

ГЛОБАЛІЗАЦІЯ І СОЦІАЛЬНІ ПРОБЛЕМИ В СВІТІ

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FEMINIZATION OF POVERTY: THE NIGERIAN ACCOUNT

The paper is an attempt at contributing to the on-going debate on feminization of poverty by discussing the concept of feminization poverty in Nigeria. Women in Nigeria cannot be seen as a minority group and anything (as poverty is the case here) that is a challenge to them as a group should not be neglected as it has and will continue to have tremendous negative effects on the development of the country. Prior to this time, many poverty alleviation programs which are highlighted in the work have been initiated by several governments and they achieved some successes although to a larger extent due to poor implementation and corruption they failed as is evident in the level of poverty in Nigeria. The research elucidates the causes, effects and consequences of women's poverty in Nigeria. Some of the causes discussed include limited access to resources that help women escape from poverty; low income and work discrimination; lack of access to good health care services and socio-cultural exclusions. While some of the effects include poor health and health care access; inadequate food and poor nutrition; lack or poor quality of education; limited access to information and technological development. Several remedies such as increasing the productive capacity of women through access to Economic resources, information and technical assistance, which will increase their income and improve nutrition, education, health care and status within the household were also brought into perspective. Recommendations were made to all concerned groups- the women, men and government agencies and apparatuses, one of which includes: the availability of skill acquisition programs, which should be free and accessible for women especially those in the rural area should be organised, by the government, non-governmental agencies, and well-meaning philanthropists. It was concluded that the structure of the Nigeria society gives room for female poverty.

Keywords: *Feminization, poverty, Feminization of poverty, gender, patriarchy, discrimination.*

INTRODUCTION

It is ironical that despite the huge human and natural resources of Nigeria, majority of her women population have continued to languish in poverty. The structure of the Nigeria state has provided the fertile ground for inequalities that women suffer from most. One of such structures is patriarchy and it affects all women's endeavours.

Feminization of poverty in Nigeria is multidimensional and affects majority of the women in one or more ways such as inadequate income, malnutrition, lack of skills and education and poor social status. Nigeria's 80.2 million women and girls have significantly worse life chances than men and boys. In Nigeria, the word poor when related to human beings is synonymous with women. This has become an economic phenomenon as the gap between women and men caught in the cycle of poverty has continued to widen in the past decade, a phenomenon commonly referred to as 'the feminization of poverty' [Okoya Y, 2011]. This buttresses the fact that women suffer more than men in situations with negative effects. For instance, families headed by Women face more hardship than those head by men. The [World Bank, 2002:3] supports this view by stating that, "The percentage of women below the poverty line has increased by 50% since the 1990s while the comparable figure for men increased only by 30%".

Women today produce 60% of all food, run 70% of small-scale businesses, and make up a third of the official labour force in the countries of the Third World [UNFPA, 2003]. Yet they remain the poorest of the poor because exclusions trap them in poverty. Nigerian women carry out complex multiple roles as: mothers, workers and managers of households caring for their husbands, children and members of their extended families. They perform the majority of the work in food processing and dominate the rural and urban informal sector activities. Yet less than 20 percent of women own their own farm lands, fewer than 10 percent have access to agricultural inputs and less than 5 percent have access to agricultural credits to enhance their productivity and incomes [Chinsman, 1998; UNDP, 1998]. Due to the important roles played by women in the Nigerian state, de-feminization of poverty should be seen as a national priority and given adequate attention.

FEMINIZATION OF POVERTY

For a better understanding of the concept of feminization of poverty, the concept of poverty needs to be understood. Poverty is a complex human phenomenon

