

**SOCIO-ECONOMIC FACTORS INFLUENCING BIRTH AND DEATH
REGISTRATION COMPLIANCE IN IBADAN NORTH LOCAL GOVERNMENT
AREA, OYO STATE, NIGERIA**

CHUKWU UZOR EDWIN

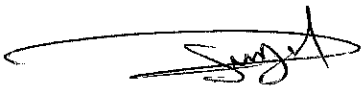
DSS/13/1187

**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF DEMOGRAPHY
AND SOCIAL STATISTICS IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE AWARD OF BACHELOR OF SCIENCE (B.SC) HONS IN DEMOGRAPHY
AND SOCIAL STATISTICS, FACULTY OF SOCIAL SCIENCES, FEDERAL
UNIVERSITY OYE-EKITI**


SEPTEMBER, 2016

CERTIFICATION

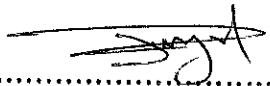
This is to certify that CHUKWU, UZOR EDWIN of the Department of Demography and Social Statistics, Faculty of Social Sciences, Federal university, carried out a Research on the Topic “Socio-Economic Factors Influencing Birth and Death Registration Compliance in Ibadan-North Local Government Area of Oyo State, Nigeria” in partial fulfilment of the award of Bachelor of Science (B.Sc.) in Federal University Oye Ekiti under my supervision.


.....

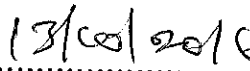
PROF. OGUNJUYIGBE P.
PROJECT SUPERVISOR


.....

DATE


.....

PROF. OGUNJUYIGBE P.
HEAD OF DEPARTMENT


.....

DATE

.....

EXTERNAL EXAMINER

.....

DATE

DEDICATION

The project is dedicated to Almighty God. It is also dedicated to my beloved parents, Mr. Chukwu Michael and Mrs. Chukwu Florence and my siblings – Kingsley and Lucy Una.

ACKNOWLEDGEMENTS

My overwhelming and unreserved appreciation is to the ever faithful God for seeing me through all my difficult times as an undergraduate and also making it possible for me to achieve my set goals. I am eternally grateful to him.

I wish to sincerely thank all those who contributed to the success of this study in one way or the other. I also wish to specifically thank the staff of Federal University Oye Ekiti, especially from the department of Demography and Social Statistics: Mr. Blessing Babalola, Miss. Christiana Alex-Ojei, Mr. Shittu Sarafadeen, Dr. Loretta Ntoimo F.C., Dr. Odusina Kolawole Emmanuel and Dr. Adeyemi Oluwagbemiga.

My appreciation goes to my supervisor, Prof. Ogunjuyigbe, who was like a father to me and did not for once see it as a burden in going through the research work for necessary correction. He was there for me always. May the lord continue to strengthen him.

My appreciation will not end without acknowledging my parents, Mr Chukwu Michael and Mrs Chukwu Florence who are my sponsors for their assistance in terms of finances and prayers. I also appreciate all my colleagues and contemporaries who have contributed to the success of this research work.

TABLE OF CONTENTS

CERTIFICATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
TABLE OF CONTENT	vi
Abstract	vii
CHAPTER ONE	1
INTRODUCTION	1
1.0 Background to the Study	1
1.1 Statement of the Problem	3
1.2 Research Questions	5
1.3 Objective of the Study	5
1.4 Justification of the Study	5
1.5 Definition of Terms	6
CHAPTER TWO	8
LITERATURE REVIEW	8
2.0 Introduction	8
2.1.1 The Inception of Vital Registration; Birth and Death Registration in Nigeria	9
2.1.2 The Prevalence Rate of Birth and Death Registration System in Nigeria	10
2.1.3 Regulation of Vital Registration in Nigeria	11
2.1.4 Functions of Vital Registration	12
2.1.5 Benefits of Birth and Death Registration System	12
2.1.6 The Challenges of Birth and Death Registration Compliance in Nigeria	14
2.2 Theoretical Framework	14
2.2.1 Empirical expectations theory and Normative expectations theory	14
2.2.2 Brass, Bennett-Horiuchi and Preston-Coale Theories	15
2.2.3.1 The System Theory	16
2.2.3.2 The System Theory and Vital Registration System as a Component of Population Data system	17
2.2.4 Models of Collecting Vital Data	18
2.3 Conceptual Framework	20

CHAPTER THREE	24
RESEARCH METHODOLOGY.....	24
3.1 Background of the Study Area	24
3.2 Target Population	24
3.3 Sample Design and Sample Size	25
3.4 Sources of Data	25
3.5 Questionnaire	25
3.6 Data Processing and Analysis	26
3.7 Measurement of Variables	26
CHAPTER FOUR.....	27
Presentation, Interpretation and Analysis of Data	27
4.0 Introduction	27
4.1.1 Demographic and Socioeconomic Characteristics of Respondents	27
4.1.2 Bivariate Analysis	34
Test of Hypothesis	34
4.1.3 Multi-variate Analysis.....	37
4.2 Discussion of the Findings	39
CHAPTER FIVE	43
Summary, Conclusion and Recommendations	43
5.0 Introduction	43
5.1 Summary of Findings.....	43
5.2 Conclusion.....	45
5.3 Recommendations	45
Reference:	47
Questinnaires.....	49

Abstract

This study examines the socioeconomic factors influencing birth and death registration compliance in Ibadan north local government area, Oyo state, Nigeria. The study is a descriptive cross-sectional survey and systematic random sampling technique was used to select 323 households aged 20 to 70 years plus from the community and heads of households interviewed. Information on births and deaths registration was collected using a semi-structured questionnaire and the birth registration certificate checked for children below 13 years. Findings from this study suggest that educational level and occupational status of households' heads are key predictors of birth and death registration compliance. The prevalence of birth and death registration in Ibadan-North Local Government Area is 73.7% and 17.3% respectively. Concerning compliance, majority of households' heads complied with birth and death registration system. Household income and place of residence were insignificant. In addition, insignificant socioeconomic factors such as household religion, cultural beliefs and ethnicity stand as barriers. There is a need for public awareness campaign to sensitize citizens and correct negative beliefs where they exist. The objective of the vital registration system may not at all be achieved if deliberate efforts are not made to sensitize the citizens on factors militating against a successful registration system.

CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

The registrations of indispensable occasions, such as births and deaths, have been recognised as significant and vital to planning for national development. The privilege of a child to birth registration and to a name and nationality is revered in worldwide human rights law through the Convention on the Rights of the Child (CRC) and different settlements (UNICEF 2013). Birth registration is the all-inclusive recording, inside the common registry, of the event and qualities of births as per the lawful prerequisites of a nation. It therefore is the official recording of a child's introduction to the world by the state. It is a changeless and authority record of a child's presence. Birth registration is a piece of a powerful thoughtful enrolment framework that recognizes the individual's presence under the law, sets up family ties and tracks the real occasions of an individual's life, from live birth to death. Every country has laws guiding its national common registration framework for archiving juridical realities about imperative occasions and to use this information for the assemblage of fundamental measurements (UNICEF, 2013).

On the other hand, death registration is the official and perpetual recording of a deceased individual by the State; and upon enrolment, a man is constantly issued with a death certificate as verification of enrolment (Wikiprocedure, 2014). Annually, around 66% of 57 million yearly deaths go unregistered, and as much as 40% (48 million) of 128 million births go unregistered. Despite the fact that it can be contended that enumeration and other vast example overviews

might be helpful in supplementing demographic information in nations where crucial enrolment framework is still at early stages, they are costly to perform on a standard premise, being every now and again damaged by governmental issues, debate about figures, underfunding and geological difficulties; and ought to rather serve as supplements in a far reaching wellbeing data framework, (Tobin, Obi and Isah 2013).

Enlisting a child's introduction to the world is a basic initial move towards defending deep rooted insurance. Elevating a child's entitlement to birth enrolment falls plainly within the UNICEF's framework, one that has been in existence since the late 1990s. Roughly 230 million children less than 5 years old have not had their births registered. However, the little advancement achieved revealed that between 2000 and 2010, worldwide birth enlistment levels climbed marginally from 58 per cent to 65 per cent. Certain patterns in the universal environment give chances to reconsidering ways to deal with birth enrolment, (UNICEF 2013).

Nigeria, in compliance with the UNICEF agreement, has the framework for the necessary enlistment of births and deaths since 1979, with the National Population Commission (NPC) set up and charged with the statutory obligation of the projection of demographic information in 1992. Despite this, the national average for birth enlistment is put at 30%, with 49% in urban territories and 22% rural areas in the 2008 registration. This implies that around 70% of the more than 5 million births every year go unregistered. Interestingly, there is no national average for death enrolment, (Tobin, Obi and Isah, 2013).

The issuance of a birth testament is predictable as the Convention on the Rights of the Child expressing that each child ought to be enrolled promptly after birth. This is because a birth certificate is an essential authoritative record that offers personality to a child, and naturally

offers various rights, for example, the privilege to medicinal services, nationality, educating, identification, property possession, voting, formal livelihood, or access to managing an account administration. While, for the family of the deceased, a death certificate guarantees their entitlement to acquire property, to get to business and money related privileges, and to assert any accessible protection advantages (Lene, Lopez and Phillips, 2015).

Personality enrolment is a matter of human rights and serves as an essential instrument for arranging about wellbeing, training, movement and general advancement; thus, there is a need for compliance (Amo-Adjei and Annim, 2015). The present study examines the socio-economic factors that influence households in Ibadan-North Local Government Area of Oyo state Nigeria in obtaining legal status of identity through birth and death registration compliance.

