A proposal for guidance and counseling in Western Nigerian high schools utilizing the indigenous approach with the addition of western approaches.

Isaac Olu Makinde

*University of Massachusetts Amherst*
A PROPOSAL FOR GUIDANCE AND COUNSELING
IN WESTERN NIGERIAN HIGH SCHOOLS
UTILIZING THE INDIGENOUS APPROACH
WITH THE ADDITION OF WESTERN APPROACHES

A Dissertation Presented
By
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ABSTRACT

Nigeria as a nation is currently undergoing political, economic and social transitions. Its schools and colleges are experiencing administrative, cultural and cognitive changes as well. There is pressure to incorporate the study of indigenous cultures into the already existing curriculum and to make school relevant to the needs of students as well as the man-power needs of the federal and state governments. However, it is observed that the schools have not started to develop indigenous or Western systems of guidance and counseling to assist the students to meet these needs.

The principal purpose of this study therefore, is to determine particular needs of students for an effective and enabling system of guidance and counseling in Western Nigerian high schools. Based upon these evaluated needs, the secondary purpose is to prepare an autochthonous guidance and counseling program for implementation in the school system utilizing appropriate components of both the traditional and the Western counseling approaches.

The sample used for the study consisted of 102 high school graduates and 76 high school seniors from six high schools randomly chosen from the Western State of Nigeria. There were also 14 babalawos and 20 parent-
clients in the sample. By means of scheduled and taped interviews, personal observations during sessions, questionnaires and opinionnaires, data was collected and later analyzed to confirm or reject the two hypotheses that:

1. there is a lack of implementation of functional guidance and counseling in Western Nigerian high schools and

2. there is in operation an informal counseling system that involves the traditional "babalawo".

Statistical results at face value significantly provided sufficient evidence to support the two general hypotheses. 75 percent of the high school seniors and graduates sampled, said that there is not in existence any form of guidance and counseling in their schools and 84 percent advocated that it be started now. Of the 14 babalawos interviewed, all had at least three years training prior to practice. Also, all were willing to make their services available to students publicly "if allowed". They were all willing to help would-be school counselors in their own traditional methods and philosophy.

The consistency and conclusiveness of the statistical findings suggest an implication for an outright inclusion and implementation of guidance and counseling services in the school program. In line with the expressed needs and problems of students, teachers, and administration, and on the strength of his own personal observations during field work, this investigator developed a model for guidance practices. It was developed with a focus on realistic objectives and a focus on the Nigerian counselor as consultant, coordinator, researcher, and evaluator. A model counseling session synthesizing a combination of Western approaches and the Babalawo approach summarized the study.
ACKNOWLEDGEMENT

No dissertation is a product of one man alone. A number of people have helped to shape this study in the way it is organized and verbalized for an acceptable audience.

The thought of an original research in the areas of traditional counseling in Western Nigeria is mine. But its conceptualization into a realistic experience is John Wideman's. I take this opportunity to express profound gratitude to him for playing a major role in stimulating my ideas, structuring and sequencing the thesis and increasing the clarity and vividness of the whole study.

Especially influential to me has been Ronald Fredrickson whose personal efforts and unbiased warmth, deep insight and thoroughness throughout the years of graduate study and research have egged me along.

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I was also fortunate enough to benefit from the encouragement and support of Norma Jean Anderson who first suggested my carrying out a research or project on African culture and tradition. The contribution of David Coffing in the areas of research methodology, data analysis, and choice of words for research writing is unforgettable.

My special thanks go to the African-American Scholars Council Incorporated (Washington, D.C.) for providing me the necessary funds with which I carried out the research in Nigeria.
Last but not the least are Anne Westbrook for her editorial services, Patricia Gordon for typing the manuscripts and proofreading them. I thank all members of the Human Relations Center, students and faculty, who expressed personal and individual interest at one time or the other in my study. They formed part of the history and product of this dissertation.

I humbly dedicate this dissertation to the memory of my father, whose example of "love" and "help" influenced my choice of a career.
DEDICATION

To the eternal memory of my father
who loved, endured and helped
so much
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CHAPTER I

INTRODUCTION

Statement of the Problem

The non-inclusion of guidance and counseling services in Western Nigerian high schools, at a time the whole country is undergoing transitional changes, presents a problem that will be investigated in this study.

Traditional systems of counseling were used in Western Nigerian societies long before formal schools were opened. They are still being used today but they are not recognized in formal schools. Presently, Nigerian educators are now realizing that European and American systems of counseling could help solve many students' personal and emotional problems. But to date, the two counseling systems, traditional and Western, have not yet found a place in the Western Nigerian high schools. Now that all Nigerian schools and colleges are experiencing administrative, social, cultural and curriculum changes, the time is appropriate to make available counseling and guidance services to help in solving schools' and students' psychological, social and intellectual problems.

Over the past thirteen years (1960-1973), the Federal Republic of Nigeria has been in a process of transition, away from the colonial pattern of education to a new form of education that meets her own national needs. As soon as political independence arrived, pressure started to be exerted on high schools and universities to make more vocational training relevant to the country's developmental needs. Another pressure was for the incorporation of the study of indigenous
cultures into the already existing curriculum. Yet another pressure
directed towards teachers is for improved student performance on
standardized tests and public examinations. Thus, the curriculum within
the school system, as well as the opportunities outside the schools kept
changing as the country developed. However the transition has not
occurred in the areas of guidance and counseling. This researcher regards
the present as a crucial time for including guidance and counseling
services. They may be significantly beneficial in their functions if
not introduced in a haphazard manner.

For instance, Nigerian school graduates, including those who have
high school and college opportunities, were neither given any counseling
and guidance nor the basic skills necessary for a world of work. And
now, there are evidences of increasing social disintegration among young
people in a period of national transition. Daylight robbery, crimes of
all sorts, low school achievement, increasing number of drop-outs, drug
addicts and alcoholism are becoming rampant. Thus, the high cost of
education from nursery to class six or from K-12 is often wasted.
Unfortunately, some Nigerian students were educationally indoctrinated.
They assumed that with their standard of education, only white collar
jobs should be their jobs or nothing at all. When they could not get
high level jobs (professional, managerial, secretarial or clerical) they
tended to join the band of unemployed or of burglars looting houses for
gold ornaments (not money to buy food because they can always get food)
and laces. Such behavior has become a social menace, leading the whole
country to unrest. One can recall especially the incident of a
Nigerian rogue\textsuperscript{1} who wore a lace "dashiki" to his execution by a firing squad in March, 1971. The ambition to wear lace has been accompanied by many crimes and vices. It has given Shylocks and unscrupulous traders an opportunity to get rich quickly on inflated lace prices and their accompanying "Afro-Wig". The unfortunate thing about laces is that it is an ordinary embroidered shirting used in Western European countries and the United States for window blinds and table cloths. Perhaps, guidance and counseling could have helped to clarify the values of these students and led them to know what to look for in jobs and dress. However, they were not exposed to any form of educational guidance in the schools which opt for safe intellectual learning.

Also noticeable is the great amount of energy and effort teachers and the school administrators in the high schools are directing towards resolving crisis situations or providing remedial services instead of developing and executing an on-going indigenous program for wholesome development. The present 'status quo' is obviously maintained by coercion, subjection, repression, compulsion and corporal punishment. There seems to be a lack of understanding between the teachers and the students on the one hand and the administrators and teachers on the other, with the result that school graduates' needs are unmet and of course, the aims of Nigerian education are not quite achieved. Whereas, exposition to the methods of guidance and counseling could have helped teachers and administrators trained in the old model to change to the new. Without the instruments of guidance and counseling, building a new curriculum

\textsuperscript{1}The "Daily Times" of Nigeria, March, 1971.
cannot solve emotional, psychological and vocational problems that
students and graduates are currently experiencing. In actuality, this
researcher believes building a new curriculum during the transitional
period should combine the country's natural heritage (that is, the country's
indigenous social, economic, educational and psychological institutions)
with imported and adopted valuable institutions of the West. All of the
inherent defects of the old system should be removed so that a student can
have a clear transition from primary to secondary high school and from
high school to an occupation or to college or university. With appro-
priate counseling and guidance, the problems presented by a "tokenism" 2
which allows only two and a half percent of high school graduates to go
to the University will be removed. Financial considerations would then
become an issue to be faced rather than emotional and occupational goal
ambiguities on the part of most students.

Education in Nigeria today stands at the crossroads, and now is the
time to redefine, reorganize and restructure educational goals and
practices to make them assets to the society wherein every student can
see himself as a positive responsible person. He can then free himself
from what Rosenthal (1967) ingeniously termed "the once all-pervasive
mentality". He can also identify himself unashamed of his culture and
social background, and realistically contribute his own quota to the
total development of the country. Guidance and counseling can help
achieve a lot of these educational and social goals. That is why their

2This system is believed to be a blind adherence to the Western European
classical tradition in education. Nigeria continues screening and
selectivity based on high standardized test scores rather than on daily
performance.
inclusion in the existing school program is of vital importance. This study addresses the problems inherent in attempting to introduce guidance and counseling into an educational system formerly devoid of them.

Background of the Problem

There is no doubt that the entire continent of Africa is blessed with historic cultural wealth; indeed, Africa is a museum of priceless art treasures and untouched natural resources. Oddly enough, colonial education bypassed these resources and tended to belittle the heritage itself. Worse still is that the colonial educational system has alienated the "educated" African from his heritage. This education divorces him from the society it purports to be preparing him to serve. His "colonial mentality" has conditioned him to think "white" and to look for some extra African raison d'être in his native African environmental phenomena.

Western Nigeria in particular has enough potential traditional counseling and guidance resources which could be tapped to solve students' psychological and social problems in school and out of school. Unfortunately, these resources have not been usefully explored and gainfully utilized. Inspite of Nigeria's rich heritage and human resources, there has been little substantial effort to organize an effective guidance and counseling program in the Nigerian schools. On the other hand, much educational literature in Nigeria and, of course, the aims of education in Nigeria keep alluding to its important role. Some of these aims
are:—3

1. to effectively organize the student's experiences so that his tendencies, potentialities, and power may be useful to himself and the community to which he belongs.

2. to enhance the status and prestige of all students by continually improving the quality of services rendered them.

3. to develop an environment that is conducive to recognizing the uniqueness of the individual and the importance of self-awareness and self-fulfillment. When an individual gains self-realization, he will be better able to contribute to the total growth of other members in the community or the society.

4. to create an environment which provides opportunity for students to experience and to demonstrate responsible behavior as members of a democratic society in the school and in the community. This objective acknowledges and encourages student-faculty-community involvement in the planning of a meaningful way of establishing a good school curriculum.

5. to provide a vehicle which will assist individuals in recognizing changes in the society and adapting them.

6. to create an environment which will assist students to develop skills for learning that lasts a lifetime. The rapid expansion of knowledge prohibits the school from assuming that there is a static body of information to be acquired and disseminated.

7. to provide for all students an opportunity for awareness of the world of work and assist the individual in developing basic skills.

Throughout the years of Western educational practice in Nigeria, there is very little, if any, evidence showing that available counseling


resources were utilized to accomplish these educational objectives. If the needs of students are vital and the most important concern of the schools, then counseling of some sort must be initiated now to meet those needs. Many of the students are likely to suffer from psychiatric disorders resulting from transition and social disintegration when their needs are not met. Of course, facts on these disorders can be obtained from Aro Mental Hospital run by Adeoye Lambo. Unfortunately, much of the therapeutic services provided cannot adequately handle a high number of cases of disability. Even if they could, they cannot prevent it.

Prevention is a matter of first-order importance and is a function which guidance and counseling could help to provide. This link, however, is missing in the Nigerian educational system which, as stated earlier, is in a period of transition. Without some sort of guidance, students' problems keep mounting like the molten lava from an active volcano, and without which, there is no relevance and respect built into the school program. What sort of education is that, that cannot recognize the society's resources and tap them for the fulfillment of students' needs? What function has that education served if it cannot broaden students' aspirations to vocations that are realistic? How can the world profit from our own rich heritage and resources if we fail to tap them ourselves during this period of transition? If, in the words of Okeke, (1966) "there was not and is not any significant relation between our school education and our cultural traditions," then Nigeria should at this time of transition evolve an on-going synthesis of traditional and Western counseling that has meaning in the society and that can command respect in the Western world as well.
Purpose of the Study

The purpose of this study, therefore, is to determine particular needs for an effective and enabling system of guidance and counseling services for high school students in Western Nigerian schools and, based upon the evaluated needs, to prepare a model guidance and counseling program for implementation in the school system utilizing appropriate components of both the traditional Babalawo and Western counseling systems.

Research Investigation

For a study of this nature, there is a need for

1. a critical study of the informal counseling methods of the babalawos and their effectiveness for students as well as other clients in Nigeria's Western State.

2. theoretical comparison between the babalawo system and Western approaches of guidance and counseling.

3. evaluating the possibility of utilizing the methods of babalawo counseling in training would-be school counselors.

4. developing a counseling process that will lead to a confluence of both the babalawo approach and the chosen Western approaches that are adequate, meaningful and effective.

5. involving the whole community in planning and executing a useful guidance and counseling program for the advantage of students beginning with the babalawo strategy.

Hypotheses

Two basic hypotheses have been drawn for testing:

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\(^4\)See Definition of Terms on page 13.
1. There is a lack of implementation of functional guidance and counseling in Western Nigerian high schools.

2. There is an informal counseling that involves the traditional Babalawo.

In testing these hypotheses, the following specific propositions built into questionnaires might yield significant results.

On Student and Counseling

1. There was no formal guidance service in the schools and colleges while the students were in attendance, neither was there a person designated as guidance counselor.

2. Students see a need for guidance counseling program and wish that the school program be expanded to include one.

3. Students want a better "teacher-student-administration" relationship such that will include affective as well as cognitive education.

4. High School seniors and graduates do not have enough information for jobs desired or chosen hence cannot boast of liking it or willing to recommend it to other students.

5. Both seniors and graduates go to the babalawos and other traditional helpers for getting their problems solved.

On Traditional Babalawos and Counseling

1. Babalawos are subjected to long periods of training both in their pre-, in-, and post-service years.

2. They perform public and private services.

3. They keep a record of services performed.

4. To maintain a close contact with clients, they visit them regularly, thus doing office work and on-the-street counseling.

5. Babalawos are highly motivated and highly interested in services performed. Counseling is regarded as a calling.

6. Babalawos are available to counsel students and to help would-be counselors in their methods and psychology.

7. Babalawos are guidance counselors to the community in addition to their divinative services.
Basic Assumptions

If guidance and counseling are essentially human enterprises that serve the needs of human beings, it is assumed that studying the needs of students and modeling an effective program of guidance and counseling in Western Nigerian schools would help the students

1. to be heard and related to in a way that enables them to solve their educational, vocational and psychological problems.

2. to select and study their own chosen courses and subjects that could meet their academic needs, and would ultimately carry them over to appropriate vocations where they could derive optimum happiness, satisfaction and the right attitude towards jobs as well.

It is also assumed that a viable guidance and counseling program for Western Nigeria could be designed as a model from responses to questionnaires and especially from the following questions:

1. What was the nature and structure of the traditional Yoruba counseling?

2. What is the relation between traditional counseling and Western counseling?

3. Can this native method be successfully revived, salvaged, and seasoned into the modern setting?

4. To what extent and in what ways?

5. If there are gaps, how are they going to be filled with Western oritned patterns?

6. Which of the Western approaches to counseling and therapy can give maximum effect and profit?

An autochthonous program of guidance and counseling based on the culture and the tradition of the Nigerian student with a minimal use of the existentialist approaches of Carl Rogers, William Glasser, Frederick Perls etc., is assumed to best achieve this goal. A total importation
of the Western system of guidance and counseling may not change permanently the inward character of a Western Nigerian student. Neither could the educational patrimony from Europe that is currently undergoing revision alleviate his social, economic and intellectual problem and his alienation from his land and culture as well.

Lastly, it is assumed that the problems addressed in Western Nigerian high schools and colleges should provide a provocative testing ground for the universality of conventional theories and procedures. Conversely, to the extent that the babalawos or any other traditional helpers have successfully derived meaningful ways to enable people to live more fully, effectively and happily, this study may provide new perspectives and insights regarding the fundamental nature of "helping" professions and expand our awareness of the range of viable helping procedures and practices. Counseling and therapy in the Western world have adopted in recent years a great deal from Eastern philosophy and the practice of Zen masters. It may well be that new knowledge and learnings for the Western World can also be derived from similar study of the Yoruba babalawo system.

Limitation of the Study

Since this is an initial attempt to determine the feasibility of utilizing the indigenous system of operating a program of counseling and guidance in Western Nigerian schools and thus attempt to do more than say something about cultural and traditional education, the study has at least six limitations.

1. The study is focused on and concerned with the educational, psychological and therapeutic system of the babalawo that are applicable to school pupils. The study does not include
the divinative, theological and religious aspects of the babalawo system which have been discussed by Bascom (1969) and others.

2. The study is being conducted on only the babalawos and their clients in Western Nigeria. It does not cover the other babalawos in various Yoruba speaking areas of Ghana, Kamba province in Northern Nigeria, Benin and Itsekiri in mid-Western Nigeria, Lagos state of Nigeria, and of course Cuba and Bahia in Brazil. Thus, the study may have limited generalization to other Yoruba speaking groups that are scattered in and around Western Nigeria.

3. Because of the problems of distance in Western Nigeria, communications, time and money, a random sample of student population could only be selected from six high schools and colleges to answer questionnaires. An exploratory field of study of this nature cannot cover all the investigations from a larger population of students all over Western Nigeria.

