their attitudes of discrimination (selective association), prejudice (unwarranted assumptions and biased thinking), social isolation (dis-associating from trends), self-fulfilling prophecy (not believing in learning newer things as a result of old age) and inequality (the unequal distribution of opportunities and privileges). In aggregating the entire gamut of cognitive abilities, social relationships and emotional/ social connections on the older adults' part to reaching, connecting and interfacing with different generations, it is pertinent to note that the deliberate unlearning of certain stereotypes, attitudes, beliefs and ways of doing things must be subjected to dynamism that spring up daily from societal trends.

Intergenerational relations

According to Bengtson (2001), intergenerational relations refer to the interactions, exchanges and relationships between individuals of different generations, including family relationships, social interactions and community connections. Intergenerational relations are relational activities that traverses values, trends and beliefs from different generations in terms of age groups, culture and trends. Intergenerational relations is a complex and dynamic interactions between individuals from different generations either within families or societies. Bengtson's concept of intergenerational relations is predicated on the multidirectional flow; (Where relationship could flow upward, from child to parent), (downward, from parents to child), (laterally, from sibling to sibling). Intergenerational relations could also be multigenerational, involving three or more generations, grandparent, parent and child. Intergenerational relations according to Bengtson is shaped by historical, cultural, social and economic contexts which are emotionally charged by loyalty, conflicts and ambivalence, influenced by societal expectations that borders on beliefs, about age, values and family relationships that involve resource exchanges in terms of financial, informational and emotional support with continuous evolving dynamic change over time that is informed by human transitions and developments. Though complex and rich, intergenerational relations from Bengtson's perspective lay emphasis on the need to consider certain variables for a better understanding of the subject matter.

Pillermer (2011) avers that intergenerational relations involves the transfer of knowledge, values and resources between generations, including mentorship, caregiving and social support. Transfer of knowledge is crucial to having a robust intergenerational relations. It takes place in the form of cross-fertilisation of ideas, skills, values and norms that engender capacity building and development of the individuals involved. In exploring intergenerational relations, certain factors like mutual benefit, which is the bedrock of every relationship must be considered. Apart from mutual benefits, intergenerational relations is a reciprocal kind of relationship where both parties (old and young), give and receive resources that range from emotional support, practical help and skills. Intergenerational relations is the type of relations though could exist between individuals of different age- range, gives room and opportunity for the exchange of skills, values, wisdom and experience among individuals involved. Through the sharing of interests, hobbies and activities individuals involved in the process of intergenerational relations benefit immensely. The social and cultural context of intergenerational relations enables the transfer of societal norms, values and expectations.

Uhlenberg (2009) posits that intergenerational relations refer to the complex web of relationships between individuals of different generations, including kin and non-kin relationships, traversing the exchange of emotional support, practical assistance and social connections. An underpinning factor that hinges intergenerational relations across different age groups and generations is the exchange of practical assistance and social connectivity. We live in an era where the assistance we get from people and their social status goes a long way to determining how relevant we become in our endeavours. In this context, intergenerational relations underscores the people economy where the imperativeness of who we know and the values derived from such relations (practical or social), adds value to our personality and reputation. However, Uhlenberg's concept of intergenerational relations emphasises the fact that; the subject is influenced by social norms and expectations that are shaped by societal values, evolves over time, as relationships are subject to changes, controlled by power dynamics, with older generations, wielding much more power, and context-dependent, as a subject matter, social, cultural and historical factors underpins the continuity of intergenerational relations.

Kaplan (2013) avers that intergenerational relations involve collaborative and reciprocal relationships between individuals of different generations, including community-based programmes, mentorship, initiatives and family relationships. Kaplan's view on intergenerational relations underscores the Latin dictum "Quid Pro Quo" (give and take), which is the reciprocal aspect of the subject matter. Never the less, in ensuring the reciprocal aspect of intergenerational relations, the need to collaborate must not be underestimated. It is in the process of collaboration between the old and young that the

exchange of ideas, skills and values can take place. A crucial factor of intergenerational relations is its involvement in generational identity, (individuals' relationships being influenced by a sense of belonging that pleads loyalty to a particular generation). This explains the reason why the subject matter is addressed as 'intergenerational'. Individuals, differently identify with the generations they belong. It is also shaped by family narratives that center on family stories, legends and myths impact relationships and interactions.

