

UNIVERSITY OF IBADAN
DISTANCE LEARNING CENTRE

**SOW 207: HISTORICAL DEVELOPMENT OF SOCIAL
WELFARE IN NIGERIA**

BY
DR. OLUFUNMILAYO O. FOLARANMI
DEPARTMENT OF SOCIAL WORK
UNIVERSITY OF IBADAN

IBADAN E-mail: oifolaranmi@yahoo.com

General Introduction and Course Objective

This course will trace the historical origin and development of Social Welfare in Nigeria beginning from the pre-colonial period or traditional setting to enable us know where we are coming from and how we arrived at the present state. It will also take students through the coming of the Europeans and missionaries to the present formal arrangement of social welfare services. It is believed that at the end of this course, students should be able to project the future trends in social welfare as well as suggest ways of responding appropriately to current social issues and concerns probably tapping from the traditional aspects of social welfare practice to repackage our social welfare system.

Learning Expectations:

At the end of this course, students are expected to:

- define some key words in social welfare
- trace the origin of social welfare in Nigeria
- explain missionary activities in the development of social welfare in Nigeria
- identify major milestones in the development of social welfare in Nigeria
- discuss government effort as well as effort of NGOs in the provision of social welfare services

References

Okunola, M. I. (2002). A Handbook for Nigerian Social Workers, Ibadan, Nigeria, Daybis Limited pp. 11-30. Faniran-Odekunle, Funmilayo (1978).

Nigeria's Social Welfare Service:

Past, Present and Future, Nigeria Behavioural Science Journal, Vol. 11 Nos. 3&4 pp. 134-193.

Fafunwa, A. Babs (1974) History of education in Nigeria London George Allena Union chaps 1-3, pp 1-91

Table of Content

1. Definition of words e.g. social welfare, social services etc.
2. Social welfare in the traditional setting in pre-colonial Nigeria.
3. The Coming of the Europeans
4. Missionary Activities in West Africa
5. The War Years
6. Development of Policy
7. The Role of Government
8. Expansion and Consolidation

UNIT 1

Definitions of Keywords in Social Welfare

Introduction

In this unit, you will read and learn some definitions and explanations of some keywords in social welfare. Some of these keywords are social welfare, social work, social services and social problems.

Objectives

At the end of this unit, you should be able to:

- define social welfare and other related terms;
- use your own words to explain social welfare and the related terms;
- identify some social welfare programmes and services in your local community;
- appreciate the welfare programmes and services in your country.

Pre - Test

1. Explain social welfare and social work in your own words?
2. What are social problems?

Content

Many definitions and explanations have been offered by many scholars and authors on the meaning of social welfare. We shall try to look at a few.

According to Morales and Sheafor (1992) Social welfare in its broadest sense is the institutionalized expression of human concern for the well-being of individuals, families, groups, and communities. You can see that this definition is very broad and loaded. Let us try to see some more details in another definition. Smalley (1967) says social welfare is the well-being of people everywhere in their personal daily lives in particular the fullest possible opportunity for spiritual expression and satisfying human relationship at home and abroad for health, education, pleasant housing, interesting employment, recreation, cultural development, social security and an income adequate to these and other essentials. This is *op*, all-encompassing definition of social welfare which touches on all aspects of human life, hence it should be clear to you that social welfare deals with improved or enhanced living conditions for all people or better still, improved quality of life for all. Perhaps, it is in this light that Reid (2004) says social welfare is an encompassing and imprecise term but most often, it is defined in terms of organized activities, interventions or some other element that suggests policy and programmes to respond to recognized social problems or to improve the well-being of every member of the society especially those at risk. Social welfare also provides opportunities for work and human meaning, provides reasonable security from want and assault, promotes fairness

and evaluation based on the assumption that human society can be organized and governed to produce and provide these things. Based on the above definitions and explanations, you can now begin to identify some social welfare programmes, or services in your community. Also mention some welfare programmes of President Umaru Yar'Adua from his 7 point Agenda. You should now understand that almost any topic of discussion affect the welfare of people. Ranging from politics to economy, religion to culture, family life and other relationships, road construction and maintenance, crime, education, health, electricity, agriculture and industry all have one link or the other to the welfare and well-being of people everywhere.

Social Work:

Some scholars think that social work and social welfare are synonyms meaning social work and social welfare have the same meaning. Social work like social welfare has also been defined or explained by many authors and scholars in many ways. Some describe social work using the "4Ps" i.e. a profession, a process, a practice and a programme. The Longman's dictionary of current English defines social work as work done by government or private organizations to help improve bad social conditions and help people who are poor who have family problems and are unable to find a job. It is a noble and helping

profession as well as a responsive profession which is newly emerging in Nigeria. According to U.S. Department of Labour (2006) Social work is a profession for those with a strong desire to help people to function the best way they can in their environment, deal with their relationships and solve personal and family problems. Social workers often see clients who face a life-threatening disease or a social problem, such as inadequate housing, unemployment, a serious illness, a disability or substance abuse. Social workers also assist families that have serious domestic conflicts, sometimes involving child or spousal abuse. Again, you can see that this definition provides many details about the well-being of human beings similar to all the details found in the definition of social welfare.

Hence social work and social welfare are similar in nature, as a matter of fact, it could be said that they are synonyms.

Let us look at another definition of social work Smalley (1967) says that Social work is the body of knowledge, skills and ethics professionally employed in the administration of the social services and in the development of programmes for social welfare. Can you see the interrelatedness of three key terms in these definitions? You may wish to underscore the terms above. While the definitions of social work we have examined are direct, this one appears indirect. Schwartz (1997) define social work as mediating the process through which the individual and

the society reach out for each other in mutual need for self-fulfillment. To mediate means to try to end a quarrel between two people, two groups or two countries, so when this author used the phrase "mediating the process" it suggests that there is something that looks like a quarrel between an individual and the society - whatever it is that makes a person unable to function effectively is what social workers concern themselves above. And they have been doing it successfully over the years. Social services is the government department that helps people with problems e.g. family or money problems. They help society to work properly. They are instrumentalities through which men translate into action their sense of obligation to contribute to the well-being of others (and to the development of those phases of social welfare which contribute to that well-being.