associated with unacceptably low standard of living. It is relative and its meaning depends on the social and economic setting of each societies. Poverty is defined as the denial of the opportunities and choices most basic to human life –the opportunity to lead a long, healthy, and creative life, and to enjoy a decent standard of living, freedom, dignity, self-esteem, and respect from others [HDR97]. This concept of poverty, referred to as "human poverty," is distinct from "income poverty." Social scientists have looked at poverty from three broad definitional approaches, viz. absolute, relative and subjective poverty. Absolute poverty refers to subsistence poverty, based on assessment of minimum subsistence requirements, measured through quality and quantity of food, clothing and shelter, all perceived as necessary for a healthy life. These basic life necessities are then priced and the total figure or price constitutes the poverty line. Those with incomes below the poverty line are the poor. Poverty begins below and ends above the poverty line in question. Relative poverty refers to the use of relative standards in both time and place in the assessment of poverty; it is as an improvement on the concept of absolute standards. In reality, relative poverty is based on the interpretation of members of particular societies, concerning what they see as reasonably acceptable standards of living. Subjective poverty shares some connection with relative poverty. Subjective poverty has to do with if individuals or groups actually feel poor or not. This is because most people who are contented with the way they are make not perceive themselves to be poor. Their yardstick for measuring poverty may be different.

Feminization of poverty is a social process by which the rate of poverty among women becomes much higher than the rate among men. Diana Pearce coined the term "feminization of poverty" in 1976 after observing that two-thirds of the poor in the U.S. were women over the age of 16 and that women's economic status had declined from 1950 to the mid-1970s. The concept of the feminization of poverty has served to illuminate the multiple social and economic factors contributing to women's poverty, including the significant gender gap between women and men in pay. Numerous studies clearly indicate that even when doing the same work, women make less money than men do.

Feminization of poverty is a liability of poverty borne by women as underprivileged members of the society, [Chant, Sylvia, 2006] describes it as a phenomenon in which

women represent disproportionate percentages of the world's poor. This concept is not only a consequence of lack of income, but is also the result of the deprivation of capabilities and gender biases present in both societies and governments. This includes the poverty of choices and opportunities. For [Marcelo, Costa, 2008], what can be defined as the feminization of poverty is a change in poverty levels that is biased against women or female-headed households. The concept of the 'feminisation of poverty' is used extensively in the development debate and it has meant three distinct things: that women compared to men have a higher incidence of poverty; that women's poverty is more severe than men's; and that the incidence of poverty among women is increasing compared to that of men [Carolina J & Wennerholm K, 2002].

According to [Pamela Abbott et al, 2006], Third World women are, in many ways, worse off than their male counterparts – they have less power, less authority, do more work for less money and have more responsibility than men have. They are also more vulnerable to extreme forms of exploitation such as sex tourism. In most Nigerian societies, women apart from home chores meet the needs of their families and are highly involved in farming. According to the United Nations, women constitute half the world's population but do nearly two-thirds of the world's work, receive 10 per cent of the world's income and own less than 1 percent of the property. Women are therefore disproportionately the world's poorest – the UN estimates that more than 500 million of the 800 million people living in absolute poverty and whose lives are at risk as a result are women. [Gender in Nigeria Report, 2012], shows that 54% of Nigerians still live in poverty and the proportion has doubled since 1980 (when about 28% were classified as poor). Nigeria's human development indicators are also worse than those of comparably lower middle-income countries are. About forty-two percent of Nigerian children are malnourished. The averages hide a context that is worse for women and girls. Nearly six million young women and men enter the labour market each year but only 10% are able to secure a job in the formal sector, and just one third of these are women. The above statistics is worth taking note of considering the fact that the world over including Nigeria, extreme poverty has been implicated in the rising tide of crime and insecurity.

Feminization of poverty has become a significant problem in Nigeria and according to the [CBN and the World Bank, 1999] Nigerian women are the most affected being marginalized in decision-making process, employment, economic opportunities and access to credit. Most of them suffer from illiteracy, high maternal mortality, low income and poverty. Statistics on poverty in Nigeria indicate that 70 percent of poor Nigerians are women [Adepoju, 2001]. The means that majority of Nigerian women are prone to less: nutrition, education, health care, access to money and so on. This situation invariably has serious effects on the development of the country since women play a central role of shaping young members of the society morally, emotionally, psychologically, spiritually, intellectually and socially.

