



IntechOpen

Counseling and Therapy

Edited by Simon George Taukeni



Counseling and Therapy

Edited by Simon George Taukeni

Published in London, United Kingdom



IntechOpen





Supporting open minds since 2005



Counseling and Therapy

<http://dx.doi.org/10.5772/intechopen.83132>

Edited by Simon George Taukeni

Contributors

Mohd Zarawi Mat Nor, Joyce Mathwasa, Lwazi Sibanda, Zoleka Ntshuntshe, Livingstone Malinge Gqeba, Nokuzola Gloria Gloria Gqeba, Hector Chiboola, Ntsika Majiba, Nolonwabo Majiba, Z. Gqeba, Simon George Taukeni, Nolonwabo Majibha

© The Editor(s) and the Author(s) 2020

The rights of the editor(s) and the author(s) have been asserted in accordance with the Copyright, Designs and Patents Act 1988. All rights to the book as a whole are reserved by INTECHOPEN LIMITED. The book as a whole (compilation) cannot be reproduced, distributed or used for commercial or non-commercial purposes without INTECHOPEN LIMITED's written permission. Enquiries concerning the use of the book should be directed to INTECHOPEN LIMITED rights and permissions department (permissions@intechopen.com).

Violations are liable to prosecution under the governing Copyright Law.



Individual chapters of this publication are distributed under the terms of the Creative Commons Attribution 3.0 Unported License which permits commercial use, distribution and reproduction of the individual chapters, provided the original author(s) and source publication are appropriately acknowledged. If so indicated, certain images may not be included under the Creative Commons license. In such cases users will need to obtain permission from the license holder to reproduce the material. More details and guidelines concerning content reuse and adaptation can be found at <http://www.intechopen.com/copyright-policy.html>.

Notice

Statements and opinions expressed in the chapters are these of the individual contributors and not necessarily those of the editors or publisher. No responsibility is accepted for the accuracy of information contained in the published chapters. The publisher assumes no responsibility for any damage or injury to persons or property arising out of the use of any materials, instructions, methods or ideas contained in the book.

First published in London, United Kingdom, 2020 by IntechOpen

IntechOpen is the global imprint of INTECHOPEN LIMITED, registered in England and Wales, registration number: 11086078, 5 Princes Gate Court, London, SW7 2QJ, United Kingdom

Printed in Croatia

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

Additional hard and PDF copies can be obtained from orders@intechopen.com

Counseling and Therapy

Edited by Simon George Taukeni

p. cm.

Print ISBN 978-1-83881-098-6

Online ISBN 978-1-83881-099-3

eBook (PDF) ISBN 978-1-83881-100-6

We are IntechOpen, the world's leading publisher of Open Access books Built by scientists, for scientists

5,000+

Open access books available

125,000+

International authors and editors

140M+

Downloads

151

Countries delivered to

Our authors are among the
Top 1%

most cited scientists

12.2%

Contributors from top 500 universities



WEB OF SCIENCE™

Selection of our books indexed in the Book Citation Index
in Web of Science™ Core Collection (BKCI)

Interested in publishing with us?
Contact book.department@intechopen.com

Numbers displayed above are based on latest data collected.
For more information visit www.intechopen.com



Meet the editor



Simon George Taukeni works at the University of Namibia. He is a former post-doctoral research fellow at the University of Fort Hare. Simon holds a PhD, Masters of Public Health, Masters of Education, Behavioral and Emotional Disorder Postgraduate Diploma, and Bachelor of Education.

Contents

Preface	XIII
Section 1 Definitions of Key Concepts	1
Chapter 1 Introductory Chapter: Counseling and Therapy <i>by Simon George Taukeni</i>	3
Section 2 Counselling Principles and Theories	9
Chapter 2 Counselling: What and How <i>by Mohd Zarawi Mat Nor</i>	11
Chapter 3 Theoretical Perspective of Traditional Counseling <i>by Hector Chiboola</i>	23
Section 3 Gender-Based Violence	43
Chapter 4 Freeing Rural Girls and Women from the Bondages of Gender-Based Violence to Have Quality of Life within the Global Village <i>by Livingstone Malinge Gqeba and Nokuzola Gloria Gqeba</i>	45
Section 4 Self-Efficacy and Self-Esteem	55
Chapter 5 How Adversity Shapes Character <i>by Ntsika Majiba and Nolonwabo Happiness Majiba</i>	57
Chapter 6 Enhancing Students' Self-Efficacy: Implication for High School Guidance and Counselling Educators <i>by Joyce Mathwasa and Lwazi Sibanda</i>	67

Section 5	
Basic Counselling Communication Skills	87
Chapter 7	89
Self-Esteem: A Positive Way to Psychosocial Well-Being <i>by Zoleka Ntshuntshe, Nokuzola Gqeba, Malinge Livingstone Gqeba and Nolonwabo Majibha</i>	
Chapter 8	99
Verbal Communication in Counselling and Therapy <i>by Zoleka Ntshuntshe, Nokuzola Gqeba and Malinge Gqeba</i>	

Preface

This book, *Counselling and Therapy*, presents insightful information that can be used as a practical guide to make a profound impact in the lives of individuals, families, and communities. Counselling and therapy are both daunting responsibilities that need a well-trained professional who is well-grounded in terms of different counselling theories, basic communication skills, and general knowledge on how counselling should be conducted. That is one of the reasons why readers will find this book very important. Authors of this book have exemplified the key counselling theories, counselling basic skills, and the stages of counselling. The main objectives of counselling and therapy among others are to: facilitate behavioural change, improve relationships, promote better lifestyles, promote better career choices, address gender-based violence, and advocate better coping skills. These objectives and more are clearly embedded in all sections of the book. The specific sections included in this book are as follows:

- Definitions of key concepts
- Counselling principles and theories
- Gender-based violence
- Self-efficacy and self-esteem
- Basic counselling communication skills

In conclusion, as an editor, I would like to acknowledge the good work done by all the authors who contributed to this book. It is our collective anticipation as authors and editor that students, academics, counsellors, psychologists, life skills teachers, mentors, life coaches, and other professionals in related fields will find this book as a resourceful tool in their professions.

Simon George Taukeni
University of Namibia,
Windhoek, Namibia

Section 1

Definitions of
Key Concepts

Introductory Chapter: Counseling and Therapy

Simon George Taukeni

1. Introduction

Counseling and therapy are concepts central to nearly all academic disciplines and serve as an interdisciplinary area of study. The field of counseling and psychotherapy represents a synthesis of ideas originated from science, philosophy, religion, and the arts [1]. The book covered the most practical counseling and therapy basic skills, different counseling approaches, and problem-based techniques. This book is written by specialists in the fields of counseling, psychology, health, and other related fields. University students, academics, researchers, life skills teachers, school and community counselors, and other community practitioners would find this book very useful in their professions.

2. Counseling and therapy

Counseling has been playing a pivotal role in the lives of many people who experienced a wide range of psychological, social, emotional, academic, spiritual, health, and physical issues for many years in memorial. For instance, counseling made considerable breakthroughs by meeting the needs of individuals who experience traumatic or sudden interruptions to their life development and social roles [1]. The concept of developing an individual's potential through counseling is identified in the early Grecian societies, with their emphasis on developing and strengthening individuals so that they could fulfill their roles, reflecting the greatest potential for themselves and their societies [2]. Many of such developmental testimonies and breakthroughs are what make this book a useful source.

3. Individual and group counseling

Counseling is being delivered through one-to-one contact, in groups, with couples and families, over the telephone, and even through written materials such as books and self-help manuals [1, 3]. It is also possible in the era of technology to conduct counseling via video calls, Skype, and livestreaming platforms. *Individual counseling* is a one-to-one helping relationship which focuses on a single person's growth, adjustment, and problem-solving and decision-making needs [2]. *Group counseling* is the routine adjustment or developmental experiences provided in a group setting. Group counseling focuses on assisting clients to cope with their day-to-day adjustment and development concerns including behavior modification, developing personal relationship skills, concerns of human sexuality, values or attitudes, or career decision-making [2].

4. Basic counseling skills

It has long been established that counseling is a daunting and complex process. It is therefore paramount that basic counseling skills are required to have effective and successful counseling sessions. Examples of these skills are minimal responses, paraphrasing, reflective comments, questioning, clarification, silence, body language, summarizing, and evaluation. Even though these skills are well integrated in the entire book, the author has exemplified them briefly below.

4.1 Minimal responses

In most counseling situation, a counselor should know how to use the minimal responses as technique to encourage the client to open up more and as an indication that the counselor is actively listening. While the examples of minimal responses are many to single out, the most common ones are yes, uh, oh, really, mmh, and, so, yeah, and many others.

4.2 Paraphrasing

Paraphrasing is simply to restate what the client has said in order to make sure the counselor understood the issue/issues correctly. At times, the counselor would need to confirm from the client the meaning of what was said in order to have the mutual understanding on the issue. It is important to note however that paraphrasing can be categorized into simple paraphrasing and advanced paraphrasing. The meaning of the latter is that, in simple paraphrasing, the counselor restates what the client has said by using the same exact words. Meanwhile, advanced paraphrasing means that the counselor uses different words than what the client has used with the same meaning. The main purpose with paraphrasing is simply to confirm to whether the counselor got the client correctly and what he or she meant. It is the search for meaning and mutual understanding between the counselor and the client.

4.3 Reflective comments

In addition to paraphrasing, the counselor may also use what is known as reflective comments during counseling process to ensure that information shared with the client are clear and accurate. Amis [3] notes that reflection is a skill that helps regulate the pace of the session as it allows both client and counselor to think back over what has been said previously and to consider any impact that it has on the present issue.

4.4 Questioning

A good counselor is one who knows how to ask questions and the type of questions during counseling process. The types of questions that are commonly useful to counseling process are open-ended questions and hypothetical questions. Also important but not commonly useful are closed-ended questions, why questions, leading questions, and either/or questions.

4.5 Clarification

In most counseling situations, the counselor would need to make use of clarification skills when the client's information are vague, confusing, and incomplete [4].

It is therefore very important that the counselor may ask the client to clarify certain information during the session.

4.6 Silence

The counselor needs to practice listening to the client's silences in order to try and find out what the reason for the silences are [4].

4.7 Body language

In order for a counselor and therapist to be effective and successful, he or she should be able to understand the clients' body language. The examples of body language are as follows: body posture, body movement, facial expressions, eye contact, voice, general appearance, advanced empathy, and distance.

4.8 Summarizing

Importantly, the counselor needs to be a good listener to be able to get the whole picture of the client's situation at hand. The summarizing skill enables the counselor to focus on the main points of a session.

4.9 Evaluation

Evaluation is believed to come nearer the end of the counseling relationship when the counselor encourages the client to reflect back over a change or development that has occurred and assess its value in the context of their life [3].

5. Counseling needs

Counseling needs are issues or situations that an individual may experience due to external factors and internal factors. Amis [3] asserts that external factors are situations that the client is in, the world and people around them, whereas the internal factors refer to the client's inner world, their thoughts, feelings, perceptions, and fears. The counseling usually attempts to address some of the following common issues, namely, addiction, loss, managing feelings, relationship difficulties, study methods, medical conditions, coping memories, financial difficulties, poverty, unemployment, career choices and self-development, and many others [3]. The role of counseling has also been well documented in terms of helping people to better deal with addiction problems related to drug and alcohol abuse, food addiction, and smoking. It has also played an important role toward people with particular health conditions such as HIV or AIDS, cancer, and various genetic disorders [1].

6. Counseling approaches and therapies

Several counseling approaches can be employed by counselors, therapists, and other educators. The common ones are humanistic counseling, psychodynamic counseling, cognitive-behavior counseling, and other contemporary counseling approaches. Each of these approaches has a different view of understanding behavior and how to change unwanted behavior [4] (see **Figure 1**).

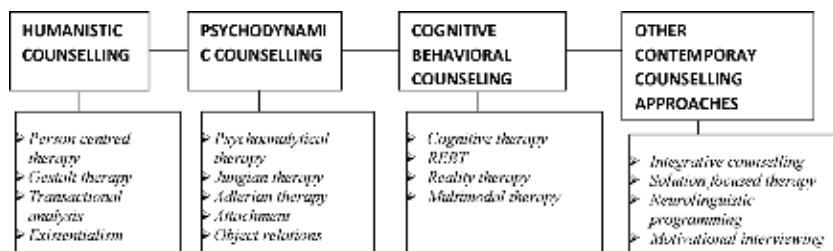


Figure 1.
The main counseling approaches (adopted from [3]).

7. Counseling session

A counseling session is structured nearly in the same way for various problems/ issues facing the client/s. Therapies and interventions can vary considerably from client to client [5]. Before embarking on regular sessions, a contract is agreed between those involved that covers areas such as timing, venue, and confidentiality [3]. In general terms, counseling session is divided into three phases, namely, the beginning phase, middle phase, and end phase.

During the beginning phase, the counselor starts building relationship with the client and assessment of the problem. He or she would need to work together with the client to identify and define the problem. In the middle phase, the counselor starts working with the client to set up counseling goals and plan of action. The end phase is where the counselor would assess the progress made by the client and to terminate the counseling process after an evaluation of the initial goal of the counseling.

8. Conclusion


The importance of counseling and therapy cannot be overemphasized in the world that is facing numerous challenges as a result of technological advancement, educational needs, social-economical factors, and personal developmental needs. In order to addressing students' needs such as study methods, student retention, dropout, peer pressure, relationship skills, and other academic activities, there should be a well-functioning and comprehensive guidance and counseling program in place. It is important to note that not every counseling approach can yield the best results; that is one of the reasons this book provided many different counseling approaches and therapies.

Author details

Simon George Taukeni
University of Namibia, Namibia

*Address all correspondence to: staukeni@gmail.com

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] McLeod J. *An Introduction to Counseling*. Buckingham: Open University Press; 1993
- [2] Gibson RL, Mitchell MH. *Introduction to Counseling and Guidance*. New Jersey: Pearson Prentice Hall; 2008
- [3] Amis K. *Becoming a Counselor*. London: Sage; 2011
- [4] Mostert ML. *Guidance and Counseling/Guidance and Counseling 2: Study Guide*. Windhoek: UNAM Center of External Studies; 2014
- [5] Beck JS. *Cognitive Behavior Therapy: Basics and beyond*. New York: The Guilford; 2011

Section 2

Counselling Principles
and Theories

Counselling: What and How

Mohd Zarawi Mat Nor

Abstract

This chapter describes the principles concept of counselling. It includes definition, characteristics, purposes, and counselling theories. Apart from that counselling process, counselling skills and the features of professional counsellor were also discussed. Generally, a counselling service is important in order to make a human being well-functioning. However, it is not an easy task because to make a meaningful and effective session, it must consider basic principles of a counselling service. Counselling theories are crucial to guide counsellor in a counselling session. Thus, the author's effort to address a pool of counselling theories is significant to help counsellors especially for a junior one. While, counselling process and counselling skills will be a guide to implement the best practises of professional counselling service. Then, a sub-topic on the features of a professional counsellor is relevant in order to make it a model on how to be the best counsellor.

Keywords: concept of counselling, theories of counselling, counselling skills, counselling process

1. Introduction

Historically, counselling concept emerged during World War II when militaries were highly afflicted with emotional damages [1]. Nowadays, counselling service has become significant as more people suffer from anguishes at an the alarming stage whereby stress, depression and anxiety issues are among the psychological problems [2–7] which are rising due to the rapid development that brings impact on the physical and mental well-being of the people [8].

1.1 Method

This chapter discusses the counselling service in general for the general readers including students, public and anyone who is interested in the counselling discipline. It consisted of seven subtopics which are (i) definition of counselling concept by highlighting some scholars' ideas from such field, (ii) characteristics of counselling, (iii) counselling theories by addressing 10 popular theories of the counselling profession. In this regard, a comparing among its philosophies and goals of the therapy have been done, (iv) purpose of the counselling theories by discussing the benefits and the role of these theories in counselling process, (v) counselling process by emphasising the phases of a counselling session, (vi) counselling skills. This sub-section focuses on seven counselling skills which are always being used in a counselling session. Before concluding the discussion, sub-topic of professional counsellor has also been discussed. This last sub-topic aim is to share with the readers how to be a good counsellor or what should a professional counsellor have. Unlike others discussion, the items (v) and (vi) were discussed based on two given

scenarios. The first scenario is in an education setting and the second one is at the workplace. Both scenarios will act as a guide in exploring the topic of counselling especially in highlighting the process of counselling itself.

1.2 Scenario 1

Alex is a final year student in a higher education institution who is pursuing his study in health sciences. As a final year student, he was enveloped with numerous issues that affected him emotionally and psychically. It includes financial, personal and family matters. He tried to reduce the issues himself but failed. As a result, he suffered from depression, bad mood and currently it is affecting his academic performance. Recommended by his friends, he met a counsellor in student affair division.

1.3 Scenario 2

Sarah, a junior employee in a private company is facing many pain points in performing her job. Initially, she was able to conduct these difficulties well. However, stress issues have recently become more serious. It includes poor communication with her colleagues, bad mood, and ultimately, her job performance deteriorated. Finally, she was included as one of the workers who will be terminated. However, she was referred to the counsellor for a counselling session.

2. Definition of counselling

The efforts to define counselling concept have been addressed in numerous ways. The variety ensues due to the philosophy of the scholar and the angle of the definition highlighted. Some of them focus on how such session is conducted or its process and others emphasise the relationship between counsellors and counselees. Both angles were seemed as popular points to describe counselling terminology. For instance, The British Association for *Counselling* [9] *had stated that the* ‘counselling’ term covers work with individuals and with relationships which may be developmental, crisis support, psychotherapeutic, guiding or problem-solving. The task of counselling is to give the ‘client’ an opportunity to explore, discover and clarify ways of living more satisfyingly and resourcefully.

Counselling denotes a professional relationship between a trained counsellor and a client. This relationship is usually person-to-person, although it may sometimes involve more than two people. It is designed to help clients to understand and clarify their views of their life space, and to learn to reach their self-determined goals through meaningful, well-informed choices and through the resolution of problems of an emotional or interpersonal nature [10].

Counselling is also considered as a principled relationship characterised by the application of one or more psychological theories and a recognised set of communication skills, modified by experience, intuition and other interpersonal factors, to clients’ intimate concerns, problems or aspirations. Its predominant ethos is one of facilitation rather than of advice-giving or coercion. It may be of very brief or long duration, take place in an organisational or private practice setting and may or may not overlap with practical, medical and other matters of personal welfare. It is both a distinctive activity undertaken by people agreeing to occupy the roles of counsellor and client ... and an emerging profession ... It is a service sought by people in distress or in some degree of confusion who wish to discuss and resolve these in a relationship which is more disciplined and confidential than friendship, and perhaps less stigmatising than helping relationships offered in traditional medical or psychiatric settings [11].

It is an interaction process that facilitates a meaningful understanding of self and environment and results in the establishment and/or clarification of goals and values for the future [12].

Counselling is a dynamic and purposeful relationship between two people, who approach a mutually defined problem with mutual consideration of each other to the end that the troubled one or less mature is aided to a self-determined resolution of his problem [13]. It is a definitely structured permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take new positive steps in the light of his new orientation [14].

In another view, counselling is regarded as a person helping another to clarify his or her life condition and to adopt further lines of action [15]. Counselling is a professional process which occurs when a counsellor and a client meet voluntarily to enhance the psychological well-being of a client. It takes place when a counselee seeks for counselling and the counsellor, after a careful analysis, applies proper techniques in the counselling process. Consequently, some positive outcomes can be achieved [1]. Based on the definitions above counselling can be concluded as an interaction process tailored by a trained counsellor with a client or a group of clients utilising systematically psychological principles with its ultimate purpose is to support, instil and maintain human's well-being.

3. Characteristics of counselling

In view of the different definitions, counselling can be delineated into three domains which are counsellor, client and professional relationships. Counsellor—here are some characteristics which relates to a professional counsellor; (i) a counsellor must be a trained one. In this regard having a minimum qualification of a counsellor is compulsory, (ii) counsellor's professionalism must be recognised by a professional body (e.g., professional counsellor body which is responsible to award such qualification), (iii) counsellor's competencies (e.g., clinical competence) must be frequently monitored by such professional body, (iv) counsellor is a facilitator, not an adviser during the counselling session, (v) counsellor should be aware his/her professional ability to refer his/her client to other professionals should the cases referred are beyond his/her expertise, and (vi) counsellors should be aware of the existence of dual relationships or conflict of interest in counselling sessions.

Client—(i) clients must volunteer to see their counsellor. However, in certain cases, the client can be referred to the counsellor (e.g., an employee referred by his/her employer), (ii) clients must be normal persons, (iii) it is clients' right to withdraw from the sessions without any penalty.

Professional relationship—(i) counselling sessions must be held in a comfortable or conducive environment, (ii) it occur based on the same objective, (iii) counsellor and client must show a mutual respect to each other, (iv) a counselling relationship occurred in a structured or systematic plan, (iv) a counselling session is conducted based on one or more counselling theories that suit with the clients' issues(s), (v) the main objective of the counselling relationships is to empower clients' behaviour as well as their physical and emotional health. And (vi) counselling session is conducted professionally and ethically based on psychology principles.

Objective counselling: Generally, a counselling interaction is purposely to accomplish the following targets; (i) to help clients understand their problem systematically so that they are able to put themselves correctly in the context of the faced issues, (ii) to physically and mentally empower clients in order to make them stronger in tackling their issues, (iii) to prove meaningful information regarding

the issues faced by the clients, and (iv) to facilitate clients in solving the raised problems independently.

The benefit of counselling: Studies on the effects of a counselling session have shown that counselling has contributed to a positive impact in many features. In general, these impacts can be categorised into four domains which are psychical, emotion and behaviour as well. In detail, the impacts of a counselling session are as follows; feel healthier after joining the session, feel more comfortable, able to communicate with others in a proper way with your significant persons such as family members, spouses, friends and feel more useful at home and workplace. Apart from that, counselling sessions promote better psychological well beings such as it helps to reduce stress, anxiety, fear, worries, and sadness. Further, it is impacting the way one behaves in certain situation through a behaviour modification technique. These advantages of counselling session have contributed to a well functional human being.

4. Counselling theories

Counselling theory is regarded as a conceptual framework to guide counsellors in running a professional counselling session. It is used in a counselling session in accordance with the raised issues by the clients. Currently, there are many kinds of counselling theories offered. In this respect, a professional should understand the best theory for the problem.