1.1 Statement of the Problem

There are numerous barriers to birth and death registrations. Citizens might be ignorant of their significance and may have different needs, especially if birth registration does not seem, by all accounts, to be key to their everyday lives. There might be social obstructions, for example, when naming children customarily happens at some point after birth or where names are generally changed during adolescence. Fear of the consequences of registering a birth may act as a deterrent in some nations. In addition, registrations might be entangled, and might be prejudicial, for instance against single parents, individuals from ethnic minorities, or displaced person children (UNICEF, 2013).

Some governments do not view birth registration as essential when confronted with an absence of assets and other pressing and contending needs. History has shown that an exhaustive personality enrolment framework is essential for social and monetary improvement. In spite of

its significance in the estimation of improvement advancement and the adequacy of universal guide (for instance, towards the accomplishment of the Millennium Development Goals or MDGs), common enlistment, that is, birth and death registrations have not been emphasized enough worldwide. Common enlistment improvement has stagnated in the course of the last half-century in numerous nations (UNICEF, 2013).

Since birth registration is firmly connected to death registration, it can be derived that death enrolment additionally has human rights/wellbeing and survival rights suggestions. Death registration portrays and clarifies levels, patterns, and differentials in death rates. It recognizes rising sicknesses and conditions. Further, death registration adds to socio-restorative and biomedical research and empowers observing the effect of general wellbeing projects and childhood deaths. Essential measurements from common enlistment are the broadly illustrative wellspring of data on mortality by reason for death. The inauspicious recording of deaths particularly by cause can illumine knowledge into patterns in sickness pervasiveness, along these outlining aversion or mediation methodologies (Oladiji, UNICEF, 2013).

In cases of birth registration, there have been issues of traceability of unaccompanied and isolated children, perilous relocation and statelessness (UNICEF, 2013). Additionally, for the family of the deceased, the absence of death certificate guarantees that the families do not have the privilege to acquire properties, access business and money related qualifications, and to assert any accessible protection advantages (Human Development Reports, 2015).

The effect of the absence of a birth certificate and death certificate on the individual is apparent in the advanced world, as identification is required to access an increasingly wide range of services, entitlements and opportunities. For instance, in some low-income nations, even in

remote provincial zones, verification of identification is required for the procurement of a cell telephone (UNICEF, 2013). Thus, there is need to identify the socio-economic factors responsible for inducing compliance of birth and death registration system in Ibadan, Oyo state, Nigeria.

1.2 Research questions

1. How prevalent are birth and death registration system?
2. What are the socio-economic factors influencing birth and death registration compliance?
3. How compliant are the people with regard with birth and death registration?

1.3 Objectives of the Study

The general objective of this study is to determine the proportion of households that comply with birth and death registration system. The specific objectives of this research study are to ascertain:

1. The prevalence of birth and death registration system;
2. The socio-economic factors influencing birth and death registration compliance; and,
3. The compliance of people with regard with birth and death registration

1.4 Justification of the Study

Previous studies have examined the effects of level of education, accessibility to registration centres, and the effects of cultural beliefs. These studies observed that there is a poor publicity and awareness in the public space, while there are oftentimes inadequate numbers of registration centres (Okereka and Onofere 2015). This study however assesses the socio-economic factors influencing birth and death registration compliance of households' heads in Ibadan Oyo state. This will lead to attainment of birth and death certificates. With these certificates, persons have the right to access to properties, entitlement, allowances, participate in politics and ultimately the

right of citizenship. For the government, data collected from vital registration, that is, birth and death registration are used for economic planning and development. Through this data government can estimate the health statistics of the country. If the socioeconomic factors that influence households to comply with birth and death registration are discovered, incentives will be employed by the government to encourage a rise in registration.

1.5 Definition of Terms

Socio-economic factors: are the social and financial encounters and substances that form one's identity, states of mind, and way of life. These elements can characterize locales and neighbourhoods. Law-authorization offices, for instance, frequently refer to the financial component of destitution as being identified with ranges with high wrongdoing rates (Marc 2016).

Birth registration: the procedure by which a child's introduction to the world is recorded in the common register by the administration power. It gives the main legitimate acknowledgment of the youngster and is for the most part required for the kid to acquire a birth testament and subsequently whatever other authoritative archives and rights (UNICEF 2006)

Death registration: the procedure of acquiring a passing authentication. Passing endorsement can portray either an archive issued by a restorative professional affirming the perished condition of a man or prevalently to a report issued by a man, for example, a recorder of key insights that proclaims the date, area and reason for a man's demise as later entered in an official register of death (Wikipedia.com 2015)

Compliance: As regard to birth and death registration, is the adherence of households to register births and deaths continuously as proclaimed by the federal government in "Births and Deaths

Compulsory Registration Decree (Now Act) 39 of 1979” and later strengthened by segment 24 of the Third calendar of the 1999 Constitution of the Federal Republic (NPC 2008).

Head of Household: A status held by the person in a household who is either married or unmarried running the household and looking after a qualified dependent. In order to qualify as head of household, the designated household must be located at the person's home and the person must pay more than 50% of the costs involved in running the household. (Investopedia 2015)

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Birth registration is the principal ticket to citizenship without which an individual does not exist legitimately and could be denied benefits and rights a country permits (Dow, 1998). Of the cardinal issues brought up in the human rights structure is the privilege of personality. Article 24(2) of the UN International Covenant on Civil and Political Rights (ICCPR) explicitly states that "each youngster should be registered promptly after birth and might have a name". Article 6(1) further opines: "each individual has the innate right to life. This privilege should be ensured by law and nobody might be self-assertively denied of his life". The Convention on Rights of the Child (CRC), additionally attaches the privileges of children to birth registration. Sadly, around 51 million children are unregistered yearly premise and a bulk of those unregistered is in developing nations in Africa, Asia and South America.

The Plan International (2005) explained the rights point of view position in the accompanying;

A birth certificate is the principal official affirmation of a child's presence by the State and is fundamental on the off chance that they are to get to different rights. Where births stay unregistered, there is a suggestion that youngsters are not perceived as persons under the steady gaze of the law; access to essential rights and opportunities might be bargained; presence has never been recorded, there is no assurance that their vanishing will be either; as they won't be incorporated into measurable data about children, their circumstance can't be observed.

The issuance of a birth certificate is in compliance with the Convention on the Rights of the Child that expresses that each youngster ought to be registered quickly after birth. A birth certificate is a fundamental authoritative record that offers character to a child, and consequently

gives various rights, for example, the privilege to human services, nationality, tutoring, international ID, property possession, voting, formal job, or access to keeping money administrations. For the family of a deceased, a death certificate guarantees their entitlement to acquire property, to get to business and monetary qualifications, and to assert any accessible protection advantages (Mikkelsen, Lopez and Phillips, 2015).

2.1.1 The Inception of Vital Registration (Birth and Death registration) in Nigeria

The practice of gathering information on births in Nigeria began in 1863 with the proclamation of Ordinance No. 21 at the Lagos Colony. However, real enrolment began in 1892. The achievement impelled the legislature to grow the project to towns flanking the state incorporating Warri in 1903 and Calabar in 1904. A more thorough enactment on the registration of key occasions all through the nation was presented in 1917. The Births, Deaths and Burial Ordinance of 1948 solidified the procurements of the 1917 Ordinance despite the fact that application was limited for the most part to the townships. In this way, in different parts of the nation some type of registration of births and deaths were already in practise. There was no consistency of operations nor complete scope and goals of enrolment was limited to the provincial requirements for duty evaluation and security objectives.

The most dominant and widespread arrangement of registration of births and deaths in Nigeria was in 1979. This followed the Federal Government's proclamation of the "Births and Deaths Compulsory Registration Decree (Now Act) 39 of 1979". The pronouncement happened on the first of September 1979 and accommodated the foundation of a uniform arrangement of indispensable registration across the nation. This was trailed by the 'Births, Deaths, ETC (Compulsory) Registration' Decree (Now Act) No. 69 of 1992 which became effective from first December 1992. The law gave the sole power to enrol these occasions across the nation to the

National Population Commission. The procurements were further strengthened by segment 24 of the Third calendar of the 1999 Constitution of the Federal Republic. (NPOPC, 2008)

2.1.2 The Prevalence of Birth and Death registration system in Nigeria

The National Bureau of Statistics (NBS) puts the registration figures at 30.2% in 2003. Hence, prevalence of birth registration in Nigeria is 30% with no predominant rate for death registration. The 30.2% scope alludes to all births enrolled by any office of government, hospitals (government or private), religious association, and so on. The NPC has built birth registration scope in Nigeria with the advancement of a system report that covers the period 2008 – 2011. The archive has set scope focuses of 60% by the year 2010 and 100% by 2015. Incorporated into the work-plan are ventures to step by step diminish the populace size of catchment territories from 60,000 to 40,000 by 2008 and to 30,000 by 2009. This will expand the quantity of utilitarian enrolment focuses from 3560 in 2008 to 4665 in 2009. There is additionally an arrangement for a deliberate and supported project of backing, state funded instruction and illumination on essential enlistment. This is required to be a synergistic undertaking including every basic partner, for example, the media, conventional and religious pioneers, NGOs, CBOs, line Ministries and the overall population.

