



## Psychosocial Well-being of the Elderly in Ibadan Metropolis

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### Abstract

*This study investigated determinants of the elderly in Ibadan metropolis. Wellbeing of elderly has become essential in order to improve the preparation for old age among Nigerians. Purposive sampling technique was used to select a total of four hundred and ninety elderly people, comprising 463 (70%) of 662 members of National Union of Pensioners, Agodi Branch and 27 (100%) of those residing in Old Peoples' Homes in Ibadan Metropolis. A set of pre-tested questionnaire was used to collect data from respondents. Information was obtained on the respondents' socio-economic characteristics; type of support enjoyed (emotional, financial, companionship, or access to information), and perceived level of spiritual wellbeing. In-depth interviews were also conducted on a cross-section of care-givers and people with aged relations in the study area. Descriptive and inferential statistics were used in analysing quantitative data obtained for the study, while qualitative data were content analysed. Financial support was found to be the most prominent form of support enjoyed by majority of the respondents and companionship, especially, of biological children, was the least prominent form of support enjoyed by the elderly in the study area. Higher proportion of females were found to enjoy access to information and financial support while higher proportion of males enjoyed companionship and emotional support. Higher proportion of polygamists were found to enjoy access to information, companionship and emotional supports while higher proportion of monogamists enjoyed financial support. The study identified the fact that the traditional importance of family in providing support is perceived to be fast dwindling due to changes in cultural practices in the city. Major implications of the study's findings is the need to evolve strategies to strengthen accessibility of the elderly to adequate support that will enhance their spiritual well-being, as the cultural support system is fast crumbling in the city.*

### Keywords

Elderly, psychosocial wellbeing, financial support, emotional support, companionship

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### 1. Introduction

In our society today, there exists a particular group of individuals, who has come into the world as babies, had spent their entire lifetime in service to humanity, had retired from active service and are only waiting to take a final exit from the world into eternity (Bigner, 2012). This group of individuals is in a stage of life late adulthood, a stage in life in which people are known as the elderly or referred to as the aged. This period in the life span is characterized by declined that occur in association with advance ageing in almost all aspects of development (Bigner, 2012 & Santrock, 2014). Late

adulthood or old age commences from the age of 65 and stretches to the period of near death or process of dying. It is a period in life with unique challenges/problems (National Ageing Institute, 2013). Many societies all over the world often maintain a negative perception of older adults. Youthfulness is being promoted that many people do not look forward to old or grow old. Many people view old age as an unfortunate consequence of human life and often spend a lot of money in a bid to reverse the ageing process. Old people are often seen trying to dress up as the youth and do

sometimes get offended whenever they are referred to as being old. Many young people, especially in Southwestern Nigeria, sometimes make jest of the old, often referring to them as witches /wizards (Ola & Adeyemi, 2012).

Social support services refers to either functional or qualitative dimension of the social network and ties. It is a system formed by formal and informal relationships through which an individual receives information and emotional, effective, and material help, and established positive social interaction (Hsu, 2012). Social support contributes to perseverance and enhancement of the satisfaction (Bisconti & Bergeman, 1999; Shaw & Janevic, 2004; Hsu 2012). Older adults need emotional, financial, and socio-cultural support in varying degrees within the society, and such level of social engagement within the context of the elders predicts satisfaction with life (Kaufman, 2010). The elderly social support may represent a main source of personal care and well-being and the aspects already emphasized in the general context of social support become more critical and amplified by the various problems connected to an ageing population.

The positive influence of social support on the psychological and social wellbeing of the elderly is well acknowledged; in particular social support from family and community members is positively associated with a higher degree of well-being and less distress. That is not opining that most elderly have the access to these various social support system. As such, social vulnerability, which is a concept related to a low social support, is indeed higher among elders with individual frailty and little or no social support system, and it increases with age. Greater social vulnerability is associated with low level of wellbeing in older adults. Seeking social support emerged as an adaptive way of coping and is positively associated with recovery indicators. In recent findings, social support have tend to be a frontier to other associative studies such as the emotional support; Information access by the elderly; financial support; companionship and activities of daily living as mediators for positive psychological wellbeing and social wellbeing (Shaw & Janevic, 2004).

Social relationships from community participation and community engagement also play an important role in older adults' maintenance of

psychological and social well-being by acting as buffers for stressful life experiences as the individual reaches the elderly stage. Social relationships have been found to reduce morbidity (Wallston, Alagna, Devellis, & Devellis, 1983) mortality (Robbins, & Metzner, 1982; Orth- Gomer & Johnson, 1987; House, Landis, & Umberson, 1988; House, Sugisawa, Liang, & Liu, 1994). Because of the increased rates of disease and disability, individuals' social relationships attain even more importance in advanced age. Environment support ties, and assistance by others become critical factors in the maintenance of individuals' independence and wellbeing.