There are many types of counselling and therapy theories that are currently popular in the counselling service. However, this assignment focuses on 10 familiar theories. These theories are psychoanalytic, Adlerian, existential, person centred,

No	Theory	The basic philosophies	Goals of the therapy
1	Psychoanalytic	Psychoanalytic scholar believes that the development of human beings is influenced by two factors: psychic energy and early experiences. A behaviour is triggered by insensible motives and struggles. Irrational forces are strong; the person is driven by sexual and aggressive impulses. Early childhood development is of critical importance because later personality problems have their roots in repressed childhood conflicts	To enhance clients' awareness through a reconstructing process of personality structure
2	Adlerian	Human is motivated by social interest by striving towards goals and by dealing with the tasks of life. Emphasis is on the individual's positive capacities to live in society cooperatively. People have the capacity to interpret, influence and create events	To encounter life principles and life goals of clients through motivation so they can grow a new life system. To help client's set-up self-confident and self-belonging
3	Existential	Freedom of choice in life is the central focus of this theory. Human's fate is a result of their choice	To make client aware and feel that they have freedom in life, and is responsible for possible events in life. Clients are also requested to recognise sources that disturb their choices

No	Theory	The basic philosophies	Goals of the therapy
4	Person centered	Assumes that human is a positive objective. They are able to function well if given a chance. Human needs a positive environment to enable them to be more productive	To prepare client with conducive environment so that they are able to move forward quickly
5	Gestalt	Humans struggle for the comprehensiveness of feeling and thinking and both factors will influence their behaviour. Here and now are fundamental concepts to make choices in life	To support clients in accruing consciousness in decision making via internal motivation
6	Reality	Humans are developed by social features. A high quality of relationships is an important component in humans' life. Psychological problems exist because of failure in relationships	To help clients to accept the reality of the world and be ready to full-fill their desire in life. To ensure clients can communicate well with people around them
7	Behaviour	Behaviour is a result of the learning process. Humans and environment are interconnected with each other's	To assist clients to identify negative behaviour and try converting it to positive behaviour. The influenced factors of negative behaviour are also identified in order to reduce them
8	Cognitive behaviour	Believe that cognitive component will influence human behaviour. The ways of thinking is a main factor in determining life behaviour. Therapy will focus on learning process	To teach clients to challenge their wrong belief system so that they can become more rational
9	Feminist	Assume others theories based on gender discrimination. Thus, this group will fight for a similarity in many aspects	To transform clients and it society. To assist clients, identify policy that was made based in gender issues
10	Family system therapies	Family unit is important in a holistic life system. Treatment can be done based on family as will be a base to understanding individual behaviour	Focus on building a good relationships among family members so that the family able to well function. Apart from that the exists problems in family are also solved [17]

Table 1.
The counselling theories, its philosophies and goals.

gestalt, reality, behaviour, cognitive behaviour, feminist and family system therapies [16]. We have summarise them in **Table 1**.

5. Purposes of counselling theories and therapies

In general, a counselling theory or therapy will be a mechanism to (i) ensure that a referred case is suitable to be discussed, (ii) seek a meaningful objective of counselling session, (iii) guide counselling sessions, create objectives and the move

to achieve such goals, (iv) apply the best approach to tackle the issue, (v) determine the best intervention, and (vi) evaluate the success of the counselling session.

6. Counselling process

As a professional profession, a counselling session occurs in a systematic process. It starts with an introduction and ends with a conclusion. This process occurs in the duration of 35–45 min. However, for some cases it will take 1 h per session. In term of the number of sessions, it depends on the cases themselves; it might be one, two or sometimes 10 sessions. Importantly, it is not an advice meeting between a counsellor and client, yet a mutual relationship between them, where integrity, honesty and trust become a fundamental variable in the relationships. Here are the steps of a counselling session that a counsellor must consider; (1) rapport building, (2) identify issue (3) issue exploration, (4) discuss alternatives, (5) determination of measure to be taken, (6) decision making, and (7) termination.

6.1 Rapport building

An effective interaction starts with a good perception on how the session will be conducted. Thus, ensuring the session is professionally conducted is crucial to capture the clients' trust. In the context of the counselling session, building a good rapport between both parties (counsellor and client) is a primary matter. Ideally, rapport building can be defined as an early effort taken by counsellors to ensure the session occurs properly. In others word, an effective session can be achieved only through an effective rapport building. The aim of addressing a respectable rapport is to advance quality off session output, seek mutual trust and respect, and stimulate a conducive an environment for a safe session. A good rapport is characterised by both verbal and non-verbal signals. The task of this part is to gain client's trust and respect to counsellor. Counsellor should physically show interest to his/her client through, for instance, eye contact, posture and an ideal distance between client and counsellor. This stage, usually takes place in the first 3–5 min.

6.2 Identify issue

The second step started with giving the client a chance to express his/her problems or issues freely. Sometimes, at this stage a client indirectly shares numerous issues. For instance, a client (refer to scenario 1) highlights three simultaneously issues which are financial, personal and family matters. As such counsellor may ask client regarding the priority of the cases, for instance, *“based on your explanation, I conclude that you are facing three issues to be discussed which are financial, personal and family matters”, is this correct?*. After receiving client's feedback, counsellor can ask the next question which is *“Which one do you prefer to discuss first?* After receiving client's respond, counsellor should be ready for the exploration step.

6.3 Issue exploration

Exploration issue is regarded as a detail client's explanation regarding the identified issue in the second stage. If the issue is more than one, the counsellor professionally should be able to promote client to explain all the issues precisely. The exploration process should be based on the three aspects, which are cognitive, physical and effective domains. The clients need to be asked how the raised issue

is effecting/effects such domains. To grasp this phase, acquiring skill of managing open-ended questions is recommended. For example (refer to scenario 1). *Could you tell me how the issue that we have discussed contributed to stress?*

6.4 Discuss alternative

The objective of the present stage is to address a pool of concrete measures to reduce the identified problems. At this stage client, together with the counsellor need to focus on the significant measures that possibly utilised to tackle the problems. It can be one or more actions that suit with the problems. For example, for scenario one, the measures taken should be the means to tackle the financial, personal and family issues. It probably includes; seeking a part time job. Counsellor may conclude *“based on your statements, I see that/realized that you have actually, highlighted a few steps in order to overcome your problems, these measures are seeking a part time job...”*, or *“Now, you have three options to overcome financial issues. Let’s discuss the measures one by one ...”*.

6.5 Determination of measure

Usually, many alternatives will be discussed. The different alternatives should be listed down accordingly. The list enables the clients the best choice upon an extensive discussion. In this regard, the discussion should focus on the advantages and weaknesses of the selected measures; in this context, seeking a part time job. It is important for the counsellor to ensure the points discussed are initiated by the client’s perspective instead of the counsellor.

6.6 Decision making

Upon completing a huge discussion on the best step that clients should choose, a final decision must be made. This decision should be made based on strong evidences that are agreed by the clients. In this context, all information on seeking a part time job to solve the financial problem must be provided. It includes how, when and what kind of business that such client should get involve in.

6.7 Termination

In a normal session, a counselling session is completed in the duration of 45 min. However, it can extend to 1 h. At the termination stage client will be informed by counsellor that the session has ended and simultaneously counsellor can suggest the next meeting. Not all counselling session is terminated after one session it depends on the issue that has been discussed. If the client feel that he/she needs a further session, an appointment can be made. It is possible that the session is continued with other counsellor, it usually ensues due to clients’ demand.

7. Counselling skills

Some counsellor has shown a good performance during the training session but not in their practical session. One of the important skills for counsellor is knowledge applied in conducting a counselling process. Scholars in such field have addressed the skills as follows; (i) listening skill, (ii) reflection skill, (iii) question skill, (iv) conclusion skill, (v) paraphrase skill (vi) clarification skill, (vii) interpretation skill [18].

7.1 Listening skill

The listening skill is represented in two features; attending and observing. Attending positive posture to show that someone is focusing his/her attention to his/her partner. In doing this, client feels that he/she is given full attention by the counsellor. Observing seriously try to understand the verbal and non-verbal information expressed by that client. According Ivey & Ivey non-verbal language includes body language, facial expression and appearances and grooming [18].

7.2 Reflection skill

Reflection can be expressed in two ways; content and feelings: content is referred to the issues that the client addresses in the session. Meanwhile, feeling is regarded as a kind of feeling that the client shares. It includes fear, anger, anxiety or sadness. Both of the reflections can be done by replying back to the client using a suitable word or message to show that the counsellor is giving undivided attention to the clients. For instance, counsellor may respond “it looks like you feel...” or “you seem to be scared at that time...”

7.3 Question skill

The approach of questioning will influence the effectiveness of a communication. The same thing transpires in the counselling session. The main purpose of questioning is to explore an issue deeper to enable counsellor to receive comprehensive information regarding the issues discussed. In this context, the counsellors’ abilities to address open-ended questions are very crucial. The counsellors are discouraged to use closed-ended questions during the exploration session because that kind of question will limit the clients’ explanation. Thus, effectiveness of the exploration session fails. Apart from that, counsellors must avoid asking many questions at one time. The best open-ended question should start with for examples, the terminologies of “*How*”, “*In your opinion*“, and “*could you tell me....*”. These kinds of questions will allow clients to talk freely rather than a closed-ended question.

7.4 Empathy skill

This skill refers to a counsellor’s capability to perceive client’s feeling as if his/her experience is exactly the same as his/her client. This skill is important for counsellor to show his honesty to the clients that his/her counsellor do understand what the client feels. Thus, counselling relationships will be at maximum benefit to both parties. Empathy can be shown via verbal and non-verbal language. The three forms of empathy that psychologists have are defined as: Cognitive, Emotional, and Compassionate. Empathy can be shown through listening, offering physical attention and speaking without judgmental.

7.5 Paraphrase skill

Paraphrasing can be defined as a repetition action by a counsellor using his/her own word after he/she understands the issues or client’s feeling. This skill is important to show clients that his/her counsellor has thoroughly understood the problems that the clients prefer to discuss. By using paraphrasing skill, the counsellors will be provided with better information by their clients. For example, based on the scenario 1, counsellor tries to explore the reason his/her client is enveloped in financial issue.

The counsellor may say “you seem to indicate that your lecturer is not going to pay more attention at you” or “you seem to that your roommate is not going to take care of you”.

7.6 Clarification skill

The clarification skill objective is to ensure a counsellor receives an accurate information or data as provided by his/her clients. This will help the counsellor from sharing the wrong feedback on one issue in the counselling session. For instance, a counsellor may request client by saying “*Could you tell me what is the meaning of personal issue*”. This skill needs the application of open-ended question skill as mentioned above.

7.7 Interpretation skill

Interpretation skills are referred to a counsellor’s statements that are purposively expressed in order to interpret an issue raised by clients. The objective of the interpretation is to provide clients with a new perspective of an issue so that the clients have other opinions on the same issues.

7.8 Confrontation skill

This skill is also important to a counsellor yet, it can be a big challenge for a junior counsellor. However, this skill can be garner/acquire through experiences. It is important to remind that this skill can be used only after few minutes of a session occurs. Confrontation skill is not suitable to practice as early as the session started. For example a counsellor can say “*based on your explanation, I concluded that you are in a position of dislike towards your brother, however at the time you are saying it, your expression were contracted where, you smile and in a cool environment*”.

8. Professional counsellor

Generally, there are two components that are used to assess the professionalism of a career; personal and professional attribute.

8.1 Personal attribute

Personal features are regarded as a set of personal characteristics that a counsellor should have. It is closely related with the internal characteristic of a counsellor.

8.1.1 High interest in helping profession

This is a very important component; if you do something because of internal motivation, the job will be better and more effective. Being a counsellor means you are willing to work in humanistic areas. You like helping others, and sometime you feel that others are important than yourself [16].

8.1.2 Show high confident level

Stimulating high confident in a counselling session is important. This spirit can be fostered via meaningful experiences. Experience will educate you in having high confident level. One of the ways to realise is through continual clinical supervision. Apart from that, attending a continual professional development programme also contributes to self-confident.

8.1.3 Positive attitude

As a counsellor you will see different various clients with different range of attitude. It includes cancelling appointment without a single word. Sometime clients have a negative perception towards the counsellor. All these are potential issue that a counsellor should be concern with. In this situation, practising a positive thinking among counsellor is necessary. In doing this, a counsellor will be able to control his/her self so that anger, stress and burnout at workplace can be well managed.

8.2 Professional attribute

Supplementing the personal attribute, professional features are regarded as a set of professionalism characteristics that a counsellor should have. It is closely related with the external characteristic of a counsellor.

8.2.1 Professional practices

A counsellor service represents the service of all counsellor world-wide. Thus, it is important for them to maintain counselling service. In this regard counsellors should be aware of on professional ethic during their service. Currently, many resources can be considered as a guide to ethically deliver the service. It includes the 2014 American Counselling Association Code of Ethics, and 580 acts Malaysian counsellor board (1998).

8.2.2 Life-long learner

Since a counsellor is a professional profession, the practitioner must from time to time to extend his/her knowledge and skill in helping profession. It can be realised through life-long learning concept. Nowadays, there are many chances provided for counsellors to enhance their knowledge and skills through high quality technology. Among the important aspects to be learned is clinical skills and theory development.

8.2.3 Take care of bias issue

A trained counsellor will not let personal values and thought disturb his/her professional works. It is crucial for a counsellor to let counselling session occurs in natural setting.

8.2.4 Understanding the multicultural counselling

The recent development shows that the client's demographic is rapidly changing. There are various clients being referred for a counselling session. The variety can be seen in gender, value, cultural and religion as well. To tackle these, a counsellor should be competent in multicultural counselling. They need to specifically learn how to manage this issue properly. If not the counselling session will be an ineffective one.

9. Conclusion

This chapter highlights a fundamental concept of counselling and psychotherapy. It covers definition, principles, skills and theories. Although it had focused


to the basic information regarding counselling area, it is sufficient enough to those who are interested to understand the counselling and psychotherapy fields. The readers are strongly recommended to explore other sources in effort to seek a comprehensive knowledge regarding such topic.

Author details

Mohd Zarawi Mat Nor
Department of Medical Education, School of Medical Sciences, Universiti Sains
Malaysia, Kubang Kerian, Kelantan, Malaysia

*Address all correspondence to: zarawi@usm.my

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] McLeod J. *An Introduction to Counselling*. UK: McGraw-Hill Education; 2013
- [2] Laidlaw A, McLellan J, Ozakinci G. Understanding undergraduate student perceptions of mental health, mental well-being and help-seeking behaviour. *Studies in Higher Education*. 2016;**41**(12):2156-2168
- [3] Fuad MDF et al. Prevalence and Risk Factors of Stress, Anxiety and Depression among Medical Students of a Private Medical University in Malaysia in 2015. *Education in Medical Journal*; 2015;**7**(2)
- [4] Mayer FB et al. Factors associated to depression and anxiety in medical students: A multicenter study. *BMC Medical Education*. 2016;**16**(1):282
- [5] Sohail N. Stress and academic performance among medical students. *Journal of the College of Physicians and Surgeons–Pakistan*. 2013;**23**(1):67-71
- [6] Sood M et al. Poor correlation of stress levels and menstrual patterns among medical students. *Journal of ASIAN Behavioural Studies*. 2017;**2**(5):73-78
- [7] Wege N et al. Mental health among currently enrolled medical students in Germany. *Public Health*. 2016;**132**:92-100
- [8] Tuicomepee et al. Counseling in Thailand: Development from a Buddhist perspective. *Journal of Counseling & Development*. 2012;**90**(3):357-361
- [9] Robson D, Robson M. Ethical issues in internet counselling. *Counselling Psychology Quarterly*. 2000;**13**(3):249-257
- [10] Burks HM, Steffle B. *Theories of Counseling*. New York: McGraw-Hill Companies; 1979
- [11] Feltham C, Dryden W. *Dictionary of Counselling*. London: Whurr Publishers; 1993: Xii, 216 P.;24CM
- [12] Shertzer B, Stone SC. The school counselor and his publics: A problem in role definition. *The Personnel and Guidance Journal*. 1963;**41**(8):687-693
- [13] Wren HB, Texada PJ, Kremetz ET, Oscar C. Traumatic rupture of the diaphragm. *Journal of Trauma and Acute Care Surgery*. 1962;**2**(2):117-125
- [14] Rogers CR. Rogers, Kohut, and Erickson: A personal perspective on some similarities and differences. In: *Evolution of Psychotherapy: The First Conference*. New York, Hove East Sussex: Routledge; 1987
- [15] Burnard P. What is counselling? In: *Counselling Skills for Health Professionals*. First edition. US: Springer; 1994. pp. 3-32
- [16] Corey G. *Theory and Practice of Counseling and Psychotherapy*. 9th edition. Pacific Grove, CA: Brooks Cole Publishing Company; 1996
- [17] Corey G, *Theory and Practice of Group Counseling*. 2011: Nelson Education. 9th Edition, Pacific Grove, CA: Brooks/Cole
- [18] Archeri D, Smithsoni R, Kennedyii I. Achieving influence through negotiation. *Legal Pragmatics*. 2018;**288**:181

Theoretical Perspective of Traditional Counseling

Hector Chiboola

Abstract

This chapter discusses the theoretical perspective of traditional counseling from an African context. Traditional counseling involves a broad perspective that enhances learning for transformation and integration of sociocultural values that are peculiar to each human society. A cursory review of the literature suggests that the concept of traditional counseling is rooted in traditional systems of knowledge and sociocultural customs and practices, and it promotes a collective approach to problem identification, resolution, and management. The traditional counseling process centers on four aspects: traditional counselor, client, family, and community. The key elements that inform the theoretical framework of traditional counseling from an African perspective are: cultural context, collective belief system, and initiation rituals. Traditional systems of knowledge deemed essential for each generation are passed on successively to the next generation by elderly people who do not only have the necessary wisdom and experience, but are also adorned with social competences and skills.

Keywords: traditional counseling, sociocultural values, culture, collective beliefs, ritualism

1. Introduction

This chapter discusses the theoretical perspective of traditional counseling from an African context. Traditional counseling involves a broad perspective that enhances learning for transformation and social integration of cultural values, customs and practices that are peculiar to each human society. Counseling, as casual but purposeful contact and interaction between people, has an origin as ancient as the genesis of humankind. It can be viewed from a dimensional context: on one hand are traditional forms of counseling practiced from an Afrocentric perspective, and on the other, modern forms of counseling practiced from a Eurocentric perspective. Between these two broad schools of counseling stem derivative approaches, such as adolescent counseling, careers counseling, child counseling, couples counseling, and psychosocial counseling.

Modern counseling evolved and changed rapidly during the 20th Century, and contains within it a variety of different themes, emphases, practices, and orientations [1]. The theoretical orientations espoused by different proponents arise from the plurality of modern counseling practice, problem contextualization, and anticipated counseling process outcomes. There are several classifications of modern counseling based on different theoretical orientations, resulting in specialization, and focused approach, by the practitioner-counselors. An elaboration of the various

modern counseling models and orientations is outside the scope of this chapter. Much has been written about the different modern counseling models, clearly defining both the theory and practice of the various orientations, as well as the taxonomy of generic problems and their diagnosis, treatment, and management.

Counseling is, in many respects, an unusual area of study, in that it encompasses a set of strongly competing theoretical perspectives, a wide range of practical applications, and meaningful inputs from various social disciplines. The term 'counseling' is used to describe a variety of different activities. Most people have different views on what counseling is, and the context of its application, hence the multiplicity of theoretical models. Some people believe that it is a means of giving good advice, teaching on morality, mentoring for initiation, and guidance on marriage and sociocultural issues. Sometimes it relates to information-giving only. All these views are correct. From a conventional perspective, counseling is a process that involves a special type of helping relationship between a counselor and a client that is purposively interactive and ameliorative. The primary aim of counseling is to help people with concerns to reflect on their changed situation, identify possible solutions, and develop action plans to resolve those presenting problems, so that they can continue living resourcefully for personal development and satisfaction.

People in all societies, at all times, have experienced emotional or psychological distress and behavioral problems; and in each culture, there have been well-established indigenous ways of helping people to deal with these difficulties. Indigenous ways have existed for the whole of human creation, and they aptly connote traditional ways of doing things, based on traditional systems of knowledge and cultural practices. People in different cultures and societies globally have distinct ways of assisting those experiencing social, psychological, behavioral, emotional, familial, spiritual, and physical, problems. Traditional counseling is closely linked to indigenous ways of doing things which were based extensively on oral history, that is, traditional knowledge and social skills pertaining to some critical issues, customs, or practices, were handed down from one successive generation to another, orally. Oral history as a source and method has been central to the development of African historiography, and no element has served as a clearer signature of, and for, the traditional oral source, within the programs of recovering the African past [2].

2. Concept of traditional counseling

A cursory review of the literature [1, 3–6] suggests that the concept of traditional counseling is rooted in traditional systems of knowledge and sociocultural values, customs and practices, and it promotes a collective approach to problem identification, resolution, and management. Traditional systems of knowledge deemed essential for each generation are passed on successively to the next generation by elderly people who do not only have the necessary wisdom and experience, but are also adorned with social competences and skills. The collective wisdom of Africans is that elderly people are generally regarded as a valuable resource in the community. They are the repositories of traditional knowledge, the embodiment of cultural competences, the experts in social skills, and the cherished models for emulation at the community level. This view is supported by Ampim [7], who states that, "an elder is someone who is given the highest status in African culture, because she has lived a life of purpose, and there is nothing more respected than living a purposeful life [...] she is a living model for the other groups in the society to emulate" (p. 2).

The sociocultural life of Africans is generally anchored on recognition of traditional norms and practices, ancestral worship, religious cults, and sexual-related

taboos [8]. These values are instrumental in shaping people's beliefs and attitudes. The conception of sexual-related taboos and ancestral worship translate into the collective belief systems inherent in traditional systems of knowledge, and cultural customs and practices. Traditional knowledge is applied through avenues such as tradition, initiation, rituals, marriage, social and religious ceremonies. These avenues are important, not only for sustainable social integration and the perpetuation of cultural identity, for the common good of the society and individual wellbeing, but also for the practice of traditional forms of counseling, at the various levels of contact.

The words 'traditional' and 'indigenous' are used in the context of the original experience of the sacred, cultivated by the African people, and the concrete expression of that experience within the different ecological and socio-historical settings [9]. Being traditional does not mean static or unchangeable, but rather, in keeping with the original sense of the term, it means that the living experience of cultural customs and practices is handed down from one successive generation to another in perpetuity. These reflect the period, circumstance and cultural factors surrounding a particular generation or human society, which acts as a reference point. Tradition and culture are indigenous entities, they are dynamic, and in constant flux. Traditional counseling has always been part of the fabric of all human cultures and societies, present in the very midst of peoples and communities worldwide, from time immemorial. Like in the past, it takes place within the kinship system, family and community.

Traditional counseling is beset by cultural nuances: it takes place in the local environment, it is offered by the local people, it reflects a mirror of the society in which it is offered, and it has always been part of the human experience since ancient times. This analysis of traditional counseling has a global interpretation and application as well. Most people globally practice some forms of traditional counseling, based on their sociocultural context, and the nature of presenting problems. It is in the context of this understanding that it becomes imperative to promote and strengthen indigenous approaches of traditional counseling that are responsive to the social life and expectations of the local people.

