



SOCIAL SCIENCES FOR BEGINNERS

VOL. II

**Sociology, Social Work, Criminology,
Psychology and Political Science**

Editors:

B. Salawu
U.A. Raheem
A.A. Abdullahi
L. Saka

A Publication of the Faculty of Social Sciences, University of Ilorin, Ilorin Nigeria



SOCIAL SCIENCES FOR BEGINNERS VOL. II

(Sociology, Social Work, Criminology, Psychology and Political Science)

©- Copyright Owner

The Faculty of Social Sciences
University of Ilorin, Ilorin Nigeria.

All right reserved, no part of this book should be reproduced or
transmitted in any format without prior permission of
the Dean of Faculty of Social Sciences
University of Ilorin, Ilorin Nigeria.

Published By
The Faculty of Social Sciences,
University of Ilorin, Ilorin Nigeria.

Printed and Bound in Nigeria

@

Impresmedia
Commercial Printing and Publisher

First Printed December, 2021. Reprinted January, 2023.



ISBN

978-0-7566-3409-8

TABLE OF CONTENTS

Chapter (Topics)	Page
Forward	
1. Basic Concepts In Sociology	1-8
2. Sociology and Related Disciplines in the Social Sciences	9-18
3. Elements of Social Structure	19-25
4. Culture and Socialisation	26-35
5. Modernization, Civilization and the Nigerian Heritage	36-43
6. The Concepts of Culture and Heritage in Sociology	44-52
7. Social Work and Social Problems	53-58
8. Ethical Issues in Social Work	59-69
9. Gerontology and Geriatric Social Work Services	70-77
10. Fieldwork Practice and Reporting in Social Work	78-85
11. Ancient and Contemporary Nigerian Civilizations	86-96
12. Meaning, Nature and Scope of Criminology	97-105
13. The Criminological Schools of Thought: A General Overview	106-115
14. Introduction to Psychology	116-123
15. Perspectives, Theories and Personality Psychology	124-141
16. Psychoeducation of Drug Use and Abuse	142-150
17. Biological Basis of Behaviour and Human Development	151-163
18. Political Science: Methods, Approaches and Relationship with other Social Sciences Disciplines	164-172
19. Basic Concepts in Political Science	173-181
20. Government institutions and Separation of Powers	182-191
21. Legislative Process in Nigeria's National Assembly	192-202
22. Public Opinion, Pressure Groups and Political Parties	203-210
23. The Study of Comparative Politics	211-220
24. The Centrality of The State in Political Science	221-227
25. Political Parties and Pressure Groups – An Overview	228-232

Names of the Contributors

Adekeye Deborah Shade	Olatunji, Abdulganiyu	Tejideen T.O.
S. Z. Abdulbaqi	Issah, M.	Raji Abdullateef
Kelani, K. A	Salahu Tunde Saliman	Sunday Evaristus A.
Atiku Abdullateef Abiodun	Veta Oghenechoja D.	Mohammed Sanusi Y
Olanrewaju A. S.	Abdullahi A. A.	Abdullahi K. Ibrahim
Tomisin A. Akangbe	Obasanjo Solomon Balogun	Monsurat Isiaka
Olaseni, Abayomi O.	Ibrahim, B. A.	Oguntayo Rotimi.
Hassan A. Saliu	Luqman Saka	Aremu F. A.
Muhammad A. A.	Bakare Adebola Rafiu,	Aliu Fatima O.
Abubakar Abubakar	Oluwashina M. Adebisi,	Luqman Saka,
Taiye A. Awotunde	Ojo Emmanuel O.	Edun A. Jimoh
Abdulwaheed A. Isiaq		

Foreword

The Social Sciences are dynamic areas of study that involve human behaviours in different settings, covering many human activities in relation to their environment. As human behaviours affect the milieus under which they exist and vice versa due to existential requirements, so also are attempts at understanding the changing times of the disciplines that come under the rubric of Social Sciences. The hallmark of the disciplines is that they are not cast in iron.

This underscores the essence of the field of Social Sciences that has many disciplines located within the broad field. We have Criminology, Economics, Environmental Management, Geography, Political Science, Psychology, Social Works, Sociology and others. These disparate disciplines are united by their common stuff, which is the study of man's attitude towards his environment.