4. The study also covers only high school seniors and students who have graduated and taken up or not taken up employment in the last ten years. Information pertaining to students prior to this time cannot be taken into consideration because their addresses would be difficult to obtain.

5. The selection procedures for drawing samples result in a random or representative sample of particular groups. Considerable caution must however be exercised in generalizing this data for larger populations. It was assumed, that a careful study of problems, needs and resources may generate implications for developing counseling approaches and in working with high school students. The extent to which conclusions reported here may be applied to other societies, will need to be confirmed in additional studies. That is beyond the scope and purview of this present research work.

6. Lastly, although it is generally assumed that there is a significant difference between an American or a British student who receives the benefits of occupational information, educational guidance, and psychological counsel, and a Western Nigerian student who is not exposed to either, lack of time and money disallow us to formulate a hypothesis on this basis and have it tested and validated.\footnote{See Suggestions for further Research, page 87.}
Thus, the study, as all other exploratory studies are, is limited in scope. Generalizations must be made cautiously.

**Definition of Terms**

1. **Babalawo** is a Yoruba word referring to the traditionally accepted community counselor and divinator whose training is long and strenuous and whose clients number in hundreds.

2. **Western Approaches** refer to American and European models of guidance and counseling in schools. Western education refers to education within school walls.

3. The term **High School** describes any public school in Western Nigeria providing academic, practical, vocational, general and/or comprehensive educational instruction to its students in an administrative unit containing at least seventh to twelfth grade or Classes one to six in Nigeria.

4. **Illiterate** is used in the context of someone who cannot read words and sentences nor write with pen and pencil. It does not mean ignorance of the fundamentals of a given art or branch of knowledge or inability to read the face and mind psychologically.

5. **Cultures:** This is used in the widest sense to embrace not only the people's art, music and literature, but also their science and technology, commerce and political organization, philosophy and religion, ideas and values, implicit and explicit, which permeate the society and bind its people into a recognizable unit.

**Overview**

In Chapter I, the problems to be investigated have been stated. The relevance of such a study at a time of re-construction and transition in Western Nigeria, and the limitations of the study are also described.

Contained in Chapter II will be a review of traditional, classical and classroom education in Nigeria and how present curricula are changing to include indigenous studies. The need for guidance and counseling services will be further documented in the same chapter.
Any study requires background information on the population and on the setting in which the population is drawn. Such a background is particularly needed in a study that is completely new and foreign. Hence, the opening paragraphs of Chapter III will provide a brief presentation of the state of Western Nigeria and the rest of the chapter will deal with the sample population, data collection and methods applied to get the data.

Chapter IV will deal with a summary report of the data analyzed and Chapter V will discuss the implications that the findings may have for a model guidance and counseling program in Western Nigeria. Information gathered from the students, babalawos and clients will be presented in tabular or graphic form accompanied by an explicatory explanation and often by direct quotations from the tape recordings.

Chapter VI will summarize the research with a recommendation for a model guidance and counseling program based on the problems and needs of students and on the resources that are locally available. The model will be integrated with applicable Western counseling and guidance approaches.
CHAPTER II
REVIEW OF LITERATURE

In establishing the need for this study as well as a case for the final counseling proposal, the investigator reviewed traditional and classical African education, the development of Christian and school education since 1842, and materials available for the practice of informal counseling. Also, recent suggestions by Nigerian educators to improve educational efficiency by determining needs of students in the cognitive domain were reviewed. Finally, appreciation for, but not use of, local resources in the areas of counseling and guidance were also investigated. A review of related literature and previous research failed to reveal any previous move to include formal or informal guidance and counseling services in the school program, which is the basic concern of this present investigation.

If education is a universal and cultural phenomenon, a process of enculturation and acculturation, a process of learning to live, then it existed in its authentic and traditional form for the African child long before "schools" were established in Western Nigeria by the white explorers. In recent years, much has been written about the richness of the education which the African child received in his own native land long before the white man set his feet on African soil. Two aspects of that education might be clarified for the purpose of this study.

First, it was "an education that placed much emphasis on people rather than on things" (Manuwuike, 1971). It was an education that prepared the young ones for social, economic, religious and political
responsibilities to their houses, clans, villages and communities as a whole. It was also an education that inculcated in the young ones the cultural heritage of beliefs, emotional dispositions and appropriate behavior patterns for all occasions and towards all peoples. Through oral history, taught by his parents and elders, the African knew all about the genealogies of his clan, the legends surrounding previous exploits of his ancestors and the mysteries of his religion. By following his parents to the community helper or counselor, the African child also knows to whom he goes when he has a problem too. Through this same practical educational process, the African child had come to believe in a special world of existence with all its many puzzles, and he found meaning of his own existence through the accumulated experiences of his referred ancestors, elders and babalawos.

Thus, it has been observed that the African, especially the Yoruba man, was and is, essentially a society man. He is emotionally expressive, outgoing and optimistic with a strong and warm interest in other people. He does not live it alone. He does not belong to himself alone. He has a chain of connections and he remembers always that he did not just drop from nowhere into the world. Therefore, whenever he was in trouble, he went back to his babalawo or community problem-solver for exposition of his problem and waited patiently for a solution.

Every individual contributes to the community as well as takes from the community. Each member of the village or clan has certain implicit and explicit obligations to himself, and to others in the community. The content and method of education reflected the basic principles of participatory democracy, reinforced with the principle of caring for and
helping one another as opposed to 'survival of the fittest'.

A second aspect of this education that literature has documented is its practicality and relevance. This education is not sporadic, ultimately fatiguing or accompanied by nervous strain, but rather experiential (Dewey, 1943) and sane. There were no certificates or diplomas to be awarded, since it was the learner's contribution to the community that vouched for him. Children started from very early stages to be educated formally and informally in the performance of certain responsibilities for themselves and to the community in which they belonged. Harold Jowitt (1949) rightly noted in his citation that modern education has a great deal to borrow from the Africans, especially in their project method:

When the African builds his hut, he is really employing the project method of education for the community. Thus, there are very many factors which have to be considered; they are all related, and they supply wide scope for a large variety of educational activities. We have the selection of the site, the clearing of the site, the gathering of suitable timber, the building of the framework, the erection of the walls - the plastering and colour-washing and many other features. Related to this would be the brewing of beer, the cooperation of the neighbours, the making of pottery, and other equipment and the carrying out of appropriate ceremonies. The whole of this constitutes an 'educational whole' and by means of it, training is given to the community in many varied but related directions. In the same way, the school might decide to make the building of a carpenter's shop an educational 'project'. If this were done, there would be many opportunities for relating together instruction in building, in carpentry, in applied arithmetic, in hygiene, in language work, in geography (the origin of the materials, local trade and trade routes, human occupations, etc.), in history (tribal crafts, civilizing influences, etc.), and in similar activities...........

Learning to work this way is like play, but a lot of education is accomplished through it. Unlike the boy in the classical grammar school of today, he is exposed to all the facets of a project, not merely to abstract learning. There was no need to compartmentalize the African
child's education when he was apprenticed to an experienced worker for strictly professional training. This was the case with the training a babalawo gives his apprentices. Community, social, divinating and counseling training are all experiential. In summary, if the aim of education is "to enable the student to come to terms with his environment" (according to Nduka, 1964) and "to acquire 'some skill of hand and a right appreciation of the value of the work of the hands'", then African education had much to cherish.

Despite all of the above, there was nothing to show that these experiences were included in the early history of "schools within walls" which the white man introduced into the society. In fact, the reverse was true from 1842, when the missionaries first arrived until the beginning of agitation for independence and autonomy in the late 1950's. One can understand, though, that the missionary-founders of schools had different objectives. The goal of the missionaries was to produce devout Christians which could only be done by totally eradicating native beliefs and cultures. The goal of the colonial masters who formed the government was to produce serviceable gentlemen subordinates. Nduka (1964) puts it rightly when he said, "The schools, then, were to produce gentlemen galore!" To be able to imitate the Europeans correctly and serve their tables nicely was the goal of the African child's education within schools built by the Europeans. European songs, games, history, etc., formed the major part of the curriculum. Hence, educators proceeded on the assumption that each individual that attended these schools had to detach himself from the matrix of his family unit, his babalawo for that matter, and his village culture to exercise an individualistic, impersonal and abstract
relationship in a competitive society with its accompanying philosophy. This was anathema to the traditional African society. In the course of an argument, Mamoni (1956) makes the point that "an education confined to providing the colonial inhabitant with 'new tools' could be very useful if it left the personality as a whole untouched and had no direct cultural import; but a culturally biased education can disrupt the personality far more than one would expect." Christian education as well as Western education with their conflicting aims for Nigeria has not left the Yoruba man untouched; it required him to sever the many roots which secure him to the soil, the stable framework of customary behavior in the village, the reassuring cohesion of the extended family where learning takes place, the comforting sense of continuity with ancestors, and his uninterrupted consultation with the community counselor - the babalawo.

What this investigator has found in the literature is that "schools within walls" were not built to accommodate Nigerian educational patterns. British and American Christian missionary societies, (namely the Church Missionary Society, the Wesleyan Methodist Mission, the Southern Baptist Convention of America, the United Presbyterian Church of Scotland, the Roman Catholic Mission and the Primitive Methodist Mission which laid the foundation) did not have cultural incorporation in mind. Furthermore, at the turn of the century when the colonial government started to maintain a handful of elementary, secondary, teacher training and vocational schools with annual subsidies, it did not intend to change radically the pattern. As long as British educational ideas and practices dominated the curriculum, "approved" or grant-aided schools continued to enjoy this token support. To make a Christian out of every scholar and to influence him to adopt white
ideas makes local adaptation and originality virtually impossible. No
wonder there were mounting problems when the number of schools increased
and, even worse, when universal primary education began in Western Nigeria
in the early 1950's.

The first attempt to correct total shift from things traditional
which of course resulted in alienation calling for coercion, force and
subjection in schools was made in 1923 by Phelps Stokes Commission on
Education in Nigeria. The summary of this commission was a recommendation
to adapt education to the social, mental, economic and religious needs of
individuals by blending together foreign cultural elements with the
indigenous cultural heritage. This finding influenced the policies of the
Advisory Commission on Education in 1929, 1935 and hence forth. For
instance, the 1935 Memorandum drew attention to the need for ensuring that
other educational agencies work in harmony to improve communal life through
adult education, community development, health and agriculture. From then
on, there was an awareness of the need for a process of transition away
from the colonial pattern of education "within walls" to a new form of
education that would meet Nigerian developmental needs.

Henceforth, a growing emphasis on the values of African culture and
indigenous ways became dominant. In his book, "A West African Teachers'
Handbook" Banjo (1953) then principal of Saint Luke's Teacher Training
College, pointed out that a good teacher should lead the child to drink
deep out of the fountain of Western knowledge and culture while, at the

6Phelps Stokes Commission - Report prepared by T.J. Jones, New York,
1922. See also, David A. Scanlon (ed.), Traditions of African Education,
same time, learn the customs and traditions of his own country and do his best to preserve all that is good and of value in them. In the introduction of the 1971 Primary School Curriculum Workshop run by the Nigeria Educational Research Council, whose purpose was to "improve the structure, quality and function of education in Nigeria", the aim of the September 1969 Curriculum Conference was again stressed - "to review old and identify new national goals for education in Nigeria at all levels (primary, secondary, tertiary) and provide guidelines on what the system should be accomplishing with respect to:

(i) the needs of youths and adult individuals in our society;

(ii) the socio-economic needs, values, aspirations and development of our society; and

(iii) the curriculum substance - the subject content of the system which is the means to the goals...."

The outcome of this 1971 national workshop was to review the school curricula and syllabi, and to improve the cognitive aspects of our education. Little mention was made of the affective which is of course a vital factor in determining thought and conduct. Something important is therefore lacking.

There is still a need for a greater awareness of the use of local resources that abound throughout Nigeria and for an improvement in the affective domain of our education, especially in the areas of guidance and counseling.

Adler, (1970) stated that "the ideal school should be a place not merely for book knowledge, but a place in which the knowledge and art of living should be taught". In all of the planning that is currently going on to revitalize education in Nigeria, there is little attention paid to the learning and knowledge of the art of living or rather, to the affective domain whereby students can be helped by way of guidance and counseling.

Cote in "Careers" (1969) noted that the Nigerian government has been reluctant to establish the post of guidance counselor in the school establishment; and withholding recognition has prevented successful recruitment of suitable men or women for the projected posts. He said, "We cannot expect young men to commit themselves to careers that are not recognized." Of course, the same government wants a maximum or optimum contribution from every school leaver for the advancement of the country's economic development. The government has not realized the importance of guidance and counseling in a developing economy: more so when the same government could help tap the local resources that are available for such services.

Reference has been made to the concepts, theories, methods and techniques which the babalawo, a community counselor and divinator adopts. Bascom (1941 & 1965), Clarke (1937 & 1939), Herskovits (1962), Ulli Beier and Bakare Gbadamosi (1960), Lambo (1962), Prince (1962) and Ojo (1966), each handed down useful knowledge about the divinating and counseling functions of the babalawo, although much more attention is paid to his divination, command therapy (Prince) and sorcery than to his counseling works. Fadipe, in his Ph.D. thesis (1939) recognized that the Yorubas consult them on every important event, private as well as public and that
the Yorubas will not venture upon any important business until they have
consulted the babalawo.

Raymond Prince, then of Aro Mental Hospital, Abeokuta, presented a
paper to the eighth conference of the Nigerian Institute of Social and
Economic Research in 1962 on the difficulty of applying the "much-prized
Western techniques of insight therapy" in doing psychiatric work among
the Yoruba. Of a particular interest and illumination was his recognition
of the prominent role of the Yoruba babalawo in the Ifa system of psycho-
therapy and counseling. He noted that essentially the complex system of
divination (called Ifa) employed by the babalawo is a method of summoning
and questioning certain invisible agencies about the client's sickness
or misfortune. He also pointed out that what seems more to the point as
far as the Western view goes, is that the babalawo "may direct the patient
to change his ways, be less arrogant, forgive your wife ......etc."

The whole history of Ifa, his 'odus' and priests called babalawos
is a history of a helping relations. As Sẹṣtílu, who initiated many
followers into the mysteries of Ifa, advanced in age, he began to practice
guidance, sorcery and medicine. Having realized his usefulness to the
community, Sẹṣtílu probably trained sixteen men whose names are said to be
identical with the names of the sixteen Odus. Before a babalawo's
apprenticeship ended in Ile Ife, he must have memorized over a thousand

---

8 Nigerian Chronicle, March 12, 1909. Quoted by Dennet in 1910. The
names of the 16 Odus are Oyeku, Okanran, Eturapọn, Owoọrẹ, Ika, Ofun,
Iwori, Osa, Obara, Edi, Ose, Etura, Irosun, Irete, Ogunda, Ogbe.
Ifa verses, at least four from each of the 256\textsuperscript{9} figures, after a long period of training; and he continues to learn new verses from his colleagues throughout his professional life. The meanings of some of these verses are purely for guidance purposes. History also tells us that the babalawo of old, studied and inquired from other babalawos two days a week, counseled and waited for consultation every market day, and visited members of his community on their farms, homes, and workshops two days a week, (the Yoruba week being five days).

It has been said that some babalawos are undoubtedly men whose intelligence appear to be distinctly sharper than that of most of their followers and that they take a keen delight in the recitation of their proverbs, songs and sayings. Clarke (1939) pointed out that their influence in the community is very great, for it is they who are consulted in all the major affairs of life; social, psychological, physiological, religious and intellectual. He is more than a religious man in the community. His attitude to the future is that it can be foretold, but that man is not in the grip of an inexorable destiny. No matter how the Christian and the Muslim may despair about other aspects of the tribal religion, both have a deep respect for the ability of the babalawo. However, critics suggested that telepathy or hyperaesthesia (Clarke, 1939) more than insight and empathy aid them in their functions, forgetting that telepathy itself is presumably nothing but thought that is transmitted. Maybe, this

\textsuperscript{9}The same 256 figures, but with different names and different orders and apparently without their associated verses, are found among the Sikidy in Malagasy, Agbigba in Southern Nigeria (probably Ijaw or Igbo) Omufunmu in Uganda (Bugisu) and among the Yoruba settlements in Cuba and Brazil.
quality of extra perceptiveness and clairvoyance which the babalawo acquired should be cultivated by every Nigerian counselor for an effective and down-to-earth counseling.

Further, the babalawo has been observed in his devotion to helping clients fulfill their needs of relatedness, respect, physiological (food, warmth, rest) and psychological (love, worth, identity) concerns, such themes that are common in the Western synthesis of therapy and counseling. Clarke, who studied Ifa geomancy system between 1933 and 1935 and Bascom between 1937 and 1969 have been able to identify the babalawos as cultivating a climate of trust and acceptedness. They accepted their clients with positive regard, getting involved and "centered" (Rogers) in them. They not only welcome and speak to their clients, but also invite and visit them. If his constant saying "Abá ti alagémo ba ti dá, on ni oríṣa okè ŋba" literally means that "God on high accepts whatever proposal a chameleon fancies" or deeply means "you are the architect of your own future", then the babalawo is indirectly saying in his short prayer while manipulating the Opele that each client should trust himself and his "chi"-"chi" referring to individual gods. Some of the cases that the babalawos handled showed that they discouraged irresponsibility and encouraged clients to accept responsibility, hard work and better ways of behavior. They provided meaningful alternatives to clients after attaining a mutual understanding. They share with their clients a wealth of accumulated experience from other clients, family, environment, community and the world of wonders.