A social problem is a social condition that harms or seems to harm people's interest. Social problems are challenges, problems, troubles, trials and temptations of life in which people going through them cannot solve by themselves. People who face life challenges and who are able to resolve such challenges by themselves may not need the services of a social worker. Social problems usually affect a large number of people. Whether human beings like problems or not, we cannot but face problems, because problems are like building blocks of our lives. But

when these problems affect people in a way that they can no longer function effectively in their roles in life, then it becomes social problem. Hence it will require social services or social workers to help.

Summary

In this unit you have learnt some definitions and explanations of social welfare and social work and other related terms. There are many more definitions and explanations of these keywords, the important thing is to be able to discuss these keywords memorizing any of the definitions and be able to cite as many examples as possible from our own communities and locality.

Post - Test

1. Differentiate between social work and social welfare?
2. Mention two social welfare programme in your local community?
3. What would you consider to be welfare programmes in the 7-point Agenda of President Umaru Yar'Adua administration?

References

- Longman's Dictionary of Contemporary English (2005). The Living Dictionary
Edgiburg Pearson Education Limited.
- Morales, Armando, T. and Sheafor, Bradford, W. (1992). Social Work: A
Profession of Many Faces. Boston. Allyn and Bacon pp. 93-96.
- Smalley, Elizabeth R. (1967). Theory for Social Work Practice.

Social Welfare System in the Traditional Societies in Pre-Colonial Times

Introduction

In this unit, you will learn about the welfare system that was in place before the advent of the Europeans. There was no entity called Nigeria then, what existed were different peoples with different languages. The major aspects of the social welfare system were embedded in the social values of the people. These social values were not in written form, but were passed from one generation to the other through oral tradition. It is quite interesting to note that some of these values are still being practice[^] and maintained in some rural communities today because they are closely tied to the people's culture.

Objectives

At the end of this unit, students should be able to:

- identify the major aspects of social welfare system in pre-colonial societies;
- understand the social values embedded in the traditions and cultures of the various ethnic groups in Nigeria;

- explain the various societal arrangements put in place to care for different age-groups in the society;
- understand how society responded to problems of individuals, groups and families through these societal arrangement and provisions.

Pre - Test Questions

1. Mention 5 aspects of social welfare during the pre-colonial period in Africa?
2. How did the society treat or care for the elderly people during the pre-colonial period?

Content

Social Welfare in the Traditional Period

Major aspects of social welfare are: traditional charity, respect for elders, communal living system, extended family system, widow inheritance, apprenticeship system, traditional medicine and health care, traditional education; polygamous marriages and etc. These practices are explained in detail.

1. Traditional Charity

The concept of charitable service and mutual assistance is not new in the Nigerian society. There has been the age long tradition of communal care and concern for needy kinsmen. There is also almsgiving

which stems from man's prayer for mercy and which prayer in the words of Shakespeare "doth teach us all to render the deeds of mercy". It is the belief of the Yoruba and which is largely true of other Nigerians that mankind is endowed to be benevolent; anything short of this renders worthless any adventure to the world of the living; hence the saying, *awaye ma se enikan lore, enia lasan*.

There are also the traditional mechanisms of mutual aid and community education through the observance of such cultural norms, which inhibit non-socially desirable behaviour or facilitate acceptable social behaviour or promote self-help. There are *Owe* and *Aro* among the Yoruba, *Gwandu* system in Northern Nigeria, an example of kinship and mutual aid organization, which facilitates development. The Nupe have the *Adashi*, an informal mutual aid society. These systems were based on kinship or village council of elders as units of community organization. This mechanism was effectively employed to clear farmlands, construct parks and access roads, build hamlets and even pay for dowry. The norms and practices were by the second half of nineteenth century crystallized to formal services on the one hand, by Christian missionaries with their Judaic heritage of being "thy brothers' keeper" and being "kind to one another" and on the other hand by the Muslim practice of the *zakhat* religious alms which enjoin the rich to give to the less fortunate.

It would be recalled that Muslim faith entered Nigeria around 1440. Christianity came to Benin area around 1515. The programme was abandoned in 1688. It came back to the South West of the country in September 1842 when Reverend Thomas Birch Freeman and his team of the Methodist Missipn arrived at Badagry.

2. Social Welfare in Pre-Colonial Nigeria

In many parts of pre-colonial Nigeria, there were various ways of dealing with old age, and many Nigerians looked forward to their old age because U was a period in their life when they would receive much respect from everybody. The various societies had some institutional arrangements to handle the socio-psychological problems of old age. In the Yoruba and Kilba societies, there was the custom of widow-inheritance. If a women's husband died, it was the duty of his younger brother to take his widow as wife and care for her and her children. Any new children born© by this woman subsequently belong to her brother-in-law who is now her husband. In this way, the female has no problem of being without a male support in her old age. The male, on the other hand, is hardly without female support at old age because he had many wives and could marry new ones even at old age. Among the Kanuri, a divorced old woman could actually live in the compound of her ex-husband and she refers to him as "brother".

The aged played a very important role in the traditional Nigerian society. They were the heads of families and their opinions were not just merely sought, but they were important in deciding what happened in different families. Their blessings and prayers were eagerly sought and highly valued at weddings and all other important ceremonies. It was considered the duty of relatives and children to see that their aged were comfortable, and many of the people's proverbs and folk tales stress the desirability of respecting and taking care of old people. Relatives' wives and "wives of the compound" prepared meals for the old people in the family, and made sure that the old people had enough clothes to wear and fuel to warm their rooms during the December harmattan. In return for all this care, the old people served as "baby sitters" in the household and helped to settle any family disputes that might arise. They were also the family historians, telling and retelling tales of the valour and gallantry of dead members and thereby instilling in youngsters' minds, pride in their heritage.

The traditional Nigerian society had no written laws to make people conform to societal norms. That was considered the job of the extended family and relatives were regarded as implicated in the crimes of their young ones. Therefore, as soon as a child was seen to be erring, anybody around was expected to correct him in any way considered effective. If,

the older person around did not discipline the child, people who later heard of the incident would insinuate that he/she was not to be trusted with children. Any child who continuously deviated from societal norms could also be ostracized. Other parents would forbid their children to play with him. Worse still, he could be sent by his parents to the other family's members who were not known for their permissiveness. If one child hit another to the extent of causing bodily damage or property damage, there were no police to whom such an incident was reported. Usually, the incident was reported to the accused family. It was expected that his parents would give him a deserving punishment if possible before the victimized child. By so doing not only were the parents punishing the offender, but, by doing it in the presence of the victim, the punishment served as a lesson to the accuser of what awaited him from his parents should he at any time commit a similar offence. Therefore, in very many ways the young child was deterred from deviating too much from societal norms.

