
**EFFECTS OF SOCIO-ECONOMIC CHARACTERISTICS ON RURAL DWELLERS'
CULTURAL INTEGRITY IN OYO STATE**

Ayoade, A. R., Adedokun, S. A., Adebayo, O. O., Adewole, W. A.

Department of Agricultural Extension and Rural Development, Ladoke Akintola University of
Technology, Ogbomoso, Nigeria.

ABSTRACT

Poor social status of rural dwellers' threatened cultural integrity in Nigeria. The study therefore examined the effects of socio-economic characteristics of rural dwellers' on cultural integrity in Oyo State, Nigeria. The study specifically described various sharp practices related to cultural integrity and cultural integrity status of the rural dwellers. The study employed multistage sampling technique to select 101 rural dwellers from Oyo States. The data for the study were obtained through the use of semi structured interview schedule. The data were analyzed with descriptive statistics such as frequency count, percentage, mean and standard deviation while Pearson Product Moment Correlation was used to test the null hypothesis.

It was revealed that 60.4 percent of the respondents from Oyo State were males while 39.6 percent of the respondents were females. The mean household size was 7 individuals. It was revealed that age ($r = 0.561^{***}$, 0.000) was significantly related to rural dwellers' cultural integrity status at ($p = 0.001$). Conclusively, most of the respondents were males. The more elderly respondents are, the more their likelihood to have better cultural integrity than the younger ones. Therefore, female individuals should participate in productive rural venture like their male counterparts. The elderly individuals should influence the younger ones to imbibe cultural integrity like them.

.Keywords: Age, Cultural integrity, Household size, Sex Young

1. INTRODUCTION

Culture is the totality of the pattern of behaviour and life of a particular group of people which makes them distinct from any other group. Culture was further classified into material and non-material aspects. Material culture refers to visible tactile objects which man is able to manufacture for the purposes of human survival and these include dressing modes, food, traditional occupations, building patterns, artefacts and crafts, while non-material culture comprises of norms and mores of the people which include greeting habits, songs and dance patterns, social norms and taboos, ethnic rites ranging from birth (naming), through marriage rituals, to funeral obsequies, religious as well as philosophical beliefs. As Kanu (2010) observes, the progenitors actively thought culture, coined it, and inculcated them in the *a priori* faculties of their kinsfolk, thereby making it part of the interiority of the human person.

Personal integrity refers to an individual being committed to personal values and principles while moral integrity describes adherence to moral values and principles. The duo are however considered as prerequisites for cultural integrity. In essence, honesty, discipline, morality, uprightness, and keeping of virginity are some of the attributes associated with cultural integrity in many societies. Against this background, this research examined effects of socio-economic characteristics of rural dwellers' on cultural integrity in Oyo State, Nigeria.

Objectives:

- i. examined socio-economic characteristics of respondents in the study area;
- ii. determined the cultural integrity status of the rural dwellers' in the study area.

Hypothesis:

H₀₁: There is no significant relationship between socio-economic characteristics of the respondents and their cultural integrity status

2. METHODOLOGY

The study was carried out in Oyo State. It lies between latitude 7⁰N and 19⁰N of the equator and between 2.5⁰E and 5⁰E of the prime meridian. The State has a total population of 5.6 million going by the provisional population figure of 2006 (Census, 2006), and a land area of 27,140,000 square kilometer. Annual mean rainfall ranges above 1000mm; rainy season in the state averages eight months in a year. Rains start in Oyo State during the first week of March with storms. Mean temperature varies from daily minimum of 18.9⁰C to a daily maximum of 35⁰C. Humidity is quite high in Oyo State. Relative humidity in the State is 70 percent with a maximum of about 60 percent in the evening and a maximum of around 80 percent in the morning. The settlement pattern shows that so many people of different Nigerian ethnic background reside in Oyo State. The Yoruba ethnic group constitutes the majority of the population living in Oyo State. There are also non-Nigerians who live in Oyo State. The ten Local Government Areas (LGAs) are Akinyele, Ido, Olorunsogo, Ona-Ara, and Oriire. Others include Oyo West, Surulere, Ibarapa North, Iwajowa and Egbeda.

Population of this study involved all the rural dwellers in Oyo State, Nigeria. This includes all men and women in the rural communities in Oyo Nigeria.

Multistage sampling technique was employed in selecting sample for this study.