The philosophy of the traditional babalawo is basically centered on the study of human behavior and how to prevent nervous breakdowns rather
than the study of theories of counseling or therapy and how to apply them to clients. According to his belief and faith, the major cause of trouble, boredom or perplexity is the deliberate violation or constant contravention of the natural laws that govern our movements. We indulge in affairs which we clearly know are ruinous to our health and character. Habits of living which cause nervous exhaustion, worry, and fear are usually corrected by him. Excesses of all kinds, temperamental and environmental, sexual abuse, constant drugging of the body with antibiotic preparations etc., are discouraged by his constant vigilance and advice.

The Nigerian school counselor has much to learn from this philosophical outlook of the babalawo life and existence; and a clear process of educational transition should undoubtedly involve the accepting, directing, encouraging, sharing and visiting patterns of the community counselor. His methods and psychology could be easily co-ordinated with those of Western psychotherapy and counseling since they are not diametrically opposed as one might be formerly made to believe. Professor Akinsanya's saying that "the traditional healer is as useful to the community as the European trained healer"\(^\text{10}\) is fittingly applicable in all respects to the Yoruba babalawo who has much to offer to Nigerian counseling. Similarly, Professor Adeoye Lambo (1962) has provided insight into the consulting services of the native psychiatrists in treating mentally disturbed Nigerians. Thus, we can no longer think of the babalawo as only a diviner since some scholars have identified part of his function

\(^{10}\) Professor A. Akinsanya of the Department of Physical Science & Mathematics, University of Lagos, Nigeria was quoted by Dr. J.O. Mume at the Assembly Hall, University of Benin in his lecture "The Case for traditional medicine", see "Daily Times of Nigeria", June 5, 1972, p. 7.
as psychotherapy or counseling in the Western sense. Further, divination itself, according to Simon and Ottenberg (1960), is often a highly skilled profession in the modern sense, requiring highly skilled and vigorous training over an extended period of time, learning innumerable formulas, a profession requiring the equivalence in time and effort of that needed to obtain a Ph.D. Hence, the babalawo has proved himself highly trained and highly efficient in the fields of divination as well as counseling which has not been studied. For up till now, his methods and strategy have not been put into open use because of the Christian and Muslim orientation towards a foreign practice, such as those that have carried us away from our traditions.

Now that there is an awareness of "things African", serious efforts have not been made to explore reports and findings in the areas of counseling, let alone localizing it by co-ordinating the babalawo syndrome. In actuality, determining the needs of students is not very useful unless the identified needs are met through guidance and counseling. Aptitude in the cognitive and psycho-motor domains should be determined along with such affective aptitudes as personality traits, interests, and motivation. Fafunwa (1967) says "through an effective guidance system, pupils opting for the academic course will select suitable courses from the above list and also from a list of vocational technical subjects". He also added that, "Indeed..... many parents need it more than their children!" Thus, he too, has attempted to establish a case for the practice of guidance and counseling, to help the students with educational and psychological problems, and also to enlighten the parents on expectations for their children. Fafunwa recounted the
reaction of a parent who was advised that his son is best suited to becoming a veterinary doctor rather than a surgical practitioner. Expressing his disappointment, the father said, "If my son is too lazy to study medicine, I am not prepared to finance him for veterinary medicine. Anyone with little or no knowledge can take care of cows........" Parents also need counseling as much as teachers and students.

It is not enough to tell a blind man that "honey is sweet" without buying it and letting him taste of it. The proof of the pudding is in the eating. Educational reports summarizing students' unrest, poor examination results and lack of communication between teachers and students are all listing symptoms of a disease without deliberately attempting to prevent or cure the disease. What this study does therefore, is consciously urging for a resuscitation, or rather a revival, of the traditional African counseling in a new perspective. If the missionaries and the colonial masters did not harness this functional counseling program for Nigeria because it was not necessary for their missionary enterprise and their colonialism, there is no reason why today's crisis will not motivate us to develop a new guideline and criteria for a guidance and counseling program. "Guidance services should be developed as rapidly as possible within our educational system, and that in such guidance programs, proper emphasis should be given to the physical, psychological, and social needs of students."11 A good educational system is one which has built-in guidance and counseling system (Fafunwa, 1967) from the traditional perspective.

11 A quote from the Report of the Visit of Six Nigerian Educators to the U.S.A. submitted to USAID - Washington, April/May, 1972, p. 26, is used to summarize this chapter because of its significant contribution on point of time.
CHAPTER III
METHOD AND PROCEDURE

This chapter will provide readers with a brief general information of the geography, natural and cultural resources of Western Nigeria and the population from which samples were drawn. It will also describe the methods used to collect the data.

The commencement of this study began in May, 1972 with the approval of a research grant by the African American Scholars Council Inc., in Washington. The trip to Western Nigeria was made in June 1972. The research part of the study and field study consisted of three months visits to high schools in Western Nigeria and interviews with students, faculty, parents and babalawos. At this time also, government papers and documents were reviewed and Nigerian Universities were visited for relevant references in their libraries.

For a background information on Western Nigeria, the accompanying map and the following chapters will provide readers with the necessary information.

Setting

Western State of Nigeria with an area of 29,100\textsuperscript{12} square miles is the home of the Yorubas who number 10,250,000. They are one of the largest ethnic groups south of the Sahara. Their tradition of urban life gives

\textsuperscript{12} Lagos, West and Midwest States of Nigeria had an area of 45,376 square miles and a population of 12,801,685 in the then Western Region before they were broken into states in 1967. These figures were contained in the Federal Census Office, A Note on the Population of Nigeria, (Lagos Federal Census Office, 1965, p. 2). Also in "West Africa", December, 26, 1964, p. 1452.
The map shows locations of places and schools visited in Western Nigeria: Lagos, Otta, Ikenne, Ibadan, Oyo, Ejigbo, Igede, Osogbo, Ilesha, Ikirun, Ilala, Igbajo, Owo and Ilorin in Kwara State.
them a unique place not only among the African societies, but among the
cultured people of the world. Western State abounds with a wide variety
of cultural resources - art, music, literature, proverbs and potential
counseling resources as well as natural resources - fertile agricultural
land, mineral deposits, rivers, creeks and access to both north, south,
and east of the whole country, Nigeria. The State is the world's
largest producer of cocoa. Its forests account for more than 40 percent
of the timber exported from Nigeria; and its people are among the dominant
educated elite of Nigeria. Like the other states within the twelve-state
structure of the federation, education is heavily subsidized by the State
government and accounts for well over 30 percent of its annual expenditure.
There are two universities--University of Ife (state owned), and the Univer-
sity of Ibadan (federally owned), 911 high schools, 96 teacher training
colleges and 6 vocational training schools in 1963 and 4,364 elementary
or primary schools in 1965.

Selection of Samples

The extensive areas of rural and urban communities of the State, and
the wide varieties of local, government and parochial schools were all
carefully considered before this researcher chose the study population.
He spent the months of June, July and August, 1972 in Nigeria doing this
research. Graduates and senior students were drawn from six high schools\textsuperscript{13}
which cover a representative cross-section of the whole state. These

\textsuperscript{13}In order to insure confidentiality, neither the names of these high
schools, nor any of the participants, (students, clients and babalawos)
will be recorded.
schools represent different religious outlooks of the Anglican, Baptist, Catholic, Methodist, and Muslim missions and other social and educational philosophies, primarily because of how they were founded and run. For instance, one of these schools was founded and opened with local contributions by parents who did not want their children to receive high school education in the cities. Two of the schools were founded and run by missionaries with foreign mission funds and grants. Another is completely a Muslim school where 'Arabic is learnt for religion and for entrance to heaven, and English and Maths for the things of this world'. Yet another was located in the city and run by the Western Nigerian Ministry of Education, whose objective is to produce potentially qualified people to man clerical, technical, and administrative offices of the government.

The 76 high school seniors interviewed included boys and girls, aged 16 to 20 who were to graduate in December of that year. The 102 graduates interviewed were drawn from 1961 to 1971 classes. Their ages ranged from 18 to 30. 90 percent of them are presently holding jobs while 10 percent are jobless right now. They recently quit their jobs. Most of the graduates and seniors have rural social backgrounds although a few were born and raised in the cities and sought jobs in the cities as well.

Table 1 below shows the number of schools and students in Western Nigeria. Table 2 shows the sampled high schools, seniors and graduates and the schools' religious affiliations.
### Table 1

Number of Schools and Students in Western Nigeria, 1958

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Enrollment</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Primary</td>
<td>6,670</td>
<td>642,855</td>
<td>394,522</td>
</tr>
<tr>
<td>Secondary</td>
<td>379</td>
<td>48,746</td>
<td>13,515</td>
</tr>
<tr>
<td>Teachers' Training</td>
<td>99</td>
<td>8,421</td>
<td>2,350</td>
</tr>
<tr>
<td>Tech. &amp; Voc.</td>
<td>2</td>
<td>194</td>
<td>56</td>
</tr>
<tr>
<td>All Types</td>
<td>7,150</td>
<td>700,216</td>
<td>410,443</td>
</tr>
</tbody>
</table>

Above figures include that of the Midwestern State of Nigeria before the creation of the state.

Number of Schools and Students in Western Nigeria, 1966

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Enrollment</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Primary</td>
<td>4,364</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Secondary</td>
<td>911</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Teachers' Training</td>
<td>92</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Tech. &amp; Voc.</td>
<td>6</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>All Types</td>
<td>4,563</td>
<td>*</td>
<td>*</td>
</tr>
</tbody>
</table>

* Not available

The above figures were available after the separation of Lagos and the Midwestern States in 1966.
Table 2

Sample Size by Schools

<table>
<thead>
<tr>
<th>High Schools</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Affiliation</td>
<td>Muslim</td>
<td>Baptist</td>
<td>Local Govt.</td>
<td>Community</td>
<td>Church/ Comm.</td>
<td>State Govt.</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>High School Seniors</td>
<td>10.5</td>
<td>32.9</td>
<td>11.8</td>
<td>17.1</td>
<td>13.2</td>
<td>14.5</td>
<td>76</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>12.7</td>
<td>38.2</td>
<td>7.9</td>
<td>15.7</td>
<td>9.8</td>
<td>15.7</td>
<td>102</td>
</tr>
<tr>
<td>Total No. of Subjects Used</td>
<td>11.8</td>
<td>35.9</td>
<td>9.6</td>
<td>16.3</td>
<td>11.2</td>
<td>15.2</td>
<td>178</td>
</tr>
</tbody>
</table>

Legend

A–F = High Schools Visited
n = Frequency of Number Reporting
% = Percent

In the same way, fourteen babalawos were approached and a standardized interview conducted. While some of them live and work in the cities, a larger percentage (64 percent) stay in the rural areas. The ones in Otta, Igbajo, Owo and Ilorin recorded a large turnover of students from high schools in their vicinity. Except for one, all the babalawos interviewed were illiterates.¹⁴ Their ages range from 35 to 68. Their years of training

¹⁴See Definition of Terms, p. 13.
range from 3 to 15 and the length of service from 5 to 42. Biographical
data for the babalawos is reported in Table 3 below.

Table 3
Ages, Years of Training and Length
of Certified Services of Practitioners

<table>
<thead>
<tr>
<th>Practising Babalawos</th>
<th>Age</th>
<th>Years of Training</th>
<th>Length of Service (years)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Pre-Service</td>
<td>In-Service</td>
</tr>
<tr>
<td>A</td>
<td>43</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>B</td>
<td>68</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>C</td>
<td>65</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>D</td>
<td>59</td>
<td>-</td>
<td>9</td>
</tr>
<tr>
<td>E*</td>
<td>35</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>F</td>
<td>42</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>G</td>
<td>66</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>H</td>
<td>50</td>
<td>-</td>
<td>8</td>
</tr>
<tr>
<td>I</td>
<td>54</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>J</td>
<td>52</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>K</td>
<td>57</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>L</td>
<td>53</td>
<td>-</td>
<td>6</td>
</tr>
</tbody>
</table>

*The only practitioner who had primary school education

It could be observed that this investigator has used a relatively
small sample population. The problems of distance, time and money, as
well as lack of transportation accounted for this small size as has
already been pointed out in the limitations of the study\textsuperscript{15}. However, it should be noted that the selection procedure for drawing the samples was random. Of course, educational researchers have been known to draw meaningful information from small sample data which have not even been random (Popham, 1967). Furthermore, the sample used represented all important variables of the population such as sex, age, dialect, rural and urban areas and provided enough information to generate a considerable confidence in the generality of results. This investigator further tried to maintain a freedom from bias while maximizing the sensitivity of his investigation.

Data Collection

The necessary data was collected from a sample population of 76 seniors and 102 graduates already mentioned, fourteen babalawos picked from a cross-section of the state, and some clients of the babalawos who incidentally happened to be parents or relatives of some students.

The tools particularly employed for the data were tape recorded interviews, questionnaires and opinionnaires. Appendix B shows the model questionnaire administered to graduates and seniors in high schools and colleges. It is the 'restricted' or 'closed-form' type that required short, quick checking responses. This was developed by the investigator while he was in the U.S.A., with input from counselor educators and guidance directors in a research class, fellow foreign students from Nigeria, and finally approved by members of the dissertation committee. They were also read and approved by principals of schools in Nigeria before they

\textsuperscript{15}See page 11.
were mailed. Those for seniors were administered in the classroom just before the schools were ready to go on summer vacation. The use of questionnaires as the principal data gathering instrument was obvious. It could be standardized, coded, and focused with greater reliability over a number of high schools and at the same time permitting a collection of data in matters of minutes.

Appendix B and C show the check list questionnaires to interview the illiterate babalawos and clients. These were used after the tape recorded discussion with them. Of course, the tapes were translated from Yoruba to English in order to appreciate the depth of information that the babalawos were giving.

Because the babalawos and their clients were illiterates, interview schedules and questionnaires were personally administered. Although this technique was time consuming, and one of the most difficult methods to employ successfully when it comes to interpretation of tapes from the Yoruba language to English, it is nonetheless seen as the best method a researcher can use to gain insight from a babalawo and his clients. It was observed that the babalawo liked to talk on a number of topics and issues without hostility, reluctance or suspicion. It was therefore important for the researcher to have a clear conception of just what information he needed, clearly outlining the best sequence of questions and stimulating comments that will systematically bring out the desired responses. Every babalawo was asked the same questions (after his lengthy talk) covering length of training, training methods, time of work, contents and systems, methods adopted later on, effectiveness, intensity, devotion, satisfaction, achievements, failures, acceptance, utilization
and operational strategies. The same technique of asking unrestricted open questions which ensured a desirable measure of objectivity without introducing rigidity (Wise, 1967 and Best, 1970) was used for every practitioner interviewed. The prepared check-list questionnaires (Appendix B) was resorted to at the latter part of the interview, especially to help the investigator to code what the practitioner was saying. However, unrestricted or open questions helped the investigator of this pilot study to gain rapport with the babalawos and to establish a friendly secure relationship with all clients (Bingham and Moore, 1959). Once the initial confidence and cooperation was secured, free and in-depth responses from both the illiterate babalawos and clients were received for use in data analysis.
CHAPTER IV
REPORT OF DATA

The primary purpose of this chapter is to present the analysis of data collected while Chapter V will discuss their implications for model guidance counseling in Western Nigeria.

Method of Analysis

The data collected from both seniors and graduates of high schools, babalawos and clients were analyzed and cumulated into frequency tables with the usual percentages of responses to present a graphic comparison of opinions generated by responses to questionnaires and interviews conducted. The interview responses of the babalawos and their clients were categorized from the translation of the tapes recorded by the investigator. Since this project is exploratory, there was no attempt made to apply sophisticated statistical analysis. The choice of one or two statistical tools for analysis as they apply to the measuring devices and norms of the Western model would have been a constraint on this study. The idea of locally conceived instruments of measurements coincides with the theme and ultimate goal of this research. Consequently, the task of defining operationally whether or not traditional guidance and counseling methods with the addition of Western techniques could be applicable or not applicable to high schools was to be performed by the whole population of students, babalawos and clients. Each of these three sectors could produce an input similar, complementary, or contradictory to form a composite concept of what hypotheses are to be accepted or rejected. Furthermore, this study intends to test the lack of implementation of functional guidance
counseling and probable usability of a model that is to emerge rather than to support or reject specific hunches which, according to Katz quoted by Kerlinger (1964), "seeks what is, rather than predicts relations to be found." However, necessary procedures were taken to find out from the data answers to the propositions on page 8 of chapter I while at the same time satisfying the requirements of the following questions:

1. analysis of the educational and vocational needs of students, implications for guidance counseling;

2. how guidance and counseling rooted in the traditional approach may or may not meet these needs;

3. the role of the babalawo in a structural and traditional Yoruba counseling;

4. the opinions of their own effectiveness;

5. clients' perception of the babalawos and whether or not they meet their needs.

Report

Again, the hypotheses to be investigated by the data are:

1. There is a lack of implementation of functional guidance and counseling in Western Nigerian high schools.

2. There is an informal counseling that involves the traditional babalawo.

Tables 4 to 9 relate to the first hypothesis - that there is a lack of implementation of functional guidance and counseling in Western Nigerian high schools. Tables 4 and 5 present the facts of students' perceptions on counseling and guidance while in school and Tables 6 to 10 present their responses to questions on guidance, vocational occupations, and their nocturnal visits to the babalawos.
Responses of High School Students and Graduates to the Question, "Was There a Guidance Program in Your School while You Were There?"