The concept of intergenerational relations from this perspective would be best understood, when a studious need to consider germane factors like; attachment styles, generational identity and family narratives are not underestimated.

Empirical Reviews

Silverstein & Bengtson (1994) conducted a research titled "Intergenerational relationships and social support" in southern California, United States of America. The study examined the impact of older adults on intergenerational relationships, with a special focus on social support exchange between parents and adult children. It was on the social exchange and the intergenerational solidarity theories. The longitudinal study using survey data from the longitudinal study of generations (LSOG) was adopted for the study as a methodology. A major objective of the study was to examine the nature and extent of social exchange between older adults and their adult children. Findings showed that older adults receive more social support from their adult children than they provide. It was also found out that relationship is a major key factor to determining the level of social support exchanged.

It was therefore recommended that qualitative and foster relations should continue for the purpose of promoting social support system and solidarity. Silverstein and Bengtson's work may be similar with this study in subject, attention to an extract of the subject matter and theoretical underpinnings. But in location, they differ.

Mueller & Elder (2003) conducted a research titled "The effects of Grand Parenting on intergenerational relationships", in Iowa, United States of America. The study investigated the impact of grand parenting on intergenerational relationships and family solidarity. A major objective was to examine the impact of grand parenting on intergenerational relationships. The study was anchored on the survey research method and the intergenerational solidarity & social exchange theories formed the theoretical framework of the study. Findings revealed that grand parenting involvement in intergenerational relationships is engendered by qualitative relationships between grandparents and their adult children. It was further revealed that grandparents involvement in grand children's lives, increases grandchildren's emotional support and practical help to grandparents. It was therefore recommended that grand parents should be involved in their grand children's

lives for the continuity of intergenerational relationships. Mueller and Elder's work find similarity with this study in subject matter and theoretical underpinning. But differ in research location, objectives and methodology.

Hayslip & Kaminski (2005) conducted a study titled "Older Adults contributions to intergenerational relationships" in Dallas, United States of America. The study was anchored on intergenerational solidarity and the social exchange theories. A major objective of the study was to explore the way in which older adults contribute to intergenerational relationships. The qualitative research method was employed. Findings revealed that older adults contribute to intergenerational relationships in various ways, including emotional support, practical help, wisdom and financial support. Findings also revealed that adult children value older adults' contributions, especially emotional support and wisdom. It was recommended that professionals such as health workers and social workers should recognize the value of older adults' contributions to intergenerational relationships, encourage and support their involvement. This study agrees with Hayslip and Kaminski's work in areas of methodology, subject matter and theoretical framework, but differ in the area of location.

Bengtson et al (2002) conducted a study titled "Intergenerational Solidarity and Conflict" in Los Angeles, United States of America. The study examined the complex dynamics of intergenerational relationships, including solidarity and conflict as its objective roadmap. The study was underpinned on the theoretical framework of conflict theory, intergenerational solidarity and the life course perspective theories. The survey research method was used in the study. Findings showed that intergenerational solidarity and conflicts coexists in relationships, with solidarity being more prevalent. It was also revealed that conflicts are more likely to occur in relationships with lower level of solidarity.

It was therefore recommended that emotional closeness and functional support should be promoted in relationships. It was also recommended that conflicts in relationships should be managed effectively to develop healthy communication patterns, address issues promptly and seek information where necessary.

Bengtson's work in the areas of general subject matter agrees with this study. But did not align with it in the areas of specificity of subject matter theoretical frame work and objectives.

Whitbeck et al (2014) Conducted a research titled "the impact of older adults on family relationships" in The United States of America. A major objective was to investigate the influence of older adults on family relationships, including intergenerational relationships and family cohesion. The theoretical underpinnings for the study were the intergenerational

solidarity, social exchange and the family systems theories. The quantitative research design was used for the study. Findings showed that older adults' emotional support and practical help positively impact family relationships. It was shown that family members' perceptions of older adults support and conflict influence their relationship quality. It was therefore recommended that Strategies be put in place among family members to reduce conflicts and promote robust and effective communications. Whitbeck's work and this study align in general subject matter, slightly in methodology and theoretical underpinnings. But both studies differ in areas of specificity and location.