Many decades ago, especially in developing countries, the cultures operated the extended family form, with two or more generations living together in a household the care and support for the elderly was at the utmost (Bigner, 2012). In Nigerian society, majority of the elderly are solely taken care of within the family since one of the traditional roles of the family involves taking care of old parents as well as other members. Walker (2002) points out that in most industrial and pre-industrial societies, the family has been the main providers of care to the elderly relatives. Sijuwade, (2008) also maintains that both in developed and developing countries, the elderly as well as those who take care of them prefer that they should be taken care of within the family. However, in today's world, with the fast technological advancement and awareness in the world, many people have become too busy to dedicate time towards the care of the elderly. In advanced countries, institutions are set up to take care of the elderly, but Nigerian society lacks the awareness of setting up institutions with social benefits capable of taking care of the elderly. The elderly therefore remains the sole responsibility of his/her family and may be faced with unique challenges and problems, prominent among of which are problems of being abused and being neglected.

The Nigeria social development policy assigns age of at least 65 years and above to the elderly, but in medical circles, persons aged 65 years and above would be regarded as potential 'geriatric patients' (Nelson 1980). Life expectancy in Nigeria is currently put at 60 years and mandatory age of retirement is 60 years. The United Nations would put age 60 as base line for old age and this age is the

threshold of the seventh decade, generally considered the transition period to the 'very old-age'. And it is known not less than seventy per cent (70%) that of people reaching age 60 years have one from of medical challenges or other (UN Global Ageing Report, 2013).

Understanding the psycho-social context of wellbeing and its overlapping relationship of the social support variables; activities of daily living and as such clarification of this relationship is important because the elderly are at highest risk for almost all of experiencing psycho-social impairments, social isolation, morbidity and mobility events (Seeman, Kaplan, Knudsen, Cohen, & Guralnik, 1987). Moreover, more studies have been carried out to contributed alternative information of the relation between social support system, Psychological and social wellbeing of the elderly. Against this background, the study examined the effect of social support on the psychosocial well-being of the elderly in Ibadan.

## 2. Literature Review

This section is devoted to reviewing existing literature on four major forms of supports for the elderly: information access support; financial support; emotional support; and, companionship support.

### 2.1 Information access support

Importance of information access support for the elderly has been well documented in the literature. Okoye (2013) observes that information access for the elderly tends to provide avenues for them to be engaged, connected, and active, take notice, keep learning and give their own voice to the development of the country. Adeniyi (2014) affirms that information access can foster improved social interaction, encourage engaging older people in their communities and promote high quality face-to-face contact especially in advice given. That information access has a close link with social interaction of the elderly, especially in the African in the diaspora has been emphasized by Aboderin (2006), stressing that the scope of information contributed, the level of participation and engagement are essential ingredients of improving elderly people's psycho social well-being.

Aboderin (2006) explains that information on the internet and digital technologies, accessed

through relevant supported services, can indeed enhance every aspect of life for elderly people, so long as technology is seen as the means to end, not the end in itself. Sarh, (2013) identified providing appropriate access to information service that reflects elderly people's interests and responds to their needs; providing appropriate advice and sustained elder's social engagement, and community-based training as being invaluable in the management of chronic diseases and illness in elderly persons. Egunyomi, (2012) observes that, access and usage of information by older people has potential social benefits such as reduction of isolation and increased social participation and interaction – until now. She emphasizes that information is not merely an end in itself, but can be means to enable older people to renew and develop social contacts and engage actively in their communities. Oyinlola and Folaranmi (2016) observe that focusing on elderly's group forum, community meetings as well as digital participation for addressing isolation among elderly groups improves their emotional well-being.

### 2.2 Emotional support

Akpan (2011) observed that elderly people generally do have poor emotional support from family members, government agencies and NGOs, and that they are very much vulnerable to being inflicted with mental pain, anguish, or distress through verbal acts or non-verbal acts. Sijuwade's (2008) study in Lagos, Nigeria, confirms that the elderly provided with emotional support had enhanced spiritual well-being. The study affirmed that most of the dependants are more concerned about providing medical support than emotional support. Oyinlola and Folaranmi, (2016) attribute major depression being felt by some elderly to poor emotional support from their children or other family members. Their study further explained interlink between emotional supports towards improving the spiritual well-being of the elderly. The study revealed that, there are some of the elderly who may explain the reluctance of some adult children who want to seek competent medical help rather than considering spiritual care.

Oluwadare (2016) concluded that, especially in developing nations, emotional support provided for the elderly has a very strong effect in improving mood, even as effective as antidepressants. Cohen

and Koeing (2003) identified depression as one of the mental health problems can be handled through spiritual or religious approach to improve happiness of the elderly. Volkert (2013) emphasized that involvement in societal and community activities have therapeutic effects for the elderly. Nadia, (2013) concluded by observing that social welfare is not merely money; happiness is deciding what is felt from the heart. Emotional support for the elderly has tendency of improving their spiritual well-being.