In an age when there were neither hospitals, nor psychiatric clinic, nor nursing homes, Nigerian society provided "hospital-care" for the sick, "psychiatric care" for the insane, and "after-illness" care for their people. In general, the sick stayed in their own homes. The patient or a member of his family would go to the native doctor weekly or even daily for home

visits. Everybody could afford to see a doctor since there were usually no fees involved. The only thing expected of the patient was that when he got well and could resume farming, he gave some farm products to the doctor as a gift in appreciation of his services. It was quite common among the Yoruba for a girl to marry a medicine man in appreciation of his services to her when she was ill.

To the average Nigerian at that time, every illness was a sign of an evil spirit. Therefore, the task of the doctor was not only to heal the body but to cast out the evil spirits as well. This consisted of making some sacrifices on behalf of the sick and assuring the sick that no evil spirit could overpower him/her thereafter. One can, in fact, compare this to the role of the modern counsellor or social worker who tries to convince his sick client that she could indeed get well if only she was motivated to. The problem of after-care for the sick did not often arise since the patients were home all of the time to begin with. Even in serious illness, where the patient had to stay with the native doctor and his family, the patient's tie with his family members was never severed; they could visit him whenever they wished and could even decide to stay with him on an extended basis. On recovery, the family had no choice but to have the patient back and nobody thought of refusing to have a relative back, possibly because of the fear of some terrible

repercussions and also probably because nobody even saw refusal of a relative as a feasible alternative.

In many traditional Nigerian societies, the mentally insane lived in the same compound with the sane. All their treatment was received from whichever of the native doctors around them was reputed to be good at treating mental illness. If the patient became very aggressive and destructive, he was locked up in a room while somebody went to fetch the native doctor to calm him down with depressants. But at other times, he would be given household tasks like breaking firewood, fetching water from the stream, or washing clothes. In this way, the mentally disturbed person was not completely alienated from the surrounding society and his family. Hence, he was more likely to be normal after his illness than somebody who has been admitted into a psychiatric hospital.

The fact that marriage was often polygamous, with two or more women competing for the attention and love of the same man, created a situation ridden with jealousy and suspicion. The marital problems that arose from this situation were solved without the help of professional family caseworkers and family therapists? First, it was forbidden in some parts of Nigeria for co-wives to come to physical combat. The principle of seniority worked to make the woman who had been married longest, the senior wife. All quarrels and misunderstandings were referred to her for

adjudication and ideally she would be able to settle these quarrels without involving the husband at all. If, however, the quarrel threatened to heighten tension in the house, the matter could be referred to the oldest woman in the compound, possibly the husband's aunt or sister.

Because of the¹ great value placed on children in Nigeria, instances of child abuse were rare. Any woman who consistently mistreated her child was regarded as a witch and in some instances could be stoned to death. In cases of divorce, the children of the divorced wife were usually taken care of by the remaining co-wives. If the husband or any member of the family detected any ill-treatment of these children by the co-wives, the children would be taken out of the house to live with relatives.

Problems of unemployment were rare if not in fact non-existent. Every adult had access to farmland and when a man had a particularly bad harvest, his relatives were expected to give him some of their own produce. Each community was by and large self-sufficient but if there was a catastrophic like a locust invasion it was the chiefs duty to organize means of getting food to the people. One of the commonest ways of doing this was to ask rulers of adjoining territories for aid. It was also the king's duty to make necessary sacrifices to ensure that his people did not have this problem again.

Youths never has to worry about findings jobs, there were always plenty of tasks to do. Every adolescent boy was either actively involved in farming activities with his father or was apprenticed to a relative to learn a craft. In most instances, the young boy from about the age of six learned his family occupation - goldsmithing, weaving or drumming -whatever his family occupation could be. The older girls assisted their mothers in taking care of the younger children and in all other household chores. This was their own anticipatory socialization into the housewife role. In addition, they might learn some trades and skills from their mothers if these mothers were involved in trades or professions.

All the forms of social services discussed so far worked effectively because the communities concerned were small and relatively homogeneous and with subsistent economics. But when these societies became urban and people from different ethnic groups had to live together in the same neighbourhood and cash became the medium of exchange, these ways of providing social services became less effective and impracticable and called into existence a new welfare system very much like the one found in the western world.

Summary

In unit 2, you have learnt about traditional charity, respect for elders, care of the elderly, widow inheritance, extended family system

and many other aspects of social welfare system before the advent of colonialists and missionaries. It is important to emphasise that the breakdown of these former systems have contributed immensely to the magnitude of social and personal problems in our society today.

Post - Test Questions

1. Briefly describe what you understand as traditional charity?
2. How were young people employed. Name some of the jobs that were available to boys and girls.
3. What kind of treatment was available to people who had mental illness in the traditional setting?

References

- Faniran-Odekunle, F. (1978). Nigeria's Social Welfare Service: Past, Present and Future Nigerian Journal of Behavioural Factors Vol. 1, Nos. 3&4 Pp. 174-193.
- Okunola, M. I. (2002). A Handbook for Nigerian Social Workers in Nigeria. Ibadan Daybis Limited Pp. 1-10.

UNITS 3

The Coining of the Europeans

Introduction

This unit is an attempt to trace the coming of the Europeans from the 15th century up till the period of slave trade in 18th Century in West Africa. It is interesting to note the importance' of the 3Bs and/or the 3Cs i.e. Business, Bible and Bullet and or Commerce, Christianity and Colonisation. Their major purpose was to trade and purchase raw materials to the industries that were being established in Europe - this later gave way to the missionaries and soon after the colonialists followed suit.

Objectives

At the end of the lesson, students are expected to:

- understand some of the reasons why Europeans came to Africa;
- understand both the positive as well as the negative effect that their coming has on Nigerians and Africans.

Pre - Test

How did the coming of the Europeans affect the traditional welfare system that was in place before they came?

