

Gender Differentials in Residential Choices, Living Arrangement and Social Wellbeing of Older Persons in Lagos, Nigeria.

AJIBOYE, Olanrewaju Emmanue (Ph.D)
Department of Sociology, Faculty of Social Sciences,
Lagos State University, Ojo, Lagos
oeajiboye@yahoo.com
2348034093309

Abstract

Human longevity is an accomplishment of modern society. It reflects improvements in science, public policy, and socioeconomic development. Increased longevity does not necessarily mean improved quality of life. As people age, their well-being and social support tend to dwindle. In spite of increasing interest in the social status and wellbeing of older persons in Nigeria, many older persons continue to experience deterioration in their living conditions and live in isolation bereft of the traditional character of an extended family. This study focuses on the nexus of interaction between residential choices, living arrangement and social wellbeing of older persons in Nigeria. Triangulation method was used for data collection. A multi-stage sampling procedure was adopted to select 1,200 respondents. Logistic regression technique was used to test the hypothesis for the study. The study found positive relationship between residential choices, living arrangement and social wellbeing of older persons in Lagos State.

KEY WORDS: *Gender Differentials, Residential Choices, Living Arrangement, Social Well being, Older Persons.*

1. Introduction

Human longevity is an accomplishment of modern society. It reflects improvements in science, public policy, and socioeconomic development. But increased longevity does not necessarily mean improved quality of life. On the contrary, as people age, their well-being and social support tend to dwindle. Globally, ageing populations present a challenge to all regions of the world. Both national and international organizations have expressed concerns on older persons worldwide, and suggested measures for improving their social status and wellbeing within the framework of sustainable development. In spite of the increasing interest in the social status and wellbeing of older persons in Nigeria, many older persons continue to experience deterioration in their living conditions. This may not be unconnected with a general lack of affordable housing, substandard conditions of existing and shortages or absent of social services. It is often found that more and more older persons often live in isolation bereft of the traditional environment of an extended family (Kaneda, 2006; Giang & Wade, 2009).

Today, population ageing is becoming a feature of human populations worldwide because of general improvement in sanitation and elimination of life threatening diseases. The proportion of persons aged 60 years and over in the world has been on the increase and will double between 2000 and 2050, from 10 to 21 per cent. Population ageing is poised to become one of the greatest challenges in the coming decades with vast economic, social and other consequences. Among the world's older population, 52 per cent lived in Developing Countries in 2002 and this is projected to increase to 59 per cent in 2025. Population ageing as well as smaller family size and lower population growth rates as a result of rapid declines in fertility and mortality has emerged as new issues challenging several countries of the world and in particular African societies. Mortality reduction will continue to be an overriding policy goal, which would further enhance the ageing process (United Nations Department of Economic and Social Affairs, 2007).

Further, the most significant feature of the ageing of the population is the increased speed with which ageing will occur in developing countries compared with the earlier experience of the developed countries (Amanda, 1999; Schoenmaeckers, 2007; UNDESA, 2009). The number of people aged 60 years and over in Africa is projected to increase from the 2009 figures of 53.7 million to 64.5 million in 2015, which is also the target date for achieving MDGs and increase to 212 million by 2050 (The World Population Prospects 2008 Revision). This represents an increase rate twice the annual population growth rate, with the number of older people in the population increasing at an annual rate of 3.1% between 2001 and 2015, and 3.3% between 2015 and 2050 (UNDESA, 2007; 2009). According to the 2006 National Population Census Priority Table 1, the population of older persons in Nigeria stood at 6,987,047 which is about 5.0% of the total population of the country. It should be mentioned at this juncture also that, the ageing population of Lagos State which is our study location followed the same pattern. According to the 2006 Census figures released by National Population Commission, the population of older persons in Lagos State stood at 331,071 which represent 3.63% of the total population of the State. This is projected to increase to about 6.8% by the year 2015 which coincidentally is the target date for MDGs.

Although, Africa societies have been described in many literature as characterised by young populations and is often referred to by many authors as a 'young continent' in terms of age structure. This description may have contributed to the current relatively low prioritization of ageing issues in national policies in the continent (UNDESA, 2007; 2009). However, the age structure of Africa is changing dramatically and the continent will experience the fastest rate of growth in the number of older people in the population than any other continent in projections by 2050 (UNDESA, 2007; 2009). For instance, in 1950 the number of people aged 60 years and over was approximately 12 million in Africa

and by 2007 this number had increased to about 50.5 million people. By 2030 there will be 103 million older people and the number of older people is projected to rise to 312 million by 2050. The figures represent an exponential increase in the number of older people across Africa (UNDESA, 2007; 2009). The above figures highlight the rapid rate of change and the need for immediate policy action on older persons in Africa at large and in Nigeria in particular.

In terms of proportion of the total population of Africa, the percentage of people aged 60 and over increased from 4.9% to 5.3% between 1950 and 2005. This proportion will increase to 5.6% by 2015, 6.8% by 2030 and rise to 10.4% by 2050. The reality is that older people will make up an increasingly significant share of the population in Africa (World Population Prospects: The 2006 Revision). Therefore, as the region is inhabited by over 60 per cent of the global population, the absolute size of older population is a major concern and should be a source of worries for any well meaning individual in the society. The social, economic and health implications of this absolute size of older persons are so profound and far-reaching that improving living conditions and providing income security, social welfare and medical services to older persons are some of the major challenges faced by many countries in the developing societies and Nigeria inclusive.

Family life has also undergone a profound transformation in Africa as a whole and Nigeria in particular. Family structures have changed because of modernization, industrialization and the phenomenon of urbanization which have now formed the features of African societies. As a result, family size shrank as a function of decreased fertility, delayed marriages, education and the experienced of economic crisis in the continent since the mid 80s. At the same time life expectancy increased due to advances in medical technology, improved access to quality reproductive health services, wider vaccination coverage, improved hygiene and nutrition standards as well as increased access to safe water. Changes in family structure combined with demographic ageing resulted in formidable challenges in the provision of care for older persons, usually provided by the younger family members. Changing perceptions about the social status of older persons, internal and international migration resulting in a decline of inter-generational co-residency, the changing social roles of women in society in addition to a reduced number of individual offspring as well as overall rapid economic development, may have prompted state institutions to reconsider care and support that were mostly provided by family members and to conceive of possible state-based welfare measures and/or private sector insurance systems for older persons, hence, the introduction of old peoples' home in Nigeria and the recent reforms in the pension scheme in the country.

It should however be mentioned that the efforts of the various successive government in the country covers very insignificant numbers while the larger proportion of the older persons are left without any forms of social security to helps secured their old age. In Nigeria, there is no sufficient national social security for older persons. Families continue to provide support to their older members and in many localities, the tradition of older persons co-residing with their family members is generally the norm but today, this is also becoming a dying tradition. Traditional means of family support are steadily eroding in most Nigerian societies. As health-care infrastructure is already weak in many areas, the additional burden of caring for older persons will further stretch it. The rising number of older persons on the one hand, and the declining number of the younger population on the other will mean that there will be a shortage of caregivers for the older population. With an increasing number of younger women entering the labour force as a result of advancement in education, often away from home, the availability of caregivers for older persons is also decreasing. With rapid urbanization, globalization and migration experienced by many in the country, the situation is further worsening, leading to many older persons being left in the rural areas without caregivers.