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This study drew its sample from 2018 NDHS (Nigeria Demographic and Health Surveys) which is a national sample survey that provides up-to-date information on demographic and health indicators. The 2018 Nigeria Demographic and Health Survey (2018 NDHS) is the sixth survey of its kind to be implemented by the National Population Commission. Then, the sample was selected using a stratified, two-stage cluster design, with enumeration areas (EAs) as the sampling units for the first stage. The second stage involved a complete listing of households carried out in each of the 1,400 selected EAs from each state. The third stage involved random selection of 3% of the households (14,000) which implies that a total of 101 rural dwellers were considered out of 226 rural dwellers from the selected cells in Oyo state.

Table 1: Sampling frame for the study

States	ADPs ZONES (50%)	Purposive selection of 2 Blocks	Random selection of 2 cells per block	Number of registered rural dwellers with NDHS	Number of selected rural dwellers (45%)
Oyo state	Ogbomoso	Ogooluwa	Ibapon Owolaake	27 35	12 16
		Oriire	Atere Saamo	21 29	9 13
		Oyo	Afijio	Jobele Iware	22 27
	Atiba		Offa meta	35	15
			Akinmorin	30	14
	Sub-total	2	4	8	226

Source: Nigeria Demographic and Health Survey (NDHS, 2018)

Primary data was collected by the use of semi structured interview schedule. The interview schedule contained both open and close ended questions which aided the collection of

relevant information on the objectives of this research work. A mixed method design was adopted for this study using a qualitative and quantitative approaches. The quantitative method was carried out through correlational and descriptive research design while the qualitative method was carried out using personal observation and a key informant interview (KII) through the use of an interview guide, and Focus Group Discussion was organized for rural dwellers.

The statistic analytical tools that was used for this study include both descriptive and inferential statistical tool [Pearson's Products Moment Correlation (PPMC)] for the formulated hypothesis of the study.

3. DISCUSSION

Sex of the Respondents

Figure 1 shows the distribution of respondents by sex. It was revealed that 60.4 percent of the respondents from Oyo State were male while 39.6 percent of the respondents were female. The finding therefore indicates that most of the respondents were male. This finding also corroborates the observations of some researchers that most rural farming households are mostly male which have the required strength and pleasure to carry out farming activities (Ajibadeet *al.*, 2013; Adewoleet *al.*, 2016; Adewoleet *al.*, 2023). Similarly, this finding corroborates Yin *et al.* (2011) in the work titled "Analyzed impact of land fragmentation on rice productivity and profitability of rice farmers in Myanmar using farm level survey data" where over 80% of their respondents were male. Gender plays a significant role in cultural values estimation and equally affects technology adoption since the head of the rural community or household is the primary decision maker and men have more access to and control over vital production resources than

women due to socio-cultural values and norms (Mesfin, 2005; Omononaet *al.*, 2006; Mignouna et al., 2011).

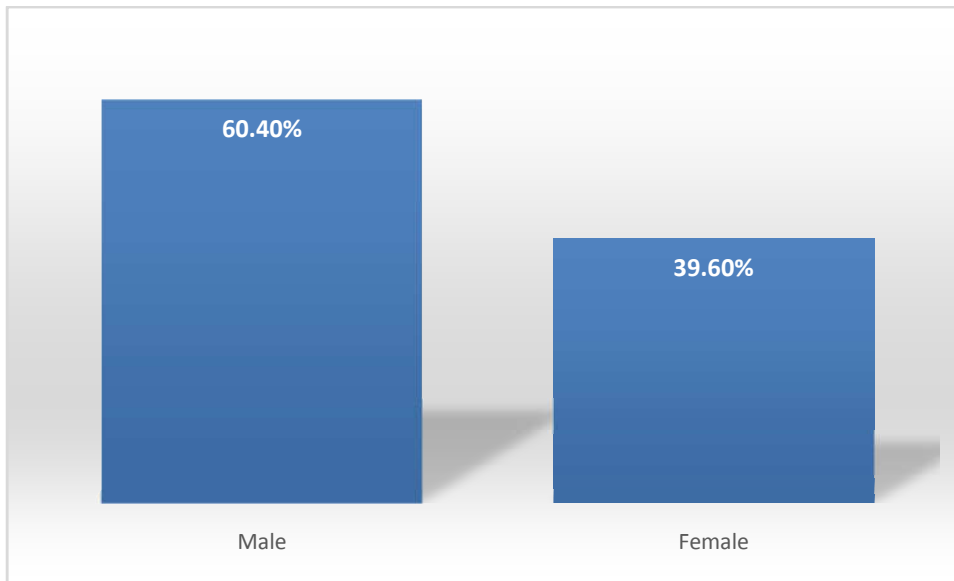


Figure 1: Bar chart Showing Distribution of the Respondents by Sex in Oyo State

Source: Field Survey, 2023

Respondents' household size

It was revealed that 53.5 percent of the respondents from Oyo State had household size between 5-8 members, 29.7 percent had household size between 9 and above members, while 16.8 percent had household size between 1-4 members.

