

UNIVERSITY OF ILORIN



THE TWO HUNDRED AND THIRTY-EIGHTH (238TH) INAUGURAL LECTURE

“FUNCTIONAL GUIDANCE AND COUNSELLING PRACTICE FOR A DYSFUNCTIONAL SOCIETY AND EDUCATIONAL SYSTEM”

By

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UNIVERSITY OF ILORIN, ILORIN, NIGERIA**

THURSDAY, 27TH JULY, 2023

**This 238th Inaugural Lecture was delivered under the
Chairmanship of:**

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27th July, 2023

ISBN: 978-978-8356-29-9

Published by:

**The Library and Publications Committee,
University of Ilorin, Ilorin, Nigeria.**

Printed by

Unilorin Press, Ilorin, Nigeria.



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Distinguished Ladies and Gentlemen.

Preamble

I am highly honoured and most grateful to God Almighty for sparing my life and granting me the opportunity to deliver this inaugural lecture which is the 238th in the series of University of Ilorin Inaugural Lectures. Perhaps, this lecture would have been delivered about 18 years ago shortly after being elevated to the rank of Professor of Guidance and Counselling (G & C) in the year 2005 while in the University of Maiduguri if not for the lingering insurgency in the North East region of the country which made my family to relocate. The insurgency had extended and debilitating effect on social and economic activities including paralysing academic activities in every educational institution in the region. For instance, the University of Maiduguri, the capital of Borno State became the epic centre of the insurgency and had to be closed. Suffice it to add that I worked for twenty-three years in the University before joining University of Ilorin in the year 2015. In

all, I have garnered over 37 years of work experience which is brought to fore in this lecture.

Mr. Vice-Chancellor sir, let me confess that I fervently prayed for this day to come for two principal reasons. First, I see it as a day to openly declare God's faithfulness, grace and mercy upon my life. Certainly, God is ever abiding with me to grant me peace in the face of many challenges of life. Second, I see it as a day of fulfillment of my desire to deliver this Inaugural Lecture before exiting the system and more particularly a rare opportunity to modestly show case my contributions to the theory and practice of Guidance and Counselling and by extension, to see that every society or group I find myself is made functional, transformed and productive. Of a truth God has been very faithful to me! Without whipping up much sentiment, it was as if I would never actualize my dreams with the loss of my mother at the age of ten and my father seven years after. In 1978, my immediate elder brother, Mr. Roland Decker of blessed memory took over the responsibility for my schooling with his meagre salary. At a time, Roland had to sell his motor bike to pay for my school fees when I gained admission to Borno State College of Basic Studies in the 1978/79 session. He faithfully did so till I completed the programme in 1981 and continued till the end of my first year in the University when by God's providence I won both Borno State Government scholarship and Federal Government bursary. The death of my twin brother late Mr. David Decker was another blow. He died in an accident after completing a national assignment on monetization of Nigerian workers' benefits in 2011. He was a dogged labour leader who championed the cause of unionism in Nigeria along the likes of Comrade Adams Oshiomhole. May their souls continue to rest peacefully in the bosom of our Lord Jesus Christ! In short, my life is a bundle of testimonies. Therefore, anyone passing through a similar experience should believe that s/he can make it but, s/he must be strong, courageous and have the fear of God (Joshua. 1:5-9).

Introduction

Mr. Vice-Chancellor sir, I had the inclination that my destiny is to be a professional teacher and perhaps a counsellor at an early stage of my life and ever since, I have been walking and working to ensure the fulfillment. At age nine, I was christened

‘maman yara’ literally meaning ‘mother of children because I would gather other children in the neighbourhood around me to teach and play with them and thus playing the roles of a mother and a teacher. At age 10 playing the role of a mother became real when I lost my mother. I had to assume the role of a mother which included going to the market with a prepared list of items written by our father and preparing meals for the family. Even at this, I still found time to study and led the class while in primary and secondary schools. I was the female games captain and assistant head girl in my final year in (G.S,S) Damboa, which conferred on me leadership and helping roles. More so, in choosing a course of study at the University of Maiduguri for my First Degree, I opted for education in spite of options of reading accountancy, economics, or English as single honours. After my NYSC year in 1985, I went for my Master’s Degree in Guidance and Counselling in 1986 and completed as the second best student in 1987. On completion, I returned to Borno State, taught English and Economics as well as practised school guidance and counselling for two years. In the year 1992, I joined the Department of Education (Guidance and Counselling Unit) as Assistant Lecturer and rose to the zenith of my profession in the year 2005. Besides, within and outside the family circle, my opinion and advice were often sought on decisions to be taken. It has always been, “let’s hear Mary out”!

Mr. Vice-Chancellor Sir, with the few years thus far lived, positions occupied, responsibilities divinely bestowed and experiences as a professional guidance-counsellor, I have seen many more people of various statuses for various unimaginable reasons exhibiting behaviours which can best be described as dysfunctional and making the environment to be unhealthy to live in. The unhealthy social climate, hereafter referred to as dysfunctional society comprises dysfunctional families, schools, organisations and institutions. Since a dysfunctional society or its constituents offer nothing good but has untold weakening effects on every aspects of lives, redressing it should be of vast importance and utmost urgency.

It is against this background, that I have titled this lecture as Functional Guidance and Counselling Practice for a Dysfunctional Society and Educational System. This lecture is the

eighth from the Department of Counsellor Education, University of Ilorin, although the second to be delivered by another female lecturer in the department.

Meaning of Guidance

Mr. Vice-Chancellor, sir, Guidance involves directing, helping, managing and advising an individual or group of individuals in order to promote self-understanding, self-actualization, empower self-growth, improve relationship and reduce emotional distress. Fajonyomi (2003, 2006, 2010 & 2016) Hence, guidance is seen as 'lifelong helping process with the interplay of formal, non-formal and informal approaches and techniques, taking place in and out of school settings to assist individuals understand themselves and their environment in order to develop their potentials along needs and productive pathways for their personal and societal benefits'.

Meaning of Counselling

Mr. Vice-Chancellor, sir, Counselling, on the other hand, basically thrives in relational principle in which a relationship is established between a (professionally trained) counsellor and a client who has problems and challenges in any area of his or her life that needs the attention and action of a counsellor (Fajonyomi, 2006; 2010). Therefore, in counselling there must be a problem, an issue or a concern, a client and a professionally trained counsellor who facilitates the resolution of the problem presented by the counsellee(s). Thus, 'counselling is a process involving the establishment of a relationship between a counsellor and an individual or a group of individuals including families in order to provide needed information that will help the client(s) have clear judgments and make informed decision(s) to address challenges or problems in personal, social, economic, psychological, educational and or occupational areas through the adoption of techniques which are professionally acceptable and culturally relevant'.

From the work on 'hints for effective counselling' done by Adegoke and Fajonyomi in 2016 and that of 'counselling practicum in the school by Fajonyomi (2020), it could be said that the process of counselling often follows four interrelated stages (See figure 1)

- I. Initial, introductory or interview stage: This stage entails building of rapport and establishing trust. The success of the entire therapeutic process depends on how the counsellor handles the client in this stage. More so, the counsellee is meeting the counsellor for the first time. Therefore, unconditional positive regards, respectful relationship and confidentiality must be established and maintained between the counsellor and the client.
- II. Working stage: Comprises of identification, assessment and diagnosis of the client's problems using appropriate tools, such as interviews, questionnaires, and psychological tests, to gather information from the client for better understanding and treatment of the problems. Setting of goals for counselling are collaboratively done by the counsellee and counsellor. Techniques and skills learnt from theories are deployed to handle challenges.
- III. Termination stage: The interaction between the counsellee and the counsellor could be terminated for reasons such as, achieving the set goals for the visit, uncooperative attitude of the client, repeated refusal to attend sessions or when practicum exercise ends for students in training and when either of the counsellor or client dies.
- IV. Follow up, evaluation and feedback stage: This stage is to determine if the client is putting into practice suggestions made during the counselling encounter and the progress made, challenges encountered to inform the next line of action(s) and determine if referral is needed. The deployment of ICT could make this stage easy for the counsellor. See Figure 1.

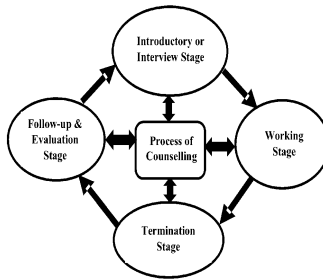


Figure 1: Fajonyomi, (2023) Process of Counselling with Constituent Parts.

Guidance and Counselling as a Compound Concept

Mr. Vice-Chancellor Sir, attempts are often made to distinguish between guidance and counselling. For instance, Fajonyomi (2006) in contrasting the two terms considered guidance as advice-giving and counselling as problem solving. Nonetheless, most frequently, authors have used the two concepts interchangeably on noticing that the line between them is so thin. However, in practice the pendulum moves in between guidance and counselling more so, the issue at hand determine what the counsellor does and advice-giving might tend towards solving a problem! Hence, guidance and counselling can be defined as ‘actions and processes whether formal, informal or non-formal taking place in and out-of-school settings to address problems and concerns of clients through intervention of a guidance-counsellor in terms of advising and counselling within legal and ethical norms of practice and in collaboration with relevant stakeholders as parents and other relevant professionals’.

Meaning and Evidences of Dysfunctionality in Nigeria

The word dysfunctional is simply defined by the Cambridge Dictionary as “not functioning or working normally” or ‘properly’ while the Collins English Dictionary says it ‘of or characterised by abnormal or impaired psychological functioning’. 2Timoty 3v1-5 in the Bible best describe dysfunctionality as a ‘terrible time’, that is... ‘People will be lovers of themselves, lovers of money, boastful, proud, abusive disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without

self-control, brutal, not lovers of good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. Therefore, a dysfunctional society is one in which the people and subsystems work abnormally and psycho-social life is impaired. Thus, the workings of the components of such society like the family, community, work, organisations, education and religions are often abnormal.

Mr. Vice-Chancellor Sir, I want to believe that there will not be a dissecting voice to the fact with the increase in the spate of unhealthy behaviours and sharp practices in our economic, political and social institutions including families, educational institutions, businesses and politics, Nigeria society tilts and dangles toward being labelled as dysfunctional. Or, to call 'a spade a spade' sir, our society is dysfunctional. For example, how else do we classify a society where tens of thousands of its children are turned to the streets to hawk and beg for alms with most of the girls being raped, some come down with life threatening sexually transmitted diseases including HIV/AIDS or even killed for rituals while the boys often abuse drugs, get killed as well or recruited for armed robbery and terrorism (Fajonyomi & Musa, 2000).

Besides, how can life stories of some families, including educated homes, be pervaded with domestic violence, sexual relationship between parents and their children or between children from the same parents, drug abuse, parents selling their children for want of money, poor nutrition, low income, low parental educational status, among others be described, (Fajonyomi, Badejo & Iheanacho, 2005)? More especially, what else can we call a society where child labour and exploitation, child slavery, child marriage even to those who should protect her right, sexual harassment of underage children such as street hawkers, child battering, illegal fostering, and abusive communication via media including social media bullying are becoming rampant? Worse still, the unhealthy behaviours are committed by close relations, even parents. I cannot just explain why some states have not domesticated 'the Child Rights Act' (Fajonyomi, 2005). Unfortunately, in states where the Act has been accepted, the level of implementation is annoyingly low. It appears that the country is toying with the lives of these innocent children. My concern is

about the emotional, psychological, mental health, and social consequences of dysfunctional behaviour and life on the affected children's future. It is highly probable that such children will not have functional families in future or they may be confronted with how to resolve psychological problems related to mental health, mood disorder or self-destructive behaviour. In addition, it implies that the children growing up in dysfunctional homes and institutions may end up establishing dysfunctional families themselves which means that the end to dysfunctionality in our society may not be in sight.