As the impact of population ageing is being experienced by nations, societies and communities across the world there is need for increasing attention to the importance of creating environments that support people as they age so as to live independently and remain 'part' of the community. This study focuses on the nexus of interaction between residential choices, living arrangement and social wellbeing of older persons in Nigeria.

2. Methodology:

2.1. Study Location

The study was conducted in Lagos State, Nigeria. Lagos is situated in the southwestern part of the country and lies approximately between Longitude $2^{\circ} 42^1$ E and $3^{\circ} 42^1$ E and Latitudes $6^{\circ} 22^1$ N and $6^{\circ} 52^1$ N. The boundaries of this vast area are defined by 180km long Atlantic Coastline in the South, the Republic of Benin in the West, while the North and East boundaries are shared with Ogun State (Odumosu, 1999). Lagos State has a population of about 9,113,605 which accommodates over 6.4 percent of the national population of 140 million (National Population Commission, 2006). At 9 percent per annual growth rate, approximately 300,000 persons per annum or 25,000 per month or 34 persons per hour are added to the existing population of the state (Odumosu, 1999). This has resulted in the very high population density of the state. Lagos State is a centre of learning. Lagos is the commercial centre of the most populous black nation of the world and its domineering presence as the former Federal Capital, as well as her strategic location on the Atlantic, which other states cannot boast of, shows the uniqueness of the state.

2.2 Study Population

The population of the study consists of all older persons resident in Lagos State. Older persons aged 60 years and over in Lagos State are about 331,071 of both sexes, representing 3.63% of the total population of Lagos State (NPC, 2006).

2.3 The Unit of analysis and Sample Size

The unit of analysis of the survey is a person aged (60) sixty years and above in Lagos State. The Population of older persons aged 60 years and above in Lagos State is about 331,071, which is about 3.63% of the total population of Lagos State from 2006 national census. A total number of 1,200 older persons were included in the sample. This figure was chosen to serve as pilot study.

2.4 Sample Selection and sampling procedure

In order to collect an unbiased sample for the study, the multi-stage sampling technique was adopted. One thousand, two hundred older persons were interviewed. The National Population Commission's enumeration areas (EA's) as contained in the 2006 census were used as the basic clusters for Lagos study areas. Lagos State has 20 constitutionally recognized local government councils and four out of the 20 local government councils namely Lagos Island Local Government, Shomolu Local Government, Ojo Local Government and Epe Local Government were selected using the simple random sampling technique. By constitutionally recognized local government councils, I mean the local government councils including the local government development council areas created out of the existing local government councils by Lagos State Government. Next was the identification of the enumeration areas using the National Population Commission Enumeration Areas as contained in 2006 population census final figures. There are about 11,297 EA's in Lagos State, while the selected four local government councils have about 4,148 EA's. It should be mentioned that each EA is a small

compact area with well-defined and identifiable boundaries consisting of estimated 400 – 650 persons from an average of 120 households (National Population Commission, 2006).

Following the identification of the enumeration areas was the division of the EAs into cluster areas using the National Population Commission 2006 priority tables/census locality. Two hundred and thirty (230) cluster areas were identified in the four local governments selected as depicted in the NPC 2006 census locality. These are as follows: Island local government (11 clusters), Shomolu (39 clusters), Ojo (85 clusters), and Epe (95 clusters). From the various clusters identified, a total of twenty-four (24) clusters were randomly selected from the four local government councils. These cluster areas include: Lagos Island – Isale-gangan, Lafiaji, Epetedo, Olowogbowo, Idumota and Agarawu. In the Shomolu Local Government council, the following cluster areas were selected: Fadeyi, Soluyi, Alapere, Oworonsoki, Agbonyi and Ajelogo. Ojo Local Government – Kuje Amuwo, Sabo Oniba, Shibiri, Iba, Ishashi and Onireke; while in Epe Local government, the following clusters were selected: Igboye, Imope, Iraye Oke, Noforija, Itokin and Fowosedede. Next was the identification of the streets in each of the selected cluster areas with the aid of a street map used during the pre-study visit to the study areas. Following the identification of the street was the selection of streets included in the interview. In all, twelve (12) streets were randomly selected from the cluster areas for inclusion in the study.

Following the identification of the streets was the selection of the households included in the study. Therefore, to select manageable households, every 5th number was randomly selected using systematic sampling techniques from the selected streets in the cluster areas for the proposed 1,200 respondents, while in the selected households, one adult individual (male or female) over 60 years and above found was interviewed. It should however be mentioned that where no eligible person is found in the selected household, effort was made to pick the household before or after to make up the expected sample size.

2.5 Data collection and analysis

Data from the samples drawn from the population were obtained through triangulation method. These include the interview method based on the structured questionnaire, Focus Group Discussion method and In-depth Interview method. The advantage in the triangulation method adopted was to enhance the reliability of information collected, as the various methods used will compensate for the deficiencies of one another, if the various methods lead to the collection of similar findings.

In addition to the structured interview, a total of ten (10) Focus Group Discussion sessions was held. Five (5) older men and five (5) older women FGD were interviewed. The size of the FGD ranges between 10 – 12 members. In addition to the above, 20 (i.e. 10 males and 10 females) In-depth interviews were conducted. These included some key informants, such as The Care Providers (adult male children), The Care Givers (adult female children), Relatives, Manager of Homes, Community Leaders and Policy makers. The objective of the in-depth interview was to collect additional information to compliment information earlier collected through Focus Group Discussion so as to enhance the quality of findings of the study.

The data collected from the field were analysed. The statistical package for social sciences (SPSS) version 11.0 was used to code and organise the data collected. Cross-tabulations of social and economic characteristics such as education, religion and gender were done to allow for a general description of the respondents and their household characteristics. Hypotheses testing were done at two levels, using both chi-square and logistic regression analysis in an effort to assess the relative importance of the independent variables on occupation and work history, on the one hand, and family situation and social relationship/activities and current standard of living/poverty assessment, on the other. It should be mentioned also that evidences from the qualitative section (both FGDs and IDIs)

were equally utilized to either support or debunk the various claims from the findings of the quantitative data analysed.

3. Data Analysis and Interpretation

3.1 Socio-Demographic Characteristics of Respondents

In this section, both the quantitative and qualitative data collected were analysed. An attempt is made to highlight and cross tabulate some of the socio-demographic characteristics of the respondents by gender from the analysis of the quantitative data collected.

The uni-variate analysis involves the use of simple statistics to examine the distribution of respondents according to some socio-cultural demographic and economic characteristics. Frequency distribution was employed with a view to highlighting how varied the respondents were according to individual characteristics. Through the use of percentages, the univariate analysis was able to provide preliminary answers to some of our research questions. At the bi-variate level of analysis, there was a simultaneous examination of two variables using cross tabulations.