Fingerman et al (2012) Conducted a study titled "intergenerational relationships and aging". The study explored the changing nature of intergenerational relations across the lifespan, highlighting the impact of older adults on relationships and well-being. The study was anchored on the Life course perspective, intergenerational solidarity and the social life exchange theories. The quantitative research design was adopted for the study. Findings revealed that intergenerational relationships change across adulthood, with shifts in emotional support, practical help and conflicts. It was also shown that relationships quality with parents and adult children is influenced by emotional support, practical help and conflicts. It was recommended that emotional support and practical help across generations should be encouraged. In general subject matter, Fingerman's work aligns with this study, but in the areas of specificity, they differ.

Theoretical Framework

The social exchange theory and the intergenerational solidarity theory are considered most suitable for this study. Developed in 1976 by Emerson, the social exchange theory explains how individuals engage in relationships. It further discusses the key factors responsible for individuals' engagement in relationships and their foundation. The social exchange theory recognizes social exchange of resources as the foundation that holds emotional support, practical help and wisdom, which are major key factors in the package of the social exchange theory. Individuals from different age groups interface in relationships for different reasons, such reasons however, are collapsible into the needs to; derive or give support from (emotional, psychological or economic perspective), understudy certain virtues, morals and values from one another so as to be well equipped for certain life challenges and, to derive wisdom that would aid in the handling in the discharge of certain duties and responsibilities that demand technicality in their deliveries.

The theory is predicated mainly on three perspectives: The reciprocity and mutual benefit perspective, which states that a major reason for older adults and younger generations'

relationships is for reciprocal exchanges of emotional supports, practical help, wisdom and financial assistance. In the course of these engagements, both parties benefit from the relationship, with older adults receiving support and companionship while the younger generations gain guidance, wisdom and practical life experiences, enabling the strengthening of intergenerational bond and the establishment of obligation and commitment. The second perspective is the cost and rewards: Here, the theory suggests the weighing of costs and rewards of intergenerational engagements. For instance, older adults may invest time, emotional energy and numerous resources on younger generations, expecting values of respect, affection and sense of morality and purpose. Reversibly, younger generations could also invest time and efforts in older adults, expecting rewards like financial support, guidance and wisdom in return. Each time rewards outweighs what is invested by both parties, relations are strengthened and intergenerational engagements heightens. Power dynamics and resource exchange being the third perspective, explains how older adults often possesses and controls relational resources like wisdom, experience and financial security while younger generations have the relational tools of technological expertise, physical strength and social connections. With older adults holding more power due to their resources, younger generations equally exert a considerable influence by offering resources that older adults' value, this brings about an equilibrium and a mutually beneficial exchange.

Relating the social exchange theory to this study, it becomes crystal clear that the practical adherence to the theory can ensure a vivid practice and understanding of how older adults and youngsters in Benin can engage in intergenerational discourse that could give birth to better transmission of heritages as well as the specific resources to exchange and how such exchange would broker their frequent relations and by extension, impact better relationships.

The intergenerational solidarity Theory explains the bond that exists between generations and its impact to those exposed to it. Developed by Bengtson and Roberts, 1991, the theory explains the major constituents that make up any bond amongst individuals, do not exclude factors like; emotions, finance and practical support. The intergenerational solidarity proposes that factors like, shared values, family norms and social contexts cannot be wished away from the functionality of the theory because, generations are products of family norms, with specific values in social contexts. The constituents that constitutes every family norms are replicated in certain values which when shared in any social context, have the aura of connecting people from different age groups, generations and geographical locations into oneness and each time this phenomenon occurs, relationships that could engender cross-fertilisation of ideas for developmental purposes takes place. People enter

into relationships for the purpose of giving and sharing values. These values traverse support, knowledge, mentorship, financial, business and reputation purposes.

