Research Article

Socio-cultural Dimensions and Indicators of Poverty in Nigeria: A Qualitative Assessment

Adesoji S A* and Falode O M

Department of Agricultural Extension and Rural Development, Obafemi Awolowo University, Ile-Ife, Nigeria

*Corresponding Author: Adesoji S A, Department of Agricultural Extension and Rural Development, Obafemi Awolowo University, Ile-Ife, Nigeria.

Abstract

The study identified and described the socio-cultural dimension and indicators of poverty among the rural dwellers of Osun State, Nigeria. A multistage sampling procedure was used to select 15 respondents each from 16 communities in four Local Government Areas (LGAs) of the State. A total of 240 respondents were sampled and interviewed for the study. Structured interview schedule was used to elicit quantitative information from the respondents. Focus Group Discussion and Key Informant interview were also used to collect qualitative data. Data generated were subjected to descriptive analysis using mean, percentage and standard deviation. Also, the content analyses of the qualitative information were carried out with Atlas. ti. The results showed that the mean age of respondents was 50.08 ± 13.274 years. Also, above average (52.1%) of the respondents did not have formal education. The mean annual income from farming was 200,979.17 ± 166,645.402 naira. Furthermore, four socio-cultural dimensions of poverty were identified as Poverty (*aini*), penury (*osi*), poverty-stricken (*ise*) and impoverishment (*iya*). These were described with various interconnected indicators as revealed by Atlas.ti. It was concluded that the four dimensions of poverty were well pronounced in the state.

Keywords: Poverty; Socio-cultural; Dimension and Indicators; Qualitative assessment

Introduction

Poverty is a complex human phenomenon associated with unacceptable low standard of living. It has multiple dimensions, manifestations and causes [1,2, described poverty as a concept that has defied universally accepted and objective definition or assessment because it is not only an expression of life situation, but equally a state of mind and a perception of self in the complex web of social relation. Many a times, people's view of poverty in a particular location is magnificently different from the view of people in another location. The word poverty, the poor and who defines it, is a critical issue that researchers and policymakers from all over the world and across different disciplines have been battling with over many years. The multidimensional nature of poverty is what has given rise to the plurality of definitions. The word poverty is a relative concept that means different things to different people in different parts of the world. People who are in a condition of absolute poverty include those who do not have access to essential services like drinking water, schools, health facilities good road and transportation. Also, those who do not have basic facilities for living such as home, land for cultivation and means of survival. Such people also include those who cannot defend themselves like the orphans and

street children. Women, widows and single mothers, wives of alcoholics, people with disabilities, displaced people due to natural calamities and wars as well as aged people without social and family support are relatively poor. Sustainable Development Goals (2017) reported that about 767million people live below the international poverty line and in 2016, almost 10% of the world's workers live with their families on less than $1.90 per person in a day. It was also stretched that overwhelming majority of people living below the poverty line belong to two regions: Southern Asia and sub - Saharan Africa. High poverty rates are often found in small, fragile and conflict- affected countries.

The rural poor account for 80 percent of African poverty, but urban poverty is substantial and appears to be growing [3,4,5]. Africa is not only poor, but also suffers from divers of inequalities in incomes, in assets, in control over public resources and in access to essential services, as well as pervasive insecurity, which buttresses the stand point of Okunmadewa [6] that poverty is one of the greatest menaces challenging many African countries. The rising profile of poverty in Nigeria is assuming a worrisome dimension as empirical studies have shown. Nigeria, a sub-Saharan African

country has at least half of its population living in abject poverty [7]. The scourge of poverty in Nigeria is an incontrovertible fact which results in hunger, ignorance, malnutrition, disease, unemployment, poor access to credit facilities and low life expectancy as well as general level of helplessness [8]. Poverty level continues to increase in Nigeria, for example, it was 34.1% in 1992 and 70% in 2010. (www.indexmundi.com) accessed on 23- 1-2018.