Table 1: Percentage Distribution of Respondents' socio-demographic characteristics by gender.

<i>Variables</i>	<i>Gender</i>				<i>Total</i>	
	<i>Male</i>		<i>Female</i>			
Gender Composition	N = 567	100%	N = 633	100%	N = 1200	100%
<i>Age (year)</i>						
60 – 64	237	41.8	166	26.2	403	33.6
65 – 69	65	11.5	390	61.6	455	37.9
70 – 74	164	28.9	41	6.5	205	17.1
75 – 79	77	13.6	20	3.2	97	8.1
80 and Above	24	4.2	16	2.5	40	3.3
Total	567	100.0	633	100.0	1200	100.0
<i>Marital Status</i>						
Married	342	60.3	261	41.2	603	50.3
Separated/Divorced	2	0.4	196	31.0	198	16.5
Widowed/Widower	223	39.3	176	27.8	399	33.3
Total	567	100.0	633	100.0	1200	100.0
<i>Religion Affiliation</i>						
Islamic	345	60.8	133	21.0	478	39.8
Christianity	220	38.8	498	78.7	718	59.8
African Traditional Religion.	2	0.4	1	0.2	3	0.3
Others	0	0.0	1	0.2	1	0.1
Total	567	100.0	633	100.0	1200	100.0
<i>Educational Status</i>						
Literate	429	75.7	429	67.9	858	71.6
Illiterate	138	24.3	203	32.1	341	28.4
Total	567	100.0	632	100.0	1199	100.0
<i>Educational Qualification</i>						

Primary School	6	1.4	27	6.3	33	3.9
S.75/Grade III	42	9.8	15	3.5	57	6.7
WASCE/Grade II	213	49.9	124	28.9	337	39.3
HSC/A'Level/OND/NCE	106	24.8	263	61.3	369	43.1
B.Sc/HND/Postgraduate	60	14.1	0	0.0	60	7.0
Total	427	100.0	429	100.0	856	100.0

Source: Researcher's field survey, 2010

3.2 Gender Composition of the Sampled Population

The data on the gender composition of the respondents revealed that older men constituted 47.25% of the successfully interviewed population while older women constituted 52.75%. It should be mentioned at this juncture that older women are found to be more in the sample than their older male counterparts. This may not be unconnected with the fact that older women are found to be more in the population than their older male counterparts. One of the reasons that can be adduced for this is that, the risk bearing age for women is between age 15 years and 49 years. Women who managed to survive this period are likely to outlive their husbands; hence, older women tend to be widows. This may also be the reason why they are more cooperative, very receptive and readily available than their older men counterparts.

The gender composition of participants in both the FGDs and IDIs were equally analyzed. A total of 86 people participated in the FGDs out of which 40 young persons (18 care-givers and 22 care-providers) participated, while the remaining 42 (22 men and 24 women) participants were older persons. In the same manner, 20 people participated in the IDIs. They included the opinion leaders, care-givers (young men) and care-providers (young women), managers of homes, key informants and Social Scientist.

3.3 Age composition of the respondents

Although, in answering the question on age at last birthday, respondents indicated single year, however, attempt was made to group them into different age cohort to allow for easy computation and analysis. Table above reveals that Four Hundred and Fifty-five respondents (37.9%) were between ages 65 – 69 years old. This was followed by those who were between ages 60 – 64 with four hundred and three respondents representing (33.6%) of the total sampled population. However, two hundred and five (17.1%) were between ages 70 -74 years, while ninety-seven respondents representing (8.1%) and forty respondents representing (3.3%) of the total sample population were between ages 75 – 79 years and above 80 years of age respectively.

When the figures were further disaggregated within gender, the table revealed that older men within age bracket 60-64 years old had the highest number of respondents with 237 representing 41.8%. This was followed by age bracket 70 -74 years old with 164 respondents representing 28.9%, while those who are age 80 years and over recorded the least respondents with 24 representing 4.2% of the total population of older men. Among older women, the age bracket 65-69 had the highest number of respondents with 390 representing 61.6%, while those from 80 years and over had the least respondents with 16 representing 2.5% of the older women total population.

The age cohorts of the participants in the Focus Group Discussions were equally analyzed. It was discovered that the ages of the participants varied and cut across the age cohorts of both the young and the old. This was purposely done to allow for general opinions of all the stakeholders, which included the care-givers, care-providers and the care-receivers on the various issues raised. For instance, the minimum age for the young persons was 40, while the maximum age was 56 years. On the other hand, the minimum age for the adult or older category was 62 years while the maximum age for the same

group was 84 years. By the same token, the minimum age for the In-depth Interviews was 38 years while the maximum age was 86 years. Regarding the sex composition of both the Focus Group Discussion participants and In-depth Interviews, female discussants were in the majority.

3.4 Marital Status

On the marital status of the respondents, the table reveals that six hundred and three (603) representing 50.3% of the total sampled populations were married. 198 (16.5%) were either divorced or separated, 399 (33.3%) were widows/widowers. When the figures were further disaggregated within gender, 342 (60.3%) older men were married, 223 (39.3) were widowers and 2 (0.4) were either divorced or separated. While among older women, 261 (41.2%) were married, 196 (31.0%) were either divorced or separated and 176 (27.8%) were widowed.

It should be mentioned here that the low number of divorced/separated respondents could be an indication of the rarity of divorce among the Yoruba, which constitutes the dominant ethnic group in the study. In cases of irreconcilable differences, the Yoruba couple might live apart but would hardly seek a legal dissolution of the union most especially when the relationship had been blessed with children. The need for women to be respected as married is so great particularly among the Yorubas that, even after years of separation, they may still bear the names of their estranged partners. Another reason that can be adduced for the low level of divorce/separation, particularly among older men' respondents, could be as a result of the polygynous nature of our society. This is because a man tends to marry more than one wife, and where such a man divorced or separated from any of the wives, he would still see or regard himself as married.

3.5 Religious Affiliation

From the responses of the respondents interviewed, the distributions showed that more Christians, Seven Hundred and Eighteen, representing 59.8% of the total sample population were interviewed. This was followed by the Moslems with Four Hundred and Seventy-Eight respondents representing 39.8% of the total sample population who were also interviewed. Three respondents representing 0.3% indicated traditional religion, while only one respondent (0.1%) affirmed other religious practices. When critically examined within gender, older women Christians were predominant in the study with 498 (78.7%); 133 (21.0%) were Muslims, while African Traditional Religion affiliates and those who claimed others had 1 respondent each, representing 0.2% respectively. Among older men, 345 (60.8%) were Muslims, 220 (38.8%) were Christians, while only 2 (0.4%) claimed African Traditional Religion. The analysis of the qualitative data revealed that majority of the participants in both FGDs and IDIs were Christians while the remaining were Muslims, except about five older male participants that claimed they had not abandoned their fore-fathers' religion, meaning that, the five participants were traditional religion worshipers. The significance of the distributions is that men tend to stay more in the religion in which they were born, while women on the other hand tend to change their religion due to the reasons of marriage, peer influence, religious conviction, etc, because of their subtle nature than their male counterparts.