### 2.3 Companionship support

Okunola, (2002) identifies retirement from work as serving as eternal holiday which could cut an elderly person out of the known social status and isolate him from old workmates. The position could be compounded by loss of spouse, which commonly happens in the seventh and eighth decades of life. That could mark the beginning of solitude and grief and the onset of depression, the intensity of which in some cultures is tempered by substitute spouse. Krause (2005) distinguishes between 'companionship support', defined as the amount of tangible help provided by social network or ties, and 'perceived support', which is the subjective evaluation of the received help. He identifies perceived companionship support as being a crucial resource when stress is experienced and for individuals with limitations in daily living activities (i.e. everyday routine activities generally involving functional mobility and personal care, including eating, bathing, dressing, toileting, walking and control of continence).

Friendships from members of the extended family, old and new acquaintances are often welcomed lubricants to the oil of old age. Okoye (2013) praises friendship and self-belonging to high-heavens in their ability to improve well-being of an elderly who is suffering from depression, hypertension and isolation. He emphasizes that an elderly person could relate with both new and old friends of the same age and not necessarily the same social status, as a result they could mix with friends and share ideas, solve their own problem within themselves. Traditionally, Africans' traditional extended family system provided a haven for the elderly to enjoy unlimited companionship. This practice has now been adversely affected by proliferation of nucleated

family system and urbanization where the hustle and bustle of urban life make the elderly more vulnerable to loneliness and abandonment (Ajomale, 2012), compelling adult children to move their parents to older peoples' homes for proper care and support from care professionals (Egunyomi, 2012).

Diverse advantages of companionship support have been identified in the literature. Aboderin's (2006) studies revealed that higher levels of interpersonal trust also appear to be positively correlated with good self-assessed physical health and mental well-being. The evidence suggests that companionship support from social environment is significant to the emotional well-being of the elderly. Adebusoye & Olowokere, (2015) observed that companionship support from the social network addresses the isolation which thus appears to be a risk factor for all forms of elder abuse. There is also a consistency correlation between different companionship support and emotional well-being of the elderly (Isabella, 2013). Emotional support has also been identified as the driver of improved companionship support in older person which is associated with increased emotional and psychosocial well-being and negatively linked with the risk of mistreatment (Oguniyi & Adebusoye, 2014).

### 2.4 Economic Support

Importance of economic support for the elderly have been emphasized in the literature. Idleness, a state of having nothing to do, has been identified as a major challenge of the elderly (Togonu-Bickersteth, 2014). These elderly, in the opinion of Okoye (2013), have plenty time on their hands which they could not productively fill. He observed that elderly women generally fare better than men in finding something to do as they are mostly engaged in helping their daughters and sons look after the grandchildren. Still on results of idleness, Aboderin & Isabella, (2006) observed that elderly persons in low income countries seem to die gradually of avoidable ailments as a result of idleness. Oyinlola & Folaranmi, (2016) revealed that, if the financial status of the elderly is improved it would enhance their emotional, information, economic/financial and companionship will have a resulting effect on the overall wellness of the elderly and as a result there would enhance life expectancy.

Studies on the economic/financial challenges of the elderly by Togonu-Bickersteth (2014), concluded that, as a retiree, unless the elderly has some investments, proceeds from which he/she could supplement his/her pension, his/her earning will be inadequate to meet his/her basic needs and that means poverty which could generate frustration and depression unless he/she is fortunate to have the financial wherewithal to bear by himself these aspects of the loads of living. Her study corroborated earlier studies by Ajomale (2012), Evbuoma (2012) and Okoye (2013) which identified involving the elderly in home-based vocational activities as a main strategy to gainfully fight 'idleness' and boost their financial sustainability.

### 3. Methodology

The study focuses on the determinants of psychosocial wellbeing of the elderly in Ibadan metropolis and to determine the highest impact of social support system. Descriptive survey research design and Ex-post facto research design were adopted for the study. The targeted age group comprises people aged at least 60 years and are members of Nigeria Union of Pensioners (NUP), Agodi Unit Branch, Ibadan or residing in Old Peoples' Homes in Ibadan. The study focuses on four areas of social support the elderly use because of their being frail: information access; financial support; companionship; and emotional support. Purposive sampling technique was used to select a total of four hundred and ninety elderly people, comprising 463 (70%) of 662 members of NUP, Agodi Branch and 27 (100%) of those residing in Old Peoples' Homes in Ibadan Metropolis. A set of pre-tested questionnaire was used to collect data from respondents. The questionnaire was made up of closed and open ended questions in order to give respondents choice and freedom in stating their opinion about the determinants of psychosocial wellbeing of the elderly in Ibadan metropolis. Data collected from the field were properly and carefully checked, grouped and coded to aid the analysis. The data was analysed using both descriptive and inferential statistics (Multiple regression analysis) at  $p \leq 0.05$ .