Content

The First Missionary Endeavour

The first Europeans to set foot on what is now a part of Nigeria were the Portuguese. They reached the Gulf of Guinea in the latter part of the fifteenth century and sailed the coast from the Mahin River in the mid-west to the Forcados River and beyond, making periodic incursions into the hinterland. The Portuguese of course were mainly interested in commerce but they nevertheless realized that if the Africans were to be good customers they must have some rudiments of education and accept Christianity - the two civilizing agencies considered most important by European merchants, civil authorities and missionaries at that time. As will be shown later, the missionaries depended on the Europeans for help in keeping the rebellious African chiefs in their place, while the European authorities hoped to conquer by religious persuasion what they failed to achieve by force of arms. The traders, on the other hand, depended both on force of arms and missionary endeavour to achieve peaceful trade relations with the Africans. Commerce, Christianity and Colonialism, or Bible, Business and Bullet combined to exploit the African's soul, his goods and his land.

As early as 1472, Portuguese merchants visited Lagos and Benin and exchanged greetings with the Oba of Benin. In 1485 a Portuguese merchant has some trade dealings in pepper with Binis, and a Bini citizen was sent as an emissary by the Oba of Benin to the Portuguese court. Spasmodic missionary activities started in Benin in 1515 when some Catholic missionaries set up a school in the Oba's palace for his sons and the sons of his chiefs who were converted to Christianity. Between 1515 and 1552 the Portuguese merchants established a number of trading posts along the River Benin and around Lagos. Lagos itself became an important Portuguese trading station and was extremely useful to the Portuguese in their nefarious slave trade. The word 'Lagos' was derived from the Portuguese word *Lago* (Lagoon) and the island of Lagos was named after a similar port in Portugal, Port Lago. The Portuguese contact also extended to Brass and Warri where trading posts, churches and schools were established.

The Catholics, through the influence of the Portuguese trades, were the first missionaries to set foot on Nigerian soil. They established a seminary on the Island of Sao Thome off the costs of Nigeria as early as 1571 to train Africans for church work as priests and teachers. From Sao Thome they visited Warri where they established schools and preached the gospel. But the Catholic influence was almost wiped out by the slave

trade which ravaged West Africa for nearly three hundred years. Slaves were exchanged for gunpowder, silk, alcohol, fire-arms and the like, and the chief foreign participants were the Portuguese, the English, the French, the Dutch and the Danian.

Three hundred years of slavery left West Africa poor, dependent and colonial, it drained off her tremendous human resources. The fall of the African kingdoms in the seventeenth century, the growth of the ignominious slave traffic, and the Industrial Revolution which started in Europe, all within a period of about three hundred years, placed Africa at a serious disadvantage.

Summary

In this unit, you have read and learnt that the first set of Europeans came purposely to transact business. They were later to discover that for the business to thrive very well, their customers i.e. Africans need education, Christianity and other forms of control. Hence as the business continued, all the other aspects of socio-economic like building of schools, churches, civil service and other welfare programmes had to follow.

Post - Test

1 . Who were the first set of Europeans to set foot on what is now called Nigeria?

2. Describe their mission?
3. Why do you think Christianity and colonialists follow commerce?

Reference

Fafunwa, A. Babas (1974). History of Education in Nigeria. London.

George Allen and Unwin. Pp. 74-76.

UNIT 4

Missionary Activities in West Africa

Introduction

In this unit, you will learn about the coming of the Europeans to Africa and the eventual partition of Africa by the Europeans. When the Europeans divided the countries of Africa among themselves, they brought in their form of governance, education, health, welfare services, religion and etc. Their coming therefore relegated almost all our traditional ways of doing our things to the background and we embraced their new ways of life. You will read about and learn the details of how they established social services and institutions in Nigeria.

Objectives

At the end of the lesson, students are expected to:

- understand the activities of Europeans in Africa and Christian Missionaries
- explain the reason for establishing social service institutions in Nigeria
- explain the contribution of voluntary agencies in the provision of social services.

Pre - Test

1. Highlight some of the social welfare services that were provided by the Europeans in Nigeria?
2. Would you admit that these services were better than the services offered by the traditional social welfare system?

Content

The Missionaries

The advent of Christian Missionaries set in motion the establishment of a number of social service institutions. The establishment of educational institutions for example enhanced knowledge, created employment opportunities and thus mitigated incidence of poverty. The establishment of hospitals and health clinics did help the infirm and cure the sick. Among the pioneers in this endeavour were Dr E. C. Van Cooten (1850), Dr. W. Hensman (1815-1853) and Dr Irving (1853-1855). These men of goodwill began with the establishment of dispensaries which greatly aided relief of work among refugees and those who suffered from inter-city wars and military or naval expeditions which were rather common place phenomena in the western coast of Africa in the second half of the 19th century.

The activities of these missionaries centred round Lagos, Dahomey, Ibadan, Ijaiye, Onitsha, Bonny-Unwana. The missionaries also took care of children orphaned or disabled by war and diseases - very significant were the selfless services of Father John Conquard, Father Francois and Rev. Mother Veronique. Rev. Mother Veronique had the reputation of being the first to bring nuns into Nigeria in 1793. By 1886, they were working at Abeokuta giving nursing care to the poor in their homes.

Father Conquard founded and managed, from 1886 to 1993, the first hospital and the first Leprosy Asylum in Nigeria and it is significant to note his efforts in the building of the Sacred Heart Hospital in 1895. Three years later, St. Margaret European Hospital Calabar was established by the government. Even then it was staffed by missionaries among them was Margaret Manson Graham, a missionary of the Church of Scotland who was the sister-in-charge until 1913. She later served at Arochuku from 1922 to 1933 before she died. Her monumental grave still stands by Mary Slessor's at Calabar.

Voluntary agency hospitals laid the foundation for modern child care services in Nigeria and three centres readily come to mind, the Iyi Enu Hospital near Onitsha, founded in 1907 by Doctors Claiton and Dret, and Sister Mary Elms, was an active centre of maternity and child welfare work in the then Oil River Protectorate area of Nigeria. By 1912,

Dr J. R. Stevens of the Methodist Mission started the Mission Hospital at Ilesha. That hospital later developed a large Infant Welfare Programme under the management and guidance of Dr David Moley and became world famous. Very noteworthy were the efforts of the American Baptist Mission, which began a well-organized health service at Ogbomoso with an expanded programme for tuberculosis control and child welfare work. One other important landmark was the appointment of Mr. Hasted as a Welfare Officer for Uzuakoi Methodist Leprosarium. It would appear, however, that these services took root only close to the coastal regions of the country.