3.6 Educational Status/Educational Qualification

The distribution of respondents on level of education shows that more older persons (men and women) indicated that they were literate with 858 (71.5%) of the total population as against 341 (28.4%) (men and women) who indicated being illiterate. It was observed that only one (0.1%) respondent did not answer the question on the educational status. When further probed from the respondents their various educational qualification. Three Hundred and Sixty-nine (43.1%) had either HSC/A'Level; OND or NCE education; 337 (39.3%) had secondary education or General Certificate of Education; and

60 (7.0%) respondents had Higher educational qualification such as HND, B.Sc and Postgraduate education. Fifty-Seven (6.7%) had either S.75 or Grade III certificate, while 33 (3.9%) had primary education.

When the distribution was further disaggregated within the gender, the data revealed that older men were found to possess higher educational qualifications than their older women counterparts. For instance, the entire 60 (7.0%) respondents with higher educational qualifications were male, while older women were found more among the respondents who indicated the possession of OND or NCE with 263 (61.3%) as against older men with 106 (24.8%) respondents. These distributions may not be unconnected with the traditional views/belief that certain disciplines are meant for women, while others are meant for men. This has also accounted for the low representation of women in some professions that required a more rigorous/mental task such as engineering, medicine, etc, while we have more of them in professions such as teaching, secretariat jobs etc.

Contrary to the revelation in the table above on the educational status of the respondents, the analyses of the educational status of the participants in FGDs revealed that the majority of the older people who participated were illiterate, while a small proportion of the respondents were literate. On the other hand, about 99 percent of those who participated in the In-depth interview were literate, while only about 1 percent was illiterate.

However, the significance of the above distribution is that, the high literacy rate among respondents could be as a result of the study location. For instance, a disaggregation by States of the national literacy rate of 49.5% showed that Lagos State had the highest adult literacy rate of 89.7% (FOS, 2006).

Table 2: Percentage Distribution of Respondents' Familial Relationship by gender.

Variables	Gender				Total	
	Male		Female			
	N =	100%	N =	100%	N = 1200	100%
	567		633			
Are you currently married?						
Yes	407	71.8	406	64.1	813	67.8
No	160	28.2	227	35.9	387	32.2
Total	567	100.0	633	100.0	1200	100.0
If yes, do you still live with your spouse?						
Yes	398	98.0	260	64.0	658	81.0
No	9	2.0	146	36.0	155	19.0
Total	407	100.0	406	100.0	813	100.0
If not currently married (widow/widower/separated/divorced) are you planning to re-marry						
Planning to remarry	2	1.2	93	41.0	95	24.5
No Plan to remarry	158	98.8	134	59.0	292	75.5
Total	160	100.0	227	100.0	387	100.0
Have you any child of your own						
Yes	567	100	630	99.5	1197	99.8
No	0	0.0	3	0.5	3	0.2
Total	567	100.0	633	100.0	1200	100.0
Frequency of visit of adult children						
Very Often	264	46.6	421	66.8	685	57.2

Often	303	53.4	209	33.2	512	42.8
Total	567	100.0	630	100.0	1197	100.0
<i>How often do you visit your children</i>						
Very Often	262	46.2	43	6.8	305	25.5
Often	221	39.0	564	89.5	785	65.6
Rarely	84	14.8	18	2.9	102	8.5
Not at all	0	0.0	5	0.8	5	0.4
Total	567	100.0	630	100.0	1197	100.0

Source: Researcher's field survey, 2010

4. Respondents' Familial Relationship

It is a truism that the social status and situation of individuals in the society have many possible dimensions with cumulative resultant effects on the overall well-being of such individuals. For instance, the level of social interactions and relationships with members of one's immediate family, particularly adult children, extended family members, relatives, friends, even the level and extent of involvement of older people in social activities and social participation have significant consequences for the well being of older persons.

In a quick response to the realization of this basic fact therefore, effort was made to find out about the social situation among older Nigerians, particularly the gender differences in the social and family relationships among the various older persons sampled in the study areas.

On the questions on intra-family relationships and interactions, table above reveals that a large majority 813 (67.8%) of older persons sampled were married while the remaining 387 (32.2%) were not. When examined within gender, 407 (71.8%) older men and 406 (64.1%) older women respondents respectively were still married. Among the older male respondents who indicated that they were still married, 398 (98.0%) declared that they still lived with their wives, while a large significant number of older women 260 (64.0%) respondents who indicated they were still married also declared they were still living with their husbands. It is however important to note that, among older men respondents who are still living with their wives, a large significant number of 296 respondents live with one wife each, while a small proportion of 102 respondents are currently living with two or more wives each. Effort was made to find out from those who indicated either being widows/widowers, separated, divorced etc, if they were planning to re-marry or not. Expectedly, only a very small number, 95 (24.5%) declared their intention to re-marry. Further disaggregation by gender revealed that very few men (divorced/separated/widowers) of 2 (1.2%) and 93 (41.0%) women who are either divorced, separated or widows declared their intention to re-marry; while a large proportion with 292 (75.5%) said they had no intention of re-marrying. One implication of this is that more older women than men who are widows are likely to be found living alone on their own with all the related old-age adjustment problems. Akeredolu-Ale and Aribiah (2001) also found similar situations among older persons included in their studies on the Public Policy and Old-Age Security in Nigeria and concluded that widowhood is a fundamental aspect of the gender dimension to the challenges of old age adjustment in Nigeria. In a similar vein, a dramatic increase in the proportions of widowed people living alone has been broadly documented globally (Cherlin, 1983; Clarke, Neidert, 1992; de Jong Gierveld, van Solinge, 1995; Spitze et al., 1992).

Furthermore, the table also reveals that the majority of older person respondents declared that they had child/children of their own. For example, out of the total sample of 1,200 older persons included in the study, 1,197 or 99.8% declared that they had child/children of their own. When further disaggregated by gender, the entire 567 older men or 100% of the total sample population declared that

they had children of their own, while 630 older women or 99.5% of the total sample population also declared that they had children of their own. However, a small proportion of older women, 3 (0.5%), answered they did not have any children of their own. When our respondents were asked to assert the number of children had, the figures mentioned showed that the vast majority of older Nigerians surveyed had large families with more than four children each. Indeed, the modal number of children is 6 or 7 and only a very small proportion less than one-fifth of the respondents had small families with less than four children. However, about one-tenth of the respondents had families with more than ten children each.

On the question of whether the respondents have grand children, a large proportion of the sample population of 1049 respondents or 87.4% indicated that they had grandchildren. Further dis-aggregation by gender also revealed that 92.8% older men and 82.6% older women respondents reported having grandchildren.