The collective undertaking with partners will be reached out to other basic territories, for example, limit working of field functionaries, logistics and ICT support with the dynamic backing of UNICEF, our most reliable improvement accomplice in birth registration. As a consequence of expanded level of mindfulness produced from the typical propelling of the national birth registration exercise on the 24th July 2007, states have kept on indicating responsibility and backing. These endeavours would be successfully organized to guarantee the fulfilment of the targets stipulated in the work-plan. It could be induced from this practice, given

the yearly anticipated births in the nation and utilizing the 1991 enumeration figures for the projection, birth registration scope was 35% as at 2007. In any case, this presupposes all the births registered were for youngsters beneath age 1 (during childbirth). Without a doubt, this scarcely valid as waivers were conceded for late registration and the reaction is high. In any case, the 1994-2007 prepared information gives the accompanying birth enrolment scope (NPC, 2008)

2.1.3 Regulation of Vital registration in Nigeria

Nigeria is signatory to the 1966 Global Agreement on common and political rights. In addition, Article 24 stipulates that each child should be registered quickly after birth and might have a name. The 1984 all-inclusive statement of human right Article 15 further states that everybody has the privilege to nationality and the 1989 Tradition on the privileges of the child, Article 7, reiterates that the child might be enrolled instantly after birth and should have the privilege from birth to a name and the privilege to obtain a nationality. Like all enactments approving imperative enlistment in numerous nations of the world, the enrolment order in Nigeria expects that the national population commission enlist every single fundamental occasion. One remarkable component of the 1992 indispensable enrolment announcement is that it built up interestingly key registration in all the neighbourhood governments in the nation with effect from February/March 1994. Today, on account of the significance of essential registration framework, most nations have enactments approving indispensable registration frameworks for accumulation and assemblage of basic insights that can be utilized for arranging points. An examination of the spatial and volume of scope of imperative registration in Nigeria with regards to the regulatory structure demonstrates that the spatial scope is low and is just much successful in urban regions, states and nearby government central station. The deficient level of spatial and volume scope of imperative registration in Nigeria might be because of various variables in particular: deficient

subsidizing; inadequate across the country reputation; insufficient number of registration focuses; rivalry from neighbourhood chambers and absence of compelling authorizations (Salawu 2009)

2.1.4 Functions of Vital registration

It is obvious that a common registration and imperative measurements framework serves numerous necessities in this day and age. The registration of fundamental occasions, specifically the recording of the certainties connected with live births, deaths, fetal deaths and related events is sufficiently essential to legitimize administrative prerequisites for an obligatory or mandatory crucial registration framework. Since such actualities cannot be caught on persistent premise by a national enumeration program, the foundation of a methodical procedure for the production of dependable records of essential occasions is vital both to government and to its subjects and even the non-native occupants. For people, for example, fundamental records give lawful confirmation of character, common status, age and citizenship, whereupon assortments of rights depend. The essential measurements give specialists access to the demographic examinations required for financial and social arranging and advancement, including rates and patterns of populace development and conveyance. A sound learning of and accessibility of information on these two attributes of populace are thusly vital in making arrangements for financial advancement (Salawu, 2009).

2.1.5 Benefits of Birth and Death registration system

The benefits of registering a child's birth are as follows (UNICEF 2007):

1. Guaranteeing that children register in school at the proper age.
2. Providing access to human services administrations and inoculation.

3. Effectively countering the issue of young ladies constrained into marriage before they are lawfully qualified, without verification of age.
4. Ensuring that kids in struggle with the law are given exceptional insurance, and not treated (lawfully and for all intents and purposes) as grown-ups.
5. Ensuring that kids are given sufficient human services.
6. Securing the youngster's entitlement to nationality, at the season of birth or at a later stage.
7. Helping to distinguish youngsters, who are trafficked, in the long run repatriated and re-joined with relatives.
8. Ensuring the privilege to a visa, the privilege to vote additionally valuable for opening a bank record or discovering work.
9. Helping the authorization of laws identifying with least period of work, encouraging endeavours to avoid exploitative child work.

In addition, when a child has developed into adulthood, birth certificates may be required for many purposes: to obtain social security support at old age or a job in the formal sector; to purchase or prove the right to acquire property; to obtain identity cards; to vote; and to obtain a passport. The lack of a birth certificate can have a serious, cumulative, negative effect on people's life opportunities (UNICEF 2013)

With respect to death registration benefit; for the family of the deceased, accessibility of death certificates guarantees that the families do have the privilege to acquire properties, access business and budgetary qualifications, and to assert any accessible protection advantages (Human Development Reports, 2015).

2.1.6 The Challenges of Birth and Death registration compliance in Nigeria

That many people, especially those in the rural areas, are still unaware of vital registration exercises reveals the poor state of human development in a country where many still view demographic surveys with suspicion. Moreover, that citizens are not sensitized enough to appreciate the importance of birth and death registration to national planning exposes the absence of a necessary synergy that should exist among local governments, managers of demographic health surveys and the media.

Even though birth and death registration is fundamental to social inclusion, many Nigerians seem averse to it because it could be used as a means of discriminating against some social groups. This may be particularly true of ethnically polarized countries like Nigeria. Many citizens simply lack the requisite awareness of the registration processes and their importance (the citizen, 2014)

2.2 Theoretical Framework

2.2.1 Empirical Expectations Theory and Normative Expectations Theory

Incentives were introduced into the messages stating the importance of birth registration. Mothers were told that obtaining birth certificates will facilitate obtaining a passport to enable the children travel to Mecca – holy pilgrimage- when he grows up. Based on their religious beliefs, a Muslim must go to Mecca at least once in his or life time. With the change in social expectations of the cohort of women and men, brought about by the influence of the social mobilization team working with the influential in the communities, there was a shift in the norms. Entire communities were mobilized to access health care services and register the births of their children. There was a precise and empirical change in social expectations. Women were allowed by their husbands to access health care services and register the births of their children.

Individual women changed their beliefs and registered the birth of their children, because other women in their reference networks (within the same communities) conformed to registering (empirical expectations). Further, women did register their children because most women in their relevant networks believe that they ought to conform/ought to leave their homes and enclaves and come out to register their children (normative expectations) (UNICEF 2013). And in the word of (Mackie 2013) 'enough people believe that enough people are changing'.

Two sets of core group members were formed, starting with Health Social Mobilization group. To disrupt the script so that the negative norms be abandoned and a new one created, the social mobilization team analysed and had a good understanding of specific of communities where the seclusion are practiced, where the majority of women give birth at home, do not access the health centers and where there was a massive ignorance and very low awareness of birth and death registration (Oladiji, UNICEF, 2013)

2.2.2 Brass, Bennett-Horiuchi and Preston-Coales Theories

There are several classic techniques that have been used to assess the completeness of births and death registration. Pathak and Ram (1993) assessed the completeness of civil registration in India and its major states from 1981 to 1991 using Brass (1975) and Bennett and Horiuchi (1981) method. The Bennett and Horiuchi method proposes an alternative way of estimating the completeness of death recording relative to census coverage by using two censuses, age specific growth rates for the inter-censal period and a distribution of deaths by age. A decline in the quality of the civil registration system since the 1960s was observed, and about 50% of adult deaths were registered (Pathak & Ram, 1993). Safa Ibrahim (2002) also assessed the completeness of adult death registration in Sudan using the Brass Growth Balance method. The analysis showed that only 4.4% of deaths were registered. The advantage of the Brass Growth

Balance Method (1975) over techniques developed by Bennett- Horiuchi (1981) and Preston-Coale (1983) is that it does not require knowledge of the population growth rate (Brass, 1975). Recognizing the limited evidence on completeness of death registration and inadequate utilization of indirect demographic techniques to estimate the completeness of vital registration in Nigeria, the study determines the socioeconomic factors influencing birth and death registration compliance in Ibadan north local government area, Oyo state, Nigeria.

2.2.3.1 The System Theory

In this study, the system theory is employed to explain the relevance of the vital registration system as a major component among the sources of population data; without which the system of continuous updating of census data for planning will be hindered. The system theory is a pioneering model of political analysis. It conceives politics in terms of political system. Any collection of elements that is interacting in some way with one another can be considered a system (Dahl, 1991, Easton, 1967). The philosophy of the Eastonian Systems Theory therefore, is that a system consists of different part (Sub-systems). These sub-system or part must be healthy and active to ensure the form of relationship that can engender the achievement of the overall goal of system. The failure of one or more of the part impinges negatively on the overall purpose of the system. In David Easton's terminology, the political system receives inputs from the environment in form of demand and supports it produces outputs in form of policies and decisions. The outputs flow back into the environmental through a feedback mechanics giving rise to fresh demands.

2.2.3.2 The System Theory and Vital Registration System as a Component of Population Data System

Osemwota (1990) asserts that the system theory is directed toward discovering and exploring the nature of relationships among component parts of the system as well as factor and influences, external or internal which impinges on the component, parts and the system as a whole. The system therefore must consist of different part of which may include the inputs, conversion process, out puts, feedbacks and the environment. These components, thus, in providing good policies for the society, there must be inputs without which the conversion process will have nothing to process into output that will generate feedback from the environment. This explains the importance of the different component or part of the systems. It is from this system relationship that this study draws analogy to explain the phenomenon of population dynamics. In contemporary population data analysis, acceptable population data for planning has been explained in form of a product of a system. In other words, a reliable population data is a product of different sources which Onokerhoraye (1995) calls components of population system; among which registration system is key. In population data gathering system, the inputs components include the census data, registration system, sample surveys and others, the conversion process here means the population data generation process while the output means the extensive and accurate population statistics required for planning. All these systems relationship also happen in the environment from which feedbacks come back in form of good or filed education and health planning for the society.