Traditional counseling applies indigenous forms of helping people experiencing various problem situations, and those that wish to make a transitional commitment, such as initiation at puberty, or marriage, or are aggrieved through loss of a beloved one, due to physical illness, psychosomatic dysfunction, or cardiac failure, injury, or accident. Forms of traditional counseling refer to the various methods or approaches used by traditional counselors during the process of their interaction with clients in a culturally acceptable environment, using appropriate interventions that are tailored to meet their needs, expectations, and aspirations. The commonly practiced traditional counseling approaches or methods are: marriage counseling, pastoral counseling, adherence counseling, initiation counseling, family counseling, community counseling, and bereavement counseling.

3. Traditional counseling process

As with modern counseling models, traditional counseling can take place in varying settings, and for different purposes and needs. The interaction can be for one counseling session only, or can be for several sessions, spread over a period of time, depending on the scope of the problem and the nature of its representation. There is no specific timeframe for individual sessions in traditional counseling, but the traditional counselor applies intuition to determine the most

appropriate timing for each session, depending on prevailing circumstances and conditions in each case. The traditional counseling process usually involves four elements: traditional counselor, client, family, and community (**Figure 1**). The counseling process is like a road map that helps the counselor to know when to get started, where to go, and when to determine the end point of the counseling journey.

Communication, as a medium of dialog, is at the center of the process of traditional counseling, all other elements stem from, and revolve around it, and it is multidimensional. Communication is a pivot of interaction between the traditional counselor and the client, a means of exchanging information between them; an avenue for social interaction between the family, the community, and the client-counselor context; and a catalyst for interconnectedness, linkages, and interrelationships among the various elements in the traditional counseling process. Traditional counseling is not only dependent on clear communication, but also on effective communication from the counselor to the client. The traditional counselor must be proactive and interactive during the counseling process, and should be conscious of the sociocultural context of the client, his family and environment, which is in sharp contrast to the professional counselor's role of reactivity and passivity, which is required in classical psychodynamic counseling practice.

Depending on the scope of the problem, and its nature of representation, traditional counseling approaches promote the active involvement of the family and community in problem identification, resolution, and management. The emphasis is on collectivism over individualism, and collaborative relationships between the individual client, his family, and the community. This collectivist orientation ensures that the desired behavioral and attitudinal change not only benefits the affected individual, couple, or family, but also the community as a whole. From an African perspective, this collectivist orientation builds stronger sociocultural bonds, promotes more cohesive avenues of problem resolution, and enhances desirable behavior change for the common good of the society.

The traditional counseling process is largely influenced by traditional counselor competences which are fourfold. First, the attitude that includes the traditional counselor's affective, behavioral and cognitive functions; second, the awareness, which includes the traditional counselor's self-awareness of her own

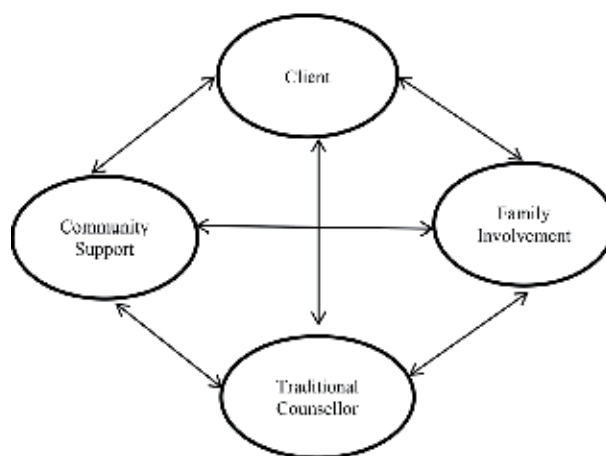


Figure 1.
Elements of the traditional counseling process.

cultural values, beliefs and biases and how that cultural background affects the interpersonal dynamics between herself and the client; third, the knowledge, which includes familiarity with the major assumptions in traditional systems of knowledge, cultural backgrounds of the clients, and available social networks and referral systems; and fourth, the skills that include the application of traditional interventions and strategies which foster instantaneous resolution or amelioration of the presenting concerns. Traditional counseling is often regarded as part of the formal interpersonal interaction and communication that is integral to community life.

4. Theoretical framework

The key elements that inform the theoretical framework of traditional counseling from an African perspective are (**Figure 2**): cultural context, collective belief system, and initiation rituals [4–8, 10, 11]. The multicultural theory can adequately inform the theoretical framework of traditional counseling when an African perspective is integrated. These key elements are elaborated hereunder.

4.1 Cultural context

The term culture is novel and broad. It can mean different things to people at different times and in different circumstances. Culture refers to a general process of intellectual, spiritual, and esthetic development; a particular way of life, whether of a people, a period, or a group; or the works and practices of intellectual and artistic activity [12]. It includes much more than belonging to a categorical group, and encompasses a society's shared values and beliefs such as individualism, collectivism, herbalism, ritualism, equality, freedom, peace, historical background, and evolution [13], as well as the arts and other intellectual achievements, customs, and civilization of a particular time or people [4]. These broad and inclusive descriptions of culture suggest that there are variable factors which define a people's culture, which are learned, assimilated, and integrated, over time. Culture is complex, dynamic, and bears both overt and covert differences which are unique to each human society. The concept of culture has serious implications for traditional counseling theory and practice. Understanding the sociocultural context of a client's behavior and belief system is an essential psychological ingredient for the accurate assessment, amelioration, and management of problem situations presented by clients.

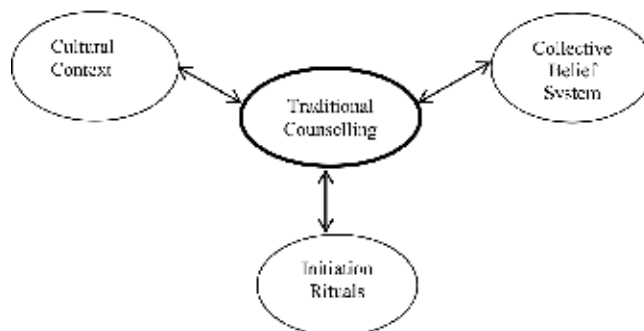


Figure 2.
Theoretical framework of traditional counseling.

The African cultural life has been unique since time immemorial. The most notable features are the chieftaincy, village headship, tribal clanship, extended family systems, initiation rites, totems and rituals, ancestral worship, religious cults, witchcraft, and social and traditional ceremonies [8]. In rural communities, large land areas are divided into chiefdoms under the command of Chiefs. In Zambia, with particular reference to the Nkomeshya chiefdom in Chongwe district for instance, the chiefdom comprises almost 150 villages that are supervised by village headmen/women [3]. For administrative purposes, between 15 and 20 villages are demarcated to constitute a zone whose committee is chaired by an elected headman. The zone is a second tier in the administration hierarchy, just below the Chief's council. At village level, the village committee constitutes the third tier in the hierarchy. This administrative structure underscores the importance of not only the management functions of villages and zones in a chiefdom, but also the levels at which traditional counseling is offered.

In rural communities of most African countries, people live in relatively small villages. They know each other very well, they share many things in common, and the behavior of individuals is monitored and controlled by elderly and eminent people in each community. There is direct observation of what people do, and how they behave, and quite often, direct action is taken to deal with social deviance through scorn, censure or exclusion, or in extreme cases, court action. In dealing with an individual client, or group of clients, the traditional counselor involves the family or community during the traditional counseling process. Advice and guidance is given to the family or members of the local community when young people are being initiated at puberty, or prepared for marriage, when people are in bereavement, and when people attend traditional, religious, ritual, and social ceremonies. Children are advised on many aspects of social norms and moral conduct, including education on acceptable behavior, and collective responsibility in conformity with community life.

Most concerns or problem situations affecting an individual are initially dealt with at the family level. Depending on severity and complexity of the problem situation or social issue at hand, it may be referred to the village headman/woman, prior to referral to either the village committee or the zone committee. When there is failure, or dissatisfaction with a problem resolution at the zone committee level, the matter can be referred to the Chief, who is the final authority. Her counsel is binding, and it cannot be disputed or challenged. These indigenous approaches to traditional counseling can be referred to as family counseling, and community counseling, respectively.

Activities such as initiation, ritual, marriage, social, and religious ceremonies are practiced to symbolize the cultural heritage and traditional value systems. They are an avenue for sharing information on traditional knowledge, customs, and practices that are acknowledged as essential and worthy perpetuation for the common good of the society. Besides, they are intended to promote indigenous ways of knowing and doing things, as part of the African cultural heritage, expressed through ceremonies and other interpretive messages. The historical continuity of a culture endemic to a particular human society is fundamental to the interconnectedness of all things that define its traditional values, beliefs, customs and practices [14]. Society exists, and exerts credence, where people behave and interact with one another based on mutual recognition, acceptance, and respect, and culture plays a significant role in the sphere of social life, as it is central to the development of any human society [4]. Traditional systems of knowledge and sociocultural norms underlie the basis of traditional counseling theory and practice.

The institution of marriage is an important cultural heritage in most African countries. Marriage is a legally recognized union between a man and woman, in

which they are united sexually, cooperate economically, interact socially, and live together productively, as a unified entity. Marriage is a very important institution in almost all human societies worldwide; it has survived human existence as an instrument for social interaction, procreation and protection from extinction, and it can be a critical factor in achieving happiness throughout family life. The African traditional context of marriage is buttressed by the payment of a bride-price or dowry which forms a basis for the union and family obligations. The institution of marriage represents the behaviors, norms, expectations, and values, that are associated with legally, socially, and culturally-recognized marriages between a woman and a man. It bears a symbolic value and importance.

A successful marriage is not only measured on the basis of fundamental aspects of stability, longevity, and prosperity, but also on the number of children born. Children are the adornment of a home, an investment for the couple, and the lineage of the family. They constitute links in the ancestral chain for generations in perpetuity, as a lifeline for the family and clan, genealogically. For most people, getting married and bearing children are important transitional life events on their ladder to adulthood. Marriage counseling is offered to a couple intending to marry, or experiencing marital and other psychosocial problems; and it is commonly practiced at community level in most African countries. Although most people wish to maintain nuclear family structures, the exigencies of retroviral disease, poverty, and unlimited numbers of children per family, have all contributed toward the extended family obligations. In many instances, orphaned children have to be supported and cared for by extended family members or grandparents. Orphan child-headed families are an emerging phenomenon, and are progressively moving toward institutionalization, not only in Zambia, but in most African countries. This poses sociocultural challenges that will be difficult to contain in the coming generations.

Religion is another important institution in the cultural life of not only the African people, but also others in almost all the continents worldwide. Religious gatherings are at the center of human creation, and are strongly connected with personal identity formation and group belonging. Religious history reveals that human beings have defined their existence in consort with, or relation to, some supernatural, omniscient and omnipotent beings in the celestial realms. In expressing this interdependence, most people resort to religious gatherings as a form of maintaining communication and communion with the heavens above. It is also a cultural expression. Religious leaders are representative 'shepherds of God', responsible for the caring for people on earth. In discharging this shepherding function, they play a dual role, namely, the ecumenical or spiritual function, which involves caring for people from a biblical context, and the pastoral counseling function which involves caring for people from a human relations context. The epicenter of these functions is mostly the church and community, and religious gatherings constitute a formidable social network that is perceived as desirable and relevant to peoples' social life.

Traditional herbal remedies constitute yet another symbol of cultural heritage in African culture and society. Traditional medicine plays an important role in the provision of primary health care. Traditional healers provide affordable and accessible primary health care that is culturally appropriate and traditionally convenient. For instance, most Africans, in both rural and urban communities, especially relatively poor people who cannot afford the cost of modern medicine and transport costs to sparsely located health facilities, generally use traditional healers for their primary health care needs. From an African perspective, the traditional healer is a psychiatrist, medical doctor, fortune-teller, diviner, social worker, and traditional counselor, all rolled into one. Traditional healers are a valued category of people in

the community, as they possess the cultural knowledge and social skills to make an impact on health promotion.

The implication of these observations is that traditional healers combine their practice of healing with adherence counseling through the provision of primary health care in both rural and urban communities. What seems to be central to their traditional healing practice is the determination of physical illness, and a ritualistic approach to resolving some of the problems presented to them, especially in the context of extrasensory phenomenal concerns and richness enhancement. Inadvertently, most people rely on traditional healers because their herbal treatments are easily accessible, readily available, and practically affordable. They are given in the context of a patient's culture, beliefs, and values, as well as within the confines of his expectations and aspirations. Traditional medicine is shrouded in ritualistic observance and practice. Traditional healers offer adherence counseling that focuses on advice and guidance related to taking the herbs, or actions contained within the rituals. They have an obligation to inform, guide, and advise their patients on the many aspects that surround the herbal treatment, observance of rituals related to the herbal remedies, and sexual prohibitions related to traditional taboos and customs.

4.2 Collective belief system

The culture of people in any human society is partly determined by their belief and value systems which influence the pattern of their social behaviors and actions. Values and beliefs are an important component of people's lives as they are used to interpret, judge, and evaluate, external situations or events [15]. Beliefs in bad luck, fate, or chance, are generally associated with failure to engage in constructive behaviors and depression in the face of chronic illness. The behavior of people varies from one culture to another. Expressive social behavior drives the actions of people through their lifespan, and behavior is one of the primary currencies used by natural selection. The evolutionary history of natural selection is anchored on developmental issues through life, such as transition changes and adaptation. When behavior changes are disconcerting, especially during pubescence and senescence, for instance, they affect attitudes toward the changes unfavorably. The reverse is true when the changes are deemed beneficial to the individual. This is the locus of the collective belief system: people believe in both the seemingly good and bad things that affect their social behavior, communication patterns, interactions, and interpersonal relationships with others, and their environment. This is central to the expression of societal norms, values and practices.

Values represent the base upon which a person builds a satisfactory personal existence (age, geographical area, generation); they are crystallized through social models and personal experiences (cultural, professional, societal), and they represent the fundamental or universal paradigms, such as autonomy, equality, liberty, solidarity, freedom, justice, and fairness [6]. Values are an enduring belief that a specific end-state or mode of conduct is preferable. There are two categories of values: terminal values refer to desirable end-states, or goals, such as wisdom, comfort, peace, and freedom; whereas instrumental values refer to the means by which the end-states are to be achieved, for instance through ambition, honesty, and competence [1]. The values of people are a representation and reflection of their prior experiences during their developmental journeys through life. They are derived from socialization and culture, environmental influences, and education, among many other factors. All these aspects contribute to the determination of how a person ought to act or react when confronted with problem situations. In the context of this understanding, it is plausible to infer that people's attitudes and

feelings about their culture, what is good or bad, what is acceptable or not, what is preferable or not, and why people act the way they do, all lay a sound foundation for the collective belief and value system.

The belief and value system may be influenced by four factors: syncretism, totemism, universalism, and culturalism. Syncretism relates to a reconciliation, or fusion, of differing systems of belief, especially with partial success or heterogeneous result; totemism represents an emblem of a clan or family which is revered, such as its founder, ancestor or guardian; universalism refers to a common conception of the origin of the universe and people; and culturalism refers to traditional customs, norms and values enshrined in a particular society that defines its beliefs and practices [16, 17]. From an African perspective, the origin of the universe, and of their ancestors as a people, is a mystery the reality of which was revealed at its genesis, through spirit mediums. The revelation may have occurred near a river, rock, cave, mountain, tree, or any such other notable emblem. This yields the notion of totems and rituals, ancestral religion and customs, and special shrines which serve as places of intimate personal memory and repositories of traditional knowledge, although ritual practices are much more diverse and fluid. The mythical interpretation of the universe is an active part of everyday life and a vital social force. It not only supplies accounts of the people's origin, but also relates past precedents to current traditional beliefs, actions, and behaviors, which are conveyed to successive generations in perpetuity.

The totemic character is inherent, and a symbolic figure to all the individuals of a given clan. Totemic ritualism is influenced by the collective belief system that has evolved through a blending of various beliefs, values, and customs as a result of enlightenment, evangelism, socialization and globalization. For the vast majority of traditional African protagonists, it is the collective belief in, and reverence of, the ancestors, fear of spirits, totems and symbols, ritual sacrifice, initiation rituals, divination, and charms, as well as their interrelationships and interconnectedness to the enhancement of life, and the genealogical continuity which are fundamental issues of the traditional consciousness [9]. This observation permeates through modernity, and it is an expressed social behavior of many traditionalists in most African countries. Besides, it is a cultural expression.

There are several thematic beliefs that underlie the value systems of most African cultures and societies. The most notable ones are: an acceptance that human action can influence natural forces; a reliance upon the mediation of the revered spirits of the dead, who possess new powers over the living and influence human lives and actions; the importance given to shrines and cult ceremonies; reliance on charms or herbal medicines to enhance power, and wealth, and provide safeguards; recognized categories of spiritual entities, and the nature of religious cults; and the belief that much misfortune is caused by human greed and malevolence [10]. The history of witchcraft, spirit possession, and experiences of extrasensory perception, is old and deep-rooted, and part of the African culture [18]. Witchcraft is closely linked to magic and sorcery, and sorcery is a form of destructive magic.

The social interpretation of witchcraft is that evil and misfortune is embodied in the person of a witch. It involves covert actions by people to cause misfortune. The interplay is between one person and the other, usually arising from envy, jealousy, and resentment, and is motivated by the desire for inheritance, revenge, malice, or appropriation of magical power, or for economic gain, enrichment, and prosperity. Magic is the umbrella term and is categorized, according to whether its application is for offensive, defensive, divination, or communication purposes, given that witchcraft is derived from the same empowering herbal medicines which can be used for personal protection, such as from bewitchment, for public common good, such as divination and traditional herbal treatments, and for evil, such as placating bad luck, inducing physical illness or causing mysterious death.

When magic is applied for offensive purposes it assumes the label of witchcraft. Traditional healers use magic in a broad context. For instance, diviners apply divination to discover the cause of sudden illness or death, or perceived bad luck; herbalists apply herbal medicines to treat illness or placate the spirit of the deceased, or induce good luck; spiritualists claim a special link to the underworld or dead ancestors as a source of their magical power to help people experiencing extrasensory phenomenal problems; and faith healers apply biblical inscription and prayer to ward off demon possession or enduring physical illness. Some traditional healers apply exorcism to cleanse evil spirits or demons at the individual or family level. Most people are motivated to contact traditional healers because of their perceived magical power and social influence.

The contextualization of this collective belief in witchcraft is centered on the assumptions that magic is good, for instance the traditional healer who cures physical illness or induces good luck, but also bad, for instance where a wizard or witch causes physical illness or bad luck. It is from this understanding that the belief in magic and fear of witchcraft has actually evolved, and it is a potent force pervading and influencing all spheres of human endeavor in African culture and society. Witchcraft is an enduring belief and occurs throughout central and southern Africa, among rural and urban populations alike. Most people, both educated and uneducated, believe in magic and witchcraft at the community level. Witch-hunts have proliferated, despite the increasing importance of Christian churches and the people's communion and association through various religious denominations at the national level.

In Africa generally, religion and witchcraft constitute a recognizable component of most people's everyday life and world view. Many forms of authority, power, and wealth, easily attain an interpretive association with witchcraft. For individual problems, many people find an acceptable answer in either witchcraft, or supernatural influence, or both. In many traditional belief systems in Africa, mental health problems, bad luck, and sudden or mysterious deaths, are attributed to either the influence of ancestral spirits or bewitchment [19]. These issues are typical, and embedded in the culture and collective belief system: they are a part of cultural life of the people in both rural and urban communities alike, and they represent a paradigm of causation of human problems, some of which are amenable to traditional counseling and healing. They are an integral dimension to the discourses surrounding the role and practice of traditional healers from the ancient past, for several centuries.

Closely linked to the issue of witchcraft is the aspect of places of power, and land shrines which are permanent features of the landscape and regarded as inherently sacred, or as the source of spiritual power. Spiritual forces associated with places of power are defined differently from the spirits appealed to at land shrines which are reputed to have a link to the community stemming from their past experience as a people. Spirits associated with places of power are known as natural spirits, and those associated with dead ancestors are known as ancestral spirits. The interpretation and experience of these extrasensory phenomena is common among many cultural and tribal groupings in Africa. They constitute a prevalent belief that finds solace in traditional healers who divine not only their occurrence, but also their effect on the causation of physical illness among members of the community and their ritualistic treatment. The occurrence or experience of ancestral spirits results in spiritual trance and demon possession. In some instances, the demon-possessed person becomes a spiritualist after undergoing successful ritualistic treatment at the hands of another experienced traditional healer.

Land shrines become associated with invisible entities or spirits, and are thus objects of veneration by the people in a particular community. The implication of

this indigenous knowledge is that, although the linkage and interconnectedness between cause and effect may not be apparent from a modernistic perspective, many people believe in spirits, that is, natural spirits and ancestral spirits. This belief seems much the same in most countries throughout Africa, and beyond. It is plausible to postulate that both natural spirits and ancestral spirits are important factors in the etiology of human disease causation and the practice of traditional herbal medicine.

Another aspect of the collective belief system is spirituality. The word spirituality is sometimes used interchangeably with faith or religion. Spirituality is a unified system of beliefs and practices relative to sacred things that unite people into one single moral community, called a church. Whereas spirituality appears to be a simple phenomenon on the surface, in reality it entails a very complex system of symbolisms, ideas, beliefs and practices, which comprise the fundamental principles on which many people base their lives [20]. For most people, aspects or factors regulating daily life are the same for religion, as they provide the occasion and setting for awareness of spirit or divinity, and the symbolic forms through which religion is conceptualized [10]. This is an essential element of African religions, and it is on this basis, that religious and shrine cults have flourished. Spirituality differs from private belief, because it bears a public aspect that ultimately unifies people into a religious brotherhood or sisterhood, a religious family, and a religious community.

4.3 Initiation rituals

A rite is a principal act, or a set of rituals which are performed according to prescribed social rules and customs. The performance of rituals revolves around a deeper understanding, or involves an appreciable level of indigenous knowledge, social skills, and competences. The process of initiation is based on a prescribed set of rituals to start a new phase in life, and it involves transformation, progression, and maturation [21]. Initiation rituals have been a central part of traditional cultures of African society, from ancient times. They are an important component of the cultural life of most human societies, not only in Africa, but also in other continents worldwide. Important milestones such as birth, puberty, marriage, adulthood, and death, are typically marked by special celebratory and ritualistic ceremonies at the individual, family, and community levels, and state funerals are a common feature at national level, including memorial services in remembrance of deceased relatives at family level. Ritual ceremonies are an embodiment of the African cultural life, and a symbol of traditional values, beliefs, customs, and practices.