In the third decade of the 20th Century, the Salvation Army of Nigeria grew increasingly concerned with the lots of maladjusted children. That Mission, therefore, started in 1929 the Salvation Army Boys' Industrial Home at 122, King George Avenue, Yaba. It was reformatory in its own right and by the standard of the day. The home took care of waifs and urchins picked up from public places as well as difficult children referred to the organization by parents and guardians. The home was largely financed by the government of Nigeria. In 1945 it was taken over by the government, following the passing of the Children and Young Persons' Ordinance of 1943. It in fact formed the nucleus of

the Isheri Boys' Approved School, a statutory reformatory institution. The school moved to its permanent site at Isheri in March, 1945.

Summary

Missionaries came to Africa around the 18th century and built hospitals, schools Leprosarium,' Approved schools, Remand homes and other welfare services. In addition to the Christian Religion which was the major goal. They thus laid the foundation on which the present social services were built. The development of social welfare services in Nigeria are structured after the U.K/USA system.

Post - Test

1. Identify at least 2 social services that were started by the missionaries in Nigeria which are still functioning till today?
2. Name 5 missionaries who contributed to the establishment of hospitals in Nigeria.

Reference

Okunola, M. I. (2002). A Handbook for Nigerian Social Workers, Ibadan, Nigeria, Daybis Limited. Pp. 12-13.

UNIT 5

The War Years Introduction

In this unit, you will learn about the various welfare programmes that were made available to children and women during the war years. As you may be aware that when able-bodied men were drafted into war, many of them would be killed, thus leaving women and children to the mercy of relatives to take care of them, where relatives cannot take care of them, they became the responsibility of the government and other concerned individuals or organizations.

Objectives

At the end of this unit, students should be able to:

- understand the effect of wars on women and children;
- appreciate the welfare provisions made by foreign missions to both war victims and their families;
- understand government contribution and background to policy development.

Pre - Test

1. What were the immediate effect of 1st and 2nd world wars on children and women in Nigeria?
2. Why was Remand Home established?

Content

The War Years

Voluntary efforts in the promotion of social services were by no means limited to foreign mission. The second world war fought from September 1939 to April 1945 took away many fathers and dislocated many homes. The situation arising therefrom contributed to misbehaviour among children, especially in urban communities of the country. Many absconded from home and became a subject of concern to many citizens. A number of young men, therefore, came together to form a committee of voluntary social workers named the Green Triangle Club. Among these patriots were Prince Ibikunle Akintoye and Messrs Ignatius Mensah-Boboe, A Franklin, Nelson Cole and Eric Bob-Manuel. They started the club's community service by studying the conditions of destitute children found roaming Lagos Marina. As a result, they established a hostel called the Green Triangle Hostel at 8, Akinwumi Street, Yaba and children were encouraged to come to the hostel and make friends. A number of children, who had no homes in Lagos or whose parents' attitudes were hostile and make friends. A number of children, who had no homes in Lagos or whose parents' attitudes were hostile or punishing were accommodated there. The club helpers operated to exert therapeutic influence" on the children, the programme

of the club was so impressive that many public-spirited men made financial contributions to help. The first warden appointed for the hostel was Mr. S. Balogun. The hostel was later taken over by the government and merged with the Remand Home, which was established under the Children and Young Persons' Ordinance.

One cannot but mention the establishment of a girls' hostel by the Church Missionary Society at Broad Street, Lagos. The hostel was later taken over by government and moved to 122, King George Avenue, Yaba. While operating under the auspices of the Church Missionary Society, the home was managed by Mrs. Morton, a British social worker. The hostel became the first Girls' Remand Home in Nigeria, with Mrs. Coker as the warden. An orphanage, also started by Mrs. Obasa in 1956, grew to the Girls' Approved School which still bears her name.

The history of official intervention in social development service, especially in the areas of personal social services, began, when the government established the first Reformatory School in 1932 in Enugu for the reformation of maladjusted and delinquent children; it was administered as~ part of the prison system. In 1937, one Mr. Donald Ernest Faulkner was appointed as the Assistant Superintendent of Prison, he also worked at the Reformatory School.

As the Second World War, which began in September 1939, intensified, travelling between Nigerian and Western Europe which then was mainly by sea, became increasingly difficult, there were often long periods of waiting for embarkation. This was particularly so in 1941 when Mr. Faulkner was on leave and had to stop for a while in Lagos as the ship by which he could travel was not yet available. Mr. Faulkner was personally interested in the fortunes of juvenile delinquents and children in related circumstances. He, in collaboration with the Green Triangle Club aforementioned, undertook to study the situation of waifs and strays in Lagos and make recommendations to government for the treatment of offenders and for organized case work. The report was submitted as desired and was adopted by government in 1942. Following the adoption of the report, Mr. Faulkner was seconded to the Office of the Commissioner of the Colony with the terms of reference allowing him to explore the field- and make suggestions for the establishment of Social Welfare Services. As a single worker, Mr. Faulkner had to limit the scope of his activities to Lagos colony. Thus he functioned as the Colony Welfare Officer, thereby pioneering official social work in Nigeria. Mr. Faulkner's initial efforts were hampered by war time restrictions and many duties such as recruiting, arising from the state of war. It was, nevertheless, found possible to establish a modest boys' club and a

special institution for juveniles in trouble. In addition, three young men and three young women were awarded scholarship to study social science and administration in British universities, thus laying the foundation for effective staffing of the services.

Summary

The effect of wars on the welfare of women and children necessitated the establishment of social welfare services across the nation. Many homes were established to take care of children who were no more under parental control. Some of the homes include Green Triangle Hostel, Remand Homes and Approved School as well as some orphanages.

Post Test Questions

Briefly explain the events that led to the enactment of children and Young Person's Ordinance?

Reference

Okunola, M. I. (2002). A Handbook for Nigerian Social Workers, Ibadan, Nigeria, Daybis Limited. Pp. 12-13.

UNIT 6

Development of Policy Introduction

You will read from this unit about the policies that guide the establishment of social welfare homes and institutions. These policies also serve as guiding principles for the profession of social work that developed later.