The analysis of the population data system shows that, the study of population, require extensive and accurate data because, the validity of the result of the analysis of population in any locality depends on the coverage and reliability of data used, thus, accurate population data must

emanate from the effective management of all components of sources of population data, without which population data will be inadequate and incorrect that will always result in policy failures. Therefore, a well-developed vital registration system is a *Sine-nen-quanon* in the effort at ensuring accurate population data on which economic, political and other policies are based.

2.2.4 Models of Collecting Vital Data

According to Emereuwanu (1995), there are two major methods or models of collecting vital data. These are the Passive Model and the Active Model.

The Passive Model

In this model, relevant official of the authorized agency, in the case of Nigeria, the National Population Commission (NPC), stay in their offices and expect people to come and register any vital events that occur with them. This method is used in more developed countries like Australia, Canada, Denmark and some less developed ones including Nigeria. Its main advantage is that it is less expensive than the Active Model because it does not require the provision of elaborate infrastructures and logistics. The appointment of officials to man the designated centres will suffice. However, the Passive Model has not been very successful in some countries, particularly, in Nigeria. Emereuwanu (2007) argues that low literacy level of citizens, inability to appreciate the need for these data, insufficient education of the masses on the usefulness of these vital data and how they will affect them either as individual or as a group, inaccessible centres particularly in the rural areas; and inadequate incentives for the people to patronize these centres.

It is against the foregoing background that Ascadi and Igun (1992) contend, that if African nations, particularly, Nigeria insist on adopting inarticulate registration system and do not develop their own more appropriate system suitable for their culture, decades will pass before the establishment of complete vital statistics. However, we believe that the above view-

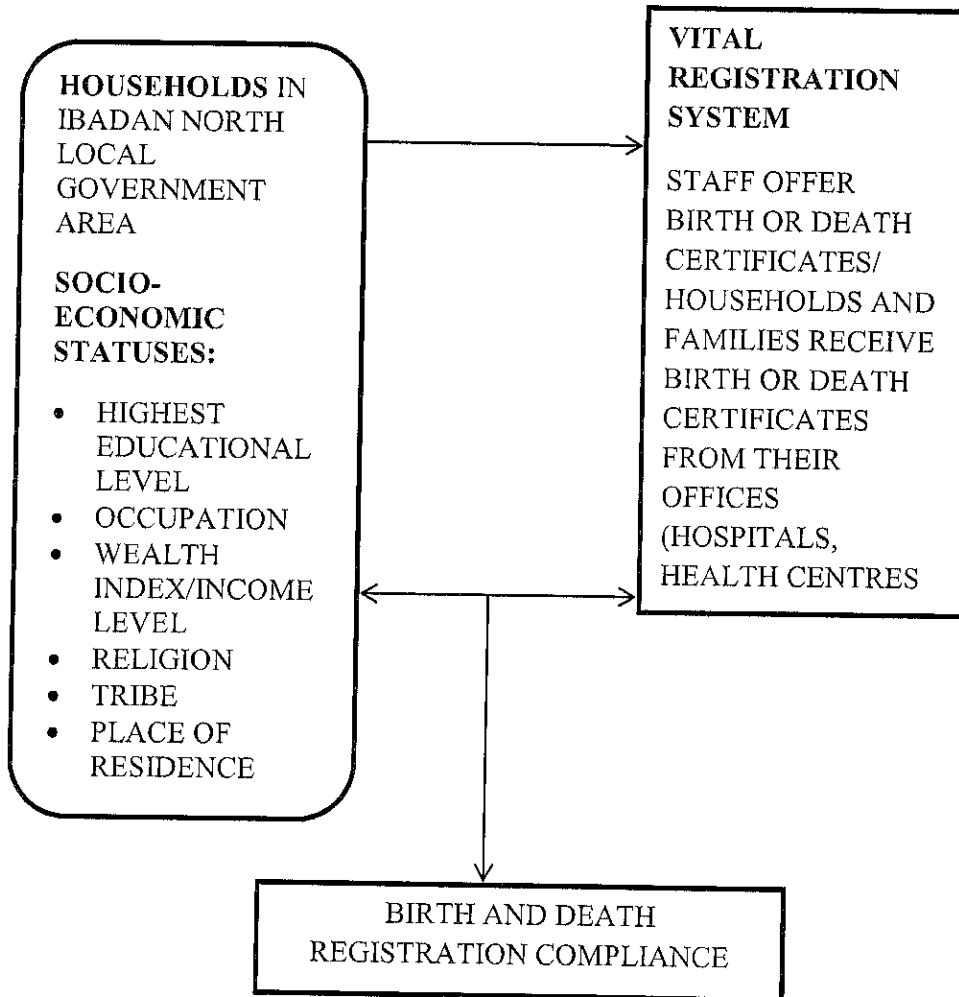
point does not foreclose the possibility, desirability and feasibility of adaptation of alien model to suit local circumstances in Nigeria.

The Active Model

Shagodoyin (2008) argues that the model requires that registration staff go out to canvas for recruitment of large number of registration clerks who should be trained and provided with the means of transportation and other incentives so that they can effectively and efficiently carry out their duties. The staff pays periodic visit to families and household to gather information on vital events. This method is extensive because it requires a complex administrative arrangement for effective management. The adoption of the model in Nigeria would necessitate the division of country into several constituencies, enumeration areas and wards by the National Population Commission (NPC) which is the coordinating agency. The ward leader should coordinate at the ward level because he is placed in position to be acquainted with the occurrence of vital events in the locality (Emereuwana 1995; Grebenik 1968; Umoh 2001). He will be at this level should be collected and sent to Local Government Office of the National Population Commission, which will process them for onward transmission, to their headquarter for final analysis.

In addition to the arrangement indicated above, all maternities, hospitals and health clinics should be constituted into local registration centres. They should be required by law to furnish the commission with information on vital events that take place on regular basis. To ensure the success of this model, there is need to create adequate awareness among the people on the importance of vital registration (Umoh 2001).

2.3 Conceptual Framework



Source: Author's Construct

The concept of socioeconomic factors influencing birth and death registration compliance is discussed in the above diagram. The diagram illustrates that compliance to vital registration system, that is, birth and death registration, is being influenced by socioeconomic factors. Households may visit registration offices or centres to obtain birth or death certificates. This model of collecting data is called the passive model. Their offices can be found in private or

public hospitals, health centers (clinics), maternities and local government's secretariat within Ibadan north local government area. In hospitals and health centers, officials such as the doctors, nurses and so on register childbirths as soon as they take place and immediately birth certificates are issued to the parents. In essence, the passive model illustrates that when childbearing occurs at home parents can visit the hospitals, health centers and the local government secretariat to register the births of their children and obtain birth certificates. Birth certificates can be obtained at the hospitals where childbirths occur too. This can be applied to the acquisition of death certificates, where the deceased is taken to the various registration centres to obtain death certificate. Also death certificate can be obtained at the very centers where it occurs; for example, a person who dies at the hospital. In order to obtain birth and death certificates, registration payments are made. Registration fees can be subsidized if childbirths occur at the hospital.

In a case where officials visit families to gather information on vital events such as birth and death that occur with them and probably offer certificates is called the active model. Using the passive or active model will yield the same outcome, that is, the acquisition of certificates. But, the purpose of the study is to know those socioeconomic statuses or factors that influence the compliance of households to register birth and death. The popular enhancing or constraining factors are occupation, wealth index (income) and education. There are, however, certain socioeconomic factors that may enhance or constrain birth and death registration compliance. These are distance, type of place of residence (rural-urban), cultural and religious belief, institutional, political and legislative conditions and so on (Amo-adjei and Annim 2015). But for the purpose of this study, emphasis is made on enhancing birth and death registration compliance.

There are certain occupations that may influence the acquisition of birth and death certificates. These occupations are found mostly under the formal sector. When a child has developed into adulthood, birth certificates may be required for many purposes: to obtain social security or a job in the formal sector (UNICEF 2013). A family lineage that involve occupations such as semi-skilled and skilled professions encourage households to obtain birth certificates for their children in order to secure and maintain family professions. Such professions may include medical, law and lecturing and so on. Occupation like trading and farming may not require obtaining birth certificates, especially when it is subsistence farming. This subsistence means of farming are mostly practiced by households from rural areas and it is basically their source of income. This may be part and parcel of them even when they migrate to sub-urban areas.

The National Population Commission waived the payment of registration fees for three years (from July 2005-July 2008). Payment of fees in the past had obstructed considerable number of parents from registering the births of their children. The waiver, coupled with heightened sensitization, resulted in a slight increment of birth registration from a former national figure of 28 per cent in 2001 to an average of 30.2 per cent in 2006 (UNICEF 2007). In essence, the National Population Commission of Nigeria stopped demanding for fees for registration for 3 years and as a result registration of vital events, especially birth increased proportionally. Before and after the policy of refrainment of registration fees, households, especially poor families could not register their children births as a result of unaffordable registration fees. But for the wealthy families registration fees were inarguably affordable. We can rightly say that level of income of various households as a socioeconomic factor may be responsible for influencing birth and death registration compliance.