CAUSES OF FEMINIZATION OF POVERTY

Gender discrimination within households is often rooted in patriarchal biases against the social status of women [UNICEF, 2007]. The patriarchal structure of the Nigerian society gives power and dominance to the men; therefore, most resources are at their disposal. [Buvinic, 1997] opines that, "women lack the resources that might help them overcome poverty. These include access to education, social equality, paid employment, land, capital and credit facilities". Traditionally, women in Nigeria have limited

access to means, which might help them conquer poverty. Their poverty is consequent of the absence of economic opportunities and autonomy, lack of access to economic resources, including credit, land ownership and inheritance, minimal participation in the decision-making and lack of access to education and support services and process.

According to Gender in Nigeria Report, Nigeria has by huge geographical disparities. Human development outcomes for girls and women are worse in the North, where poverty levels are sometimes twice as high as parts of the South (72% in the North-East compared with 26% in the South-East and a national average of 54%). Nearly half of all children under five are malnourished in the Northeast, compared to 22% in the Southeast. Hausa girls, for example, are 35% less likely to go to school than Yoruba boys are. The impact of inequality on the lives of girls and women is reflected starkly in health and education outcomes, nationally and between North and South. Levels of gender violence are also high, notably in the South where inequality is greatest. In the area of participation in decision-making, [World Development Report, 2011] shows that, women do not have equal responsibilities for decision making as men and this is evident in the fact that only 7.3% of women are members of the Nigeria Federal Legislative House. At domestic levels, most women have no say in the way the home is run (including how money is spent) and cannot make decisions even for their own lives.

In the area of low income and work discrimination, [Buvinic M, 1997] opines that statistics show that worldwide, women earn 30–40% less than men do. Though women do over 67% of the world's work, they earn only 5% of the world's income and own less than 1% of the world's real estate. Much of women's work goes unpaid

Nigeria is among the thirty most unequal countries in the world with respect to income distribution. The poorest half of the population holds only 10% of national income. Significant rural-urban differences in income distribution affect particularly the women, because 54 million of Nigeria's 80.2 million women live and work in rural areas, where they provide 60-79% of the rural labour force [Gender in Nigeria Report, 2012].

Employment is not only about financial independence, but also about higher security through an established legal position, real world experience, deeply important for sheltered or shy women, and higher regard within the family, which gives women a better bargaining position. Though there has been major growth in women's employment, the quality of the jobs remains deeply unequal [UNICEF, 2007]. Persistent gender discrimination in the labour force does not allow the majority of women quality work. Women encounter job discrimination and consistently find themselves in low-status, low-paying jobs with few opportunities for advancement. [Abbott et al, 2006] state that female labour is cheaper than male labour, female productivity tends to be higher than that of men, and because of gender ideology women are thought to be 'naturally' better than men at some tasks – sewing, for instance. Western owners do not have to bear the cost of training the female workforce. Their work is seen as unskilled, not because it does not require skill, but because girls are assumed to have already learned the necessary skills in the home. Much of the relocated or outsourced work is therefore defined as women's work or becomes seen as such because of the perceived advantages of female labour. Women's jobs are more likely than men's to be forms of informal employment, which takes place in small, unregistered enterprises and is not protected by government [www.boundless.com]. The kind of paid work that women are more likely to be involved in pay less than

the jobs that are predominantly male oriented. For example in schools, women are more like to teach in a nursery classes and junior primary that are delicate and require more patience but pay less, while men are or more likely to teach in senior primary or secondary schools which pay more. Low of income is a principal reason for women's risk of poverty as it deprives women of their basic needs and capabilities. Income deprivation prevents women from gaining enough resource to provide their basic needs. This deprivation passes on from one generation of women to the next, leading to a perpetual feminization of poverty.

Poverty and poor health are in a circle and beget one another. Poverty among women increases morbidity and mortality; partly due to childbearing, women are disproportionately afflicted with poor health outcomes. Poor health reduces women's ability to earn income, and thus, is a key factor increasing and perpetuating household poverty. In Nigeria, the poor state of maternal health care has not made health challenges any easy for her women population. Poor women are prone to hunger and malnutrition and have reduced access to good healthcare services and resources due to meagre funds. Many infants born into poverty have a low birth weight, which is associated with many preventable mental and physical disabilities. Not only are these poor infants more likely to be irritable or sickly, they are also more likely to die before their first birthday. Giving care to sick children is the responsibility of the mother; a gender role ascribed by culture and society. This requires time, which ordinarily should have been invested in sourcing for means of livelihood.