An overview of earlier studies on poverty such as [1,8-12] focused on the economic wellbeing measurement of poverty, leading to the drawing of a poverty line. The poverty line was measured on economic terms and based on $1.9 a day. This indicates that anyone that spends less than this amount a day is regarded as poor. The ways poverty is perceived by individuals and organizations differs. A poor person according to the $1.9 a day may not see himself or herself as been poor. It is even possible that people that are seen as well- to-do in a community may fall under the poverty line. Though the multidimensions of poverty was stressed and succinctly expressed in the World Summit for Social Development [13] as having various manifestations which includes: lack of income and productive resources sufficient to ensure sustainable livelihoods; hunger and malnutrition; ill health; limited or lack of access to education and other basic services; increased morbidity and mortality from illness; homelessness and inadequate housing; unsafe environments; and social discrimination and exclusion; lack of participation and exclusion; lack of participation in decision-making and in civil, social and cultural life. The multidimensions method of measuring poverty seems better because it accommodates many other variables. Despite all these, the perception of individuals and communities about poverty varies widely. There is dearth of information on the socio-cultural dimension of poverty which is central to the people's livelihood. Therefore, this study is investigating into how rural dwellers in Nigeria and Osun State in particular perceive poverty and identifies the indicators they use to measure poverty. Also, the socio-cultural dimensions of poverty were identified.

In Osun state a critical view of poverty gives web-like connections of some relevant concepts such as 'penury', 'impoverish', 'poverty-sticken', 'poverty', 'lack' which are interpreted in Yoruba language respectively as 'osi', '*iya*', '*ise*', '*aini*', '*aito*'. These concepts are different from each other and are marked with different indicators, though they are all seen as poverty. The proper understanding of these concepts and their indicators will give a deeper look into what poverty really is. To understand rural poverty and to be able to delineate policy options, rural poverty needs to be viewed and analyzed from the perspective of the rural dwellers.

Materials and Methods
Study Area

The study area is Osun State. Osun State is an inland state in the South western Nigeria. It is bounded in the north by Kwara State, in the east partly by Ekiti State and partly by Ondo State, in the south by Ogun State and in the west by Oyo State. Osun State is located on the coordinate $7^0 30'N$ $4^0 30'E$, with a total of 9, 2,51 km^2 area of land. Osun State has an annual temperature range of 21.1^0C - 31.1^0C and an annual rainfall range of about 1000 mm. The soils belong to the highly ferruginous tropical red soils associated with basement complex rocks. The state is covered by secondary forest and in the northern part, the derived savannah mosaic predominates. Originally, virtually all parts of the state had natural lowland tropical rain forest vegetation; but this has since given way to secondary forest regrowth. Among the reasons for this are fuel wood production, road construction, clay and sand quarrying and traditional farming practices. The people of Osun State are mainly traders, artisans and farmers. Their other occupations include making of hand-woven textiles, tie and dye clothes, leather work, calabash carving and mat weaving. Osun State also has many agricultural resources, out of which yam, maize, cassava, millet, oil palm, plantain and rice are the major crops in the state. Lumbering and the growing and marketing of cocoa and kolanut are carried out on a large scale.

Sample and sampling technique

The study was carried out in Osun State. A pre-survey was carried out on the rural dwellers in the State to find out the dimensions of poverty among them. It was the four dimensions gotten during the pre-survey that was later taken to the field. A multistage sampling procedure was used to select the respondents from the four sub-ethnic groups in the study area. At the first stage, one rural Local Government Area (LGA) was purposively selected from each sub-ethnic group based on the degree of rurality to have a good representation of all the populace in the state. The LGAs are Ifedayo, Ife East, Ayedire and Atakumosa west. At the second stage, four communities were randomly selected from the selected LGAs. They are Temidire, Ilupeju, Ejemu and Balogun from Ifedayo LGA; Iyanfoworogi, Abata Egba, Ajebandele and Oloronbo from Ife East LGA; Ile Ogbo, Aba-Olupona, Ikoyi and Kuta from Ayedire LGA; Osu, Iloba, Muroko and Alusekere from Atakumosa west LGA. At the third stage, 15 respondents were randomly selected from the selected communities to give a total of 240 respondents. A structured interview schedule was used to elicit information from the respondents. Focus Group Discussion (FGD) and Key Informant interview (KI) were also used to collect qualitative data. Four FGD sessions and four Key Informant interviews were conducted at

each rural LGA. Data generated were subjected to both descriptive and content analysis. Atlas.t.i. statistical package was used to carry out content analysis on the qualitative data got from both the Key Informant interview and Focus Group Discussion.