This book titled: Social Sciences for Beginners attempts to capture the fundamental issues that are involved in studying Social Sciences as it relates to the University of Ilorin. Judging by the array of topics covered in the book, our students would no longer have to endure with the pain of having to consult the multiplicity of sources before they grasp with the basic elements that are involved in the study of Social Sciences.

I therefore congratulate the Dean of the Faculty of Social Sciences, Prof. I. P. Ifabiyi for the feat and indeed, all members of our Faculty. Our students and the general public would find value in going through the pages of the book.

Professor Hassan A. Saliu
Dean, FBSS, 2004 – 2008

CHAPTER SIX

THE CONCEPTS OF CULTURE AND HERITAGE IN SOCIOLOGY

Raji Abdullateef

INTRODUCTION

Heritage is the total inheritance of culture, traditions, objects and monuments. It includes but not limited to the excavation, preservation, collection and display of old things. Heritage can be intangible or tangible in nature. Languages, ideas, dances, song memories and other features of our identity such as archaeological sites and buildings of historical values are parts of heritage. In the past two decades, it is increasingly becoming obvious that the preservation and interpretation of heritage can play a productive role in the evolution of communities, regions and a nation as a whole. The World Bank (2015) noted that all interventions of development involve social and cultural dimensions. Thus, the question of whether culture matters is not really considered anymore. Developing the means of incorporating culture as part of development process thereby increasing the sustainability of cultural development should be of paramount importance to any nation.

Heritage refers to the features a society possesses which are transferred consciously from preceding generations to the next. It can simply be understood to mean important endowment stemming from nature and man. Historically, the importance of heritage stems from the fact that it helps people pass down their culture from one generation to another. Heritage is used in socializing the younger ones in becoming functional members of the society. It could also be preserved to generate revenue like the Eyo festival in Lagos and the Osun festival in Osun State, Nigeria. Generally speaking, heritage is symbolic as it signifies identities of natural surroundings and culture. Traditional activities that are connected to the objects of heritage produce a sense of belongingness for the people in a particular society. More so, the choice of which monuments, natural environment or object to preserve establishes the future pathway for various societal and cultural narratives about both the past and the present (Central European University, 2017). However, cultural diffusion has occurred in many societies especially in a developing nation like Nigeria where many of the cultural traits have been lost. The desire to bring back the lost culture is thus one of the reasons for Heritage.

Heritage as earlier stated enables people to pass down culture from one generation to another. These cultural norms and values passed down are what make a particular group distinct from another. In Nigeria just like every other society, the symbols of heritage peculiar to all ethnic groups are embedded in their cultural practices. Cultural values like language, music, art, dressing, religion among others are the major heritages which need to be preserved because they represent the identity of a particular people. According to Azabre (2016), it is pertinent to note that norms, morals and values are universal assets that hardly change. On the one hand, specific values could be associated with a certain group, but these values may be exclusively material cultural aspect such as housing, drumming, clothing, art, dancing among others. The morals on the other hand are abstract or non-material which could be respect, worship, and hard work among others. These morals and values constitute the binding pillars that hold a society together and the development of the society depends hugely on these morals and values. In this chapter, we introduce social science students,

particularly sociology students to the basic concept of heritage and the importance of heritage to us as a people. The chapter is segmented into five sections. The first section discusses the various definitions and types of heritage. The second segment explains the concept of culture, the types, the characteristics and the various elements of culture. The third segment juxtaposes the concepts of culture and heritage which leads to the fourth segment where the sociological values of heritage are discussed. Finally, in the fifth segment which discusses the challenges of preserving cultural heritage.

What is Heritage?

The Oxford English Dictionary defines heritage as "something that is or may be inherited; valuable goods passed down from earlier generations, such as historic structures, and related to objects of historic or cultural significance that are deserving of preservation. According to Brumann (2015), it is commonly used to refer to the physical sites, as well as the tangible and intangible artifacts, knowledge items, practices and other elements that a group or culture has designated as old, significant, and as a result, warrant necessary preservative measures usually by specialist institutions. Heritage entails the inheritance of physical or tangible objects as well as intangible traits of a society or group which are derived from previous generations, sustained in the present and preserved for future generations to benefit from. Heritage constitutes tangible, intangible and natural aspects of culture. Intangible cultural heritage includes language, traditions, knowledge, folklores among others. Tangible aspects include artworks, monuments, buildings, artifacts among others while the natural heritage includes biodiversity and landscapes that are significant to culture (Michael, 2015).