The theory further explains that the relationship that plays out between older adults and generations is hinged on two major templates. The first is that of structural solidarity: This borders on the frequency and quality of interactions, shared activities geographical proximity between generations. It further explained that, when interactions between intergeneration are frequent, qualitative and mutually engaging, chances are that such engagements would continue to wax stronger. The second template is that of functional solidarity which encapsulates exchange of resources like; emotional support, practical help and financial assistance. The theory explained that any engagement that engender these assistances has the chances of continuity amongst its players. When there are solid structural and functional solidarity, increased intergenerational cohesion, trust and commitment are ensured. Older adults and younger generations who engage in regular, qualitative and meaningful interactions and exchange and claiming of values, grow better and stronger sense of unity and mutual support.

Relating this theory to the study would be of immense value to aiding the understanding the nature of relationships between older adults and youngsters in Benin. This understanding will further help illuminate how the relationships between older adults and younger generations are cultivated, managed and nurtured for continuity as well as the impact derived from such relationships.

Methodology

The study investigated the impact of older adults on intergenerational relations among youngsters in Benin City. To this end, this chapter examined and considered detailed methods that would be used in carrying out the study. This chapter therefore, encompasses the: research design, population of the study, sample size, sampling technique, research instrument, questionnaire, interview guide, method of data collection and analysis.

Research Design

The researcher employed mixed method research design in this study. Mixed method in research design traverses the quantitative and qualitative approaches to researches. In this regards, the researcher adopted both qualitative (interview) and the quantitative (survey) research designs to elicit data from respondents.

In justifying the above research methods, the researcher finds out that using a singular research design, survey or interview would not bring about the adequate gathering of required information for the study therefore, the mixed method (Survey and interview) is

employed to back up whatever oversight or lapses that might occur from the use of a singular research method.

Similarly, survey research design was used because the study is audience underpinned in terms of analyzing and eliciting responses of older adults' impact on intergenerational relations. The quantitative aspect of the study was hinged on list of tailored questions that will target accurate information from older adults and youngsters in Benin City, through the use of structured questionnaire. The qualitative (interview) aspect of the study was also used to elicit vital information as such information aligns with experts' opinions, perceptions, viewpoints and practical findings in this field of study, for instance, aged men and women, who have been custodians of values and heritages, elders in the palace, young adults in the post-primary and tertiary institutions. Tailored interview questions bordering on open-ended questions were used, through oral questioning. While recording, transcription, analysis and interpretations of such information was done.

Population of the study

The population of this study is the older adults and youngsters in Benin Metropolis, comprising; Oredo, Ikpoba-Okha & Egor local government areas. According to the world statistical data on population statistics (2024), the population of older adults and youngsters stands at 1,905,000. Therefore, the population of this study is 1,905,000 (One Million, Nine hundred and Five Thousand).

Sample Size

The study used the Taro Yamane's sample size calculation to determine the sample size. It is based on a population proportion of 0.05 and the probability of error is less than 5 percent and a confidence level of 95 percent. Mathematically, the formula is represented thus:

$$\frac{n}{N} = \frac{z^2 \cdot p \cdot q}{e^2}$$

$$n = \frac{N \cdot z^2 \cdot p \cdot q}{e^2}$$

Where:

n= Population

N=Total

l= Normal

e= expected error margin (0.5)²

$$n=1,905,000$$

$$1+1,905,000(0.05)^2$$

$$n=1,905,000$$

$$1+1,905,000 \times 0.0025$$

$$\frac{n=1,905,000}{4,762.5}$$

$$4,762.5$$

$$n=400$$

The sample size of 400 residents was used for the study.

Sampling technique

The Multi-stage sampling technique was used by the researcher. According to Asemah (2017), Multi-stage sampling requires a researcher choosing his or her samples in stages, until the required sample is arrived at. In view of this, the sampling stages for this study went thus:

Stage one: The study focused on Benin City with special focus on: Oredo, Egor & Ikpoba-Okha local government areas.

Stage Two: From each of these local governments, communities were purposively selected. From Ikpoba-Okha, we have Idogbo, Upper Sokponba & Aduwawa communities. In Oredo, we have New Benin, Kingsquare, & Government residential area (G.R.A). In Egor, we have Ugbowo & Uwelu communities. Reasons for selecting them was borne out the fact that they are densely populated areas, with much more older adults and proportional younger generations as residents, always interfacing with one another.

Stage Three: At this stage, respondents were selected using the simple random sampling technique, respondents were selected by the researcher at every interval of four streets in the communities selected.

