

Counseling in Nigeria and the United States of America: Contrasts and Similarities

Oyaziwo Aluede,¹ Adriana G. McEachern,² and Maureen C. Kenny³

This paper compares the profession of counseling in Nigeria and the United States of America (USA). Many differences exist in the practice of counseling in these two countries, including a greater emphasis on specialization, credentialing and licensing in the USA. Issues such as lack of insurance coverage and general economic disadvantage affect the utilization of counseling services in Nigeria. Although both countries are dealing with similar societal concerns, training standards remain localized. The authors recommend that given the global nature of counseling's reach and potential impact across the world, efforts should be made to implement international credentialing standards.

KEY WORDS: counseling in nigeria; counseling in the USA; globalization of counseling; international counselor education.

INTRODUCTION

Contrary to the belief that counseling as a process began in the USA in the early 1900's when Clifford Beers raised the awareness of Americans to the treatment of mental illness (Todd & Bohart, 1999), and Freudian principles began to be studied and practiced outside of Europe, it could be argued that counseling really began in Africa and dates back to the origin of humans. This traditional "counseling" was essentially based on the principles of "to guide, to direct on a course, to enlighten or to assist" (Odebunmi, 1985, p. 3), which was principally

¹Department of Educational Foundations and Management, Ambrose Alli University, PMB 14, Ekpoma 310001, Nigeria.

²Florida International University, College of Education, 326, University Park, Miami, Florida 33199.

³Correspondence should be directed to Dr. Maureen C. Kenny, Associate Professor, Florida International University, College of Education, 238B, Department of Educational and Psychological Studies, University Park, Miami, Florida 33199; e-mail: kennym@fiu.edu.

carried out in African settings by the heads of immediate and extended families and in some cases by older siblings (Odebunmi, 1985). Then, counseling was informal because no special skills were required to discharge associated responsibilities. Instead, what was required was experience in the art, which often came with age. However, this informal approach, like present-day counseling, also typically achieved its primary goal—to make a change or modify the behavior of those who sought or who needed assistance.

The formalized or institutionalized type of counseling, now regarded as professional counseling, has been defined by Hui (1994, as cited in Hui, 2000) as one of the activities offered to help individuals face difficulties and cope effectively. Typically, it entails actively listening to a person's story and communicating understanding, respect, and empathy. The counselor (usually a professionally trained helper) develops a mutual relationship with clients to help them clarify thoughts and feelings, make behavioral and lifestyle changes, formulate goals, and make informed decisions (UNESCO, 2002). Parrot (1997) asserts that the most accurate definition of counseling would be what counselors actually do, which involves the following:

- (a) Having a personal commitment to help clients;
- (b) Being given a certain degree of authority and thus inspiring faith and hope in clients;
- (c) Acting as a mediator between suffering clients and the larger society;
- (d) Helping clients release emotions, rethink problems, and restore morale simply by listening in an empathic manner;
- (e) Creating a framework for change by providing exploratory schemes that help clients understand their conflicts and pains; and
- (f) Being actively involved in the process of change, usually over a number of sessions (p. 11).

Professional counseling is designed to assist people in coping with the internal and societal problems brought about in our modern world. Thus, any nation interested in modernization must as a matter of necessity support counseling services that would enable its citizens in the move from a traditional to a modern society with as little psychological disruption and alienation as possible (Dogana, 2000).

Counseling is currently practiced in many countries and within different cultures. However, the form that counseling takes depends on the historical and cultural contexts in any given country as well as the needs of that society. In the USA, counseling has become highly specialized (e.g., school counseling, mental health counseling, family counseling, college counseling, rehabilitation counseling). The authors, Nigerian, Cuban American, and Irish American counselor educators, have sought to compare and contrast counseling in its various forms in Nigeria and the USA.

HISTORICAL PERSPECTIVE

Counseling as a profession, a largely American phenomenon (Bojuwoye, 1992), is appropriately linked to the initial efforts of Frank Parsons, who believed that human elements and values are necessary components of educational systems in democratic societies (Baymur, 1980, as cited in Dogan, 2000). In 1908, he first described systematic counseling procedures. In doing so, he emphasized evaluations of individuals and how they could be helped through self-exploration and decision-making (Todd & Bohart, 1999). He established the Vocational Bureau of Boston, Massachusetts and published *Choosing a Vocation* (Parsons, 1909), which described his work and made a significant impact on counseling across the world. In the book, Parsons outlined a three-step system that largely continues today to provide a conceptual framework for helping individuals select a career. These are (i) a clear understanding of one's aptitudes, abilities, interests, resources, limitations, and other qualities, (ii) a knowledge of the requirements and conditions of success, advantages and disadvantages, compensations, opportunities and prospects in different lines of work, and (iii) a true reasoning and synthesis on the relationship between these two groups of facts (Parsons, 1909, as cited in Zunker, 2002).