Types of Heritage

There are basically two types of heritage and they include:

- i. **Tangible Heritage:** this includes historical places and buildings, artifacts, monuments among others that are considered worthy of keeping and preserving for future generations. It entails objects that are of significant value to the architecture, archaeology as well as science and technology (UNESCO, 2017). These tangible objects are significant to human historical studies because of the solid basis for ideas that they provide. Their preservation shows how important the past was, it also corroborates memories as well as the authenticity of that object as opposed to invalidated stories thereby giving people a feel or touch of the past (Andrea, 2017).
- ii. **Intangible Heritage:** this is the various parts of culture that cannot be touched nor stored in places like the museum but can only be recorded and be experienced with the aid of cultural vehicles which can give expression to it. These vehicles are referred to by the United Nations as "Human Treasures" (LOMITKO, 2005). UNESCO (2017) defines intangible heritage as the expressions, representations, practices as well as skills and knowledge in which groups, communities and individuals identify as part of their heritage. It includes performing arts, expression and oral tradition which include language, social practices, rituals and festivals among others.

What is Culture?

Culture is used in various disciplines to mean different things at different times. Culture is commonly used to mean "high things in life" such as good, polite and accepted behavior (Cole, 2019). It is sometimes used by people in restrictive terms to describe a deficiency in moral actions and behavior (Hertz and Krettenauer, 2016). For instance, people are classified

as uncultured due to their exhibition of behaviors that contradict the norms of the society. However, culture is not used in evaluative terms in sociology as it is not used to quantify the amount of accepted behavior acquired by an individual in the society. In fact, in Sociology, no man is void of culture and no culture is believed to be inferior or superior to the other. Culture is seen as functional in every society and it ranges from the simplest to the most complex forms. It should be noted that every society has its own problems because as humans exist, problems exist with them. Sometimes, as one problem is solved, another one arises thereby calling for solutions. As long as man interacts with his problems and makes moves to solve them, culture is created. For instance, banking was borne out of the need for man to save money.

Basically, culture represents the dress, language, traditional practices, religion, beliefs, literature, dances and others of a particular society and it symbolizes the assets of that society. People and groups have sense of identity, obey certain shared values in the society and contribute to the development of that society through culture. Therefore, culture entails many aspects of the society: norms, values, language, rules, customs, tools, products, technologies, institutions as well as organizations.

Types of Culture

Two types of culture commonly exist in every society. They include the material and non-material culture. Material culture includes the tangible aspects of culture that can be seen or touched. Material aspects of culture include food, clothing, buildings, artifacts, crafts among others. Non-material cultures on the other hand are the aspects of culture which can neither be seen nor touched. Examples of non-material culture are language, music, signs and symbols, norms and value among others. Though the differences between the material and non-material culture is clear but it is worth establishing here that none of these types of culture exists in isolation; rather, they work interdependently. Before any meaningful material culture can be established (cars, chairs, fans etc.), non-material culture (thoughts, ideas etc.) must have performed its parts. Thus, there is a significant relationship between society's non-material culture and its level of material culture.

Characteristics of Culture

There are six features of culture as outlined by Azewu (1983). They include the following:

- a. **Culture is Organic and Supra-organic:** Culture is organic because it is created by human beings and it is supra-organic because it exceeds the lifespan of any individual in the society. Thus, no man can outlive culture.
- b. **Culture is Overt and Covert:** Some aspects of culture that can be easily seen or viewed make culture overt while culture is covert when it is difficult to understand.
- c. **Culture is Implicit and explicit:** There are certain parts of culture which cannot be easily explained. These aspects of culture are implicit. However, those actions taken and roles played by participants that can be explained easily are the explicit aspects of culture.
- d. **Culture is Manifest and Ideal:** culture is manifest when people's actions that can be seen and recognized by others. Ideal culture on the other hand entails the various ways in which individuals ought to behave in the society.
- e. **Culture is Stable and Yet Changing:** culture is passed on from one generation to another in order to maintain its relevance. This makes culture stable. However, when one culture comes in contact with another, some aspects of either of the two cultures

may no longer be relevant. If the existing culture is stronger than the incoming one, the existing culture absorbs it and adopts the incoming one as part of its own but if the incoming one is stronger, it will replace the existing one. If the latter happens, then culture changes.

- f. **Culture is learned and Shared:** When individuals are born into a particular culture, they imbibe that culture and learn through it. Through this interaction, they pass that particular culture to others or the next generation.