An examination of the effects of level of education, accessibility to registration centres, and the effects of cultural beliefs showed that there is a poor publicity of conscientization. Another problem dealt with inadequate number of vital registration centres. Furthermore, it has been shown that the less time people spend in getting to the registration centres, the higher the tendency for them to register vital events. There is also a possible relationship between educational attainment and the reporting of vital events. The need for public awareness campaign is further reinforced by the findings in respect of the relationship between cultural beliefs and reporting of vital events. It has been shown that persons who are less attached to cultural belief with regard to registration of births and deaths respond more to the registration of vital events. By carrying out public enlightenment campaigns, enough awareness would be created thereby correcting the negative belief where they exist. The objective of the vital registration system may not at all be achieved if deliberate effort is not made to sensitize the citizens on factors militating against a successful registration system (Okereka and Onofere 2015).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Background of the Study Area

The study is conducted in Ibadan-North Local Government Area in Oyo state, Nigeria. Ibadan North Local Government Area was carved from the old Ibadan Municipal Local Government Area (IMG) in August 1991. With a population of 306,795 (2006 evaluation), and 12 wards, it is the second most populated LGA in Ibadan. It has an area region of around 3,553 hectares. A portion of the major markets inside Ibadan North LGA include Bodija market, Sango market, Gate market and Ijokodo/Gbaremu market. The University of Ibadan and the Polytechnic of Ibadan are two prominent tertiary organizations situated in Ibadan North LGA, while the University College Hospital (UCH) serves as the major health care centre. The LGA is honoured with numerous vacation spots including the UI Zoological Gardens, Trans Amusement Park, Bowers Tower at Oke-Are and Agodi Gardens. There is little or no serious farming activities in the area being an urban centre. A large portion of the Agriculture crops planted outside the area are being handled in the Local Government Area. It is additionally a home for little, medium and substantial scale commercial ventures. Trading and other commercial activities are likewise dominating in the region. It has the most elevated centralization of practically all diverse tribes and ethnic groups in the country (Adijolola 2014)

3.2 Target Population

The population of this research work involved households' in Ibadan-North LGA. Birth certificates in the households with children below 13 years were checked. The same was done with death certificates.

3.3 Sample Design and Sample size

The study is a descriptive cross-sectional survey conducted in 2016 in Ibadan north local government area, Oyo state, Nigeria. Systematic random sampling was used to select houses from all streets in the community and heads of households interviewed. Thus, it is a household survey.

In this study, the sample size is calculated thus, $N = (z^2 pq) / d^2$,

Where;

z: critical value at confidence level (at 95%, 1.96),

p: prevalence rate of birth and death registration in Nigeria,

q: 1-p, (probability that there is no prevalent rate of birth and death registration in Nigeria)

d: margin of error (in this case, 5%).

The prevalent rate of birth registration in Nigeria is 30% with no prevalent rate for death registration. With this knowledge the sample size for this study are 323 households.

3.4 Sources of Data

This research study used primary data. The primary data were sourced through a semi-structured questionnaire. The researcher utilized a questionnaire to obtain information needed on the socio-economic factors influencing birth and death registration compliance in Ibadan, Oyo state, Nigeria.

3.5 Questionnaire

The questionnaire was structured to provide information on the socio-economic factors influencing birth and death registration compliance in Ibadan, Oyo, Nigeria. The questionnaire is a combination of closed and open-ended questions. The open-ended questions permitted the

respondents to give detailed answers, most of them being actual figures. The questionnaire was used to collect information on respondents' demographic and socioeconomic characteristics, knowledge and attitudes and practice and compliance towards birth and death registration. As such the questionnaire consists of three sections.

3.6 Data Processing and Analysis

The data generated for the study were analysed using descriptive technique. After accumulating the necessary information, descriptive analysis was used for the analysis of the data in answering the proposed research questions. Data was checked and entered using Statistical Package for Social Services (SPSS 20) computer software and exported to STATA for analysis. Analysis was done to produce frequencies and per cents. For bi-variate analysis, chi-square was used to show the relationship between the independent variables (educational level, occupational status, household income, tribe, religion and place of residence) and dependent variables (birth and death compliance). For multivariate, logistic regression analysis was carried out.

3.7 Measurement of variables

Independent variables: educational level, occupational status, household income, tribe, religion and place of residence.

Dependent variables: two vital events are merged together, that is, vital registration such birth and death.

As such this study shows the socioeconomic factors influencing households' to comply with both birth and death registration.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

4.0 INTRODUCTION

This chapter illustrates the findings from the research work as analysed by the analytical techniques employed to achieve the objectives of the study. The data used for this study were collected in order to study the socio-economic factors influencing birth and death registration compliance in Ibadan north local government area, Oyo state, Nigeria.

4.1.1 Demographic and Socioeconomic Characteristics of Respondents

Table 4.1.1 shows the demographic and socioeconomic characteristics of the household heads. With regard to 323 randomly selected households, Ibadan north local government area is predominantly occupied by those in the age 30-39, because they constitute 26% of the respondents. This is followed by those in the age groups, 40-49 (21.7%), 20-29 (21.4%), 50-59 (14.6%) and lastly 70+ (6.8%) in that order.

It was discovered that the respondents are more educated with tertiary (48.9%) and secondary (28.8%) levels as the highest educational levels and those with primary education represents 9.9% while respondents with no education represent only 3.1%.

With respect to the sex of the respondents, it was discovered that male household heads are more than their female counterpart (68.1% for male and 31.9% for female respectively). Almost 35% of the respondents are civil servants. This is followed by traders with 23.5% and Artisan with 12.1%.

High proportion of the married representing 67.2%. Other marital statuses in the order of magnitude are singles (16.7%), divorced (7.1%), widowed (6.8%) and separated (1.9%). Christians constitute 58.2% of the respondents. This is followed by Islam (33.1%), Traditional religion (8.4%) and other religions (0.3%).

It is evidently seen from the table 4.1.1 that in Ibadan north local government area, the respondents are majorly Yoruba (50.8%). Other tribes in the order of magnitude are Hausa households (22.6%), Igbos (21.4%) and lastly other tribes (5.3%).

Almost 28% of the respondents earn between ₦18,000 and ₦36,000 to become the largest number of respondents in such income group. This is followed by 21.4% of the respondents who earn ₦18,000 and below, 21.1% of the respondents earn between ₦36,000 and ₦54,000, 12.4% of the respondents earn between ₦54,000 and ₦72,000, 10.8% of the respondents earn ₦73,000 and above and while 6.8% of the respondents refuse to disclose their income.

Sixty seven per cent practice monogamy type of marriage, while 25.7% of the respondents practice polygamy and 7.7% of the respondents refuse to disclose the type of marriage they practice.

Table 4.1.1 DEMOGRAPHIC AND SOCIO-ECONOMIC CHARACTERISTICS OF HOUSEHOLDS' HEADS IN IBADAN NORTH LOCAL GOVERNMENT AREA.

VARIABLES	FREQUENCIES	PERCENTS
Age of head of household		
20-29	69	21.4
30-39	84	26.0
40-49	70	21.7
50-59	47	14.6

60-69	31	9.6
70+	22	6.8
Highest educational level of household head		
No formal	30	9.3
Primary	32	9.9
Secondary	93	28.8
Tertiary	158	48.9
Others	10	3.1
Sex of household head		
Male	220	68.1
Female	103	31.9
Occupational status of household head		
Farmer	30	9.3
Civil servant	112	34.7
Trader	76	23.5
Artisan	39	12.1
Entertainer	30	9.3
Others	31	9.6
Undecided	5	1.5
Marital status of household head		
Married	217	67.2
Divorced	23	7.1
Single	54	16.7
Widowed	22	6.8
Separated	6	1.9
Undecided	1	0.3
Household religion		
Christianity	188	58.2
Islamic	107	33.1
Traditional	27	8.4
Others	1	0.3
Household tribe		
Yoruba	164	50.8
Hausa	73	22.6
Igbo	69	21.4
Others	17	5.3

Household income		
18,000 and below	69	21.4
Above 18,000 to 36,000	89	27.6
Above 36,000 to 54,000	68	21.1
Above 54,000 to 72,000	40	12.4
73,000 and above	35	10.8
Undecided	22	6.8
Type of marriage		
Monogamy	215	66.6
Polygamy	83	25.7
Undecided	25	7.7
Type of family		
Nuclear	188	58.2
Extended	106	32.8
Undecided	29	9.0
Number of children ever born		
One	47	14.6
Two	49	15.2
Three	52	16.1
Four	40	12.4
Five and above	71	21.9
Undecided	64	19.8
Number of children age<13		
One	72	22.3
Two	48	14.9
Three	27	8.4
Four	14	4.3
Five and above	12	3.7
Undecided	150	46.4
Place of residence in Ibadan		
North Local Area		
Agodi-gate	12	3.7
Arometa	11	3.4
Bodija	9	2.8
Eleyele/sango	35	10.8
Gbaremu	7	2.2
Ijokodo	22	6.8
Mokola/sango	22	6.8
Oke itunu	13	4.0

Ologuneru	14	4.3
Sango	24	7.4
UI	7	2.2
Other places in Ibadan North LGA	147	45.6

Total	323	100.0
--------------	------------	--------------

Source-field work 2016

TABLE 4.1.1.2 KNOWLEDGE AND ATTITUDE TOWARDS BIRTH AND DEATH REGISTRATION

QUESTIONS	FREQUENCY				PERCENTS			
	YES	NO	UNDECIDED	TOTAL	YES	NO	UNDECIDED	TOTAL
Have you heard about birth registration?	288	34	1	323	89.2	10.5	0.3	100.0
Have you heard about death registration?	195	124	4	323	60.4	38.4	1.2	100.0
Can you distinguish between birth and death?	222	96	5	323	68.7	29.7	1.5	100.0
Heard of parents that registered child birth?	250	67	6	323	77.4	20.7	1.9	100.0
Heard of family that registered death?	162	150	11	323	50.2	46.4	3.4	100.0
Heard of National Population Commission?	244	72	7	323	75.5	22.3	2.2	100.0
Do you consider it	268	50	5	323	83.0	15.5	1.5	100.0

necessary to register births?								
Do you consider it necessary to register deaths?	179	137	7	323	55.4	42.4	2.2	100.0