Objectives

At the end of this lesson, you will be expected to:

- understand some historical landmarks in policy development on welfare matters in Nigeria;
- * know the dates some of the policies were enacted.

Pre - Test

1. What was the ordinance that was being used before the Children and Young Person's Ordinance of 1943?
2. Mention some of the objectives for the establishment of Man O war Bay Courses?

Content

Before the enactment of Children and Young Person's Law of 1943, statutory Juvenile Welfare Services were discharged under the Native Children (Custody and Reformation) Ordinance but in 1943, the Children

and Young Persons' Ordinance was enacted. The Ordinance came into operation on 1st July 1946 vide Government Notice No. 773 published in Gazette No. 36 of 1946. Initially, the Ordinance applied to the Colony of Lagos but by the order in Council No. 22 of 1946, it was made applicable to Calabar Province. Earlier, a Welfare Office has been established at Calabar under the headship of Mr. Skeates who was posted there in 1945, from Enugu. Later, a Juvenile Court and a Remand Home were established. These services operated under the" over-all superintendence of the Resident for Calabar Province. Towards the end of the Second World War, there was a slow down in progress. Thus in 1944, the administration of Social Welfare Services in Lagos Colony was placed under the administration of the Labour Department. However, after a year, the services were returned to the Commissioner of Colony.

Significant among social development measures between the period under review and the attainment of the country's independence were:

1. The Children and Young Persons' (Western Region) Application

Order in Council of 5th September, 1955, published as WRTN, 325 of 1955 made the Children and Young Persons' Law applicable to Western Region.

2. The establishment of the Juvenile Court at Ibadan in October, 1955.

3. The establishment of the Remand Home at Ibadan on 10th October, 1955.
4. The establishment of the first Girls' Approved School, otherwise, called Obasa House at Surulere, Lagos in 1956.
5. The establishment of the Regional Citizenship and Leadership Training Centre pioneered by Mr. Patrick Graham in a disused Costain Camp at Shasha, along Ijebu Ode/Benin road. The first trainees were admitted in May, 1955 and it was run along the line of Man O' War Bay Courses established in the British mandated Cameroon, four years earlier. It started with senior members of the Boys' and Girls' Clubs. Later, courses were organized for local government councillors and local community leaders. These courses paved way for the creation of the community development sector. On 30th October, 1956 the Chief Community Development Officer, Mr. Patrick Graham was appointed to head the division and by 1st April, 1960 offices of Social Development Officers of various grades were created.
6. The Boys' Approved School, Iwo was on 1st April, 1958 established on a 119.6 acres of land.

In the field of Youth Development, two milestones deserve mentioning, namely, the first inter-provincial Festival of the Arts and Culture and

inter-provincial Athletic Competitions. The inter-provincial Festival of Arts and Culture was held at Ibadan in 1956/1957. The competition featured fine arts, crafts, literature, drama, music, broadcasting, photographing and Nigerian dances. Candidates were drawn from Ibadan, Abeokuta, Ikeja, Badagry, Epe, Sapele, Warri, Ijebu-Ode and Ilesha. The competitions which were very keenly contested were designed to promote inter-provincial friendship and increase social contacts amongst the clubs all over the Western Region, it ended in a tremendous success with untapped talents coming to the limelight. The first inter-provincial athletic competitions among the boys' and girls' clubs also took place in Ibadan in February, 1958 on the grounds of Ibadan Boys' High School.

From Abeokuta, Benin, Lagos Colony, Delta, Ibadan and Oyo Provinces 140 boys and girls participated in the competition. The meeting was conducted under the rules and regulations of the Amateur Athletic Association of Nigeria to which the club were affiliated. Honourable J. O. Adigun, the then Minister of Health and Social Welfare presided at the meeting. Delta, Abeokuta and Ibadan Provinces won respectively the first, second and the third prizes. Prizes and certificates were distributed to the winners by the Chief (Mrs.) H.I.D. Awolowo, wife of the Premier of Western Region.

There were a few other developments, before the attainment of national independence. These included:

1. Establishment of Social Development Committees, which served and liaised with local authorities to identify social problems, seek remedies and evaluate the services offered. The first was established at Abeokuta in 1956/57.
2. Formulation of plans in Western Region for a Social Welfare Advisory Council in 1957/58 to consider and advise the Minister on social welfare policies and legislations. The plan was shelved in anticipation of the impending integration of departments into ministries.
3. The award to the Chief Social Welfare Officer, Mr. D. E. Faulkner of O.B.E. (Order of the British Empire), in recognition of "his sense of mission, organizing ability and sense of devotion to duty" and his subsequent retirement from the service on 18th November 1957, Mr. Faulkner .had the distinction of pioneering official social welfare in Nigeria.
4. The enactment of Local Government Legislations by the Regional Government which provided in varying degrees framework of Social Welfare Services such as establishment of Remand Home; Registration of Customary Marriage Adoption Bye-Laws; the

Marriage, Divorce and Custody of Children Adoption By-Laws' Order, etc. each according to the socio-cultural characteristics of the communities which make up the regions. It is particularly significant that local government authorities had free hands to adopt most of the by-laws.

5. Enactment of the Citizenship and Leadership/Training Centre Act 1950 which established a board to conduct Man 'O' War Bay Courses with the following objectives:

- a) To enhance and expand individual self-awareness.
- b) To inculcate in the individual, qualities of self-discipline, self-reliance, selfless service and develop a sound body, capable of dealing with the strains and stresses of everyday living.
- c) To develop national consciousness and international understanding. It is significant that Mr. (Later Dr) Alec. Dickson was appointed to pioneer the establishment of the centre, having had considerable experience with the East African Army Education Corps where he organized touring Army Information Unit to inform villagers on what their young men were doing in the Army.

Summary

You have learnt about social development measures taken in preparation for Nigeria's independence. The measures include laws and

ordinances pertaining to vulnerable children as well as leadership training for the youth. Also various social development committees and positions were established at this period to prepare for smooth running of social welfare services after 1960. It is worthy to note that the establishment of Local Government Councils by the Regional governments made it possible for government to reach the grassroot, hence making community participation effective.

Post - Test

1. Under what ordinance were Statutory Juvenile Welfare Services discharged prior to 1943?
2. What specific incidence preceded the creation of community development units/departments in the Local Government Council?

