

## Extended Family Care: The Neglected Alternative Social Security Practice in Nigeria

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### ABSTRACT

The family is the building block and foundation of every society all over the world. The rich, poor, young and old depend on the family for bonding and social security especially at old age. The family is therefore indispensable to the socio-economic and psychological wellbeing of human being especially in African societies. This paper attempts to explore ways the extended family can be strengthened and empowered to be an alternative social security to Nigerians. The paper specifically examines ways the extended family can fill the gap of inadequate social security Nigerians presently experience because of lack of formal social insurance and social security administration put in place by the governments at federal and state level. The position of the paper is that the legal and formal recognition and empowerment of the extended family will drastically reduce destitution and squalor; ensure longevity and trigger grassroots sustainable development that have eluded Nigeria since independence.

**Keywords:** Extended family, Empowerment, Social Security, Society, Aged, Modernization.

### 1. INTRODUCTION

The family is one of human society's most fundamental and important social institutions. Family is the basic universal social structure of human society. It fulfils needs and performs functions, which are indispensable for the continuity, integration and change in the social system of human society. The forms and functions of family have undergone adaptive changes in the technological and economic superstructure of our present society. The family may be perceived as a unit of two or more persons united by the ties of marriage, blood, adoption or consensual unions. It is considered the basic unit of the society, to meet the needs of individuals and those of other societal institutions (Bahadur and Dhawan, 2008).

The family determines the development of individuals

and those of other societal institutions in that it is a major source of nurturance, emotional bonding and socialization. In modern contemporary urban society, family presents a peculiar combination of traditional and modern values.

Family structure is conceptualized as the configuration of role, power and status, and relationships in the family. In Nigeria and most other developing nations, there are three types of family structure. Traditional family type is the family living jointly and inclusive of members from different generations. Here, two or more brothers with their wives, children and dependants live together in one house, but each maintaining their livelihood and maintaining an economic unit. The second is the nuclear families, which simply entails the concept of 'me, my wife and children with no place for others. This type of family is very common nowadays and associated with the modern urban societies and capitalist world. The extended family (which is the focus of this paper) is the third type of family, where married sons, brothers, cousins, uncles, aunts and other

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related persons by marriage, 'birth or adoption live separately, but they continue to have joint property, share income, bonded by their historical antecedents and functional reasons – by reason of orientation and attachment with one another from generation to generation (Schonpflug, 2001).

Family membership presupposes an inalienable bond among first, second – third and fourth generation relatives, a bond that is accompanied by a corresponding set of rights and obligations. Family members are expected to display affection openly and reciprocally as well as provide each other material and moral support (Hanratty, 1997). In Nigeria as a developing nation, there is no official plan in form of social policy or social insurance by the government for Nigerians to absorb the shock and knocks that fate and servile changes bring to the individual from time to time. The needy, indigent, weak, sick and elderly members of the society have always depended on the family for succour and survival.

The government or other concerned agencies have never deemed it necessary to consider putting in place structures, laws or policies to enhance the family as feasible alternative social insurance services/system to Nigerians. Consequently, Using desk research technique involving a review of secondary resources such as journal articles, newspaper and information from websites, and so on, this paper seeks to explore how the extended family assistance can actually play the role of social security scheme to the teeming Nigerians and to assess the importance of this old and indigenous social unit in the context of the care for the aged, needy and indigent members of the Nigerian society, and also to assess the imperative of the extended family as an alternative strategy for the care of disadvantaged and vulnerable members of the society. The remaining part of this is paper is structured as follows: section two is the conceptual clarifications of the family and the extended family; sections three explains modernization and extended family, section four focus on the theoretical

framework, while section five explains the social welfare services in Nigeria. Section six explains the extended family system as a neglected social security system in Nigeria, while section seven is the conclusion.