Source-field work 2016

Table 4.1.1.2 shows the knowledge and attitude towards birth and death registration. As shown in the table, over 85% of the respondents have the knowledge of birth registration, while 10.5% of the respondents do not have the knowledge of birth registration and 0.3% of the respondents did not decide. It was discovered that 60.4% of the respondents have heard about death registration and 38.4% of the respondents have no idea about death registration, while 1.2% of the respondents are indecisive. Also 68.7% of the respondents can distinguish between birth and death registration, while almost 30% respondents cannot distinguish between birth and death registration and 1.5% of the respondents are indecisive. It was also discovered that 77.4% of the respondents have heard about parents that register child birth, while 20.7% of the respondents have not heard. Fifty per cent of the respondents have heard about families that have registered death, while 46.4% of the respondents have not heard of families that have registered death. Seventy five per cent of the respondents have heard about National Population Commission, while 22.3% of the respondents have not heard of National Population Commission. Eighty three per cent of the respondents consider it necessary to register births, while 15.5% of the respondents do not consider it necessary to register births. Fifty five per cent of the respondents consider it necessary to register deaths and while 42.4% of the respondents do not consider it necessary to register deaths.

TABLE 4.1.1.3 PRACTICE AND COMPLIANCE OF BIRTH AND DEATH REGISTRATION

	FREQUENCIES				PERCENTS			
	YES	NO	UNDECIDED	TOTAL	YES	NO	UNDECIDED	TOTAL
Does your household register births?	238	73	12	323	73.7	22.6	3.7	100.0
Does your household register deaths?	56	217	50	323	17.3	67.2	15.5	100.0
Does your household comply with birth and death registration system?	162	92	69	323	50.2	28.5	21.3	100.0

Source-field work 2016

VARIABLES **FREQUENCIES PERCENTS**

How many of your children age<13 have birth certificate

One	55	17.0
Two	52	16.1
Three	28	8.7
Four	18	5.6
Five and above	20	6.2
undecided	150	46.4

How many deaths have you registered within 10 years?

One	19	5.9
Two	15	4.6
Three	3	0.9
Four	1	0.3
Five and above	6	1.8
Undecided	279	86.4

Where did you register death event?

Hospital	28	8.6
Mortuary	15	4.6
Others	11	3.5
Undecided	269	83.3
Total	323	100.0

Source-field work 2016

Table 4.1.1.3 shows the analysis on practice and compliance of birth and death registration. It was discovered that almost 74% of the respondents do practice birth registration, while 22.6% of the respondents do not register birth. Also 17.3% of the respondents do register death, while 67.2% of the respondents do not register death. It also discovered that 41% of the respondents complied with both birth and death registration system, while 31.6% of the respondents do not comply.

4.1.2 Bivariate Analysis

Test of Hypothesis

The hypothesis formulated for the purpose of the study is stated as follows and was tested using Chi-square.

H₀: There is no significant relationship between socio-economic factors and birth & death registration compliance.

H₁: There is significant relationship between socio-economic factors and birth & death registration compliance.

TABLE 4.1.2 CROSS TABULATION BETWEEN BIRTH AND DEATH REGISTRATION COMPLIANCE AND SOCIO-ECONOMICS FACTORS

	birth and death registration compliance			
Variables	Yes (%)	No (%)	Total (%)	Chi-square
Highest educational level of household head				P=0.041
No formal	10 (6.17)	12 (13.04)	22 (8.66)	$\chi^2=9.987$
Primary	14 (8.64)	9 (9.78)	23 (9.06)	
Secondary	50 (30.86)	26 (28.26)	76 (29.92)	
Tertiary	86 (53.09)	39 (42.39)	125 (49.21)	
others	2 (1.23)	6 (6.52)	8 (3.15)	
Occupational status of household head				P=0.036
Farmer	15 (9.38)	7 (7.78)	22 (8.80)	$\chi^2=11.913$
Civil servant	62 (38.75)	21 (23.33)	83 (33.20)	
Trader	36 (22.50)	29 (32.22)	65 (26.00)	
Artisan	18 (11.25)	16 (17.78)	34 (13.60)	
Entertainer	12 (7.50)	12 (13.33)	24 (9.60)	
Others	17 (10.63)	5 (5.56)	22 (8.80)	
Household income				P=0.078
18,000 and below	36 (23.68)	17 (19.32)	53 (22.08)	$\chi^2=8.396$
Above 18,000 to 36,000	40 (26.32)	32 (36.36)	72 (30.0)	
Above 36,000 to 54,000	37 (24.34)	21 (23.86)	58 (24.17)	
Above 54,000 to 72,000	17 (11.18)	14 (15.91)	31 (12.92)	
73,000 and above	22 (14.47)	4 (4.55)	26 (10.83)	
Household religion				P=0.62
Christianity	94 (58.02)	53 (57.61)	147 (57.87)	$\chi^2=1.779$
Islamic	56 (34.57)	31 (33.70)	87 (34.25)	
Traditional	12 (7.41)	7 (7.61)	19 (7.48)	
Others	0 (0.0)	1 (1.09)	1 (0.39)	
Household tribe				P=0.15
Yoruba	96 (59.26)	41 (44.57)	137 (53.94)	$\chi^2=5.284$
Hausa	33 (20.37)	25 (27.17)	58 (22.83)	
Igbo	28 (17.28)	23 (25.0)	51 (20.08)	
Others	5 (3.09)	3 (3.26)	8 (3.15)	

Place of residence in Ibadan north local government area				
Agodi-gate	7 (4.32)	1 (1.09)	8 (3.15)	P=0.57 $\chi^2=9.596$
Arometa	7 (4.32)	4 (4.35)	11 (4.33)	
Bodija	4 (2.47)	3 (3.26)	7 (2.76)	
Eleyele/sango	14 (8.64)	14 (15.22)	28 (11.02)	
Gbaremu	4 (2.47)	2 (2.17)	6 (2.36)	
Ijokodo	11 (6.79)	8 (8.70)	19 (7.48)	
Mokola/sango	12 (7.41)	8 (8.70)	20 (7.87)	
Oke-itunu	8 (4.94)	4 (4.35)	12 (4.72)	
Ologuneru	7 (4.32)	2 (2.17)	9 (3.54)	
Sango	14 (8.64)	2 (2.17)	16 (6.30)	
UI	2 (1.23)	1 (1.09)	3 (1.18)	
Others places in Ibadan north LGA	72 (44.4)	43 (46.74)	115 (45.28)	

Source-field work 2016

Table 4.1.2 shows that there is a significant relationship between educational level of respondents and birth and death registration compliance (P-value=0.041 $\chi^2=9.987$). From the analysis it was discovered that 53% of the respondents with tertiary education complied. This is followed by 30.9% of the respondents with secondary education, 8.64% of the respondents with primary education, 6.17% of the respondents with no formal education and lastly 1.23% of the respondents with other forms of education.

Also there is a significant relationship between occupational status of household heads and birth and death registration compliance (P-value=0.036 $\chi^2=11.913$). Thirty nine per cent of respondents who are civil servants complied with birth and death registration system. This is followed by traders (22.5%), artisans (11.6%), other occupations (10.6%), farmers (9.4%) and lastly entertainers (7.5%) in that order.

4.1.3 Multi-variate Analysis

TABLE 4.3.1: LOGISTIC REGRESSION COEFFICIENTS, SIGNIFICANCE AND ODDS RATIO FOR SOCIO-ECONOMIC FACTORS INFLUENCING BIRTH AND DEATH REGISTRATION

Birth and death registration compliance	Odd Ratio	p-value	95% confidence interval	
Highest Educational Level				
No formal	1(RC)	1(RC)	1(RC)	1(RC)
Primary	4.75	0.038	1.09	20.75
Secondary	2.95	0.083	0.87	9.98
Tertiary	2.92	0.083	0.87	9.79
others	0.27	0.253	0.03	2.52
Occupational Status				
Farmer	1(RC)	1(RC)	1(RC)	1(RC)
Civil Servant	0.80	0.739	0.21	2.99
Trader	0.37	0.131	0.10	1.34
Artisan	0.38	0.164	0.09	1.49
Entertainer	0.26	0.071	0.06	1.12
Others	1.30	0.772	0.22	7.66
Religion				
Christianity	1(RC)	1(RC)	1(RC)	1(RC)
Islamic	0.98	0.953	0.50	1.93
Traditional	1.56	0.477	0.46	5.36
Others				
Tribe				
Yoruba	1(RC)	1(RC)	1(RC)	1(RC)
Hausa	0.59	0.185	0.27	1.29
Igbo	0.41	0.032	0.18	0.93
Others	0.37	0.278	0.06	2.21
Household income				
18,000 and below	1(RC)	1(RC)	1(RC)	1(RC)
Above 18,000 to 36,000	0.76	0.542	0.31	1.85
Above 36,000 to 54,000	1.23	0.671	0.47	3.21
Above 54,000 to 72,000	0.57	0.323	0.19	1.73
73,000 and above	2.20	0.283	0.52	9.31
Place of residence				
Agodi-gate	1(RC)	1(RC)	1(RC)	1(RC)
Arometa	0.41	0.502	0.03	5.63
Bodija	0.27	0.361	0.02	4.39

Eleyele/sango	0.70	0.771	0.06	7.82
Gbaremu	0.58	0.714	0.03	10.47
Ijokodo	0.76	0.824	0.06	8.86
Mokola/sango	0.76	0.829	0.07	8.90
Oke-itunu	1.12	0.932	0.08	15.34
Ologuneru	1.02	0.989	0.06	16.85
Sango	2.82	0.462	0.18	44.82
UI	0.92	0.961	0.03	27.63
Others places in Ibadan north LGA	0.68	0.737	0.07	6.62

Source-field work 2016

Respondents with primary educational level are 4.75 times more likely to comply with birth and death registration system (at 95% confidence 1.09-20.75) than respondents with no formal education. Secondary and tertiary education is 2.95 times and 2.92 times more likely to comply with birth and death registration system respectively (at 95% confidence 0.87-9.98 and 0.87-9.79) than respondents with no formal education and while respondents with other forms of education are less likely to comply with birth and death registration system.