Prior to Parsons, history informs us that Jesse Davis served as a school counselor at Central High School in Detroit, Michigan and provided educational and vocational counseling to students. The work of Parsons and Davis resulted in more schools across the nation addressing the vocational needs of students. In fact, vocational counseling was the first thrust of counseling in the USA and was intended to assist young adults in finding jobs (Hollis & Dodson, 2000). The second movement in counseling was the advancement of psychology and psychotherapy. The third, the advent of psychological testing, emergent through the first and second world wars, led to a greater acceptance of testing with the general population (Hollis & Dodson, 2000). All these developments have taken place over the past 100 years in the USA.

In contrast, professional counseling in Nigeria did not begin until 1959 through the efforts of a group of Catholic nuns at St. Theresa's College in Oke-Ado Ibadan, Nigeria. The sisters developed a career guidance programme to help students in subject selection and job search for graduating students (Iwuama, 1998). One of the outcomes of their programme was the distribution of much needed career information that enabled the majority of graduating students to gain full employment (Ipaye, 1983). Not surprisingly, professional counseling in its earliest forms in both Nigeria and the USA had career counseling as its main focus and was rooted essentially in the schools.

THE NEED FOR PROFESSIONAL COUNSELING

Considered in general terms, there would seem to be consensus among counselors in Nigeria and in the USA on the need for and intentions of counseling.

Broadly speaking, professional counseling is aimed at facilitation of effective living in the present, the development of understanding of concepts and skills that will result in responsible living in the future, and the reduction of undue tension and anxieties related to or inhibiting learning. All these are to be achieved through the objectives of (a) the prevention of individuals' maladjustment; (b) the development of human potential; (c) assistance to the individual towards self-fulfillment and the development of skills that will benefit society; (d) the discovery of capacities to enjoy and work with other people, and (e) the capacity to become effective members of the community (Aluede, 2000; Dimick & Huff, 1970, cited in Aluede, 2000; Gibson & Mitchell, 2003; Peters & Farwell, 1968, cited in Aluede, 2000).

The need for professional counseling is now more critical than ever as individuals face more stress in their lives and work, deal with life threatening diseases such as HIV/AIDS, and cope with terrorism and other crises (International Association for Counselling, 2003). In addition, individuals worldwide have times when they must cope with traumatic events, life transitions, grief and loss, injury, illness, marital problems, or disruptions in their lives. Young people need guidance to establish goals in pursuit of academic and career objectives or as they transit from school to work. Those who have addictions (e.g. food, substances, sexual), or who are victims of violence will often need the help of counselors. The elderly and individuals with disabilities can benefit from the assistance of counselors who can help them adjust to new life situations and seeking employment.

THE STATUS OF PROFESSIONAL COUNSELING

In the USA, professional counseling is fully established and functional in school and non-school settings. Its purpose and goals are known to many. It has also permeated virtually all aspects of human endeavor—the legal system, welfare services, employment, and family life. After World War II, counseling programs began to become specialized and included school, community, and rehabilitation (Hollis & Dodson, 2000). It was at this time as well, that professional organizations began to form. However, in Nigeria, counseling is still vaguely and unclearly viewed, especially in relation to other disciplines like psychology, social work, and psychiatry. In addition, the primary function of counselors, according to the Federal Government of Nigeria, is to provide educational services. In the New National Policy of Education, published in 1977 and revised in 1981, the Nigerian Federal Government incorporated counseling as an educational service and further declared that “In view of the apparent ignorance of many young people about career prospects, and in view of personality maladjustment among school children, career masters and counselors will be appointed for post-primary schools in Nigeria” (Federal Government of Nigeria, 1981, p. 43). Thus, the role of counselors in Nigeria in school settings is to provide career guidance and assist children with adjustment problems.