### 4. Results and Discussion of Findings

This study examined the determinants of psychosocial well-being of the elderly in Ibadan metropolis, Oyo State. The respondents for the

study consist of Four Hundred and ninety (490) elderly from the Nigerian Union of Pensioners and Old people's home in Ibadan. Results of investigations in this study are presented under two main headings: "respondents' socio-economic characteristics" and "Psychosocial wellbeing".

#### 4.1 Socio-economic Characteristics of Respondents

Results of investigations on respondents' socio-economic characteristics are presented in Table 1.

**Table 1: Socio-economic Characteristics of Respondents**

Socio-economic characteristics	Frequency	Percentage
<b>Sex</b>		
Male	176	35.9
Female	314	64.1
Total	490	100.0
<b>Age</b>		
60-65years	23	4.7
66-70years	87	17.8
71-75years	192	39.2
76-84years	105	21.4
85years and above	83	16.9
Total	490	100.0
<b>Religion</b>		
Christianity	315	64.3
Islamic	175	35.7
Total	490	100.0
<b>Family background</b>		
<b>Family type</b>		
Polygamous	280	57.1
Monogamous	210	42.9
Total	490	100.0
<b>Marital status</b>		
Never married	55	11.2
Married	318	64.9
Separated	61	12.4
Divorced	56	11.4
Total	490	100.0
<b>Place of origin / ethnicity</b>		
Southwestern Nigeria (Yoruba)	347	70.8
Southeastern Nigeria (Igbo)	89	18.2
Northern Nigeria (Hausa)	54	11
Total	206	100.0
<b>Highest level of education</b>		
No formal education	40	8.2
Primary school	279	56.9
Secondary school certificate	56	11.4
Post-secondary education	115	23.5
Total	490	100.0
<b>Sources of income</b>		
Family members	148	30.2
Pension	248	50.6
Investment/insurance	94	19.2
Total	490	100.0

Source: Field Survey (2017)

Investigations on socio-economic characteristics of the sampled elderly in the city of Ibadan revealed that more than three-fifths (64.1%) of them were

females and the rest (35.9%) were males (Table 1). Observed high proportion of females among the sampled elderly might owe much to the general higher life expectancy of females than males in Nigeria (NPC, 2006). Distribution of respondents by age revealed that 22.5% of them were aged between 60 and 70 years, close to two-fifths (39.2%) were aged between 71 and 75 years; 21.4% were aged between 76 and 84 years; and 16.9% were aged at least 85 years. It can thus be conveniently inferred that the study had adequate representation various age-grades of the elderly in the study area. (Table 1). More than three-fifths (64.3%) of the sampled elderly persons were Christians and the rest (35.7%) Muslims. Close to three-fifths (57.1%) of the respondents have monogamous family, with the rest (42.9%) being from polygamous homes. Investigations on marital status of respondents revealed that as high as 64.9% of them were married; 12.4% were separated; 11.4% were divorced; and only 11.2% were never married. That more than three-fifths of the respondents were married might owe much to social status attached to being married among the Yorubas that constitute majority of the respondents. Practice of polygyny that is readily accepted among the Yorubas could also be significant. More than seven-tenths (70.8%) of the respondents were from Southwestern Nigeria, and were classified as 'Yorubas', 18.2% were from Southeastern Nigeria, classified as 'Ibos', and 11% were from Northern Nigeria and were classified 'Hausas'. Observed high presence of Yorubas among the respondents might not be unconnected with the fact that the study was carried out in the city of Ibadan, a prominent Yoruba city. Investigations on highest education attained by respondents revealed that 8.2% had no formal education, 56.9% had primary education, 11.4% had secondary education while close to one quarter (23.5%) had tertiary education. Observed high literacy level among the respondents might not be unconnected with Free Primary Education Programme introduced in 1955 in Southwestern Nigeria, and education being tuition-free in public primary and secondary schools in Oyo State since 1979. Investigations on respondents' sources of income revealed that more than a half (50.6%) relied on pension, 30.2% relied on family members, while 19.2% relied on investments/insurance dividends (Table 1).

Results of investigations on relationships between socio-economic characteristics of respondents and type of support enjoyed are presented in Table 2. The table reveals variations in socio-economic characteristics and distribution of proportion of the sampled elderly that enjoyed various types of support. For instance, higher proportion of female elderly persons enjoyed every type of support than their male counterparts (87.6%: 58.0% for Access to information; 97.5%: 86.4% for financial support; 90.4%: 65.9% for companionship support; and, 80.9%: 70.5% for emotional support). Distribution of beneficiaries on the basis of age revealed that higher proportion of the elderly aged not more than 75 years benefitted more than those aged more than 75 years in terms of all types of support investigated in the study. Higher proportion of Christian elderly benefitted in terms of financial support and emotional than their Muslim counterparts who have better ratings in benefits in terms of access to information and companionship.

