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## History and Placement of Guidance and Counselling in Contemporary World: Perspectives of Counsellors in Nigeria

**ABSTRACT:** This study examined the history and placement of guidance and counselling in contemporary world from the perspectives of counsellors in Nigeria. Descriptive survey designed was adopted with a sample of 300 counsellors that were drawn from each of the six geopolitical zones in Nigeria. Data were collected using an instrument tagged “HPGCQ (History and Placement of Guidance and Counselling Questionnaire)”. The instrument was validated by experts and its reliability was established using test re-test method and a co-efficient of 0.76 was obtained. Data was analyzed using percentage and mean. Findings revealed that counsellors are aware of the history of guidance and counselling in the contemporary world; while counselling was rated as a profession that has impacted the life of Nigerians; and the history can also be traced to the 19<sup>th</sup> century in the south-west of Nigeria. Based on the findings of this study, it was recommended that Federal Government and Ministry of Education should make counselling course a prerequisite for all students in Nigeria; enlightenment programme should be organized to let more people access counselling services available in the country; and counselling should be a licensed profession in Nigeria.

**KEY WORD:** History and Placement; Guidance and Counselling; Counsellors in Nigeria; Contemporary World.

**IKHTISAR:** “Sejarah dan Penempatan Bimbingan dan Konseling di Dunia Kontemporer: Perspektif Konselor di Nigeria”. Penelitian ini meneliti sejarah dan penempatan bimbingan dan konseling di dunia kontemporer dari perspektif konselor di Nigeria. Survei deskriptif yang dirancang diadopsi dengan sampel 300 konselor yang diambil dari masing-masing enam zona geopolitik di Nigeria. Data dikumpulkan dengan menggunakan instrumen yang ditandai “HPGCQ (Kuesioner Sejarah dan Penempatan Bimbingan dan Konseling)”. Instrumen ini divalidasi oleh para ahli dan keandalannya ditetapkan dengan menggunakan metode uji-ulang tes dan co-efisien 0.76 diperoleh. Data dianalisis menggunakan persentase dan rata-rata. Temuan mengungkapkan bahwa konselor sadar akan sejarah bimbingan dan konseling di dunia kontemporer; sementara konseling dinilai sebagai profesi yang berdampak pada kehidupan orang Nigeria; dan sejarah juga dapat ditelusuri pada abad ke-19 di barat daya Nigeria. Berdasarkan temuan penelitian ini, direkomendasikan bahwa Pemerintah Federal dan Kementerian Pendidikan harus menjadikan kursus konseling sebagai prasyarat bagi semua mahasiswa di Nigeria; program pencerahan harus diselenggarakan untuk memungkinkan lebih banyak orang mengakses layanan konseling yang tersedia di negara; serta konseling harus menjadi profesi berlisensi di Nigeria.

**KATA KUNCI:** Sejarah dan Penempatan; Bimbingan dan Konseling; Konselor di Nigeria; Dunia Kontemporer.

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## INTRODUCTION

Guidance and counselling consist of dynamic activities, which change with the changing needs of time. Throughout human life, man/woman needs someone upon whom he/she can depend, someone who can listen and who is always ready to help him/her out of his/her problems, conflicts, or sufferings (Aluede & Imonikhe, 2006; Nkechi, Ewomaoghene & Egenti, 2016; and Adegboyega, 2018).

E.A. Akinade (2012), and other scholars, defined guidance and counselling as a process of helping an individual become fully aware of his/her self and the ways in which he/she is responding to the influences of his/her environment. It, further, assists him/her to establish some personal meaning for his/her behaviours, and to develop and classify a set of goals and values for future behaviours (Akinade, 2012; Bobga, 2016; and Nkechi, Ewomaoghene & Egenti, 2016).

According to C.O. Oviogbodu (2015), and other scholars, counselling can be defined as a number of procedures in assisting an individual to solve his/her problems. Counselling is an interaction or relationship between two or few individuals; the client-counsellor relationship is that of trust among others (Malikiosi-Loizos, 2013; Oviogbodu, 2015; and Nkechi, Ewomaoghene & Egenti, 2016).