Results and Discussion

Socio-economic characteristics

The results in table 1 showed that 47.5 percent of the rural dwellers were aged between 46 and 68 years while 41.3 percent and 11.3 percent have their ages to be below 45 years old and between 69 and 90 years, respectively. The mean age was 50.08 ± 13.27 years. This finding reveals that the population of the rural dwellers mainly consist of adults who are gradually growing old and may have their efficiency reduced, hence, limiting their productive capacity and negatively affecting their income. This is due to their fall-out from the active age bracket. The results in table 1 showed that majority (70.8%) of the rural dwellers were male. The few proportion of women may be due to the drudgery of agricultural activities, which is the primary occupation of rural dwellers. The implication of this is that the female population would rather prefer to be more involved in the less strenuous parts of agricultural practices and even other non-agricultural activities to earn a living. The results in table 1 showed that 48.8 percent of the respondents were Muslims while 46.3 percent and 5 percent were Christians and Traditional worshippers, respectively. These results revealed that the study area has an almost balanced population of Muslim and Christian faithful, which is also a pointer to the fact that Osun State is not tagged either a Muslim or Christian community. Also, the percentage recorded for the Traditional worshippers in the study area is a strong indication that the culture of the people has not been completely eroded by the introduction of both Islam and Christianity. This finding negates the findings of Alao [14] who pointed out that a majority of rural farmers were Christians. The results in table 1 showed that a larger percent (90.4%) of the rural dwellers were married, 3.3 percent were separated, 1.3 percent was divorced and 5.0 percent were widowed. This is an indication that marriage is an important aspect of rural life. This is in line with the works of [15,16] that the rural areas consist of a larger proportion of married people.

The results in Table 1 revealed that over half (52.1%) of the respondents did not have formal education, whereas 32.9 percent had primary education, 12.9 percent had secondary education and the remaining 2.1 percent had tertiary education. The 52.1 percent of respondents without formal education is an indication that education was not really given utmost priority in the days of the older generations, but the remaining cumulative percent of the respondents with formal education is an indication that rural dwellers

were agreeing to the acclaimed potentials embedded in education to empowering people. Also, the ability to read and write might afford the respondents the opportunity to information on better ways of improving their agricultural practices, to lift them above the cadre of the poor. The results in Table 1 showed that more than half (55.4%) of the respondents engaged in farming as their major occupation, 13.8 percent engaged in agro-processing, 8.8 percent engaged in petty trading, 2.9 percent were civil servant, 6.2 percent were artisans, 9.6 percent were commercial motor bike riders and the remaining 3.3 percent were motor drivers. It implies that agricultural practices was and would always be an important occupation in the rural area as denoted by the percentage involved in farming. This is in line with the findings of Famakinwa [17] who affirmed that farming is the major occupation of the rural dwellers. The results in Table 1 revealed that more than half (55%) of the respondents earned N200,000 and below, while 20 percent earned between N200,001 and N330,000, 17.1 percent earned between N330,001 and 460,000 naira and the remaining 7.9 percent earned between N460,001naira and N590,000 naira from farming. The mean annual income from farming was N200,979.17 ± 166,645.402. The mean annual income from farming, when divided by 12 months, gives a sum of N16,748.26 per month which is lower than the minimum wage of N18,000 for workers in Nigeria. This is an indication that most of the respondents need to improve upon their farming practices to boost their income level in order to escape from poverty.

Variables	N = 240 Frequency	Percentage	Mean	Standard Deviation
Age			50.08	13.27
≤ 45	99	41.3		
46 - 68	114	47.5		
69 - 90	27	11.3		
Sex				
Male	170	70.8		
Female	70	29.2		
Religion				
Christianity	111	46.3		
Islam	117	48.8		
Traditional	12	5.0		
Marital status				
Married	217	90.4		
Separated	8	3.3		
Divorced	3	1.3		

| Widowed	12	5.0		
Education-al qualifi-cation				
No formal education	125	52.1		
Primary education	79	32.9		
Secondary education	31	12.9		
Tertiary education	5	2.1		
Major oc-cupation				
Farming	133	55.4		
Agro-pro-cessing	33	13.8		
Petty trad-ing	21	8.8		
Civil servant/ public service	7	2.9		
Artisan	15	6.2		
Okada rid-ing	23	9.6		
Driving	8	3.3		
Annual in-come from Farming			200, 979.17	166, 645.40
≤200,000	132	55.0		
200,001 - 330,000	48	20.0		
330,001 - 460,000	41	17.1		
460,001 - 590,000	19	7.9		
Source: Field sur-vey, 2017				

Table 1: Distribution of rural dwellers by socio-economic characteristics.