Ritualism is a common feature in contemporary society, and many people practice rituals as part of the cultural norm, religious service, or sheer traditional requirement. A ritual is a prescribed order for performing a religious service, or performance of actions in rite, or a procedure regularly followed. The prescribed order of performance is not only limited to religious service, but also encompasses other sociocultural actions and rites, including those performed by traditional leaders and traditional healers. Ritualism is the regular or excessive practice of rituals, although this view bears a rather negative connotation. Equally, it is limiting to conceptualize rituals in the context of genealogical continuity only. The performance of rituals ought to be viewed as an important cultural norm and traditional practice. The basic assumption about ritualism is that it can be interpreted in many different ways and has variable functions. For instance, ritualistic actions may include church attendance, initiation, marriage, birth, death, and spiritual healing, including the act of sex. There are many other aspects of life in which rituals are performed, or

whose attendance and practice is based on some procedure that is ritualistic. Based on this understanding, it is manifest that rituals are part of the cultural life of people, and ritual performance is a normal traditional custom and practice in most human societies worldwide.

Nearly every human society has rituals to mark the passing of a stage in the life of an individual, and all rituals are events with social meaning and symbolic actions. Rituals have important cultural, social, psychological and symbolic dimensions to people who take part in ritual practices [22]. From an African context, the initiation rituals preface the beginning of, or conclude, the days, weeks, or even months and years of sustained instruction, coaching, mentoring, and counseling. The primary function of rituals of socialization and transformation is consistent with the structural functionalist paradigm [21]. According to this paradigm, the community represented by the authority of elders becomes responsible for discharging the primary functions of rituals for the benefit of the community at large. Girls and boys are transformed at puberty from autonomous maturing people into a pool of social entities, whose role is to contribute to the reproduction and sustainability of the whole community, and to perpetuate genealogical continuity [5]. Through this process, the structure of society is confirmed, sustained, and perpetuated from one successive generation to another. The process of pubertal rituals involves initiation counseling and mentoring.

The African interpretation of childhood refers to a period spanning about 15 years of a child's life from conception, and integrates early teenage and pubescence. The initiation rituals are more pronounced at the birth of a child, whereupon the infant is initiated into the world through a ritual naming ceremony. The birth of an infant is regarded as a special gift from the celestial realms, and is cherished with religious intensity. The ritual of naming a child may take place at the household level, family level, or church level, and through consultation with a traditional healer. The latter is a pre-requisite in situations where the traditional healer previously prescribed herbal remedies for infertility, or any sexual dysfunction, to a couple prior to conception. At the church level, a child may be subjected to a ritual and naming ceremony, whereupon he is given a Christian name in place of, or in addition to, the African names that were given at birth.

The child can also be taken to a traditional healer or religious leader when he falls sick, where he is subjected to further rituals as part of the healing intervention. In more rural communities of Africa, the rituals may include tying of strings and wearing a talisman, especially prepared with herbal concoctions, around the child's arm, neck, waist or leg. This is intended to protect the child from bewitchment, evil spirits, bad luck, or physical illness. Traditional healers are instrumental in these arrangements, and they act as a cherished fountain of traditional knowledge and cultural practices in both rural and urban communities. In contrast, every child has a mission to accomplish; a life goal that permeates through all the main stages of development, from childhood to adulthood.

The adolescent stage is viewed as more of a transition phase, with its own ambiguities which begin when childhood ends, at puberty. The initiation rituals of adolescence are essentially twofold: at puberty, and at marriage. The initiation rituals at puberty are more pronounced for girls than boys, primarily because of the physiological implications and gender role responsibilities that separate girls from boys. For the girls, initiation is puberty-occasioned, ceremonial, celebratory, and the announcement of a girl's having become nature's vehicle of life, whereas for the boys, initiation is an intervention enacted, if not against, then in juxtaposition to, originating associations with the natural sphere [5]. For most young girls as they advance toward pubescence, the pubertal initiation ceremony is something

they eagerly look forward to, prepare for, and freely participate in. It is perceived a symbol of their maturation to womanhood, motherhood and adulthood.

Pubertal initiation rituals are very important and significant to African cultures and societies. Isolation of the initiands (both girls and boys being initiated) at puberty, whether for a few hours, days, weeks, or months, is unique, and it is practiced in both rural and urban communities alike. The current practice focuses on seclusion for shorter periods, as opposed to the olden practice which favors longer periods. This development is necessitated by the demands of schooling, innovations to traditional practices, and commercialization, among many factors at play. During the period of seclusion, the initiands are taught the ways of adulthood and their role in the family, including the rules, taboos, and sanctions of the society, moral instruction and social responsibility, gender role challenges, and their life goals and expectations. This is the penultimate initiation ceremony, at puberty; the onset of adolescence.

Equally important is the marriage initiation ritual. In the African context, initiation rituals are performed at the premarital stage and during the wedding ceremony. At the premarital stage, the focus is on the 'dos and don'ts' of married life, family responsibility, and parenting—more of an induction process to enhance social competences and skills in readiness for marriage. During the wedding ceremony, the ritual performances integrate traditional, religious, and cultural aspects whose focus is on emphasizing the oneness of the couple as a unitary entity, and as a vehicle for bearing children. Just as at puberty, the marriage initiation rituals are performed by elderly people, deemed to be knowledgeable, competent and skillful. Young people in adolescence are regarded as adults, capable of marrying or being married and bearing children. They can work to earn income and live independently, although it is not uncommon for a new couple to stay with the parents in arranged marriages, especially in the rural communities.

The symbolic logic regarding the primary function of rituals is that it applies to both girls and boys, and the socialization process starts during childhood and reaches its climax in the initiation rituals at puberty and marriage. The informal education, and the initiation counseling related to performance of rituals at the pubertal stage, place emphasis on learning for transformation, and at the marital stage, on social integration. This process not only empowers young people with relevant attitudes and knowledge, but also enhances their social competences and skills to handle similar issues when they grow into adulthood as valuable members of the community. It also enhances their ability to perpetuate traditional systems of knowledge and sociocultural values, customs and practices over successive generations for the common good of society.

From a contemporary perspective, the informal education and traditional counseling processes related to initiation rituals at puberty place more emphasis on the development of moral values and social responsibilities, and the exposition of gender role dilemmas from a sociocultural context. This view is in sharp contrast to the traditional view, which holds that young women at initiation are predominantly taught how to lie in bed with their future husbands in order to give them the greatest sexual satisfaction, how to behave as 'proper' women, as married women, and mothers of families, and how to perform women's roles and responsibilities [21, 23]. The traditional view is not only narrow in focus, but also contrary to modern perception and understanding. It greatly contributes to the stereotypical orientation that promotes the hegemony of men against the submissiveness of women. Stereotypical orientations are instrumental for the perpetuation of gender-based violence and other forms of abuse between men and women, including abuse or violence against children and other disadvantaged or underprivileged social groups.

4.4 Multicultural theory

Multiculturalism can be viewed as an umbrella term which incorporates within it a variety of shades of meanings, attitudes, beliefs, norms and values, and it is subject to different interpretations and applications [24]. It is anchored on some fundamental assumptions which are core to its theory, research and practice. The central theme of multiculturalism is the assumption that the other mainstream modern counseling theories inadequately describe, explain, predict, and deal with, cultural diversity and dynamism of the clientele [25]. Most counseling theories have tended to focus on the individual, giving minimal attention to contextual issues and sociocultural values, customs and practices. Multiculturalism is a concept that broadly acknowledges the importance of demographic variables, ethnographical status, social status, and sociocultural affiliations of the people in any human society worldwide.

The proponents of multicultural theory have advanced varying assumptions to complement the identified gaps, three of which are illustrated herein as advanced by Laungani, Repetto, and Sue and colleagues. According to Laungani [24], the fundamental assumptions of multiculturalism are: that all human beings are products of their own culture; that each culture has a uniquely acquired way of construing its own worldview that gives meaning to life and living; that within each culture there exists a plurality of beliefs, values, norms and traditional practices; that each culture has something to offer and learn from another culture which assumes comparative meaning only in relation to other cultures; and that a mixture of cultures is more likely to lead to the enrichment of an individual's intellectual, emotional, spiritual, humanitarian, moral, and altruistic visions.

According to Repetto [11], the fundamental assumptions of multiculturalism are that it recognizes the existence of many points of view, none of which are considered good or bad, correct or incorrect, and involves social constructivism, in that people construct their worldviews through social processes (historical, cultural and experiential) which contain cultural symbols and metaphors. It is contextualistic in orientation, because personal conduct can only be understood in the context within which it takes place. It offers different approaches to the world, because each perspective captures a differently valid approach, and defends a rational sense for language rather than just a representational one, because language has a high correlation with culture and the perception of reality.

According to Sue, Ivey and Pedersen [25], the fundamental assumptions of multiculturalism are that it is a meta-theory of counseling, as it offers an organizational framework for understanding the numerous counseling approaches that people have developed. It recognizes that both counselor and client identities are formed and embedded in multiple levels of experience (individual, group and universal) and context (individual, family and culture). Cultural identity development is a major determinant of individual attitudes toward the self, the same group, and different groups, and its effectiveness is most likely to be enhanced when the counselor uses modalities and defines goals which are consistent with the life experiences and cultural values of the client. It stresses the importance of multiple counseling roles developed by many culturally different human groups and societies. The multicultural counselor competencies involve the continual development of attitudes and beliefs, knowledge, and skills, related to the awareness of one's own assumptions, values, and biases, understanding the worldview of the culturally different client, and the application of culturally appropriate interventions, strategies and techniques [26].

A general understanding to be drawn from the foregoing fundamental assumptions of multiculturalism can be explained twofold. First, multiculturalism

integrates a conception of the uniqueness of each culture, and its own constructed worldview based on a plurality of traditional values, customs and practices. The universal experience suggests that all human beings are products of their own culture, hence the unique cultural identities in each human society worldwide. Each culture has something of value to offer or learn from another culture in contemporary society. The effects of globalization, acculturation and social integration all bear testimony to this observation. People have the ability to adapt and incorporate changes within their cultural identities. Multiculturalism recognizes the interplay of the cultural influence between the counselor and client and how those influences determine or affect the counseling process outcomes.

Second, multiculturalism is a broad theory that is conceptualized based on multiple levels of human experience and sociocultural affiliations. It involves the social interpretation of reality and the meaning of human experience, culture and life from a constructivist perspective, and recognizes the importance of cultural identity and its centrality in defining associations and relationships within the individual, and between the individual, his family and environment. This theoretical paradigm proposes that, in working with the individual client in any setting, it is necessary to understand how that client is embedded in his family and how the family is affected by being embedded in a pluralistic culture. In contemporary society, increasing importance is being placed on how culture, ethnicity, and gender affect communication styles. The multicultural theory is integrative in orientation, it recognizes the existence of various worldviews, and each worldview is influenced by uniquely constructed sociocultural beliefs and norms. Apparently, no particular worldview is right or wrong, good or bad, or superior to the other. The multicultural theory is essential in counseling and working with people from different cultural backgrounds, irrespective of their continental affiliation or ethnicity. It recognizes that all counseling relationships ultimately exist within a cultural context, and they are multicultural in nature.

Multiculturalism recognizes the multiplicity of subcultures which differentiate, for instance, one tribal grouping or clan from another, and one society from another. Anecdotal inference suggests that migration contributes to the introduction of new cultures broadly (such as when people move from one country to another), and new subcultures specifically (such as when people move from one village or town or province to another). It is widely accepted that when people migrate, they do not leave behind their cultural norms and values but carry these as inherent elements that constitute part of their cultural identity and social entity. The plasticity of human behavior, that is, a person's ability and capability to learn from experience, adapt to new environments, and to be influenced by situational factors and duration of exposure, can all lead people to transcend their own culturally embedded boundaries. Some of the issues that multiculturalism set out to address, although primarily referenced in the Euro-American context, have some relevance to the African context as well. In most African countries, the sociocultural divide is prominent in rural villages, rural and urban townships, and various community settings. Each community comprises people of different ethnic backgrounds, languages, religions, customs, and traditions. The needs of these people are different, and so is their demand for traditional counseling.

The theoretical framework of traditional counseling is supported by multicultural theory, which promotes a systematic integration of numerous theoretical concepts based on the complexity of human experience and sociocultural, situational, and environmental factors. The theory is premised on the understanding that awareness of the sociocultural differences among clients, and the way people view the world are paramount in counseling psychology [26]. Traditional counseling theory is collectivist in orientation, and it emphasizes stronger social bonds,

promotes group cohesiveness and belongingness, and enhances desirable social behavior for the common good of the society. This blends well with the meta-theoretical approach of multiculturalism. A meta-theory is prescriptive and defines what is meaningful and meaningless, what is acceptable and unacceptable, what is good and bad, and what is central and peripheral to inquiry [27]. Meta-theories clarify the context in which theoretical concepts are constructed, grounded, constrained, and sustained. All people are products of their distinct sociocultural and historical experience, as exemplified in both developed and developing countries – because they are essentially multi-ethnic, multiracial, multicultural, multilingual, and multi-religious by inclination. Ethnic affiliations are perceived as an important aspect of individual and group identity formulations, whereby disadvantaged or underprivileged groups are deemed disempowered politically, rendered poor economically, and disenfranchised socially. Therefore, multicultural theory can adequately inform the theory and practice of traditional counseling, when the Afrocentric perspective is integrated. Inadvertently, any form of counseling is multicultural in nature, essentially because of the sociocultural plurality and diversity of the people involved in the counseling interactions.

5. Conclusion

The conceptualization of traditional counseling is unique, dynamic, complex and multifaceted. When viewed from the perspective that indigenous knowledge has cultural implications and that all counseling is influenced by the cultural context, it is safe to conclude that traditional counseling approaches are rooted in traditional systems of knowledge and sociocultural values, customs and practices; they are essentially community-based and multicultural in nature; and they are routinely offered within a culturally acceptable environment by the local people [28].


The broad and inclusive understanding of culture is that there are various factors that define a people's culture. The culture of people in any society is partly determined by their belief and value systems, which, in turn, influence the pattern of their social behaviors and actions. The collective belief system is part of human culture, and beliefs are ideas that constitute an essential element in predicting the social behaviors of people. Ritualism is a common feature in contemporary society; and many people practice rituals as part of their sociocultural norm or religious service, and a symbol of traditional heritage. All these contextual factors are cardinal in understanding the theory and practice of traditional counseling from an African perspective. The theoretical framework of traditional counseling represents a newer worldview that may influence counseling styles applied by counselors, psychotherapists and psychologists of divergent training and educational backgrounds.

Author details

Hector Chiboola
Kabwe University, Zambia

*Address all correspondence to: hectorchiboola@yahoo.com

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] McLeod J. *An Introduction to Counselling*. fifth ed. Maidenhead, Berkshire: OUP; 2013
- [2] Giles-Vernick T. Oral histories as methods and sources. In: Perelman E, Curran SR, editors. *A Handbook for Social Science Field Research: Essays & Bibliographic Sources on Research Design and Methods*. Thousand Oaks, California: Sage; 2006. pp. 85-102
- [3] Chiboola H. *Traditional Counselling: Theory, Practice and Research*. first ed. Newcastle: Cambridge Scholars Publishing; 2019
- [4] Giddens A, Sutton PW. *Sociology*. 6th ed. New Delhi: Wiley India; 2009
- [5] Janssen DF. Male initiation: Imagining ritual necessity. *Journal of Men, Masculinities and Spirituality*. 2007;1(3):215-234
- [6] Jigau M. *Career Counselling: Compendium of Methods and Techniques*. Bucharest: AFIR; 2007
- [7] Ampim M. African Studies: The Five Major African Initiation Rites. 2003. pp. 1-4. Available from: www.manuampim.com/AfricaInitiationRites.htm
- [8] Taylor DS. *Culture and Customs of Zambia*. London: Greenwood; 2006
- [9] Ejizu CJ. Emergent Key Issues in the Study of African Traditional Religions. 2013. pp. 1-13. Available from: www.afrikaworld.net/afrel/ejizu.html
- [10] Colson E. *Tonga Religious Life in the Twentieth Century*. Lusaka: Bookworld; 2006
- [11] Repetto E. Cross-cultural counselling: Problems and prospects. *Orientacion y Sociedad*. 2002;3:1-14. Available from: www.scielo.org.ar/pdf/orisco/v3/en_V3a02.pdf
- [12] Storey J. *Cultural Theory and Popular Culture: An Introduction*. fifth ed. Harlow: Pearson Longman; 2009
- [13] Yali AM, Revenson AT. How changes in population demographics will impact health psychology: Incorporating a broader notion of cultural competence into the field. *Health Psychology*. 2004;23(2):147-155
- [14] Grayshield L. Indigenous ways of knowing as a philosophical base for the promotion of peace and justice in counselling education and psychology. *Journal for Social Action in Counselling and Psychology*. 2010;2(2):1-16
- [15] Milkman H, Wanberg K. *Cognitive-Behavioural Therapy: A Review and Discussion for Correctional Professionals*. Colorado: NIC; 2007
- [16] Nasry R. Rites of Passage: Initiation Masks in French Speaking Black Africa. YNHTI. 2013. Available from: tachersinstitute.yale.edu/curriculum/units/2001/2/01.02.06.x.html
- [17] Strachey J. *Sigmund Freud Totem and Taboo: Some Points of Agreement between the Mental Lives of Savages and Neurotics*. First Published in Routledge Classics 2001. London: Routledge; 2001
- [18] Udelhoven B. Satanism in Zambia: A new tree with old roots. FENZA Documents. 2008. pp. 1-4. Available from: <http://www.fenza.org/documents.html>
- [19] Sorsdahl KR, Fisher AJ, Wilson Z, Stein DJ. Exploratory models of mental disorders and treatment practices among traditional healers in Mpumalanga, South Africa. *African Journal of Psychiatry*. 2010;13:284-290

[20] Pretorius PS. Spiritual abuse under the banner of the right to freedom of religion in religious cults can be addressed. *ACTA Theologica*. 2011;31(Z):219-240

[21] Simonsen JK. Cisungu female initiation rituals among Mambwe-speaking women in Zambia. In: Paper Presented at: 16th Satterthwaite Colloquium on African Religion and Ritual, 16-19 April 2000. Lusaka: INESOR; 2000. pp. 1-35

[22] Helman CG. Culture, Health and Illness. 4th ed. London: Hodder & Stoughton; 2000

[23] Rasing T. Traditional, modern and Christian teachings in marriages. In: Paper presented at the Fenza conference, 25 August 2010, Lusaka; 2010

[24] Laungani P. Building Multicultural Counselling Bridges: The Holy Grail or a Poisoned Chalice? Keynote Paper. "Life-Achievement Awards". University of Toronto; 2005. pp. 1-27. Available from: <http://www.tandfonline.com/doi/ads/10.1080/09515070500435476>

[25] Sue DW, Ivey AE, Pedersen BP. A Theory of Multicultural Counselling and Therapy. Pacific Grove, California: Brooks/Cole; 1996

[26] Minami M. Role of attitude in multicultural counselling competency. *World Cultural Psychiatry Research Review*. 2009;1(2):39-46

[27] Overton FW, Ennis DM. Cognitive-developmental and behaviour-analytic theories: Evolving into complementarity. *Human Development*. 2006;49:143-172

[28] Chiboola H, Munsaka MS. Nature and role of traditional forms of counselling in Zambia: A case of Lusaka province. *British Journal of Guidance and Counselling*. 2016;46:79-90. DOI: 10.1080/03069885.2016.1187710

Section 3

Gender-Based Violence

Freeing Rural Girls and Women from the Bondages of Gender-Based Violence to Have Quality of Life within the Global Village

Livingstone Malinge Gqeba and Nokuzola Gloria Gqeba

Abstract

In this article, the authors look at how rurality and poverty deprive young people from the rural parts of South Africa from benefiting from globalisation. Beyond explaining, what globalisation is and the benefits of being an active participant in the global village, the article explores the challenges faced by young women trapped in the rural areas. These include gender-based violence, diseases, and poor access to education. Through desktop analysis done through textual analysis of scholarly articles and books, the authors argue that, in spite of the positive aspects of globalisation, rural women still struggle to make ends meet, unlike their counterparts in the global space. Feminism in the African context is used as the theory to ground the study. The authors posit that the country, South Africa, can leverage on globalisation to deal with the negative social conditions associated with rurality. The authors posit that governments and metropolitan cities should act as motivational forces for improving the quality of life of the rural women through partnerships with other social partners.

Keywords: rurality, poverty, globalisation, self-actualisation, empowerment

1. Introduction

Different researchers have, over the years, offered different definitions of what globalisation is. Beaglehole and Yach [1] define globalisation as “the increasing interconnectedness of countries and the openness of borders to ideas, people, commerce, and financial capital-has beneficial and harmful effects on the health of populations.” Important to note about the above definition is that it not only focuses on the commercial and financial aspects but also on ideas. The reference to ideas is critical insofar as it relates to knowledge production and knowledge sharing. This is of pivotal importance in attempts to deal with such psychosomatic health issues as gender-based violence and HIV/AIDS. Furthermore, Turken and Rudmin [2] posit that globalisation is a process where global shifts in international politics have resulted in interconnectedness of people across the globe and it has removed physical as well social borders.

The above two definitions differ greatly with how Castles and Davidson in Chrysochoou [3] describe globalisation, merely in economic terms as an economic integration that involves the opening and crossing of borders. This is a myopic view that does not enhance the developmental agenda, particularly of third-world

countries, also known as the global south. It is this narrow view, amongst others, that is used as the basis of criticism against globalisation.

1.1 Criticism against globalisation

Critics of globalisation view globalisation as some form of coloniality, hence the term global coloniality, meaning “the heightened marginalisation and suppression of knowledge and culture of subaltern” [4].

This school of thought views globalisation as modernisation or the western informed form of development. The critics view globalisation as having failed to provide solutions for today’s current problems. To the critics modernity is a perpetuation of coloniality through continued conquest of being, knowledge, and power of the third-world countries and their peoples. This brings about the ideological tension and dichotomy that exist between social regulation (which is a core function of modernity) and social emancipation (which is the cornerstone of the struggles of the peoples of third-world countries). It is in this context that Davies’ J-Curve comes into play as a fitting explanation of the phenomenon described. The J-Curve is an illustration of the disjuncture that happens over time between the expectations of the people and the reality of their lived experiences as a result of modernisation (Cohen, 1975: 193; [5]: 6).

Below are definitions of industrialisation and modernisation as the two concepts that are central in any definition of globalisation and the definition of these concepts gives context to the concept of globalisation.

Industrialisation denotes “the wide transformation of society during which manufacturing and industrial activity became primary forms of social production.”

Modernisation refers to the “broader spectrum of changes in which society becomes complex, urbanised and differentiated, and in which production and social organisation is increasingly based on science”.

Sporer [6] posits “Globalisation is the latest stage in the permanent process of social change that started as industrialisation and modernisation in Europe but now is spreading globally.”