Elements of Culture

Sociologists believe that there are certain cultural elements that are present in all societies of the world. These elements are either in simple or advanced form. Each of these elements plays a significant role in the development process of a society.

These include the following:

1. **Symbols and Languages:** Some researchers believe that the systematic development of humans from apes to human form reached its last stage when they acquired the ability to communicate and assign meanings to signs and sounds which are transferred from one person to another. Human communication involves the interpretation of the meanings of the world around us and also the subjective interpretation of the meanings within us. Furthermore, humans are capable of storing experiences in language symbols and transmit them to other generations.
2. **Age and Sex Differentiation:** Every human society categorizes its people by sex where some are considered male and the others are considered females while the age differentiation involves considering some people as young and others as old. Here, roles are assigned to each individual based on the category he or she falls into. For instance, it is expected in a typical African setting that males should be husbands and females wives and sometimes, females are expected to play expressive roles of showing love, affections, care among others in the society.
3. **Norms:** Norms are established rules in which the individuals in a particular society are expected to follow. When an individual goes against these norms, he or she is categorized as a deviant. Thus, norms are rules of expected behavior. Every culture has its own set rules and regulations in which individuals should obey. Norms can be formal or informal. Formal norms on the one hand, are those that are written and established by the state. For instance, money is highly valued in the societies and that is why crimes that are monetary are punished. Informal norms on the other hand are casual behaviors that are widely and generally conformed to by individuals in the society. An example of this is queue at banks.
4. **Beliefs and Values:** values are the various standards of culture which are used in deciding what is just, good and bad, ugly and beautiful in the society. Beliefs are those principles that people hold to be true. For instance, people hold the value that wealth is good and that is why they believe that when they work hard enough, they can acquire the said wealth. Cultural values can sometimes be challenging to adhere and live up to. For instance, smokers value good health but find it difficult to quit smoking.
5. **Rituals:** Rituals are established ceremonies or processes performed in a prescribed order. Most cultures have rituals that they perform at regular interval. An example can be found in the annual graduation of students from higher institutions.

Culture and Heritage

Having understood the two concepts distinctively, there is the need for us to understand the relationship between them. As stated earlier, heritages are those tangible and intangible aspects of the society which are meant to be kept and passed down from one generation to another. Thus, heritage is important to the survival of any society as lack of heritage could contribute to a society's underdevelopment. However, what aspects of the society are usually stored for future generations to benefit from? The answer to this question is embedded in marrying culture and heritage into one concept; hence, the term cultural heritage.

Cultural heritage is thus defined as an expression of living ways which is developed by certain set of people and transferred from one generation to the next encompassing practices, customs, artistic expressions, objects and values among others (ICOMOS, 2002). It also refers to legacy of intangible attributes and physical artifacts of a group which are taken over from past generations, sustained in the present and given to the future generations (definitions.net, 2017). Cultural heritage entails the value that people give to the objects and places in the course of their association with these places and items. These values consist of those of importance to aboriginals, places representing social value to the people, places of architectural, scientific and historical significance (Christopher and Adebayo, 2015). *Nigeria* for instance is gifted with numerous cultural heritages which are gathered from its multi-ethnic communities.

The nation is one with diverse ethnic groups and each of these groups has their own culture that makes them distinct from one another. These cultures encompass symbols that are peculiar to each group (Onyima, 2016). For instance, the dressing of a Yoruba man is different from that of the Hausa/Fulani man and that of the Igbo man. Each group possesses a distinct culture that it wants to preserve in order to become relevant and recognized in the larger society. Culture is an important aspect of any society because it is the total way of life of a particular group. The cultural aspect of the society is the most important for heritage purpose as the cultural elements bring out the beauty in a culture. Both material and non-material aspects of culture show the uniqueness of a particular culture. For instance, the Yoruba people of Nigeria are known for their *iro* and *buba*, *dansiki* for men among others. In terms of food, some of us are familiar with the *edikaikong* and *Afang* soup of the Ibo people of Nigeria. Non-material culture like the norms and values as can be seen in the principle of *pulaaku* in Hausa land are also very important because they exhibit the distinctive value of that culture.