Socio-cultural dimensions of poverty

Results in Figure 1 showed the four dimensions of poverty which were confirmed by all respondents during both the FGD and the Key Informant interviews (KI). The socio- cultural dimensions of poverty identified were categorized into four: Poverty (*Aini*) which seems to have the highest intensity, followed by Penury (*Osi*), this is followed by poverty-stricken (*Ise*) and the least intensive is im-poverishment (*Iya*). It means that every other supposed dimension of poverty were believed to be subsumed in these aforementioned four categories under the socio-cultural dimensions of poverty. This finding shows that the aforementioned four socio-cultural dimensions exists among the rural dwellers, this further buttressed the works of Lamont and Small [18] and Harding., *et al*. [19] that understanding social life requires attending to the cultural dimensions of reality and integrating culture in the explanation of poverty.

The content analysis of the FGD and the Key informant interview by Atlas.t.i gave the result in figure 1

Figure 1: Socio- cultural dimensions of poverty.
Source: Field survey, 2017.
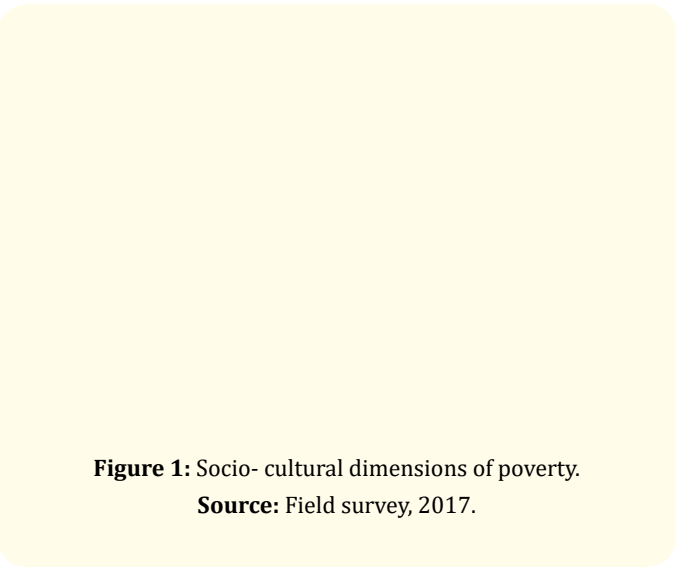
Socio-cultural indicators of poverty (*Aini*)

Poverty as seen in the four dimensions explained from the socio- cultural lens of the rural dwellers in the study area were identified by various indicators which are explicitly explained in both Table 2 and Figure 2, respectively. The results in Table 2 showed the various indicators of poverty (*Aini*) as indicated from both the KI and FGD conducted in the study area and were ranked in descending order based on their number of quotations as seen in Table 2. Lack (20 quotations), alms-taking (13 quotations), having nothing (12 quotations), hunger and malnutrition; suffering (9 quotations), better past and not sociable (8 quotations), no confidant (5 quotations), debt, facing disappointment and female headed household (4 quotations), not eating as desired and unable to lend (3 quotations) and lastly on the table were laziness and shame (1 quotation). Observing from the listed indicators, it was clear that 'Lack', 'Alms-taking' and 'Having nothing', respectively which occupied the first to the third position based on their number of quotations as seen in Table 2. These three indicators were brightly coloured than others as shown in Figure 2. The number of quotations and the brightness of the colour show the strength and the intensity of each of the indicators. It means that anyone in whom these indicators were found was regarded as a person in

poverty (*Aini*). This finding is in line with the work of Abiola and Olaopa [8] who reported that poverty in Nigeria is an incontrovertible fact which results in hunger, ignorance, malnutrition, disease, unemployment, poor access to credit facilities, low life expectancy as well as general level of helplessness.

Figure 2: Socio-cultural indicators of poverty (*Aini*) among the respondents.
Source: Field survey, 2017.