Respondents with other occupational statuses are 1.30 times more likely to comply with birth and death registration system (at 95% confidence 0.22-7.66) than those that are farmers, while respondents who are civil servants, traders, artisans and entertainers are less likely to comply with birth and death registration compliance than those who are farmers.

Respondents that practice traditional religion are 1.56 times more likely to comply with birth and death registration compliance (at 95% confidence 0.46-5.36) than those who are Christians, while respondents who are Muslims are less likely to comply with birth and death compliance (at 95% confidence 0.50-1.93) than those who are Christians. Respondents that are Hausa, Igbo and other tribes are 0.59, 0.41 and 0.31 times less likely to comply with birth and death registration system respectively compared to those from Yoruba tribe.

Those respondents that earn ₦73,000 and above are 2.20 times more likely to comply with birth and death registration system (at 95% confidence 0.52-9.31) than those that earn ₦18,000 and below, while those that earn between ₦18,000 and ₦36,000 and those that earn between ₦54,000 and ₦72,000 are 0.76 times and 0.57 times respectively less likely to comply to birth and death registration compliance.

Those respondents that reside in Sango are 2.82 times more likely to comply with birth and death registration system (at 95% confidence 0.18-44.82) than those residing in Agodi-gate. Also those respondents residing in Oke-itunu are 1.12 times more likely to comply with birth and death registration system (at 95% confidence 0.08-15.34) than respondents residing in Agodi-gate. It was discovered that respondents residing in Ologuneru are 1.02 times more likely to comply with birth and death registration system (at 95% confidence 0.06-16.85) than respondents residing in Agodi-gate. While those residing in Arometa, Bodija, Eleyele/sango, Gbaremu, Ijokodo, Mokola/sango, UI and other places are 0.41 times, 0.27 times, 0.70 times, 0.58 times, 0.76 times, 0.76 times, 0.92 times and 0.68 times respectively less likely to comply with birth and death registration system than those residing in Agodi-gate.

4.2 Discussion of the Findings

The hypothesis formulated for the purpose of the study was tested using chi-square and logistic regression. In this study, it was discovered that education as a socio-economic factor influences birth and death registration compliance which was in line with the study conducted in 2015 by Amo-Adjei and Annim in Ghana. In their finding maternal education improves the likelihood of children being registered. Also Castro and Rud (2011) found from Peru and Costa Rica similar relationship between child registration and maternal education. Thus, education is a key socio-economic factor that may enhance birth and death registration compliance as it is evidently seen

for substantial number of household heads who have tertiary, secondary and primary education. Also the result of this study is related to that of Okereka and Onofere (2015) study titled the effects of level of education, accessibility to registration centres, and the effects of cultural beliefs on birth and death registration; their study showed that there is a positive relationship between educational attainment and the reporting of vital events, such as birth and death.

Occupational status of household heads, as a socio-economic factor, influences birth and death registration compliance. In this study, surprisingly, respondents who are civil servants, traders, artisan and entertainers are less likely to comply with birth and death registration system compared to those that are farmers and other occupations. People obtain birth certificates in order to secure certain jobs; this is similar to UNICEF 2013 findings, which indicates birth certificates may be required for many purposes such as social security or a job in the formal sector. This can be related to Mikkelsen, Lopez and Phillips, 2015 findings where they propose that, for the family of the deceased, a death certificate ensures their right to inherit property, to access business and financial entitlements, and to claim any available insurance benefits. Financial entitlement, property and insurance benefits are claimed especially when the deceased is a civil servant.

In relation to this study, household income is not a significant factor for influencing the compliance of birth and death registration. This may be due to the exorbitant registration fees. Also this study supports Amo-Adjei and Annim (2015) study in Ghana, where they found out that financial cost which was associated with child registration was a barrier to registration. This study shows that respondents who earn between ₦36,000 and ₦54,000 and those who earn ₦73,000 and above are more likely to comply with birth and death registration than those who earn ₦18,000 and below. Surprisingly those respondents who earn between ₦18,000 and

₦36,000 and those who earn between ₦54,000 and ₦72,000 are less likely to comply with birth and death registration system. This may be as a result of other socio-economic factors.

There is no significant relationship between religion and birth and death registration compliance in this study. Households' heads that practice Islam are less likely to comply with birth and death registration than Christians and traditionalists contrary to UNICEF 2013 findings in some part of Nigeria.

Findings showed that there is no significant relationship between household tribe and compliance with birth and death registration. This is similar to Idahosa and Otohile (1999) finding in some part of Nigeria, which posited that disclosure of the number of children one has is seen as a taboo and because of the people's belief in reincarnation (life after death), reporting the death of someone to stranger may be perceived to be counterproductive; that is, the smooth process of reincarnation may be interrupted or completely thwarted. Also this result can be evidently compared with Okereke and Onofere (2015) study, where it was discovered that persons who are less attached to cultural belief respond more to the registration of vital events. From this study it was gathered that respondents who are Hausa, Igbo and other tribes are less likely to comply with birth and death registration than those who are from Yoruba tribe.

Place of residence was not a significant factor influencing birth and death registration compliance. This could be because Ibadan north local government area is more of rural than urban or there is inadequate number of vital registration centres in the community. According to Amo-Adjei and Annim (2015) study in Ghana, it was discovered that being a resident in rural areas, children stand the risk of being unregistered. They found out that residents in rural communities were poorer and less educated. This finding resonates with Linder (1981) which

suggested that rural people are highly illiterate and lack sufficient education on the usefulness of vital registration. It is also linked to Okereka and Onofere (2015) where they attributed the problem to inadequate number of vital registration centres and a situation where a local government area has only one registration centre does not allow for adequate coverage of vital events. From the study, it was discovered that respondents who reside in Arometa, Bodija, Eleyele/sango, Gbaremu, Ijokodo, Mokola/sango, UI and other part of the study area are less likely to comply with birth and death registration system than those who reside in Agodi-gate, Oke-itunu, Ologuneru and Sango.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction

The study sought to determine the socioeconomic factors influencing birth and death registration compliance in Ibadan-North LGA of Oyo state, Nigeria. In order to achieve this main objective, socioeconomic factor such as educational level, occupational status, household income level, religion, tribe and place of residence were examined. The study employed primary data with a sample of 323 households' heads. The data were analysed using chi-square and binary logistic regression. This section will be presented in three parts namely summary, conclusion and recommendations.

5.1 Summary of Findings

All the respondents were households' heads irrespective of gender, although male households' heads are more than female. Majority of households' heads practice monogamous type of marriage while few practise polygamous type of marriage. From the study it discovered that Ibadan north local government area is occupied by mostly young households' heads. Concerning educational level of household heads, majority are educated, while few have no formal education and very few have other forms of education. On the issue of occupational status of household heads, very few are unemployed, while most of them are self-employed and paid employees. Also most of the households' heads are married, while many are without their spouses and there are households' heads that are single. As regards the religion been practiced, most of the respondents were Christians; few of them were Muslims while very few practiced Traditional religion and a household head who practised other religion. It is evidently seen that the area is

predominantly occupied by Yoruba households; this is followed by Hausa, Igbo and others tribes. Every household have adopt the type of family system they practise and as such households that practise nuclear type of family are more than households that practise extended type of family and those who are not sure of what they practice.

Based on the finding, an average Nigerian who resides in Ibadan north local government area earns more than 18,000 naira minimum wage. Also on the average, the number of children ever born is 4 children per household. It was also seen that more households' heads reside in core parts of Ibadan north local government area. Positivity was shown in the area of awareness of birth and death registration as the number of households' heads who have heard of birth and death registration are more than those who have not heard. Also most households' heads can distinguish between birth and death registration. The same is seen on the number of households' heads who have heard of parents and families who have registered birth and death, as the number is more. Also majority of households' heads have heard of National Population Commission and consider it necessary to register births and deaths.

Majority of households heads comply with the registration of birth and death as proclaimed by the federal government in "Births and Deaths Compulsory Registration Decree (Now Act) 39 of 1979" and later strengthened by segment 24 of the Third calendar of the 1999 Constitution of the Federal Republic. Concerning birth certificates, the number of households whose children (Age<13years) have birth certificates are more than those whose children didn't have birth certificates. In this study, it was discovered that for the past 10 years, majority of the households' heads did not register deaths, while few registered. Many of the households' heads registered death in hospitals, mortuaries, while few registered in other places.