Beyond the family level, discrimination based on sex is evident in almost every aspect of our national life. For instance, Fajonyomi and Fajonyomi (1995) and Ambali, Fajonyomi, Fajonyomi, and Abdullahi (2018) noted the low level of participation of women at all levels of education which possibly explains the abysmal participation of women in economy and politics. Certainly, a functional society with equity, justice and fairness as its mantra will not have discrimination indices as we have in Nigeria. In another dimension, Fajonyomi, Fajonyomi and Ambali (2018) identified some factors of a dysfunctional society related to individuals and nations prone to violent conflict. With regard to the individuals, these factors are low esteem, low income, low academic achievement, addiction to drug, sexual abuse, alcoholism, emotional instability, questionable personality, high language tone, unhealthy family relation, overcrowding, religious extremism, peer influence, gang membership, and physical assault. At the national level, these factors are evident in low social capital, weak community sanction, unwillingness to intervene in violent acts, illiteracy, unemployment, poverty, substance abuse, proliferation of small arms, ethnic militia, unequal distribution of natural resources, lack of political will to prosecute offenders, lack of capacity to control diseases, corruption, lack of basic facilities and services, discrimination against groups, marginalisation, disregard to workers' and minorities' rights, inequality between/among groups, ethnic and cultural diversity, and bad governance, exclusion, fraud, organised crimes, abductions, electoral disputes, social distrust, and disrespect for rule of law. All

of these factors are evident in our country as in many nations of the world.

As a matter of fact, Nigeria is classified as a low human development country (UNDP, 2022) based on her Human Development Index. Among other information given is that of the percentage of population earning below poverty line (\$1.90/day), maternal mortality rate and life expectancy at birth. Table 1 shows the evidence of a dysfunctional society.

Table 1: Evidence of National Dysfunctionality

Indicators	World	Sub-Saharan Africa	Nigeria
Births/1000 Population	17	35	37
*Maternal Mortality Rate Deaths/100,000 births	225	536	917
Deaths/1000	8	9	12
Infant Mortality Rate/1000	29	50	72
*Life expectancy at Birth	71.4	60.1	52.7
GNIPP/capital (\$)	1678 2	3669	4790
*Percentage of population Earning below poverty line (\$1.90/day)		41.1	39.1
Gender Disparity index	0.958	0.907	0.863
*Global Peace Index		2.268	2.725

Sources: 2022 Human Development Index, <https://hdr.undp.org/data> and 2022 Security Index.

Table 1 shows that the maternal mortality rate is 917 per 100,000 as against 225 and 536 averages for the World and sub-Saharan African respectively. This figure is unacceptably high and very disturbing, more so, most of these deaths are preventable (Jaiyeola & Fajonyomi, 2020). Sir, there would be a loud outcry in a scenario where five aircrafts carrying about 184 passengers each crashed per day in the country. This is in similitude of having about 200 women dying daily due to childbirth related issues. Simply, one can say that our leaders seem not to value the lives of its citizens, especially women. The same revelation can be deduced from the

information on life-expectancy at birth of about 53 years which is less than the sub-Saharan African average of 60 years or World average of 71 years. Hum, some people here are already spending overtime!

In addition, the percentage of the population earning below \$1.90 (below poverty line) serves as proxy of quality of life as well as a country's wealth and when they are appreciably low, they suggest incidence of poverty which is widely associated with aggressive behaviour, diseases, abduction and other vices, including insurgency (Fajonyomi et al 2018). We noted in particular that poverty provokes violence and makes it difficult to broker peace and that the bulk of the 44 war-like conflicts recorded in 2002 took place in the world's poorest nations. The trajectory has not really changed even as at now. This is a clear indication of the complex interplay between poverty, violent conflicts and dysfunctionality. Moreover, it is easier to recruit a poor or an unemployed person as an insurgent and the like than an employed individual with relatively satisfying regular income which underscores the importance of information on employment or unemployment (Fajonyomi, 2019; & Fajonyomi, Fajonyomi, & Ambali, 2018). Information on gender inequality and public expenditure on education respectively signal the level of discrimination against women and suggest interest of governments to develop their human and social capitals at all levels. Information on the two indices is not complimentary. Furthermore, recently, many Nigeria professionals are fleeing the country almost on a daily basis in search of greener pasture and security. *It is just a tale of all is not well back at home.* Also, that 2022 Global Peace Index ranks Nigeria 143rd out of 163 on domestic and international conflicts, safety and security and degree of militarization is another indicator of having a dysfunctional society.

On Dysfunctional Educational System

A dysfunctional educational system is infested with defective curriculum, policies, programmes and structures and filled with insufficient resources and adequate facilities for functional, effective and efficient performance. Also learners are exposed to experiences that could hardly equip them to make a living and contribute significantly to life and development of the nation or

society. More than certificates earned in schools, a great percentage of graduates at every level of education seemed to have fallen below societal expectations. In other words, products of a dysfunctional educational system find themselves disoriented and ill-equipped to provide solution to societal problems because they are equally dysfunctional.

Mr. Vice-Chancellor Sir, the introduction presents the relationship between educational system and the society which is found to be reversible (Fajonyomi, Fajonyomi & Ambali, 2019). More so, the educational system is a subset of the society. That is, an educational system is a reflection of the society and it is not immune to the infiltration of the characteristics of the society. So a dysfunctional society cannot but create a dysfunctional educational system. As it is vividly put in the Bible ‘one cannot plant yam and harvest rice’. Since the relationship is reversible, a dysfunctional educational system will produce dysfunctional learners through dysfunctional processes to exacerbate dysfunctionality in the society. It has been found that our educational system is even culpable of promoting dysfunctional societal traits (Ogedebe, Dahwa, & Fajonyomi, 2002; Fajonyomi, 2009). Furthermore, the spate of dysfunctional and unhealthy behaviours such as cultism, gang raping, vandalism, stealing, truancy, inappropriate dressing, fighting, disregard to constituted authority, examination malpractice, and fraud of different shades including grade for sex or grade buying are clear evidences that our educational institutions are dysfunctional.

Also, it is a fact that our educational institutions are not meeting the expectations of most stakeholders including learners, parents, sponsors, policy makers and employers of labour. For example, the labour market is said to be over-saturated with quarter-baked not even half-baked graduates for lacking employability hard and soft skills (Adedimeji, 2018; Fajonyomi, 2019). In particular, I observed that besides low academic performance, many of the students at all levels lack moral values and dignity of labour among others (Fajonyomi, 2019). Worthy of note is that the overflow effect of receiving dysfunctional education is said to be worse than deploying atomic bombs or the use of long range missiles in an attempt to destroy a nation. An anonymous writer explicates further

that through dysfunctional education: “patients die in the hands of such medical doctors; buildings collapse at the hands of such engineers; money is lost at the hands of such economists and accountants; people die at the hands of such religious scholars; and justice is lost at the hands of such judges”. In short, the collapse of education is the collapse of the nation.

However, let me point out that the manifestation of dysfunctional features in our educational system is an infringement of the nation’s educational goals as stated in the 2013 National Policy of Education (NERDC, 2013:14) which are: development of the individual into a morally sound, patriotic and effective citizen; total integration of the individual into the immediate community, the Nigerian society and the world; provision of equal access to qualitative educational opportunities for all citizens at all levels of education, within and outside the formal school system; inculcation of national consciousness, values and national unity; and development of appropriate skills, mental, physical and social abilities and competencies to empower the individual to live in and contribute positively to the society. Similarly, it runs against the motto of many of the Nigerian higher institutions including *our better by far* university which is to produce graduates’ *worthy in character and learning*. In other words, that our educational system would be dysfunctional, as it is now, by not pleasingly achieving the purposes for which it has been created is never contemplated.

Dysfunctional Guidance and Counselling Practice

Mr. Vice-Chancellor sir, a system consists of different parts which relate and interact together to ensure that the system attains its set goal(s) therefore, whatever affects any part of the system affects the whole, meaning that the failure of a part could be accountable for the failure of the system. In that regard, Fajonyomi, Fajonyomi and Ambali (2020) described education as a system and guidance and counselling as an integral part of the system. The same position is established in 1 Cor. 12 V. 14-21 where the body is described as having different interdependent and interrelated parts that each part cannot do without the other. That is, the lack of proper synergy and collaboration existing among G & C with other parts such as Early Childhood, Care and Development Education (ECCDE), primary education, secondary education and tertiary

education as well as adult education and other educational services could explain the extent of dysfunctionality in the education system and the society as a whole. Therefore, explanation is given to buttress how and why the extant practice of guidance and counselling so far could be a culprit in the dysfunctionality of the society and the education narrative (See figure 2).

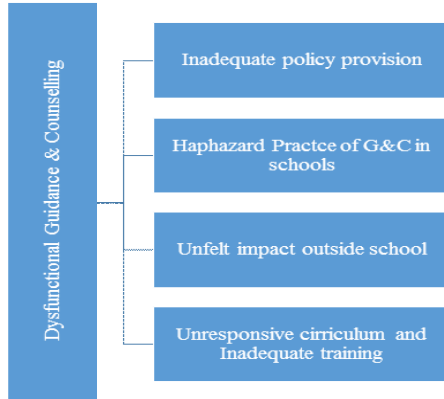


Figure 2: Fajonyomi, (2023) Elements of Dysfunctional Guidance and Counselling Practice

Inadequate Policy Provision

The uncomplimentary and uneven attention given to G & C in the nation’s policy on education from the 1977 edition to the 2004 edition which subsists till date could constitute an obvious silent factor in making our educational system and society dysfunctional. More so, a policy is known to predetermine the success level of a programme implementation as it suggests inputs in terms of resources including facilities, personnel quality and quantity, structure and sources of finance that will be processed to obtain the desired outcome. In 2006, I observed that in the 1977 policy, G & C was merely mentioned to address prevalent issues on career prospects and personality maladjustment among secondary school students as if that was all that G& C entails.. In the 2004 edition and subsequent ones, G & C is considered as one of the ‘education support services’ with the likes of ‘school library, school garden, health and nutritional services, and resource centres. Even

at that, mention was just made in three phrases that: “Government shall continue to make provision for the training of teachers in G & C; establish and equip counselling clinics, career resource centres and information centres; proprietors of schools shall provide adequate facilities for guidance and counsellors for their institutions”

This has been the position even in the 2013 edition which is the latest. On reviewing the provisions for G & C in editions respectively published in 1977, 1981, 1988 and 2004 in 2006, I felt and lamented that “guidance and counselling was considered as a side attraction instead of being the ‘heart of each level of the educational system” (Fajonyomi, 2006: 76-84). In particular, guidance and counselling policy on primary education was conspicuously omitted which is the foundation level on which other levels rest. I would have held the same position up till now if not for the recently published 2018 National Policy on Counselling and Implementation Guidelines for Counselling which is like reacting to the observation I made in the year 2006. Statement made by the Minister of Education in the ‘foreword’ to the 2018 Policy affirms my observation: “For almost 60 years, counsellors have been providing services with varying degrees of effectiveness. However, due to lack of a well-defined structure for delivering good communication along the hierarchy and unclear instructions to practitioners, the field of counselling is characterised by inefficiency. It is the need to set out and streamline the duties of educational counsellors and define their relationship with other school personnel in counselling practice that informed the development of the National Policy on Counselling”.