Indicators of Poverty (Aini)	FGD Igbomina	FGD Ijesa	FGD Ife	FGD Oyo	KI Igbomina	KI Ijesa	KI Ife	KI Oyo	Total	Rank
Lack	3	3	2	2	3	2	2	3	20	1st
Alms – taking	2	1	2	2	1	2	2	1	13	2nd
Having nothing	0	1	4	2	0	2	2	1	12	3rd
Hunger and malnutrition	0	2	0	1	1	2	2	1	9	4th
Suffering	0	1	1	2	0	2	2	1	9	4th
Better past	4	1	1	0	1	0	0	1	8	6th
Not sociable	3	0	2	1	1	0	0	1	8	6th
No confidant	1	0	2	0	0	1	1	0	5	8th
Debt	0	0	2	0	0	1	1	0	4	9th
Facing disappointment	0	1	0	1	0	1	1	0	4	9th
Female headed household	0	1	0	0	2	0	0	1	4	9th
Unable to lend	0	1	0	0	1	0	0	1	3	12th
Laziness	0	1	0	0	0	0	0	0	1	14th
Shame	0	0	0	0	1	0	0	0	1	14th

Table 2: Socio-cultural indicators of Poverty (*Aini*) showing the results of FGD and KI among the four sub-ethnic groups.
Source: Field survey, 2017.

Socio-cultural indicators of Penury (*Osi*)

The results in Table 3 showed the various indicators of penury (Osi) that were mentioned in both the KI and FGD sessions conducted in the study area and were ranked in descending order based on the number of quotations: Hunger and malnutrition (33 quotations), unable to cater for family (19 quotations), no achievement and one cloth (15 quotations), laziness (12 quotations), being a laggard (10 quotations), loneliness (9 quotations), having nothing; no confidant and not sociable (8 quotations), no good thing (7 quotations), debt and not able to educate children (5 quotations), neglection and no helping hand (4 quotations) landless (3 quotations), irritable and unable to lend (2 quotations) and lastly in the table were both insecurity and non-productive (1 quotation). This result is also buttressed by Figure 3 which reveals the various indicators with different shades of colour based on their number of quotations.

Observing from the indicators listed, it could be seen that 'hunger and malnutrition', 'unable to cater for family', 'no achievement' and 'one cloth', respectively which occupied the first to the third position based on their number of quotations as seen in Table 3 and lighter colour shades as seen in Figure 3, which revealed the various indicators with different shades of colour based on their number of quotations, were the main indicators of penury (Osi). This finding is in line with the findings of Galbraith [20] which indicated that the poor are those that have limited and insufficient food, poor clothing and dirty or crowded shelter and cannot meet family and community obligation and other necessities of life. Also, in line with the findings of Wagle [21] that poverty results from a lowness or inadequacy of income or consumption.

Figure 3: Socio-cultural indicators of penury (*Osi*) among the respondents.
Source: Field survey, 2017.

Socio-cultural indicators of Poverty-stricken (*Ise*)

The results in Table 4 showed the various indicators of poverty-stricken (*Ise*) that were mentioned in both the KI and FGD sessions conducted in the study area and were ranked in descending order based on their number of quotations: Hunger and malnutrition (20 quotations), non-productive (18 quotations), debt (15 quotations), too many children (10 quotations), buying of used cloths; having nothing and one cloth, (9 quotations), below expected achievement

(8 quotations), no convivial group; consistent changing of job and Underpaid, (6 quotations), No meaningful solution to problem; Unable to lend and laziness (4 quotations), irritable and insecured, (2 quotations) and landless (1 quotation).

Observing from the indicators listed above, it could be seen that 'Hunger and malnutrition', 'Non-productive' and 'Debt', respectively which occupied the first to the third position based on their number of quotations as seen in Table 5 and lighter colour shades

as seen in Figure 4, which revealed the various indicators with different shades of colour based on their number of quotations, were the main indicators of poverty-stricken (*Ise*). This finding is in line with the findings of Wagle [21] that poverty results from a lowness or inadequacy of income or consumption. It is also in line with the work of Ajakayie and Adeyeye [22], which stated that poverty emanates from failure, labour market deficiencies, unemployment, underemployment, lag in human resources development, debt burden, ill health/diseases, governance and environmental degradation, crime and violence.