References

Okunola, M. I. (2002). A Handbook for Nigerian Social Workers Ibadan.

Daybis Limited Pp.

Nigeria Association of Social Workers (2006). A Counuy Report

Unpublished Document by NASOW Jos. Pp.24-25.

UNIT 7

The Role of Government Introduction

In this unit, you will learn how the government became involved with the provision of social welfare services to the people. In actual fact the government built on the foundation that was laid by voluntary agencies as well as missionary efforts. This unit will explain the beginning of the role of government in the provision of social welfare services in Nigeria.

Objectives

At the end of this lesson, you will be expected to:

- understand the events that led to government intervention in the provision of social services in Nigeria;
- understand and explain the responsibility of government in the provision of social services to the people of Nigeria.

Pre - Test

1. What is the responsibility of government as regards provision of social services to Nigerian populace?
2. Do you think the government of your state is responsible for some of the needs mentioned in 1 above?

Content

The Role of Government

As shown in earlier units social services started with voluntary activities especially in the second half of the 19th century and the early part of the 20th century. Official governmental intervention was mainly in the supervision of educational and medical institutions. Involvement of the state government in actual social service delivery came later, at first somewhat halfheartedly with isolated establishment of schools, European and government hospitals. The years of the World War II created the problems of absent fathers, street waifs and strays. In response to social needs and demands, in this cause came the directive given Mr. Donald E. Faulkner to study the problems, the activities of the Green Triangle Club, the organization of youth clubs and those services started by the Colony Welfare Services in Lagos and the governments in Calabar, Enugu, Zaria, Kaduna and Kano. The services in Lagos Colony by the standard of the immediate post-world war II years could be described as comprehensive, but not necessarily cohesive. They included youth service, citizenship and leadership training, juvenile welfare, family welfare, port welfare, women institute young farmers clubs, community centres, adult education, etc. The expansion of the services followed constitutional developments in various regions of the country, thus the

present set-up in various states of the country would appear to have developed not necessarily through a deliberate pursuit of systematic planning, but as a result of series of historical accidents and legislative convenience.

Constitutional Provisions

Social development as a subject is not mentioned either under the exclusive legislative or the concurrent legislative lists of the 1979 Constitution of the Federal Republic of Nigeria. "It would therefore be residual; in which case the state could legislate on it. This, however, does not undermine its importance, even though from the treatment it received in the past, it would pass for the Cinderella of governmental services. It is reassuring that social development philosophy features prominently in the fundamental objectives, the observance of which under the exclusive legislative, the federal government has responsibility to promote and enforce. It is significant to note that the economic objectives provide among others:

1. that the material resources (of the nation) are harnessed and distributed as best as possible to serve the common good;
2. that suitable and adequate shelter, suitable and adequate food, reasonable minimum living wage, old age care and pensions and unemployment and sick benefits are provided for all citizens.

The social objectives also provide among others guarantee that the state shall ensure that:

1. conditions of work are just and humane and that there are adequate facilities for leisure and for social, religious and cultural life;
2. health, safety and welfare of all persons in employment are not endangered or abused;
3. there are adequate medical and health "facilities for all persons;
4. children, young persons and the aged are protected against any exploitation whatsoever and against moral and material neglect;
5. provision is made for public assistance in deserving cases or other conditions of need.

The constitution under Section 31 also recognizes the place of mutual labour in the promotion of the well-being of the community. The foregoing and the acceptance of the doctrine of the common good place on the government at all levels the responsibility to promote social development activities. Governmental activities in this direction will nonetheless be complemented by public and private social development agencies.

Government's Responsibility

The government has a responsibility to ensure that every citizen has access to the good things of life and to facilitate the corporate development of both the individuals and the society. It will be abominable to deny this to any segment of the society. Thus there is no logic in any public enunciation that certain facilities are not for the common man as is sometimes declared by some public functionaries.

*

That will be uncharitable and selfish. It is in line with this responsibility that the first International Conference of Ministers responsible for social welfare held in New York, in September 1968 elaborated on the primary role of government in social welfare as assisting in:

1. social welfare policy making;
2. planning and coordinating;
3. provision of essential resources;
4. the development of legislation (including standard setting);
5. manpower policy;
6. encouragement of voluntary efforts;
7. continuous interpretation of social welfare;
8. training of personnel;

Merle E. Springer would add:

9. Provision of basic services in a variety of delivery methods;

10. programme monitoring and evaluation;
11. research and demonstration and
12. utilization of public participation either by legislatures, boards, commission members, advisory groups or other citizen review bodies.

Structure

The functions so identified, depending on local needs and available organizational and management skills, will guide the structure, the mode of organization and combination of programmes. No model can successfully be imported and no single model can be replicated without modifications in any two states, no matter the affinity. Account must therefore be taken of the prevailing political ideologies, social and cultural; norms and practices of the people.

These factors undoubtedly guided Dr. Shawky when he recommended that the federal government should normally be responsible for organizational services while direct services should normally be left to the state government. He nevertheless added that the federal government should run direct services in a few cases, namely:

1. when the service is of a national concern, e.g. youth camps;

when the service proves to be more economic when run at the national level, e.g. reformatory schools where deserving cases in host state are inadequate to utilize fully its facilities; when the service is meant to be used as demonstration of the new approach on higher standards, e.g. pilot projects.

Summary

You have learnt in this unit that the primary responsibility of government is to ensure that every citizen has access to the good things of life and to facilitate the corporate development of both the individuals and the society. You should take special role of the twelve points listed.

In this unit, you have read about how social services started with voluntary activities and how the government later came in through formulation of social policies and establishment of government facilities at federal, state and local levels. It also discussed constitutional provision as well as all the comprehensive social services available.

Post - Test

1. List ten social welfare services that are available in your community / locality?
2. Do you know the government policy on any of the services listed in 1? If yes name them.

References

Okunola, M. I. (2002). A Handbook for Nigerian Social Workers Ibadan.
Daybis Limited Pp. 28-30.

UNITS 8

Expansion and Consolidation

Introduction

This unit chronicles the laws, policies and or decrees that were enacted when Nigeria became independent which invariably covered more areas of social welfare domain. You will also learn how all the components of social welfare development were brought together under one ministry for effective delivery of social services.