However, a cursory look at the Policy raises some questions: Why the omission of ‘guidance’ on the title and in the content? What about the services related to ‘guidance’? How should the Department in tertiary institutions teaching guidance and counselling be named? Why are there no policy provisions contemplated on the practice of guidance and counselling outside the school system? These are questions that calls for restructuring of the G & C practice to make it functional. The present practice is not acceptable. Inadequate policy provisions could have extended

effects on the practice of G & C and insinuate dysfunctionality in the society and educational system.

Haphazard Practice of G & C in Schools

Mr. Vice-Chancellor Sir, permit me to refer to my experience after completing my master's degree in G & C at the University of Ibadan in 1987. In 1988, I was employed and posted to the biggest and oldest female secondary school as a teacher/counsellor perhaps for the reason that being big it would be bedevilled with myriad of social, psychological and learning-related problems and the presence of a guidance-counsellor would be helpful. Honestly, on receiving the letter of posting, I had thought of innovative and functional G & C strategies I would introduce to transform the school to not only being the biggest but one of the best schools in the state in all domains of learning-affective, cognitive, and psycho-motor. Hum! To my utmost surprise I was blatantly 'rejected' despite my indicating that I could teach English or Economics in the school because I had a B. A (Ed.) Honours Degree with English and Economics as major and minor teaching subjects respectively. To say the least, I was disappointed or should I say my enthusiasm was dampened as that would have been my first job 'in life'. Later, I was reposted to a mixed secondary school located in a Military Cantonment. Here! I was gladly accepted by the principal who opined that I would so much be of help in the management of the school; but, no known G & C facility was available. It was like a 'barren ground' for G & C activities. What I did to make impact and transform the school through G & C services rendered is left to the section on my 'contributions to theory and practice of G & C' they epitomise challenges guidance-counsellors face daily (Fajonyomi, 2010). These challenges ranged from uncooperative attitude of organisational management and other personnel to unconducive environment with few or no material or tool to function (Fajonyomi 2010; Adegoke & Fajonyomi, 2016 among others). All the same, a professional guidance counsellor is expected not only to be responsive but proactive, pragmatic and functional.

Unfelt Impact Outside School

Mr. Vice-Chancellor Sir, I also noted (Fajonyomi, 2019) that extant G & C policy documents including the latest 2013 National Policy on Education and 2018 Implementation Guidelines for the National Policy on Counselling tend to restrict G & C activities to the school system and have not sufficiently projected it as series of actions and processes that should be carried out in collaboration with the public and private institutions in the labour market. I dare to emphasize that majority of Nigerians are not aware or understand what guidance and counselling is all about or who a counsellor is and how they can take advantage of their services due largely to ignorance. This wrong disposition must change to make counselling functional. Counsellors are needed now than ever in the society due to myriad of physical, psychological, mental, emotional, moral, sexual and personal –social challenges predominant in the society.

Unresponsive curriculum and inadequate training and preparation

Mr. Vice-Chancellor Sir, the inadequacies in the G & C policy and practice can be traced to inadequate or dysfunctional curriculum and training of guidance-counsellors, especially with the urge to extend guidance and counselling services beyond educational setting to the labour market and the larger society as in developed climes. On deployment of ICT for G&C, (Ogedebe, Dawha and Fajonyomi, 2009) exposed the limitation of the current practice in adopting traditional guidance and counselling facilities in the training of G & C would-be professionals. This raises a pertinent question: are the students sufficiently prepared for the prevalence of unimaginable social, economic and political problems and issues generated through mismanagement of resources, corruption, injustice, bad governance and the like outside the school setting? Sir, the truth is that presently the answer is NOT PRECISELY! Presently, Nigerian society has seldom accepted or recognised guidance-counselling qualifications obtained from training institutions, including universities as basis for employment, appointment of graduates to human resource department in organisations and industries to work and practice guidance-counselling (Fajonyomi, 2019). Unfortunately, trained guidance-

counsellors from the universities are mostly made to teach because they took minor courses just like students in teacher education programme to the neglect of practising guidance-counselling. This type of training prepares the students to have a mind-set of being teachers/counsellors. My long held conviction is that it should not be so. Guidance and counselling departments can come up with enough courses in counselling supported with courses from related departments such as, sociology, psychology, social work, law, medicine, and special education to enable graduates to practice in and out of educational institutions. On whether G & C students are exposed to what it takes, including cyber-ethics, and the use of digital media and technology for G & C purposes, the response is 'sparingly'. This is because application of such tools has not really been integrated into the curriculum whereas the rate at which students and non-students commit crime using such means is becoming alarming (Ogedebe, Dawha & Fajonyomi, 2008). As a result of abuse or misuse of the emergent media and technologies, homes have been destroyed, many users-students and non-students, are coming down with health issues, academic performance declining due to cyber addiction and poor study habit, and factory accidents are increasing. Also, crimes and criminalities now take different dimensions with prevalence of hacking, recruitment into cultism, cyber-bullying, reduction in privacy and user control, many relationships turning sour as reports of people being lured and killed for rituals, ladies raped and/or killed and so on, are rampant.

On this note, it is obvious that guidance and counselling programming and practice would have to be reviewed, even regularly, for it to be responsive, relevant and contribute to reversing dysfunctionalities in economic, justice, health, politics, governance, relationships, education and every aspect of human life of which influence of technologies is real. The introduction of CCMAS with the urge to infuse innovative courses in every university programme is a welcome initiative, but I will suggest a higher percentage of 30/70 rather than 70/30. It should be bottom-top rather than top-bottom approach with the Departments, Faculties, Senate and NUC instead of the other way round.

Shift to Functional Guidance and Counselling Practice

Mr. Vice-Chancellor sir, the need to shift to functional guidance and counselling practice cannot be over emphasized. It is obvious that sufficient consideration has not been given to what goes on outside the school system in businesses, industries and the community as in other climes. In other words the relationship between institutions training guidance-counsellors and ‘town’ which ought to be close and symbiotic is not really so. This perhaps explains the dysfunctionalities in the society and the educational system. In the light of this, a pertinent question to ask is: what should be done differently to make guidance and counselling functional in order to address the obvious dysfunctionalities in our society and the educational system? In response to the question, the next section explores how to promote functional G & C programme and practice in and out-of-educational settings for the benefit of all.

Description of Functional Guidance and Counselling Practice

Functional guidance and counselling is simply a ‘fit for purpose’ and client-centred guidance-counselling process in which assessing an individual's needs, setting of goals, identifying potential barriers, developing a plan of action, and providing support and resources to address life's challenges are done collaboratively with the active involvement of the client(s) and stakeholders that matter to foster development of functional behaviour for the benefit of the client and society. Thus, functional guidance and counselling services are expected to be provided in a variety of settings, including community centres, vocational training programmes, correctional facilities, and workplace settings and across ages with the deployment of formal, informal and non-formal strategies. Sequel to the brief Sir, I wish to modestly present my definition of functional guidance and counselling practice within the premise of creating functional society and education as: “the totality of helping activities and processes taking place in schools, colleges and tertiary institutions as well as in hospitals, industries, organisations, and communities involving the adoption of inclusive interventions whether formal or otherwise in collaboration with relevant stakeholders to address expressed guidance-counselling needs and problems of individuals while taking note of their peculiarities and those of the community and using resources in the

environment to engender desirable behaviours for personal and societal functionality”.

Conceived Framework on Functional Guidance and Counselling Practice Client at the Centre

Mr. Vice-Chancellor Sir, the client is seen as a ‘king’ or ‘queen’ as he or she occupies the centre of the functional guidance and counselling practice (FGCP). The practice sees every client as a peculiar or unique individual and to that extent, guidance and counselling activities and processes are to be tailored to the client’s peculiarities (dispositions, abilities, knowledge, skills and values). As in figure 3 which I design, the client’s uniqueness is defined by the environment, expressed and observed needs and problems in relation to the behaviour exhibited, and the resources available in the environment. These resources include: men/women, like guidance-counsellor, family, peers, colleagues, authorities, and management; materials, that is, equipment, tools, building, facilities, psychological tests and so on; money for acquisition of needed materials and payment for services.

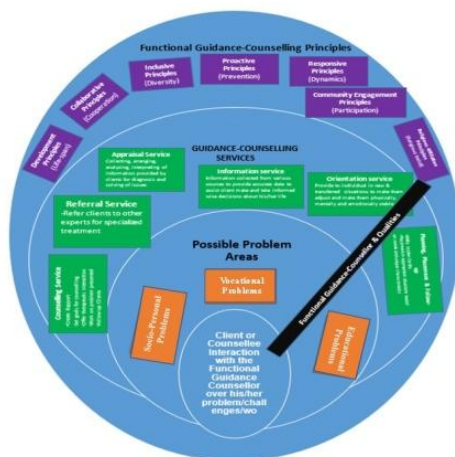


Figure 3: Fajonyomi, (2023) Functional Guidance-Counselling Practice for a Dysfunctional Society and Educational System Framework.

Principles of Functional Guidance and Counselling Practice

Mr. Vice-Chancellor Sir, the knowledge of the client's characteristics explained suggest the direction and dimension of functional guidance-counselling programming and practice. I have identified seven guiding principles:

1. **Development and Progressive Principle:** This principle is grounded in a holistic approach that addresses all aspects of the client's developmental characteristics and stages such as, physical, social, emotional, moral and cognitive development with a range of interventions to support his or her growth and development in the environment. Consideration is given to the client's stages of life along life-span: infancy to old age, in and out-of-school settings as well as progress in career path.
2. **Collaborative Principle:** The mantra in getting things most effectively and efficiently done in many endeavours nowadays is through collaboration. Hence, a fundamental principle of FGCP is to encourage collaboration among stakeholders from, families, programme providers, and authorities to professionals in health, judiciary and the like as well as promote interdisciplinary collaboration among professionals from different fields, including psychology, sociology, education, medicine and public health. Sharing of information and knowledge is very much encouraged in the interest of the counsellee.
3. **Inclusive Principle:** This principle recognises the unique needs of diverse populations and their accommodation including interest, personality and culture. That is, the guidance and counselling programme should be for all irrespective of clients' differences in gender, abilities, and all such. Likewise, every client should have opportunities to access guidance and counselling services fit for his or her goal and aspiration as well specific to his or her problems.
4. **Proactive and Pre-emptive Principle:** It emphasises the importance of proactive and preventive interventions. Guidance by nature is preventive while Counselling is curative. This includes deployment of strategies related to

the six guidance and counselling services that promote functional behaviour and conversely prevent abnormal behaviour. The principle encourages functional guidance-counsellor to initiate interventions to prevent problems or forestall occurrence.