The mean household size for respondents from Oyo State was found to be 7 individuals which was assumed to be large and this could be depended upon as a ready-made source of labour supply. The household size was presumably large which could be associated with the need to make family labour available for farming operations in the rural areas. This implies that

most rural dwellers and households ventured into maintaining large household size probably to ensure adequate supply of family labour for Agricultural production. This development could stimulate labour diversification especially on part time basis with many of the household members still making their contribution to their households' livelihood. This is in line with the report of Nkiru and Elizabeth (2009) which stated that large families appeared to be more participating in local livelihood activities in order to cater for their family needs. This findings is also in agreement with that of Ayoade and Adeola (2009) and Ekong, (2010) who stated that 70 percent of some rural states in Nigeria had 5-7 persons per household.

Table 2: Distribution of respondents by Household size

Household size	Oyo State F (%)
1-4	17(16.8)
5-8	54(53.5)
9 and above	30(29.7)
Total	101(100.0)

Oyo State = Mean (x) = 7 members**Source: Field Survey, 2023**

3. Cultural integrity status of the rural dwellers

The result of cultural integrity items among respondents in Oyo State in terms of moral commitment indicates that keeping of virginity is still an esteemed virtue among rural dwellers with a WMS of 1.17 which was ranked 1st, while the othercultural integrity item under moral commitment include detest forbestiality with a WMS of 2.83 which was ranked 1st. Under Peaceful coexistence, majority of the respondents reported that community members are still

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living together without ethnic and political violence / conflict which was also ranked 1st with a WMS of 1.52. Under Social values, community members show love and maintain obedience as a core values of the community with a WMS of 1.26 was ranked 1st. Wholeness, community members are in total allegiance to the culture and custom of the community (e.g. unity) with a WMS of 1.23 was ranked 1st. Consistency, community members still practicing the value of firmness in esteeming their moral values E.g. Empathy with a WMS of 1.26 was ranked 1st. Discipline, virtue of self-control still being prioritized in the community with a WMS of 1.32 was ranked 1st. Honesty, it was reported that parents and community leaders still reward and instill the virtue of sincerity and straightforwardness in their children was ranked 1st with a WMS of 1.29. Dutiful, community members are still playing their roles in their households and society as a whole with a WMS of 1.30 was ranked 1st. Social cohesion, community are still practicing the value of togetherness (e.g. Social occasions, Occupations such as-Aroo, Ajo, Esusu) with a WMS of 1.25 was ranked 1st.

Under Mutual respect, the findings revealed that parent are still sharing mutual honour with others in the community irrespective of variation in their social status with a WMS of 1.60 which was ranked 1st and people esteem and reciprocate paying of homage and reverence to one another in your community with a WMS of 1.31 was ranked 2nd.

Uprightness, people see social vices as a taboo and strive daily to live just like in the old with a WMS of 1.26 which was ranked 1st, and justice, sincerity and, mercy to less privileges and vulnerable still being upheld in the society with a WMS of 1.23 which was ranked 2nd.

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Table 3: Distribution of respondents by cultural integrity status of the rural dwellers (Oyo State)

Cultural integrity	Frequency (Percentage)					
	Always	Sometimes	Rarely	Not At all	WMS	Rank
Moral commitment						
i. Keeping of virginity is still an esteemed virtue in their area.	26(25.7)	17(16.8)	6(5.9)	52(51.5)	1.17	1 st
ii. Residents in the community are still frowning at the following moral decadence						
a. Homosexuality	89(88.1)	7(6.9)	5(5.0)	0(0.0)	2.83	1 st
b. Lesbianism	86(85.1)	10(9.9)	5(5.0)	0(0.0)	2.80	4 th
c. Pedophilias	82(81.2)	19(18.8)	0(0.0)	0(0.0)	2.81	3 rd
d. Bestiality	85(84.2)	15(14.9)	1(1.0)	0(0.0)	2.83	1 st
Peaceful coexistence						
i. Community members are still living together without ethnic and political violence / conflict.	16(15.8)	27(26.7)	52(51.5)	6(5.9)	1.52	1 st
ii. Members of other households still come to visit and even pass the night sometimes	6(5.9)	34(33.7)	46(45.5)	15(14.9)	1.31	2 nd

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without problem.