Furthermore, there are various distinctive elements that can be made about the counseling profession in Nigeria. Counseling services exist in some Nigerian secondary schools, but are absent in others. In several secondary schools where there are counselors, they are mostly saddled with classroom teaching responsibilities to the detriment of discharging their professional counseling responsibilities. Most primary schools in Nigeria do not have school counseling units that are staffed by professionally trained guidance counselors. Usually a school employs one counselor, meaning that he/she has to attend to an average of about one thousand or more students. Counseling has not really extended beyond the school system, especially post-primary schools in Nigeria. Counseling in Nigeria has yet to assume a clear professional status. It has yet to have an established code of ethics for practitioners, including standards for certification and licensure for members and potential members. The counseling association of Nigeria (CASSON) has not specified high standards of professionalism by way of professional conduct, including malpractice insurance for members or by stimulating, promoting and conducting programs of scientific benefit to the emerging counseling profession in Nigeria (Essuman, 1991; Iwuama, 1998).

Clearly there are differences between the establishment of school counseling in the USA and Nigeria. In the former, virtually all schools have at least one school counselor. The American School Counselor Association (ASCA) recommends counselor-student ratios of 250–1; however, the national average is 490–1 according to the data from a state non-fiscal public elementary and secondary education survey (ASCA, 2003). Similar to Nigeria, school counselors in the USA are assigned ancillary “non-guidance” activities by principals (Gysbers & Henderson, 1988). In the USA, particularly at the elementary school level, some counselors have caseloads of 1000–1200 students. This ratio is not uncommon among the large school districts in the USA such as Florida, California, and Minnesota (ASCA, 2003; McEachern & Del Valle, 1996).

Counselor Preparation

In Nigeria there is great disparity in both courses and content of courses offered from one university to another. For example, at the University of Benin, Benin City, Nigeria, counselors in training take, among other courses, “Theories of Personality” and “Vocational and Career Guidance.” These two courses are absent in the equivalent program at the Ambrose Alli University, Ekpoma-Nigeria. Rather, students there take “Theories of Counseling” instead of “Theories of Personality,” but do not take a course in “Educational and Vocational Guidance.” However, at the doctoral level “Educational and Vocational Counseling” is one of the six core courses, which are offered to all doctoral students in the counseling and guidance programme.

Unlike those in the USA, 30 out of 53 universities in Nigeria offer a Bachelors of Education (B.Ed.) degree in guidance and counseling (Joint Admissions and Matriculation Board [JAMB], 2003). This may be a response to the need to produce as many guidance counselors as possible for the Nigerian school system as the number presently available is grossly inadequate. The National Universities Commission, which is the legal authority in Nigeria that accredits all degree programs, has established that the following courses must be offered in counseling and guidance by universities offering such programs: (a) a basic foundation in psychology with emphasis on sociology, (b) techniques of appraisal for educational and vocational adjustment, (c) group guidance methods, (d) placement, (e) counseling in special settings, (f) counseling follow-up techniques, (g) abnormal psychology, (h) developmental psychology, (i) educational psychology, (j) research methods and educational statistics (both descriptive and inferential). Furthermore, there is emphasis on an apprenticeship or internship experience where students gain clinical experience (Iwuama, 1991).

Nigeria, like the USA, is a multicultural nation, with a population of about 125 million and over 350 spoken languages and distinct ethnic nationalities. Unfortunately, and unlike the USA, no emphasis is placed on appreciating the diverse nature of the country. Hence, the majority of universities offering degrees in guidance and counseling have not appreciated the need to infuse multicultural counseling into their programs in counselor education (Aluede & Maliki, 2000). Even the National Universities Commission to date has not required all universities to incorporate multicultural courses in counselor education programs in Nigerian universities.

The USA has made inclusion of multiculturalism mandatory for all Council for the Accreditation of Counseling and Related Educational Programs (CACREP) accredited counselor education programs, as it is included as one of the core curriculum content areas. It is also frequently outlined in state statutes that govern the licensure of counselors. For example, in Florida, "social and cultural foundations" must be included in counseling programs seeking to train mental health counselors (F.S. 491, 2004). Hence counselor education students must pass a course in multicultural or cross-cultural counseling. The aim is to expose potential counselors to the cultural similarities and dissimilarities of people based on their background and experiences (Axelson, 1993).

It is evident and somewhat inevitable to this point that training requirements in the USA are more stringent than in Nigeria. In the USA, to become a professional counselor, one needs to do post-bachelors work (Hollis & Dodson, 2000). There are multiple steps that need to be taken to become a professional counselor. These include attaining a graduate degree, completing practicum and internship experiences, applying to a state board for licensure and certification, and national certification (Hollis & Dodson, 2000). In fact the definition of counselor offered by Gladding (2001) states "A helping professional who has obtained a master's or

doctorate in counseling and who has passed competency tests on a general and/or specific level in the field of counseling” (p. 32).