| Indicators of Penury (*Osi*)	FGD Igbomina	FGD Ijesa	FGD Ife	FGD Oyo	KI Igbomina	KI Ijesa	KI Ife	KI Oyo	Total	Rank
Hunger and malnutrition	3	4	3	3	4	6	6	4	33	1st
Unable to cater for family	2	5	2	2	0	2	3	3	19	2nd
No achievement	3	3	2	0	2	2	2	1	15	3rd
One cloth	2	2	2	2	1	2	2	2	15	3rd
Laziness	1	1	1	2	1	2	2	2	12	5th
Laggard	0	2	0	0	0	3	3	2	10	6th
Loneliness	1	1	1	2	0	1	2	1	9	7th
Having nothing	0	1	0	0	1	2	3	1	8	8th
No confidant	1	0	1	2	1	1	1	1	8	8th
Not sociable	0	2	2	0	1	1	2	0	8	8th
No good thing	2	1	2	2	0	0	0	0	7	11th
Debt	0	1	1	0	0	1	1	1	5	12th
Not able to educate children	1	1	1	2	0	0	0	0	5	12th
Negletion	2	1	1	0	0	0	0	0	4	14th
No helping hand	1	0	1	2	0	0	0	0	4	14th
Landless	0	0	1	2	0	0	0	0	3	16th
Irritable	0	1	1	0	0	0	0	0	2	17th
Unable to lend	2	0	0	0	0	0	0	0	2	17th
Insecurity	1	0	0	0	0	0	0	0	1	19th
Non productive	0	1	0	0	0	0	0	0	1	19th

Table 3: Socio-cultural indicators of penury (*Osi*) showing the results of FGD and KI among the four sub-ethnic groups.

Source: Field survey, 2017.

Indicators of Poverty-stricken (*Ise*)	FGD Igbomina	FGD Ijesa	FGD Ife	FGD Oyo	KI Igbomina	KI Ijesa	KI Ife	KI Oyo	Total	Rank
Hunger and malnutrition	0	2	3	3	2	4	4	2	20	1st
Nonproductive	3	3	1	3	2	2	2	2	18	2nd
Debt	2	2	2	1	2	2	2	2	15	3rd
Too many children	1	1	1	2	0	2	2	1	10	4th
Buying used cloths	1	1	1	2	1	1	1	1	9	5th
Having nothing	0	1	1	2	0	2	2	1	9	5th
One cloth	0	2	0	1	0	2	2	2	9	5th
Below expected achievement	1	1	1	0	0	2	2	1	8	8th
No convivial group	1	1	2	1	0	0	0	1	6	9th
Consistent changing of job	0	1	0	1	0	2	2	0	6	9th
Underpaid	1	1	0	1	0	1	1	1	6	9th

Landless	1	0	0	0	0	0	0	0	1	17th
Living in pitiable condition	0	0	1	0	0	0	0	0	1	17th
Not able to educate children	0	1	0	0	0	0	0	0	1	17th
Not eating the desired	1	0	0	0	0	0	0	0	1	17th
Shame	0	0	1	0	0	0	0	0	1	17th
Unable to cater for family	0	1	0	0	0	0	0	0	1	17th
Oppressed	0	0	0	0	1	0	0	0	1	17th

Table 4: Socio-cultural indicators of Poverty-stricken (*Ise*) showing the results of FGD and KI among the four sub-ethnic groups.

Source: Field survey, 2017.

Figure 4: Socio-cultural indicators of Poverty-stricken (Ise) among the respondents.