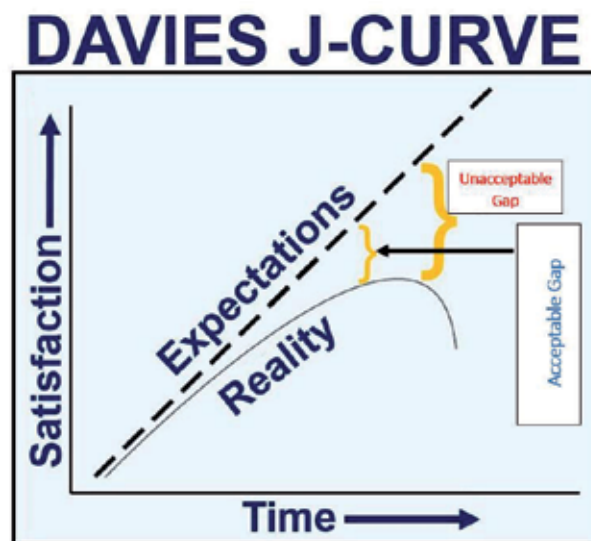


Figure 1.
Davies: J-curve (1962) 27: 5-19.

This clearly expresses what the critics of globalisation hold against globalisation as a Eurocentric process of industrialisation; some argue that it leads to the phenomenon called the J-Curve. The J-Curve is an occurrence where the gap between the expectations of people and reality widens over time (Figure 1).

2. Globalisation and its impact on South African rural women

Globalisation generally has its positive aspects that have contributed constructively to the lives of women. These include the global initiatives against child marriages, equality of genders, and eradication of all forms of discrimination. This has happened through global integration of ideas, improved communication technologies, and internationalisation of discourses and culture. In most cases, all these developments have not significantly changed the plight of women. This is particularly obvious in areas “including education, employment, health and civil rights [7]. Even though the UN has tried to ensure worldwide gender parity through the UN’s Millennium Development Goals, the adverse conditions against women have not fundamentally changed.

Another global initiative towards improving the lives of women in general and rural women in particular is the consortium “Girls Not Brides” and the African Union Campaign to End Child Marriage. These initiatives have not stopped the practice where young girls are forcefully married off to older men under the guise of a cultural practice called *ukuthwala*. Mwambene [8] describes *ukuthwala* as “the mock abduction of an unmarried woman or girl for the purpose of a customary marriage.” The practice is rife amongst the IsiXhosa speakers of the rural parts of the Eastern Cape and amongst IsiZulu speakers of KwaZulu-Natal [8–10] *Ukuthwala* is a form of gender-based violence against women and girls. In spite of globalisation, such practices as *ukuthwala* perpetuate the stereotype of male superiority.

Furthermore, even though labour relations have been liberalised globally, women in rural areas continue to suffer in the workplace. Women who face sexual harassment at work are faced with difficult choices. The women either decide to continue to work and endure the pain and humiliation of continued sexual harassment or they can opt to leave work and face the possibility of starving or dependence on their partners. Dependence on their partners brings problems of its own as it can lead to harassment and abuse of different kinds. Rural women are more likely to be illiterate or drop out of school early as no emphasis and importance are usually attached to educating the girl child in rural areas. Their illiteracy opens them up to abuse and exploitation in the workplace. With limited access to education, women get deprived of an opportunity to act as competitive and equal partners in the global village [7].

Rural women also face poverty of the worst kind as compared to their urban counterparts. According to Casale and Posel [11] “poverty rates are highest amongst rural women: in 2008, 70% of all African women living in rural areas were poor, compared to 55% of rural men, 42% of urban women and 30% of urban men.” This renders rural women the most vulnerable marginalised group in the country. Bower [12] posits that in South Africa “to be a child ... is to walk a fragile path to adulthood and to be a woman is, for far too many, to be poor, disempowered, and vulnerable to appalling high levels of sexual violence.”

In addition, poverty is further exacerbated by unemployment as a result of globalisation [12]. A reflection of poverty is the poor access to basic services such as running water, electricity for lighting, and telecommunications [13–15].

One of the features of globalisation in the workplace is the casualization of the workforce where full-time jobs are replaced by casual jobs. This unfortunately affects women more than men. This change in labour patterns has also introduced the employment of workers through labour brokers, even on farms. Employment of workers on seasonal contracts is more cost-effective for employers (though exploitative for employees). Through casualization of labour, farmers can rely on off-farm employees, thus avoiding such costs as granting security tenure to workers living on farms [16] Casualisation has also led to the proliferation of informal settlements that are unserviced. Casualisation together with farm evictions is the main cause of the development of sprawling, under-serviced informal settlements. Women are the hardest hit under these conditions from having to make ends meet for their families to being attacked and raped. Women also fall victim to diseases as a result of the poor living conditions and lack of immediate access to medical care.

This adds to the vulnerability of rural workers, particularly women who have to depend on men for security (sometimes on complete strangers). This opens women up to such practices as gender-based violence. There are many different forms of gender-based violence that rural women get exposed to.

3. Forms of gender-based violence

3.1 Physical violence

Physical violence is the most severe form of gender-based violence that sometimes leads to death. Substance abuse and alcohol in particular is the most prevalent cause of physical violence. Seilberg (2014) posits that physical violence is “an act that may result in pain, injury, impairment and can even lead to death.” Physical violence can take many forms such as beating, shaking, tripping, punching, burning, pulling of hair, slapping, gripping, pushing, pinching, kicking and the use of physical restraints. The other prevalent form is sexual violence.

3.2 Sexual violence

Sexual violence includes such violations as rape even by marriage partners and/or lovers. This is rooted in the false belief that men own women, which as a result of the patriarchal system on which rural life is centred. According to Clatora (2013), sexual violence constitutes any attempt to engage in sexual acts forcefully or even any unwanted sexual comments directed against a person’s sexuality. It also includes using coercion of any person regardless of their relationship to the victim. To demonstrate the extent of sexual violence in South Africa, Turmen (2003) found that 30% of girls said their first intercourse was forced, 71% had experienced sex against their will, and 11% had been raped. If these statistics reflect the experiences of women in general, the situation is worse in the rural areas. What most people do not consider as gender-based violence is emotional violence.

3.3 Emotional violence

Emotional violence can take different forms as it can happen overtly or covertly. Iwaniel (2006) argues that emotional violence projects victims as worthless, flawed, unloved, unwanted, and endangered. This form of violence includes spurning,

terrorising, isolation, exploitation, and denying emotional responsiveness, and it includes verbal and non-verbal demeaning communication.

3.4 Economic violence

This is another common form of violence in the rural areas where women are mostly economically dependent on men. This is because of discriminatory employment practices and casualization of workers, particularly women, as noted above. Mark and Melville (2011) posit that economic violence may involve a situation where the perpetrator creates dependence by the victim through withholding money for basic necessities, e.g. food and sanitary towels. It is ironic that in South Africa condoms are provided for free yet sanitary towels are still a scarce and expensive necessity for women, particularly in the rural areas [17]. This is worse in South Africa in a country where women constitute less than a quarter of land beneficiaries. Women still carry the cost of oppression and marginalisation by the land reform programme. Even land inheritance is done on a gender basis in favour of males. In this case, legislation ignores the fact that women are in majority in rural areas and as part of the labour force in commercial farms [18]. This is also in spite of the fact that women are the primary users of agricultural land in rural countries.

4. Alcohol abuse amongst rural women

Rural parts of the Western Cape are known for practising the “dop system” which was a system where farm workers were paid some of their salaries in the form of alcohol [19]. This invariably led to a number of children being born with foetal alcohol syndrome. Children born of parents who abuse alcohol and with siblings and partners abusing alcohol live in an environment where alcohol abuse and consumption become the modelled behaviour. The reality is that this behaviour gets perpetuated, as there are hardly any health awareness programmes in these areas compared to elsewhere in the global village.

Alcohol advertising has also worsened the situation, particularly amongst rural adolescents. Young women are now the target of marketing by alcohol companies. This has led to a situation where alcohol is a major contributor to the global burden of disease [20].

5. Human trafficking

Globalisation has created the illusion that the global markets are able to attract everybody for employment. Whilst this is true for certain professions, disciplines, and industries, it is not true for everybody. The possibilities are slim for illiterate, unskilled women. The illusion of work for all in global markets has opened a loophole for criminal elements. Young women, mostly from rural areas and desperate for employment, are lured into human trafficking. Criminals have taken to establishing recruitment agencies posing as labour brokers. Visas and air tickets are made available to job seekers only to find themselves in serious cases of sexual assault and physical abuse [21]. The UN defines “trafficking in persons” as the purpose of exploitation by means of the threat or use of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve consent of a person having control over another person for the purpose of exploitation [21]. Traffickers mainly target the poor, and in worse-case scenarios, some parents sell their children to traffickers.

6. Rural women through a feminist lens

The authors have used Ntantala [22] and Maathai [23] as feminists and humanists to ground the study. In her autobiography, Ntantala reflected on the patriarchal society that has made women properties of men. She cites the one-family one-lot system of land tenure that pertained in the segregated South Africa. Under this system, polygamous men could acquire vast tracks of land based on the one-lot per family system. In this case, women were treated as resources owned by men and used to justify acquisition of more land.

Ntantala [22] also reflects on the migrant labour system that led rural women to live like widows, as their husbands had to leave their rural homes to sell their labour in the cities. Women became victims of capitalism sometimes more so than men. The women had to remain behind in the rural areas and look after their families in a system that undermined them as people. The migrant labour system opened up women whose husbands left for long periods to unscrupulous men with resources. These men would support these women in exchange for sexual favours and in some instances even impregnate them. This is the point also stressed by Maathai [23] where she reflects on the double exploitation of women in terms of gender and as part of the oppressed population. She makes an argument for the mobilisation and conscientising of rural women. Both Ntantala and Maathai make it clear that there cannot be freedom when women are still oppressed. This is captured in a quotation by Ntantala [22]: “Though I seemed free, there could be no freedom where others were not free and that in fact, nobody in South Africa, or any other country, was free while others were not.”

7. Potential counselling and therapy strategies

The multiplicity of abuses experienced by rural girls and women inevitably leads to psychological distress. These posttraumatic stress disorders manifest themselves in a range of secondary problems particularly mental problems. Unless these are addressed, the situation worsens with no end in sight. The situation requires timely psychological interventions particularly on children and adolescents to mitigate the risk of chronic mental disorders playing out later in their adult lives. These chronic mental disorders may include suicidal behaviour and/or self-harming behaviour. Part of the interventions to deal with posttraumatic disorders may include the training of lay health workers to work with abused women.

Amongst the suggested therapies particularly for rural girls and women is cognitive behavioural therapy (CBT). Salient aspects of cognitive behavioural therapy are joint efforts between the therapist and the client, and the therapy is based on an educational model. The therapy is premised on the understanding that feelings and behaviours are informed by thoughts and not external things (people, situations, and events). The ultimate benefit of the therapy is that victims can change the way they think to feel and act better even if the situation does not change. Compared to other therapies like psychoanalysis, CBT brings about rapid results. CBT requires an average of 16 sessions, whilst psychoanalysis takes years. It is not an open-ended, never-ending process. It is a process where the ultimate end of formal therapy is arrived at between the therapist and client [24].

8. Conclusion

Globalisation has not proven to be helpful for rural South African women. Instead of improving their lives for the better, it has contributed to the misery and

hardships. Globalisation has merely exposed them to a life they cannot obtain. Whilst other parts of South Africa are reaping the fruits of globalisation, rural women have not really moved out of the colonial and traditional power relations and lifestyles.


The problems faced by rural women point to the urgent need for a directed government intervention. It is an accepted fact that the government alone cannot surmount the challenges faced by rural women. Any meaningful intervention would necessitate multiple-partner collaborations between government and other social partners. There also needs to be focussed programmes to deal with socio-economic problems that compromise the quality of life of rural women. The authors suggest that the social partners to be identified by government must be multifaceted to include organisations that have a voice in the rural communities. These include but are not limited to faith-based organisations, cultural organisations, and community-based organisations. Even though the study is located in rural South Africa, the findings from it have a bearing on and meaning to most rural women in Africa in general.

Author details

Livingstone Malinge Gqeba and Nokuzola Gloria Gqeba*
University of Fort Hare, South Africa

*Address all correspondence to: ngqeba@ufh.ac.za

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] Beaglehole R, Yach D. Globalisation and the prevention and control of non-communicable disease: The neglected chronic disease of adults. *The Lancet*. 2003;**362**(9387):903-908
- [2] Turken S, Rudmin WF. On psychological effects of globalisation: Development of a scale of a scale of global identity. *Psychology & Society*. 2013;**5**(2):63-89
- [3] Chrysochoou X. *Cultural Diversity: Its Social Psychology*. Oxford: Blackwell; 2005
- [4] Escobar A. Imperial globality, global coloniality and anti-globalisation. *Third World Quarterly*. 2004;**25**(1):207-230
- [5] Davies JC. Toward a theory of revolution. *American Sociological Review*. 1962;**27**:5-19
- [6] Sporer Z. Controversies of Globalisation-Semantic Scholar. *Revija za sociologiju*. 2000;**xxxi**(3-4):165-181
- [7] Kaur P. Impact of globalization on women. *Global Journal of Commerce & Management Perspective*. 2018;**7**(2):41-44
- [8] Mwambene L. Recent legal responses to child marriage in Southern Africa: The case of Zimbabwe, South Africa and Malawi. *African Human Rights Law Journal*. 2018;**18**(2):527-550
- [9] Kheswa JG, Hoho VN. "Ukuthwala" the sexual-cultural practice with negative effects on the personality of adolescent females in Africa. *Mediterranean Journal of Social Sciences*. 2014;**5**(20):2808
- [10] Nkosi M. Bride abduction in KwaZulu-Natal schools and its effects on education. *Agenda*. 2009;**23**(80):109-114. DOI: 10.1080/10130950.2009.9676246
- [11] Casale D, Posel D. Investigating the well-being of the rural women in South Africa. *Agenda: Empowering Women for Gender Equity. Gender & Rurality*. 2010;**84**:46-52
- [12] Bower C. The plight of women and children: Advancing South Africa's least privileged. *The Annals of the American Academy of Political and Social Science*. 2014;**642**:106-126. DOI: 10.1177/00027162113512086
- [13] Diale T. Rural women ease plight in communities, but more can be done. *Business Report*. 2018
- [14] Orr L. Women's work and globalisation trends: The South African picture. In: *Agenda: Empowering Women for Gender Equity*. Vol. 48. Globalisation, Challenging Dominant Discourses. 2001. pp. 31-37
- [15] Van Vuuren JU. South Africa cannot continue to ignore the plight of young girls and women. 2018. Available from: <https://www.one.org>
- [16] Visser M, Ferrer S. Farm worker's living and working conditions in South Africa: Key trends, emergent issues, and underlying and structural problems. The Pretoria Office of the International Labour Organisation. 2015
- [17] Magcaba B. Gender equality—A real-challenge. *SABC-News*. 2018
- [18] Mzwakali S. Land reform has failed the women of South Africa. *Daily Maverick*. 2019
- [19] Ojo OA, Louwagie G, Morojele N, Rendall-Mkosi K, London L, Olorunju S, et al. Factors associated with female high-risk drinking in rural areas and urban South Africa site. *South African Medical Journal*. 2010;**100**(3):180-181

[20] The Conversation. How easy access to alcohol, and adverts, affect women in South Africa. 2019

[21] Mercy International Association. Root Causes of Human Trafficking and Slavery in Kenya (The Congregation). Catherine Spiritual Global Action. 2018

[22] Ntantala P. A Life's Mosaic: The Autobiography of Phyllis Ntantala. University of California Press; 1993

[23] Maathai W. Unbowed: A Memoir. New York: Knopf; 2006

[24] UN Women. Emotional care and support. Virtual knowledge centre to end violence against women and girls. 2011

Section 4

Self-Efficacy and
Self-Esteem

How Adversity Shapes Character

Ntsika Majiba and Nolomwabo Happiness Majiba

Abstract

The role in which adversity plays in shaping ones character, resilience and endurance is one that society shuns and often neglects. It has been a norm with the increase of motivational talks, inspirational quotes of digital media and life coaching of the new age to suppress the feeling in pursuit of joy and happiness. This has seen an increase in depression and suicides across the globe. The embracing of adverse situations continues to be an interpretation of weakness and an embrace of negativity. This chapter will explore how the avoidance of adversity prevents humanity the pleasures of gaining rich roots of character and the gaining of virtues that encompass courage, grace and resilience. The chapter will conclude by emphasising that the absence of adversity or the suppression of it thereof minimises spiritual, emotional and psychological growth.

Keywords: adversity, courage, resilience, character, grace

1. Introduction

Adversity can be defined as an unfavourable fortune, incident or fate; a condition marked by misfortune, calamity or distress. It is inevitable that in our lifetime, we will undergo adverse situations and circumstances, and learning to embrace these situations with grace and dignity can be beneficial for our personal journeys. Rich roots of character can be developed when learning to embrace adverse situations life throws, when one learns to ask which lessons can be derived from their misfortunes and every adversity has a distinct and unique lesson that can only be learned when the adversity is embraced. It is also important to be patient with oneself as they learn to familiarise themselves with the adverse situation, while learning to embrace the situation. The first step is to always accept what the status quo is, refrain from denying the situation for what it is and denial is the biggest delayer in healing. Once one's mind, heart and body have fully accepted the adverse situation, healing comes and a new and fresh perspective is developed. New and fresh perspective brings wisdom, each time you face another challenging time, you can draw from the pool of wisdom gained from previous adverse situations. Author and blogger, Bridges [1] suggests four positive attributes on embracing adversity.

1. One develops a deeper understanding about themselves and how the world works.
2. One hones their creativity; Bridges suggests when faced with adverse situations, one is aware that sitting and crying about it will not bring much solutions, the seeking of a remedy to the situations is how one becomes creative, he suggests that the absence of adversity would not challenge one's creative flair.

3. One is able to see people's true colours-real friend's surface. Bridges suggests that although adverse situations can be painful and daunting, they can be viewed and deemed as blessings in disguise, no matter how independent one is, you'll need people and its often in the most adverse of times will one's true friends be revealed.
4. One finds more courage to stand-alone. Bridges suggests that, although adverse times will need you to surround yourself with friends and loved ones, the decision to get up and dust yourself up is your decision, and the decision to stand firmly will only come from you. In this instance, one truly learns the art of a strong will and self-control; both these traits build character.

2. Adversity virtues

Although the chapter deals with embracing adverse situations, drawing strength from them and finding positive traits and values is to build character. Let us not run away from the reality that adverse situations are painful, stressful and give anxiety; it would be bogus to ignore the fact that adverse situations can often be uncomfortable. This may lead one into depression and despair, finding courage in such situations does come across as farfetched and impossible, but it is very possible to turn lemons into lemonade. Turning lemons into lemonade, adverse situations into positive lessons takes courage. Courage is not easy, courage takes emotional strength and a deep sense of emotional intelligence, and it is a decision, a deliberate choice that takes immense character. When we choose courage, we understand that it either may be very beneficial or may backfire. If for example one was involved in a motorcycle accident, which may have been fatal, it takes immense courage to go back onto a motor cycle again, and it is crucial to know that the courage taken may be either successful or unsuccessful. However, if one persists in seeking the successful output, success is what you will get in the end; it takes time.

Another example is a break up. Building a relationship after a traumatic breakup may seem like trauma and can be very daunting, taking bold courageous steps at finding love again can be either successful or unsuccessful, and if the latter is the outcome, time and persistent courage will bring successful results. In the introduction, I stated that the surrounding of people who you love and trust makes the adverse situation bearable as they aid you with comfort and advice. Those very people are instrumental in birthing out the courageous virtue within us when feeling weak and in doubt, their encouragement and never wavering support is vital in awakening the courage that is needed to overcome adverse situations. Courage brings about confidence and resilience, depriving ourselves of these attributes is an injustice to our healing and closure. It takes courage to have courage itself, the ability to make a stern decision to be courageous when everything screams the opposite, is courage in its very nature.

Although a strong support of people is important in facing adverse situations, it does take you to make that decision. One can have all the advice and support in the world, but if it is not your decision, you will never find courage. The Greek philosopher Aristotle believes courage to be the most important human virtue. "Courage is the first of human virtues because it makes all others possible." When we are courageous, we take the first bold step at facing our unfavourable situations and circumstances, and without courage, there can be no healing or overcoming adverse situations; it cannot be skipped or ran away from. Having courage enables us to face fear head on and helps us to face the unknown until it is known. Fear itself can

be the most crippling emotion that prevents us from moving forward and finding healing. According to Australian academic press, courage enables us to develop a psychological muscle. This muscle assists us when in need of resilience and strength to overcome or avoid adversity. The more we make use of this muscle, the more empowered we become to confront problems head on and be courageous in challenging times that fill us with immense pain and despair. Courage is not a virtue that we are born with, it is not instant and automatic, it is a virtue one learns, and with consistency and practice, it becomes stronger. There is no individual who has automated courage in their bloodline or DNA; all of us are on a human journey and experience, and learn to be courageous through adverse and unfortunate circumstances. Courage is a demanding virtue because it requires persistence, it requires one to want it and if one does not persist stubbornly at attaining it, it simply will not come.

Australian academic press [2] emphasises that courage is not an instinctive response, like breathing or swallowing. If that was how courage worked, our reactions would be consistent and our feelings predictable. This would mean our responses and reactions would be meaningless. Courage is reactive and differs with each unique situation. There cannot be courage without fear, and for courage to show up, fear must be present. Courage exists because fear exists. Courage cannot be forced, courage is a personal decision that must be taken wilfully, and without it, adverse situations cannot be overcome.

Overcoming adverse situations requires a high level of grace from a higher power beyond yourself and a certain level from within yourself. Prayer and meditation may channel adverse circumstances into a positive light and may be able to shed a deep and meaningful perspective of your situation. Many have attested to the power of prayer, and the role a spiritual connection has played in healing and finding closure in an adverse situation. Others have attested that meditation has assisted them in channelling their emotions, and consolidating what it is they feel. Grace that comes from above is a grace that cannot be attained from any human, it is a divine and sustaining grace that gives you strength in helpless and adverse times, and through this level of grace, one is able to attain a level of grace within themselves to go on and when everything around them is falling apart. A willing heart, a heart that has the courage and tenacity to overcome, can only attain grace.

One has got to reach out for it, it does not simply come. When one reaches out to a higher power, the higher power is able to extend its grace upon them. Although the first step is courage, the absence of grace can make the experience bitter and very painful. A support system both in the physical sense and in a spiritual sense is very important. Granted, not all of us believe in a higher power, but the reality is we did not create ourselves, there has to be a force higher and greater than ourselves and often we can find healing and deep comfort in adverse situations. In our pursuit of grace from above to handle adverse situations, we gain clarity and understanding, adversity has a way of stripping away level headed thinking and often leaves one bitter and negative in how they think or approach the situation at hand. Grace leaves one better not bitter, and when you feel rejuvenated, one is able to make level headed decisions that lead to a positive outcome, it gives you a better understanding of the situation at hand, and it gives one peace. Ultimately, ones greatest strength, deep courage, grace and resilience will come effectively when one find purpose in the adversity, often purpose stems from a power that is higher and greater than oneself.