Culture and heritage are intertwined and interrelated in various ways. First, culture and heritage represent the identity and history of a particular group of people. When a group of humans exist, culture exists and these individuals will strive for the survival of that culture because it gives them a sense of identity. In the course of preserving their culture, they socialize younger generations in their cultural ways thereby creating heritage. Thus, heritage is borne out of the need to preserve culture. When culture and heritage exist in the society, people are less likely to involve in behaviors that are contrary to acceptable norms in the society thereby leading to conformity among people which fosters social relationships.

Finally, culture and heritage could foster the speedy development of a society or nation and bring the country into the global setting. Aspects of culture that are preserved such as music, dance and drama among others can be exported to other nations for economic values. Example can be found in India whereby Indian movies are now watched in various parts of the world. In fact, the Bollywood is currently one of the best movie industries in the world.

With all these, it can be understood that there is no way one can talk about heritage without referring to culture and vice versa. Thus, culture and heritage are two unique concepts that cannot be separated and this is what brought about the term “Cultural Heritage”.

Sociological Values of Heritage

The sociological values of heritage in any human society cannot be overemphasized. This stems from the important roles of some major cultural festivals around the world. Festival as a symbol of heritage serves as a source of social interaction, cohesion and indeed mobilization of people in the society.

Furthermore, other sociological values of heritage can be viewed from the work of Buckland (2013) as follows:

- Cultural heritage helps to influence social groups and individuals particularly to encourage loyalty among members of a group. When this occurs, individuals are unlikely to engage in deviant acts that contradict the norms laid down by the society.
- Heritage helps in identifying people from a particular social group and individuals from the same group feel connected to each other.
- The economic benefit of cultural heritage is also important as the various aspects of culture could encourage tourism.
- Heritage affects the self-esteem, self-identity of the individual as well as his/her relationships with the people around them.

Heritage as a concept also performs the following functions for Africa as a nation:

- The resurgence, propagation and revival and promotion of the black culture.
 - Presentation of the African culture in its highest and widest form.
 - Encouragement of the black writers, performers and artistes in order to facilitate their acceptance to the world and equip them with access to the outside world.
 - The enhancement of better interracial and international understanding of the black culture thereby reducing discrimination against black people.
 - Inducement of a period of return to the origin or roots for Africans in diaspora.
- Source?

Other sociological values of heritage can be drawn from the major ethnic groups in the Nigerian society.

These include:

- **Economy:** The Hausa people primarily engage in subsistence farming and commercial activities. Agriculture constitutes a major economic activity among the Hausas. They grow rice, maize, millet and guinea corn. (encyclopedia.com, 2017). Yoruba people engage majorly in agricultural activities and trading with hunting, fishing and crafts also important. Cash crops that are produced in Yoruba land include kola, cocoa, cotton and tobacco (everyculture.com, 2017). The Igbo ethnic group like the other groups engage in subsistence and commercial farming characterized agriculture. The major products they produce include casava, yam and taro. However, they produce other crops including okro, plantain, melons and maize among others. Their main exports include palm oil and palm kernel (everyculture.com, 2017). All these economic aspects of culture could enhance development because when the goods are produced and adequately packaged with proper

advertisement that are persuasive enough, they can be exported to other parts of the world. This will bring about economic fortune to the nation. This is still achievable if there is support from government and non-governmental organizations for businesses and even farmers.

- **Food:** Essential foods consist of grains (millet, rice or sorghum) as well as maize which are ground and processed into flour for different types of foods such as the famous porridge (tuwo) or fried beans (kosai). The Yoruba food consists of grains, plantains and starchy tubers supplemented by vegetables, vegetable oils and fish. In the Igbo tribe, the essential food is simply yam which is a major food for ceremonies. A typical Igbo meal includes a starch, a stew or soup often made with vegetables accompanied by chicken, beef, fish or goat meat (everyculture.com, 2017). All these could help contribute to development of the Nigerian nation as these foods can be exported to other nations of the world, especially for Nigerians in diaspora who usually are in search of their native foods whenever they travel. There are eateries in many countries that serve African dishes but the foods are usually expensive and may not be affordable for the buyers thereby making these buyers turn to the food being prepared in their host countries.

- **Language:** The Hausa language is one that is widely spoken in West Africa with diverse dialects but many of these dialects could understand one another. The Hausa people also speak the Arabic language which they can read and write. The Igbo language is widely spoken among the Igbo people with different dialects existing. However, many of them understand other dialects very well. The Yoruba people speak the Yoruba language and like the other tribes have various dialects such as *Ijebu*, *Ijesha*, *Ondo*, among others but they can all understand one another.