5. **Dynamic and Responsive Principle:** This principle emphasises responsive interventions that address the social, psychological and personal problems when they arise. This calls for innovative, dynamic and pragmatic interaction and engagement informed by evidence-based approaches and theories such as cognitive-behavioural therapy and interpersonal therapy.
6. **Community Engagement and Participation Principle:** Community engagement and participation principle facilitates the development of culturally responsive and relevant services that meet the needs of the community. I must emphasise that Nigeria and Nigerians appear to have allowed for uncontrolled cultural infiltration; thus eroding our well-cherished values and virtues in behaviour, dressing, marriage, relationship and so on.
7. **Morality and Religiosity Principle:** This principle has been neglected over the years in the practice of functional guidance and counselling. This should take cognisance of our religious beliefs, culture and environment as religious affiliation plays a significant role in behaviour exhibited by individuals and by extension, it determines the process of behaviour modification. This principle may become handy when addressing problems related to moral and religious issues. Hence, appointees swear oath to offices using the Bible, Qur'an or an object representing their religious beliefs. In accordance, religious affiliation should be considered in the FGCP.

Functional Guidance and Counselling Services

It is expected that every of the seven principles will be considered in the deployment of the six fundamental or traditional guidance and counselling services (Fajonyomi, 2006; Fajonyomi, 2010; Ogungbade, Omologbe, Atoyebi, & Fajonyomi, (2019).

1. **Appraisal Service:** It consists of collection, arrangement, analysis and interpretation of relevant data and information obtained from the clients through available tools and techniques needed to understand clients, help the clients understand themselves and diagnose the problems or issues presented for possible resolution.
2. **Information Service:** This is a core service as it is central to other services. Data and information needed comprise educational information, occupational information and socio-personal information. As earlier pointed out a wrong information provided by a client may imply making faulty decision. Therefore, the information and data collected from various sources should be accurate to assist in making and taking informed decisions and choices about the problem or issue at stake.
3. **Orientation Service:** This refers to activities provided to individual on assumption of schooling or job in order to be able to adjust to new school or work environment. The orientation service is often given as a onetime action but I usually advise that it should be repeated for the benefit the individuals in the same institution or organisation with a change of level, work schedule or on introduction of new procedure, process or rules.
4. **Planning, Placement and Follow-up Service:** This service entails helping the client to plan for growth and development while learning or on the job as well as helping individuals to relate their psycho-social and personal dispositions and characteristics to whatever choices they would make. At the end of a guidance-counselling session, a follow-up action is taken to ascertain the level of compliance and success with regard to the intervention.
5. **Counselling Service:** This is a very important and about the ultimate service in functional guidance and counselling practice The essence of guidance-counselling is to help the individual being counselled modify his or her behaviour in conformity with the norm of a group, organisation, community or society on being presented with relevant

information that help to understand him or herself in terms of feelings, attitudes, abilities, and so on.

6. **Referral Service:** This is an evidence that no one has the monopoly of knowledge and it portray the essence of collaboration principle as the guidance-counsellor recognises his or her limitations in addressing certain problems that may be presented by clients. In owning up to his or her lack of competency in certain areas and for being sincere, coupled with the ethics and spirit of FGCP, she/he is morally and dutifully bound to refer clients to an appropriate expert or professional who can competently offer advice and treatment.

Outcome

Mr. Vice-Chancellor Sir, the outcomes expected for adopting the functional guidance and counselling practice is that the lives of individual will be transformed and made functional, translating to the functionality of the society. Precisely, individuals are helped to set realistic goals and develop practical skills that can help them navigate the challenges of daily life which are apparent and multidimensional these days.

My Contributions in Research and Publications to Functional Guidance and Counselling Practice

Vice-Chancellor, Sir, my research works, which are either basic or applied and qualitative, quantitative or mixed research (Fajonyomi &Fajonyomi, 2003) address issues and problems that implicate guidance and counselling practice at all levels and forms of the educational system covering, ECCDE, primary, secondary, tertiary education, adult and non-formal, and special needs education. They also impinge on problems on social and economic institutions outside the educational system. Greater emphases of my publications are on school guidance and counselling.

Policy Direction, Resource Inputs and Process

The introduction of the 6-3-3-4 of system of education brought about a rethink of the method of assessment of the performance and academic achievement of the students which took cognizance of the three domains of assessment namely, cognitive, affective and psychomotor. Consequent on this, Fajonyomi (2003) assessed how continuous assessment test was administered in

secondary schools in Nigeria against the stipulation in the National Policy on Education. The study revealed that emphasis was placed on the cognitive aspect through teacher-made tests which could hardly meet psychometric standards to the neglect of the two domains. Teachers seldom administer test on students before reporting their behaviour on hands-on skills acquired during the term or year. They made general remarks in the report cards such as 'well-behaved', 'diligent', and 'hardworking'; this practice presents wrong information about the students and could misinform guidance and counselling decisions. The debilitating effect of such can affect the student in future. Also observed was the absence of tools as inventories and personality tests needed to make diagnosis. Mr. Vice-Chancellor Sir, if schools and educational policy makers could pay attention to the gaps and do the needful, it would be possible to identify the true personality of the students and advise or counsel them in order to nip a problem at the bud.

Fajonyomi (2006), Fajonyomi (2010) and Fajonyomi (2020) recognised the impact of the environment and input on the process and outcome of guidance and counselling practice. Regarding the environment, represented by policy provisions for guidance and counselling, Fajonyomi (2006) noted that the provisions for guidance and counselling in the National Policy on Education were inadequate and not comprehensive. They did not give direction for the practice of guidance and counselling in the educational institutions across all levels of the educational system and made no mention of organisations outside the educational system. Fajonyomi (2010) and Fajonyomi (2020) identified resources and facilities needed for effective and functional guidance and counselling practice, however it is regrettable that most schools did not have these resources and facilities which as earlier pointed out could explain why extant practice is dysfunctional.

Demand of School or Organisational Engagement and Inherent Challenges.

Vice-Chancellor Sir, individuals attend school for different reasons. Students, depending on the level, attend school to study and pass examination, get promoted or transit from a level to another, graduate and get job as aspired. Parents or guardians, schools and society would like to see students, wards or citizens get

good jobs and contribute to the society. Hence, as a functional guidance-counsellor, I carried out a study on vocational interests of secondary school students. (Fajonyomi, 1995). The study involved 100 students in five randomly selected secondary schools in Maiduguri metropolis using Vocational Interest Inventory (VII) developed by Bakare in 1977. Analysis revealed the vocational interest profile of the female students with musical interest area ranking first and mechanical area ranking last while the male students' profile indicated that outdoor interest area had the highest value and social service had the least. The implication was that, if a learner makes a wrong choice, his or her progress in school work would be affected and that could affect his or her chances of securing a job in future.

Furthermore, English Language being the official spoken language of instruction in schools, learners tend to get apprehensive while learning it. Fajonyomi (1996) examined 'the psychology of studying and passing English Language examinations. The findings showed that students were deficient in understanding skills such as mechanical accuracy, lexical items, grammatical meaning, reasoning skills and evaluation skills required for English Language comprehension. Therefore, it was recommended that students should develop good study habits including use of the dictionary, reading of novels, listening to news on radio and television, prompt class attendance, identifying conducive place for study, teacher consultation, studying past question papers among others. However, students' engagement in school activities could predispose them to debilitating anxiety, frustration, stress, depression and suicidal ideation, it becomes imperative to find ways to reduce the occurrence of such and mitigate student poor academic performance. Consequent on this, an experimental study involving four groups made of three treatment groups of Rational Emotive Therapy (RET), Study Skill Counselling (SSC), a combined group (RET & SSC), and a control group was carried out (Fajonyomi, 2002). Using ANCOVA with gender as a moderating variable, effects of the three modes of treatment of RET, SSC, RET & SSC on reducing students' test anxiety was determined. The finding revealed a statistically significant main effect of the treatment ($F_{3, 39}=3.89, p \leq 0.05$) in reducing the students' level of

test anxiety with the gender effect and interaction effect of treatment and gender not being statistically significant.

In another similar study, the three modes of treatment were found to have significantly improved students' academic performance (Fajonyomi, 2001). That is, students of English language who are found to be highly anxious about taking examination and performing poorly had their anxiety lowered significantly irrespective of their gender. This implies that, group guidance-counselling strategies could have made them develop better study habits and changed their wrong thoughts, attitudes, and feelings about examination. Mr. Vice-Chancellor Sir, for the fact that the relationship between anxiety and worry-emotionality was found to be positive and statistically significant (Fajonyomi, 2001), the deployment of RET was recommended for reduction of anxiety among students and perhaps non-students.

Additionally, Fajonyomi and Carew (2004), explored the Gender undertone of examination malpractice among university students in a study involving 468 students comprising 290 and 178 male and female students respectively. They found out that examination malpractice was common among both sexes though "invigilators tend to have soft spot for female cheats and are disposed to overlook female students cheating". Unfortunately, the dysfunctional act of cheating in examination which has increased in recent time is often abetted by teachers, invigilators as well as parents. In view of the importance of examination and test taking for diagnostic, placement, recruitment, classification and quality control purposes and the seemingly loss of confidence of stakeholders, including employers of labour in university graduates, curbing of the act must be taken very seriously. Sir, you will agree with me that the act still continues till date even in new dimensions with the emergence of technology, including social media. Therefore, all hands must be on deck to checkmate this disturbing trend. Since the study did not suggest that examination malpractice was gender influenced, guidance-counselling interventions could be adopted for groups. Among others, guidance-counselling techniques or strategies such as deep reflection, role playing, modelling and reinforcement possibly stand out with all stakeholders exposed to or trained on how to deploy such strategies.

Prevalence of Societal Challenges

Mr. Vice-Chancellor Sir, indicators of a dysfunctional society include but not limited to such things as prevalence of preventable diseases, high incidence of mortality rate, unemployment, high crime rate, and insecurity. Therefore, the practice of guidance and counselling will be considered functional to the extent that it contributes to the reduction of these problems. Hence, with regard to addressing health issues in our society five studies carried with others become relevant and these are Fajonyomi and Fajonyomi (1993), Fajonyomi and Fajonyomi (1995), Fajonyomi & Jacks (2004), Jaiyeola and Fajonyomi (2020) and Ayuba and Fajonyomi (2021). Fajonyomi and Fajonyomi (1993) found out and concluded that increase in years of schooling with relevant curriculum contributed significantly to the improvement in nutritional status of individuals. Premised on the outcome and the fact that nutrition goes hand in hand with the health of an individual, (Fajonyomi and Fajonyomi (1995) examined and discussed possible curriculum that could be adopted in literacy programme to assure improvement in nutritional status of lowly literate adults and their families. Consequently, we proposed adult literacy education curriculum that would make allowance for guidance and counselling services especially that of information service, visitation to health centres and hospitals, referral service, helping parents whose children are affected by nutritional related disease, among others to adequately inform learners of the health issues associated with poor nutritional habit and what they could do to address such problems.

Also, Fajonyomi and Jacks (2004) examined the attitude of secondary school students towards sexually transmitted diseases including AIDS/HIV in order to prevent the spread of STDs among the students and in the society, noting that these students are adolescents and are usually sexually active. Therefore, level of awareness on the prevalence of the STDs and how they could be contracted and prevented was determined. Hence, measures to be taken leading to eventual development of attitude of 'not getting involved' in such illicit, regrettable and risky sexual behaviour were stressed, The findings informed series of follow-up action programmes initiated by the authors and done in conjunction with

the management of the different schools. Enlightenment programmes such as hospital visitations and school-hall meetings with parents and teachers were conducted. The programmes were rewarding and informing.

Ayuba and Fajonyomi (2020) investigated ‘imperatives of post covid-19 counselling for secondary school students in public schools in Nigeria’. The impact of Covid-19 on Nigeria as a society and the education sector in particular was highlighted. The study posited that there were evidences of mental health issues such as anxiety, depression, trauma, aggression, and domestic violence that interplay with student’s readiness for academic activities. Therefore, it was suggested that post covid-19 counselling was necessary to address the challenges as the disease is still around.