Relationships and interactions with children are more pervasive, and of course more complex, but also an important determinant factor to achieve successful ageing, good quality of life and overall well-being of older men and women in Nigeria. The level of interactions and social relationships with adult children would go a long way, not only to affect the psychological well-being of the individual older person in the society, but also to determine the quality of health enjoyed by older people and the quality of life, and in particular their overall well-being in their later life. Although numerous studies have reported on visits home as an aspect of the maintenance of rural-urban contacts and potentially of social change, Peil and Sada (1984) maintained that visits were often occasions for the provision of material help, but, most importantly, they were at least as important for the social and psychological support derived from the maintenance of kinship ties. It should also be mentioned that in a situation where telephone and postal systems fail to reach a large majority of the Older Persons, personal visits are an essential means of showing concern for one's parents. Having this at the backdrop of our mind, effort was made to find out whether the situation described above still existed in the contemporary Nigerian society which necessitated the question on the frequency and regularity of visitations between Older Persons parents and their adult children.

Information available as revealed in the table of distributions above on the exchange of visits gives some idea of how much interaction goes on between these older respondents and their children. The various responses by older respondents to the question on the frequency of visits by adult children revealed that their adult children do visit them. On the whole, 685 or 57.2% of the total population reported that their children visit them 'very often', while 512 (42.8%) indicated 'often'. Further disaggregation by gender shows that 264 (46.6%) older men reported 'very often'; 421 (66.8%) older women indicated 'very often'; while 303 (53.4%) men and 209 (33.2%) women reported 'often'. Furthermore, effort was made to find out the gender of the adult children who visited their parents most. The table therefore reveals that those who visited their parents in less than one month are in the majority with adult male children 347(61.2%) reported by older male respondents and adult male children as reported by older women has 213 (33.6%) respondents. In a similar vein, adult female children who visited their parents less than a month ago as reported by older male and female respondents are 224 (39.5%) and 192 (30.3%) respectively. About three months ago as reported by older male respondents, 95 (16.8%), by adult male children; 207 (36.5%) by adult female children, while about three months ago as reported by older women respondents are 241 (38.1%) by adult male children and 51 (8.1%) by adult female children. However, those who visited about six months ago had 86 (15.2%) and 128 (20.2%) adult male children as reported by older male and female respondents respectively, while by adult female children as reported by older men and women are 41 (7.2%) and 260 (41.1%) respectively.

One significant thing to note in the table above is that adult male children tend to stay longer before visiting their aged or older male parents than their female counterparts. This can be seen

demonstrated in the table where older male respondents indicated that 94 (16.6%) adult female children visited them more than one year ago, while on the contrary no older women reported that their adult male children visited them more than a year ago. Similarly, the adult male children who visited their parents more than one year ago as reported by both older male and female respondents revealed ‘no response’ and 8 (1.3%) by older men and women respectively. However, it should also be mentioned that quite significant number of children both male and female still live with their parents. Expectedly in the spirit of reciprocal relationships, older parents themselves visit their children regularly as shown in the table above. 785 (65.4%) older respondents reported visited their adult children ‘often’; 305 (25.5%) older persons respondents reported ‘very often’; and 102 (8.5%) older parents indicated that they ‘rarely’ visit their adult children, while a small significant proportion of older respondents declared that they had never visited their adult children by answering ‘not at all’. Further dis-aggregation by gender showed significant variations in older people’s visitation to their adult children. One significant importance to note which, emerged in the findings of the study is that, contrary to expectation, more older men reported visited their adult children ‘very often’ than their older women counterparts, while more older women indicated ‘often’ than their men counterparts. The above table revealed that 262 (46.2%) older men respondents reported visited their adult children ‘very often’, while only 43 (6.8%) older women indicated they visited their adult children ‘very often’. On the other hand, 564 (89.5%) older women declared that they ‘often’ visited their adult children as against 221 (39.0%) older male respondents who reported same. Furthermore, those who reported ‘rarely’ and ‘not at all’ are as follow; 84 (14.8%) older men and 18 (2.9%) older women indicated ‘rarely’ and only 5 (0.8%) older women reported ‘not at all’, while, no single older male respondents reported same. One significant fact to note from the distribution above is that contrary to the belief in most quarters that modernization has weakened the family relationships and interactions of members, particularly, parent-children relationship as a consequence of the effects of social change on the family, the findings above showed a very strong parental-children relationships in Nigeria. This has been demonstrated in the various ways and manners by which older persons responded to the question on the frequency and regularity of visitation by both parents and adult children. This study revealed that family interactions/relationships and support networks are still strong in Nigeria.

It should be pointed out however, that visits among siblings are less in terms of societal expectations and more dependent on personal relationships. Gierveld et al, (2003) had earlier maintained a similar position when they wrote in their reports that in today’s developed world, the decision to visit older parents and to start giving informal support to frail older parents is not a matter of course. The decision depends on the ongoing quality of social relationships between parents and children, on voluntary principles and on individual agreement (Keith, 1992; Gierveld et al., 2003)

Table 3: Percentage Distribution of Respondents’living arrangement and Social Relationship by gender.

<i>Variables</i>	<i>Gender</i>				<i>Total</i>	
	<i>Male</i>	<i>100%</i>	<i>Female</i>	<i>100%</i>		
	N=567	100%	N=633	100%	N=1200	100%
<i>Whether Parents like to live with adult children in their house</i>						
Yes	1	0.2	178	28.1	179	14.9
No	566	99.8	455	71.9	1021	85.1
Total	567	100.0	633	100.0	1200	100.0
<i>Ever lived with adult children</i>						

Yes	2	0.4	210	33.2	212	18.3
No	526	99.6	423	66.8	949	81.7
Total	528	100.0	633	100.0	1161	100.0
<i>Any benefit derived or enjoyed during the stay with adult children</i>						
Yes	2	100	190	90.5	192	90.6
No	0	0.0	20	9.5	20	9.4
Total	2	100.0	210	100.0	212	100.0
<i>Want any of the adult children to live with you in your own house</i>						
Yes	479	84.5	200	31.6	679	56.6
No	2	0.4	260	41.1	262	21.8
Not Sure	86	15.2	173	27.3	259	21.6
Total	567	100.0	633	100.0	1200	100.0
<i>Residential arrangement preferred by the Older Persons</i>						
Old People's Home	0	0.0	39	6.2	39	3.3
With Adult Children	0	0.0	154	24.3	154	12.8
Extended Family House	2	0.4	110	17.4	112	9.3
Personal House	526	92.8	230	52.1	856	71.3
Others	39	6.9	0	0.0	39	3.3
Total	567	100.0	633	100.0	1200	100.0
<i>What do you do for relaxation</i>						
Nothing	41	9.2	128	20.2	169	15.7
Listen to Radio/viewing television	86	19.4	505	79.8	591	54.9
Playing some in-door games	317	71.4	0	0.0	317	29.4
Total	444	100.0	633	100.0	1077	100.0
<i>Do you belong to any social organization</i>						
Yes	564	99.5	174	27.5	738	61.5
No	3	0.5	459	72.5	462	38.5
Total	567	100.0	633	100.0	1200	100.0
<i>Do you hold any leadership position there</i>						
Yes	479	84.6	22	5.0	501	49.8
No	87	15.4	418	95.0	505	50.2
Total	566	100.0	440	100.0	1006	100.0
<i>How often do you travel out of this town/city</i>						
Often	262	46.2	82	13.0	344	28.7
Rarely	97	17.1	403	63.6	500	41.6
Not all	208	36.7	148	23.4	356	29.7
Total	567	100.0	633	100.0	1200	100.0

Source: Researcher's field survey, 2010

5. Respondents' living arrangement and Social Relationship.

Living arrangements at all ages in most societies are clearly more diversified than in the olden days when the nuclear family (father, mother and children), from birth to old age, and then living, in old age with a child, usually the oldest one, was the most common type of living arrangement. Today, new

behaviours such as cohabitation or separation and divorce, and in particular institutional homes among older people and other factors, such as the greater participation of women in the labour force and the growth in living standards along with the emergence of the Welfare state, which prevent older persons from great poverty, particularly in the developed nations of the world, have contributed to the diversification of living arrangements before and after old age threshold. Jacques, et al. (2003) found in their studies on the living arrangement among older people in the sample that the greater proportion of older persons in the early ninety's were living alone in all countries studied.