Accreditation of Counselor Education Programs

In Nigeria, accreditation of guidance and counseling degree programs is essentially carried out at the undergraduate level, usually by the National Universities Commission. This Commission does not accredit graduate programs. Rather it is the responsibility of the university faculty senate of the respective universities to approve and implement their own programs at this level. For graduate programs in guidance and counseling, there are no procedures or official accreditation by any institution or body other than that of the university faculty senate Counselling Association of Nigeria (CASSON), the counterpart of the American Counseling Association (ACA), does not accredit counseling programs. Although effort is being made in that direction, CASSON is yet to receive the approval of Nigeria’s Legislative Assembly by way of initiating legislation to that effect.

In the USA, the Council for the Accreditation of Counseling and Related Educational Programs (CACREP) provides accreditation to all counseling programs offered at American universities. Notwithstanding, some USA universities offering Masters and even Doctoral programs in counseling and guidance do not seek CACREP accreditation. Such accreditation is a voluntary process (Hollis & Dodson, 2000), and is separate from federal and state governments. There are more than 500 colleges and universities in the USA with departments offering graduate majors that prepare counselors. There are over 1000 graduate level programs, about half of which are accredited by CACREP (Hollis & Dodson, 2000). Other programs, particularly university training programs for school counselors, are accredited by the National Council for the Accreditation of Teacher Education (NCATE). Other programs that are neither CACREP nor NCATE accredited may have approval from a state agency, such as their particular State Department of Education. As states begin to enforce guidelines for program curriculums, some programs may be forced to be compliant with CACREP standards.

Counselor Education, Licensure, and Certification

In Nigeria, there are no formally recognized or mandatory educational requirements for certification as a professional counselor beyond having obtained a university degree in guidance and counseling. A Bachelor’s degree in guidance and counseling automatically qualifies one to seek employment as a guidance counselor. CASSON has attempted to raise the minimum educational requirement for certification to a Master’s or a Bachelor’s degree with five years of work experience (Iwuama, 1991). It is not unusual for graduates with a bachelor’s degree to

be offered immediate employment as guidance counselors in secondary schools in Nigeria. In addition they can seek employment in the private sector as personnel or administrative officers.

In the USA, the National Board for Certified Counselors (NBCC) provides national certification for individual counselors. NBCC is an independent, not-for-profit credentialing body for counselors. It was incorporated in 1982 to establish and monitor a national certification system. This certification program recognizes counselors who have met standards in training and experience and passed the National Counselor Examination (NCE), the most portable credentialing examination in counseling (NBCC, n.d.). It is transportable in the sense that 47 out of the 50 United States use the NCE for state credentialing. Seeking NBCC certification is optional for counselors but provides another level of recognizing competence.

NBCC has recognized the importance of exploring ways to expand counselor credentialing into other countries. Consequently, NBCC is beginning to offer presentations on standards and certifications internationally in collaboration with the International Counseling Association (IAC). Further, they have been studying how other countries (e.g., Britain, Australia, New Zealand, and Canada) are credentialing counselors. The president of the African Association for Guidance and Counseling (AAGC) has approached NBCC for guidance on creating certification standards for African counselors.

However, in the USA, NBCC credentialing of school counselors has been challenged by the National Board for Professional Teaching Standards (NBPTS), which has traditionally offered national certification to teachers (NBCC, 2003). NBPTS recently developed standards and criteria for the national certification of school counselors (NBCC, 2003). The competence of NBPTS to certify school counselors has been criticized by NBCC (NBCC, 2003). Accordingly, NBCC has described the attempt by NBPTS to certify school counselors as appalling (NBCC, 2003). NBCC's Chairperson, Dr. Wayne Lanning, after having broken communication and collaboration ties with NBPTS, stated "NBCC continues to believe that a certificate for school counselors must be determined solely by counselors, not a 63 member board of teachers with only one school counselor represented. It cannot support a non-counselor controlled professional standard that does not require a Master's degree nor a group that does not collaborate with all association, accreditation, and certification organizations in counseling. School counselors are not teachers, but specially trained counselors working in a school setting" (NBCC, 2003, p. 3).