Besides, Jaiyeola and Fajonyomi (2020) worked on Cognitive Behaviour Therapy (CBT) as a strategy for coping with postpartum depression among nursing mothers in Nigeria. With literature showing that medical interventions might not be sufficient to handle some cases as postpartum depression, the effectiveness of counselling therapy of CBT was examined. The result of the study was promising as it revealed that CBT when appropriately applied can offer positive result and could help such nursing mothers out of depression. Also, Fajonyomi, Ogungbade, and Fajonyomi (2021) discussed information seeking behaviour on abused substances among secondary school students in Ilorin south Nigeria: Precursor to mental health Counselling. Findings revealed that students sought for information on abused substances mostly from friends, peer group, internet, classroom, television, social media, and school environment with printed materials from the library being the least source of information. They also took the substances to handle shyness, academic performance, enhancement and to out- perform others in competition. It was recommended among others that counsellors and librarians should provide regular information to students, and that collaboration among mental health counsellors, doctors and other professionals should be strengthened.

Aside from health issues, Nigeria society is challenged with problems of insecurity such as armed banditries, kidnappings, inter-communal clashes, political agitations and terrorism. Functional guidance-counselling can be factored into the resolution of

insecurity in the country. Mr. Vice-Chancellor Sir, permit me to stress here that the insurgency in the North East started almost 21 years ago as a result of youth neglect and bad governance. Fajonyomi and Musa (2000) noted that it was the set of youths who were not gainfully employed but engaged as political thugs and later dumped that turned out to be ‘petrol hawkers’ and some were cajoled to join ‘Boko Haram’ now named terrorist group. It was and still is our conviction that had the youths been gainfully employed and functionally counselled the situation would not have degenerated to the present state. Even now, in the on-going rehabilitation programme for repentant terrorists I am not sure if guidance and counselling is integrated which I believe is very necessary. This is in line with the recommendation of Fajonyomi, Fajonyomi and Ambali (2019) that guidance and counselling and adult education should be incorporated into the programme designed to resolve violent conflicts. In especially, the guidance and counselling approaches targeted at concerned youths, opinion leaders, parents, and the like can be formally, informally and non-formally conducted through conventional or e-media and or in non-formal settings such as markets, shops, football fields, and viewing centres.

Mr. Vice-Chancellor Sir, this is in a similitude of a workshop organized by German Technical Service (GTZ) in which I was actively involved as a Professional Guidance-Counsellor. It was a mixed-group guidance-counselling activities in which each group consisting of diverse characteristics discussed a prevailing social problem and came up with a catalogue of advices on how to address the problem. At plenary session, all groups presented their respective group observations and suggestions regarding the problems being addressed for discussion and possible adjustment. At the end, a single document was produced as compendium of guidance-counselling strategies to address the social problems identified

Mr. Vice-Chancellor sir, most of the social problems facing our society can be associated with three “evils” of disoriented moral value (Fajonyomi, 2002), misuse or abuse of internet (Ogedebe, Dawha & Fajonyomi, 2005), poverty and unemployment (Fajonyomi, 2019). Each of these calls for functional guidance-

counselling interventions. For instance, Fajonyomi, (2002) called for reorientation in the value system of the Nigerian adolescents through guidance and counselling as a way of stemming the increase of moral decadence in the society especially among the adolescents. Suggestions include among others, guidance and counselling techniques such as positive verbalization, facial expression, modelling, mentoring, reward and role playing of the desired values could be deployed by the counsellor and for counsellors who are in the position of influence, they were encouraged to suggest policies that could promote and sustain positive value orientation for adolescents. The issue of disoriented moral value also implicates internet crimes (Ogedebe, Dawha & Fajonyomi, 2005) as a result of greed, lack of integrity, covetousness, dishonesty, among others which is on the increase. On unemployment, Fajonyomi, (2019) adduced reasons for this to include lack of dignity of labour, inadequate training and ability to adjust to the dictates of the labour market is a contributor. Identification of contributory factors in each provides functional guidance and counselling approaches and strategies to be deployed.

Psycho-Social Development and Social Relationship

Vice-Chancellor Sir, adolescent period is a very interesting stage that all human beings pass through but which is often misunderstood by both parents, teachers and even professional counsellors and the adolescents themselves. It is described as the period between childhood and adulthood, spanning between 10-19 years and 21 for late adolescents. Fajonyomi and Carew (1998) observed that the group's socio-pedagogical problems manifested in emotional changes, peer group influence, sexual problems and their consequences which they are ignorant about. Therefore, we advised a stronger collaboration especially between the school and family. Most especially, parents need to be encouraged to break the graveyard silence about issues on social relationship including friendship, biological changes and sexual issues with the adolescents. On this, strategies in theories such as behaviour modification, rational emotive therapy (RET), reality counselling and role modelling should be simplified to the extent that the stakeholders in the support system would be able to apply them.

However, the atmosphere in many homes or families is not as friendly as to encourage members, especially children to engage in free and open discussion of problems agitating their minds with their parents who are most of the time absent, this may not be unconnected with the issue of conspiracy of silence syndrome engaged by parents and family members (Fajonyomi, 1987), especially when it on domestic abuse (Badejo, Iheanacho & Fajonyomi, 2005). As reported in Fajonyomi (1987) a situation where increase in family size outstrips family income growth it is a recipe for increased pressure on family resources leading to unhealthy competition, unnecessary agitations, in fighting, domestic violence and decline in the quality of family life. This calls for family planning irrespective of religious affiliation. Still on domestic abuse, its effects are often felt beyond the family as it affects relationships with friends, colleagues at work and others. Unfortunately, many of the affected who are mostly females or women prefer to keep quiet or die in silence rather than officially report the incidents. In citing reasons, Badejo, Iheanacho and Fajonyomi (2005) traced this to the abused being ignorant of their rights, unaware of the concept of respect for human rights, or they are in acceptance of patriarchy culture where women are seen as commodity. On this basis, these women need help and functional guidance-counselling services such as religious cognitive behaviour therapy, in-depth reflection therapy, talk therapy, reality therapy, referral service, information service, and follow-up service come to be handy.

Inclusivity: Lifelong Dimension

Mr. Vice-Chancellor Sir, school age children, adolescents and adults deserve the right to functional guidance and counselling for their personal and societal development. Ogungbade, Omologbe, Atoyebi and Fajonyomi (2019) investigated the roles of guidance and counselling programmes among basic school children. Out of the 20 items specifying roles of guidance and counselling programmes at the basic school level, 'helping learners develop better study habits', 'promoting the acquisition of positive attitude', 'helping learners develop positive self-control', 'improve learners' interest in academic work', and 'improve learners' awareness of

diversity of works' respectively ranked first, second, third, fourth and fifth.

Regarding adolescents, Fajonyomi and Carew (1998) identified their problems to mostly range from worries associated with physical development in puberty, emotional changes, peer group influence, sexuality related problem, juvenile delinquency to mention these few. So, we recommended that they could be helped through acceptance, assertiveness training, understanding and academic counselling involving provision of orientation, information, counselling and sometimes referral services.

Also, Balami and Fajonyomi (2003) on reviewing the challenges faced by adults in the society concluded that adults also need guidance and counselling. Moreover, it is a reality that everyone faces one problem or the other in life that s/he alone will not be able to solve and would need help. Thus, apart from providing career guidance and counselling, adults need counsel in areas such as, marriage, family life, self-employment, leisure time activities, self-esteem, drug use and abuse, retirement and adjustment through strategies such as, small group discussion, brainstorming, role playing, value clarification, conferencing and conflict management mechanisms.

Specifically, Fajonyomi and Carew (1999) drew attention to the little interest paid to retirement life while workers are in employment and the dangers posed by this in Nigeria. We as well noted that pre-retirement training programme would be needed to have a smooth social transition in the life of Nigerian workers, of which guidance-counselling, exercises, daily compartment and dietary classes, causes and control of stress and anxiety, preparation for death among others should form the content of the programme.

Case Studies as Contributions to Community Services

Mr. Vice-Chancellor sir, every academic staff is expected to carry out his/her duties in the University along three core mandates of Teaching, Research and Community service. To this end, the case studies cited in this lecture are some of my modest contributions to attending to real life challenges I handled over 37 years. I would not overlook or trade the honour and privileges I have to offer my expertise to help individuals, couples and families to overcome their respective challenges. So, it gladdens my heart

that I could contribute my little quota to making the people have positive turn around in their behaviour and invariably making our educational environment and society functional. The names and details of the clients have been excluded to protect their identity and maintain the confidentiality which is fundamental to functional guidance and counselling practice and must be strictly adhered to by every practising and functional guidance-counsellor.

Case Study One: JSS1 Students' Drug Use

The principal of a day Secondary School drew my attention to three JSS 1 students who were to be suspended from the school because they drank alcohol and one of them rode his bicycle and vomited in the classroom during prep. I pleaded with the Principal and asked that I should be allowed to counsel them. Reality and behaviour modification techniques were employed. They were welcomed and they introduced themselves. They gave reason why they were referred to me. The student who rode the bike said it was one of the three of them that introduced him to drinking. All the boys lived in the Army barracks. The school was situated too close to the barracks and unfenced. The boys took me to a place where a local drink called "Ogogoro" was brewed in the school premises. The school authority had no knowledge of such. The boys were counselled on the dangers and consequence of drinking alcohol. The following day, I brought some fresh meat of a slaughtered cow, liver and lungs, bought on counter to the next session. In the course of our interaction, I asked them to observe what I was to do. I brought out a bottle of methylated spirit and did an experiment of pouring it on the liver and lungs. There was gradual change in the colour of the liver and lungs. I told the students that this might happen to their own liver and lungs if they continued to drink alcohol. The students exclaimed 'Wayo, za mumutu' in Hausa language meaning 'oh we are going to die' and I said you would not die but if they continued drinking, something bad might happen to them in future. They promised not to drink again and I followed them up until I was posted to the State Ministry of Education in Maiduguri. I told the students that I had to give the principal feedback of our encounter. They consented. I briefed the principal and pleaded that they should be given a second chance. The principal obliged. I took the principal to the "ogogoro" site and he

was amazed that he never knew such existed around the school. A formal report was made to the Army Headquarters and the school was fenced some years later.

Case Study Two: Wrong Course of Study

A male student came into my office with an obvious case of withdrawal from the university because he could not cope with his course of study after completing Part 2 studying Physics. He had a CGPA of 2 points but had more than six carryover courses having repeated once. Since he was within six years of permissible years to stay on a 4-year course, I informed him that his withdrawal from Physics did not mean he had been sent out of the university but he could transfer to another programme based on his interest and capability. I guided him to think through programmes he was capable of doing. He eventually settled for Education but he needed to have another teaching subject since he detested physics. I checked his Senior Secondary School Certificate Examination result and found out that he had credit passes in five subjects including Geography and Economics and I then asked him which of the two subjects was he capable and confident to do and pass very well? He chose Geography. I had to counsel and reassure him that he could make it if he would be serious and diligent. I took him through how to develop a good study habit including drawing a personal reading timetable (We drew one together as a model!), regular class attendance and prompt submission of any assignment given. Empathic understanding and didactic therapies were employed to assist this student. I followed him up and he graduated with a Second Class (Honours) degree. Mr. Vice-Chancellor sir, when he heard that I transferred my services to University of Ilorin, he chose to come down for his master degree in 2017. I am happy to announce that he completed his master's degree in Educational Psychology, in the Department of Social Sciences Education. I am in touch not only with him but his mother who always call to appreciate my efforts on her son's life. Now like a family friend!.