Social values

- | | | | | | | | |
|-----|---|--------|----------|----------|----------|------|-----------------|
| i. | Community members shows love and maintains obedience as a core values of the community. | 7(6.9) | 33(32.7) | 40(39.6) | 21(20.8) | 1.26 | 1 st |
| ii. | Community leaders still teaches and practices responsibility as a good precedence in the community. | 6(5.9) | 35(34.7) | 33(32.7) | 27(26.7) | 1.20 | 2 nd |

Wholeness

- | | | | | | | | |
|-----|---|---------|----------|----------|----------|------|-----------------|
| i. | Community members are in total allegiance to the culture and custom of their community (e.g. unity). | 10(9.9) | 30(29.7) | 34(33.7) | 27(26.7) | 1.23 | 1 st |
| ii. | Community and household heads sees reasons to tenaciously enlightens members on existing cultural practices in the community. | 8(7.9) | 34(33.7) | 30(29.7) | 29(28.7) | 1.21 | 2 nd |

Consistency

- | | | | | | | | |
|----|--|----------|----------|----------|----------|------|-----------------|
| i. | Community members are still practicing the | 12(11.9) | 31(30.7) | 29(28.7) | 29(28.7) | 1.26 | 1 st |
|----|--|----------|----------|----------|----------|------|-----------------|

value of firmness in esteeming their moral values E.g. Empathy.

- | | | | | | | |
|--|--------|----------|----------|----------|------|-----------------|
| ii. Virtue of stability in good deeds is still been taught and rewarded among the communities. | 9(8.9) | 31(30.7) | 35(34.7) | 26(25.7) | 1.23 | 2 nd |
|--|--------|----------|----------|----------|------|-----------------|

Discipline

- | | | | | | | |
|---|----------|----------|----------|----------|------|-----------------|
| i. Self-control as a virtue is still being prioritized in the community. | 12(11.9) | 28(27.7) | 41(40.6) | 20(19.8) | 1.32 | 1 st |
| ii. Community members sees maintenance of order and keeping of instructions as a virtue that must not be compromised at all cost. | 9(8.9) | 33(32.7) | 35(34.7) | 24(23.8) | 1.27 | 2 nd |

Honesty

- | | | | | | | |
|--|----------|----------|----------|----------|------|-----------------|
| i. Telling of truth is still being practiced and maintained by members in the community. | 5(5.0) | 34(33.7) | 39(38.6) | 23(22.8) | 1.21 | 2 nd |
| ii. Parents and community leaders are still rewarding and instilling the virtue of sincerity and straightforwardness | 11(10.9) | 22(21.8) | 53(52.5) | 15(14.9) | 1.29 | 1 st |

in their children.

Dutiful

- i. Community members are playing their roles in their households and society as a whole. 9(8.9) 32(31.7) 40(39.6) 20(19.8) 1.30 1st
- ii. People still cherish obligated diligence and uphold it in the society. 13(12.9) 22(21.8) 46(45.5) 20(19.8) 1.28 2nd

Social cohesion

- i. Community are still practicing the value of togetherness (e.g. Social occasions, Occupations such as-Aroo, Ajo, Esusu). 13(12.9) 28(27.7) 31(30.7) 29(28.7) 1.25 1st
- ii. They still bond with themselves and uphold the values and virtues of togetherness irrespective of social status and ethnic variation. 16(15.8) 21(20.8) 33(32.7) 31(30.7) 1.22 2nd

Social identification

- i. People still associate and give solidarity support to one another in the community. (E.g. 9(8.9) 34(33.7) 32(31.7) 26(25.7) 1.26 2nd

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support for leaders and friends during socials).

- | | | | | | | |
|---|----------|----------|----------|----------|------|-----------------|
| ii. Community still identify themselves in line with clan, family names, compound names and tribal marks. | 13(12.9) | 30(29.7) | 33(32.7) | 25(24.8) | 1.31 | 1 st |
|---|----------|----------|----------|----------|------|-----------------|

Mutual respect

- | | | | | | | |
|--|----------|----------|----------|----------|------|-----------------|
| i. Parent are sharing mutual honour with others in the community irrespective of variation in their social status. | 25(24.8) | 21(20.8) | 45(44.6) | 10(9.9) | 1.60 | 1 st |
| ii. People esteem and reciprocate paying of homage and reverence to one another in their community. | 12(11.9) | 23(22.8) | 50(49.5) | 16(15.8) | 1.31 | 2 nd |

Decency

- | | | | | | | |
|--|----------|----------|----------|----------|------|-----------------|
| i. Wearing of clothes that does not reveal sensitive parts of the body is being promoted in their community. | 16(15.8) | 19(18.8) | 44(43.6) | 22(21.8) | 1.29 | 2 nd |
| ii. People esteem living a blemishless life in their locality. E.g. marital | 14(13.9) | 24(23.8) | 42(41.6) | 21(20.8) | 1.31 | 1 st |

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fidelity.