Higher proportion of elderly of polygamous family background enjoyed support in terms of access to information and financial support than their counterparts of monogamist background who fared better than their polygamist counterparts in enjoying supports in terms of companionship and emotional support. Higher proportion of married elderly people enjoyed support in terms of access to information, finance, and emotional support than elderly persons that were divorced/separated or never married. Elderly people that were never married fared worst among the three categories in terms of all types of support for the elderly covered in this study.

Not much variations were observed in the proportion of elderly that enjoyed various types of support for the elderly in the three tribal groups covered by the study. Higher proportion of elderly people educated up to the tertiary level enjoyed every form of support covered in the study than elderly people with less formal education. In the case of sources of income of the sampled elderly, higher proportion of those receiving pension benefits enjoyed support in terms of access to information and finance than others, while higher proportion of elderly depending on the family for income enjoyed support in terms of companionship and emotional support.

**Table 2: Socio-Economic Characteristics and Type of Support Enjoyed**

Socio-economic characteristics		Type of support enjoyed			
		Access to information*	Financial*	Companionship*	Emotional*
Sex	Male (n=176)	102 (58.0%)	152 (86.4%)	116 (65.9%)	124 (70.5%)
	Female (n=314)	275 (87.6%)	306 (97.5%)	284 (90.4%)	254 (80.9%)
Age (in years)	< 76 (n=302)	233 (77.2%)	289 (95.7%)	276 (91.4%)	260 (86.1%)
	> 75 (n=186)	144 (77.4%)	169 (90.9%)	124 (66.7%)	118 (63.4%)
Religion	Christ (n=315)	242 (76.8%)	310 (98.4%)	246 (78.1%)	250 (79.4%)
	Islam (n=175)	135 (77.1%)	148 (84.6%)	154 (88.0%)	128 (73.1%)
Family background	Monog (n=210)	160 (76.2%)	180 (85.7%)	182 (86.7%)	164 (78.1%)
	Polyg. (n=280)	217 (77.5%)	270 (96.4%)	218 (77.9%)	214 (76.4%)
Marital status	Married (n=318)	275 (86.5%)	306 (96.2%)	264 (83.0%)	270 (84.9%)
	Divorced/separated (n= 117)	86 (73.5%)	110 (94.0%)	98 (83.8%)	79 (67.5%)
	Never Married (n=55)	16 (29.1%)	42 (76.4%)	36 (65.5%)	29 (52.7%)
Tribe	Yoruba (n=347)	269 (77.5%)	341 (98.3%)	294 (84.7%)	276 (79.5%)
	Igbo (n = 89)	70 (78.7%)	72 (80.9%)	64 (71.9%)	62 (69.7%)
	Hausa (n=54)	38 (70.4%)	45 (83.3%)	42 (77.8%)	40 (74.1%)
Highest formal education	None (40)	14 (35.0%)	28 (70.0%)	26 (65.0%)	22 (55.0%)
	Primary (n=279)	218 (78.1%)	268 (96.1%)	222 (79.6%)	219 (78.5%)
	Secondary(n=56)	46 (82.1%)	50 (89.3%)	45 (80.4%)	39 (69.4%)
Source of income	Tertiary (n=115)	109 (94.8%)	112 (97.4%)	107 (93.0%)	98 (85.2%)
	Family (n=178)	128 (71.9%)	142 (79.8%)	160 (89.9%)	157 (88.2%)
	Pension (n=248)	184 (74.2%)	244 (98.4%)	178 (71.8%)	163 (65.7%)
	Insurance/investment (n = 94)	64 (68.1%)	72 (76.6%)	62 (66.0%)	58 (61.7%)

Key: \*More than one type of support sought.

Source: Field Survey (2017)

Distributions of the respondents as presented in Table 2 revealed variations in the distribution of the respondents based on their socio-economic characteristics and enjoying various supports for the elderly does not have easily generalizable pattern. We need to investigate further into the types of support which respondents rated as being 'satisfied' with. Results of the investigations are presented in Table 3.