Death, a break up, a job loss or even a fatal car accident are some adverse examples, these and many others are able to birth resilience characteristics within. The American psychological association suggests 10 ways in which adverse situations build resilience.

1. Adverse situations help in making good connections. The association suggests that a healthy relationship with friends, family and colleagues can build a resilience character within one. It also suggests that joining faith-based organisations can assist in strengthening character and resilience.
2. Avoid seeing your crisis as insurmountable problems. The association suggests that one cannot avoid adverse situations, but one has to learn to see beyond them and draw strength from these situations, this they suggest builds resilience.
3. Accept that change is part of living. This the association suggests as the first step at dealing with adverse situations to find healing and assist in gaining resilience.
4. Move toward your goals. Building a resilient character will require you to make necessary steps in doing so. Finding a hobby or something healthy to occupy your mind during an adverse situation is what will bring about a positive mind-set, ultimately birthing resilience.
5. Take decisive actions. Do not detach yourself from the situations, feel it and go through it. Take decisive actions that work toward healing.
6. Look for opportunities for self-discovery. Many people who have gone through trying times and experienced the most adverse situations have a better knowledge of self and are living fulfilled lives. Many of them have a heightened spiritual insight and are emotionally and mentally strong as they have chosen to be proactive in finding resilience.
7. Nurture a positive view of self. Developing confidence in your ability to solve problems and trusting your instincts helps build resilience.
8. Maintain a hopeful outlook. Try visualising what you want the end goal to be and not what you are currently going through. Adverse situations often cloud you into believing that it is over, but when you focus on what you want to feel and not what you are currently feeling, you'll find peace and adapt a resilient nature.
9. Take care of yourself. There is a phase where one is allowed to be selfish. Do what makes you happy, exercise and keep your mind occupied with positive activities and engagements, and this will keep you level headed and resilient.
10. Keep things in perspective. It is very easy during adverse situations to blow things out of proportion. Keep things into perspective and always keep a level-headed demeanour. Writing things down helps track your emotions and keeps things in perspective for a resilient and better you.

The aim is to thrive and not to break at adversity. Resilience is far less than being strong and more about how one thinks says Razzetti [3] and further suggests that building resilience requires more than grit. William Ward is quoted in saying; "Adversity causes some men to break; others to break records" (Ward). This is proven beyond reasonable doubt to be true. How many stories do we know of iconic human beings who went through adverse situations and came out victorious and living hero's today? Nelson Mandela is an icon that instantly comes to mind, and he was detained and imprisoned for over two decades, separated from his family and his iconic wife, Winnie Madikizela-Mandela and their children. He was denied

permission to bury his beloved mother and first born son, he was tormented mentally and emotionally and yet he was able to reconcile all races and the entire country, although he receives backlash for this even after his death, he is still revered and lauded throughout the world. Not many people would endure the immense adversity and pain Nelson Mandela endured but, his resilient spirit, his graceful spirit and courage led him to forgive. Psychiatrist Wolin [4] defines resiliency as the capacity to rise above adversity. We have to be able to tell ourselves when things go wrong that the situation cannot take over our lives, this too shall pass.

Psychologist Emmy Werner [5] spent over 40 years studying children from disadvantaged, unstable and chaotic families. Despite their adverse circumstances, 30% of the children grew up to become successful students and adults, astonishingly many surpassed peers from more privileged backgrounds. Resilience is a choice. Much as the other previously mentioned traits such as courage and grace, resilience too require one to make a purposeful and intentional decision to adapt. The study by Werner had the following outputs; most of the children succeeded because of self-control, they made a decision that they would not allow their backgrounds and environment to define them. Studies have shown that spiritual support, cultural rituals prepare individuals for some of the most adverse conditions and situations. Resilience requires discipline, like courage; it is not a trait you are born with, it is one that you have to work on daily. This does not mean that one will never have a breaking point, even the most resilient of people break at some point. Razzetti emphasises that resilience is critical to recover from everyday adverse events, not just from traumatic ones. Positively restructuring our relationship with reality moves us through grief. Denial and acceptance are necessary steps in finally grasping resilience by the foot. Resilience is far less than the actual adverse event but rather how you adapt to it. Zoli [6] states that resilience is a dynamic combination of optimism, creativity and confidence, and we can turn adverse situations into something meaningful by focusing on learning, not on the experience itself. Kobasa [7] detailed three critical components required in resilience; challenge, commitment and self-control.

1. Challenge. Resilient people turn a difficult situation into a challenge, instead of fighting reality and being in denial about it. They focus more on finding meaning and lessons.
2. Commitment. The drive and zeal of having to fight for something is what fuels resilient people. Having a mission greater than your adverse situation gives you motivation.
3. Self-control. It is ludicrous to believe one can control every single event under the sun, but one can control their emotions and decisions. Resilient individuals have mastered this trait and thus, find meaning and purpose even during the most adverse of times.

Razzetti suggests five ways to build a mind-set of an individual undergoing an adverse period.

1. Reframe your thoughts. He suggests that controlling situations in your life are impossible but controlling your emotions and responses is something you have control of. He suggests cognitive restructuring as a practical way to think about adverse situations. He states that calming oneself to identify the real situation and assess one's emotions and thoughts. He also states that identifying evidence that supports how you feel and also those who contradict your feelings, helps you reframe your thoughts.

2. Prepare for the worst. He suggests that you cannot prepare your heart and mind to deal with every possible situation, but one can prepare their mind to adapt when adverse situations arise. He states that one should not be afraid to expose themselves to rejections as it prepares you for trying times.
3. Create alternative paths. Creativity as previously mentioned plays a major role when overcoming adversity. Learning to navigate yourself out of unfavourable situations, creativity also stretches your brain, instead of seeing adverse situations as hurdles; your mind turns them into positive challenges. Razzetti also suggests humour as an important role in finding positive solutions. Laughing reduces tensions.
4. Leverage the power of relationships. Strong and solid relationships are once again encouraged during adverse times; no one no matter how in denial we are can succeed alone. Collaboration and association is vital in the healing process. Relationships according to Razzetti foster resilience, resilient people do the actual give-and take work necessary to get emotional gratification from others.
5. Mind your spirit. Razzetti also agrees that religious and spiritual support brings us comfort during adversity. Medication too he suggests as a positive tool in challenging ones emotions. Religious and spiritual activities provide strength that comes from being part of a community. Razzetti is resolute that resilience is not a fixed trait-one can learn and develop through time. Bouncing back and returning to your feet depends solely on you. Learning to control your emotions and thoughts helps to train your mind to face everyday hardships. Only your mind can heal what your mind created.

3. Suppression of adverse situations, deprives healing

Suppressing emotions and experiences often seems like the most comfortable thing to do at times, nobody enjoys feeling pain, it does not matter how strong you are as an individual. However, when dealing with adverse situations, it is rather wise to go through the experience and face it head on. Some of our most valuable lessons are often gained at the most adverse of times and running away from the situation will only deprive you of your own healing and the gaining of rich lessons that will build your character.

As previously mentioned that adverse situations are often healed by a spiritual experience but spirituality does not only bring healing, it also brings lessons. We learn lessons about our maker, a higher power other than ourselves and ourselves. Deffner [8] points out five sources of spiritual adversities, when engaging with our spirituality, we will often look at our adverse situations spiritually and not physically. Deffner points out the following:

1. The Devil. If there is a higher power that brings light, surely there must be a force that brings darkness and whatever religion one may ascribe to, the devil or a dark force is often referred a lot in bringing evil and adversity. Spirituality emphasises that when we seek light or begin to follow a higher power, evil principalities often come into play and begin to be in opposition of your spiritual journey and awakening.
2. Other people. Spirituality no matter which faith, speaks about how people can persecute us, bring us pain and harm. Spirituality also tell us how to deal with

such instances and often compels us to forgive those who inflict us with pain, so that we may free ourselves from offence and deep rooted pain. Forgiveness is a very difficult thing to do, often we feel that unforgiveness is our power, if we forgive we feel weak and feel that the individual(s) who offended us will think we are on good terms with them or like what they did to us if we forgive. However, spirituality makes us know that forgiveness is liberating and the more we hold onto offence and a grudge, our sins will not be forgiven too.

3. Circumstances. Spirituality and religion is very clear that circumstances and life will happen, but offers solutions and help for our adverse situations. The joy that spirituality gives is the assurance that there is a higher power that will render aid in our most afflicting times and often advises that we pray for one another in adverse times. When we suppress our adversity, we lack lessons such as these that spirituality offers.
4. God/a higher power. Deffner argues that our power to deal with adversity comes from position and not a location. The closer we are to God, the better suited we will be to handle adversity in our life, when we are not close to our maker, we may find ourselves working against him. She states that, when God is our adversary, we find ourselves in the worst position to be in. When we are not close to God or our maker, he pours out his judgement. Another argument Deffner makes is that we meet adversity from God or our maker when he tries to work in an area of our life that makes us uncomfortable.
5. Soft Heart vs. Hard Heart. Deffner argues that spirituality offers us a solution to deal with individuals who inflict us with pain, contributing to our adversity. Often the solution is a less hardened heart, a heart that loves and a heart that is meek. Spirituality compels us to love those who hurt us, to pray for them and reach out to them when they go through situations they put us through too.

“Success is not our greatest achievement, but, rather our greatest achievement is facing a difficult life challenge with dignity and integrity”-Viktor Frankl. Adversity is inevitable in the human experience and we will experience tough times but it is how we deal with these tough times that matter. Some may choose to be negative and have a hardened heart because of adverse situations; some may walk out of the situation positively, having an enhanced personal growth. Ultimately, it is a choice, a choice only we can make for ourselves. Adversity can make us stronger emotionally if we choose to look at the experience positively; if one shuns the lessons brought by adverse situations, one may be depriving themselves of an experience of a lifetime that will strengthen their emotional endurance. They say what does not kill us makes us stronger, and psychologists have discovered a term called “posttraumatic growth” (PTG) which is a scientific construct that aims to capture positive transformations in beliefs and behaviour. PTG takes on five forms; improved relations with others, identification of new possibilities for one’s life, increased personal strength, spiritual change and enhanced appreciation of life. These qualities are derived after an adverse period in one’s life and if feelings are suppressed, one deprives themselves of the positive attributes gained through embracing the hardship and finding meaning. These attributes build character and encompass growth that produces diligence, generosity, love, purpose and humility. We ought to not deprive ourselves of the full healing that will bring us rich emotional strength and insight after we have experienced an adverse period.

Psychologically the mind can benefit too if suppression of adverse circumstances are not enforced. Stephen Joseph [9] from University of Nottingham states that

positive gain can come from suffering and shares that when individuals choose to look at the positive perspective of their adverse situation, and he states that adverse situations have 10 components and stages of growth following an adverse or tragic event. These stages are: assumptive world, trigger event, posttraumatic processing, confirmation of existing assumptions/disconfirmation of existing assumptions, accommodation/assimilation, positive/negative and new assumptive world. These stages are all experienced only when the adverse situation is not avoided and suppressed, when and if avoided, one deprives themselves of healing. Adverse situations must be fully embraced and fully experienced to avoid an emotional relapse and regression of progress. Johnson [10], a cognitive behaviour therapist, states that psychological growth after an adverse situation occurs not through the suffering itself, but through the individual's struggle and reconstruction of shattered assumptions. She alludes to many who may have experienced adversity, making dramatic life changes and positive shifts from adverse situations such as: a mother who may have lost a daughter in a drunk and driving accident, found a mother's association against drunk and driving association. Another example is a rape survivor becoming a rape activist, both these are just examples of how individuals who went through very adverse and traumatic experiences made lemonade out of their lemons. The embracing of pain and adverse circumstances is not a negative trait to possess but rather a very power decision to make as it can benefit you in ways unimaginable.

4. Conclusion

With depression being at its peak, more and more suicides are being committed, the statistics worsen by each year. It is because new age media and social media has preached the wrong narrative, that immersing yourself in pain is toxic and that it is a sign of weakness, this sees many misinformed individuals running from their adverse circumstances, seeking comfort in alcohol and drugs, just to name a few. The narrative has got to change, and authors must preach the importance of immersing ourselves in our pains and adversities. Through this chapter, it has been revealed that adversity births courage, courage that makes us stronger, more confident and positive and, it is only adverse situations that allow courage. Through adversity one is able to extend their hands to a higher power for grace and sustenance and through this act of surrender can find grace within themselves to carry their adversities. Adversity also allows us the very important character trait of resilience; through resilience, one is able to be bolder and more level headed, one's character is strengthened and one is able to move on from very painful circumstances.

Adversity additionally gives us lessons of spirituality, when one goes to a power greater than themselves, they learn that some battles are not physical but rather spiritual. One gains insight on how to handle painful and unbearable circumstances, learn profound lessons of forgiveness and are able to carry burdens with grace. One also learns emotional strength, and one is able to endure circumstances with a level headed mind-set. When one suppresses adverse situations and merely runs away from them, they delay healing and deprive themselves of these rich and profound lessons that may have never be learned unless one went through adversity. One is also able to learn positive lessons that enhance their psychological makeup, lessons that add to the pools of their wisdom, that whenever one goes through situations, they can go draw from their pools. Maya Angelou [11] always says, "When you know better, you do better" and with adverse situations, we gain rich wisdom and are able to handle other more severe situations with a little more insight than the

ones we may have previously experienced [12]. One cannot control life happening to them, but can control how they react to these unfavourable situations. Adversity is not a curse, adversity is life's classroom, in which one learns, make mistakes and heal. There is always a light at the end of the tunnel but for that light to come one must make efforts to come out of the tunnel and that is why it is important to fully embrace adversity so as to not deprive ourselves of the lessons learned at the end.

Author details

Ntsika Majiba* and Nolonwabo Happiness Majiba*
Faculty of Education, University of Fort Hare, South Africa

*Address all correspondence to: ntsika.majiba@gmail.com and
nolonwabomajiba@gmail.com

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] Bridges E. 4 reasons to embrace adversity with a happy heart. 2015. Available from: <https://www.dumblittleman.com/4-reasons-embrace-adversity-happy-heart>
- [2] Lenson E. Australian Academic press blog. Courage in adversity. 2018. Available from: https://www.australianacademicprss.com/au/aap_blog/post/courage-in-adversity/
- [3] Razzetti G. Resilience: How to rescue yourself from adversity. 2019. Available from: <https://liberationist.org/resilience-how-to-rescue-yourself-from-adversity/>
- [4] Wolin S. The resilient self: How survivors of troubled families survive adversity; 2010
- [5] Werner EE. Overcoming the Odds: High-Risk Children from Birth to Adulthood. Ithaca, New York: Coronell University; 1992
- [6] Zoli A. Resilience: Why things bounce back; 2012. pp. 22-40
- [7] Kobasa S. Incorporating the three C's of resilience into life: Chantel Breytanbach. 1979. Available from: <https://thriveglobal.com/stories/how-to-incorporate-the-three-c-s-of-resilience-into-your-life/>
- [8] Deffner J. The role of adversity in your spiritual growth. 2015. Available from: <https://theapc.org/the-role-of-adversity-in-your-spiritual-growth/>
- [9] Joseph S. Growth following adversity. Positive psychological perspectives on posttraumatic stress. 2009. Available from: https://researchgate.net/publication/Growth_Following_Adversity_Positive_Psychological_Perspectives_on_Posttraumatic_Stress
- [10] Johnson L. Beyond resilience: Growth after adversity. 2009. Available from: <https://positivepsychologynews.com/news/laura-lc-johnson/>
- [11] Angelou M. Personal Interview with Oprah Winfrey; 1998
- [12] The American Psychological Association. The road to resilience. 2018. Available from: <https://www.apa.org/helpcenter/road-resilience>

Enhancing Students' Self-Efficacy: Implication for High School Guidance and Counselling Educators

Joyce Mathwasa and Lwazi Sibanda

Abstract

As students enter high school, they face a myriad risk of adverse outcomes such as pressure to perform or drop out; peer influence to conform or be an outcast; drug and substance abuse; delinquency, poverty and possibly abuse and neglect. It is also at this stage where most teenage students experience identity crisis. As a result, students' self-efficacy is then impaired, and their resilience diminished with every stress and trauma they experience. Thus far, there has been scanty research in utilising classroom guidance in understanding what factors impact or not, and how school counsellors choose to engage in classroom guidance. While much guidance and counselling in schools has focused on career choices, sexual and physical harassment, and perhaps, bereavement, abuse and neglect, very little is known on how detrimental lack of self-efficacy and resilience is to the high school student. Even though educators aim to cover the academic syllabus, it is also essential that operative guidance and counselling should also pay equal attention to the social syllabus. This chapter aims to explore the factors that are detrimental to students' self-efficacy, resilience and coping mechanism; how classroom guidance and counselling can reduce the risk of the adverse outcomes in the society.

Keywords: counselling, resilience, self-concept, self-esteem, withdrawn behaviour

1. Introduction

'What people think, believe, and feel affects how they behave' [1].

High school students encounter a myriad of learning hindrances that may negatively affect their education by distracting them from studying or may enhance performance by inspiring students to resolve the challenges as they arise. Intellectual deficiencies, difficulties understanding the taught concepts, poverty, abuse and neglect are some of the hindrances that may negatively affect students' ability to execute their studies to expected levels. The works of Solberg et al. [2] and McKechnie [3] found that numerous stressors such as higher crime rates, unemployment strain of parents, financial privation, teen pregnancy, violence, and drug and alcohol abuse cause personal psychological distress to students affecting

all areas of their life. Usually, when students find themselves in difficult situations, they tend to be engrossed in their personal insufficiencies and on the obstacles, they encounter instead of concentrating on their learning so that they successfully perform. Some of them easily give up when they face challenges and may not recuperate their sense of efficacy following failure. They quickly lose faith in their competences and succumb to stress, depression and dropout [4]. In this chapter, types of abuse and neglect, intellectual deficiencies and poverty are explored showing how they affect students' self-efficacy causing their learning hindrances. Furthermore, the chapter endeavours to outline the stratagems for developing or promoting self-efficacy that defies the power of these hindrances in future. The association between school counsellors' self-efficacy beliefs concerning performance or skills related to giving classroom guidance and the agreed outcome about the frequency school counsellors implement classroom guidance is explored. It is therefore imperative that the concept of self-efficacy is clarified, and the role that school counsellors play is explained.

2. The concept of self-efficacy

Self-efficacy is a concept that is more like academic confidence and is entrenched in Bandura's social cognitive theory which he describes as the degree to which a student feels proficient to effectively achieve in school-related tasks [1]. Reiterating on his earlier sentiments, Bandura [5] explains self-efficacy as the belief in one's ability to influence events that effect one's life and control over the way these events are experienced. In his later edition, Bandura [6] defines self-efficacy as 'beliefs in one's capabilities to organise and execute the courses of action required to produce given attainments'. Similarly, Nasiriyani et al. [7] refer to self-efficacy as student's beliefs in their capability to learn new skills and tasks, frequently in a precise academic area. Consequently, apparent self-efficacy is a concept in which people believe that they can produce given attainments [8]. Explaining self-efficacy in the theoretical framework of social cognitive theory by [1, 9, 10] detailed that people's achievement hinges on the interactions between an individual's behaviours, personal issues and ecological circumstances. Self-efficacy can be perceived as negatively or positively influencing students' achievement. Therefore, self-efficacy is the judgement one places on their capability, and not their anticipated performance or achievement.

Self-efficacy is comparable to terms such as self-concept, self-esteem and self-appraisal. Self-concept is the cognitive or intellectual facet of self usually referring to the entirety of a complex, organised, and dynamic system of learned beliefs, attitudes and opinions that each person embraces as the truth about his or her personal existence [11]. Just as self-efficacy, the concept of self-concept is believing in one's ability to achieve in set assignments. Self-esteem is the affective emotional aspect of self and mostly referring to how one feels about or how one values themselves. It is how one views their self-worth. A student may feel they are worthy of performing or may feel they are not capable of achievement. Self-appraisal is self-assessment that is a descriptive and evaluative decision that the student makes concerning his or her own work and academic aptitudes.

Academic self-efficacy is the self-assurance revealed by the persons in their expertise to complete academic tasks at the desired outcome [12]. The scholars above advocate that when students have higher academic self-efficacy, their effort shows greater determination in doing academic tasks. Intrinsic motivation also drives them to overcome any challenging situations during learning sessions. An individual's self-efficacy influences on how they reason, feel and perform. The works of Bandura [9, 13] have shown that when a person possesses a strong sense

of self-efficacy, they usually set higher goals for themselves, are highly motivated, and have the desired resiliency to complete their set goals. While self-efficacy does not straight forwardly measure the skilfulness of an individual, it influences how they decide on engaging on the task, the amount of effort they will put forth, their performance and how they deal with failure [9]. To them, Bandura [6] assert that their beliefs about their skill level is more important and is the driving force to their achievement. For this reason, Van Dinther et al. [14] encourage educational psychologists to investigate the role of self-efficacy in learning. The focus of psychologists should be on adolescents because they are vulnerable to unstable emotions and augmented risk-taking tendencies. For this reason, Kia-Keating et al. [15] postulate that during adolescence, the instructional role is essential in developing effective habits and competencies that impact on young people's well-being and resilience throughout their lives.

Extensive studies reveal that students who believe they can accomplish an academic task are far more likely to persevere and overcome obstacles to successfully achieve the assignment. Conversely, in the absence of self-confidence to perform a task or overcome a challenge, students are more likely to surrender and may even accept defeat by circumventing the assignment [6, 16]. Self-efficacy effectively predicts the imminent academic performance of students, and comparable research confirms that this hypothesis has sturdier predictive influence than other non-cognitive skills [17]. However, students may have high self-efficacy but due to challenges such as poverty, financial deprivation and teen pregnancy, they may postpone their studies to a later stage. On the other hand, these adversities may also motivate the student to work extra hard to liberate themselves from these hardships. Authors in Ref. [18] are of the opinion that the success of the students, predominantly depends on their responsiveness regarding their capabilities and the motivation to apply learning strategies.

3. Factors that promote self-efficacy among high school students

In his works, Bandura [6, 19] proposes breaking down the concept self-efficacy into four empirical sources which have evolved over the years, but finally documented as (1) master/performance accomplishments, (2) modelling/vicarious experiences, (3) social/verbal persuasion and (4) affective/emotional arousal [19]. Furthermore, Bandura [1, 6] advocates that mastery/performance achievements have a greater impact on self-efficacy because the student is directly involved in completing specified tasks. In any given task, success enhances self-efficacy while failing to accomplish the work reduces self-efficacy. More scholars have concurred with Bandura's [6] social cognitive theory proposing that self-efficacy is a domain-precise confidence in an individual's capacity to fruitfully achieve in a given task, which positively impacts on action and success in completing the task [20–22].