### **Conceptual Clarifications of the Family and the Extended Family**

The family has often been regarded as the cornerstone of society. In pre-modern and modern societies alike it has been seen as the most basic unit of social organization and one which carries out vital tasks, such as socializing children, raising and replenishing the labour force of the society and meeting the needs of the members of the society at those basic or primordial levels (Haralambos and Holborn, 2008)

Prior to the present industrial and capitalist societies, the extended family was a very dependable structure of the society. For instance, Anderson's (1971) study of the pre-industrial Preston society in 1851 revealed that in the absence of welfare state in the United States of America like most European nations then, individuals were largely dependent on kin in times of hardship and need. Aging parents often lived with their married and sometimes unmarried children, a situation that benefited both parties. It provided support for the aged and allows both parents to work outside the home since the grandparents could care for the dependent children at home. According to him, networks of mutual support were useful in the event of sickness or other exigencies like unemployment or if children were orphaned (Ibid). Anderson's study indicates that the family functioned as a mutual aid organisation. It provided an insurance policy against hardship and crisis occasioned by the dynamic society. This family function also encouraged the extension of kinship bonds beyond the nuclear family. Today, the extended families in Nigeria are playing these roles because, the duty and obligations for the care of the aged and indigents fall squarely on immediate family members as there are no state welfare and social insurance services

that cares for these categories of people. For example, Akerodolu and Aribias (2001) point out that there are 13 old people homes in the entire Nigeria. This clearly shows that the absence of such institution is a pointer to the fact that the state cares less about the indigent and aged members of the society. Although the role of extended family in providing care and support for family members have waned largely in present day Nigeria due to the effect of modernisation, the family institution still remains the last hope of the poor, helpless and indigent. The church, religious and philanthropic organizations are also helping these categories of people nowadays but the bulk of the care still falls on the family.

Prior to the advent of colonialism until the late 1970's, the extended families were the institutions in African and specifically Nigerian communities that provided social and economic support to various family members at the time of need. Traditionally, the family was the critical focus in the provision of support when members become old and are threatened by economic deprivation, disability, and social isolation. Inappropriate cases, the community as a whole provided the social net for those aged without a family (Kumado and Gockel, 2003). The strongest obligations within families are those of care – financial, physical and emotional – both for children and for ageing parents. In return, the parents provide important household help and care for grandchildren.

In African societies, most economic and social responsibilities belong to the family, although with increasing urbanisation and individualisation, family lineage and cohesion has become disrupted. Nevertheless, family solidarity remains relatively strong especially in rural areas. In urban areas, relatives are always given shelter; the successful older persons pay for their younger siblings' schooling, send food and financial support to their parents. Similarly, People supports other family members during weddings, funerals, naming ceremonies, etc., and attendance to such family activities is compulsory for all members (Sow, 1985), and children

feel equal obligation to both parents. Uberoi (1993), note that a person's close kindred – parents, brothers and sisters and their spouses, first cousins and their spouses, sibling's spouses and spouse's parents and siblings – matter much more to an individual in an everyday sense than do the more distant members of their descent group.

### **Modernisation and Extended Family**

Widespread variations in geography, socioeconomic structures, and culture cannot conceal the common opportunities and challenges that have affected African families in the last few decades. The family unit of production, consumption, reproduction and accumulation has been profoundly impacted by the economic downturns that transformed the environment in which families make their decision. This broader socio-political and economic environment provides the contexts for understanding changes in African family structures. Opportunities have risen from considerable socioeconomic changes that continue to alter the structure of the family away from traditional patterns to new ones generated by the expansion of education, health care, employment and migration. Yet the same forces that engender significant vistas for families have also produced multiple constraints. African families are embedded in political and socioeconomic circumstances that are characterised by long standing domestic dynamics of economic fragility, debilitating poverty, poor governance and civil conflicts (Bigombe and Khadiagals, 2010). Recently, the new demands unleashed by forces of globalization have had mixed outcomes for African families, simultaneously enhancing the chances of families to seize the opportunities for participation in larger economic exchanges while at the same time increasing their vulnerability to these forces. As a result, the state of African families is clouded by the competing strains of social regeneration and economic constraints (Caldwell, 2001).