The living arrangements for the aged parents are often considered as the basic indicator of the care and support provided by the family (Martin, et al, 1994). However, it must be noted that this practice is more culturally based than development-dependent. Having understood this and the realization of the basic fact that co-residency is another important relationship which entails interaction between older parents and their children, effort was made to find out from older respondents what this practice looked like in contemporary Nigeria society. Further, it also appears basic to describe the living arrangements of older persons in Nigeria today, in order to identify those at risks of isolation or at risks of relying more on formal care and support systems, such as health-care services and others. Even more importantly, by understanding the links between past demographic behaviours and the living arrangements of older persons in our society, one will be able to assess what is ahead for the future cohorts arriving at old age. These and many more facts necessitated the need to ask questions on whether parents would like to live with any adult children; whether parents had ever lived with any of the adult children; benefits enjoyed during such stay and the problems encountered; and finally whether parents would want any of the adult children to live with them in their own (older persons') homes or apartments. The majority of the respondents, 1021 (85.1%), declared that they would not like to live with any of the adult children; while a small significant number of 179 (14.9%) indicated their willingness to live with any of their adult children. Further disaggregation by gender showed that among the small proportions of older people respondents who indicated their willingness to live with any of their adult children, older women were in the majority with 178 (28.1%) respondents as against their older male counterparts with only one respondent representing 0.2%.

On the question of whether respondents had ever lived with any of the adult children, 212 (18.3%) respondents answered 'yes', while the remaining reported 'no', meaning that they had not at any time lived with any of the adult children. Expectedly, when further disaggregated by gender, older women with 210 (33.2%) respondents had at one time or the other lived with one or more of their adult children as against only 2 (0.4%) older male respondents who declared they had lived with adult children. In agreement with our earlier position that living arrangements for aged persons was often considered as the basic indicator of the care and support provided by the adult children and the family (Martin, 1989). The finding is also in agreement with one of the propositions for the study which says that older women tend to live with their adult children than their older male counterparts. Cameron (2002) found in his studies on the Old-Age support in developing countries: Labour supply, Inter-generational transfers and Living arrangements in Indonesia a very strong relationship between living arrangements and level of care and support for older parents. Although, he observed that both older men and women are more likely to be living with their unmarried children than married children, he however concluded that older women tended to live with both married and unmarried adult children and quite a number of reasons have been adduced for this, and these reasons include unquantifiable benefits derived in form of old age support from adult children both in material and non-material terms. This has also been demonstrated in the gender differences in the responses by older parents on the question of benefits derived or enjoyed during the period of living with adult children. For instance, 2 (100%) and 190

(90.5%) older men and women respondents respectively declared that their staying or living with their adult children was beneficial.

On whether respondents would like any of the adult children to live with them in their own (older persons') houses, the majority of them indicated their willingness to allow any of their adult children to live with them in their own (older persons') houses with 679 (56.6%) of the total population; 262 (21.8%) answered 'no' to the question, while 259 (21.6%) were not sure whether they could allow any of the adult children to live with them. Further disaggregation by gender revealed that among those who indicated their willingness to allow their adult children to live with them, older male respondents were in the majority with 479 (84.5%) respondents as against the older women respondents with 200 (31.6%).

When the question on the type of residential arrangements our respondents would have preferred was posed, diverse opinions were expressed by the respondents. For example, table 4.3 revealed that the majority of older respondents would prefer living in their own privately owned houses with 856 (71.3%). Next were those who would prefer to live with adult children with 154 (12.8%) respondents, followed by those who preferred the extended family house with 112 (9.3%) respondents. Other residential arrangements mentioned include 'Old Peoples' Home' and 'others' with 39 respondents at piece, representing 3.3% respectively. When the distribution was examined within gender, the majority of older male respondents, that is, 526 (92.8%) indicated personal house as against only 230 (52.1%) older female who indicated same. Also, 154 (24.3%) older female respondents indicated preference living with adult children, while none of the older male indicated interest in living with adult children. The table further revealed that 110 (17.4%) older women indicated preference for the extended family house, while a very insignificant number of 2 (0.4%) older men would be willing to live in the extended family house. The implication of the distributions above is that older men tend to acquire personal assets and properties, such as houses, landed property, etc. as a result of the advantaged position occupied in the life course experiences than their older women counterparts. Another important point that can be deduced from the distributions above is that older female tends to live with their adult children than their older male counterparts. This seems to be in agreement with one of our earlier propositions, which says that older women tend to live with their adult children than their older male counterparts.

The above position of our respondents on old peoples' home was further confirmed by the findings from the various FGDs groups. For instance, On the cultural appropriateness of old people's home policy of government, a female participant from the Epe FGDs group asked amazingly and she said as follows: *'Ile arugbo ke? Se awon arugbo ni ile ti ijoba ko fun won, yato fun ile ti awon eniyan ngbe ni? N ko le gbe ibe o; ti awon ome ko ba le toju mi mo, sebi mo ni awon molebi, awon molebi mi yio ma toju mi. Ti o ba tile wa se wipe awon molebi ko ni agbara ati se itoju mi mo, mo wa wipe ki nku ju ki won lo so mi nu si ilea won alaisan, lai ki se adete; A ha! Iru nkan bayi ko ma dara o, awon omo mi ko gbodo dan iru re wo, ti won ba se iru nkan bayi fun mi, epe ni nm a se fun won'*. The woman asked with surprise whether there was a separate home built by the government for older persons. She wanted to know whether this home was different from the general houses that people are building in the society. She rejected such a home and she said she could not live in that kind of home. According to her, even if her children became incapacitated in caring for her, she was of the opinion that the relations will continue to care and support her. She went further to say that where the family relations could not provide for her, she would prefer to die to being thrown away or isolated like someone that had leprosy. She then vowed to curse any child that would attempt to take her to the old people's home.