Language is a very vital aspect of culture that needs to be held in high esteem because of the value it could give to the development of a nation. For instance, socializing younger generations in the local dialect could help foster learning and teaching. Teaching students in their local dialects makes them understand what they are being taught better and as such they are able to interact with each other and even the teacher. China, for instance, is a force to reckon with economically in today's world and this is owing to the fact that they kept top their language and encourage their young generations coming up to understand the language thereby enhancing their ability to learn fast. China is also internationalizing the language. *Chinese language is being taught in some African countries including Kenya.*

- **Clothing:** The Hausa people especially the men can be recognized with their elaborate form of dressing. Many of them wear *gare*, *babban riga* (a large, free gown) supporting it with embroidery put round the neck. They are also noticeable by their *hula* (embroidered caps). In the Igbo culture, a robe (cotton wrap), sandals and a shirt is worn for everyday wear by men. They wear a long shirt which is usually decorated with embroidery and tucks on a hat and shoes. Igbo women wear wrappers both casually and formally. The formal dress however is made of embroidered or lace along with head tie. In the Yoruba tribe, men wear *dandogo*, *Agbada*, *dansiki* and *sokoto* with caps that match the outfit such as *fila-etu* and *abeti-aja* but *kembe* and *danshiki* are mostly worn by the rich. The *dansiki* which is made up of a loose-fitting, long top is the traditional wear (everydayculture.com). Yoruba women usually put on wrapper (*iro*) and blouse (*buba*) matching it with headgear (*gele*) and shawl (*ipele*) which is often made from an aso-oke material (Ogonna, 2014). The uniqueness of African dressing should be enough to foster development because if adequate market can

be created for African clothes, they can be sold internationally which will add to the nation's income.

- **Major festivals:** Aremu (2001) outlined some of the major festivals in the major ethnic groups in Nigeria. These include the *Eyo* festival in Lagos, Osun-Oshogbo festival in the southwest; Argungun festival, Kebbi state; Gidan Hausa festival, Kano State; Farribachama Annual festival, Adamawa State; Bakor Yam festival, Cross-Rivers State; Imo Awka masquerade festival in Imo and Anambra State. Festivals can be seen as reenactment of religious, historical and traditional events. This important aspect of culture can foster development in our society if properly utilized.

Challenges of Heritage Preservation

Eluyemi (2012) outlined basically that the major challenges faced in preserving cultural heritage includes ignorance, globalization and conflict.

- ❖ Civilization has eroded the culture of most societies of today as the basic cultural values and norms like respect for elders, honesty, integrity, chastity, morality among others are no longer regarded in some societies where they used to be prominent while fraud, disobedience and immorality are the few things that seem to be the other of the day.
- ❖ During conflicts, natural and cultural heritages in any country such as museums and monuments are targeted for destruction thereby destroying artifacts, buildings of heritage and historical residues. Examples can be found in the Boko-Haram insurgents who destroy artifacts and items of tourism in the North-Eastern part of Nigeria. This has affected tourism in these parts of the country where tourists shy away from places of attractions such as the Yankari game reserves, Othman Dan Fodio tomb, the Argungun Fishing festival, the Mabila Plateau, Kainji Lake National Parks among others.
- ❖ Ignorance of many people from different groups has contributed to the problem of heritage. This is because most of the artifacts that could serve as useful heritage have been regarded as archaic and thus thrown away.
- ❖ Social institutions in the society that ought to contribute to the preservation of heritage have relatively failed in performing this important function. The family institution for instance has not been properly performing its socialization duties. In their pursuit of materialism and wealth accumulation parents abandon their principal obligation of training the child with the right moral values. This in turn affects the society at large as the child becomes dysfunctional thereby causing chaos and conflict in the society.

CONCLUSION

Sociology is discipline that studies human interactions as well as how man interacts with his environment. In interacting with one another in the society, there needs to be certain norms and that guide the way we relate with each other and this is where culture comes in. It comprises of the norms and values that guide the behaviours and interactions of humans in any society. Heritage on the other hand entails the tangible and intangible aspects of culture that needs to be preserved for future generations to benefit from. Both heritage and culture have their tangible and intangible aspects. Cultural heritage therefore refers to the tangible and intangible elements of culture that are passed from one generation to another.