COUNSELING SPECIALIZATIONS

In the USA, there are various specialties in counseling (e.g., employment counseling, mental health counseling, family counseling, rehabilitation

counseling, school counseling, spiritual counseling). In recognition of these specialties, ACA has over 17 specialty divisions. With regard to each specialty, there also often exist professional associations, which establish training standards or requirements unique to that specialty—as well as generic skills required for all counsellors. These bodies often create competencies for counselors that training programs may want to incorporate.

In Nigeria, guidance and counseling university training programs are all inclusive without various specializations. In most universities in Nigeria, potential counselors are trained primarily to function as school counselors. Notwithstanding, a few universities, such as the University of Ibadan's Department of Guidance and Counseling and the Ambrose Alli University, Ekpoma's Institute of Education have introduced some specialized programs. At the former, majors include "Clinical Child Psychology" and "Personnel Psychology," which are similar to those of the latter.

Private Practice

The growth of counseling as a profession in the USA has provided greater opportunities for counselors, especially mental health to engage in private practice. In Nigeria, private practice is seldom available due to the fact that the majority of citizens live in poverty. It certainly would be difficult to have clients pay consultation fees or pay therapists on an hourly basis, as is the case in the USA. In addition, unlike in the USA, there is no established health insurance that covers mental health services.

SUMMARY

It is considered that counseling professionals the world over would be accorded greater recognition if they were perceived as members of a collective enterprise. Greater collaboration would enable the profession to respond with greater collectivity to national and international issues. Hence, the authors recommend that every counselor consider membership in the International Association for Counseling (IAC) or the International Association for Educational and Vocational Guidance (IAEVG), depending on one's area of specialization or orientation within the counseling field, for the purpose of enhancing a professional identity the world over. These two associations globally promote the exchange of information and research. Further, these two bodies must consider joining together into one entity so that their contributions could be more meaningful to the counseling world. Even though each of the associations was established for particular purposes, a critical evaluation of the current practices by IAC and IAEVG is likely to reveal that most of the fundamental purposes of each, which were unique to them at inception, largely overlap.

Recognition should be given to the USA for the stress being given to multicultural counseling as a requirement of counselor education and counseling practice. Several countries that are also culturally polarized, comprising several multi-lingual entities and cultures, such as Canada, Nigeria, South Africa, and India, have not yet deemed it fundamental to have multicultural components in their programs or professional practice. Even with that, and in line with Bemak and Hanna's (1998) contention, multicultural counseling must go beyond the mere infusion of multicultural concepts in any counselor education course content to include in-depth study of personal and international identities, which can only really take place through rigorous experiential multicultural training.

There is no denying the fact that counseling today is rooted essentially in the needs of immediate environment. In the USA, the practitioner must meet the needs of the locality where he or she works. Hence a potential counselor trained at any USA university cannot assume that licensure will be automatic should she/he decide to relocate to another State or another country.

The authors believe that there is a real need for counselors to create an international counseling credential. The USA is attempting to standardize credentialing of all counselor education programs across the country, and now an attempt by NBCC, in collaboration with IAC to assist other countries in developing credentialing standards for counselors is a useful initiative. However, as is the case in Nigeria, most nations of the world do not presently require counselor licensure, registration, or certification by any professional body to practice. Therefore, there are still individuals throughout the world who practice and claim counseling as their profession, without having any formal training or university education in counselling. It would be our hope that the counseling profession worldwide would be able to devise a procedure by which all counseling practitioners may be able to undergo some form of common credentialing, while still encouraging local and national specializations as appropriate.

Given that there are cultural and contextual differences across nations, international counseling credentialing based on one set of cultural characteristics and social circumstances would certainly not meet the particular needs of other places. As such, any international counseling credentialing that is proposed would need to be one that would not only include common and core characteristics, but would also include indigenous features.

As a step towards the realization of the current emphasis on globalization and interconnectedness, counselors throughout the world should consider the need for greater collaboration and partnership. Such collaboration in both research and clinical practice between counselors of developed nations and those of underdeveloped nations would be particularly beneficial. In addition, the partnership being advocated here would also involve counselor educators in one country assisting in the training of counselors in another country directly, or through developing and/or providing counseling related instructional or curricular related materials for use in other countries (Lynch, 2002). By so doing, a shift of concentration from

local issues to larger, global, and international interests would ultimately serve the world we live in and help the clients, counselors in various countries are dedicated to serve.