Another older male participant from the Ojo FGDs group, while expressing his views on the old people's home, said if any of his children suggested the home to him, he would feel disappointed

because to him the indication of that was that he had become a failure among the family and when that happens, he would prefer to die so as to go and meet his ancestors. However, few others expressed different opinion on the usefulness and potential of the Old People's Home. For example, a particular older female participant agreed that nothing was wrong with the policy provided those in the home would be well taken care of and are given at least a relative minimum level of comfort and satisfaction. She therefore submitted that if all she needed could be provided for her in the home, she would be prepared to stay in the home. So some few other participants said too.

The above situation was further corroborated by the findings from IDIs. Participants in the in-depth interviews have variously described the situations in the Old Peoples' Home when an attempt was made to find out from them the cultural appropriateness of the home in Nigeria. Effort was therefore made to find out the views of the inmates in the old peoples' home on what they thought and felt about their presence in the home and whether some of them would like to go back home to live with their family members or preferred to remain in the Old People Home. There were mixed reactions from the inmates on this question. Some participants condemned in totality the idea of the Old Peoples' Home and described it as a cultural taboo, while some still saw the idea as laudable. The responses from this second category of inmates showed that the situations in the home could not be seen as all about the tales of neglect and abandonment.

As a matter of fact, some of the inmates have their children checking on them regularly. Unlike their counterparts who are either ignorant of the home or suffer primordial cultural pride to stick to their roots, they were well taken care of and the home enjoys the goodwill of some well meaning Nigerians and philanthropic organizations. The philosophy behind the home might be alien to the divergent cultural norms of the Nigerian society, yet older people in the homes appeared comfortable. However, few other respondents were of the opinion that the institutional arrangement or care for older people could be helpful especially for older persons with irresponsible family members. They referred to the home as a form of solitary confinement that did not befit the social status of the Older Persons, particularly in African societies. There was a consensus among these people that it is a cultural taboo among Africans to be in the Old Peoples' Home. Some participants in the In-depth interviews, when interviewed on the state of social welfare in the home, regarded the home as a bad omen to the children and never wished any of their family members to be in the homes again. This position coincides with the fact that old people dislike staying alone. Rather, they prefer to stay with family members (Hashimoto, 1991). This could be said to account for the multi-generational household rates in some African societies (Crimmons, 1990).

Living arrangements and inter-generational relationships represent a critical or vital factor for the survival and socio-economic well being of older persons in society (Hermalin, 1990; Kinsella, 1990). For instance, the household's composition, to a large extent determines the availability of the types of informal care for the aged in the family. These views have been supported by the various responses of the participants in both the FGDs and IDIs conducted.

The activity theory of ageing represents a normative view of ageing that individuals, in order to age well, must maintain social roles and interaction, rather than disengage from social life. In order to find out from the various older people respondents how successfully they are ageing in consonant with the tenets of the activity theory of ageing, effort was made to ask our respondents questions on what they did for relaxation since retirement from active working life. Questions on whether they belonged to any social organizations were equally asked, and if they did, attempt was also made to find out from the respondents whether they held any leadership positions in the organizations and how often they did travel out of the town where they lived.

The table above revealed the various responses of the respondents to the questions on their various activities since they retired or stopped working. On what they do for relaxation, the majority of the respondents reported they listened to the radio/viewed the television, with 591 (54.9%) respondents. Next were those who reported playing in-door games with 317 (29.4%), and those who reported doing nothing had 169 (15.7%) respondents. When further disaggregated by gender, older men were found participating in indoor games with 317 (29.4%) respondents than their older female counterparts without a single respondent. On the other hand, older women were found to listen to the radio/viewing the television with 505 (79.8%) respondents than their older male counterparts with 86 (19.4%) respondents. The table further revealed that the majority of the respondents belonged to one association or the other, with 738 (61.5%) responded 'Yes' and the remaining 462 (38.5%) answered 'No' to the question. The majority of those who responded 'Yes' were men with 564 (99.5%) respondents as against 174 (27.5%) older female respondents. On whether they held any leadership position in organizations/associations, more older men respondents reported 'yes' with a total number of 479 (84.6%) respondents, while only 22 (5.0%) older female respondents reported they did. The majority of the respondents rarely travelled out of towns where they are presently living with a total number of 500 (41.7%) respondents who said they rarely travelled out, while 344 (28.7%) respondents reported traveling out of town often. Among those that travel often, 262 (46.2%) were men and the remaining 82 (13.0%) were female. The implication of the distributions above is that older people still maintained activity in the society rather than remaining idle or redundant. The distribution is in agreement with the activity theory's position that there is a positive relationship between activity and life satisfaction and that the greater the role loss, the lower the life satisfaction" (Lemon et al., 1972). The activity theory mandate for a retiree was, therefore, to locate some other engaging activities to substitute for employment and the maintenance of social involvement. This activity must substitute for the goals (other than financial) that the job fulfilled for the individual (Atchely, 1976). Thus, well-being in later life results from increased activity in newly acquired roles. Successful adjustment to old age involves maintaining the activities of middle age as long as possible, finding substitutes for work when forced to retire, and substitutes for friends and loved ones lost through death. By compensating for lost roles, people will remain socially and psychologically fit.

Furthermore, the theory also stressed that upon reaching that socially prescribed stage of life when they (older people) are divested of many of the roles that have been so central to their lives for years, older people experience a narrowing of their social radius, a reduction in activity levels, and consequently, a loss or confusion in their sense of who they are. To offset these losses, to preserve morale and to sustain self-concepts, the activity theory of ageing presumes almost the converse of disengagement that restitution, in the form of compensatory activities, must take place. By keeping active, it is presumed, people will remain socially and psychologically fit.

6. Assumption of the study.

Assumption – Older women are more likely to live with their adult children than older men in Lagos State.

Table 4: Chi-square table showing older persons' living with adult children by gender

Older persons' likelihood to live with adult children	GENDER		
	Male (%)	Female (%)	Total (%)
Yes	2 (0.4)	210 (33.2)	212 (18.3)
No	526 (99.6)	423 (66.8)	949 (81.7)
Total	528 (100)	633 (100)	1161 (100)
$X^2 = 207.455^*$; $df = 1$; $P = 0.000$			

*significant at $P < 0.05$

** significant at $P < 0.01$

Interpretation: The table above shows that 99.1 percent of the older women respondents are more likely to live with their adult children when compared with 0.9 percent of older men respondents who are more likely to live with their older children. The above confirm the earlier hypothesis that older women are more likely to live with their adult children than older men. The chi-square value of 207.455* at 0.05 level of significance further attests to the above.

TABLE 5: Logistic Regression Models showing likelihood of older women to be living with one of adult children.