Since a major goal of the study is to establish possible associations between socio-economic characteristics of the elderly and the type of support they enjoyed, sampled elderly were requested to identify the type of support they enjoyed and to rate their level of satisfaction on a four-point Likert Scale, ranging from 'Not Satisfactory' (1), 'Indifferent' (2) 'Satisfactory' (3), and 'Very Satisfactory' (4). Total number of respondents that rated each type of support either 'Satisfactory' or 'Very Satisfactory' were added together and used in the computations presented in Table 3. Results of the investigations provided a clearer picture than what we obtained from Table 2. For instance, it is revealed that higher proportion of female elderly were 'at least satisfied' with all the four types of support for the elderly covered in the study than their male counterparts (76.6%: 23.4% for access to information; 69.1%: 30.9% for financial support; 65.1%: 34.9% for companionship; and 66.3%:

33.7% for emotional support). Higher proportion of elderly aged not more than 75 years were 'at least satisfied' with the support they enjoyed in terms of the four types of support covered in the study than elderly aged more than 75 years (69.4% : 30.6% for access to information; 68.9% : 31.1% for financial assistance; 66.8% : 33.2% for companionship; and 57.6% : 42.3% for emotional support). Higher proportion of elderly people that were Christians were 'at least satisfied' with all the four types of support covered in this study than their Muslim counterparts. Higher proportion of sampled elderly people with polygamous family background were 'at least satisfied' with all forms of support provided than their counterparts with monogamous family background (61.6%: 38.4% for access to information; 56.9%: 43.1% for financial support; 55.7%: 44.3% for companionship; and 61.2%: 38.8% for emotional support).

Distribution of respondents on the bases of their socio-economic characteristics and the proportion that was satisfied with the various types of support covered in this study revealed that elderly people that were married recorded higher proportion of them being 'at least satisfied' with the various types of support that their counterparts that were either 'never married' or 'divorced / separated'. Grouping respondents on the bases of their tribe revealed that Yorubas recorded highest proportion of respondents

being 'at least satisfied' with all the types of support they enjoyed. Grouping by level of formal education attained where respondents revealed that respondents with primary education had higher proportion of respondents that were 'at least

satisfied' with the four types of support enjoyed; while respondents with pension as their source of income had the highest proportion of respondents that were 'at least satisfied' with the four types of support enjoyed by the elderly in the study area.

**Table 3: Socio-economic Characteristics and Proportion of Respondents 'Satisfied' with Type of Support Enjoyed**

Socio-economic characteristics		Type of support enjoyed			
		Access to information (n = 333)	Financial (n = 392)	Companionship (n = 289)	Emotional (n = 255)
Sex	Male	78 (23.4%)	121 (30.9%)	101 (34.9%)	86 (33.7%)
	Female	255 (76.6%)	271 (69.1%)	188 (65.1%)	169 (66.3%)
Age (in years)	< 76	231 (69.4%)	270 (68.9%)	193 (66.8%)	147 (57.6%)
	> 75	102 (30.6%)	122 (31.1%)	96 (33.2%)	108 (42.3%)
Religion	Christianity	235 (70.6%)	286 (73.0%)	201 (69.5%)	145 (56.9%)
	Islam	98 (29.4%)	106 (27.0%)	88 (30.5%)	110 (43.1%)
Family backgrd	Monogamy	128 (38.4%)	169 (43.1%)	128 (44.3%)	99 (38.8%)
	Polygamy	205 (61.6%)	223 (56.9%)	161 (55.7%)	156 (61.2%)
Marital status	Married	245 (73.6%)	279 (71.2%)	199 (68.9%)	179 (70.2%)
	Divorced/ separated	78 (23.4%)	88 (22.4%)	59 (20.4%)	58 (22.7%)
	Never married	10 (3.0%)	25 (6.4%)	31 (10.7%)	18 (7.1%)
Tribe	Yoruba	261 (73.4%)	309 (78.8%)	231 (80.0%)	198 (77.6%)
	Igbo	54 (16.2%)	56 (14.3%)	38 (13.1%)	41 (16.1%)
	Hausa	18 (5.4%)	27 (6.9%)	20 (6.0%)	16 (6.3%)
Highest formal education	None	8 (2.4%)	20 (5.1%)	18 (6.2%)	14 (5.5%)
	Primary	195 (58.6%)	235 (60.0%)	159 (55.0%)	157 (61.6%)
	Secondary	38 (11.4%)	39 (9.9%)	26 (9.0%)	22 (8.6%)
	Tertiary	92 (27.6%)	98 (25.0%)	86 (29.8%)	62 (24.3%)
Source of income	Family	109 (32.7%)	112 (28.6%)	109 (37.7%)	101 (36.9%)
	Pension (n=248)	173 (52.0%)	226 (57.7%)	132 (45.7%)	112 (43.9%)
	Insurance/ investment	51 (15.3%)	54 (13.7%)	48 (16.6%)	42 (16.4%)

Source: Field Survey (2017)

Cursory observation of results presented in Table 3 revealed that socio-economic group with the highest population always ended up being the group that recorded highest proportion of respondents that were 'at least satisfied' with all type of support provided for the elderly in the study area. The fear that the results might have been unduly influenced by the large population of respondents in these particular socio-economic groups, to the detriment of others, encouraged us to try to guide against possible influence of uneven population by identifying the number of respondents in each socio-economic group that enjoyed particular support and finding the proportion of this that were 'at least satisfied' with that support they enjoyed. Results of these investigations are presented in Table 4.