<table>
<thead>
<tr>
<th>Population of Students</th>
<th>Guidance and Counseling Program</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Available</td>
</tr>
<tr>
<td>High School Seniors</td>
<td>n</td>
</tr>
<tr>
<td>7</td>
<td>9.2</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>77</td>
</tr>
<tr>
<td>Total</td>
<td>9</td>
</tr>
</tbody>
</table>

Each student was asked whether there was a guidance service in his school or college while he was in attendance, and whether there was a person designated as a guidance counselor or not. The above table presents their responses.
Table 5

Responses of High School Seniors and Graduates to the Question "Was There a Staff Member Designated as Guidance Counselor in Your School?"

<table>
<thead>
<tr>
<th>Students</th>
<th>Guidance Counselor</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Available</td>
<td>Not Available</td>
<td>Somewhat Available</td>
<td>No Response</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>High School Seniors</td>
<td></td>
<td>6</td>
<td>7.9</td>
<td>61</td>
<td>80.3</td>
<td>9</td>
<td>11.8</td>
<td>-</td>
<td>-</td>
<td>100</td>
</tr>
<tr>
<td>High School Graduates</td>
<td></td>
<td>4</td>
<td>3.9</td>
<td>82</td>
<td>80.4</td>
<td>4</td>
<td>3.9</td>
<td>12</td>
<td>11.8</td>
<td>102</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>10</td>
<td>5.62</td>
<td>143</td>
<td>80.33</td>
<td>13</td>
<td>7.30</td>
<td>12</td>
<td>6.74</td>
<td>178</td>
</tr>
</tbody>
</table>

The study showed that 6 percent of students who mentioned guidance counselors as being available in their schools equated them with white missionaries, assistant headmasters and vice principals, housemasters and food directors. They probably cannot distinguish between the roles of a guidance counselor and these other professional members of school staff.
Table 6

Responses to the Question, "Do You See a Need for a Guidance and Counseling Program and Would You Recommend it be Started?"

<table>
<thead>
<tr>
<th>Students</th>
<th>Guidance &amp; Counseling Program</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Needed</td>
<td>Not Needed</td>
</tr>
<tr>
<td></td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>High School Seniors</td>
<td>68</td>
<td>89.5</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>81</td>
<td>79.4</td>
</tr>
<tr>
<td>Total</td>
<td>149</td>
<td>83.7</td>
</tr>
</tbody>
</table>

Table 7

Responses to the Question of Expansion of the School Curriculum to Include Information on "Careers, Occupations, Vocations and Placements"

<table>
<thead>
<tr>
<th>Students</th>
<th>Careers, Occupations and Placements</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive</td>
<td>Negative</td>
</tr>
<tr>
<td></td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>High School Seniors</td>
<td>71</td>
<td>93.4</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>81</td>
<td>79.4</td>
</tr>
<tr>
<td>Total</td>
<td>152</td>
<td>85.4</td>
</tr>
</tbody>
</table>
**Table 8**

Responses of Graduate Students to the Question, "Did You Have enough Information for the Job You Have Taken Up?"

<table>
<thead>
<tr>
<th>Information for Jobs</th>
<th>More than enough</th>
<th>Some form of info.</th>
<th>Not enough info.</th>
<th>No info.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>10</td>
<td>9.8</td>
<td>15</td>
<td>14.7</td>
<td>52</td>
</tr>
</tbody>
</table>

Only High School graduates were asked this question realizing the fact that seniors have not taken up jobs. They still had six months to graduate from school before they started looking desperately for jobs.

51 percent of the graduate students, as can be figured from the above table, mentioned the fact that they did not receive enough information before entering into these jobs; and so they did not particularly like what they were doing. Nor would they be willing to recommend their jobs to students in their alma mater.

The following is the list of jobs taken up by graduate students.

- Army
- Navy
- Airforce
- Police
- Road Workers
- Farm Settlers

<table>
<thead>
<tr>
<th>Job</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Army</td>
<td>4</td>
</tr>
<tr>
<td>Navy</td>
<td>1</td>
</tr>
<tr>
<td>Airforce</td>
<td>1</td>
</tr>
<tr>
<td>Police</td>
<td>3</td>
</tr>
<tr>
<td>Road Workers</td>
<td>4</td>
</tr>
<tr>
<td>Farm Settlers</td>
<td>2</td>
</tr>
<tr>
<td>Bookkeepers</td>
<td>2</td>
</tr>
<tr>
<td>Laboratory Technicians</td>
<td>4</td>
</tr>
<tr>
<td>Hoteliers</td>
<td>2</td>
</tr>
<tr>
<td>Receptionists</td>
<td>4</td>
</tr>
<tr>
<td>Nurses</td>
<td>4</td>
</tr>
<tr>
<td>Typists</td>
<td>2</td>
</tr>
</tbody>
</table>
Veterinary Assistants 4
Bank Accountants 5
Insurance Agents 2
T.V. & Radio Broadcasters 4
News Vendors 4
Town Council Clerk 1

Clerical Assistants in the Government Ministries
Retail Sellers
Railway Workers
Stenographers
Teachers
Others

Table 9
Responses of Students to the Question of Better Teacher-
Student-Administration Relationships

<table>
<thead>
<tr>
<th>Students</th>
<th>Very much Needed</th>
<th>Somewhat Needed</th>
<th>Not Needed</th>
<th>No Response</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>High School Seniors</td>
<td>64</td>
<td>84.2</td>
<td>7</td>
<td>9.2</td>
<td>5</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>78</td>
<td>76.5</td>
<td>6</td>
<td>5.9</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>142</td>
<td>79.8</td>
<td>13</td>
<td>7.3</td>
<td>8</td>
</tr>
</tbody>
</table>

Tables 10 to 16 relate to the second hypothesis - "that there is an informal counseling that involves the traditional babalawos." Like the first, hypothesis, the tables present evidence about babalawos' services to students and the community, and their availability or non-availability in a training session for would-be school counselors.
Table 10

High School Students and Graduates - Indicating Going
to the Traditional Babalowo for Help.

<table>
<thead>
<tr>
<th>Students Visiting Babalowo</th>
<th>Positively Yes</th>
<th>Positively No</th>
<th>Unsure</th>
<th>No Response</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>n %</td>
<td>n %</td>
<td>n %</td>
<td>n %</td>
<td></td>
</tr>
<tr>
<td>High School Seniors</td>
<td>50 65.8</td>
<td>11 14.5</td>
<td>9 11.8</td>
<td>6 7.9</td>
<td>76 100</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>69 67.6</td>
<td>21 20.6</td>
<td>- -</td>
<td>12 11.8</td>
<td>102 100</td>
</tr>
<tr>
<td>Total</td>
<td>119 66.9</td>
<td>32 18.7</td>
<td>9 5.1</td>
<td>18 10.1</td>
<td>178 100</td>
</tr>
</tbody>
</table>

The preceding table (Table 10), shows that 66.9 percent of the students visit the babalawos and only 23.8 percent say that they did not. Yet, this percentage visit the church pastor for religious counsel and inspiration and also the Muslim Mallams according to their Islamic beliefs and practices. Thus, every one believes in going to someone else for a helping relationship.
Table 11

Responses to the Question, "Are Babalawos Solving Problems?"

<table>
<thead>
<tr>
<th>Babalawos Solving Problems</th>
<th>Positively Yes</th>
<th>Positively No</th>
<th>Somewhat Sometime</th>
<th>No Response</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>High School Seniors</td>
<td>45</td>
<td>59.2</td>
<td>12</td>
<td>15.8</td>
<td>25.0</td>
</tr>
<tr>
<td>High School Graduates</td>
<td>60</td>
<td>58.8</td>
<td>11</td>
<td>10.8</td>
<td>7.8</td>
</tr>
<tr>
<td>Total</td>
<td>105</td>
<td>59.0</td>
<td>23</td>
<td>12.9</td>
<td>15.2</td>
</tr>
</tbody>
</table>

58.4 percent of the students and graduates said that the babalawos solve problems. 13.4 percent said no, and 15.2 percent are not very sure. In an informal interview with students on the qualities the babalawos possess, they described them as warm sociable, popular, good natured, humane, intelligent, self-assured, considerate and active.
Table 12
Responses of Babalawos Regarding Types of Training
and Appropriateness of Training

<table>
<thead>
<tr>
<th>Practitioners</th>
<th>Babalawo Training</th>
<th>Community Training</th>
<th>Counseling Training</th>
<th>Others</th>
<th>Appropriateness of Training</th>
<th>Years of Training</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Very Much Appropriate</td>
<td>Someewhat Appropriate</td>
</tr>
<tr>
<td>A</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>B</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>C</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>D</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>E</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
<td>X*</td>
</tr>
<tr>
<td>F</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>G</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>H</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>I</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>J</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>K</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>L</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>11</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

Legend
A-L indicates practitioners interviewed
X means Yes
0 means No
* indicates the only literate babalawo
There is only one babalawo who mentioned that his training was not totally appropriate to the demands of his community services after the training. He mentioned that at the time of his training, he did not like manual labor that goes with apprenticeship early in the morning, but he later considered it as part of the physical and strength training needed to cope with energy consuming problems of clients.

All other babalawos mentioned the satisfaction and pride they had in receiving training and with the jobs performed later. There is, however, a close relationship between training and service performed.

Table 13

Records of Services to the Community

<table>
<thead>
<tr>
<th>Practitioners</th>
<th>Kept</th>
<th>Not Kept</th>
<th>Male</th>
<th>Female</th>
<th>Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>0</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>B</td>
<td>0</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>C</td>
<td>0</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>D</td>
<td>0</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>E</td>
<td>X</td>
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<tr>
<td>F</td>
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<td>X</td>
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<td>G</td>
<td>0</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>H</td>
<td>0</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>I</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
</tr>
<tr>
<td>J</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
</tr>
<tr>
<td>K</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
<td>1/2</td>
</tr>
<tr>
<td>L</td>
<td>0</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1</td>
<td>11</td>
<td>12</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>
Eleven of the babalawos interviewed told this investigator that they do not keep recorded cumulative clinical records of their performances. Only one babalawo who is barely literate, keeps a diary and not regularly. However, they were able to recall from memory certain cases dealt with and the length of time taken to give psychotherapy to the clients. The babalawos also mentioned that all kinds of people, male, female, students, and anyone who cares to come are dealt with, but they cannot remember exactly how many cases have been dealt with successfully or unsuccessfully since service was begun. The services of babalawos are made public. However, students go to them privately in the evenings for fear of being reprimanded by their Christian teachers. Clients also came to them at any time even during a session with another client. The incoming client is made to sit on the porch or verandah while he is being served palm wine or water according to his choice until it is his turn. A reason for this, may be, that many of the clients made no previous appointment, but the babalawo welcomes them all the same.
Table 14
Practitioners Visiting and Inviting Clients

<table>
<thead>
<tr>
<th>Practitioners</th>
<th>Visit Clients</th>
<th>Invite Clients</th>
<th>When Done</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Morning</td>
</tr>
<tr>
<td>A</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>B</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>C</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>D</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>E</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>F</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>G</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>H</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>I</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>J</td>
<td>X</td>
<td>X</td>
<td>0</td>
</tr>
<tr>
<td>K</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>L</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
<td>12</td>
<td>6</td>
</tr>
</tbody>
</table>

It can also be observed from Table 14 that all traditional babalawos visit and invite their clients. They do not wait in their offices or laboratories till clients' problems become acute and unsolvable. This practice is not familiar in the Western system of counseling and therapy. The babalawos visit their clients early in the morning, 5:30 to 7:00 a.m. or in the evenings, 5:00 to 7:00 p.m., and never in the afternoon when everyone is supposed to be at work.
Table 15
Interest and Availability of Service

<table>
<thead>
<tr>
<th>Practitioner</th>
<th>Level of Interest</th>
<th></th>
<th></th>
<th>Readiness to Serve</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>High</td>
<td>Low</td>
<td>Somewhat</td>
<td>High</td>
<td>Low</td>
<td>Somewhat</td>
</tr>
<tr>
<td>City Babalawos</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Village Babalawos</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

No one babalawo expressed dissatisfaction with his service. Nor the desire to quit the job as soon as possible. There was expressed a high amount of interest and availability of services to anyone needing them—be it parent, client, student or would-be counselors-in-training.

Table 16
Reward - Kind, Cash or Both

<table>
<thead>
<tr>
<th>Practitioner</th>
<th>Kind</th>
<th>Cash</th>
<th>Both</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>City Babalawos</td>
<td>1</td>
<td>20</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td>Village Babalawos</td>
<td>4</td>
<td>44.44</td>
<td>3</td>
<td>33.33</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>35.7</td>
<td>5</td>
<td>35.7</td>
</tr>
</tbody>
</table>
44.4 percent of the village babalawos received farm products (Yams, maize, vegetables, and bush meat) for their rewards while 40 percent of the city babalawos received cash.

Originally, 14 babalawos were approached for interviews, but 2 in the cities (Oyo and Ilorin) demanded excessive consultation fees that this investigator could not afford to pay. That is why the two babalawos were added to the data on reward.

Summary

In summary, the data as presented in Tables 4-9 confirm hypothesis one on page 9 that "there is a lack of implementation of functional guidance and counseling in Western Nigerian high schools." Also the data as presented in Tables 10-16 confirm hypothesis two that "there is an informal counseling that involves the indigenous babalawo."
CHAPTER V
DISCUSSION

The tables in Chapter IV summarized all of the cumulated data as they applied to high school seniors and graduates, babalawos and clients. They also exposed the problems related to exclusion of guidance and counseling in Western Nigerian high schools as well as the expressed needs of students with reference to such a necessary program. The analysis also showed the potential resources of the local practitioners which can ensure the development of counseling and focus on an improvement of the informal procedures that are currently being used.

However, it is observed that despite all these facts, the schools appeared to have relatively low interest in starting a guidance program that seems apparently in demand by students. To recognize a specific need, (as pointed out in the review of literature) to have resources to cope with the need, and yet to deliberately leave it out of the schools' daily schedule constitutes an incongruity that will be dealt with later. In terms of the two hypotheses tested, the discussions that follow are related to confirm them.

On Students and Counseling

From the array of data presented, as can be examined in the tables, it is evident that the Western Nigerian student is in need of and demanding a form of school guidance and counseling that has not been formally provided. 74 percent of the high school seniors and 76 percent of the graduates interviewed said that there was no guidance program in their schools while
they were in attendance. 80 percent of both seniors and graduates did not come in contact with any school counselor, and 84 percent see a need for guidance and counseling in schools right now. Only 13 percent said that guidance counselors were available one way or the other. These were the students who could not differentiate a school counselor from an assistant headmaster, house master, food director, missionaries, or clergymen. Granted that teachers, social workers, parents, pastors and missionaries, headmasters and assistant headmasters each provide a kind of interpersonal environment for the person or group with whom they interact, 13 percent is still not a significant fraction of the whole to justify exclusion of guidance counseling in the school program. Furthermore, if this fraction received the satisfaction they needed from these members of the school staff and faculty, they will not have the desire to go to the local practitioners for problems yet unsolved. Table 10, page 46, shows that 67 percent of the student population visit the community babalawo frequently or infrequently because the schools have failed to provide them the kind of helping relationship they wanted. They are dissatisfied.

Dissatisfaction and unhappiness are very well verbalized by 80 percent of the students interviewed. They wanted a better teacher-student-administration relationship. They are happy to associate with a teacher who mixes affective behavior with the cognitive. When asked the question who their best teacher was in school, preference for the best teacher is not considered only for his academic brilliance, but also for his human relations. 62 percent of the students chose their best teachers because of their friendly relation, encouraging interaction, love, care, empathetic
understanding and guidance.

The problems students mentioned they were having, (i.e. answers to question 28, Appendix B) could be clustered into four groups.

1. **Educational.**
   educational status and aspirations for the future, grades, standards, passing and not flunking courses, test anxiety, quality education, punishment, expulsion, authority figure, discouragement.

2. **Psychological.**
   personal problems associated with body and self identification, love, worth, identity, security, acceptance, alienation, recognition, mutual relationships with parents, teachers, peers.

3. **Physiological.**
   good health, enough food, warmth and rest, dormitory accommodation, peaceful environment.

4. **Socio-economical.**
   social contacts with peers, adults and employers, money, jobs, fashionable appearance, family relationships, leisure.

All of these, are topics of concerns that guidance counseling could relate to effectively. However, half of the school teachers and administrators are not aware that students have these problems. Even if some of them knew about it, they did nothing to expose them and treat them. Rather, they stood by to deal with crisis situations. They have, from time to time reported acts of gross indiscipline, rebellion, revolt, violence, unrest and quarrels. Most of these actions condemned as indiscipline have to do with basic human needs which the students are having difficulty in obtaining. When a student is bullied upon every school day, as evidenced in a letter written by a student in Appendix E, he becomes discouraged and would wish to do something about himself or about the authority figure. In a discussion on psychological failure brought about by discouragement, Adler (1930) said that when discouragement has made its
appearance, a child begins to avoid useful roads and normal tasks, and he searches all the time for another outlet, a road to freedom and easy success or an outlet for revenge. This study shows that students are not well understood and the source or cause of their rebelling activities is not discovered in order to help them rechannel their youthful energies into constructive endeavors. There is not enough dialogue with the students over their needs and problems and there is no line of communication between them and the authorities to discourage riotous behaviors. Hence, it is specious to argue that these problems will never exist if 90 percent of school time is devoted to rote learning or to argue that school teachers could spend 10 percent of their lecturing hours to take care of these personal and group problems. A school counselor whose major time is devoted to guidance and counseling would be sensitive enough to these social, economic, and psychological problems of school and students, and will do something about resolving them.