Stage Four: Proportionate sampling technique was used to administer the questionnaire to various streets in the communities selected. The questionnaire served as the instrument for data collection. Simple percentage and the Likert scale were used to measure the degree of respondents' positions. Respondents' responses were weighed order of strongly agreed: (SA) =5pts., Agree (A)= 4pts., Undecided (UD) = 3Pts., Disagree (D) = 2 points & Strongly disagree (SD), 1 pt. Weighted mean score was also used to either agree or disagree to respondents' responses. If any result for instance is 3(i.e. 5+4+3+2+1 divided by 5), such answer will be

accepted, based on the set rule that any that is 3 or above is accepted, while any response that measures below were rejected.

Interview Guide:

In the aspect of the interview guide, two respondents were purposively selected from the same population of the questionnaire. To this end, an older adult (a pensioner of 70yrs.) and a youth (a social media influencer of 30yrs. Of age), were purposively selected within Benin metropolis for sampling. Two questions per a respondent was used in this section were drafted. The interview questions were orally presented to the selected respondents and then recorded for adequate transcriptions, analysis and interpretations. Interviewees that featured in this were

An older adults and the youngsters in Benin City. A lecturer in social behavioural communication was interviewed from the study population. This section therefore addressed the oral comments that were gotten from the interviewees.

Data Presentation, analysis and Discussion of findings.

In this part of the study, the researcher undertook the data presentation, analysis and discussion of findings. The data collected were transformed into insightful meanings that buttressed understanding of the study. A total of 400 questionnaire were distributed during the field study with 388 validated responses returned, giving an impressive response percentage of 97% and 3% respectively. Similarly, Two interviewees participated in the qualitative aspect of the study. This chapter commences by observing the demographic data, investigation of research questions, and a holistic conclusion of discussion of findings that were generated in the course of the study.

Questionnaire Distribution Table:

Variables	Frequency	Percentage
Number of Questionnaire Sampled	400	100%
Number of questionnaire Retrieved	388	97%
Number of questionnaire lost/invalid	12	3%

Multivariate Table showing Respondents' Demographic Data

Variables	Frequency	Percentage
Age		
20-30	78	20%
30-40	80	20.6%
40-50	70	18%
50-60	80	20.6%
60 &above	80	20.6%
Total	388	100
Gender		
Male	194	50%
Female	194	50%
Total	388	100
Marital Status		
Single	120	30.9%
Married	230	59.3%
Divorced	30	7.7%
Separated	8	2.0%
Total	388	100%
Religion		
Christianity	120	30.9%
Islam	80	20.6%
ATR	150	38.6%
Others	38	9.8%
Total	388	100%

Educational Qualification(s)

O'Level	10	2.6%
N.C.E/OND	30	7.7%
HND	48	12.4%
BSC/BA	120	30.9%
MSC	100	25.8%
PhD	80	20.6%
Total	388	100

Data from above tables show respondents' demographics. The analysis shows that majority of the respondents are proportionally within the age range of (30-40 & 60 and above), representing a balanced level of the subject matter. Not with standing, a notable representation of the younger adults, indicating a variant perspective in the sample was also evident. There is a balance in the gender distribution between the males and females this will forestall bias in data interpretation, as the study is not geared towards reflecting gender or societal biases or differences in participation rates. Again, majority of the respondents are single, with a sizeable proportion being married. The presence of the separated and divorced respondents highlights the need to consider the diversity that exists in marital statuses in relation to bringing to the fore a better understanding of the sample. Distribution of religious affiliation of respondents indicated varied sample, with significant representation from the three most dominating religions in Benin metropolis. The presence of these different religions and their adherents further adds to the cultural diversity of taste, perception, beliefs and values, a key component of the subject matter. Diverse educational backgrounds amongst audience was also captured in the data, with sizeable proportion, being holders of M.S.C/B.S.C degrees. An indication of a highly educated sample that could influence in-depth and insightful response from respondents

Table 1: Respondents' level of awareness of older adults intergenerational relations in Benin City.