Source: Field survey, 2017.
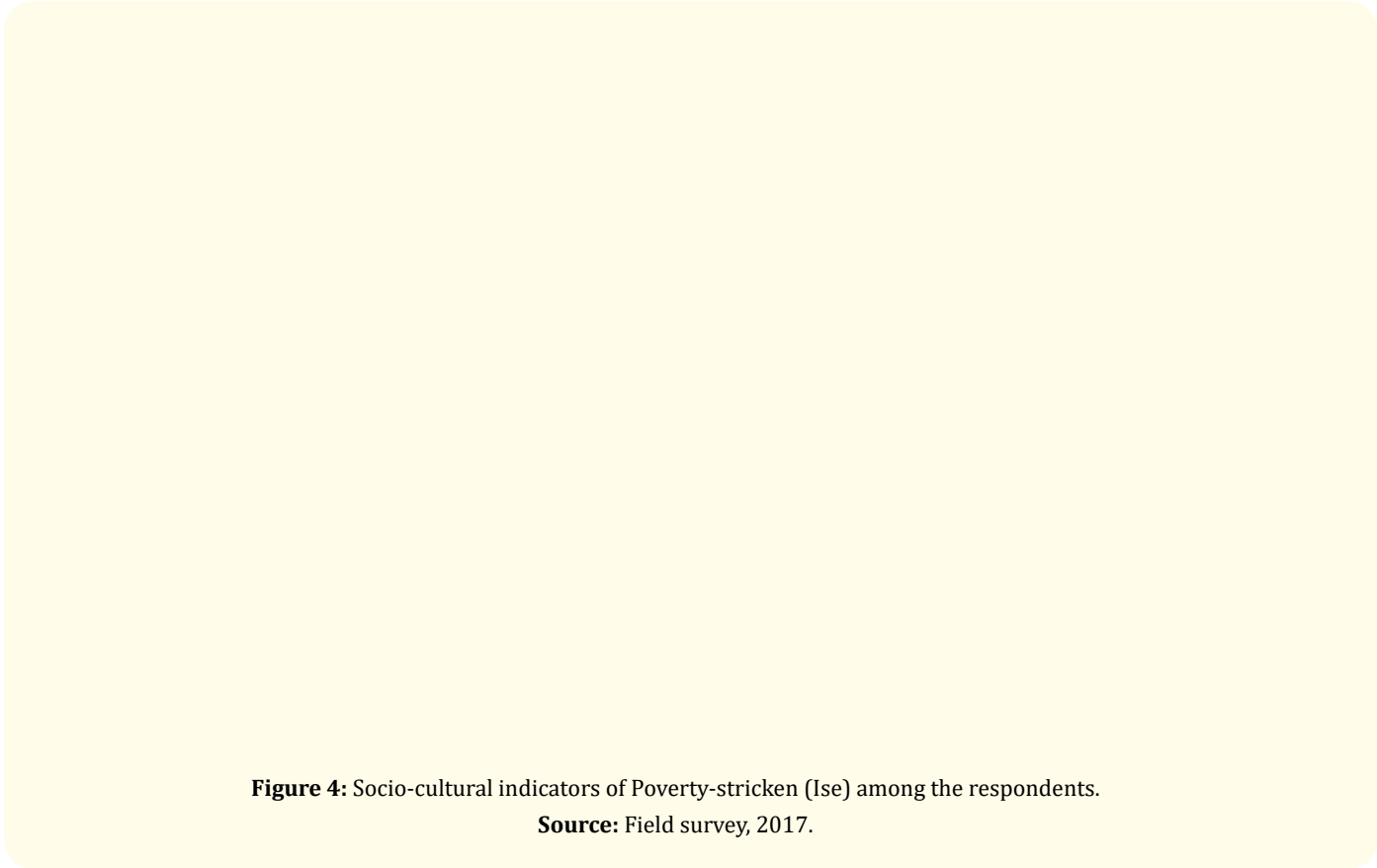
Socio-cultural indicators of Impoverishment (*Iya*):

The results in Table 5 show the various indicators of impoverishment (*Iya*) that were mentioned in both the KI and FGD sessions conducted in the study area and were ranked in descending order based on their number of quotations. Sickness (16 quotations), not eating as desired (11 quotations), buying used cloths; laziness; neglect and pitiable living condition, (9 quotations), female dominated household and stubbornness (7 quotations), hunger and malnutrition; lack and no convivial group (5 quotations), female headed household; non-productive and suffering, (4 quotations), debt; facing disappointment and hopeful if assisted (3 quotations), children in public school; depressed; irritable; little food; voiceless and not accountable, (2 quotations) and lastly in the table were careless-ness; too many children; wandering and failure (1 quotation).

Observing from the indicators listed above, it could be seen that 'sickness', 'not eating as desired', 'buying used cloths', 'laziness', 'neglect' and 'pitiable living condition', respectively which occupied the first to the third position based on their number of quotations as seen in table 6 and lighter colour shades as seen in Figure 5, which revealed the various indicators with different shades of colour based on their number of quotations, were the main indicators of impoverishment (*Iya*). This finding is in line with the work of Ibrahim and Umar [23] which affirms that poverty could be traced to household size, number of income sources of the household head, number of household members employed outside agriculture and the number of literate adult males and females in the household.