There are different values in which cultural heritage contributes to the society as discussed in the main text. Finally, there are different challenges that cultural heritage has been faced with I recent times which can be attributed to but not limited to conflicts, ignorance and globalization among others.

REFERENCES

- Andrea R. (2017). Heritage definition: the role of UNESCO in defining tangible heritage. Retrieved from www.coursera.org/learn/arts-heritage/lecture/3PFAK/1-2-heritage-definition-the-role-of-unesco-in-defining-tangible-heritage.
- Aremu, D. A. (Ed.) (2008). *Preservation of Land, Culture & Wildlife for the Development of Ecotourism in Africa*. Ibadan, Spectrum Books Limited.
- Azabre A. I. (2016). The Loss of African Culture, Values and Morals: Reason for Africa's Underdevelopment – Part 1. *Modernghana.com* article. Available at <https://modernghana.com/news/634231/the-lost-of-african-culture-values-and-morals-reasons-for-a.html>.
- Azuh M. (2011). Ayo Olopon: Reviving A Dying Cultural Heritage. *NBF news* article Sept 14, 2011.
- Britannica.com (2017). Hausa People. Available at www.britannica.com/topic/Hausa.
- Britannica.com (2017). Igbo People. Available at www.britannica.com/topic/Igbo.
- Britannica.com (2017). Yoruba People. Available at www.britannica.com/topic/Yoruba.
- Buckland M. (2013). Cultural Heritage (Patrimony): An Introduction. An Introduction, pp 11-25 in: *Records, Archives and Memory: Selected Papers from the Conference and School on Records, Archives and Memory Studies, University of Zadar, Croatia, May 2013*.
- Brumann, C. (2015). Cultural Heritage. *International Encyclopedia of the Social & Behavioral Sciences*, 414–419. doi:10.1016/b978-0-08-097086-8.12185-3
- Christopher O. O. and Adebayo M. A. (2015). Cultural Heritage Collections, Preservation and Access: Case of University of Ibadan. *The African Symposium: An online journal of the African Educational Research Network*.
- Cole, N. L. (2019): So What is Culture Exactly? Thoughtco Article August 2 2019. Available at <https://www.thoughtco.com/culture-definition-4135409>
- Definitions.net (2017). Definitions for Cultural Heritage. Available at www.definitions.net/definition/CULTURAL%20HERITAGE
- Encyclopedia.com (2017). Hausa. Available at [Eencyclopedia.com/social-sciences-and-law/anthropology-and-archaeology/people/hausa](http://Encyclopedia.com/social-sciences-and-law/anthropology-and-archaeology/people/hausa)
- Everyculture.com (2017). Hausa People. Available at www.everyculture.com/wc/mauritania-to-Nigeria/Hausa.html
- Everyculture.com (2017). Igbo People. Available at www.everyculture.com/wc/mauritania-to-Nigeria/Igbo.html
- Everyculture.com (2017). Yoruba People. Available at www.everyculture.com/wc/mauritania-to-Nigeria/Yoruba.html
- Hertz, S. G., and Krettenauer, T. (2016). Does moral identity effectively predict moral behavior?: a meta-analysis. *Rev. Gen. Psychol.* 20, 129–140. doi: 10.1037/gpr0000062
- Heritage Perth (2017). *Why Heritage is an Important Community Asset*. Retrieved from www.heritageperth.com.au/your-heritage/why-is-heritage-important-to-communities.
- ICOMOS, International Cultural Tourism Charter (2002). Principles and Guidelines for Managing Tourism at Places of Cultural and Heritage Significance. *ICOMOS 2002*.
- LOMITKO (2005). Definition of Intangible Heritage. Available at http://www.unesco.org/services/documentation/archives/multimedia/?id_page=13
- Onyima B. N. (2016). Nigerian Cultural Heritage. Preservation, Challenges and Prospects. *Ogirisi: a new journal of African studies* vol 12 2016.
- Study.com (2017). Cultural Heritage: Definitions and Types. Study.com article retrieved on 25th October, 2017. Available at study.com/academy/lesson/cultural-heritage-definition-and-lesson.html.
- Umass Amherst Center for Heritage & Society (2017). What is Heritage? Retrieved from www.umass.edu/chs/about/whyheritage.html.
- UNESCO (2017). Text for the Convention for the Safeguarding of the Intangible Cultural Heritage. Retrieved from www.unesco.org/culture/ich/en/convention on 18th August, 2017.