Obedience

- | | | | | | | | |
|-----|--|----------|----------|----------|----------|------|-----------------|
| i. | People keep rules and regulation laid down by the community leaders. | 11(10.9) | 32(31.7) | 29(28.7) | 29(28.7) | 1.25 | 2 nd |
| ii. | Children still exhibit swift compliance to parental order like in the old. | 15(14.9) | 25(24.8) | 41(40.6) | 20(19.8) | 1.35 | 1 st |

Responsibility

- | | | | | | | | |
|-----|--|----------|----------|----------|----------|------|-----------------|
| i. | Community leaders are still exercising their authority judiciously to maintain order in the community. | 13(12.9) | 22(21.8) | 46(45.5) | 20(19.8) | 1.28 | 2 nd |
| ii. | Parents are still playing their roles efficiently in the family, so that sanity can be maintained as of old. | 11(10.9) | 30(29.7) | 43(42.6) | 17(16.8) | 1.35 | 1 st |

Uprightness

- | | | | | | | | |
|-----|--|----------|----------|----------|----------|------|-----------------|
| i. | Justice, sincerity and mercy to less privileges and vulnerable is still being upheld in the society. | 11(10.9) | 30(29.7) | 31(30.7) | 29(28.7) | 1.23 | 2 nd |
| ii. | People sees social vices as a taboo and strive | 14(13.9) | 21(20.8) | 43(42.6) | 23(22.8) | 1.26 | 1 st |

daily to live just like in
the old.

Source: Field Survey, 2023.

A = Always (3), S = Sometimes (2), R = Rarely (1), and NA = Not at all (0)

WMS = Weighted Mean Score

Mean = 48.54; S.D = 21.928

Figures in parentheses are percentages

Adopted from page 45, KICG-Forschungspapier Nr. 9 (2015)

4. Categorization of Cultural integrity status of the rural dwellers

The findings in Table 4 shows that, 62.4 percent of the respondents from Oyo State recorded a moderate cultural integrity status level, 24.8 percent recorded a high cultural integrity status while 12.8 percent of the respondents recorded a low cultural integrity status. It was therefore revealed that many of the respondents still maintained moderate cultural integrity status level.

Table 4. Categorization of respondents by the cultural integrity status of the rural dwellers in Oyo State

Categorization	Frequency (Percentage)
High	25(24.8)
Moderate	63(62.4)
Low	13(12.8)
Total	101(100.0)

Source: Field Survey, 2023

Oyo State = Mean = 48.54; S.D = 21.928 (26.612-70.468)

Figures in parentheses are percentages

Influence of socio-economic characteristics of the respondents on rural dwellers' cultural integrity status

H0₁: There is no significant relationship between socio-economic characteristics of the respondents and their cultural integrity status

Table 3 shows the result of Pearson Product Moment Correlation (PPMC) analysis of the relationship between selected socio-economic characteristics and rural dwellers' cultural integrity status. It was revealed that age($r = 0.561^{***}$, 0.000) was significantly related to rural dwellers' cultural integrity status at 1 percent level of significance. The relationship was positive indicating that increase in age of the respondents will translate into an equivalent increase in the rural dwellers' cultural integrity status. Therefore, the more elderly respondents had the likelihood to have better cultural integrity than the younger ones. The better values of the aged respondents may be due to their more experienced social relationships in the community.

Table 5: Pearson Product Moment Correlation (PPMC) analysis of the relationship between socio-economic characteristics and rural dwellers' cultural integrity status in Oyo State

Socio-economic characteristics	Correlation Coefficients (r-value)	p-value	Remarks
Age	0.561***	0.000	S
Sex	0.120	0.230	NS
Years spent in School	-0.118	0.237	NS
Household size	0.066	0.508	NS

S = Significant; NS = Not significant

*****= significant at 1% significance level**

Source: Data Analysis, 2023

Conclusion and Recommendations

Based on the findings of this study, it was concluded that most of the respondents were males. The more elderly respondents are, the more likelihood to have better cultural integrity than the

younger ones. Therefore, female individuals should participate in productive venture such as farming like their male counterparts. The elderly individuals should influence the younger individuals to uphold and esteem cultural integrity more like the elderly ones.

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