Clearly, success or mastery is a factor that promotes self-efficacy and once it is firmly established in an individual, any other sporadic failures have little impact on self-efficacy [1, 6]. When someone is successful, self-efficacy increases; but, failure to complete the job lowers self-efficacy. Nevertheless, after self-efficacy is established through direct success in a specific field, intermittent failure has a limited effect. In addition, mastery in one area usually increases self-efficacy in the other area since the student generalises his or her self-efficacy to other areas.

Modelling/vicarious experiences is the second source of self-efficacy where an individual sees the other person achieving in a specific task and envisages how he or she might perform in the equivalent or comparable situation [1, 22]. Observation is another factor that inspires self-efficacy especially when one

watches a classmate perform excellently in a task. Students usually admire highfliers in class and desire to associate with them; hence, they equally work harder to earn friendship. Observing peers succeed in given tasks elevates the observers' beliefs that they too can equally succeed in similar activities. Modelling influences provide a social standard against which the observer judges their own abilities. The observer gains skills and strategies to manage performance tasks by emulating people who possess the competencies to which they aspire. Although vicarious experiences impact self-efficacy, Bandura [1] asserts that they are not as influential as effectively participating in the activity itself.

Social/verbal persuasion is the third source of self-efficacy in which individuals permit themselves to be convinced that they too can successfully deal with a difficult situation that they previously perceived to be beyond their capacities [1]. When one is verbally convinced that they can equally do the task, they are more likely to activate greater determination and succeed. On the other hand, harbouring self-doubts and dwelling on personal deficiencies when problems arise diminishes self-efficacy. Persuasion is putting pressure on someone leading them to give their best shot to succeed thereby promoting development of skills and boosting their self-efficacy. However, peer pressure in schools makes students conform to fit in the group. Affective/emotional arousal is proposed as the last source of self-efficacy [6]. The state of emotional stimulation of a person can influence their self-efficacy. Bandura [1] envisages that a high level of anxiety in a student due to a specific task or situation such as public speaking, may lower the sense of self-efficacy. However, continuous success in a task can lower the student's anxiety level thereby increasing their self-efficacy.

3.1 Appraisal of self-efficacy

Self-efficacy is developed through the way a student interprets their performance. Brown [23] defines appraisal as self-assessment which is 'an evaluative and descriptive task done by the student regarding his or her own work and academic capabilities'. Correspondingly, Panadero et al. [24] describe it as a 'various techniques and mechanisms which enable students to describe (i.e. assess) and conceivably allocate merit or worth to (i.e. evaluate) the potentials of their own educational processes and achievements'. According to Corkett et al. [25], this self-assessment ensures students of a positive correlation between self-efficacy and achievement. In this vein, appraisal of self-efficacy is the way a student assesses their performance and achievement in the learning environment. Studies have found that there is a correlation between students' self-efficacy and their academic performance [26, 27].

Students appraise their self-efficacy from four primary sources outlined by Bandura [6] as: (a). Enactive mastery experiences that serve as indicators of competence. Success enhances self-efficacy while failures depress it; (b) vicarious experiences that alter beliefs through communication of proficiencies in comparison with others' achievements; (c) verbal encouragement by peers that they have certain abilities; and (d) physiological and affective states from which they conclude their ableness. Consequently, the most influential source of efficacy beliefs is enactive experiences because they prediction is based on personal experience outcomes, while vicarious influences depend on an observer's self-comparison with as well as outcomes attained by a model. Verbal persuasion has less impact on students' self-efficacy as the conclusions are described, not directly experienced, and thus depends on the integrity of the narrating person [28]. According to Corkett et al. [25], the four main constructs are not hierarchical and all of them can possibly influence a student's self-efficacy simultaneously.

4. Hindrances to student self-efficacy

Faulty self-appraisal severely handicaps students especially when they perceive incredulity in their efficacy. Students who continually underperform fear taking up new challenges because of their idealistically low self-efficacy while those with quixotically high self-efficacy perform on faulty efficacy decisions preventing them from proper learning. Hoy and Spero [29] ascertain that when self-efficacy is created, it can be resistant to change; hence, they urge educators to put emphasis on young students' self-efficacy. It becomes essential that students develop accurate self-appraisal and change all negatively inclined system of self-appraisal.

Besides faulty self-appraisal, Ünal [30] found that parent–child relationships in family environments can negatively affect children's mental health, personality development and self-efficacy. Even though the household environment is expected to be a safe haven for children, some children have experienced numerous adversities such as abuse and exploitation, thus negatively affecting their physical, mental and social development, with many parents intentionally or unintentionally hurting their offspring [31]. Child neglect is usually described as the failure of an individual to fulfil his/her responsibility of caring for a child physically or mentally, take no notice of the child's protection, nutrition, clothing, medical care, education and general well-being [3, 32].

Many studies reveal that exposure to a variety of life stressors, such as childhood abuse and neglect, can negatively affect social-psychological resources like self-efficacy [33] and increase vulnerability to risks health and life-threatening status. Prominently, an array of hardships and negative outcomes linked with stress affect self-efficacy which in turn influences the relationship between child abuse and negative outcomes [34, 35]. Contrasting neglect and abuse, Petersen et al. [36] assert that abuse is active while neglect is a passive occurrence. Self-efficacy is anchored on the attachment theory which underscores the prominence of a child's relationship with their primary caregiver [37] and that the quality of this attachment provides the 'secure-base' where the child benefits mastery experience [38–40]. Research indicates that violating the attachment theory through childhood abuse has a negative influence on the individual's self-cognitions [41]. Students who have secure attachments early in life can satisfy their needs through their own efforts while those with those with insecure attachments due to abuse and neglect tend to lack personal control affecting their self-efficacy. Abuse manifests in various forms such as emotional abuse, physical abuse, sexual abuse, psychological and social problems and neglect which collectively cause trauma and depression, substance dependency, problems in interpersonal relations leading to lowered self-esteem [42, 43].

5. The impact of self-efficacy on quality education in high schools

Self-efficacy has been meta-analysed for more than two decades revealing that efficacy beliefs contribute significantly to students' level of motivation and learning [6], socio-cognitive functioning, emotional well-being and performance accomplishments [26, 44]. Thus, these are considered critical for educating young people [28, 45]. Self-efficacy influences cognitive and meta-cognitive functioning concepts such as analytical strategy use, decision-making, self-evaluation, problem-solving, time management and self-regulating stratagems, all which impact on academic achievement [6, 45]. Efficacy beliefs play an indispensable role in all stages of self-regulation and achievement [44]. Efficacy makes students to be highly motivated and have a sense of agency in their learning by setting themselves high goal which they monitor and evaluate regularly. Through this strategy they are able to judge

their performance and setting more challenging goals for themselves and achieving them. This strategy contributes to quality education as students strive to produce good work [28].

6. The role of guidance and counselling in enhancing self-efficacy and resilience to high school students

Guidance and counselling programmes have been in existence in educational institutions over the years. However, the traditional approaches that have been used are no longer relevant to meet the needs of the students in the current environment. At present, learning effectiveness and efficiency are being stressed to realise the goal of educating responsible and productive citizens who have a global consciousness. In line with United Nations' Sustainable Development Goal 4, where emphasis is on developing twenty-first century skills and competences among students, there is need for comprehensive guidance and counselling programmes which are critical to help prepare students to meet the challenges of the future [46, 47].

The terms guidance and counselling have engendered debate among scholars in the field concerning whether the two concepts reflect similar process activities or both terms should remain independent because there exist some differences between the two [48]. Scholars like Shertzer and Stone, cited in [48], maintain that differences between guidance and counselling often tend to be artificial, forced or contrived and theoretical rather than qualitative and practical in nature, hence, the terms should be used interchangeably. Yet, other authorities, such as Rao cited in [48], argue that even though the two terms are almost similar and appear to be two sides of the same coin, subtle differences exist between them. Hence, there is a need to clarify the two concepts, so that they are explicitly understood.

6.1 The concept of guidance

According to [49], guidance is a developmental process whereby an individual is helped to appreciate, accept and practise his/her abilities, skills and interests and attitudinal patterns relating to his/her aspirations. In educational settings, guidance comprises of those experiences that help each student to understand and accept him/herself, and effectually live in his/her society. This is over and above what the student experiences in the work places. In agreement, is the National Council of Educational Research and Training [50], which views guidance as what competent counsellors do to an individual or a group of students in the form of assistance that directs the progression in life, develop a point of view, decision-making and be better adjusted. Ideally, guidance is not giving directions, or imposing one's point of view on another person. The person offering guidance does not take the responsibility of making decisions on behalf of the client. In reality, guidance is not giving ready-made solutions, but rather assisting people to navigate through their problems to come up with solutions.

UNESCO Guidance [49] views guidance as a needs-based programme or services to students facing various challenges in education or life in general. Through guidance, a student is assisted in setting realistic goals for themselves, so that they can adapt to the environment and improve in their education. Guidance, therefore, contains a succession of actions that are progressive towards goal achievement. Thus, from the given definitions, the subsequent salient points emerge:

- Guidance is a purposeful helping relationship.
- It is a planned educational programme provided for students by guidance specialists and educators on continuous basis.
- Guidance is intended to assist the individual students to understand and accept themselves and the world around them, thereby becoming responsible and productive citizens.

Basically, four major guidance services can be singled out as educational, vocational, academic, personal and social guidance. These are discussed in the succeeding sections.

6.2 Educational guidance

Educational guidance can be differentiated from any other form of guidance as its focus is on assisting students make choices in and adjusting to the school curriculum, career pursuit and life in general. Educational guidance is an essential counselling service for students to pursue the right type of education while ensuring that they choose appropriate career meeting the national human resource needs. It is a process through which students take up suitable educational programmes such as choice of subjects, courses, type of schools or colleges and progress in them. For example, female students should be encouraged to pursue careers in science, technology, engineering, mathematics and need to be guided away from those educational myths which contribute to the reluctance of females to pursue male dominated careers [49].

Educational guidance is important in higher and tertiary institutions in the following ways:

- It assists students to pursue the right type of education which motivates them to effectively contribute to the society.
- It assists individuals to make informed decisions between subjects, curricula, schools or colleges for their education to be meaningful to society.
- It enables the smooth changeover for students from home to school, from elementary to high school, from high school to tertiary institutions and to the world of work or entrepreneurship, where the labour force is important and yet challenging for students.
- It enables students to handle examination anxiety, as most of them are afraid of failure, and the desire for the higher grades is the key source of pressure among students.
- It assists students to develop effective study habits, as that improves their capability in reading, note-taking and academic attainment.
- It affords students the chance to relate the curriculum to occupational groups, so that they gain meaningful educational experiences [49].

Examination preparation includes study skills, time-tabling, note-taking and sitting for examinations. These are explained below.

6.2.1 Study skills

Lack of effective study habits and skills leads to failure, hence students should be encouraged to spend a substantial amount of time on meaningful school activities and effectively studying to be productive and spend less time on leisure [49].

6.2.2 Time-tabling

Students need to be encouraged to develop a formal time schedule and a personal study time-table, regulate their movements and avoid the tendency of procrastination in their work causing them to work under pressure. Effectively, time-tabling enables students to prioritise study times as considerate obligations while respecting times for home chores and recreation as they are equally essential [49].

6.2.3 Note-taking

Students are expected to take notes during class sessions, yet most of them find the task difficult. Due to lack note-taking skills, some teachers resort to prepare notes and distribute them to their students or write notes on the chalkboard for students on copy. Even though this strategy might prepare students for their examinations, it also deprives them of a chance to learn how to select major points from a lesson or lecture. Students tend to be truant for lessons relying on handouts which does not adequately prepare them for examinations [48, 49].

6.2.4 Sitting for examinations

Examinations are valuable tools for assessing the effectiveness of educational programmes and appraising students' progress but they are often misused and abused, particularly when accepting or eliminating students from some programmes. All the same, students face numerous limitations of examinations in measuring other skills that students might possibly have assimilated during their course of the year. Dealing with examinations related anxiety and stress becomes essential for every student to learn though proper guidance [49].

7. Academic counselling

Academic counselling is a crucial facet of educational guidance which should be offered to students at various levels in their educational development. Students that are gifted and talented may require counselling that is different from the low achievers, the handicapped and delinquents, hence the need for an appraisal of the educational needs for every student [49]. This stance calls for professional guidance counselling to prepare a cumulative record so as to adequately assist all types of students in their dilemmas [48]. The school guidance counsellor must give students information such as:

- How to effectively use of the library;
- What to study;
- Where to study;
- When to study; and
- How to study.

7.1 Vocational guidance

Choosing and preparing for a career can be a daunting experience for students in which vocational guidance becomes a necessary process for assisting students choose an occupation, be adequately prepared for it, be engaged in it and advance themselves in it. Fundamentally, a student's interests, aptitudes, personality and suitability for the type of work should be considered when giving vocational guidance [49].

7.2 Individual and societal guidance

Individual and societal guidance is a process that assists an individual or groups of people to relate considerably towards other people. Mostly, individual and societal guidance is beneficial for students with self-awareness, learn interpersonal skills, learn demeanours and etiquette, wisely pursue leisure time activities, develop family relationships and understand their roles and responsibilities in the society [49].

8. The concept of counselling

Counselling can be defined as a learning-oriented process, that develops an interactive relationship, whose main objective is to develop self-awareness so that one becomes more relevant as an effective member of society. Counselling is described as a process undertaken by a helper who expresses care and concern towards an individual with a problem in order to enable that individual's personal growth which brings about transformation through self-awareness [14]. Concurring National Council of Educational Research and Training [50] refers to counselling as a therapeutic and interactive learning process through which the counsellor assists the counselee to identify the origin(s) of problems and guides them in categorising issues and making wise decisions. Although counselling is all-inclusive, addressing cultural, economic, emotional and social issues, it can be required at any time in life as people need change or face a crisis. Below are the aims of counselling as outlined by Van Dinther et al. [14]:

1. To assist students in understanding the origins and development of emotional hitches so that they develop the capacity to rationally control their feelings and actions.
2. To modify maladjusted conduct.
3. To help students to realise their potential and amalgamate conflicting elements within themselves.
4. To afford students with self-awareness skills and knowledge that enables them to confront social inadequacy.

9. How guidance and counselling can enhance self-efficacy among high school students

Self-esteem or self-efficacy is an important aspect in the growth and development of students. It results from viewing oneself positively within the context of one's surroundings. How well one gets along with peers and how they judge themselves in comparison with others, shapes their self-efficacy. Literature has identified self-efficacy as the area of interpersonal relationships. However, with

proper guidance and counselling support, individuals with experiencing difficulties in learning can build the self-esteem they need to succeed in their life [51]. Owuor et al. [51] further explain that the main goal of guidance and counselling in the mainstream schools is to enhance the self-esteem or self-efficacy of students with emotional and behavioural problems. Guidance and counselling assist students in fulfilling their basic psychological needs, understanding themselves and acceptance of others, developing associations with peers, balancing between permissiveness and controls in the educational setting, realising successful achievement and providing opportunities to gain independence.

Florida Department of Education Division of Workforce Development [47] propounds that the student's needs which manifest as the gap between the expected progress and the actual progress in the student's personal, social, academic and career development are addressed in guidance and counselling programmes. The student's learning and achievement are facilitated through competency in these developmental areas. A firm base of motivation, aspirations, positive attitudes, self-acceptance and knowledge of alternatives are essential elements for growth and development which should be acquired by students at an early age. It is, therefore, crucial for students to continuously build on these lifelong elements. The major competencies which should form the content of the student development programmes include decision-making, study skills, communication skills, test-taking skills, educational and career planning skills, conflict resolution, career awareness and exploration, problem-solving skills, community involvement, self-esteem and interpersonal and social skills among others. The stated competencies empower the student to be an active participant in using the available school and community learning opportunities. As such, all programmes' learning achievements, long-term outcomes and accomplishment of the school mission goals are facilitated by these competencies. Accordingly, schools which expose their students to guidance and counselling programmes promote self-efficacy in their students. Thus, students are prepared for the future as well as acquiring suitable attitudes and values which empower them to productively and actively participate in the communities, they live in.

Of paramount importance is that, through guidance and counselling programmes, students are assisted in establishing a set of beliefs and a value system that will direct their behaviour and actions which results in developing a positive self-image and a sense of identity. These programmes should involve students in activities and dialogues that allow them to realise their rights and responsibilities within the family, school and other societal institutions. Such activities expose students to discover reality through participation in various fora as they share power with adults in decision-making [49].

Additionally, guidance and counselling programmes promote students' self-efficacy since the programmes emphasise on providing students with a chance to learn more about themselves and others before they encounter glitches resulting from self-concept matters. The programmes concentrate on academic accomplishment, prevention and intervention activities, advocacy and social/personal/emotional and career development. Students acquire interpersonal skills before they experience interpersonal crisis. When faced with crisis, students can solve the problem by using the learnt skills. To achieve optimum benefits from the educational programmes, every student needs sound emotional and social skills. The four key areas of the programmes, which are academic, personal/social, career and community involvement, are fundamental to the individual uniqueness and maximum development of the student [47].

According to Nkechi et al. [52], some of the contributions of school guidance and counselling programmes in promoting students' self-efficacy involve:

- Encouraging facilitative, co-operative peer interactions;
- Preparing students through academic, career, and personal/social development for the twenty-first century challenges;
- Assuring equitable access to educational opportunities;
- Broadening knowledge of the changing world;
- Enhancing personal development;
- Assisting in developing effective interpersonal relationship skills;
- Providing advocacy for students;
- Fostering resiliency factors for students;
- Relating educational programmes to future success;
- Facilitating career exploration and development;
- Assisting in acquiring knowledge of self and others; and
- Developing decision-making and problem-solving skills.

Likewise, most secondary school students are in the adolescent stage when they experience alienation, which is a syndrome comprising of distrust, anxiety, pessimism, egocentrism, meaninglessness, normlessness and powerlessness. At this stage, guidance and counselling programmes are, therefore, desirable to assist students understand their developmental stage and adjust to school life accordingly. Guidance and counselling programmes also help students choose and pursue achievable and sustainable careers. The complexity and dynamic nature of the world makes it difficult for students to decide on career choices. The changes in time, people and technological advancements challenge individuals to transform to new ways of living and working. Therefore, guidance and counselling programmes are necessary to enlighten students about several existing job opportunities required the qualifications, responsibilities involved and the nature of work so that they can make informed decisions and have clear occupational goals [52].

Furthermore, UNESCO Guidance [49] identifies the following functions of vocational guidance which can enhance self-efficacy among students if effectively implemented:

- Assists students to realise their talents and make appropriate career choices;
- Encourages students to maximise use of all educational opportunities, which will benefit them in life. Through vocational guidance, students recognise the relationship that exists between curricular and extracurricular activities;
- Informs students about job prospects and the actual procedures required for getting employment and succeeding in it;
- Encourages students to make informed decisions on the type of life they would like to lead depending on their interests, values, abilities, skills and motivation to learn; and

- Helps students to adapt to change as they tackle various problems which emanate from the ever-changing society. For instance, currently in the world of work, the focus is on self-employment and entrepreneurship than in the past years.

More so, Nkechi et al. [52] are of the view that guidance has a responsibility for developing and maintaining a co-operative relationship between students and the school. Teachers and counsellors should be mindful of students' needs, whereas students are expected to adjust to the school environment. The students' main obligation to the school is to use the school's resources appropriately and work towards attainment of set standards. The provision of suggestions to improve the programmes through carrying out educational research, conducting counselling sessions to assist students, and encouraging positive school-home environment facilitates the mutual adjustment of students and the school. As a result, such mutual cooperation between the students and the school builds self-efficacy in students. The main focal point of guidance and counselling programmes will be to develop a balanced individual intellectually, spiritually, morally and socially. Thus, guidance and counselling programmes assist students to harmonise their abilities, interests and values, thereby enabling them to develop their potential fully. Such exposure to guidance and counselling programmes helps students to formulate realistic life goals and plans. Despite the valuable contribution of guidance and counselling programmes in promoting self-efficacy among students in high schools, a study conducted in Ghana by Owusu et al. [53] revealed that the staff acknowledged that guidance services are available in the schools while students who are the main beneficiaries of guidance and counselling programmes disputed the claim by the staff. The students indicated that they did not have any access to guidance services in the schools.

In Kenya, Ruttoh [54] conducted a study which revealed that 57.2% of the students had not attended counselling sessions with the counsellors. The reasons for non-attendance were that:

- i. The school did not have the counselling programme.
- ii. The students therefore felt that they were not welcome. Some teacher counsellors did not adhere to counselling ethics. For example, some counsellors showed rudeness, lack of confidentiality, and negative attitude towards the students. Hence, the students felt that the atmosphere was not welcoming and there was poor quality of counselling services.
- iii. Some students favoured to be counselled by parents, whilst others preferred peer counselling instead of teacher counselling.
- iv. Since the counselling service was seldom offered, some students lacked the opportunity to attend even if they wished to do so.
- v. Other students indicated that they preferred doing activities like games which were offered simultaneously with counselling session; hence, they did not have time to attend counselling session.
- vi. Due to lack of a counselling office and in cases where it was available, some students were shy and feared going for counselling because they were worried about lack of privacy in such offices. The location of guidance and counselling offices within the administration block and near the school heads' and deputy heads' offices hindered students from attending counselling sessions as they felt intimidated.

10. The role of school counsellor in enhancing self-efficacy among high school students

School counsellors serve a vital role in enhancing students' self-efficacy and maximising student achievement. As professionals, school counsellors implement a comprehensive school counselling programme that promotes and enhances student achievement. By incorporating leadership, advocacy and collaboration, professional school counsellors promote equity and access to opportunities and rigorous educational experiences for all students [55].

Accordingly, guidance counsellors need to be equipped with skills required to design comprehensive guidance programmes, provide counselling service, and use assessment procedures with a gender perspective [49]. On the same note, Yusof et al. [56] add that in developing students' character, the school counsellors' personal attributes and professional competencies are necessary characteristics. To make sure that services rendered by school counsellors meet the goal of assisting students develop and grow, the counsellors are expected to have a high level of confidence and professional competencies. Examples of personal attributes include compassionate, empathetic, patience, research-oriented, good listener, and self-awareness, discrete, authentic and non-judgmental are fundamental in executing their role as counsellors. While, the professional competencies are critical in the provision of effective counselling services entail knowledge, abilities, skills and attitude related to school counselling programme as well as the foundations, management, delivery and counsellors' accountability.

It is important that the stated qualities be combined with precise skills demanded by the profession. These skills involve listening, analytical and good observation. Apart from being professionally qualified, it is essential for the counsellors to have temperament as well as empathy towards students because the counsellors deal with students who encounter diverse problems in their lives. Hence, the counsellor should possess the skill of working with individuals as well as groups. Nonetheless, for counsellors to be recognised as professional counsellors, they should undergo special training to acquire the necessary skills in addition to qualities they possess [50].