Results of the investigations revealed more glaring socio-economic-based variations in the type of support in which respondents were 'at least satisfied'. For instance, higher proportion of females were 'at least satisfied' with their level of support in only two types of support, which are:

access to information (92.7%: 76.5%) and financial support (88.6%: 79.6%), while higher proportion of male respondents were 'at least satisfied' with their level of support in two types of support: companionship (87.1%: 66.2%) and emotional support (69.3%:66.5%). In the case of grouping respondents by age, higher proportion of respondents aged not more than 75 years were 'at least satisfied' with their level of support in two types of support: access to information (99.1% : 70.8%) and financial support (93.4% : 72.2%). Higher proportion of respondents aged more than 75 years were 'at least satisfied' with their level of support in two types of support: companionship (77.4%: 69.9%) and emotional support (91.5%: 56.5%).

On the basis of religion affiliation of respondents, higher proportion of Christians were 'at least satisfied' with their level of support in three types of support: access to information (97.1%: 72.6%). Financial support (92.3%: 71.6%) and companionship support (81.7%:57.1). Higher proportion of Muslims were 'at least satisfied' with



the level of emotional support they enjoyed (85.9%: 58.0%). Type of family background of respondents revealed that higher proportion of respondents from polygamous family background were 'at least satisfied' with level of support they enjoyed in three types of support: access to information (94.5%: 80.0%), companionship (73.9%: 70.3), and emotional support (72.9%: 60.4%). Results of investigations on marital status and level of satisfaction revealed that higher proportion of married respondents were 'at least satisfied' in financial support (91.2% : 80.0% -

separated/divorced : 59.5% - never married); divorced / separated respondents recorded higher proportion of respondents that were 'at least satisfied' with their level of access to information (90.7% : 89.1% - married; 62.5% - never married); and, higher proportion of respondents that were never married were 'at least satisfied' with the level of companionship support they enjoyed (86.1% : 75.4% - married; 60.2 % - divorced / separated). Higher proportion of Yoruba respondents were 'at least satisfied' with their level of support in all the four types of support covered by the study

**Table 4: Socio-Economic Characteristics and Population 'Satisfied' with Type of Support They Enjoyed**

Socio-economic characteristics		Type of support enjoyed			
		Access to information	Financial	Companionship	Emotional
Sex	Male	78 (76.5%)	121 (79.6%)	101 (87.1%)	86 (69.3%)
	Female	255 (92.7%)	271 (88.6%)	188 (66.2%)	169 (66.5%)
Age (in years)	< 76	231 (99.1%)	270 (93.4%)	193 (69.9%)	147 (56.5%)
	> 75	102 (70.8%)	122 (72.2%)	96 (77.4%)	108 (91.5%)
Religion	Christianity	235 (97.1%)	286 (92.3%)	201 (81.7%)	145 (58.0%)
	Islam	98 (72.6%)	106 (71.6%)	88 (57.1%)	110 (85.9%)
Family backgrd	Monogamy	128 (80.0%)	169 (93.9%)	128 (70.3)	99 (60.4%)
	Polygamy	205 (94.5%)	223 (82.6%)	161 (73.9%)	156 (72.9%)
Marital status	Married	245 (89.1%)	279 (91.2%)	199 (75.4%)	179 (66.3%)
	Divorced/separated	78 (90.7%)	88 (80.0%)	59 (60.2%)	58 (73.4%)
	Never married	10 (62.5%)	25 (59.5%)	31 (86.1%)	18 (62.1%)
Tribe	Yoruba	261 (97.0%)	309 (90.6%)	231 (78.6%)	198 (71.7%)
	Igbo	54 (77.1%)	56 (77.8%)	38 (59.4%)	41 (66.1%)
	Hausa	18 (47.4%)	27 (60.0%)	20 (47.6%)	16 (40.0%)
Highest formal education	None	8 (57.1%)	20 (71.4%)	18 (64.3%)	14 (63.4%)
	Primary	195 (89.5%)	235 (87.7%)	159 (71.6%)	157 (71.7%)
	Secondary	38 (82.6%)	39 (78.0%)	26 (57.8%)	22 (56.4%)
	Tertiary	92 (84.4%)	98 (87.5%)	86 (80.4%)	62 (63.3%)
Source of income	Family	109 (85.2%)	112 (78.9%)	109 (68.1%)	101 (64.3%)
	Pension (n=248)	173 (94.0%)	226 (92.6%)	132 (74.2%)	112 (68.7%)
	Insurance/ investment	51 (79.7%)	54 (75.0%)	48 (77.4%)	42 (72.4%)