REFERENCES

- Aluede, O. O. (2000). The realities of guidance and counselling in Nigerian secondary schools: Issues and strategies. *Guidance and Counselling, 15*(2), 22–26.
- Aluede, O. O., & Maliki, A. E. (2000). Integrating multiculturalism into counselor education curriculum in Nigerian universities. *African Journal of Education, 5*(1), 27–36
- American School Counselor Association (ASCA). (2003). *National Board of Certified Counselors Inc. and Affiliates news release*. Retrieved July 12, 2003, <http://www.schoolcounselor.org/content.cfm>
- Axelson, J. A. (1993). *Counseling and development in a multicultural society* (2nd ed.). California: Brooks/Cole.
- Bemak, F., & Hanna, F. J. (1998). The twenty-first century counselor: An emerging role in changing times. *International Journal for the Advancement of Counselling, 20*, 209–218.
- Bojuwoye, O. (1992). The role of counselling in developing countries: A reply to Soliman. *International Journal for the Advancement of Counselling, 15*, 3–16.
- Clinical, Counseling and Psychotherapy Services, Fla. Stat. Ann. 491.005 (2004).
- Dogan, S. (2000). The historical development of counselling in Turkey. *International Journal for the Advancement of Counselling, 22*, 57–67.
- Essuman, J. K. (1991). Ethical and professional responsibility. In G. C. Unachukwu & G. C. Igborgbor (Eds.), *Guidance and counselling: A realistic approach* (pp. 218–231). Owerri, Nigeria: International Universities Press.
- Federal Government of Nigeria. (1981). *National policy on education (revised)*. Lagos, Nigeria: Federal Ministry of Information Press.
- Gibson, R. L., & Mitchell, M. H. (2003). *Introduction to guidance and counseling* (6th ed.). Upper Saddle River, New Jersey: Merrill Prentice Hall.
- Gladding, S. (2001). *The counseling dictionary: Concise definitions of frequently used terms*. Upper Saddle River, NJ: Prentice Hall.
- Gysbers, N. C., & Henderson, P. (1988). *Developing and managing your school counseling program*. Alexandria, VA: American Counseling Association.
- Hollis, J., & Dodson, T. (2000). *Counselor preparation: 1999–2001, Programs, Faculty, Trends* (10th ed.). Philadelphia: PA: Accelerated Development.
- Hui, E. K. P. (2000). Guidance as a whole school approach in Hong Kong: From remediation to student development. *International Journal for the Advancement of Counselling, 22*, 69–82.
- International Association for Counselling. (2003). *The nature and scope of counseling*. Retrieved July 12, 2003, <http://www.iac-irtac.org/origin.html>
- Ipaye, T. (1983). *Guidance and counselling practices*. Ile-Ife, Nigeria: University of Ife Press.
- Iwuama, B. C. (1991). *Foundations of guidance and counseling*. Benin City: Supreme Ideal Publishers International Limited.
- Iwuama, B. C. (1998). School counseling in Nigeria: Today and Tomorrow. *Journal of Educational Systems Research and Development, 1*(2), 8–18.
- Joint Admissions and Matriculation Board (JAMB). (2003). Universities matriculation Examinations into Nigerian Universities: Brochure for 2003/2004 session. Retrieved on July 3, 2003, <http://www.jambng.com/brochure/ume/institutions>.
- Lynch, M. F. (2002). The dilemma of international counselor education: Attending to cultural and professional fits and misfits. *International Journal for the Advancement of Counselling, 24*, 89–100.
- McEachern, A. G., & DelValle, P. (1996, November). *Blueprint 2000: Real or ideal in school counseling?* Florida Counseling Association Professional Conference, Orlando, Florida.
- National Board for Certified Counselors. (2003, Spring/Summer). Update on the NCSC credential and NBCC negotiations with NBPTS. *The National Certified Counselor, 19*(3), Greensboro, NC: NBCC.

- Odebumi, A. (1985). *Psychological approach to guidance and counselling*. Unpublished manuscript, University of Benin, Benin city, Nigeria.
- Parrot, L. (1997). *Counseling and psychotherapy*. New York: McGraw Hill.
- Parsons, F. (1909). *Choosing a vocation*. Boston: Houghton Mifflin.
- Todd, J., & Bohart, A. (1999). *Foundations of clinical and counseling psychology* (3rd). New York: Longman.
- United Nations Educational, Scientific and Cultural Organization (UNESCO). (2002). *Handbook on career counselling: A practical manual for developing, implementing and assessing career counseling services in higher education settings*. Paris: Author.
- Zunker, V. G. (2002). *Career counseling: Applied concepts of life planning* (6th ed.). Pacific Grove, California: Brooks/Cole.