From the Feminists perspective, feminization of poverty in Nigeria can be attributed to women's vulnerability brought about by the patriarchal, and gender-biased nature of the Nigeria society, which does not value protecting women's rights and wealth. The cultural and social norms in Nigeria prevent many women from having access to much labour productivity outside the home as well as an economic bargaining position within the household. In the North for instance where Islamic religion and culture are interwoven, So many women are kept in the confines of their home and are allowed little or no contact with the outside world due to the Purdah practice. While in the south, women can only work or get involved in meaningful economic activities if their husbands permit. This social inequality deprives women of their capabilities particularly employment, which leads to women having a higher risk of poverty. Strong gender discrimination and social hierarchies limit women's access to basic education. Even within the household, girls' education is often sacrificed to her allow male siblings to attend school. For Abbott et al, all women's lives are structured by social and cultural expectations of role-appropriate behaviour, the idea that women are – or should be – dependent on or subordinate to men, and the notion that women's fulfilment derives largely from marriage and motherhood. These assumptions are important to understanding women's subordination and exploitation – why women lack control over resources, and to understanding not only the differences between men and women, but also amongst women.

In almost all the parts Nigeria, women are not included in inheritance rights; they neither inherit assets and properties, which are useful for income generation from their fathers nor husbands. It is painful that after struggling to gain asset such as land, buildings and so on, upon their husband's demise, their sons gain ownership and it becomes at their discretion which one their mothers can access. Worst of all, if a woman has no son her husband's relatives claim ownership of their deceased brother's properties simply because of the ideology that 'women do

not own properties'. According to Gender in Nigeria Report, though many women are involved in subsistence agriculture and off farm activities, men are five times more likely than women to own land are. Women own 4% of land in the North-east, and just over 10% in the South-east and South-south. Most lands own by women are lands bought with their personal money, gotten as gifts, and only in very few cases inherited at their father's magnanimity. This minimizes their opportunities to attain a decent standard of living along with basic needs such as health and decent shelter.

Women are expected to live longer than men are and because of this, they have higher chances of being alone in old age. Since it is known that most women are out of paid jobs or have lower paid jobs, they have low or no pensions in old age. According to Abbott et al, Poverty is particularly a problem for older women since they are more likely to be disadvantaged in the labour market to undertake informal and unpaid caring activities, and because they tend to lack social security and pension rights relative to men, they are more vulnerable to poverty than men are later in life. While for [Groves, 1992; Walker, 1992]... First, they are likely to live longer than older men are and to find themselves in the category of the very elderly, who are generally poorer. Second, due to their interrupted careers in the labour market and their positions, which are generally in lower-paid, lower-status jobs, they are less likely to benefit from occupational pension schemes.

Lone mother households are critical in addressing feminization of poverty and can be broadly defined as households in which there are female headships and no male headships [Horrell Sara & Krishnan Pramila, 2007]. Lone mother households are at the highest risk of poverty for women due to lack of income and resources. [Sultana Alam, 1985] cited in [Abbott et al, 2006] noted three ways in which 'development' may impede women's emancipation. First, as economic opportunities draw men out of rural areas and into cities, women and children (often abandoned entirely) must fend for themselves. Second, the declining strength of the family and the neighbourhood as rural communities are eroded means that women are often left with little social support. The same applies to women who have been left alone or with children as a result of divorce or the death of their husband. In the past, Alam argues, other households would have traditionally taken in a woman who had been left alone. Rather than enhance women's autonomy, a developing culture of 'individualism' has eroded women's social support and worsened their vulnerability to poverty. In Nigeria, most homes headed by women are homes where the male head is either ill, incapacitated, dead or abandoned his family for reasons such as inability of his wife to bear him male children. Lone mother households lack critical resources in life, which worsens their state of poverty.