The NPE (National Policy on Education), in 2004, pointed out the guidance and counselling services are important education services that are essential for successful implementation of the Nigerian educational system. It advocated setting up guidance services as earlier mentioned in all post-primary schools with professionally trained counsellors to administer such services (*cf* NPE, 2004; Mogbo, Obumneke-Okeke & Anyachebelu, 2011; and Omoniyi, 2016).

Guidance and counselling, as a discipline, has an abundant evidence

to show that it originated from America at the beginning of the 20<sup>th</sup> century, because of the society's emphasis on individual development. This could be seen from several historical events that took place in the USA or United States of America (Nelson, 2002; Omoniyi, 2016; and Krumboltz & Kolpin, 2019).

In 1908, Frank Parsons, founded a Vocational Bureau in Boston USA (United States of America). Frank Parsons's concern and belief was that if individuals can understand their strengths and weaknesses, such knowledge, can be used to choose vocational opportunities. This pioneering effort played a great role in the evolution of modern Guidance and Counselling. Furthermore, the vocational guidance movement was an attempt to reduce problems of unemployment, want and poverty among underprivileged Americans (Parsons, 1909; Picchioni, 1980; and Hartung & Blustein, 2011).

In Nigeria, the organized guidance started in 1959 at St. Theresa's College, Oke-Ado in Ibadan by some Reverend Sisters, out of concern for the products of their school. These Reverend Sisters were aware of the importance of guidance and counselling services in creating job awareness to their out-going students. They invited some resource people to talk to their final year students on the type of career they may engage in as they enter into the world of works. A total of 54 out of the 60 students benefited from the resource personnel's advice and were placed in various jobs. The innovation was highly welcomed by the society, because in later years this group of people, though not trained counsellors, organized career talks, seminars, and workshops for students (Omoni, 2013; Omoniyi, 2016; and Odeleye, 2017).

Afterwards, the vocational guidance services spread to other public secondary schools outside Ibadan and across the entire Nigeria. Officials

from the Ministry of Education became interested in these organized services that this group of career advisers were invited to provide career talks and workshop for teachers and career masters. Later, the career advisers became a national issue. As to make the Nigerian youth meet up with the challenges of the global trend in technological advancement and by acquiring the relevant skills needed through the assistance from career counsellors in school. Ever since, guidance and counselling services has become an integral and essential component of Nigerian educational process for all students as they progress through the educational system (Aluede, 2006; Aluede & Imonikhe, 2006; Oye *et al.*, 2012; Omoni, 2013; and Omoniyi, 2016).

The Federal Ministry of Education, in its efforts to encourage guidance education, established a guidance counselling unit in 1961 to be supervised by an education officer in the Ministry. This was temporarily suspended in 1966, as a result of the civil war, but re-visited at the onset of the 6-3-3-4 system of education. By the end of the 1970s, the government had already recognized the importance of guidance and counselling in the educational, economical, and social life of the nation. In the 3<sup>rd</sup> National Development Plan (1975-1980) emphasis was geared towards achieving the manpower needs of the nation (Omoni, 2013; Omoniyi, 2016; and Fareo, 2020).

The government, then, realized that for education to be complete, the beneficiary must have a good sense of fulfilment. This led to the inauguration of the Counselling Association of Nigeria in 1976, as an affiliation of the APGA (American Personnel and Guidance Association). The Federal Government, then, included the need for guidance and counselling services, and courses in schools in its National Policy on Education by 1981. This,

then, led the State Governors to establish guidance and counselling units in their Ministries of Education. In addition, counselling units were established in Nigerian universities (Egbochuku & Alika, 2010; Omoniyi, 2016; and Fareo, 2020).