Indicators of Impoverishment (Iya)	FGD Igbomina	FGD Ijesa	FGD Ife	FGD Oyo	KI Igbomina	KI Ijesa	KI Ife	KI Oyo	Total	Rank
Sickness	2	2	2	2	2	2	2	2	16	1st
Not eating as desired	0	1	2	2	1	2	2	1	11	2nd
Buying used cloths	1	0	2	2	0	2	2	0	9	3rd
Laziness	0	2	0	1	1	2	1	2	9	3rd
Neglect	0	1	1	2	0	2	2	1	9	3rd
Pitiable living condition	1	0	1	1	2	1	1	2	9	3rd
Female dominated household	0	1	1	1	1	1	1	1	7	7th
Stubbornness	0	2	2	2	1	0	0	0	7	7th
Hunger and malnutrition	0	1	0	1	0	1	1	1	5	9th
Lack	0	1	0	0	1	1	1	1	5	9th
No convivial group	0	1	1	1	1	0	0	1	5	9th
Female headed household	0	1	1	0	1	0	0	1	4	12th
On productive	0	1	1	0	1	0	0	1	4	12th
Suffering	0	0	1	1	0	1	1	0	4	12th
Debt	1	0	1	1	0	0	0	0	3	15th
Facing disappointment	1	0	1	1	0	0	0	0	3	15th
Hopeful if assisted	0	1	1	0	0	0	0	1	3	15th
Children in public school	2	0	0	0	0	0	0	0	2	18th
Depressed	0	1	0	0	0	0	0	1	2	18th
Irritable	0	1	0	0	0	0	0	1	2	18th
Little food	2	0	0	0	0	0	0	0	2	18th
Voiceless	1	0	1	0	0	0	0	0	2	18th
Not accountable	0	0	0	0	0	1	1	0	2	18th
Carelessness	0	0	1	0	0	0	0	0	1	24th
Too many children	0	0	1	0	0	0	0	0	1	24th
Wandering	1	0	0	0	0	0	0	0	1	24th
Failure	0	0	0	0	1	0	0	0	1	24th

Table 5: Socio-cultural indicators of Impoverishment (Iya) showing the results of FGD and KI among the four sub-ethnic groups.

Source: Field survey, 2017.

Description of the socio-cultural indicators and dimensions of poverty

As established from the findings of this study, poverty from the socio-cultural lens of the rural dwellers was categorized into four of which one of the views that is poverty (*Aini*), was the umbrella body that gave rise to the remaining three views which were penury (*Osi*), poverty-stricken (*Ise*) and impoverishment (*Iya*), in varying degrees. Furthermore, the indicators from the highest to the lowest respectively such as 'lack'; 'shame and laziness' for poverty (*aini*), 'hunger and malnutrition'; 'non-productive and insecurity' for penury (*osi*), 'hunger and malnutrition'; 'landlessness' for poverty-stricken (*ise*) and finally 'sickness'; 'carelessness, too many children, wandering and failure' for impoverishment (*iya*), were

pointers to the fact that all these four views of the socio-cultural dimensions of poverty were interconnected.

This buttressed the findings of the Development Assistance Committee (DAC) [24] that affirmed that poverty encompasses different dimensions of deprivation that relate to human capabilities, including consumption and food security, health, education, rights, voice, security, dignity and decent work. Also, in line with Saunders [25], that poverty is the inability to meet basic needs due to lack of resources. It is a condition in which resources are not adequate to meet basic needs and further affirmed the findings of Faith and Holland [26] that poverty is the substantive lack of means or resources [27,28].

Figure 5: Socio-cultural indicators of Impoverishment (Iya) among the respondents.
Source: Field survey, 2017.

Conclusion and Recommendation

All the different indicators of poverty identified for the different views under the socio-cultural dimension of poverty in the study were interconnected but the differences could only be seen in their degrees and ranks for each dimension. Based on the findings of the study coupled with the conclusion reached, the following recommendations were made.

1. Rural dwellers should be encouraged to join cooperative associations or other formal associations, which will grant them access to more credit facilities for their farming activities. A systemic way of improving the rural dwellers' access to information that would translate to higher productivity should also be encouraged.

2. A laudable rebranding campaign that is capable of defreezing the people's mind set of equating living in the rural area to poverty should be done consistently by both government and private agencies.

This will enable the immigration of people into the rural areas with the aim of earning a living from the rural areas. This will in turn lead to reduction in poverty level coupled with a noticeable growth and development in the rural areas.

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