Socialization and stereotype which limit and restrict women and make them unable attain certain heights are also causes of women's poverty. Most women are involved in the self-fulfilling prophesy of second fiddle roles and inferiority. Discriminatory socialization of women and men into unequal gender power relationship is the root cause of feminization of underdevelopment (the tendency for women to be in disadvantaged situations that inhibit their living standards and contributions to development). This trend has resulted into development of different values for men and women with subordination of the latter in many societies like Nigeria [Okafor et al, 2007].

All these causes discussed are relative to the Nigerian state although may be found in other nations especially developing ones. They are all linked to the type of socioeconomic and cultural structure of the Nigerian society operates.

EFFECTS OF FEMINIZATION OF POVERTY

The repercussion of women's poverty manifests in several aspects of their lives. Feminization of poverty has led to inadequate nutrition and feeding leading to malnutrition, underweight and sickness. According to [Barnes Nancy & Bern-Klug Mercedes, 1999], "Women in poverty have reduced access to health care services and resources". For any sick person to access medical health care the person is required to have some money to pay hospital bills and buy drugs. Women's higher chances of being poor translate to lesser access to medical facilities. They are unable therefore to give themselves good medication. They tend to shy away from the hospitals, indulge in self-medication and prefer traditional doctors. Some pregnant women still prefer herbalists to antenatal check-ups, which lead to high mortality rate. They do not eat balanced diets and therefore suffer malnutrition, vulnerable to disease etc.

Better-equipped hospitals are located in urban centres and are very expensive to access, whereas most poor people who constitute the majority of the population reside rural areas. The local hospitals in the rural areas are ill equipped in machines and human resources. This therefore reduces antenatal medical care, increases maternal and child mortality rate. Poverty of knowledge and information also lead to dangerous health practices and beliefs such as female genital mutilation, which is still highly practiced in Nigeria. Poverty forces female headed households and old widows to settle in unhealthy and insanitary environments, which exposes the inhabitants to dangers and diseases.

Poverty reduces the chances of female children to attend schools or skill acquisition centres. Female children are seen as helping hands and so most times are compelled to stay at home and assist in chores and other activities that might yield income in to the home. Poverty in fair cases makes it possible for the majority of female children to attend local/public schools with bad infrastructures and poor learning conditions where little or no fees are paid. Poverty perpetuates itself by eliminating or reducing conditions that could make its victims gain upward social and economic mobility. According to [Ajayi, Mbah, 2008; Adeyemi, Adu, 2012] a lot of female children drop out of school prematurely due to multifarious factors such as early marriage and associated 'bride price,' religion, socio-cultural, school based problems among others. The inability of most female children to have access to formal education is consequent upon the high level of illiteracy among women folk and its attendant poverty rate. Poverty makes women dependent and passive and can also them force them into situations in which they are vulnerable to sexual exploitation

Most poor women have limited access to information and technological development. To gain information, one needs to have access to newspapers, internet, a computer, a television or any other gadget, batteries, power supply either by national generation or by private generator. Money is required to be purchase, access and maintain all these. The poor who are more concerned with struggling to make a living will obviously pay less attention these essentials. In the absence of information, misinformation thrives leading to superstitious beliefs and unhealthy habits especially cultural practices, exposure to diseases such as HIV and Cholera and costly but avoidable mistakes.

The main determinants of bargaining power in households include control of income and assets, age, and access to and level of education. Since most women lack this, their decision-making power reduces and the welfare of their children and the family become at stake. Women

who achieve greater education are also more likely to worry about their children's survival, nutrition, and school attendance than those with little or no education.