O. Aluede, J.E. Afen-Akpaيدا & I.O.C. Adomeh (2004); O.D. Ojo & R. Ogidan (2006); and other scholars, opined that the guidance services help the students in making appropriate adjustments to the academic environment; find out and make individuals aware of their basic personal pre-requisites, abilities, assets, liabilities, and potentialities; provide usable information on vocation and to correct or clarify misinformation; assess individual's chances to succeed in the labour market; create awareness of clients concerning the availability of jobs and how to progress in it; and assist students acquire positive image of self through self-understanding, self-direction, and skill in problem-solving and decision making (Aluede, Afen-Akpaيدا & Adomeh, 2004; Ojo & Ogidan, 2006; Omoniyi, 2016; and Oluremi, 2018).

Guidance services should recognise that the dignity of the individual client is supreme; therefore, it should be given top priority. Guidance services are for all people, performance of guidance services is potentially intended for all people and not only those who have problems. Students, Staff, the Community, and other agencies may benefit directly from a programme of guidance services. Guidance services are voluntarily and not by force or coercion. Guidance services are for all school levels; guidance services should be rendered on continuous basis. It should not be a once-and-for-all affair. Guidance services should be based on the total development of mental, vocational, emotionally, and personal-social aspects of an individual and confidentiality must be maintained; counsellor must keep clients' secret.

Guidance services do not provide solutions to all human problems (Ojo & Ogidan, 2006; Omoniyi, 2016; and Bolu-Steve & Oredugba, 2017).

School guidance and counselling programmes have, therefore, been introduced to assist students overcome the number of challenges they experience at home and at school. In this context, C.T. Nziramasanga (1999), and other scholars, stated that because of many pressures imposed on the family, parents tend to have little time with their children to give them the necessary guidance (*cf* Nziramasanga, 1999; Desforges & Abouchaar, 2003; and Chireshe, 2011).

Guidance and counselling, as the third force in education along with instruction, is an integral part of educational system. Guidance programmes for secondary school students are designed to address the physical, emotional, social, vocational, and academic difficulties of adolescent students. This is to complement learning in the classroom and also enhance academic performance/ achievements of students. Guidance plays a vital role in preventing educational, personal, social, mental emotional, and other similar problems among secondary school students (Eyo, Joshua & Esuong, 2010; Oyieyo, 2012; and Bolu-Steve & Oredugba, 2017).

Thus, this study examined the history and placement of guidance and counselling in contemporary world from the perspectives of counsellors in Nigeria. The following research questions are raised and answered in the study: (1) *Are counsellors in Nigeria aware of the history of guidance and counselling in contemporary world?*; and (2) *How do counsellors in Nigeria place guidance and counselling?*

## METHODS

Descriptive survey was employed for the study. The population for the study consisted of professional

counsellors in Nigeria, where three hundred respondents were drawn through simple random sampling technique. Data were collected via a questionnaire entitled "HPGCQ (History and Placement of Guidance and Counselling Questionnaire)". The instrument had section A, which was on demographic data; and sections B and C that contained ten items each; of four point of R. Likert (1932)-type scale options (*cf* Likert, 1932; Lodico, Spaulding & Voegtler, 2006; Bolu-Steve & Oredugba, 2017; Adegboyega, 2018; and Snyder, 2019).

The instrument was validated by experts in measurement and evaluation; the reliability was obtained through test re-test method using Karl Pearson (1895)'s PMC (Product Moment Correlation) formula, which yielded a coefficient of 0.76 showing that the instrument was reliable. The instrument was personally administered to the respondents and collected back on the spot by the researcher. Percentage and mean were used to analyse the research questions (Pearson, 1895; Vaz *et al.*, 2013; and Kildebro *et al.*, 2015).

## RESULTS AND DISCUSSION

**Results.** In the research results will be explained pertaining the *Descriptive Data Analysis*. It has been done particularly to answer the Research Question 1 and Research Question 2. About *Descriptive Data Analysis*, the distributions are presented in table 1.

Table 1 shows the distribution of respondents by gender. The table shows that 37.0% (111) of the respondents were male; while 63.0% (189) of the respondents were female. This indicates that females participated more than males in the study.