The only tenable argument now is the nature and quality of guidance and counseling to be utilized to cater, to some, if not all, of these problems: for any kind of counseling you do depends largely on what obtains in the community in regard to jobs, further education and values.

Take a look at the letter in Appendix E, part of which is quoted here:

My suggestion therefore is that Career Opportunities should be encouraged as from now; so that much time might not be wasted on unnecessary subjects, so that after the course, rooms might be opened to individuals towards their already studied career.

This was one of the letters accompanying questionnaire forms that this investigator received in July 1972 suggesting that Career Opportunities,
Information or simply Career Education be included as a subject in the school curriculum. The students need, and are demanding, an exposure to the world of work, a process of orientation, investigation and trying out options in keeping with their interests, abilities, capabilities and later specialization. Such exposure will also develop a lot of competency in a chosen occupation from a wider range of choices. Learning that work could be enjoyable as well as demanding is also involved in such an exposure. Hence, there is no better evidence of the type of guidance and counseling that the students want than expressed in their own words. Comprehension of the world of work and correct information about the manpower priority needs of the nation (Achebe, 1972) encouragement of inquisitiveness and active participation in the classroom, eradication of an atmosphere of fear and tyranny, helping a student to pursue a goal that is likely to be within his/her reach and which will suit his/her personal interests - these are the areas of guidance and counseling we should be aiming at, because they are the requests of students we want to counsel.

In summary, the data not only confirms the first hypothesis, but also suggested the type of counseling and guidance that can be started right now.

On Babalawos and Counseling

The message is loud and clear that the traditional babalawo is more

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16 Christie Achebe in her master's thesis made a survey of "Vocational Aspirations of secondary school students in the East Central State of Nigeria" in 1972. That East Central State students' aspirations are mostly irreconcilable with the national manpower, are by no means different from Western Nigerian students.
than prepared for his counseling services. Of the twelve babalawos interviewed, not one of them has a training less than three years and not one has been in the service less than five years. The years of training are very long and strenuous. There was one who had to go through a pre-, in- and post-service training of fifteen years. Some were apprenticed to master practitioners since the age of eight.

The training involved cognitive and affective learnings. Every trainee has to memorize a number of Ifa verses and constructs which he can recall at counseling and divinating sessions for appropriate needs. For instance, here is one verse that the babalawo recited at Olla when a woman came to him about her husband not talking to her for many days now. She was confused, perplexed and knew not why it happened and what to do. The babalawo quickly chose and recited this verse - "Eji Ogbe" - requesting her to use her head to figure things out and make amends.

"Ori eni kii gbẹ ni ti
Akeke sogi sa
Enu awo ni ba
Enu awo laṣe
Ori lo ni re gboọbo
Awo lo ni re gbogbo
Akeke sogi sa
Enu awo ni ba
Enu awo laṣe
Ifa lo ni re gbogbo lọwọ
Ori lo ni re gbogbo lọwọ
Awo lo ni re gbogbo lọwọ
Akeke sogi sa
Enu awo ni ba
Enu awo laṣe
Ilu a pe si, ki i tu
Ori ẹni kii gbẹ ni ti
Ori mi kọ ku
Ori mi karun
Ori mi yio ba mi ọ
Ori re yio ba ọ ọ
degun l'oriṣa yio baọ ọ
dadura re yio gbọ o. Ase."
Translation

Your "chi" is your greatest helper,
You are the author and finisher of your faith.
Your head plans all good and evil
When an axe is put on wood,
It comes back again.
You have to plan goodness with your head
Early in the morning, late in the night;
Then you can enjoy your living.
No one can overwhelm you
If you think straight, and
If you are honest and sincere
Be good, be kind to all humans
And you will surely find favor.
May your prayers be answered. Amen.

When asked what human qualities a babalawo has to possess before he can score success in his job, they mentioned the virtues of tolerance, patience, imagination, sympathy and empathetic understanding, maturity, strength, dedication, discipline of mind and body, faith, and companionship. Parent-clients in an opinionnaire interview also confirmed these virtues as qualities that make them visit the babalawos they go to. No one babalawo is certified by the elder babalawos to practice therapy until he has exhibited consciously or unconsciously all of these virtues.

In the areas of psychotherapist and counselor effectiveness, Truax and Carkhuff (1967) have suggested three essential components relevant to the assessment of any one in the helping relation: empathy, non-possessive warmth and genuineness. Rogers has elaborated many times on congruity, warmth, empathy and genuineness. Also in assessing the effectiveness of trainees, Hunt (1970) used three components—adaptability, motivational orientation and interpersonal competence. There is no doubt the babalawos from what they said, and from what parents and students confirmed, have all these assessive components.

On the question of what particular services the babalawos render to
their clients, the babalawos mentioned treatment of serious cases as neurosis and psychosis as well as simple psychological disorders ranging from confusion, shock and indecisions. But the answers that attracted this investigator most are the solutions to different problems. They do not keep a record of their day-to-day functions, but they always remember certain intricate cases that have been successfully dealt with or that have been referred to older and more efficient practitioners. The commonality that this investigator can point out in all of the babalawo practices is figured out in four counseling sessions that he witnessed.

1. First, there is a development of mutual contact, rapport and trust. The door of the babalawo's house, which is his office, laboratory and living place is never locked either day or night. When the client comes in, he is warmly received with an offer of a drink or cola and long greetings that includes asking for all members of the family. Verbal and non-verbal answers to this trust and rapport-building informality with the climate of accommodation and acceptance cultivated gives an indication of what problem the client is bringing. This extra perkedness aids openness on the part of the client, and success on the part of the babalawo.

2. The client is allowed freedom to talk about his problems in general. The babalawo with his super-sensitivity explores, further with the client his unconscious or sub-conscious inner behavior to be able to fish out what the main problem is. Pinpointing the main problem usually took long because most of the
clients said last what was uppermost in their minds and pushed out first irrelevancies. This attitude of the Nigerian student should be carefully studied too, as guidance and counseling gains ground.

3. Then, the babalawo reads some Ifa verses, tells past stories relevant to the present problem, and provides several alternatives from which a client chooses what he wants.

4. Lastly, the babalawo either requests the client to bring him a reward if he (client) thought he was being helped successfully or to come back again for another session or to give him (babalawo) a time when he too could visit his (client) house or job place.

Just as a babalawo, because of his wider and deeper knowledge and experience is a leading facilitator to clients in the community, so also must a Nigerian counselor use his training to help students.

Accepting a client with positive regard, getting involved with him and exploring with him, sharing with him a wealth of accumulated experiences, providing meaningful alternatives, and discouraging irresponsibilities but pointing client forward to accept responsible behavior are all built into a babalawo counseling session. All these are worthy features prominent in American and European systems of counseling that could be utilized in the Western Nigerian counseling model too.

The other functions of the babalawos are divinative. They involve very serious cases of illness, psychotic behavior, mental, schizophrenia, and the use of intricate Ifa verses and proverbs with their accompanying
sacrifices and witchcraft. These are beyond the purview of this study.

As a person, the babalawo is committed to his job. All of the twelve interviewed scored highly on the level of interest and motivation and availability of service whenever needed. Each one of them did not place priority on rewards or fees paid by clients in kind or cash, but emphasized first and foremost his assistance to clients to be successful. The babalawo as a person possesses the characteristics mentioned by him and attested to by clients and students. The most important characteristics exemplified by him are concern for the achievements and failures of people, (visiting to rejoice or sympathize), a deep and abiding faith in the probability that everybody’s problem could be solved given the time and the energy, the skill to feed in ideas, questions, and alternatives without dominating or seeking credit, but to expedite the process of self-actualization and development (Biddle and Biddle, 1965) and lastly the skill to make the gestures, adopt the manners, and say the word that will invite the other person to examine his own inner thoughts and inner directedness.

Realizing this balanced training, high motivation, and performance of the babalawos, there is no doubt that his methods and philosophies could be borrowed for individual counseling in Western Nigeria. But when it comes to sophisticated guidance to feed students with job information, career planning, school inventory, tests and measurement and follow-up evaluations, we may have to resort to the better methods of the American and European guidance models of distributing information.

Guidance programs based on the U.S. model according to the report of
Evans and Schimmel (1970)\textsuperscript{17} has succeeded in Uganda. Part of the report says:

It has succeeded in creating a school atmosphere which has overcome much of the distaste for non-academic studies. The initial counseling, the selection into streams, and maintenance of morale within streams all seem to be functioning successfully. However, as one would expect in a program which is completely new, there are several areas where further effort is needed.

There is no doubt that such a program will ultimately succeed in Nigeria too, particularly if it is fashioned as already suggested according to the students' needs and most probably with an input from the community resources.

Summary

Firstly, the interpretation of data provided showed that a significantly greater number of students felt that guidance and counseling was not being implemented relative to their expressed needs, and they were overwhelmingly requesting it. So, hypotheses one, stating that "there is a lack of implementation of functional guidance and counseling in Western Nigerian high schools" is confirmed beyond reasonable doubt.

Secondly, the interpretation of data provided showed that traditional

babalawos who practice informal counseling are well trained for their jobs and could be available to help in structuring an acceptable formal school counseling program if consulted for their own input; and there is no reason why they should not be consulted. Therefore, the second hypotheses which states that "there is an informal counseling that involves the traditional babalawo" is also confirmed.

In addition, responses to the questionnaires, opinionnaires, and recorded and translated tapes also point forward to the type of guidance and counseling that could be effective in Western Nigeria.

In the light of all this evidence, a recommendation is made towards an immediate implementation of guidance and counseling in the school program of Western Nigeria including the utilization of the traditional approaches of the babalawo practitioners.

The model that follows is fashioned to this end realizing the problems and needs of the students and parents, teachers and school administrators. It is a model that takes into account the unmet aims of education as analyzed in chapter one. It is also a model that could be modified or added to from time to time as new problems and needs emerge.
CHAPTER VI
MODEL GUIDANCE AND COUNSELING SERVICES

Introduction

Increasing numbers of Nigerian educators have been advocating the development of guidance services as important for the accomplishment of the objectives of school education in Nigeria; however none have come up with a specific guidance program which is acceptable or not acceptable.

Following the foregoing general survey of the needs and problems of high school students that are calling for guidance and counseling and the untapped potential resources of traditional community counselors, this researcher has developed a model. It is a model offered as an innovative alternative to non-existing or non-functional programs of counseling. The model developed has not been tested against any other method; nonetheless preliminary evaluations might be carried out after a year of its operational use. Then, as an area for further research, it could be remodelled and validated against any existing Western model.

Objectives for the model were determined by a survey of the aims of education in Nigeria (past, present and future) and a record of reported problems and needs of high school students in the face of a transitional era in Nigeria. Hence, the model is intended to be;

1. consistent with the reported needs and problems of students, teachers, parents and school administrators;
2. appropriate to the specific manpower needs of the government, the various private career occupations available and their requirements;
3. consistent with the personal fulfillment of students in school and outside school and for a long-term satisfaction;
4. limited to the available local resources thus making it inexpensive to produce and carry out;

5. consistent with the need for productive innovations within the guidance and counseling profession itself.

Our purpose at this time is to examine from students' perspective, how they experience the process of education, what they learn and unlearn, and more importantly, what they may have missed and how to help them regain it.

The model, in addition to having a theoretical basis and functional goals, suggests the services to be performed by the Nigerian counselor and illustrates a typical interview in which the babalawo approach and the Western approaches were used. The model ends with a summary of what makes a program operate successfully.

Guidance and Counseling - a definition

The question often arises as to whether counseling and guidance are one and the same thing. Some authors seem to differentiate between the two; some, try to affirm their similarities while others, on the other hand, use the two terms interchangeably.

The American Heritage Dictionary of the English language defines guidance as "counseling on vocational, educational, or marital problems" and defines counseling itself as "an exchange of opinions and ideas; a consultation, a discussion, advice or guidance especially as solicited from a knowledgeable person". Wrenn (1962) defines guidance as a point of view, an expression of an educational philosophy and of educational psychology affecting teaching and administration as well; and as a series of services to students which have as their objective the fullest
possible realization by each student of his varied talents and potentialities.

He then defines counseling as one of the principal guidance functions in which a student achieves better self-understanding, vocational planning, and effectiveness in social relations.

Individual or group counseling is considered by Rogers (1965) as the central core of guidance. With a strong emphasis on growth of self toward self-actualization and self-realization, Rogers regarded guidance as synonymous with counseling. "We have come to recognize that if we can provide an understanding of the way the client seems to himself at this moment, he can do the rest". (Rogers, 1951, Client-Centered Therapy)

Thus, Rogers is saying that counseling and psychotherapy (the central core of guidance) are a series of contacts with the individual which aims to offer him assistance in changing his attitudes and behavior.

Sprinthall (1971) defines guidance as a concept and profession representing an applied behavioral science and counseling on an individual basis for enhancing more effective personal choice as one aspect of this science, "one part of the guidance function".

Miller (1961) defines guidance as "the process of helping individuals achieve the self-understanding and self-direction necessary to make the maximum adjustment of school, home and community", and defines counseling as a representative part of the total anatomy of guidance.

Eyland Crary (1969) says "guidance matters are such things as these: giving educational information and data, assisting in vocational decision-making, and administering tests of aptitudes, interests, and intelligence to assist in the foregoing". He defines counseling as a more challenging area where a trained and objective worker meets and responds to the whole
person of the student. He said, "In a sense, the objective area is the
realm of 'guidance'; the subjective area, of 'counseling'."

Perez (1965) defines counseling as

"an interactive process conjoining the counselee who needs
assistance and the counselor who is trained and educated
to give this assistance. The counselor initiates, facili-
tates, and maintains the interactive process by communicating
feelings of spontaneity and warmth, tolerance, respect and
sincerity; and he is best able to help the counselee if he
is aware of himself, his limitations, and strengths."

There is a commonality in all of these definitions that counseling is
an integral part of guidance: that it is the brain if not the heart of
guidance; that counseling concerns itself with an individual while
guidance places emphasis on groups; that one is subjective, the other
objective. However, all agree that all counseling and guidance are cen-
tered on the student.

Therefore, for the purpose of making a start of the program in
Western Nigeria, we should not concern ourselves with details of varying
and contrasting definitions. They represent a rhetorical and semantic
emphasis. Rather, we should concern ourselves more with the goal of both
counseling and guidance which is to help an individual or group of students
function responsibly with the actual reality of his or their environments.

The roles and functions of the Nigerian high school counselors should
be to identify more of the similarities of guidance and counseling rather
than place emphasis on differences. Each high school counselor will have
to help facilitate academic success in school, help a student to better
understand his strengths and limitations, to better identify his interests
and aid in planning and attaining realistic goals. He may also have to
teach part-time at the initial stage. The only thing he should not attempt
to do is to perform housekeeping tasks or take part in handling school discipline.

Preliminary Assumptions

Counseling and guidance in Western Nigeria would be based on the assumption that every individual in the society has had, is having, and will have a problem; and that, typical of the Yoruba man, he will constantly seek help with his problem. Practically, evidence points to the fact that the giving of professional assistance in such circumstances i.e., to help an individual in getting a satisfactory answer to his question or solution to his problem has become a widely accepted and vital part of the Yoruba culture. The traditional way of helping may not totally meet the demands of students in an industrial and technological age but there is present a basis for this authentic practice; and it could be refined and woven into the modern system of a guidance program.

Further, it is believed that individuals are making and must make their own decisions and take responsibility for whatever decisions they make. It is therefore assumed that guidance and counseling could have a tremendous impact in helping a person to make the right decision, and in leading a person to be self-directing.

Program Objectives

Guidance and counseling is an integral part of any school program. With the Western Nigerian high schools, the objectives of guidance and counseling services should be formulated to adequately fulfill the aims of Nigerian education already mentioned in chapter one (p. 6) and
operationally functional to solve some, if not all of the problems of students enumerated earlier (p. 56). Such objectives should be:

1. to assist all students in making appropriate and satisfying educational, personal, social and vocational choices;

2. to assist teachers, other school staff members, and parents in understanding the needs and problems of each and every student;

3. to assist school administrators, staff members, and the community in improving educational opportunities and programs of interpersonal relationships with and for students;

4. to assist each student to acquire, as early as possible, a positive image of self through efforts to improve his self-understanding, self-direction and his skills in problem-solving and decision-making;

5. to mobilize all of the available resources of the school, the home, and the community in the identification and satisfaction of each student's educational, personal (psychological) social, and vocational needs;

6. to complement and strengthen the efforts of parents, teachers, and administrators on behalf of individual students;

7. to contribute to the ongoing educational planning which examines the conditions under which learning takes place and which seeks improvements in the learning climate.

Through the centralization of educational and career counseling activities, the department of guidance and counseling in each high school should seek to achieve these functional goals of counseling students one by one in developing appropriate educational and career goals. Such functions involve assisting the individual in understanding his special competencies and in determining how his interests, resources, abilities

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18 At the beginning of counseling in Nigeria, classroom teachers should also be trained to listen, accept and be sensitive to students' needs so as to assist the lonely school counselor in the performance of his duties. Such cooperation and services will need centralization. Mary Ligon and Sarah McDaniel - The Teacher's Role in Counseling, Prentice Hall Inc., 1970, p. 78.
and values relate to various classroom subjects and career fields that are currently visible. The cooperative task of assisting students is enhanced when both teacher and counselor realize that the goals of effective teaching and counseling are congruent with each other and that each has a significant contribution to make to the maturation of young people.