REMEDIES

Poverty is usually studied as a persistent, unchanging social problem that hopefully, can be ameliorated through specific social policies. Past governments in Nigeria had initiated and implemented severally programs to eradicate poverty, which are tantamount to glorifying poverty alleviation on the pages of newspapers and news conferences but failed to deliver. Some of the programs at Federal level include National Accelerated Food Production Programme and the Nigerian Agriculture and Co-operative Bank in 1972 entirely devoted to funding agriculture. This program (NAFPP) was a colossal waste and achieved nothing. The next was the Operation Feed the Nation in 1976, which aimed at teaching farmers how to farm. This schemes only success was in creating awareness of food shortage and the need to tackle the problem, then the Green Revolution Programme in 1979, which had a twin objective of curtailing food production and boosting crop and fibre production. By 1983 when the programme ended, 2billion Naira of taxpayer's money was wasted. In 1983, the Back to Land Programme was introduced; in 1986 Directorate of Food, Road and Rural Infrastructure (DFRRI) which gulped N1.9billion which as at 2007 was about 80billion Naira, without Nigerians benefiting from it; in 1993 Family Support Programme (FSP) and Family Economic Advancement Programmes were set up. FSP according to Tell Magazine gulp over 10billion Naira of taxpayer's money. Since 1999 Programmes such as National Economic Empowerment and Development Strategy (NEEDS), Local Empowerment and Environmental Project (LEEP) and National Poverty Eradication Program (NAPEP) were initiated.

Although it has been an obvious reality that women are more vulnerable and suffer more from poverty, none of these programs were targeted specifically towards their empowerment. For sustainable human development to be engendered, the Nigerian government should give women and men equitable priority in the present implementation of poverty alleviation programmes.

Investing in women and girls now will increase productivity in this generation and will promote sustainable growth, peace and better health for the next generation. Excellent policies and intentions have not translated into budgets or action to make the changes required if women are to contribute effectively to Nigeria's development. The National Gender Policy is yet to bear fruit, while implementation of the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) has stalled [Gender in Nigeria Report, 2012].

In order to eradicate women's poverty and achieve sustainable development in Nigeria, women and men need to participate fully and equally in the formulation of economic and social policies and strategies for the eradication of poverty. Poverty eradication cannot be accomplished through anti-poverty programmes alone but will require democratic participation and changes in economic structures in order to ensure access for all women to resources, opportunities and public services. The government therefore needs to provide the enabling environment for women empowerment to be achieved holistically in Nigeria.

The success of policies aimed at supporting the promotion of gender equality and the improvement of the status of women should be based on the integration of the gender perspective in general policies relating to every aspect of

society as well as the implementation of positive measures with adequate institutional and financial support at all levels.

Increasing the productive capacity of women through technical assistance, access to capital, resources, credit, technology, information, and training will give raise to their income and improve nutrition, education, health care and status within the household will break the cycle of poverty so that women can share fully in the benefits of development and in the products of their own labour. Land ownership and land tenure will also give women security and provide a key to access other opportunities. Putting the Nigeria Land Administration Act in operation could help to expand women's productivity.

Finally, sustainable de-feminization can be achieved through bridging gender gaps in education, politics, economy, social security and all other areas of human lives. In addition to bridging gender gaps in education, employment, social security and leadership positions

METHODOLOGY: The information used for this paper was gotten from the secondary sources such as survey researches, textbooks and internet sources.

RECOMMENDATIONS

Based on the information gathered, the following recommendations were made to the government, non-governmental organizations, philanthropists and the women:

- Free and compulsory education should be made available by the government not just in principle but in practice with steep penalties for non adherence for every girl child in Nigeria up to senior secondary level, when she can learn a skill or trade with moderate level of literacy if she cannot afford to go to the tertiary institution.

- Sustainable structures and opportunities which will empower women through the acquisition of formal education should be encouraged Government, Nongovernmental organizations (NGO's) and private agencies, while the women try to enrol in a form of adult literacy because a literate mother is better disposed to manage her household even if her resources are meagre.

- More skill acquisition programs, which are free and accessible for women especially those in the rural area should be organised by the government, NGO's, and well-meaning philanthropists to enable them learn a skill or trade in something in order to be independent, provide their basic needs and those of their children and get out of poverty.

- Nigerian women should be taught to give priority to their needs and allot the little resources they earn to the basics-food, clothing and shelter. They should note that poverty could be made worse by unhealthy habits.