Variable	Frequency	Percentage
Very High	130	33.5%
High	110	28.3%
Undecided	60	15.4%
Very low	40	10.3%
Low	38	9.7%
Total	388	100

The above table shows varied range of respondents' opinions as it concerns older adults' intergenerational relations. A significant proportion expressed a very high level of awareness (33.5%), (28.3%) expressed high awareness, (15.4%) expressed indecision, while a nominal percentage of the respondents (10.3%) expressed a very low awareness. This shows a variety in the perspectives within the respondent, showing the different levels of understanding or engagements of the subject matter, with majority having outstanding awareness of older adults' intergenerational relations.

Question Two: Extent to which youngsters are exposed to older adults' relations in Benin City.

Variable	Frequency	Percentage
Very High	100	25.7%
High	90	23.1%
Undecided	75	19.3%
Very Low	68	17.5%
Low	55	14.1%
Total	388	100

The table revealed divergent opinions regarding respondents' exposure to older adults' relations in Benin. Majority of the respondents expressed a very high level of exposure (25.7%), a considerable portion of the respondents remained undecided (19.3%), while a sizeable portion of respondents (17.5%), expressed very low exposure to older adults and intergenerational

relations. This shows differences in respondents' exposure to older adults' intergenerational relations, with majority however, showing positive exposure.

Question Three: Impact of Older adults' intergenerational relations on Youngsters in Benin City.

Variables	Frequency	Percentage
Highly Positive	160	41.2%
Positive	90	23.1%
Undecided	80	20.6%
Negative	46	11.8%
Highly Negative	60	15.4%
Total	388	100

The above data reflect respondents' views on the level of impact older adults' relations have on youngsters in Benin City. A combined (64.3%) of the total respondents believe that older adults' intergenerational relations has a highly positive or a positive impact on youngsters in Benin City. Notwithstanding the combined (27.2%) that suggests negative impact of older adults' relations with youngsters and a slight portion (20.6%), suggesting indecision on the issue.

Question Four: Influence of Older adults' Relations on the value system and attitude of Youngsters in Benin City.

Statement	SA(%)	A(%)	UD(%)	D(%)	SD(%)	Total	wms.	.Rm.
(a) I believe older Adults' relations in-	60	65	75	180	8	= 1153	2.9	Rej.

(15.4%) (16.7%) (19.3%) (46.3) (2.0%) 388

fluences the attitude

and value system of youngsters

in Benin City.

(b) The positive impact	60	70	50	170	38	= 1108	2.8	Rej.
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Of older adults relations is (15.4%) (18.1) (12.8%) (43.8%) (9.7%) 388

Profound in youngsters'

Conducts in Benin City.

(c) Less influence on	130	100	80	25	53	=	<u>1395</u>	3.5	Acc.
Youngsters by older adults' (33.5%)	(25.7%)	(20.6%)	(6.4%)	(13.6%)			388		

In Benin City is hinged on the

Non-use of technological devices

In relating.

(d) Absence of continued	145	105	80	38	20		<u>1481</u>	3.8	Acc.
Relations with older adults (37.3%)	(27%)	(20.6%)	(9.7%)	(5.1)			388		

By youngsters has negative

Influence on their overall

value system.

(e) Modernity is a critical	120	90	50	40	88		<u>1278</u>	3.2	Acc.
Factor inhibiting older adults' (30.9%)	(23.1%)	(12.8%)	(10.3%)	(22.6%)			388		

Relations with youngsters in Benin City.

Average Mean

3.24

Decision: Accept level to be influential if mean average ≥ 3.0

Data from above table reveal the general influence of older adults on youngsters' attitude and value system in Benin City. In analyzing the individual statements, it becomes evident that respondents' perceptions differ on the context traversing various representations. In item (a), responses indicated that a significant portion of Benin residents believe that older adults' relations do not influence the attitude and value system of youngsters in Benin City (M=2.9). In item (b), data indicated that the positive impact of older adults' relations is not profound in youngsters' conducts in Benin City (M=2.8). Responses in item (c) suggested that the less influence that exists between older adults and youngsters in terms of relations is mainly orchestrated by the non-usage or optimization of technological devices (M=3.5). Responses from item (d) show that absence of continued relations by youngsters with older adults fast tracks negative influences on their overall value system (M=3.8). Responses in item (e) suggests that modernity is a critical barrier that inhibits older adults' relations with

youngsters in Benin City (M=3.2). Findings therefore suggest that older adults' relations have high influence on the attitude and value system of youngsters in Benin City.