The trend of cultural Westernisation of Africa has

become very pervasive and prevalent, such that western civilisation has taken precedence over Africa values and culture and the latter is regarded as inferior to the former. The impact of western civilization on Africa has occasioned a discontinuity in forms of life throughout the continent. This has led to a cultural dualism that often presents itself as a real dilemma in concrete, real-life situations (Arowolo, 2010). Kasongo (2010) note that "one could infer that when Westernisation was imported to African nations, the hidden side of modernism was materialist interests", and with this interest came greed and corruption among the new elitist class who now rule Africa and bleed and deplete it of its resources and fund which they stash away in bank vaults in Europe and America. Also, Mimiko (2010) argue as follows:

The social fabric was completely devastated and new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and in their places nothing was given. The democratic process, rudimentary though it was, but with great potential as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of corrupt elites was created, nurtured, and weaved on the altar of violence and colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of people in the service of colonialism (pp 41-42).

These facts play out in several ways in contemporary Nigerian society. For instance, the family social relations are giving way to nuclear family especially in urban centres where the stress and burden of exploitative capitalist economic society are forcing people to become individualistic inclined rather than altruistic. Also, the present socioeconomic realities compel individuals to see relations as more of burden than a relief. Intergenerational conflict resulting from economic hardship has created a sort of tensions in the family that reduce the level of family attachment and has created distraction and

tensions that prevent parents and grandparents from playing their traditional roles or being involved with family activities like what obtains in the pre-colonial era.

### **Theoretical Orientation**

The theory that informs this paper is the empowerment theory. Empowerment theory is a sub theory of critical theories of Social sciences which is concerned with the re-appraisal of the normative order of the society (Salzer, 1997).

Empowerment can be defined as an intentional ongoing process... through which people lacking an equal share of valued resources gain greater access to and control over those resources (Cornell Empowerment Group, 1989). In a similar vein, Dunst and Trivette (2008), posit that empowerment is the act of decision-making, choices and the sense of capacity resulting from empowerment act or other informal interventions by the family, community or associations, while empowering is the sense of control and self-efficacy resulting from enabling experiences and opportunity. Similarly, Empowerment implies that, what you see as poor functioning is as result of social structure and lack of resources which make it impossible for existing competence to operate. It implies that in those case where new competence need to be learned, they are best learned in a context of living life rather than in artificial programs where everyone including the person learning, knows that it is really the expert who is in charge (Rappaport 1981).

Empowerment theory states that empowerment can be viewed both as a process, incorporating actions, activities or structure, and as an outcome suggestive of an achieved level of empowerment (Zimmerman, 1995). At the individual level, empowering process include both giving and receiving help in a mutual process focusing on gaining control over one's life (Warschawsky and Zimmerman, 1998). The process of empowerment incorporates the ways by which empowerment can occur. The empowerment of the extended family in this respect

has to do with the interventional process and capacity building models (both paradigm and traditional models). Consequently, the position of this paper is that the extended family can be empowered to effectively take care of the aged, indigent and other needy members of the family through economic resource promotion, strength-based resource-based and professional-centered practice focus by social workers and other concerned professionals and organizations.

### Social Welfare Services in Nigeria

Despite strong economic prospects of Nigeria much of her population are still poor. According to the CIA fact book (2013), 70% of the population live below poverty line. Of significant concern is the fact that the poverty rate has doubled in the past 20 years. Nigeria is also highly unequal; the Gini coefficient was 43.8 as of 2005 (Ortiz and Cummins, 2011). Approximately 20% of the population owns 65% of the national wealth (UNDP, 2009).

In recent years, the government of Nigeria and its development partners have sought to develop social protection instruments as a mechanism to tackle high rates of poverty and vulnerability in the country and to support progress in both the economic and the social spheres. But Nigeria currently spends less on social protection than many other African countries, despite its relative wealth. Moreover, two-thirds of this are allocated to civil servant pension and benefit schemes. Political commitment to social protection is currently very negligible because it is not seen as a key priority for the Federal Government as reflected by the limited funding available for it while most states shun anything of social protection funding (Hagen-Zanker and Holmes, 2012).