Objectives

At the end of this unit, you should be able to:

- explain the difference between legislation, policy and decree;
- understand why the National Youth Service Scheme was promulgated;
- explain the function of the* Nigeria Association of Social Workers.

Pre - Test

1. What is the difference between legislation, decree and policy?
2. What does the word "expansion" mean to you?

Content

While the year 1942 to 1960 could be described as the years of expansion, the years between 1960 and 1980 really and truly saw the consolidation of social development services all over Nigeria. In those years, important social legislations were enacted and far-reaching surveys were conducted, among them were:

1. The National Provident Fund Act of 1961 as amended in 1964.
2. The recommendation to Western Nigeria Government in June 1962 by Miss Teresa Spense, F.A.O. Home Economics Consultant on the "Development of an operational programme in which trained women staff can work amongst women and their families in towns and villages".
3. The Nigerian Red Cross Act of 1960.
4. The Nigerian Legion Act of 1964.
5. The Federal Government Notice No. 292 of June, 1967 making the Federal Ministry of Labour responsible for inter-governmental coordination of social welfare activities.
6. The first International Conference of Ministers responsible for Social Welfare matters held in New York in September 1968 which recommended that national governments should assume leadership in formulating national policies, legislation, research, planning, education and training in social welfare activities.

7. The National Commission for Rehabilitation Decree No. 41 of 1969.
8. Report by Dr A. H. Shawky, U.N. Regional Adviser on Social Welfare Policy and Training, who surveyed from March 7 to April 4, 1970 administrative and institutional provisions of social development in the country and made recommendations on the role of the national and state governments as well as voluntary organizations. The recommendations were accepted at the Conference of Commissioners held in Lagos, in January 1972.
9. The recommendations by Esko Kosunen, U.N. Inter-Regional Adviser on Rehabilitation of the Disabled, on his survey and advisory mission to Nigeria, from 21st October to 11th December, 1971 on rehabilitation of the disabled.
10. The official recognition granted in March 1972 by the Federal Military Government to the National Council of social work in Nigeria as the national voluntary body competent to coordinate voluntary action in the field of social welfare in Nigeria with a certain annual subvention.
11. The National Youth Service Corps Decree No. 24 of 1973.
12. On December 3, 1973 a Social Development Division was created in the Federal Ministry of Labour and Social Welfare.
13. The Labour No. 1 of 1974.

14. The Social Development Decree No. 12 of 1974, which established the National Advisory Committee for Social Development.
15. The Co-operative and Social Development (Transfer of Functions) Decree No. 28 of 1976.
16. The National Emergency Relief Agency Decree No. 48 of 1976.
17. The Social Development Policy for Nigeria (1988) by the Federal Government. The Legislation Reports and Policy declarations made far-reaching provisions which facilitated the development of present day social policy in Nigeria. The National Advisory Committee decree, for instance, provided for the establishment of a National Advisory Committee on Social Development which formulated the policy at national level and created the National Conference on Ministers and Commissioners which meet at least once a year to consider the various policies formulated and approved those considered suitable for implementation.

It was Dr Shawky's report that recommended bringing together under the auspices of one ministry, all components of social development for the purpose of effective delivery of the services. The acceptance of the recommendation by the government in January, 1972 lay fallow for a while. It was however, followed up vigorously by the Nigerian Association of Social Workers later in 1979. The result was the establishment at

national level of the Ministry of Social Development, Youth, Sports and Culture and its counterparts in most of the states of the federation.

Brief Information about Nigeria Association of Social Workers

NASOW is a professional and not for profit making organization that is devoted to the improvement of social work practice in Nigeria. It works to improve the quality of social services to individuals, groups, families, communities and consequently the nation. NASOW represents the voice of social work practice in Nigeria and in a range of very significant fora. NASOW came into existence in 1975 and since then it had been performing a complimentary role of helping in the provision of social policy formulation. Membership of the association is drawn from the three tiers of government and the private sector; in this case including other non-governmental organizations. Therefore membership is spread across this country with functional chapters in all the 36 states including FCT Abuja. Because of its wide spread, the Association has the advantage of contributing towards the overall development of the nation. Consequently, it has made it possible for the Association to be affiliated to the International Federation of Social Workers (IFSW) with headquarters in Geneva, the International Association of Schools of Social Work (IASSW) as well as the Commonwealth Organization for Social Work (COSW) with headquarters in London. NASOW is registered

with the Corporate Affairs Commission (CAC, Reg. No. 232, 1992). The association has also registered with the newly inaugurated Association of Schools of Social Work in Africa (2005) with headquarters in Botswana, South Africa.

Programme of Activities

NASOW as a professional organization is devoted to the improvement of social work practice in Nigeria. Most of the activities centre around providing services to less privileged and vulnerable members of the society. Also care and support services are provided to victims of HTV and AIDS in the society, emergency management, social policy, conflict management counseling and rehabilitation services to victims of human traffic, etc. Similarly we protect the interest of members of the Association in all aspects.

Our activities are carried out in the following forms: advocacy, seminars, workshops, conferences, consultancy, counseling/mediation and peace education, researches, publications, meetings, self-help, reaching out to target groups in difficult situations, etc.

Institutional Capacity/Full Contact Address

NASOW is found in all the 36 states of the Federation including the Federal Capital Territory, Abuja. Its headquarters in each state is

accessible through the Ministry of Women Affairs and Social Development as well as Youth and Sports Development.

NASOW's National Secretariat is presently located at: The Nigeria Association of Social Workers (NASOW) Ministry of Women Affairs and Social Development Room No. 1 Multi-purpose Women Development Center, Adjacent the Plateau State Library Tafawa Balewa Street P.M.B. 2064, Jos, Plateau State. Phone: 0803-700-0976

0802-333-1049, 08034301462

e-mail: nigeriasocialworkers@yahoo.com

Summary

In this unit, you have learnt about the expansion and consolidation of government effort in the development of social policies and decrees. This development also brought together under one ministry all the components of social development. You also learnt of many decrees legislation and policies. Do you remember the year that a Social Development Policy for Nigeria was promulgated?

Post - Test

1. Mention two policies on youth and two on the Aged.
2. What was the recommendation from the 1st International Conference of Ministers of Social Welfare?

Reference

Okunola, M. I. (2002). A Handbook for Nigerian Social Workers Ibadan. Daybis Limited Pp. 28-30.