Source: Field Survey (2017)

Results of investigations on highest formal education attained and level of satisfaction revealed that higher proportion of respondents with primary education were 'at least satisfied' with their level of support in three of the four types of support covered by the study: access to information (89.5%: 84.4% - tertiary education: 82.6% - secondary education: 57.1% - no formal education), financial support (87.7%: 87.5% - tertiary education: 78.0% - secondary education: 71.4% - no formal education) and emotional support (71.7%: 63.3% - no formal education: 63.3% - tertiary education: 56.4% - secondary education). Results on sources of income and level of satisfaction revealed that higher proportion of respondents on pension were 'at least satisfied' with their level of support in terms of

access to information (94.0%: 85.2% - family support: 79.7% - investment/ insurance) and financial support (92.6%: 78.9% - family: 75.0% - investment/ insurance) while higher proportion of respondents sourcing their income from investments / insurance were 'at least satisfied' with their level of emotional support (72.4%: 68.7% - pension: 64.3% - family).

Further investigations were conducted to check whether the observed differences in the association between respondents' socio-economic characteristics and their perceived level of satisfaction with the support they enjoyed was statistically significant. Chi-square tests were conducted on the data on 'socio-economic characteristics and population 'satisfied' with type

of support they enjoyed' contained in Table 4. The Chi-square value of 0.00 obtained at  $p \leq 0.05$  (df = 9) indicated that the observed differences in the ratings of the social factors were statistically significant. It can thus be inferred from the study that socio-economic characteristics of elderly people in the study area are associated with their perceived level of satisfaction with the support they enjoyed.

In-depth interviews with a cross-section of the elderly in the study are held shed some lights on the observed variations in their perceived satisfaction with the support enjoyed by them. For instance, observed higher proportion of elderly females being satisfied than their male counterparts in terms of access to information and financial was attributed to the fact that mothers are often closer to their children, especially in their old age when they enjoy their children confidence than the fathers. The practice of men being the provider for the family, even after retirement, and the practice of children always giving their mothers 'secret money' for personal use could be responsible for their having higher proportion (than men's) being satisfied with their level of financial support.

General consensus among the sampled elderly people attributed higher proportion of elderly male being satisfied than women in terms of companionship and emotional support to general tendency of children to always ensure that their fathers are shielded from issues that could give them emotional disturbances. Observed higher proportion of elderly persons not older than 75 years to be more satisfied with support in terms of access to information than older elderly people was generally attributed to their being more mobile and being more inquisitive about their children, relatives and being more conscious of their environment. Their having higher proportion being satisfied with their level of financial assistance was attributed to their being more mentally alert to recognise currency denominations than their older counterparts. Higher proportion of elderly people older than 75 years' being satisfied with their level of companionship was generally attributed to their being less mobile and being more restricted to homes where they appreciate companionship of younger relations. Their being more satisfied with emotional support than their younger counterparts

was attributed to their being shielded from negative information from their relatives and associates.

Observed higher proportion of elderly with polygamous family background being satisfied with the level of access to information, companionship and emotional support was attributed to their general tendency to have very large family with many wives and children ensuring they have no dull moment. Higher proportion of elderly persons with monogamous family background being satisfied with the level of financial support they enjoy was generally attributed to the readiness of children to support their father if their mother was the only wife than where other women will enjoy the money given to their polygamous fathers. Observed higher proportion of respondents with primary education to be satisfied with access to information was generally attributed to their being more involved in listening to radio programs than their more educated counterparts. Their having higher proportion of them being satisfied with financial support the enjoy was attributed to their general low taste for flashy things like cars, jewelleries, etc. that their more educated counterparts are wont to crave for. Their general conceited nature was attributed to higher proportion of them being satisfied with the emotional support they enjoy. General tendency to be financially independent and their access to modern communication channel like the internet and ability to video-chat were all identified as reasons why higher proportion of the elderly that had tertiary education were satisfied with the level of companionship they enjoyed.

## 5. Conclusions and Recommendations

Financial support was found to be the most prominent form of support enjoyed by majority of the respondents and companionship, especially, of biological children, was the least prominent form of support enjoyed by the elderly in the study area. Higher proportion of females were found to enjoy access to information and financial support while higher proportion of males enjoyed companionship and emotional support. Higher proportion of polygamists were found to enjoy access to information, companionship and emotional supports while higher proportion of monogamists enjoyed financial support. The study identified the fact that the traditional importance of family in providing support is perceived to be fast dwindling

due to changes in cultural practices in the city. Major implications of the study's findings is the need to evolve strategies to strengthen accessibility of the elderly to adequate support that will enhance their spiritual well-being, as the cultural support system is fast crumbling in the city.

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