VARIABLES	MALE		FEMALE	
	Coefficient	Odds	Coefficient	Odds
AGE				
60 – 64	0.234	1.264*	0.254	1.289*
65 – 69	0.462	1.587	0.332	1.394
70 – 74	0.044	1.045**	0.655	1.925
75 – 79	0.222	1.249*	0.228	1.256*
80+	RC	1.00	RC	1.00
MARITAL STATUS				
Married	RC	1.00	RC	1.00
Divorced/Separated	0.059	1.061**	-0.242	0.79
Widow/Widower	0.342	1.408	0.222	1.249*
EDUCATIONAL STATUS				
Literate	0.452	1.571	0.202	1.224*
Illiterate	RC	1.00	RC	1.00
EDUCATIONAL QUALIFICATION				
Primary	-0.059	0.943	0.202	1.224*
Secondary	0.222	1.249*	-0.655	0.519
Tertiary	-0.452	0.636	-0.332	0.717
Others (Professional Qualifications etc)	RC	1.00	RC	1.00

RELIGION				
Islam	-0.404	0.668	0.234	1.264 *
Christians	0.201	1.223*	-0.343	0.710
A. T. R.	RC	1.00	RC	1.00
PRESENT JOB STATUS				
Working	-0.626	0.535	-0.812	0.444
Not Working	RC	1.00	RC	1.00
FAMILY SIZE/NUMBER OF CHILDREN				
1 – 3 Children	0.405	1.500	0.345	1.412
4 – 6 Children	0.303	1.354	0.242	1.274 *
7 Children and above	RC	1.00	RC	1.00
ANY REGULAR INCOME				
Yes	-0.245	0.783	-0.404	0.668
No	RC	1.00	RC	1.00
ARE YOU A PENSIONER				
Yes	0.224	1.251*	0.534	1.706
No	RC	1.00	RC	1.00
ARE ALL YOUR NEEDS MET				
Yes	-0.404	0.668	0.224	1.251 *
No	RC	1.00	RC	1.00

2 log likelihood

272.952*

207.277

Model chi square

207.455

205.264

*significant at P<0.05,

**significant at P<0.01,

RC stands for Reference Category

Perhaps the major feature of a traditional setting as it relates to the aged is the extended family system. The traditional family set-up is a close-knit social unit, which emphasizes and ensures support for each member, thus security as well as the means of meeting their individual needs. The family system is designed as a social and transactional setting for every stage of life, including old age. In many developing countries, older people are cared for within the extended family and sometimes within the community at large. In those societies, tradition emphasizes respect and assistance to older persons as a matter of course. Therefore, the major task or aim of this section is to examine the relationship between some selected socio-demographic variables and family social ties as they affect the care, support and overall well-being of older persons in the country.

Table 5 above shows the odd ratios of two logistic regression models examining the relationships between some selected socio-demographic variables and older persons' likelihood of living with adult children. In the table, two separate models are developed on the basis of gender to examine the likely effects of some socio-demographic variables on older persons living with their adult children.

The odd ratios for the males indicate that the age of respondents, marital status, educational status, occupation and family size are significantly related to older persons' living with their adult children. The table above further reveals that in the odd ratio for male, men aged 60 – 64 and 65 – 69 years are 1.3 times respectively more likely to live with adult children than the reference category. Those who are within ages 70 – 74 and ages 75 – 79 years are 1.05 and 1.25 times respectively more

likely to live with adult children than those who are 80 years and over which form the reference categories. On the question of marital status, the widow/widower and the divorced/separated are 1.4 and 1.06 times respectively more likely to live with adult children than the reference category. The educational status reveals that the literate are 1.6 times more likely to report to have ever lived with adult children than the reference category. However, table 6.2 reveals that educational qualification has nothing to do with whether older persons will live with adult children or not. For instance, older men with primary school qualification are 94 percent less likely to and those with secondary school qualification 1.25 times more likely to live with adult children. Those with tertiary education on the other hand are 64 percent less likely to live with adult children than those with other qualifications such as professional certificate which is the reference category.

The analysis of religion indicates that Muslims are 67 percent less likely to and Christians are 1.22 times more likely to report living with adult children than those with African Traditional Religions which is the reference category. Those who are presently working are 54 percent less likely to report to ever want to live with adult children than those who are not working within the reference category. On the question of family size, older men with 1-3 children and those with 4-6 children are 1.5 and 1.4 times more likely to report living with adult children than those with over 7 children which have been chosen as the reference category in the table. From the table, those who reported regular income were 78 percent less likely to; pensioners are 1.3 times more likely to and those who reported that they could meet all their needs without assistance from their children are 67 percent less likely to report the likelihood of living with adult children than the reference category.

The odd ratios for the female indicate that age, educational status and family size are significantly related to older women living with their adult children. For instance, women within ages 60 – 64 years are 1.3 times more likely to and ages 65 – 69 years are 1.4 times more likely to live with adult children; while, those within ages 70 – 74 are 1.9 time more likely to and 75 – 79 years are 1.3 times more likely to than the reference category. Marital status also reveals that the widow/widower are 1.25 times more likely to and the divorced/separated are 79 percent less likely to report living with adult children than the married, which is the reference category. Educational status indicates that the literate are 1.22 times more likely to than the illiterate, the reference category. This is supported from the table on the educational qualifications which reveal that women with primary education are 1.22 times more likely to report living with adult children than the reference category. Both women with secondary school qualifications and tertiary educational qualification are 52 percent and 72 percent respectively less likely to report living with adult children than the reference category. Still in the female model, religion indicates that Muslims are 1.3 times more likely and Christians are 71 percent less likely to report living with adult children than the reference category. Those who are presently working are 44 percent less likely to report living with adult children than those who are working.

Family size is significantly related to older persons living with adult children. For instance, table 6.3 indicates that women with 1-3 family are 1.41 times more likely to and those with 4-6 family are 1.3 times more likely to report living or desirous to live with adult children than the reference category. Also, women who reported regular income are 67 percent less likely to live with adult children than those without regular income. The pensioners are 1.71 times more likely to and those who reported that they could meet all their needs without assistance from children are 1.25 times more likely to report living or desirous to live with adult children than the reference category.

7. Findings of study

The study found that positive relationship between residential choices, living arrangement and life course experiences of individuals is an important determinant of overall social wellbeing. The

adequacy of care from adult children is very central to the care, support, socio-economic, and psychological well-being of older persons in their later life. This section finds that good familial relationships and living arrangement are important variables in determining healthy living and social wellbeing of older persons.

The study also found that age, marital status, educational status, occupation and family size are significantly related to older persons living with their adult children for both older men and women. However, the analysis reveals that older women lived with their adult children than older men.

8. Conclusions

The rapidity and scale of population ageing in developing countries, most of which lack the socio-economic and health-care infrastructures to cope with this entirely new phenomenon, calls for sound and forward-looking strategies and policies for the diverse needs of older persons. The failure of governments to respond in a timely fashion to the emerging challenges of population ageing will inevitably lead to major problems in caring and supporting the increased number of population which will have serious consequences for development. From findings emerging from both primary and secondary sources of data collected and critically analyzed, this study therefore concludes that: Population ageing is taking place most rapidly in developing countries where social and welfare infrastructures and resources are minimal, therefore increasing the number of older people in developing countries such as Nigeria within the prison-house of poverty. The proportion of older women will continue to increase and also face multiple disadvantages in Nigeria as a result of infrastructural deficiency and attendant effects of the discrimination against girl child which cumulated and resulted to the feminization of poverty at the later year. In view of the above, effort must be made to create enabling environment that supports health and wellbeing of older persons in Nigeria.

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