- They should learn how to prepare nutritious meals with home-grown farm produce and learn the basics of hygiene to be in good health and have enough strength to work and earn a living, for health is often linked to wealthy.

- The feminization of poverty combines two morally unacceptable phenomena: poverty and gender inequalities. It thus, deserves special attention from policymakers in determining the allocation of resources to pro-gender equity or anti-poverty measure [Marcelo and Costa, 2008].

- Increasing health services for women will go a long way to mitigate the feminization of poverty. This should be made available at federal, state and local government (grass root) levels.

- Finally, since socialization of new members of the society is falls on the shoulder of women, they should endeavour to instil the right values of strength, high self-esteem, doggedness and goal attainment no matter their financial disposition and not minding the structural bottlenecks. This will give the future generation an attitudinal advantage in the process of overcoming feminization of poverty.

CONCLUSION

The political and cultural structure of the Nigerian society greatly encourages feminization of poverty. It has made women in Nigeria are more prone to poverty and indeed poorer than the men due to unemployment, occupational discrimination, inadequate educational and vocational training opportunities, illiteracy, unfriendly socio-economic and cultural environment, and lack of access to credit among other problems. These problems are sustained by traditional gender norms, which encourage patriarchy thereby supporting feminization of poverty.

Acknowledging the implications of feminization of poverty, the recognition and utmost utilization of women abilities and aptitude and the creation of the structure of equality is urgently needed to reduce feminization of poverty in Nigeria. For example, it is not in doubt that better-educated women would be more able to make fundamental contributions to resources management and economically empowered women would be more interested in participating in decision making on development programmes. The empowerment of women is therefore a critical factor in the eradication of poverty because women contribute strongly to the economy and to combating poverty through both paid and unpaid work in the home, community and workplace. It will also lead to their status change and socio-political stability, while the high maternal and child mortality rate exacerbated by poverty and diseases will reduce drastically.

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ФЕМІНІЗАЦІЯ БІДНОСТІ: ПРИКЛАД НІГЕРІЇ

Стаття є спробою внести вклад у триваючі дискусії щодо фемінізації бідності, на прикладі концептуалізації фемінізації бідності в Нігерії. Жінки в Нігерії неможна розглядатися як меншість і тим, що є проблемами для них як групи (а бідність є одною з таких проблем) не слід нехтувати, оскільки це має і буде продовжувати мати величезні негативні наслідки для розвитку країни. До цього часу, було прийнято багато програм по боротьбі з бідністю, які були розпочаті протягом роботи кількох урядів, і вони досягли певних успіхів, хоча в більшій мірі через погану реалізацію та корупцію, вони не мали великого ефекту, як видно за рівнем бідності в Нігерії. Дане дослідження висвітлює причини, ефекти та наслідки бідності жінок в Нігерії. Деякі з обговорюваних причин включають обмежений доступ до ресурсів, які могли б допомагати жінкам уникнути бідності; низький рівень доходів і дискримінація у сфері праці; відсутність доступу до якісних послуг охорони здоров'я і соціально-культурне виключення. У той час як деякі з ефектів включають погане здоров'я та доступ до охорони здоров'я; нестача продуктів харчування і погане харчування; відсутність або погана якість освіти; обмежений доступ до інформації і технологічного розвитку. Обговорюються й кілька засобів боротьби із бідністю, зокрема покращення виробничого потенціалу жінок шляхом забезпечення доступу до економічних ресурсів, інформації та технічної допомоги, що дозволить збільшити їх дохід і поліпшити харчування, освіту, охорону здоров'я і статус в домашньому господарстві. Рекомендації були зроблені для всіх зацікавлених груп – жінок, чоловіків і урядових установ. Одна з рекомендацій включає в себе: створення програм отримання кваліфікації, які повинні бути безкоштовні і доступні для жінок, особливо у сільській місцевості, що мають бути організовані, як державними, так і неурядовими установами, благодійними фондами та філантропами. Зроблено висновок, що структура суспільства Нігерії сприяє відтворенню жіночої бідності.

Ключові слова: Фемінізація, бідність, фемінізація бідності, стаття, патріархат, дискримінація.