Social protection is most commonly conceptualised as a set of interventions which aim to address poverty, vulnerability and risk. Such interventions may be carried out by the state, non-governmental actors or the private sector, or through informal individual or community

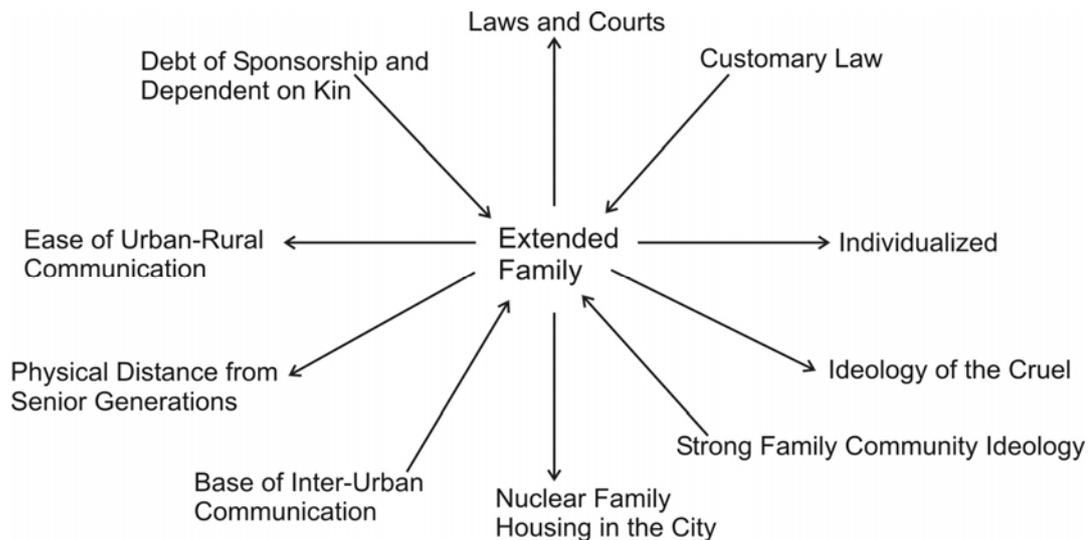
initiatives. Transformative social protection framework takes into consideration both economic and social equity as well as economic growth. It includes four levels of social protection provision;

- (i) **Protective:** Protecting households' income and consumption which includes social assistance programmes such as cash transfer, in-kind transfers, fee waivers to support access to basic and social services;
- (ii) **Preventive:** Preventing households from falling into or further into poverty including, for instance, health insurance programmes, subsidised risk pooling mechanisms;
- (iii) **Promotes:** Promoting households' ability to engage in productive activities and agricultural inputs transfers or subsidies; and
- (iv) **Transformative:** Addressing social inequalities and discrimination which include for example, core social protection programmes which tackle gender inequality and promote child rights and linkages to awareness – raising programmes or tackling discrimination (Devereux and Sabates-Wheeler, 2000). Social security is about social protection, organized collective protection of the individual and groups against economic consequences – loss or suspension of income, poverty, want, destitution etc. arising from certain social risks of life.

The concept of social security is predicated upon a vision of a fairer arrangement of society in which the state assumes a general responsibility to ensure that the individual is secured by organized collective action against the risks of social and economic life. It is based on solidarity (one of Africa's traditional fundamental values), which gives greater protection against certain social risks than individual effort to provide for the future. It works by pooling resources to provide benefits and services to the persons protected when a prescribed contingency takes place (Hagen-Zanker and Tawakoni, 2012). Social security is usually a matter to be tackled by

general policy and under a general national scheme. The least required of the state is to regulate by law the way social security is organized and administered, but its responsibility should extend beyond this to involvement in its administration and, in appropriate cases, it is funding in whole or in part. Social welfare includes amenities provided by the state, either free or at a fee for the population at large as part of its social responsibility

to cater for the wellbeing of its citizens. Social security on the other hand is founded on the notion of individual right whereby cash benefits or medical care can, in cases covered by it, be claimed as an individual entitlement. Social security and social welfare services need, however, to be coordinated for them to be able to complement one another (Nwabueze, 1989).