Question Five: Drawbacks against the opportunities enhancing older adults' intergenerational relations.

Variable	Frequency	Percentage
Modernity	120	30.9%
Technology	130	33.5%
Paradigm shift in cultures	60	15.4%
Eroding Values	60	15.4%
Parental Failures	18	4.6%
Total	388	100

The above data reflect respondents' view on drawbacks against the opportunities that enhance older adults' intergenerational relations among youngsters in Benin City. A combined 64.4% of respondents are of the view that modernity and technology are major drawbacks to the enhancement of older adults' intergenerational relations. This suggests that a significant proportion of respondents are of the view that technological proliferation and modernity can significantly inhibit older adults' intergenerational relations. However a minimal portion of 30.8% are of the view that paradigm shift in culture and eroding cultural values are also causes of drawback to older adults intergenerational relations. While a minimal 4.6% of the respondents were of the view that parental failures are major draw backs to older adults' intergenerational relations.

Data from in-depth interview

This section centers on the major themes of explanation of the interviews with elder Ekhaton Okunzuwa (An octogenarian/ member of the Benin traditional council, a specialist in intergenerational programmes in the Benin "Igiogbe" in this context, R1), Yarz, Ibrahim (A trained therapist and an expert in family dynamics and relationship in this context, R2 and Evelyn Okonofua (A social worker and an expert in families and intergenerational issues in this context, R3). They were asked the same questions and their responses were analysed, using the

explanation building model method (EBM), which involves the creation of narratives that explains in details, the subject matter being studied, based on qualitative data collected. Below are their responses, using the explanatory building method:

What is your level of awareness of older adults' and youngsters' relations in Benin City?

R1 noted that he is highly aware of the relations that exist between older adults and youngsters in Benin City. According to him “ My awareness of older adults' relations with younger generations of Gen Z as they are now being referred to is very high, owing to the fact that I interface with both parties on traditional and customary issues bothering on inheritances, heir/heirress apparent and other related matters. Similarly, R3 aver that her level of awareness in this context is high. According to her “ I am highly aware of this phenomena because almost at regular intervals, I handle issues bothering on either disconnect on family levels or other matters related to disconnect. However, R2 noted that his level of awareness on this issue is moderate.

According to him:

I have a moderate awareness about this phenomena, as it concerns intergenerational relations. Due to my frequent involvements in family therapy and intergenerational involvements, it has often shown that older adults and youngsters relations from the family level is continually waning.

Each of these respondents indicates significant level of awareness to older adults' relations with youngsters from their different perspectives of expertise. The specialist in intergenerational programmes and the social worker expressed high level of awareness, while the therapist expressed a moderate level of understanding through his family level involvement. This aligns with findings of the survey that respondents have high awareness on older adults'/youngsters' relations in Benin City.

To what extent are youngsters exposed to older adults' relations in Benin City?

On the extent of exposure to older adults' relations in Benin City, R1 expressed a high level of exposure. In his words: “My exposure to youngsters in terms of intergenerational relations is high, as a programme coordinator that concerns customary and traditional matters bothering on heirs/heirresses' inheritances, a critical aspect of the Benin Culture. R3 equally aver that she

has a significant level of exposure to youngsters'/older adults' relations as it concerns families' continuity and bonding.

In her words:

To keep a continued older adults'/young-
er generations' relations, the need to con-
tantly build and nurture sociable relations
Across families(immediate & extended)
Using family values, cannot be wished
Away.

R2 also aver that his level of exposure to older adults/ youngsters' relations is high. According to him," hardly would any family issue occur without having a trace to disconnect in relations within the older adults and youngsters"

Therefore, all respondents have significant exposure to older adults' relations with youngsters the implication to this is that though seen as old fashioned, older adults' relations with youngsters is still relevant to intergenerational continuity. This agrees with survey findings of the study.

How has older adults influenced the attitude and value system of youngsters in Benin City?