The department of guidance and counseling in each high school develops, maintains, and disseminates relevant education and career resource information in the form of books, brochures, booklets, folders, pamphlets, audio-visual aids and other materials prepared by publishers, professional organizations, companies, government agencies, institutions and communities. This will enable individuals to further their understanding of the world of work and the necessary career planning process involved. It will also enhance faculty understanding of conditions and trends in the professional market-place as they relate to changes in academic preparation, indicated by new technologies or circumstances.

In other words, operating as the focal point of educational attainment and career development, the department of guidance and counseling must strive for a balance between educational and practical programs in order to achieve an equitable and professional learning for the students. This means operating, maintaining, and developing programs and facilities with maximum attention to quality, creativity, and the changing requirements and needs of students and employers in an ever changing transitional period that Nigeria is currently undergoing. In this event, cooperation with the overall man-power needs of the government and the private employers is a must. Hence, the department acts as a catalyst for enhancing employer-school-government communications; meeting with government officials
and employers on the school campus and in their offices to gain a better understanding of their needs, problems, and plans, and communicating the knowledge gained to those who would benefit from such information.

Roles and Functions of Counselors

A counseling psychologist plays three different but complementary roles when engaged in practice. The first is the remedial or rehabilitative role in which he helps a person or persons who are presently experiencing difficulty in their educational, social, vocational or personal functions. The second is the preventive role in which he helps a person or persons forestall or circumvent difficulties that may arise in the future. The third role is developmental in which he helps individuals plan, obtain, and derive maximum benefit from educational, social, vocational and other kinds of experiences which will in turn enable individuals to discover and develop their potentials.

For the Western Nigerian counselor to play successfully these three generalized roles, and in keeping with our formulated objectives, we shall look at him as a counselor, a consultant, a coordinator and a researcher.

1. As Counselor.

(a) He cultivates a climate or setting of "unconditional positive regard" (Rogers) in which students and teachers are free to examine school, home, and community experiences for themselves.

(b) He helps individuals, peers or groups to identify personal potentials and resources and their fruitful development.

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for an ongoing application.

(c) He encourages growth in the capacity of helping to make responsible decisions and act upon them.

(a) He helps the individual to cope with, and hopefully overcome, personal concerns and blocks to active functioning i.e., he employs individual and group techniques to make maturity materialize in his conduct of counseling interviews for it is necessary for an individual to gain insight into personal problems, define specific goals, and plan needed actions reflecting his interests, abilities, and needs. Invariably he is helping each student understand and accept himself, and have a positive image of himself.

(e) He assists parents to understand their children by conferring, listening and educating them.

(f) With caution, and with the necessary expert knowledge, he could organize and carry out sensitivity or T-Group sessions among the members of staff and faculty.

There is also the role of the teacher as counselor helping the school guidance counselor by recommending to him a course of action which the counselor could use in carrying out his diagnosis of any child who shows such symptoms of emotional or personal disorder or a level of intelligence below the minimum necessary for classroom function. The teacher who spends more time with the student in the classroom will be able to assist the counselor effect successful changes in students.

2. As Consultant. The role of the Western Nigerian high school counselor as a consultant is to consider, with other adults, especially teachers (as outlined above) and parents, procedures to facilitate the educational progress of individual students. He shares his knowledge with the classroom teachers, other staff members, and parents in upgrading their knowledge of students' behavior, and in their search for ways to "reach" all students. As consultant, he outlines alternatives both for
students, teachers, staff and parents for problem solutions.

In summary, the counselor's role as consultant includes:

(a) having periodic consultation with the school principal relative to the physical needs of students;

(b) having periodic consultation with the local babalawos for traditional ways of dealing with people;

(c) conducting parents-teachers conferences (PTA) and small group sessions to interact and discuss pupils' progress and problems, realizing the fact that schools cannot operate in a vacuum;

(d) working closely with classroom teachers to determine procedures of alleviating certain problems;

(e) consulting in an advisory capacity to other school specialists concerning the urgent needs of students;

(f) arranging to consult government officials and entrepreneurs on the school campus and in their offices for occupational and vocational needs of students.

Service to Staff and Faculty as Consultant. The counselor should be prepared to furnish the principal, staff, and faculty with special services as already pointed out, and as Peter Rees noted in 1966 at Aiyetoro Comprehensive High School. Valid and reliable cumulative data concerning the behavior and improvements of each student in the school should be kept and produced when there is a need to discuss each student, and then understand him/her, why he/she behaves differently. The record of information about each student should include:

1. Entrance examination and interview results.

2. Family information including parents' education, financial resources, problems, if any, and so on.

3. Copies of terminal or quarterly reports from teachers.

4. Teachers' personal evaluations and anecdotes of each student.

5. Correspondence with parents or significant others.
6. Notes of any interviews with the student.

7. Any intelligence or aptitude test scores which may have been done.

8. Job applications and offers, if any.

The counselor should also encourage the staff and faculty to utilize behavior modification techniques in obtaining the desired behavior in the classroom. Teachers should be helped (may be through workshops and informal meetings) to use "encouragement" in all situations which can result in significant behavior changes.

The counselor can be a significant helper to teachers in innovating new teaching methods, techniques and approaches and in evolving activities and experiences which do not squelch students' curiosity, independence and creativity.

Wilbur handed down to teachers as well as counselors a good learning statement when she expressed:

Let a child perceive failure, he will learn to despair.
Let a child perceive fear, he will learn to withdraw.
Let a child perceive rejection, he will learn to condemn.
Let a child perceive pity, he will learn to feel sorry for himself.
Let a child perceive guilt, he will learn to degrade himself.
Let a child perceive hostility, he will learn to hate.
Let a child perceive success, he will learn to hope.
Let a child perceive security, he will learn to become.
Let a child perceive acceptance, he will learn to tolerate.
Let a child perceive empathy, he will learn to be compassionate.
Let a child perceive worth, he will learn self confidence.
Let a child perceive warmth, he will learn to love

(Learning statements by Gene Wilbur, Franklin Guidance Counselor)

The Nigerian counselor and teacher can well draw a lesson from this.

3. **As Coordinator.**

   (a) The counselor as coordinator provides and disseminates occupational, educational and other information to enable
individuals to formulate realistic educational and vocational plans.

(b) He also coordinates part-time employments, scholarship and exchange programs of the school and community.

(c) His use of orientation programs are extended to all students who find themselves in new situations. This can serve as a preventive measure for maladjustment as well as develop favorable attitudes towards the school.

(d) Each school should maintain both cumulative and longitudinal records of students' formal experiences from which a counselor can collect data for evaluation. Hence, the counselor collects and evaluates data through individual inventory, interviews, case history, and observational techniques, to identify cause of problem and to determine advisability of counseling or referral to other specialists or institutions as the case may be.

(e) He selects, administers, scores, and interprets psychological tests designed to assess individuals' intelligence, aptitudes, abilities and interests.

(f) He obtains the attention and talents of significant adults in the community on behalf of the students with special needs. He works by blending these services in a cumulative manner.

(g) It is his role as coordinator to maintain frequent communication and close cooperation with the school principal, teachers, consultants, parents, and other specialized personnel in order to have a clear understanding of needs and how to provide for them.

4. **As Researcher and Evaluator.** The Nigerian high school counselor should be interested in research and evaluation to make school a better learning place for students and to improve quality of guidance program given, hence.

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20 Appendix H suggests a typical Test Program, p.111
(a) He constantly asks for information about the activities, jobs, and further education of graduates through a follow-up system.

(b) He seeks current information about occupations and employment opportunities nationally and locally.

(c) He conducts or cooperates with others in conducting local research related to students' needs and how well school services are meeting the needs, gathering data and analyzing them.

(d) He constantly reviews with the students their educational and vocational programs.

Research which is an introspection and evaluation of the whole program, is of value when the results therefrom are utilized to facilitate better and more progressive programs. The best evaluation of the effectiveness of the program too, is the extent to which its services are utilized by persons whose needs it has attempted to meet and solve. Part of this research is a follow-up results of counseling to determine reliability and validity of treatment used. The Nigerian counselor engages in all these to be able to review and improve counseling techniques and the overall program from time to time.

Certainly, all of these roles will involve some administrative functions, clerical duties, school-wide testing and so on, but the school counselor should spend less time on that kind of duty and concentrate more on individual students and the success of the overall program. His guidance services to students, parents, and faculty includes:

(a) Orientation and Articulation.

(b) Student Records Analysis (inventory)

(c) Career Information

(d) Educational and Occupational Planning
(e) Placement  
(f) Counseling and Referral (if need be)  
(g) Follow-up  

His regular class-room assignments, (if possible, and if desired) may include:

(a) Sources of educational and occupational information.  
(b) Occupational structure of Western Nigeria - man-power needs.  
(c) The sociology of work.  
(d) Characteristics of Nigerian, British and American colleges and universities.  
(e) Films and movies of other lands - How to survive in a strange land.  
(f) The Helping Relations - Dimensions and direction  
    How to study.  
(g) Others.  

Teaching assignments, once a week, throughout the academic session, may at first be strictly limited to seniors until there are more counselors in the school to take up different guidance and counseling roles.  

We shall now present a model counseling technique used in treating a typical student case.
Presenting a Counseling Session Using a Combination of Western Approach and the Babalawo Approach

The First counseling interview between 'Funmi Adelowo (Counselee) and 'Yinka Adekunle (Counselor).

Historical Background

Funmi Adelowo is a senior in Aiyetoro Comprehensive High School. She is very creative, clever, considerate but pessimistic and anti-social. She received admission to the University of Nigeria, Nsukka, and another one to London School of Economics, England, to study Economics of Underdeveloped Countries. However, she is quite worried about how to get to one of these Universities and have her college education financed. Her parents are very poor and had had to take out a loan at 100 percent interest to allow her to finish high school. Actually, the parents are expecting her to take up a job and help pay part of the debt. Funmi's aspiration is to have a college education, and doubtless, Funmi would perform brilliantly in college if she were able to find the necessary funds. Funmi also prefers to study overseas rather than stay in Nsukka or Ibadan University, which she is prima facie qualified to attend as a result of her high score in the preliminary Higher School Certificate Examination.

The Interview

Counselor 1 (Co.): Hello, "Funmi (as she walks in looking up at the ceiling. The counselor happens to know "Funmi by name and her parents, too).

Client 1 (Cl.): Hi. (Very softly) "Ẹ Ku iṣe o." (Translated, well done).

Co. 2: How are you today?

Cl. 2: Fine.
Co. 3: How about your parents, your brother, your sister; and how do you read from Gbola (her uncle in Lagos) in Lagos?

Cl. 3: They are all doing fine. Gbola even sent a card of congratulations on my admission to Nsukka and London School of Economics.

Co. 4: How nice! Congratulations. I wish you success, too. Your parents have been very fond of you and I guess they too will be happy at this result.

Cl. 4: Mm-m-m-m-m-...(Funmi mutters) Not so much. In fact, Daddy blamed me for using my pocket money to seek entrance to colleges and universities, telling me proverbially that "Ko s'esun lehin apo" (meaning that there is no hope of funding. Students mix English with the Yoruba language when they cannot find appropriate words).

Co. 5: Your "chi" (borrowed from the babalawo) will provide.

Cl. 5: Amen

Co. 6: Could that be one of your reasons for coming this afternoon?

Cl. 6: Yes . . . . a--an--and. . . Well (she took back words).

Co. 7: O.K. In any case, sit down on the mat with me and let us get into all that you're about. Spend a moment of silence with me during which time you can put your thoughts together.........(Almost a minute or two when 'Funmi, the client, looks up at the ceiling again and turns around). ........ Are you alright now?

Cl. 7: Yes.

Co. 8: "Aba ti Alagemo ba ti da, on na ni orisa ngba" (as god accepts whatever a chameleon fancies to make, so will your god grant you your request. This is also borrowed from the babalawo practice).

Cl. 8: Aṣe (Amen). As you know, this is my last year in the high school... pause.

Co. 9: (Counselor quickly comes in) Yes. . . . I remember.

Cl. 9: . . . And I'm afraid, I still don't know what is next. Indeed, I gained admissions to two reputable universities, but . . . but . . . I hope, I need your advice.

Co. 10: Ah - Ah . . . I see you . . . You are telling me to advise you on what to do next year.

Cl. 10: Yes . . . that's it.
Co. 11: Maybe before I take responsibility for that advice which is going to be a presentation of information and alternatives, could you give me some ideas of what you really would like to embark upon next year?

Cl. 11: You see . . . . I like my parents, and I would like to work to help liquidate their debt on my high school education. But at the same time I would like to go to the university and qualify as an Economist so that when I return my parents and I will benefit immensely.

Co. 12: That sounds good. You really want to be an economist?

Cl. 12: Yes - that's it (emphatically).

Co. 13: Now I can understand what your problem is. I guess it is centered on qualifying as an economist either in Nsukka or in London School of Economics.

Cl. 13: . . . . (client mutters words again) . . . pauses and says, "Yes, yes," softly and slowly. But . . . . but . . . my daddy.

Co. 14: But . . . your daddy . . . what?

Cl. 14: You see, my problem is really how to get money to go to England for my education. Daddy is in debt for my high school education . . . . I . . . I . . . I . . . . know it.

Co. 15: Now I understand. You have got admissions to Universities; you have thought out your major in college, but now you need funds to embark on your goal to study and preferably in England.

Cl. 15: That's right.

Co. 16: Did you talk to your parents after you noticed some indifference?

Cl. 16: What for? No . . . They are poor, and I know it. They cannot do anything again about college education. There are six of us in the family and my mother keeps the house . . . having no job of her own as much as she would have liked me to go to college, and daddy . . . (almost in tears) . . . God . . . O, God . . .

Co. 17: Listen, Funmi, I think you have done what many Napoleons could not do. You have crossed a great milestone . . . ADMISSION. Is there any other University in Nigeria where you can be admitted to study economics?

Cl. 17: Of a fact, the principal told us that anybody who scored three A's with a pass in English is automatically qualified to enter Ibadan University.

Co. 18: Which means Ibadan would likely give you admission, too.
Cl. 18: Sure.

Co. 19: And Ibadan is 30 miles from home.

Cl. 19: Yes, but distance is not the question. I am not keen on Ibadan or Nsukka. I want overseas experience if possible.

Co. 20: I see. Then we have to concentrate on ways of getting out to England.

Cl. 20: Yes . . . . (hoping and almost smiling).

Co. 21: Are you familiar with the Financial Aid System of English Schools and Universities for Commonwealth Citizens?

Cl. 21: Not very much! All that I know is the National Defense Student Loan Program which I was told is meant only for English Citizens.

Co. 22: Would you like to try the freshman academic scholarship provided by the London School of Economics; and then the College Work Study, and then the Educational Opportunity Grant designed primarily to assist extremely needy brilliant students, and of course the United African Company Scholarship Program and the Federal Government Scholarship for crash recruitments in the Ministry of Economic Affairs?

Cl. 22: Gee . . . . How do I go about these?

Co. 23: Let me find their addresses . . . . (gets them). Write a letter of request to each agency and tell them about your success and problems of finance.

Cl. 23: Thank you . . . But suppose, I do not have the luck . . .?

Co. 24: How do you come to that? Are you pre-judging yourself for failure?

Cl. 24: Not really. But I've not been so lucky all my life for such a windfall. I . . . I . . . am working for everything that I get.

Co. 25: So, you enjoy working for everything you get.

Cl. 25: Yes indeed. . . but sometimes I say why is my own life so difficult and unpredictable?

Co. 26: Funmi, you are already working on your college education. Maybe this is another opportunity for you to work hard by writing a convincing application for a scholarship under the above programs and get the principal to recommend you.
Cl. 26:  O.K. I'll try. Maybe your advice will work this time.

Co. 27:  It isn't mine, but yours really. You take delight in working for everything you get; and if you work hard this time on your scholarship applications and the written essays to be attached, you might have one aid. And of course, if you need my help on the forms, I'm certainly at your service. You see . . . . listen to what Ifa says (Quoting from Ogbe meji, or Eji Ogbe, one of Ifa verses):

"Orumila ni o di iherehere
Mo ni iherehere la jori eku,
Iherehere la jori eja,
A t'okun t'osa la gbori
Erinla ki kere n'Ife o j'aiye,
A Ki igba dudu t'erin
A Ki se yekete t'efon
Oja Ki i toja i-gba-le
Elu-Kelu Ki i t'Oni
Okun Ki i t'okun Yemideregbe
Yemideregbe l'oruko a pe Olokun
Orumila ni Ka won nibu
Ka won ni ro.
Gbogborogbo l'owo yo j'ori;
Gbogborogbo ni moriwo ope
Yo jogomo
Igbo Ki idi
Ki iroko Ki o ma yo
A Ki ikere jo
Ki t'agogo. Ki o ma yo
Temi yo temi yo lakó nké
Njé ti yesi ni o yo ri ju dedere?
Dedere oran ope ni O yori ju,—dedere
B'Ogan yo, a jana
Dedere oran ope ni oyori ju, dedere
Temi yo, temi yo l'ako Ke
Dedere oran ope ni o yori ju, dedere
A Ki i ko ere jo
Ki t'agogo Ki o ma yo
Dedere oran ope ni o yo ri ju, dedere . . . ."

(Summary translation)

The implications are that we should do things step by step. "Slow and steady wins the race". Though we are not as large as the elephant, or as stout as the buffalo, nor is our connection as long as the beads of the Sea Goddess, yet we will succeed if we try. Just as the hand reaches
much higher than the head; and young palm fronds reach much higher than old palm fronds; so shall we be stronger and better placed than our forefathers. No forest is so dense that the iroko tree (mahogany) cannot be seen; no music is so loud that the gong cannot be heard. That this client will excel to the heights of his determination, that he will be prominent among his associates and that he will succeed in whatever he undertakes.