**Figure (1): Forces supporting and straining the extended family in Africa**

Source: Adopted from Joseph Gulger and William Flanagan, *Urbanisation and Social Change in West Africa*.

As Figure one above shows, the extended family in Africa is strained by individualism, laws and courts which tend to uphold and protect individual liberty, rights and free will. The distance between the individual and dependent senior generations and the debt of sponsorship of dependent family member(s) popularly referred to as extra mouth to feed usually have adverse effect on extended family bonding. On the other hand, customary laws ease of urban-rural communication and strong family community ideology are among the factors that enhances strong extended family bonding and hence helps to preserve the values and traditions that extended family stands for in African societies.

Presently, there is no social security scheme for Nigerians outside the formal sector. The large majority of Nigerians who are not civil servants or are not employed by organized private sector covered by the pension fund administration are left on the fringe of life in times of exigencies and vagaries of life. The only succour for this large majority of Nigerians is the traditional extended family’s informal help mechanisms.

The 2004 Pension Reform in Nigeria was a paradigm shift in social policy from the social model of the pre 2004 era. But a major flaw of the reform was that it tended to uncritically follow the dictates of supra-national institutions without accounting for important endogenous

factors that undermined the pre 2004 social security model. These include state irresponsibility, social dumping, lack of state accountability and its incapacity for competent but distrusted bureaucrats (Onyeonoru, 2011). The pension fund in Nigeria is bedevilled by high level corruption and conspiracy against the workers (who are supposed to be the beneficiaries) hence the future looks bleak for the average Nigerian who will inevitably fall back to the waiting arms of the extended family members.

### Extended Family: The Neglected Social Security for Nigerians

In Europe and North America, there are welfare and social security systems that are established to help families financially while they get back on their feet. If members of the family have lost a job or financially unable to pay their bills, they can get help with food stamps, a monthly check for bills, and may qualify for low income housing. Different states and government also offer free medical, dental and transport services to qualifying low income families and indigent people. But in Nigeria as earlier mentioned, only a very small

percentage of people who work in the formal sector benefit from the pension scheme, the entire rural areas where over 60% of Nigeria resides are out of the coverage of the pension scheme. Workers in the formal sector are always apprehensive of life after retirement because of the bleak and neglect of retirees, the aged and the indigent in Nigeria (Omorogbe and Agbonifo, 1994). Odumosu (2010), reported that the Congress Library of the United States of America has this to say about the plight of the aged, poor and indigent Nigerians: "Less than one per cent of the people older than 60 years received pensions... there is no evidence of government intervention and policy position on the plight of these group of people, and there is some evidence that traditional practice of caring for parents was beginning to erode under harsh conditions of scarcity especially in urban areas". This is corroborated by the 2014 "Global Age Watch Index" report. The report which reveals the precarious security and health status of the elderly in Nigeria reveals that the country has 8.0 million people over 60 years(4.5% of the population) with very low pension income coverage(only 5%) while life expectancy at 60 is 16 years(See table one).

**Table 1. Income Security and Health Status of the Elderly in Nigeria**

Indicators data		What does this mean?
Pension coverage:	5.0	% people over 65 receiving a pension.
Old age poverty rate:	15.7	% of people aged 60+ with an income of less than half the country's median income.
Relative welfare:	106.0	Average income/consumption of people aged 60+ as a % of average income/consumption of the rest of the population.
GDP per capita:	US\$ 2,254.1	This is a proxy for standard of living of people within a country. It aims to provide comparison across countries.
Life expectancy at	60:16	The average number of years a person aged 60 can expect to live.
Healthy life expectancy at 60:	14.4	The average number of years a person aged 60 can expect to live in good health.
Relative psychological/mental wellbeing:	102.2	% of people over 50 who feel their life has meaning compared with people aged 35-49 who feel the same. The indicator measures self-assessed mental well-being.