On questions bothering older adults' influence on attitude and value system of youngsters, R2 aver that constant interface between older adults and youngsters always brings about positive influence, flowing from the former to the latter. According to her " each time I interface with youngsters, I see lots of imbalances in their value system and approach to issues of life, when such interface elapses, I ensure that right values and concepts of approaches are transmitted to such youngsters especially on social and psychological matters" R3 equally holds similar view with R2. According to him, "social structures in families must be formidable to ensure the continuity of intergenerational relations that would encapsulate older adults and youngsters relations" However, R1 gave a balanced view on the influence of older adults on youngsters. He said that:

" On one hand, he is excited that youngsters

Would always relate with older adults for

Wisdom and guidance to be able to navi-

Gate life issues, so as to ensure better attitude that engender positive value system, On the other hand, he expressed significant Concerns on the part of older adults' willingness to accept trends from youngsters that Ensure continuity in their relationships"

Therefore, a significant proportion of respondents is that older adults' can influence the attitudes and value system of youngsters if proper and meaningful engagements are engendered. This captures the survey result that the influence of older adults on value system and attitude of youngsters is high.

Discussion of Findings

The researcher investigated the impact of older adults' on intergenerational relations among youngsters in Benin City. The findings showed that respondents in Benin have high level of awareness to older adults' impact on intergenerational relations in Benin City. The findings also revealed that the extent to which respondents are exposed to older adults' intergenerational relations among youngsters in Benin City is high. Out of the 388 responses analysed, in the study, 190 representing 48.8% agreed that they are highly exposed to older adults' relations with youngsters and 123 representing 31.6% agreed that they have low exposure to older adults' relations with youngsters in Benin City. Again 250, (64. % 3) agreed that the impact of older adults on intergenerational relations amongst youngsters in Benin City is relatively high. However, a combined 27.2% suggested that older adults' impact on intergenerational relations among youngsters in Benin is negative. However, 80 (20.6%) of the respondents were undecided on the impact of older adults on intergenerational relations among youngsters in Benin City.

Findings equally showed that older adults' relations with youngsters in Benin City is highly influential (M=3.24), irrespective of the divergent perceptions. Also, a combined 64.4% agreed that modernity and the proliferation of technology are major cause of drawbacks to the enhancement of older adults' intergenerational relations among youngsters in Benin City.

This finding is similar with that of Mueller & Bengston (1994), that continued and uninterrupted relationship between older adults and youngsters engendered by effective communication tools and trends, is a key factor to the enhancement of older adults' relations with younger generations in any land and clime. Also, Fingerman (2012) avers that for intergenerational

relations between youngsters and older adults to continue, the need to imbibe emotional concerns and practical help in such relations can never be overemphasized. Mueller & Elder (2003) found out that grandparents' involvement in children upbringing engenders older adults' relations with youngsters within and outside family contexts. Older adults' relations with youngsters in Benin City is on the increase as shown in the findings of this study given the interface of older adults and youngsters in various fora. The finding also agrees with the social exchange and intergenerational solidarity theories hinged on the giving and exchanging of values from parties involved in relationships. According to Emerson, parties or individuals involve in relationships with a view to gaining virtues, values and morals in the form of tangible or intangible assistance that would help in handling life challenges. The study also aligns with that of Whitbeck (2014) stating that contingent strategies be put in place to forestall conflicts that could inhibit older adults' relations with youngsters in any setting and context.

Conclusion and Recommendations

The finding showed that older adults' impact on intergenerational relations amongst youngsters in Benin City is positively high. However, it was revealed that the absence of modernity, lack of optimal use of technological devices in communicating effectively among other social trends constitute major drawback to the effectiveness of older adults' impact on intergenerational relations among youngsters in Benin City. Therefore, the followings were recommended:

- (1) Older adults should re-skill and re-tool their communication strategies in interfacing or engaging youngsters in relational activities.
- (2) Older adults should deliberately involve in grandchildren parenting to re-awaken the dying value(s) that breeds from youngsters'/older adults' relations
- (3) Older adults should unlearn the notion of being all-knowing in every matters of life
- (4) Youngsters should be patient with older adults in the process of relational engagements so as not to miss the value (s) or wisdom inherent in such relations
- (5) Government agencies, private organisations and well-meaning individuals should initiate regular platforms for older adults and youngsters where trending issues would be handled or discussed.

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