Case Study Three: A Confused and Disturbed Part Four Woman

A Muslim woman in Part Four rushed into my office obviously confused and crying. I allowed her to get herself back and welcomed her assuring her that we would look into the reason for

her state of mind and also assured her that all our discussions would be treated with utmost confidentiality. She then calmed down, introduced herself and opened up. What was the problem? Her husband threatened to stop her from continuing with her study. Asked why, she said the husband complained about the family especially himself taking lunch late for the reason that she was never at home to cook. The woman's excuse was that she had to leave for lectures at 8 am and would not be able to return until the end of her lectures at 5 p.m. She usually got home at 6 p.m. each day except on Saturdays and Sundays. She added, 'he has my timetable!' I had to tell her that the husband had really tried to cope and drew her attention to areas she would need to make adjustments. We had three sessions at the times we both agreed on. In the course of the sessions, we discussed at length on various ways of resolving this problem among which were waking up early or getting a house help if they can afford it with the husband's consent. I equally asked her to politely ask him if he would like his food to be kept in food warmer and get back to me the following day. The woman came in laughing and said he wouldn't mind the proposed suggestion. The woman did discuss with her husband and reported during the following session that he accepted taking his food as suggested instead of employing a house help which would be additional cost. She graduated and came back with the husband to thank me for saving the marriage. Mr. Vice-Chancellor Sir, I cited this example out of many similar cases to disabuse the minds of people who hold the notion that, a Christian guidance-counsellor cannot counsel a Muslim or conversely. A functional and professionally trained counsellor knows that part of the basic principles of counselling is that the counsellor does not choose his or her client based on gender, race, status in the society, age, educational status, religious affiliation except if the problem touches on the core values of the client's religious belief then referral must be made. The nature of the problem or challenge determines what the counsellor does; this is to avoid unethical practice and litigation.

Case Study Four: Sexual Harassment of a Female Student by a Lecturer

A Part Four female student was referred to me by some concerned students. The lady was supposed to have graduated two

years earlier but could not because she was being held back by one of the lecturers in her department, the HOD, who had taken advantage of her for two years and was about to do so the third year. She asserted that he had failed her twice and had been abusing her for two years. I assured her of my assistance. I paid for her accommodation and pleaded with the hall mistress to allow her stay in the hostel. She was counselled to read hard and write her continuous assessment (CA). Solution –focused technique was employed. I collected all the needed information about the lecturer. The lady took her CA and she scored 23 out of 30 marks. I asked her to inform me about the date for the examination so I could monitor her performance. Immediately after the examination it was time for action. I visited the lecturer and introduced myself. I asked if he knew the lady, he claimed ignorance but when I mentioned her matriculation number he admitted knowing her but dismissed the case as that of lack of seriousness on the part of the student. I needed to tell him I had come in my capacity as a counsellor and one of the members of Sexual Harassment Committee approved by the University's Governing Council and that I was not there to joke. He knew the implications of his action. We discussed at length and I demanded that he should mark her script within three days. He did and she scored 40/70 and with her CA score of 23 she had a total score of 63 percent in the course. Her result was computed and presented to the Senate and she graduated with a Second Class Lower Division (2/2). I went back to the lecturer and ultimately counselled and advised him to desist from such unethical, inhumane and wicked behaviour otherwise he will be reported to the university authority. Mr. Vice-chancellor sir, many of such lecturers abound in our educational institutions across all levels of the educational system. Our university may not be exempted. However, the full weight of the law should be used to stem this ugly and evil behaviour that has given the system a very bad name and dysfunctional.

Case Study Five: Refund of Stolen Laptop.

A lady came into my office and complained about a male student she gave her laptop to fix. After several unanswered calls she decided to seek help. The lady reiterated that the laptop belonged to her retired father who gave her for her project writing. I

collected the needed information about the student from her. I called the student and introduced myself and asked him to see me. The student came and I asked him about the lady's case, and he confessed that she actually gave him the laptop during the first semester but that it was stolen when he plugged it to charge and went to ease himself. When asked if that was the first case of missing laptop given to him he said no. We discussed at length and gave him a week to produce, replace, or be reported to the security office. This student happened to be the son of a university technical worker. I had to involve the mother who was also a staff of the university. After having some sessions with her, she provided the money for a replacement. The lady had to contact her father for his consent to collect the money which was handed over to her in the presence of the student and they both signed for giving and receipt of the money. The student received reality and behaviour modification counselling and was reminded that if he did not stop such questionable character, he might end up with the security office and be dismissed from the university. He promised to change.

Case Study Six: Value Reorientation of a Newly Admitted Student

At the University of Maiduguri, I was responsible for checking and clearing newly admitted Part One students for my department like the Students' Level Adviser in the University of Ilorin. Students were made to be orderly. A student dressed in jeans and a t-shirt came in, jumped the queue and asked me in Hausa as 'kei ne Mary'? Meaning, are you Mary? Then I replied no, Mary is not in this office and asked him to get out! His fellow students were quick to reprimand him and almost beat him up but I asked them to allow him join the queue. He came in but I refused to attend to him that very day because he was rude and lacked good manners. This student came the following day dressed in native Hausa dress and went down on his knees and said good morning ma, and apologized for his behaviour. He was attended to having learnt his lesson. At the same time, I made him to realise that he behaved rudely and advised him to be polite in addressing elders and respectful as he relates with people including fellow students. He was so apologetic. He later established a cordial relationship with me... (kei ne Mary). Vice Chancellor Sir, many of our students behave even worse than

the student in this case, but as *loco parentis* to them while in school, we should not hesitate to correct them as and when due as well as in love.

Case Study Seven: Indecent Dressing by a Newly Admitted Student

This male student was going for his lectures and passed in front of the Dean of Student Affairs' office where I was standing. The student sagged his trousers that he hardly could walk freely. 'I said your trouser is falling off your ass' the student stopped and said, 'I don't know you, ma, but you talk like my mother'. I replied him and asked him 'is it because your mother is not around that is why you are dressing this way? I introduced myself as a teacher, counsellor, a mother and the Deputy Dean of Students Affairs, he quickly adjusted his trousers and said 'thank you, ma'. I then told him that my door was opened in case he would like to discuss anything with me. He came severally and later introduced me to his mother and said 'come and speak to a woman who speaks like you'. I followed him up until he graduated. Behaviour modification and didactic counselling was employed to teach this student on proper and decent dressing.

Case Study Eight: Voluntary Withdrawal from School

A retired father of a Diploma student came into my office to inquire about his son's status after spending four years without graduating. The father literally cried over his son's behaviour and asked me to help him discover the truth about the son because he had spent a lot of his pension money on him for four years instead of two years. The father came with the son so I asked him to come in. The student provided his details. Incidentally, I was the diploma coordinator for Biology Education so I checked through the files and found the student's file under "voluntary withdrawal" group. I checked and saw that the last time he registered was when he was in Diploma One. The father almost fainted and lamented that the son was the first child and wanted him to have a university degree because he never had one. The father asked about the way out and I told him that nothing could be done because the son had ceased to be a student because he did not register for three years though he passed Diploma One examinations. The father left my office

disappointed and I talked with the son for hours and found out that he joined a bad group of unserious students who never knew the purpose of being in school. He was advised to sit for Joint Admission and Matriculation Board Examination and if he passed, he would still fulfil his father's aspiration for him as well as have a better future on completing the programme. He accepted and I told him he was free to meet me if he needed any assistance. Mr. Vice-Chancellor Sir, the role of a counsellor cannot be underrated, their services are so indispensable that any system, be it formal or informal, that ignores the services will only become bedevilled with all manner of problems.

Case Study Nine: An Orphan Turned a Radiographer

A boy lost his father in an accident in Lagos. He was the second child and the only son. The mother was not working when the incident happened. The family of the father came from one of the states where widowhood practice was dehumanising. The woman and the entire family were denied the possessions of the man and even share of the man's gratuity as he had his sister as the next of kin. The church and women's fellowship had to step in by supporting the family. This orphan attended primary and secondary schools and graduated as the best student with an all-round A grades in the SSSCE. The boy wanted to read medicine and applied twice but had no offer. Instead, he was "given" courses outside his interest. I encouraged him to try again and he wrote JAMB examination for the third time. I personally went to see the University Registrar pleaded and presented his case. He was not fortunate to get medicine but was given Radiography. My family placed him and his two siblings on a monthly stipend until they graduated. He graduated as the best student in the Department. He went for his service, completed and set up a small radiography lab but secured a job in the US last year. I am delighted that I am part of his success story. Can we just go out of our comfort zones in whatever capacity to make life better and meaningful for others?.

Case Study Ten: A Steward Turned a Nurse in Hungary

My family employed the services of a boy to come on Saturdays to do some laundry and compound cleaning. We did some investigations and asked him some vital questions. Satisfied

with his response, we took him in. He proved to be very dedicated, hard- working, trustworthy. He worked for us for six years. We inquired about his educational status and found out that he had five credits including physics. We secured admission for him to study physics education first at the College of Education and later, Physics Education in the University of Maiduguri. He got to Part Three when we transferred our services to University of Ilorin. He called us and told us that he was one of the ten church members called upon to write an examination for possible sponsorship to go to Hungary to study. He asked if he should abandon his study and go. We advised him to write the examination and if he succeeded, he could defer his study. He passed both the examination and interview. Next was to raise money for the visa and ticket fare which he was told was refundable. He asked for a loan, we gave him and he refunded it within three months of his study. He called to thank and inform us that he is now a certified nurse ready to work in Hungary as a dual citizen having learnt the language and obtained a diploma certificate. He felt fulfilled. In a couple of months, he would be getting married and we plan to be there.

Case Study Eleven: Suicide Cases

Two cases of attempted suicide were attended to by me in the last one year within an interval of nine months. Two of them were 300-level female students. The first lady was traumatized by the actions of a man who raped a 6year old girl she saw on the television. According to her, the scene reminded her of a similar experience she knew about which involved a close relation and that the man (culprit) was set free without any consequence for his crime. The lady said she was so annoyed with the system that she contemplated taking her own life. This was obviously an irrational and illogical reasoning from the view point of a guidance-counsellor. She was encouraged to take a bold step and report the case to interested NGOs and they would do the needful and that it is not yet over, justice could still be served! Meanwhile, she was counselled to have a reversal of thoughts, beliefs and mind-set as well as to think about the implications of her action to her friends, family and all using non-judgemental, empathy, and mindfulness technique and religious cognitive-emotive behaviour therapy. I

collected her phone number and asked her to be free to call, send or chat with me whenever, irrespective of the time and on any issue.

On the second case, the lady attempted to take her life due to a relationship misunderstanding with a male friend. She was taken to the clinic where she was revived through medical intervention and fervent prayers by three members of staff. Adopting Reality Therapy, the lady was counselled along with the male friend after she was discharged from the clinic. She was advised to travel home having finished her examinations and she did. The parents were involved as appropriate. Mr. Vice-chancellor, sir, cases of cohabitation of male and female students who are not married are rampant and calls for redress by both parents and the school authority. Also suicidal ideation, attempted suicide and actual suicide cases by university students and members of the society are on the increase in the country and on university campuses. This ugly trend only points to the fact that all is not well with us as a people. Also, it clearly shows that our institutions such as the family, school, religious, medical and law enforcement agencies and the government are not doing enough to reduce the dysfunctionality in the society and educational system. So, in reversing the trend, all heads and hands must be seen to be working!.