Source: Global Age Watch Index 2014 (<http://www.helpage.org>)

Akerodolu and Aribias (2001), study shows that there are a few old people's homes in Nigeria and most of these

homes are being run by religious and charitable organizations. The report shows that there are about 13 homes serving African's most populous nation of about 167 millions. The report had it that while the social developmental background of the organizers provides a service orientation to the functioning of such facilities, many of them lack efficient and effectiveness in their operations for want of appropriately designed systems and practices. As a result, the level of satisfaction that is derived by the service users is not always up to expectations. This is not surprising because caring for the poor, needy and indigent has always been taken for granted to be a filial responsibility with no government support in Nigeria see Asagba, (2005) and Omokaro, (2013). Based on the aforementioned, it is our opinion that the care for the elderly, needy and indigent, members of the society will continue to rest largely on the extended family at least for the near future.

A priority consideration for most countries is how to ensure that their vast humanitarian efforts are in favour of the disadvantaged and vulnerable members of the society, but one cannot equivocally say Nigeria is concerned about these categories of people. These relatively passive but growing members of the population needs, problems and challenges fall squarely on the members of the extended families of the society, (Lindert, 2004) Our cultural heritage and orientation still remains communalistic and underlying slogan and binding beliefs system is "I am because you are, since you are therefore I am". The extended family though weakened by forces from within and without still remains the social safety valve for the hopeless and helpless members of Nigerian society. The resilience of this cultural heritage attests to the values we have for family members.

Although study reports that the values of, and bond of extended family is gradually fading away because there is a gradual shift away from primary reliance on the extended family towards dependence on more semi-formally institutionalized social security systems

(Kumado and Gockel, 2003). Nigerian society still values extended family bond and such bonding is still motivating people to care for the less privileged and vulnerable members of the society. Family membership in Nigeria and elsewhere presupposes an inalienable bond among first, second, third and fourth generation relatives, a bond that is accompanied by a corresponding set of rights and obligations. Family members are expected to display affections openly and reciprocally as well as provide each other material and moral support (Hanratty, 1997:117).

There is no need over-flogging the fact that extended family is perhaps the only feasible social security for the aged and vulnerable members of the Nigerian society. This is because there are no state institutions that care for the aged and indigent members of the society, (Ramashala, 2013). In advanced western nations there are state welfare policies and programs that holistically attempts reducing the level of poverty among the citizens (Miller, 1989; Thompson, 1994). The social and psychological bonding in the family ensures that members can provide care and protection across lifecycle (Ainsworth, 1991), and can evoke the most intense emotions – joy in the making, anguish in the breaking (Bowlby, 1979), or create problems if they become insecure. There is therefore the need to empower the family (nuclear or extended) to better perform these onerous but very important roles for the society and mankind.

The family can be empowered to play these important roles in the following ways:

- The family should be empowered financially to remain a sure and secure base for its members. Financially empowerment can come in the form of education, skill acquisition and human capital development. Every family should be paid certain lump sum as this will help the family to plan for the future and make the family to set up small scale family business that may act as the antidote against poverty. Such financial upliftment and empowerment will

surely put the family in secured position to help its members in need or facing challenges of life.