Cl. 27: Thank you. I do appreciate this.
Co. 28: When will you like to come back to report on your explorations?
Cl. 28: Maybe in three weeks, after I must have gotten and filled the forms.
Co. 29: Splendid. What if we fix it for May 26, when you probably should have heard from the Federal Government Scholarships Commission in Lagos. However, feel free to drop in before then if something develops.
Cl. 29: O.K. Thanks a lot.
Co. 30: Bye-bye.

Analysis

This is by no means a perfect interview. However, the counselor has followed the babalawo's dimensions of looking at behavior from man in relation to his family, environment, physical world, and in relation to himself.21 He then developed a rapport with the counselee and tried to maximize the level of warm acceptance, empathic understanding, genuineness and congruence, and to provide necessary information and alternatives for the client's goals. It seems pretty clear that 'Funmi has a sense of what she wants but the means are scarce if not difficult. The counselor had,

21There is also a scholarly discussion of this dimension in Western Counseling and Psychotherapy. See Rollo May - Existence, p. 61f.
therefore, tried to consider the limits of the situation within which 'Funmi's choice operates; and explores with her the range of possibilities open to her through scholarships, thus cutting down on the amount of confusion she is presently experiencing. The counselor was not just listening but perceiving and clarifying. He was not prematurely giving advice or information without hearing from the client her priorities.

Funmi's example is relatively a simple one. Counseling practice involves many more complex and intricate cases. But the most important thing is to explore with a client rationally and objectively and let him take responsibility for his own decision. We find a lot of these dimensions in the babalawo's method of counseling.

Summary

The immediate and pressing need for guidance and counseling in Western Nigerian high schools calls for this model. It by no means takes care of all that should be done to promote adequate personal maturation in students. It is only a beginning of setting the stage.

But we felt the guidelines provided are enough to make a tremendous impact on the lives of students if they are operated with genuine and thorough planning, trust building and a fair latitude of flexibility. These are the ingredients that will help make the program successful.

The counselor should continually plan a new program by monitoring and evaluating the existing program noting its successes and weaknesses and redefining certain goals as the socio-economic pattern of the community changes. He should continue to use the expertise experiences
and knowledge of the babalawos, parents and other help-related workers in the community to get a good program going. All that the counselor does at this initial stage should be perfect and trust-worthy so as to encourage government and schools for expansion. He should also realize that necessary changes will occur from time to time. Hence, he should build in flexibility in his program and welcome new ideas from experience and from research. Policies change, and programs change according to time, but the objectives of guidance and counseling will remain. Hence, the counselor should consider a much wider series of alternatives as education and occupations become more complex in the society, and the needs of the society they serve become more complex too.

It is hoped that this model will encourage and provide insight and inspiration for the Western Nigeria Ministry of Education and its local school boards to start organizing and implementing a program of counseling and guidance in all of their high schools and colleges.

Recommendation for Future Research

It has been pointed out that guidance and counseling are essentially human enterprises. They serve the needs of human beings anywhere on the globe. Therefore the problems addressed in the Western Nigerian high schools with the model already suggested should provide a provocative testing ground for the universality of conventional theories and procedures. If according to the data presented, the babalawos have successfully derived meaningful ways to enable their own people to live more fully and more effectively, then a new way of counseling psychology could evolve considering the perspective of their services. A research into
this area to evolve that new way of counseling is of interest to this investigator.

A comparison of the babalawo approach with that of his psychotherapist counterparts in the Western and Eastern hemispheres will expand our awareness of the range of viable procedures and practices. In other words, the relationship between the traditional babalawo counseling of Western Nigeria and counseling in Western and Eastern worlds could be researched in the future as well.

Further, after a couple of years of practice in Western Nigeria, the effects of guidance and counseling in various high schools could be measured and assessed. Their results could then be compared with Nigerian students who did not receive counseling. The same results could also be compared with students in the United States or British high schools who also receive counseling.

This investigator is also interested in that area for his post-doctoral research work as well as in the extension of guidance and counseling into the primary or elementary schools, teacher training colleges, and universities all over Nigeria.

Lastly, the traditional African education in general is an open and promising field for educational researchers.
APPENDICES
APPENDIX A

LETTER ACCOMPANYING GRADUATE STUDENTS QUESTIONNAIRE

Guidance and Counseling Club,
P.O. Box 74,
Oshogbo, Nigeria.

June 20, 1972

Dear ................................,

The members of the above Guidance and Counseling Club under the sponsorship of Mr. Olu Makinde are undertaking a study of all alumni of the school. Would you as a former student help us to get a picture of what happens after graduation and what you would like to recommend?

Would you be kind enough to answer the questions in this form as best you can and return it to me as soon as possible? We shall appreciate having them back before July 15, 1972. If you do not know the answer to any question, please leave the space blank.

I am sure you know how grateful we would be for any information you may send to us, and as early as indicated above.

Sincerely,

.................................
Tolu Daramola
Ag. Secretary

P.S. Please return mail with or without your name to me.

...............................................................
APPENDIX B

STUDENT QUESTIONNAIRES

1. Your work title: .................................................................

2. Employer: .................................................................

3. Address: .................................................................

4. Highest Diploma/Certificate held: ........................................

5. When received? ...........................................................

6. When did you leave high school? ........................................

7. Is this your 1st, 2nd, 3rd, or which job after leaving school? ....

8. All things considered, which of these statements come nearest to expressing the way you feel about your job?
   a. I like it ...........................................................
   b. I am indifferent to it ...........................................
   c. I dislike it .....................................................

9. What do you do in your job? ............................................

10. What do you like best about your job? ............................

11. What do you dislike most about your job? ........................

   a. By examination ..................................................
   b. By promotion ..................................................
   c. Through and employment agency .............................
   d. Through recommendation .....................................
      of a friend ..................................................
an acquaintance ..............................................
a relative ....................................................
a teacher ......................................................
e. By personal application preceding recommendation: .......

f. In some other way, please describe: ..........................

13. Do you feel your high school education was a good investment for this job?
   a. Yes ......................................................
   b. Yes, with reservations ...............................  
   c. No .......................................................
   d. Don't know ............................................

14. Did you get enough information for the job?
   a. Enough ..................................................
   b. Somehow ............................................... 
   c. Not enough .............................................
   d. Don't know ............................................

15. Would you be willing to recommend your job to your high school students who hope to work in the same occupation?
   a. Yes ......................................................
   b. No ...................................................... 
   c. Not sure ............................................... 
   d. No response ............................................

16. Please indicate how helpful the following subjects would have been to you if studied in the high school:
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<th>Very helpful</th>
<th>Somehow helpful</th>
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<td>g. Organ and Piano</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>lessons</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>h. Traditional African</td>
<td></td>
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</tr>
<tr>
<td>music</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>i. Community</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Development</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

17. Who was your best teacher in the high school? .........................

18. Why was he your best teacher? (Mention three or four things he did for you).

19. What did he do for you besides academic coaching?

   a. Advice ..............................................
   b. Information ...........................................
   c. Guidance .............................................
   d. Visits ..............................................
   e. Others ............ (Specify) ........................


20. Did other teachers care for you?
   a. Most teachers ...........................................
   b. Few teachers ...........................................
   c. Some ......................................................
   d. Hardly any teacher ......................................

21. Were you proud of your school?
   a. Very proud ................................................
   b. Indifferent ..............................................
   c. Ashamed ...................................................
   d. Not quite proud .........................................

22. Did you have any cause to visit a babalawo when you were in school?
   a. Yes .........................................................
   b. No ...........................................................
   c. Can't remember ..........................................
   d. No response ..............................................

23. Are babalawo solving problems?
   a. Yes .........................................................
   b. No ...........................................................
   c. Don't know ............................................... 

24. Did you find the babalawo useful when you visited him? (if you visited).
   a. Yes .........................................................
   b. No ...........................................................
   c. Can't say ................................................

25. Are you still visiting him for one reason or the other?
   a. Yes .........................................................
   b. No ...........................................................
26. How do you compare him with your best teacher?
   a. Very helpful ........................................
   b. Somehow helpful ...................................
   c. Not at all helpful ...................................
27. What specific advice or information did he help you with? ........................................
28. What was your biggest problem(s)?
   a. in the primary school ................................
   b. in the high school .................................
   c. at your job (if you are working) ..............
29. Did you get it/Them solved?
   a. Yes ...................................................
   b. No ...................................................
   c. Won't tell ..........................................
b. No ...................................................

34. Would you suggest that we start one?
   a. Yes ...................................................
   b. No ...................................................
   c. Not sure ...........................................

35. Would you suggest that we use the traditional system too?
   a. Yes ...................................................
   b. No ...................................................
   c. Not sure ...........................................
APPENDIX C

CHECK LIST QUESTIONNAIRES FOR THE BABALAWOS

A. Training

1. How many years of training did you have?
   a. Less than 8 ........................................
   b. 8 - 10 ............................................
   c. Over 10 ...........................................

2. Where did you receive your training? ........................................

3. Do you belong to the neighborhood where you were trained?
   a. Yes ..............................................
   b. No ............................................... 
   c. Half and half ...................................

4. What was the training you received? ........................................

5. Was it on-the-job training?
   a. Yes .............................................. 
   b. No ............................................... 
   c. Not sure ....................................... 

6. How much does your training relate to the work you are doing now?
   a. Very much .......................................
   b. Much ............................................ 
   c. Somewhat .........................................
   d. Not at all ......................................

7. What part of your training did you find exciting? ...........................
                                                             .................................

8. What part of your training did you not find useful? ........................
9. Do you have any cause to go for in-service training?
   a. Yes .................................................................
   b. No ........................................................................
   c. Somewhat .............................................................

10. Where? ........................................................................

11. How often?
   a. Once a year ............................................................
   b. In 2 years ............................................................... 
   c. In 7 years ............................................................... 
   d. In 10 years .............................................................

12. Are you sure of yourself?
   a. Often ........................................................................
   b. Sometimes ...................................................................
   c. Never ........................................................................

13. Do you remember most of the things you learnt?
   a. Often ........................................................................
   b. Sometimes ...................................................................
   c. To some degree ...........................................................

14. How long have you been on this job?
   a. Years ........................................................................
   b. Months ......................................................................

B. About your clients

15. Who had been your clients these past 6 months?
   a. Men ...........................................................................
   b. Women ......................................................................
   c. Both ..........................................................................
Students

16. How often do high school students come to you?
   a. Often
   b. Never
   c. Sometimes

17. Do you think you can work in a school setting?
   a. Yes
   b. No
   c. To some extent

18. What help do you render for students?
   a. Vocational
   b. Educational
   c. Psychological

19. How do you read the mind of your clients?

20. How do you read the face of your clients?

21. Are you satisfied with what help you render?
   a. Yes
   b. No

22. Are they satisfied with what help you give?
   a. Yes
   b. No
   c. Not sure

23. How do you know it?

24. Do you often get to know the feelings of your clients?
   a. Yes
   b. No
c. Somehow ..........................................................

25. What do you discuss with them generally? ..............

C. Strategy

26. What type of a person can do what you are doing? ..........

27. Which of your methods is most effective? ..................

28. How do you deal with psychological problems? ............

29. Social, intellectual, economic problems? ..................

30. What else do you do besides counseling and guidance?
    a. Divination ..................................................
    b. Sacrifice ..................................................
    c. Others ..................................................

D. Achievement

31. Are you proud of your job?
    a. Yes ..................................................
    b. No ..................................................
    c. Somewhat ..............................................

32. What makes you happy about a client? ......................

33. What makes you sad about a client? .........................

34. How often do you fail?
    a. Seldom .................................................
35. Do you feel you are as efficient as your trainer? 

36. What do you see as the critical need of our society? 

37. Which is the commonest problem brought to you? 

---

E. Utilization

38. Would you be willing to talk to teachers about your work? 

39. Would you like to demonstrate your technique in school? 

40. Would you be willing to train teacher-counselors in your methods?
   a. Yes 
   b. No 
   c. To a degree

41. How often could you come to school to train teachers and to help students?
   a. Once a week 
   b. Once in two weeks 
   c. Once a month 
   d. Often (Specify) 
   e. Never
APPENDIX D

QUESTIONNAIRES FOR CLIENTS/PARENTS

1. What makes you go to the babalawo?

2. Which of them do you visit?

3. How often?

4. Does he visit you too in your home?

5. Does he solve your problems?

6. What does he do that makes you happy?

7. What does he not do for you?

8. How can they be improved?


10. What matters will you not take to him? List.

11. Do you talk to co-clients about your babalawo?

12. What did they say of him?
   a. Very good
   b. Good
   c. Fair
   d. Poor

13. Would you recommend that we use his methods in schools?

14. Would you want a teacher-babalawo to talk to your children?
APPENDIX E

SAMPLES OF LETTERS FROM HIGH SCHOOL GRADUATES AND SENIORS

L.A. School,
Idanre via Akure,
Western Nigeria.

July 20, 1972

Dear Organizer,

I receive your questionnaire from my alma mater a week ago. I am sending it back with this note of comment because I like what you are trying to do and I hope the government of the state will support you in the search.

You see, while I was in school, we had no one to relate to when we were in trouble. And we had to learn every thing by heart. I remember absolutely nothing that I learnt in Mathematics. At that time when I put my hand up to answer a question and the teacher would say, "Are you going to give a stupid answer again?", then I did not speak any more for fear of making a wrong answer.

The teacher was beating us, all of us, except the children of his friends and relatives. He would make us cut down the branch of "atorin" tree which did not break when he was hitting us. For a long time I too wanted to be a teacher just to return all of the beatings I received in school, but now I know that it is silly.

I hope the services of counselors will make schools easier and better and also help the teachers to know what the students need.

I wish you success in the venture.

I remain,
Your truly,

.................

Adeoye Fadelu
Ministry of Works & Planning, 
Lands Division, 
P.M.B. 1015, 
Ikeja Lagos. 

4th July, 1972

The Secretary,

Happy to be introduced to your Guidance and Counseling Club. More grease to your elbow. I am glad to know that you and your club have started what we did not get when we were at the High School.

Well, in my own opinion or point of view, what happens greatly to our graduates is inability to decide at the end of their school work the kind of career to take to; and second is the scarcity of employment itself.

My suggestion therefore is that Career Opportunities should be encouraged as from now, so that much time might not be wasted on unnecessary subjects: and that after the necessary courses, room might be opened for every individuals towards her already studied career. Then the question of one subject being of little or no use might be ruled out and the question of unemployment might also to some extent be solved.

God bless you all.

Sincerely,

'Laike Kakanfo
APPENDIX F

(Part of a Paper presented by a high school senior to the Careers Council at the University of Ibadan - 1969).

Topic:- PROBLEMS OF SECONDARY SCHOOL STUDENTS IN NIGERIA

by

Ben Okonji

Chairman, Ladies and Gentlemen. I deem it an honour to stand here this morning on behalf of the Secondary School Students to talk on the "Problems of Secondary School Students in Nigeria". Really, we students in this country have a lot of problems embodying our minds but it does exist that in developing country like ours, we do not have the opportunity of making our problems known to the appropriate quarters with the result that the public is left in ignorance and we suffer or bear the hardship.

I may be able here, to point out a few of these problems and I do hope that after I might have finished, those of you who are in the position to help would do so.

CHOICE OF PROFESSION: The success of a man's life depends much on the wise choice of a profession as on education and perseverance. The most difficult problem of the present time is the bread problem the solution of which depends to a large extent upon the right choice of profession. Persons who are well-off are not seriously inconvenienced by this difficulty but to others the question is one of the highest importance. If they fail to find out the path best suited to their capacities, they could be total failures. It has been found that many bright careers have been blasted by the wrong choice of a profession but then, where the right career has been found, the problem that arises is that of being able to secure it. Hence I said earlier that this is not the problem of the well-to-do. To others it is a problem because they cannot obtain the job through the rightful channel which would be by merit, but had to go through what I may call the back door. We are poor, we have no one to lead us, we cannot afford to give bribe and therefore we are deprived of our opportunity. We find in cities like Lagos and Ibadan boys with good certificates moving from one office to another day in day out seeking for jobs and never to find a solution and there in the offices are people of less qualification enjoying at the expense of the hard working ones. One that might consider himself a bit fortunate may be asked by one boss to submit an application. The chap quickly does this only to find that he has been wasting time for before he gets home, a phone call is received by the boss from another boss somewhere asking that his son be employed and the boss asks that the son be sent to him the next day for an interview which infact would be to receive his gifts and the boy starts work immediately. The other boy is deprived of this opportunity.
FINANCE: This is a great problem also to most of us. We have our parents struggling day and night in their efforts to sustain us at school and the student also contributing his quota towards achieving this aim but on the other hand, Government and School, the students and their parents are not encouraged. A good deserving student is never recommended for a scholarship; he is often molested by being asked to go home for fees and even when scholarships are to be awarded, it is not made known to the students who then would try their hand on it; rather, one only has to hear that a scholarship has been awarded to someone and when you look out for who has the award, it is the sons of the well-off, who can afford to send their children even to the costliest Universities in the world. Cases are known of people holding more than one scholarship in the same institution and again looking out, it is the children of the well-to-do that has this.

Again many of our schools are not grant-aided with the consequent result that those students there find themselves in difficulty. They pay huge sums as fees only to find that they are in no way on the same level as students from grant-aided schools. They often lack good masters because the proprietors cannot afford to pay huge salaries to teachers and as such the students are put in difficulty.