Contributions in the Production of Relevant Books, Journals and Inventory

My contribution to each of the listed publications is academic. Besides critiquing and editing as editor, I facilitated their production, distribution and marketing to expand their readership space. Additionally, I contributed one or two papers, as sole author or jointly, to virtually each of them which have been reported.

1. Fajonyomi, A.A and Fajonyomi, M.G. (2003): Research process in education and social sciences. Lagos: Goldy.
2. Gwany, D., Fajonyomi M.G., & two others (2005). Counselling psychology and human development. A book of reading in honour of Professor P.F.C Carew. Lagos: Ajisafe
3. Carew, P.F.C, Hamman-Tukur, A., Fajonyomi, M.G. and Ali D.G (1996). Study habit patterns and academic performance. Research Report on the Development of the Study Habit and Examination Inventory.

4. Fajonyomi, M. G. (2019) (Editor) Journal of Professional Counselling 2(1)
5. Fajonyomi, M. G. (2019) (Editor) Journal of Professional Counselling 2(2)
6. Fajonyomi, M. G. & Five Others (2019) (Lead Editor.) Transforming Nigeria's educational system through counselling: Issues and perspectives.
7. Fajonyomi, M. G. (2020) (Editor) Journal of Professional Counselling 3(1)
8. Fajonyomi, M. G. (2020) (Editor) Journal of Professional Counselling 3(2)
9. Fajonyomi, M. G. & Others (2020) (Editor) Mental health issues and counselling in Nigeria: Counsellors' perspectives.
10. Fajonyomi, M. G. (2021) (Editor) Journal of Professional Counselling 4(1), Special Edition.
11. Fajonyomi, M. G. (2022) (Editor-in-Chief). Journal of Counselling in Education

Contributions as Reproduction of Self in Post-Graduate Students Successfully Supervised

Mr. Vice-Chancellor Sir, besides over 30 master's degree dissertations supervised, I have successfully supervised 13 doctoral theses (nine while in the University of Maiduguri and four from 2015 when I joined University of Ilorin till date) and four are at different stages of completion. Glad to say that one of them is a full professor of guidance and counselling.

Contributions in Terms of Assessment of Papers for Promotion to Professorial Rank

I have indirectly contributed to development of human capital in guidance and counselling through assessment of papers of colleagues in four different universities for promotion to full professor or associate professorship.

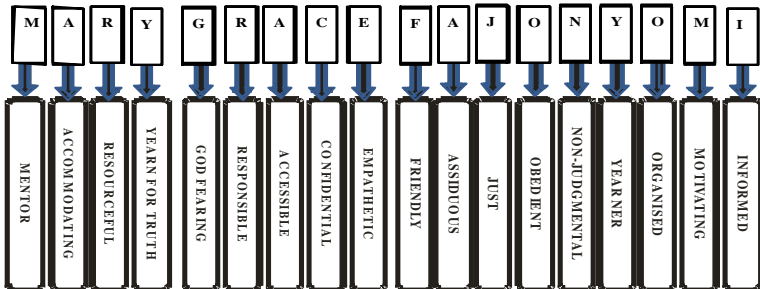
Contributions in Terms of Responsibilities

1. In the University of Maiduguri: Programme Coordinator for Diploma, Undergraduate and Post-Graduate at different times, 1993-2008; Deputy Dean, Students' Affairs Division, 2009-2014; Director, Counselling and Human Development Centre, 2014-2015, February.

2. In the University of Ilorin: Departmental Post-Graduate Coordinator, 2017-2020; Head of Department, Department of Counsellor Education, 2020-2023.
3. National Universities Commission: Chairman, Accreditation Team in 2012 to a Degree Awarding College of Education, Nsugbe, Anambra State.

Conclusion

Mr. Vice-Chancellor Sir, all of the contributions constitute what functional guidance and counselling practice entails in order to build and sustain a functional society and educational system. The FGCP indicates a dynamic, pragmatic, holistic and innovative process underlined by fairness and social justice which transpires beyond school system and cuts across all ages, gender, religions and socio-economic standings informed by relevant principles, theories and strategies of guidance and counselling for the benefit of all. Thus, it is very clear that the adoption of FGCP in a supportive ecosystem will make remarkable contributions to functionalising a dysfunctional educational system and society. It is in the spirit and letter of FGCP that I carry out my responsibilities and relate with all and sundry without favour to the glory and honour of God through His only begotten son Jesus Christ. As a take home package, let me implore my distinguished audience, professional and non-professional guidance-counsellors alike, to be MARY GRACE FAJONYOMI so as to make a difference in the life of someone for better by being:



Recommendations

1. The content of the 2018 National Policy on Counselling is an improvement over the previous policies from 1977 to 2013. However, it falls short of expectation for functional guidance and counselling practice for the society and educational system. Therefore, it should be reviewed to include provisions on guidance and counselling practice outside the educational settings.
2. The training and preparation of guidance-counsellors should cater for out of school guidance-counselling. The society is currently bedevilled with so many diverse challenges that calls for the services of professional counsellors. Precisely they should be trained and posted as guidance-counsellors and not as teacher-counsellors which implies that the curriculum should be diversified to include courses beyond education discipline such as courses in sociology, psychology, medicine, law, arts and culture and management. The diversification should involve introducing more innovative courses than the suggested 30 percent as proposed in the CCMAS. This will give them the mind-set of being trained as guidance-counsellors to practice in and out of the school system.
3. Graduates must be licensed. To this end, the government should conclude arrangement of creating a licensing body that will be responsible for this. The National Assembly should fast track the passage of the APROCON bill which has passed the second reading to facilitate certification of practising counsellors and stimulate employment opportunities for qualified counsellors in the labour market.
4. The two extant professional counselling associations, Counselling Association of Nigeria (CASSON) and Association of Professional Counsellors of Nigeria (APROCON), should engage members in functional guidance-counselling training and practice in formal and non-formal settings.
5. Research focus in G & C should be based on guidance and counselling needs assessment.
6. Every sector of the economy and polity with their respective institutions should provide legal and policy frameworks that would assure and sustain functional G & C practice.

7. Governments at all levels should provide funds, separate budgets and resources that would foster effective and efficient practice in formal and non –formal settings.
8. The nature of digital technology revolution in the country and globally with attending effect has brought about the deployment of e-counselling. Therefore appropriate technologies and media should be creatively engaged and deployed while relating with the counselees or clients.
9. Unchecked population resulting to an increase in family size over family income often puts pressure on resources and facilities which leads to crises. Therefore, there should be enforceable population control policy, especially in order to reduce demand for guidance and counselling services due to the problems of over-population and its consequences.
10. In addressing the rate of unemployment among graduates, especially among graduates from tertiary institutions, government may consider cutting down on retirement age instead of increasing it as proposed by the labour unions. Also, there is no reason why retired professors or senior civil servants should be given contract appointment, have retirement date extended or worst still, for some people to falsify their ages to stay on the job. To linger on in the job is to deny employment opportunities to younger ones or junior ones from being promoted leading to frustration and other social, psychological and mental problems, which implies giving more work to professional guidance–counsellors. Noteworthy is that the exit of a professor or a permanent secretary can pave way for at least four fresh graduates going by their take-home pay. The implication is that every worker should start preparing for retirement as s/he assumes duty.
11. IF you need the services of a professional counsellors to address your challenges: see a functional guidance-counsellor!

Acknowledgements

Mr. Vice-chancellor sir, I honestly and sincerely appreciate God's unwavering love for me. Who would have thought that 'little chin-chi-li' Mary as fondly called by our late father would have got to this exalted position of a Professor if not for the faithfulness of God Almighty. I thank you God from the depth of my heart.

I stand here to openly honour my father Mr. J. E. A. Decker, a notable Nurse who worked and headed General Hospitals in many northern states from Kaduna, Kano, Sokoto, Gusau, Zaria, Minna, and Gombe to Maiduguri where he retired in 1975 as (HNS) Nurse. My late mother, Mrs. Maria Decker, who was an epitome of what the Bible describes as a virtuous woman. Their love, sacrifice, discipline, and instilling of the fear of God made me what I am today. May their souls continue to rest in peace. I also acknowledge my late step mother Mrs Elizabeth Kwatamdiya Decker.

To my siblings, God bless you all for the roles you played and still playing in my life: Mrs. Josephine Ahmadu and her late husband, Mr. Hector C. Decker and his wife, Mr. Victor R. Decker and his wife, Mrs. Rebecca Salamatu Mohammed and her husband, Mr. Christopher Decker, Late Mr. Rolland Decker and his wife, Christy; Mr. G.O. David Decker, my late twin brother and wives, Grace and Juliana; Mrs Comfort Ogunbiyi and her husband, Mr. Samson Decker and his wife, late Juliana and Janet Decker the twins I took care of; Mr. Charles Mshelia Decker and his wife; and Mr. Anthony Mshelia Decker and his wife. Love you all, immensely.

To all my teachers at Primary, Secondary, College, to University levels, I say a big thank you for teaching and moulding me to get to where I am today. Special mention must be made of my Primary School Headmaster Mr. Murray; my Secondary School principals, Mr. Kurashi from Pakistan and Mr. Anjikwi Chiwar, the pioneer Director General of Teachers' Registration Council, Mr. M. Danboy, Mr. Shetima. Also one of the former INEC Chairmen, and all the NYSC teachers who taught us from 1974 to 1979 at Government Secondary School, Damboa. I must put on record the role played by my surrogate father, Alhaji Sadiq Ghide who supported my admission into the University of Maiduguri and gave me five naira to purchase Borno State scholarship form. He did not for once take advantage of me being an orphan. God bless you, sir and your family. Also, I appreciate Mr. Samuel and Mrs Rahila Ojo who played the roles of a big brother and aunt to me in the time of need.

I sincerely acknowledge and thank all the past and present Vice-Chancellors, members of Senate and Staff of the University of Maiduguri, my Alma Mater, for keeping the flag flying despite all odds. I specially acknowledge late Professor Nur Alkali, during whose tenure I was appointed as an Assistant Lecturer; Professor Mala Daura, who appointed me as Deputy Dean Student Affairs a rare position for

females and Professor Ibrahim Njodi, under whom I served as the pioneer Director of Counselling and Human Development Centre. The Dean under whom I worked and learnt numerous administrative skills, Prof. Mohammed Gaya I appreciate your leadership style of transparency, good record keeping and honesty. My teachers in the University of Maiduguri: Professor, P. F. C Carew, my Undergraduate Project and Ph.D. Thesis Supervisor; Prof. D. Jiboyewa, Prof. Gwany, Dr. Adeyemi Ala of blessed memory, Prof. Y. Badejo (late), Prof. Hamman-Tukur, Prof. Bala Dauda, and Prof. T. Azeke (late), I thank you for the knowledge shared and mentoring. My colleagues, Profs. Kaka Bukar, Ali Mbruza, M. Ruwa, M. Fika, G. Domiya, Alice Musa, and Hadiza Bassa and Drs. Asabe Bashir, Fati Abani, A. Mohammed (late), M. Goni, Stella Jacks, and A. Iheanacho (late), I cherish our relationship while in the University of Maiduguri. I say a big thank you to all my lecturers at the University of Ibadan, especially late Prof. C.G.M Bakare, Prof. A. A. Alao, and my dissertation supervisor, Prof. Charles B. U. Uwakwe for the knowledge impacted and for making me to fall in love with Guidance and Counselling. Prof. M. O. Akintayo and Prof. Deborah Egunyomi were there for me when I was on my master's programme in Ibadan, to you both I say the good Lord will continue to bless you and yours with good things in righteousness.