Table 2 shows the distribution of respondents by age. The table shows that 13.0% (39) of the respondents were between the age of 20-30 years; 81.0% (243) were between the age of

**Table 1:**  
Percentage Distribution of Respondents Based on Gender

Gender	Frequency	Percentage%
Male	111	37.0
Female	189	63.0
<b>Total</b>	<b>300</b>	<b>100.0</b>

**Table 2:**  
Percentage Distribution of Respondents Based on Age

Age Group	Frequency	Percentage%
20-30 Years	39	13.0
31-40 Years	243	81.0
41 and Above	18	6.0
<b>Total</b>	<b>300</b>	<b>100.0</b>

**Table 3:**  
Percentage Distribution of Respondents Based on Religion

Religion	Frequency	Percentage%
African Traditional Religion	30	10.0
Christianity	156	52.0
Islam	114	38.0
<b>Total</b>	<b>300</b>	<b>100.0</b>

31-40 years; while 6.0% (18) of the respondents were 41 years and above.

Table 3 shows the distribution of respondents by religion. The table shows that 10.0% (30) of the respondents practice African Traditional Religion; 52.0% (156) of the respondents are Christians; while the remaining 38.0% (114) practiced Islam. This indicates that most of the respondents are Christians.

*Research Question 1: "Are counsellors in Nigeria aware of the history of guidance and counselling in contemporary world?"* The answer is able to be seen in table 4.

Table 4 presents the mean and rank order on History of Guidance and Counselling in Nigeria. The table shows that all the 10 items have mean scores that are above the cut off point of 2.50. This indicates that all the items attest to the history of guidance and counselling in Nigeria and also pointed to the fact that counsellors in Nigeria are aware of the history of guidance and counselling in contemporary world

(*cf* Omoni, 2013; Omoniyi, 2016; and Adegboyega, 2018).

*Research Question 2: "How do counsellors in Nigeria place guidance and counselling?"* The answer is able to be seen in table 5.

Table 5 presents the mean and rank order on Placement of Guidance and Counselling in Nigeria. The table shows that all the items have the mean scores that are above the mean scores of 2.50. This indicates that all the items attest to the placement of guidance and counselling in Nigeria. This pointed to the fact that counselling was rated as a profession that has impacted the life of Nigerians in many areas (*cf* Bolu-Steve & Oredugba, 2017; Adegboyega, 2018; and Oluremi, 2018).

**Discussion.** The study revealed that counsellors in Nigeria are aware of the history of guidance and counselling in contemporary world; and the history can also be traced to the nineteen century in the south-west of Nigeria. The findings were supported by J.J. Schmidt (1993), and other scholars,

**Table 4:**  
Mean and Rank Order on Awareness of the History of Guidance and Counselling  
in Contemporary World

Item No.	As far as I am Concerned	Mean	Rank
8	The organized and formal guidance and counselling service started in Nigeria in 1959 at St. Theresa's College, Oke Ado Ibadan.	3.17	1 <sup>st</sup>
1	After eight decades of an established and functional guidance and counselling services in America, counselling begins in Nigeria.	3.13	2 <sup>nd</sup>
10	The Federal Ministry of Education, in its efforts to encourage guidance education, established a guidance counselling unit in 1961.	3.13	2 <sup>nd</sup>
2	Repeated changes in the education system and unrest in tertiary institutions brought about the establishment of guidance and counselling.	3.10	4 <sup>th</sup>
4	Expansion in the enrolment of pupils in the primary and secondary schools, after the independence in 1960, brought about the establishment of guidance and counselling.	2.99	5 <sup>th</sup>
7	The growing need of youth in Nigeria led to the establishment of guidance and counselling.	2.93	6 <sup>th</sup>
3	The importance of guidance and counselling in the educational, economical, and social life of the nation gave birth to the establishment of guidance and counselling.	2.91	7 <sup>th</sup>
6	Inauguration of the Counselling Association of Nigeria in 1976, as an affiliation of the APGA (American Personnel and Guidance Association), makes Counselling gain popularity.	2.86	8 <sup>th</sup>
5	Guidance is universal and the basic principles of the philosophy of guidance are common to all countries with a slight modification.	2.80	9 <sup>th</sup>
9	Changes in home and family life brought about the establishment of guidance and counselling.	2.66	10 <sup>th</sup>

that historical accounts and guidance literature are filled with reference to philosophers, wizards, fortune tellers, medicine men, and others, who in their unique and sometimes mythic ways created the advent of the helping profession (Schmidt, 1993; Hunt ed., 2004; and Oha, 2017).