EXUBERANCE OF YOUTH: The unrest and denial of students to participate in the running of the schools has often resulted in various acts of indiscipline on the part of the students. Students are not well represented in the students' council and in most cases, councils don't even exist in some schools with the result that the students have no forum for making their complaints. Laws are just made and imposed on the students on the grounds that they are there for training and the students' rights to certain things denied them. When this gets to extremity, the students having no alternative are forced to go on strikes and in this act, many things and even life may be destroyed. The student who pays heavily finds that he is not well equipped, the surroundings of his living places are not conducive to health and in addition to the high fees, extra amount is paid as development fee and the development being carried out in hell. I know of a school in this state where the students for a good old years, have been paying 5 pounds development fund only to find that their school is no better than a village market. Where does this huge amount go? Students whose money are being so wasted are always worried but because we have no means of making our grievances felt, these traders feel secure and continue to impose levies on our poor parents.

LACK OF GOOD LIBRARIES: The libraries in our schools and even the so-called public libraries in the cities are now worse than a place for the display of story books only good for the infants. We find it difficult to work on our subjects efficiently by making adequate research and thereby extending our knowledge on the particular subject. In places where the libraries may be available, the atmosphere is found not suitable. Imagine a library and no bigger than a college classroom and worst still, you find users sitting say, six or more on a table. In some cases you can only get not more than four books on a subject and in some cases none. With such
libraries, how would we carry out our studies efficiently? The only goal to achieving the success of our education would be the eradication of these problems and the student going into school would not only know where he is heading to, but would face this objective with a cool concentrated and undisturbed mind with enough resources at his disposal.

**GOALS OF NIGERIA EDUCATION NOT DEFINED:** Another on the list of our difficulties is that we go to school because we know that by so doing we would be able to attain a successful living without too much hard work but where we are heading to outside this concept is not clear. We go to school to study and acquire a Certificate and after which we can start earning a nice living, we have no definite aim or objection in mind as to what job or profession we would take up. Even some of us who go to school up to the time we finish the study of a particular course, don't know how much we would earn as salary after then. Imagine someone who after spending two good years of intensive hard work in the H.S.C. finishes and only to find himself receiving the same salary as a school certificate holder. But then we still find students going in for the H.S.C. course and when you ask them why they want to go in for the study all they could say is that, they are preparing their way for a degree course. How many of them really go into the University after then and where one is unfortunate to fail, he is regarded not qualified for the degree course and goes in for preliminary study with one possessing the School Certificate or G.C.E. 'O' Level. This is really an eye-sore and it all amounts to the fact that the goals of our Education is not well defined. We do not know where we are heading to and we don't understand what we are doing.
## APPENDIX G

MANPOWER REQUIREMENTS FOR SOCIAL AND INDUSTRIAL DEVELOPMENT OF NIGERIA

<table>
<thead>
<tr>
<th>SECTOR</th>
<th>MANPOWER REQUIREMENTS</th>
</tr>
</thead>
</table>
| Health          | **High-Level:** Doctors, Pharmacists, Graduate Nurses, Medical Laboratory Technicians, Radiographers, etc.  
|                 | **Middle-Level:** Nurses, Assistant Medical Laboratory Technicians, X-ray Technicians, etc. |
| Education       | **High-Level:** University Graduates in Agricultural, Social and Physical Sciences, Mathematics, Physics, Chemistry, Botany, Modern Languages, (e.g., French, German, Russian, English, Spanish, etc.)  
|                 | **Middle-Level:** N.C.E. Graduates in Arts, Science and Technical Subjects. |
| Petroleum Industry | **High-Level:** Petroleum Engineers, Petrologists, Chemical Engineers, Mechanical Engineers, Mining Engineers, Geologists, Marine Engineers, Electrical Engineers, Physicists, Accountants, and Statisticians.  
|                 | **Middle-Level:** Petroleum Engineering Technicians, Chemical Engineering Technicians, Mechanical Engineering Technicians, Laboratory Technicians, etc. |
| Iron & Steel Industry | **High Level:** Metallurgical Engineers, Mechanical Engineers, Chemical Engineers, Civil Engineers, Electrical Engineers, Accountants, Physicists, Economists, and Statisticians.  
<p>|                 | <strong>Middle-Level:</strong> Metallurgical Engineering Technicians, Mechanical Engineering Technicians, Chemical Engineering Technicians, Laboratory Technicians, Electrical Engineering Technicians, Civil Engineering Technicians, etc. |</p>
<table>
<thead>
<tr>
<th>Industry</th>
<th>High-Level</th>
<th>Middle-Level</th>
<th>Skilled-Level</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Power (Electricity and Natural Gas)</strong></td>
<td>Electrical Engineers, Natural Gas Engineers, Mechanical Engineers, Civil Engineers, Economists, Statisticians, and Accountants, etc.</td>
<td>Electrical Engineering Technicians, Mechanical Engineering Technicians, etc.</td>
<td>Electricians, Cable Joiners, Mechanics and Fitters.</td>
</tr>
<tr>
<td><strong>Agriculture</strong></td>
<td>Veterinary Surgeons, Agronomists, Agricultural Chemists, Soil Scientists, Agricultural Engineers and Agricultural Economists.</td>
<td>Veterinary Assistants, Laboratory Assistants, etc.</td>
<td></td>
</tr>
<tr>
<td><strong>Construction</strong></td>
<td>Civil Engineers, Architects, Town Planners, Estate Management Experts, Mechanical Engineers, Hydrological Engineers, Surveyors, Building Technologists, Accountants, etc.</td>
<td>Civil Engineering Technicians, Draughtsmen, Mechanical Engineering Technicians, Building Technicians, etc.</td>
<td>Masons, Bricklayers, Carpenters, Joiners, Plumbers, Electricians, etc.</td>
</tr>
<tr>
<td><strong>Manufacturing</strong></td>
<td>Mechanical Engineers, Electrical Engineers, Chemical Engineers, Physicists, Production Engineers, Industrial Engineers, Industrial Chemists, Business Administrators, Economists and Accountants.</td>
<td>Mechanical Engineering Technicians, Electrical Engineering Technicians, Chemical Engineering Technicians, Laboratory and Accounting Assistants.</td>
<td>Machinists, Mechanics, Welders, Furnacemen, Electricians, Fitters, etc.</td>
</tr>
<tr>
<td>Sector</td>
<td>High-Level</td>
<td>Middle-Level</td>
<td>Skilled-Level</td>
</tr>
<tr>
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<td>---------------------------------------------------------------------------</td>
<td>------------------------------------------------------------</td>
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</tr>
<tr>
<td>Transportation</td>
<td>Air Craft Pilots, Aeronautical Engineers, Mechanical Engineers, Electrical Engineers, Railway Engineers, Marine Engineers, Automobile Engineers, Statisticians and Accountants.</td>
<td>Aeronautical Engineering Technicians, Mechanical Engineering Technicians, etc.</td>
<td>Mechanics, Machinists, Electricians, Fitters, Welders, etc.</td>
</tr>
<tr>
<td>Communications</td>
<td>Telecommunication Engineers, Electrical Engineers, Radio Engineers, etc.</td>
<td>Telecommunication Engineering Technicians, Electrical Engineering Technicians and Radio Technicians.</td>
<td></td>
</tr>
<tr>
<td>Food Processing</td>
<td>Food Technologists, Chemical Technologists, etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pulp and Paper</td>
<td>Wood Technologists, Paper Technologists, Chemical Technologists, Industrial Chemists, etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government Administration</td>
<td>Economic Planners, Statisticians, Accountants, Administrators, etc.</td>
<td>Confidential Secretaries, Stenographers, Accounting Assistants, etc.</td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX H

A TESTING PROGRAM FOR WESTERN NIGERIAN HIGH SCHOOLS

developed by

I. Olu Makinde - Guidance Counselor

One of the objectives of the Guidance Program is to help students decide upon post high school plans and to select relevant and appropriate courses leading to those goals. To achieve this aim, we have got to develop a program that will cater for individual differences and independent work. This will undoubtedly include classes for the academically talented students (often overlooked), perceptually handicapped and emotionally disturbed: and classes for interest groups in certain specific subjects; and also, we have got to develop a program to evaluate what is being done.

There are many ways to discover what progress, weakness, and changes, if any, in pupil behavior and academic performance have occurred as a result of educational experiences from above programs. The multitude of methods we have can be classified into two groups, both of them serving only as a tool to gather information about each student.

1. The Non-Testing Procedures:- i.e. Teacher-pupil interviews, anecdotal records, sociometric techniques, autobiography, general information questionnaires, ranking and rating methods that summarize the results of observing samples of pupil's performance. These are non-threatening evaluative procedures that we shall endeavor to use a lot, but not to the total disregard of the second powerful method. Actually, the above will be used to supplement the paper and pencil tests.

2. The Paper-Pencil Tests:- (Oral tests, performance tests, promotion tests, standardized tests).

Purpose:- a. to measure systematically the cognitive growth
of each student by comparing his test results with other teachers' observations and anecdotal records;

b. to help students appraise their own academic experience, scholastic ability, and progress throughout the period of school;

c. to be able to decide individually upon post-high school plans, college or vocation according to their own self evaluation measured from results of tests administered towards such callings;

d. to open the eyes of the students to American standardized tests and evaluation since most of our graduates are wanting to pursue further studies in the U.S.A.;

e. to evaluate the effectiveness of the instructional program and teaching techniques.

Selection

Since there are so many paper and pencil tests we can choose from, a committee of educators, (2 Alumni of each school, 2 Senior Students, Parents, the Principal, School Superintendent, Senior Education Officer in charge of exams, Registrar of W.A.E.C., Research Consultant, and the Guidance Staff), will be called to discuss and assess the validity, reliability and appropriateness of each test for our school.

Preliminary screening will be done. It would be evaluated by classroom teachers, their reactions and suggestions will be put into consideration before we can finally embark on the following tests.

<table>
<thead>
<tr>
<th>GRADE/CLASS</th>
<th>TEST</th>
<th>PURPOSE</th>
<th>TIME</th>
<th>COUNTRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 7th Class II</td>
<td>a. Stanford Achievement Test (SAT) (Arith. Computation, Reason- and Reading)</td>
<td>Achievement</td>
<td>Fall</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>GRADE/CLASS</td>
<td>TEST</td>
<td>PURPOSE</td>
<td>TIME</td>
<td>COUNTRY</td>
</tr>
<tr>
<td>------------</td>
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</tr>
<tr>
<td>2. 8th</td>
<td>a. Western Nigerian Scholarship Test</td>
<td>Awards</td>
<td>Fall</td>
<td>Nigeria</td>
</tr>
<tr>
<td>Class III</td>
<td>b. School &amp; College Aptitude Test (SCAT)</td>
<td>General Ability</td>
<td>Spring</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>3. 9th</td>
<td>a. Junior Cambridge Exam- or equivalent</td>
<td>Inventory</td>
<td>Fall</td>
<td>England</td>
</tr>
<tr>
<td>Class IV</td>
<td>b. Test of English as a Foreign Lang. (TOEFL)</td>
<td></td>
<td></td>
<td>U.S.A.</td>
</tr>
<tr>
<td></td>
<td>c. School &amp; College Aptitude Test (SCAT)</td>
<td>Aptitude</td>
<td>Spring</td>
<td>&quot;</td>
</tr>
<tr>
<td>4. 10th</td>
<td>a. Strong Vocational Abilities Test for Men and Women</td>
<td>Interest Inventory</td>
<td>Fall</td>
<td>&quot;</td>
</tr>
<tr>
<td>Class V</td>
<td>b. West African Exams- (WASC)</td>
<td>General Ability</td>
<td>Spring</td>
<td>Nigeria</td>
</tr>
<tr>
<td>5. 11th</td>
<td>a. Minnesota Vocational Interest</td>
<td>Interest Inventory</td>
<td>Fall</td>
<td>U.S.A.</td>
</tr>
<tr>
<td>HSC I</td>
<td>b. G.C.E. &quot;O&quot; Level (General Certificate Exam)</td>
<td>Achievement</td>
<td>&quot;</td>
<td>England</td>
</tr>
<tr>
<td></td>
<td>c. SAT (Scholastic Aptitude Test)</td>
<td>Aptitude</td>
<td>Spring</td>
<td>U.S.A.</td>
</tr>
<tr>
<td></td>
<td>d. (WASC)</td>
<td>General Ability</td>
<td>&quot;</td>
<td>Nigeria</td>
</tr>
<tr>
<td>HSC II</td>
<td>b. Minnesota Vocational Interest</td>
<td>Interest Inventory</td>
<td>Spring</td>
<td>U.S.A.</td>
</tr>
<tr>
<td></td>
<td>c. CEEB (College Entrance Exam. Board)</td>
<td>Achievement</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Administration of Tests

The Head Counselor of each school is detailed to handle the
administration of all tests, ordering, distributing, scheduling, scoring, making use of the cooperation of all classroom teachers, building committee and the assistance of other counselors. He gives and supervises all the tests.

Most of the tests are to measure growth in skill and subject matter, and to aid course selection, pre-vocational training and for arranging special education for students with marked ability.

Testings are continuous and they are keyed to time periods when educational decisions are to be made by each individual student and teacher. For instance, the G.C.E. Advanced Level, H.S.C., C.E.E.B., are necessary for those wishing to go to college from the 12th grade. We shall from time to time invite testing companies to conduct in-service training on proper administering of achievement tests and full utilization of test scores.

Scores and Results

Scoring will be done with the forms provided by each testing company and by the West African Examination Council. Scores will be treated. A list report of pupil scores including stanines, percentile ranks, grade equivalent and standard scores will be kept. These will be mailed out to parents and discussed with them if they wish; after the classroom teachers have seen the results and discussed them. An item report will be included to help indicate each pupil's specific strength and weakness.

Of the two pupil profile reports, one is to be retained in a permanent record of the student, while the other is sent to parents or guardians, before the date for the Parents-Teachers Conference. Nothing is withheld from parents, although with some helpful interpretations.
We shall endeavor to use these paper and pencil tests with data available in the cumulative records such as daily marks, rating scales, anecdotal notes and teacher-pupil interviews, to evaluate the aptitude, achievements and vocational interests of every student.

**Evaluation**

Under the counselor's chairmanship, the faculty and administration will review and evaluate not only the test scores but also the total testing program to see where each test places each school in comparison with other neighboring schools tested and in comparison with past results of the school.

Putting into consideration, the merits and the shortcomings of each test, we will draw an expectancy chart to predict next year's scores; and talk further on whether the current scores give cause for concern or congratulation.
APPENDIX I

"CAREERS IN THE AIR" - A WEEKLY RADIO PROGRAM DESIGNED
BY THE GUIDANCE AND COUNSELING CLUB OF BAPTIST HIGH
SCHOOL, OSOGBO, FOR USE IN WESTERN NIGERIA

Forward

Occupational choice is a must in a lifetime; but it is a crucial decision that is not simple to make. Before any choice is made meaningfully, a child needs to be exposed to the whole world of works. Work could be enjoyable as well as demanding. But a child does not know the intricacies of a chosen occupation until he has experienced it in a way. This experience could be gained through a process of investigation and orientation to the said occupation.

Therefore, the objective of this weekly program, "Careers on the Air" is to develop the instinctive behavior of inquiry into a wide variety of jobs and occupations which is learnt through an effective and efficient dissemination of vocational and occupational information on the air. This will help young people direct their interests to competency-based-fields of occupations where they can expand their full potential, assist parents in objectivity when they guide their children to specific jobs, and interest the entrepreneurs to talk about their industries as well. It is inevitable that interest, ability, capability and specialization should match into any specific job that a child chooses eventually.

"Careers in the Air" will be broadcast over the network of Nigerian Broadcasting Service (NBS) at Ibadan and Lagos. Each tape-recorded broadcast discusses one occupation and all that surrounds it.
The tape-recordings are made available to schools and agencies in Western State and Lagos State of Nigeria by the Project Coordinator, Guidance Counseling Department, Comprehensive High School, Osogbo.

Any school may own any of these tape-recordings, including those scheduled for broadcast in future, by sending blank tapes to the Secretary, Guidance Counseling Department, Comprehensive High School, Osogbo.

We hope you will enjoy this program; and we do sincerely welcome your feedback knowing full well that it is a pilot project.

Olu Makinde
Project Coordinator
<table>
<thead>
<tr>
<th>Date</th>
<th>Profession</th>
<th>Moderator</th>
<th>Guest Speakers</th>
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<tr>
<td></td>
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<td>2. Christie Achebe - Human Relations Center, University of Nigeria, Nsukka.</td>
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<td>June 18</td>
<td>Radiography</td>
<td>Dr. F.A. Olapade</td>
<td>1. Dr. O. Ogunbunmi - Adeoyo Hospital, Ibadan.</td>
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<td>2. Sister Emmanuel - Catholic Hospital, Osogbo.</td>
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After consultations with various guest speakers, moderators and Public Relations Officers of several companies and factories, the Schedule will be completed, with programs that include Public Health, Agriculture, Farm Settlement, Fishery, Surveying, Banking, Insurance, Marketing, Manufacturing, Advertising, Civil Service, Printing, Communications, Utilities, Police, Army, Navy, Air Force, Hotels and Restaurants, Retail Trade, Parks, Veterinary etc.
Broadcasts

Each day's broadcast will not be the same. But each program will attempt to cover the following outline:

Introduction, including definition of occupation for that day, various aspects of work performed, working conditions, hours of work, salary attached, fringe benefits, educational and physical requirements, professional responsibilities, advancement opportunities, advantages and disadvantages, outlook, government protections, trade union protection, and so on.

Another program might be in the form of a case study; while others could be in terms of a dialogue, lecture, questions and answers, films etc.
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