- There should be policy and legal framework establishing a buffer fund for Nigerians in the informal sectors who will draw certain amount of money at appropriate time in the cycle of life either to help him/herself or to help extended family members in need or facing the vagaries or vicissitudes of life. Every ward, local government and state should be the unit of administration of the fund.
- Not less than 3% of the budget and 2% of the excess crude fund should be set aside specially for family empowerment. This will help reduce poverty and squalor at least as long as the oil last. This will help in the quest for diversification of the economy through development of agriculture by family investment in agro-based small scale industries. If the legislators and government appointees can be paid severance lump sum running into billions, for doing relatively nothing in just four years, the family which is the bedrock of the society should be honoured too at some point in time.
- As a matter of urgency, national social security scheme should be floated or instituted for the informal sector and if feasible the rural areas. Some of the millions of Naira and petro dollars being spent on frivolity and white elephant projects should be invested in family empowerment,
- There should be free education in primary and secondary schools in Nigeria. This will empower the people against future socio-economic threats. Education will help secure the future of Nigerians and reduce the levels of exploitation of the common Nigerians, and
- There is need for attitudinal change among the young generation. The younger generation need to imbibe the virtues of life in terms of altruism, patriotism, hard work and normative values of Nigerians. The individualistic dispositions of the youths and the

unwholesome desires for stupendous wealth without labour are inimical to African value systems. This perhaps explains why many of them avoid responsibility towards their family members and other distant relations.

### Conclusion

It is indisputable that the governments at the state and federal levels are not doing enough in the aspect of the welfare of Nigerians beyond the rhetoric of state governance and this attitude and policy positions of government may not change for a while. The value system and cultural heritage of our people have always propelled Nigerians to carry on in life. Despite the onslaught and corrosive impact of modernisation, the African values and cultural heritage are still very resilient and enduring like the extended family which has been the bedrock of the African society, and indeed has been the unifying force of the African people.

Since the government is not doing enough for the people in terms of social welfare and by failing to put in place an enduring social security for Nigerians, the extended family is definitely the better alternative as the last hope and succour for the needy and vulnerable members of the society. The bonding and emotional attachment among family members are beauty to behold. There may be rancour and strife among family members and some members may stay away and seem to abandon the family members in need, but these cases are not enough to condemn the family and advocate for its abrogation in the scheme of the things in Nigeria's quest for poverty eradication

There is therefore the need to empower the extended family, which is not only indigenous, ubiquitous and enduring; it is also the bedrock and last hope of the Nigerians – rich, poor, educated or otherwise. It is therefore the position of this paper that the genuine and sustainable empowerment of the family is long overdue.

When this is done the workability and success of the programme will endear it to the world that will definitely come to learn and copy the model from Nigeria. This is feasible and doable. The 'extended family' is certainly the

better but neglected alternative social security for Nigerians and this position may not change in the rear future.

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## الأسرة الممتدة والرعاية: ممارسة بديل الضمان الاجتماعي في نيجيريا

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### ملخص

تتناول الورقة أحد موضوعات الخدمة الاجتماعية وهو: الأسرة الممتدة والرعاية: ممارسة بديلة للضمان الاجتماعي في نيجيريا. فالأسرة هي اللبنة الأساسية لكل مجتمع في جميع أنحاء العالم، للأغنياء والفقراء، للصغار والكبار، ولا غنى عنها من أجل استمرار الترابط والتكامل في ظل ظروف التغيير الاجتماعي التي تمر بها أفريقيا، فالأسرة الممتدة التي تعيش حياة اقتصادية مشتركة وتتكون من عدة أجيال تقوم بوظائف مهمة، فهي مصدر للترابط الاجتماعي والعاطفي، وتمنح أعضائها المكانة الاجتماعية وهي مصدر العمل والرزق. بينت الدراسة الوسائل التي يمكن من خلالها أن تعزز الأسرة الممتدة النيجيرية وتمكنها من أن تكون بديلاً للضمان الاجتماعي للمسنين، لا سيما في ضوء ظروف عدم فعالية الضمان الاجتماعي الرسمي الحكومي. وتخلص الدراسة إلى أن تمكين الأسرة الممتدة النيجيرية سيؤدي إلى التقليل بشكل كبير من الفقر والحرمان، وسيؤدي إلى تفعيل قاعدة أساسية في التنمية المستدامة وهي الأسرة الممتدة.

الكلمات الدالة: الأسرة الممتدة، التمكين، الضمان الاجتماعي، المجتمع، المسن، التحديث.

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