The process of having counselling institutionalised in Nigerian school system began with the efforts of a group of Catholic sisters that organized a career workshop at St. Theresa's College Oke-Ado, Ibadan. It is reported in the guidance literature in Nigeria that this effort and several others thereafter culminated in the establishment of the Nigerian Career Council that has now metamorphosed into the Counselling Association of Nigeria (Aluede, 2006; Aluede & Imonikhe, 2006; Omoni, 2013;

Omoniyi, 2016; and Fareo, 2020).

Another finding revealed that counselling was rated as a profession that has impacted the life of Nigerians in many areas. The finding was in line with O. Aluede, J.E. Afen-Akpaيدا & I.O.C. Adomeh (2004), and other scholars, that the important perspective about the status of professional counselling in Nigeria, to include the school counselling programmes exist in some secondary schools; all the federal government owned secondary schools have functional school counselling centres with professional counsellors in charge; and in most state-owned secondary schools, some form of career counselling programmes exist and usually provided by career masters/ mistresses among others (Aluede, Afen-Akpaيدا & Adomeh, 2004; Omoni, 2013; Agbajor, Asamaigo & Anigala, 2014;

**Table 5:**  
Mean and Rank Order on Placement of Guidance and Counselling in Nigeria

Item No.	As far as I am Concerned	Mean	Rank
4	Guidance and counselling activities are being mounted often than any programme in schools.	3.64	1 <sup>st</sup>
6	Guidance and counselling programme in school meets its objectives set.	3.63	2 <sup>nd</sup>
9	Guidance and counselling activities addressed those issues that have to do with student's developmental needs.	3.56	2 <sup>nd</sup>
3	Guidance and counselling facilities in schools are found to be highly stimulating and interesting to students.	3.40	4 <sup>th</sup>
7	Facilities in the school's guidance centre are adequately supplied.	3.39	5 <sup>th</sup>
1	Guidance activities in school need to be improved.	3.12	6 <sup>th</sup>
5	Government sometimes funds guidance and counselling activities in school.	2.88	7 <sup>th</sup>
8	Guidance and counselling activities are prominent in school-based programmes.	2.76	8 <sup>th</sup>
10	School's counsellors in schools usually participates at national or international workshops, seminars, or conferences.	2.73	9 <sup>th</sup>
2	Counsellors in schools are opportune to participate in in-service training to develop his career.	2.53	10 <sup>th</sup>

Omoniyi, 2016; and Adegboyega, 2018).

Lastly, G.R. Collins (2002), and other scholars, stressed that through guidance and counselling, students are assisted to be disciplined and become able to deal with challenges and realities they face in their academic, social, and physical environment (*cf* Collins, 2002; Nelson, 2002; Mulford, 2003; Bobga, 2016; Salgong, Ngumi & Chege, 2016; and Adegboyega, 2018).

## CONCLUSION

The study revealed that counsellors are aware of the history of guidance and counselling in the contemporary world. Also, counselling was rated as a profession that has impacted the life of Nigerians in many areas; and the history can also be traced to the nineteen century in the south-west of Nigeria.

Based on the findings of the study, it was recommended that: firstly, considering the importance of starting life with a well-adjusted personality, the Federal Government and the Ministry of Education should make counselling course a prerequisite for all students in Nigeria.

Secondly, fiscal support should be given to the establishment of guidance services by both the Federal and State Government, like other arms of educational support institutions. This would assist in the effective running of the programme.

Lastly, third, enlightenment programme should be organized to let more people access counselling services available in the country. The counsellors through this create community awareness of guidance and counselling programmes as well as the impact of the programmes on people.<sup>1</sup>

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<sup>1</sup>**Statement:** Herewith, I have declared that this paper is my original work; so, it is not product of plagiarism. This paper is also not yet reviewed as well as published by other scholarly journals.

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