I also appreciate all the past and present Deans of the Faculty of Education, University of Ilorin, Ilorin, since the year 2015 when I joined, most especially Prof. A. A. Adegoke who facilitated my appointment to the University and Prof. M. O. Yusuf, the current Dean.

I thank the former Vice-Chancellors for providing the enabling environment for academic excellence; in especially, I wish to thank Professor A. G. Ambali, and his amiable wife, Professor Taiwo T. Ambali, for their kindness and love toward me and my family. Let me put it on record that he permitted my transfer to the University during his tenure as the Vice-Chancellor. I wish to also appreciate Professor Sulyman Age Abdulkareem under whose tenure I was appointed as the Head of Counsellor Education. I am very grateful to the current Vice-Chancellor of this great University, Professor Wahab Olasupo Egbewole, SAN, for providing and sustaining the conducive academic environment for this lecture to be delivered. Your proactive and pragmatic ways of handling issues in the university is highly appreciated and unprecedented sir. All the past and present principal and management staff are as well appreciated.

I thank all the past and present staff of the Department of Counsellor Education for their consistent love towards me as well as for the cooperation and support I enjoy as the Head of Department for the past three years. I must put on record the mentorship and fatherly role Prof. A. I. Idowu played and is still playing, even at retirement. God bless you and Prof. Mrs for touching many lives positively. Again, my special gratitude goes to Prof. A.A Adegoke for vetting this lecture on time; Prof. Irene Durosaro for her support and interest in the progress of the Department. I especially appreciate Prof. L.A. Yahaya and his wife for being family friends first and Prof. Mr. for being supportive all the way and, in ensuring that my tenure as the Head of Department is stress free by offering valuable assistance whenever he is called upon. Prof. Mary O Esere, you are a wonderful name sake and a reliable one indeed; thank you for being there as a dependable confidant and for proof reading the lecture and for the logistics. Prof. A. A. Oniye thank you for your role before you travelled as our ambassador for another assignment in Rwanda. I appreciate the commitment and support I receive from all other academic staff in the Department: Drs. Falilat Okesina; S.K. Ajiboye; Foluke Bolu-Steve; Mulikat Mustapha; Aminat A. Odebode; Mariam Al-wajud Adewusi; Lydia Akume Agubosi; D. O Obafemi; L. Adegboyega; S. A. Mohammed; O.K. Ogungbade; M. Ajokpaniovo; Mrs. Adenike Adeboye, Mr. A. Adegunju and Dr. A.O. Awoyemi. Also, I appreciate all the non-teaching staff of the Department: Mr. J. Bakare, T. Ajetumobi, O.S. Siyanbola, Mrs. A.K. Abdurraheem and Mrs. Latefat Olayiwola.

I sincerely appreciate all other Professors in the Faculty of Education, retired and still in service, I thank you for your selfless services to humanity. Other members of staff in the faculty are appreciated. Let me single out Prof. H. O. Owolabi of the Department of Adult and Primary Education for special recognition, for his love for the family and for taking time out to read thoroughly through the draft and making useful suggestions and Profs. I. A. Sanusi and Yaya Imam for their love right from the University of Maiduguri. All alumni of the University of Maiduguri here present are pleasantly appreciated. I also want to appreciate all past and present executive members and other members of CASSON where I started my professional career as a professional counsellor in 1988. To all past and present National and State executives of APROCON, presently led by Professor Mrs. Ekundayo Ocholi and other members I salute you. We are indeed

professional counsellors “We counsel and God sustains” our “Motto” to expand the frontiers of guidance and counselling in Nigeria and beyond. Most particularly, I thank you for all the support and cooperation I received when you elected me as the National Editor in Chief for three years.

Mr. Vice-Chancellor sir, without the students, no university can exit thus I acknowledge the resilience and support of the entire students in the Department of Counsellor Education for being unique, hardworking and responsible most especially the student leaders and particularly those under my supervision at B.Ed., M.Ed., and Ph.D.

In the course of my journey in life, I have met with people, at different times and occasions, who contributed immensely to making me what I am. Good friends will always stand by one no matter what. Some of my childhood friends include, Mrs. Oseinatu Raji, Mrs. Titilayo Araoye, and Taiye Zailani of blessed memory, they were my secondary school class mates and friends in Damboa; Mrs Esther David, and Mrs. Fatima Mohammed Alkali my friends at the University of Maiduguri. I profoundly acknowledge your friendship till date.

Also, worthy of my thanks are, Prof. Emeritus T. with Mama Olowokure and Bishop K. Olowokure. They taught me the true meaning of true love, generosity and punctuality. A rare identical twins of over 90 years of age. Mrs Ella Carew (late) your exit last year, came as a rude shock. Your impact in my life can never be forgotten. I miss that tender voice of ‘Mother Mary’ as you fondly called me. Rest in peace ma. Mrs Caroline Alhamdu Dutse God bless you, ma for your love.

I appreciate, Mr. J. A. Agaja, a former Unimaid University Librarian of blessed memory for his love and support for the family; Prof. and Mrs. V. Ogunbameru; Prof. and Mrs. B. Omotara; Late Prof. and Mrs. J. O. Ohu, Prof. and Dr. (Mrs). Andrew Haruna. I appreciate Mr. and Mrs. Amaza; Pastor and Pastor (Mrs.) Ayuba; Pastor Daniel and wife; Rev. Ibeme and wife; Mrs Regina Ogenyi; Prof. and Mrs. P. Ogedebe; Prof. and Mrs. Grace Sanusi; Prof. and Dr. (Mrs.) Stella C. Jack, my very trusted and compassionate friend and sister. Prof. and Dr. (Mrs) D. Terna-Yawe; for their love and friendliness. My appreciation goes to all the women of Chapel of Grace, especially the Women’s Fellowship members. All members of the Chapel are equally acknowledged.

My Aunty and friend, Prof, Mrs. Patricia and Chief, Mr. Donli and family. Words cannot express what you meant to me and my family, but I know only God will bless and reward you for being there

for us always, especially taking over the role of parenthood to our daughter, such show of love is very rare to find nowadays. Your labour of love will be rewarded by God in the mighty name of Jesus.

My profound gratitude goes to the entire members of the Chapel of the Light, University of Ilorin where I worship presently. God bless our past and present Board of Trustees, past and present Chaplains, as well as past and present executives for feeding the flocks under their care with the undiluted word of God. Special appreciation goes to the present Chaplain-in-Charge, Rev. Dr. C.O. Ogunkunle and other Chaplains including Rev. Dr. J. O. Osaji, Pastor K. Alasan and Pastor Femi Babajide. Prof. A. B. and Aunty Funmilayo Omotosho with Professor and Professor (Mrs.) Ademola-Popoola as well as Professor (Sir) and Eng. (Lady) Toye are especially recognised. For want of space, it is not possible to mention the names of Women's Fellowship members but I sincerely thank you, most especially for your love, dedication, prayers and support. God bless our husbands and children. I also want to thank all the occupants of the Unilorin GRA Senior Staff Quarters, particularly the past and present Mayors, for their love. I wish to most especially appreciate the soft-spoken Prof. and simple Dr. (Mrs.) I. Katibi. I cherish the apt advice given by Prof. Katibi on the presentation of this lecture. Eng. Dr. Oloyede and his wife for good neighbourliness. Also worthy of my appreciation are Officer and Mrs Rafiu Aremu, Dr. and Kayode Obafemi and Officer and Mrs Samson Ahmadu for their love and support to my family.

Mr. Vice-Chancellor Sir, I must put on record that God blessed me with wonderful, loving, and God fearing parent-in-laws, Late Baami Philip O. Fajonyomi and Late Maami T. Fajonyomi, who in true sense were parents to me. I missed Baami for his humility, peaceful nature, and unprecedented love for God and Maami for her discipline, love, generosity, and dedication to God. May their souls rest in peace.

I wish to profoundly acknowledge my brother and sister in-laws for being loving and wonderful: Prof. S. Fajonyomi of LASU and the wife, Eng. Jide Fajonyomi and the wife, Deaconess Mrs. Oluremi Agboola and the husband, Prof. Toyin Sofidya and the husband, Eng. Lekan O. Fajonyomi and the wife, and Eng. Tope Fajonyomi and the wife. Thank you all and may God continue to bless your homes with good things in righteousness through Jesus Christ our Lord.

I am most grateful to our parents-in-laws through our children: Baba Abdul Gandu and Late Mrs. Lynda Gandu, Late Chief and

Pharm. J. A. Alawode and the wife Mrs Florence Alawode; and Mr. and Mrs. G. Akinyemi; may the good Lord continue to bind us together in His love in Jesus' name.

I particularly appreciate the Chairman, Library and Publication Committee Prof. A. A. Adeoye for painstakingly editing the work.

I appreciate our loving, wonderful and responsible biological children: Dr. Ifedapo C. Fajonyomi (Dapi) and wife, Omolara; Mr. Oluwafemi J. Fajonyomi (Femo) and the wife, Hauwa; and Mrs. Oluwafunmilayo Akinyemi (Funme) (nee Fajonyomi) and the husband, Olaniyi. To my grandchildren who brought joy to my life, Temitopeoluwa, Aanuoluwa, Ayodele, Ayomikun, Oluwadarasimi, Rohi, Victor, Grace and others; may you grow in the love and fear of God. Oluwabunmi Fajonyomi (Bumsi) and the wife, Bunmi and Jackson Decker (Jaco) my adopted sons. I say a big thank you. My surrogate children, Ayishatu Mohammed of blessed memory; Eng. Lekan Fajonyomi, Dupe Akinwumi, Shola Ahmadu, Biodun Ahmadu, Tunde Agboola, Dr. Seyi Agboola, Akin Fajonyomi, Kola Fajonyomi, Tolu Ogunbiyi, Roland Decker, Dayo Fajonyomi, Jumoke Oladimeji, Kadijat Salawu, Aliyu Raji, Halima Raji, Abbas Raji, Dr. Tunde Lukas, Olaoluwa, Ife, Mrs. Victoria Wambebe and Husband and children, Prince Ogenyi, Deborah Ogenyi, Majesty Ogenyi, Omoh Aifo, Ebos Aifo, Abraham Edward and others; God bless you really good

My lovely beloved husband of only one wife, that is, Prof. Ayodele Anthony Fajonyomi, I cannot express the joy and meaning you brought into my life since we met on our way to Maiduguri from Ilorin about 42 years ago. You have been and will continue to be the only man in my life. Thank you so much for allowing God to use you to change my life in so many ways. Your love, kindness, support, friendship, provisions, comfort, understanding, generosity, humility and the definition of what a God-fearing man is to me and the children cannot be compared. God bless and reward you bountifully with sound health and long life in the mighty name of Jesus. Love you dearly.

Mr. Vice-Chancellor Sir, esteemed invited guests, distinguished ladies and gentlemen, I appreciate your patience and kind attention and I thank you for listening and resolving to make the society and educational system functional.

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