Households' heads that are educated are more likely to comply with birth and death registration than those with no formal education, while households' heads with other forms of education are less likely to comply than those with no formal education. Concerning occupational status of households' heads, surprisingly, civil servants, traders, artisans and entertainers are less likely to comply with birth and death registration. Thus, in this study, both educational level and occupational status are key factors for influencing birth and death registration compliance.

5.2 Conclusion

Findings from this study suggest that educational level and occupational status of households' heads are key predictors of birth and death registration compliance. From this study, the prevalence of birth and death registration in Ibadan north local government area is 73.7% and 17.3% respectively. Concerning compliance, over 50% of households' heads complied with both birth and death registration and with the proportion of the respondents representing 162. From the findings, household income, place of residence, household religion and tribe were insignificant. For insignificant socioeconomic factors such as household religion and tribe, there is a need for public awareness campaign to sensitize citizens in Ibadan north local government area. By carrying out public enlightenment campaigns enough awareness would be created thereby correcting the negative belief where they exist. The objective of the vital registration system may not at all be achieved if deliberate efforts are not made to sensitize the citizens on factors militating against a successful registration system.

5.3 Recommendations

It is recommended that both qualitative and quantitative should be carried out to explore the consequences of non-compliance with birth and death registration system amongst households in

Nigeria. Enlightenment campaign should be embarked on and programs should be designed to encourage households to see the need to obtain birth and death certificates.

References:

- Adijolola, T. M. (2014). Ibadan Postcode Information System (IPIS). *Macos Urban Management Consultant*, part 1.
- Akande, T. (2005). A survey on birth and death registration in a semi-urban settlement in Middle-Belt Nigeria. *European Journal of Scientific Research*, Vol 8, No 2.
- Annim, J. A.A. (2015). Socioeconomic determinants of birth registration in Ghana. *BMC Int Hum Rights*, V.15; .
- Benneth, N. G. (1981). Estimating the completeness of the death registration in a closed population. *Population index*, 47(2), 207-222.
- Castro L, R. J. (n.d.). Quantitative measurement of the registration of births and undocumented: Socioeconomic costs in Peru and the Dominican Republic.
- Gerber P, G. A. (2011). Does the right to birth registration include a right to a birth certificate? *Netherlands Quarterly of Human Rights*, 29(4):434-59.
- Horiuchi, B. a. (n.d.). Estimation of the completeness of death recording relative to census coverage by using two censuses, age specific growth rates for the inter-censal period and a distribution of deaths by age.
- International, P. (2005). The african Child Policy Forum. *Plan International*.
- Kavuma, S. F. (2015). Birth Registration in Uganda: Challenges, Opportunities and Lessons. *IUSSP Side meeting at the 7th Africa Population Conference*. Johannesburg, South Africa: Uganda Local Government Authorities.
- Lene Mikkelsen, A. L. (2015). *Why birth and death registration really are "vital" statistics for development*. Human Development Report, Institute for Health Metrics and Evaluation, LM-Consulting, Global health, Melbourne, washington.
- National Population Commission (2008). *Report on Livebirths, Deaths and Stillbirths Registration in Nigeria*. Abuja: Mr J D Zubema.
- Nigeria (2007). *Birth Registration*. Nigeria: For every child, Health, Education, Equality, Protection, ADVANCE HUMANITY.
- Okereka, O. P. (2015). Vital Civil Registration System as a Tool for Development Planning in Nigeria: An Examination of the Major Challenges. *Journal of Culture, Society and Development*, Vol 11.
- Oladiji, S. (2013). *Overcoming low birth registration coverage and improving death registration in Nigeria*. Philadelphia: Advanced Social Norms Program.

- Ram, P. A. (1981-1991). Assessment of the completeness of civil registration in India and its major state.
- Registration (1998). *The 'first' right*. The Progress of the Nation.
- S., S. (2007). The right of registration: development, identity registration, and social security- a historical perspective. *World Development*, 35(1):67-86.
- Salawu, B. (2009). Strengthening Vital Registration Systems as Source of Demographic Data for Effective Socio-Economic Development Planning in Nigeria. *Pakistan Journal of Social Sciences*, 6, No: 200-206.
- UNICEF. (2005). The 'Rights' Start to life- A statistical analysis of birth registration 2005. *New York, United States: UNICEF*.
- UNICEF. (2006). *Birth Registration Right From The Start*. Namibia: Unite for children.
- UNICEF. (2006). Monitoring the situation of children and women: findings from the Ghana Multiple Indicator Cluster Survey. *New York: UNICEF*.
- UNICEF. (2010). *Strengthening Birth Registration in Africa- Opportunities and Partnerships Technical Paper*. unicefesaro@unicef.org.
- UNICEF. (2013). *A PASSPORT TO PROTECTION- A GUIDE TO BIRTH REGISTRATION PROGRAMMING*. New York: Michele, Jan natul Maws, Susan Markisz.
- Williams, A. O. (2014). Assessment of the completeness of births and deaths registration in an urban Nigerian community. *African Population Studies*, Vol 27, 2 Supp.
- Commission, N. P. (2008). Definition of term: compliance is adherence to register birth and death as sited in Births and Deaths Compulsory Registration Decree(Now Act) 39 Of 1979 and later strengthened by segment 24 of the Third calendar of the 1999 Constitution of the FRN .
- Investopedia. (2015). definition of head of household: A status held by the person in a household who is either married or un married running the household and looking after a qualified dependent. *Investopedia.com*.
- Marc. (2016). Socioeconomic factors: are social and financial encounters and substances that form one's identity, states of mind, and way of life.
- Wikipedia. (2015). definition of death registration: the procedure of acquiring a death certificate. *Wikipedia.com*.

QUESTIONNAIRE

CODE NUMBER.....

FEDERAL UNIVERSITY OYE-EKITI

THE QUESTIONNAIRE IS DESIGNED FOR THE STUDY OF SOCIO-ECONOMIC FACTORS INFLUENCING BIRTH AND DEATH REGISTRATION COMPLIANCE IN IBADAN, OYO, NIGERIA

Dear respondent,

I am a student from the department of Demography and Social Statistics. I am here to gain the field work experience of my course and I will be glad to gain your full support.

Kindly note that each question in this questionnaire is a single option question, this means that multiple answers to a question will invalidate its response.

Please be assured that this questionnaire will be used for academic purposes only and as such, any personal information given will be treated with utmost confidentiality.

Thank you.

CHUKWU UZOR EDWIN

SECTION: 1

SOCIO-DEMOGRAPHIC CHARACTERISTICS

Please tick where appropriate

NO	QUESTIONS	CATEGORIES
----	-----------	------------

Q. 101	Age of head of household	<ol style="list-style-type: none"> 1. 20-29..... 2. 30-39..... 3. 40-49..... 4. 50-59..... 5. 60-69..... 6. 70+.....
Q. 102	Highest Educational level	<ol style="list-style-type: none"> 1. No formal..... 2. Primary..... 3. Secondary..... 4. Tertiary..... 5. Others please specify.....
Q. 103	Sex	<ol style="list-style-type: none"> 1. Male..... 2. Female.....
Q. 104	Occupational Status	<ol style="list-style-type: none"> 1. Farmer..... 2. Civil Servant..... 3. Trader..... 4. Artisan..... 5. Entertainer..... 6. Others please specify.....
Q. 105	Marital Status	<ol style="list-style-type: none"> 1. Married..... 2. Divorced..... 3. Single..... 4. Windowed..... 5. Separated.....
Q. 106	What is your religion	<ol style="list-style-type: none"> 1. Christianity..... 2. Islamic..... 3. Traditional..... 4. Others please specify.....
Q. 107	Tribe	<ol style="list-style-type: none"> 1. Yoruba..... 2. Hausa..... 3. Igbo..... 4. Others please specify.....
Q. 108	Wealth index/Household income in naira	<ol style="list-style-type: none"> 1. 18,000 and below..... 2. Above 18,000 to 36,000..... 3. Above 36,000 to 54,000..... 4. Above 54,000 to 72,000..... 5. 73,000 and above.....

Q. 109	Type of marriage	1. Monogamy..... 2. Polygamy.....
Q. 110	Type of family	1. Nuclear..... 2. Extended.....

Q. 111 Number of children ever born.....

Q. 112 Number of children age <13.....

Q. 113 Place of residence in Ibadan north local area.....

SECTION: 2

KNOWLEDGE AND ATTITUDE TOWARDS BIRTH AND DEATH REGISTRATION

NO	QUESTIONS	YES	NO
Q. 201	Have you heard about birth registration		
Q. 202	Have you heard about death registration		
Q. 203	Can you distinguish between birth and death certificate		
Q. 204	Heard of parents that registered child birth		
Q. 205	Heard of family that registered death		
Q. 206	Heard of National Population Commission		
Q. 207	Do you consider it necessary to register births		
Q. 208	Do you consider it necessary to register deaths		

SECTION: 3

PRACTICE AND COMPLIANCE OF BIRTH AND DEATH REGISTRATION

Q. 301. Does your household register birth? Yes (.....) No (.....)

Q. 302. If "yes", how many births have you registered?

Q. 303. How many of your children age <13 have birth certificate?

Q. 304. Does your household register death? Yes (.....) No (.....)

Q. 305. If "yes", how many deaths have you registered within 10 years?

Q. 306. Where did you register death event?

Q. 307. If you answer yes for Q. 301 or Q. 304, does your household comply with birth and death registration system? Yes (.....) No (.....)