In promoting self-efficacy among students, Nkechi et al. [52] affirm that the school counsellor is seen as a role model and highly respected by students. Through training, counsellors can create a friendly atmosphere with students by listening to the students' complaints, short comings and offering relevant guidance in a quest of moulding the student in the right pursuit of life. The same authors further express that counsellors can provide data that serves as a basis for curriculum development and can help curriculum developers shape courses of study that more accurately reflect the needs of students. However, it has been observed that counsellors are not included in curriculum development efforts.

In order to effectively assist students in developing self-efficacy, the school counsellors should develop self-efficacy in executing their work. The concept of self-efficacy is based upon the assumption that awareness of self-efficacy will be a connection between a person's knowledge about a task and the reality of doing the task. Devoted counselling efficacy will result in a continuous therapeutic and effective counselling process due to the positive influence of a confident counsellor on a client/student. This further proves that competent self-efficacy is important in managing the behaviour of students and improving the school climate [56]. However, Woods [57] argues that society's diverse perspectives of the role and identity of the school counsellor would naturally lead the counsellor to question his/her role and weaken self-efficacy beliefs. In this respect, self-efficacy is an important component in the explanation of the school counsellors' performance and effectiveness.

It is imperative for the counsellors to consider ethics as they execute their duties. Thus, effective counselling deals with ethical understanding, legal responsibilities and moral realities. UNESCO Counselling [58] expounds that counselling does not take place in a fantasy world, but in a world of reality where people are required to make ethical choices and decisions. Adherence to professional ethical standards protects both the public and the counsellor. Concurring National Council of Educational Research and Training [50] complements that counselling is a process involving responsibility and confidentiality; hence, guidance and counselling experts should follow certain ethical principles. These encompass consideration of students' diverse individual and cultural differences, desisting from taking steps which are harmful to the student, practising within the scope of their competence and referring students to experts if they are unable to deal with the cases.

In spite of the above, UNESCO Counselling [58] warns of unethical practices by some counsellors. These ill practices involve incompetence, which is a result of lack of prerequisite knowledge and skills essential for professional behaviour, lack of integrity and moral commitment, violation of confidences, imposing values on students and creating dependence on the part of the student to meet the counsellor's own needs, for example, sexual relations and social interactions [59–64].

11. Solutions and recommendations

1. There is need for schools to avail guidance and counselling services to all students who need such services in order to promote self-efficacy in students.
2. Schools should employ professionally qualified counsellors who will be in a position to assist students accordingly.
3. Well-equipped guidance and counselling facilities should be provided by schools so that counselling ethics are observed.
4. Schools should initiate guidance and counselling staff development programmes for teachers to acquaint them with knowledge and skills on how to assist students who need guidance and counselling services.

Acknowledgements

As authors of this chapter, we acknowledge our colleagues, Dr. M. Mpofu and Dr. J. Shumba for being supportive and providing valuable contribution in compiling this chapter. Much appreciation is extended to Dr. P. Makati for editing and proofreading. The authors declare that they have no funding for the publication of the book chapter.

Terminology

Counselling is the process in which one person gives advice to the other to help them navigate through a challenging situation. There is however, a difference between one giving advice as a friend and one doing it professional because they are trained to deal with different situations.

Classroom guidance is when school counsellors move into the role of a teacher to engage students in a classroom setting for the purpose of providing training or information.

Classroom guidance curriculum is the structured developmental lessons designed to assist students in achieving the competencies and is presented systematically through classroom and group activities.

Coping is a way of adopting stratagems that individuals use when faced with stress or trauma as a way of managing the painful or difficult situations. Coping mechanisms can assist students to regulate to stressful trials while serving them sustain their emotive well-being

Denial is a defence mechanism that one adopts in an attempt to reject a situation that is too painful for one to consider.

Distraction is something that prevents one from achieving or attaining what they desire to do.

Distancing can be emotional, physical, cognitive or social. It is when one withdraws or separates themselves from involvement with other people or from any situation.

Resilience is the ability an individual has that makes them to cope, manage and recover from a stressful or traumatic situation.

Relaxation is a process that reduces the impact of stress on your mind and body. Relaxation techniques can help people cope with everyday stress related to various health, social and intellectual problems.

Self-efficacy is the belief that one has about their own ability to do something and succeed in it. It is intertwined with motivation although they are different; however, someone with high self-efficacy is highly motivated in what they do.

Self-concept is the cognitive or thinking aspect related to one's self-image and generally refers to 'the totality of a complex, organized, and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence' [11].

Self-esteem is the affective or emotional aspect of self and generally refers to how we feel about or how we value ourselves (one's self-worth). Self-concept can also refer to the general idea we have of ourselves, and self-esteem can refer to specific measures about components of self-concept. Some authors even use the two terms interchangeably.

Withdrawn behaviour is evading or lack of desire for social contact. Students who withdraw may vigorously avoid spending time with other people. They may at all cost circumvent social interactions. Some withdrawn people may be in the company of other people but do not feel particularly determined to reach out others. While some may want to socialise but have difficulty connecting to people and others actively hate being with others.

Author details


Joyce Mathwasa^{1*} and Lwazi Sibanda²

1 The University of Fort Hare, East London, South Africa

2 National University of Science and Technology, Bulawayo, Zimbabwe

*Address all correspondence to: jmathwasa1@gmail.com; jmathwasa@yahoo.com

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] Bandura A. The explanatory and predictive scope of self-efficacy theory. *Journal of Social and Clinical Psychology*. 1986;4(3):359-373
- [2] Solberg VS, Carlstrom AH, Howard KA, Jones JE. Classifying at-risk high school youth: The influence of exposure to community violence and protective factors on academic and health outcomes. *The Career Development Quarterly*. 2007;54(4):313-327
- [3] McKechnie JD. Factors related to college going self-efficacy among urban African American high school students (Doctoral dissertation). College Park: University of Maryland; 2012
- [4] Maier SR, Curtin PA. Self-efficacy theory: A prescriptive model for teaching research methods. *Journalism & Mass Communication Educator*. 2005;59(4):352-364
- [5] Bandura A. Self-efficacy. In: Ramachaudran VS, editor. *Encyclopaedia of Human Behaviour*. Vol. 4. New York: Academic Press; 1994. pp. 71-81
- [6] Bandura A. Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review*. 1977;84(2):191-215
- [7] Nasiriyani A, Azar HK, Noruzy A, Dalvand MR. A model of self-efficacy, task value, achievement goals, effort and mathematics achievement. *International Journal of Academic Research*. 2011;3(2):612-618
- [8] Bandura A. Guide for constructing self-efficacy scales. In: Pajares F, Urdan T, editors. *Self-Efficacy Beliefs of Adolescents*, Vol. 5, Issue 1. Greenwich, CT: Information Age Publishing; 2006. pp. 307-337
- [9] Bandura A. The explanatory and predictive scope of self-efficacy theory. *Journal of Social and Clinical Psychology*. 1986;4(3):359-373
- [10] Mahyuddin R, Elias H, Cheong LS, Muhamad MF, Noordin N, Abdullah MC. The relationship between students' self efficacy and their English language achievement. *Malaysian Journal of Educators and Education*. 2006;21:61-71
- [11] Purkey WW. *What Students Say to Themselves: Internal Dialogue and School Success*. Thousand Oaks, CA: Corwin; 2000
- [12] Schunk DH, DiBenedetto MK. Self-efficacy theory in education. *Handbook of Motivation at School*. 2016;2:34-54
- [13] Bandura A, editor. Exercise of personal and collective efficacy in changing societies. In: *Self-Efficacy in Changing Societies*. Vol. 15. New York: Cambridge University Press; 1995. pp. 1-45
- [14] Van Dinther M, Dochy F, Segers M. Factors affecting students' self-efficacy in higher education. *Educational Research Review*. 2011;6(2):95-108
- [15] Kia-Keating M, Dowdy E, Morgan ML, Noam GG. Protecting and promoting: An integrative conceptual model for healthy development of adolescents. *Journal of Adolescent Health*. 2011;48(3):220-228
- [16] Stankov L, Morony S, Lee YP. Confidence: The best non-cognitive predictor of academic achievement? *Educational Psychology*. 2014;34(1):9-28
- [17] Schunk DH, Pajares F. Self-efficacy theory. In: Wentzel KR, Wigfield A, editors. *Handbook of Motivation at School*. New York: Routledge; 2008. pp. 35-53
- [18] Şahin H, Çakar E. Eğitim fakültesi öğrencilerinin öğrenme stratejileri ve akademik güdülenme düzeylerinin

- akademik başarılarına etkisi. *Türk Eğitim Bilimleri Dergisi*. 2011;**9**(3):519-540
- [19] Bandura A. Perceived self-efficacy in cognitive development and functioning. *Educational Psychologist*. 1993;**28**(2):117-148
- [20] Bruning R, Dempsey M, Kauffman DF, McKim C, Zumbunn S. Examining dimensions of self-efficacy for writing. *Journal of Education & Psychology*. 2013;**105**(1):25
- [21] Klassen R. A question of calibration: A review of the self-efficacy beliefs of students with learning disabilities. *Learning Disability Quarterly*. 2002;**25**(2):88-102
- [22] Pajares F. Self-efficacy beliefs, motivation, and achievement in writing: A review of the literature. *Reading & Writing Quarterly*. 2003;**19**(2):139-158
- [23] Brown GT. Assessing assessment for learning: Reconsidering the policy and practice. *Making a Difference in Education and Social Policy*. 2013:121-137
- [24] Panadero E, Brown GT, Strijbos JW. The future of student self-assessment: A review of known unknowns and potential directions. *Educational Psychology Review*. 2016;**28**(4):803
- [25] Corkett J, Hatt B, Benevides T. Student and teacher self-efficacy and the connection to reading and writing. *Canadian Journal of Education*. 2011;**34**(1):65-98
- [26] Andrade H, Cizek GJ. Students as the definitive source of formative assessment: Academic self-assessment and the self-regulation of learning. In: *Handbook of Formative Assessment*. New York: Routledge; 2010. pp. 102-117
- [27] Filippou K. Students' academic self-efficacy in International Master's Degree Programs in Finnish Universities. *International Journal of Teaching and Learning in Higher Education*. 2019;**31**(1):86-95
- [28] Zimmerman BJ. Self-efficacy: An essential motive to learn. *Contemporary Educational Psychology*. 2000;**25**(1):82-91
- [29] Hoy AW, Spero RB. Changes in teacher efficacy during the early years of teaching: A comparison of four measures. *Teaching and Teacher Education*. 2005;**21**(4):343-356
- [30] Ünal F. Child abuse and neglect in family. *Turkish Social Investigation Bulletin*. 2008;**1**:98
- [31] Akduman GG, Ruban C, Akduman B, Korkusuz İ. Çocuk ve cinsel istismar. *Adli Psikiyatri Dergisi*. 2005;**3**(1):9-14
- [32] Mennen FE, Kim K, Sang J, Trickett PK. Child neglect: Definition and identification of youth's experiences in official reports of maltreatment. *Child Abuse & Neglect*. 2010;**34**(9):647-658
- [33] Sachs-Ericsson N, Medley AN, Kendall-Tackett K, Taylor J. Childhood abuse and current health problems among older adults: The mediating role of self-efficacy. *Psychology of Violence*. 2011;**1**(2):106
- [34] Collishaw S, Pickles A, Messer J, Rutter M, Shearer C, Maughan B. Resilience to adult psychopathology following childhood maltreatment: Evidence from a community sample. *Child Abuse & Neglect*. 2007;**31**(3):211-229
- [35] Rutter M. Resilience, Competence, and Coping. *Child Abuse & Neglect*. 2007;**31**(3):205
- [36] Petersen AC, Joseph J, Feit M. Committee on child maltreatment research, policy, and practice for the next decade: Phase II; board

on children, youth, and families; committee on law and justice. Institute of Medicine. New Directions in Child Abuse and Neglect Research. 2014

[37] Bowlby J. *The Making and Breaking of Affectional Bonds*. London (Tavistock); 1979

[38] Bretherton I, Munholland KA. Internal working models in attachment relationships: Elaborating a central construct in attachment theory. In: Cassidy J, Shaver PR, editors. *Handbook of Attachment: Theory, Research, and Clinical Applications*. Washington DC: The Guilford Press; 2008. pp. 102-127

[39] Bretherton I. Fathers in attachment theory and research: A review. *Early Child Development and Care*. 2010;**180**(1-2):9-23

[40] Dykas MJ, Cassidy J. Attachment and the processing of social information across the life span: Theory and evidence. *Psychological Bulletin*. 2011;**137**(1):19-46

[41] Sachs-Ericsson N, Verona E, Joiner T, Preacher KJ. Parental verbal abuse and the mediating role of self-criticism in adult internalizing disorders. *Journal of Affective Disorders*. 2006;**93**(1-3):71-78

[42] Christ C, De Waal MM, Dekker JJ, van Kuijk I, Van Schaik DJ, Kikkert MJ, et al. Linking childhood emotional abuse and depressive symptoms: The role of emotion dysregulation and interpersonal problems. *PLoS One*. 2019;**14**(2):e0211882

[43] Hailes HP, Yu R, Danese A, Fazel S. Long-term outcomes of childhood sexual abuse: An umbrella review. *The Lancet Psychiatry*. 2019;**6**(10):830-839

[44] Zimmerman BJ, Schunk DH. Self-regulated learning and performance: An introduction and an overview. In: *Handbook of Self-Regulation of*

Learning and Performance. New York: Routledge; 2011. pp. 15-26

[45] Bandura, A. Evolution of social cognitive theory. In: Smith KG, Hitt MA, editors. *Great Minds in Management*. Oxford: Oxford University Press; 2005. pp. 9-35

[46] Care E, Kim H, Vista A, Anderson K. *Education System Alignment for 21st Century Skills: Focus on Assessment*. Center for Universal Education at the Brookings Institution; 2018. Available from: <http://www.brookings.edu/wp-content/uploads/2018/11/Education-system-alignment-for-21st-century-skills-012819.pdf> [Retrieved: 15 October 2019]

[47] Florida Department of Education Division of Workforce Development. *Florida's School Counselling and Guidance Framework: A Comprehensive Student Development Program Model*. 2001. Retrieved from: <https://www.scribd.com/document/248943081/FL-School-Counselling-Framework>

[48] Singh G. Educational guidance and counselling concept and its development strategies. *Bodhi International Journal of Research in Humanities, Arts and Science*. 2018;**2**(3):46-52

[49] UNESCO Guidance: Module 2000a, 1. Retrieved from: unesco.org/education/mebam/module_1.pdf

[50] National Council of Educational Research and Training. *Guidance and Counselling*. 2018. Retrieved from: <http://ncert.nic.in/textbook/pdf/lehe108.pdf>

[51] Owuor ME, Gori J, Kimani M. Effect of peer counselling on self esteem of students with behavioural and emotional difficulties in primary schools in Nakuru-Sub County. *IOSR Journal of Humanities and Social Science*. 2017;**22**(7):41-48

[52] Nkechi EE, Ewomaoghene EE, Egenti N. The role of guidance and

counselling in effective teaching and learning in schools. RAY: International Journal of Multidisciplinary Studies. 2016;1(2):36-48

[53] Owusu F, Dramanu BY, Nyarko PA, Opoku-Amankwa K. Assessment of guidance services in senior high schools in Upper Denkyira East Municipality. *British Journal of Education*. 2018;6(5):68-83

[54] Ruttoh MJ. Planning and implementation of guidance and counseling activities in secondary schools: A case of Kamariny Division of Keiyo District, Kenya. *Journal of Education and Practice*. 2015;6(5):1-4

[55] Nzeleni LP. Provision of guidance and counselling services in the schools in the Transkei sub-region of the Eastern Cape (Master's dissertation). University of South Africa; 2015

[56] Yusof R, Ishak DNM, Salleh DAM, Zahidi AM, Bakar AYA. Counselling self-efficacy (CSE) among Malaysian school counsellors. *Malaysian Online Journal of Counselling*. 2017;3(2):73-86

[57] Woods KE. Self-efficacy as a mediator in the relationship between non-counselling roles and wellness in school counsellors [Unpublished master's dissertation]. USA: Texas Tech University; 2009

[58] UNESCO Counselling: Module 2000b, 2. Retrieved from: unesdoc.unesco.org/ark:/48223/pf0000130374

[59] Andrade HL, Brookhart SM. Classroom assessment as the co-regulation of learning. *Assessment in Education: Principles, Policy & Practice*. 2019;2:1-23

[60] Cunningham T, Caldwell C, Geltner J. A short-term study abroad program for school counseling students. *Georgia School Counselors Association Journal*. 2011;18(1):22-25

[61] Geltner JA, Clark MA. Engaging students in classroom guidance: Management strategies for middle school counselors. *Professional School Counseling*. 2005;9(2):2156759X0500900213

[62] McSherry D. Understanding and addressing the "neglect of neglect": Why are we making a molehill out of a mountain. *Child Abuse & Neglect*. 2007;31(6):607-614

[63] Pajares F, Schunk DH. Self-beliefs and school success: Self-efficacy, self-concept, and school achievement. *Perception*. 2001;11:239-266

[64] Zimmerman B, Schunk D. Competence and control beliefs: Distinguishing the means and ends. In: *Handbook of Educational Psychology*. Abingdon: Routledge; 2006. pp. 349-367

Section 5

Basic Counselling
Communication Skills

Self-Esteem: A Positive Way to Psychosocial Well-Being

Zoleka Ntshuntshe, Nokuzola Gqeba,

Malinge Livingstone Gqeba and Nolonwabo Majibha

Abstract

The process of globalisation has changed the pattern of social life of people across the globe. Undoubtedly this has had a bad impact on the lives of the people as it affects their social structures. This is because even though globalisation does have its advantages, it also has its disadvantages which we can say are the “negative effects” it has on people. The people that are mostly affected are the youth as they tend to be very “impressionable” and sometimes even “gullible” to the most appealing media and technology advances. For some they seek affirmations in these platforms, which may work to their detriment. Hence negative effects of globalisation manifests in all kinds of problems which have the potential to destroy individuals and families if there are no proper interventions in place to ensure better outcomes for all. This chapter will then try to explain what globalisation is, its impact on individuals especially the youth and the role of family and teachers in establishing and affirming children’s positive self-esteem. Ultimately the chapter will end by outlining therapy approaches for positive self-esteem formation.

Keywords: globalisation, self-esteem, affirmation, intervention

1. Introduction

This chapter will commence by explaining what self-esteem is. This is because self-esteem may have a direct impact on how a person sees himself/herself as it may also contribute to the way they conduct and present themselves to the world. The formation of a positive self-esteem is a direct result of a positive self-concept. So, what is self-concept? We are all good at something and we all do things that we can be proud of. These successes help us to develop a good self-concept. When you are successful at something, you feel good about yourself. These feelings bring about some confidence which is a feeling of self-assurance that is based on an awareness and appreciation of your abilities [1, 2]. Therefore it can safely be assumed that a person has a good idea about who he is, and these feelings can easily be transferred to the formation of a positive self-esteem. In other words, that confidence that a person has is a feeling of assurance that is based on an awareness and appreciation of his abilities. This means that one is certain of his/her knowledge, abilities and skills, especially in situations where these will succeed [1, 2]. That brings on what is called a positive self-esteem, which goes a bit deeper than self-concept because it has to do with self-respect and whether you understand and value your worth as a

person. This develops from infancy and continues up to adulthood, with a person feeling capable whilst also feeling loved.

Major contributors to the formation of a positive self-esteem are influences on your self-confidence and self-image which are your experiences in life, positive input and feedback from others, such as family, friends and peers, achievements and failure, beliefs and values, in other words, that feeling of being loved and accepted by others [3–5]. Thus when a child has successfully formed a positive self-concept, it is easy to translate those feelings and emotions to the formation of a positive self-esteem. When a person has formed a positive self-concept it is then very difficult to be easily taken in by all the bad things around them as it is often a personality trait which tends to be stable and enduring. Hence it is very important for teachers at school to continue to praise, acknowledge and affirm children as this is a direct continuation of what parents have already started at home. This is because how we see ourselves is often influenced by how other people see us and how they treat us. In addition to this, constant self-affirmations are necessary for a continued self-esteem. This simply means that a child does not need to sit and wait for others to affirm him; he can practise reciting self-affirmations which will continue to give him confidence, a positive self-image and ultimately the formation of a positive self-esteem about him. These positive self-affirmations can be in the form of “I am loved; I can do it; I am not afraid to fail; I can make friends easily; I am not afraid to ask for help; I am not scared to try out new things; I love myself even though sometimes I fail; I act responsibly; I am intelligent and every day brings new possibilities”.

Self-esteem is a term used to describe a person's overall sense of self-worth or personal value. It can also be described as how an individual sees himself/herself, how he/she perceives his value to the world and how valuable he/she thinks he/she is to other people [6]. People are often described as either having high self-esteem, in which case they think very well of themselves and their abilities, or low self-esteem (filled with doubts and criticism about themselves and their abilities). Self-esteem is important because it is an essential human need that is vital for survival and normal healthy development [6]. According to Maslow [7], psychological health is not possible unless the essential core of a person is fundamentally accepted, loved and respected by others and by himself.

Self-esteem also allows people to face life with more confidence, benevolence and optimism, thereby easily reaching their goals, and to self-actualise [8]. According to Maslow's hierarchy of needs, there is the need to belong and in that process of the adolescent trying to fit in with peers. Also, one of the esteem needs people have is to be acknowledged as individuals in their own right and as a person of worth to others [8]. The self-esteem that a person has is a key factor in the way that a person relates to others, how he/she sees himself and the priority they give to meeting their own needs [6]. Adolescents who do not have the required context/environment and experiences for the development of healthy identity or because of severe stress may not be able to develop healthy identity. This may lead them to experience self-doubt and later on engage in self-destructive behaviours to relieve anxiety associated with confusion [9]. Maslow's hierarchy of needs states that until physical needs are satisfied, other needs cannot be met. However, literature has shown that interaction with children especially young children and youth revealed that the need for love and caring is necessary and more important than many physical needs [10]. Therefore the need for love and acceptance is very important to children as they contribute towards formation of a positive self-esteem. The above discussion has clearly shown the importance of a positive self-esteem with regard to preservation of the youth. Donnelan et al. [11] found low self-esteem in adolescence to be particularly damaging and is directly associated with aggression,

antisocial behaviour and delinquency. The youths are already at risk of developing low self-esteem due to a variety of reasons, and when there is no adult be in the form of a parent or teacher to play a significant role in the life of a child, the child may develop low self-esteem [6]. The above discussion has also shown the close link between a positive self-esteem and a healthy psychosocial well-being. High self-esteem is generally linked to positive outcomes [12]. In addition to this, it has been noted that people with higher and stable self-esteem generally have better life satisfaction and greater optimism about the future and better physical health than do those with lower self-esteem [13]. The next section will delve deeper and explain what globalisation is; how it affects people in general, particularly the youth; and its positive and negative aspects.

2. Globalisation: the context

Whilst the idea of globalisation is improving, interconnectedness across borders is a positive thing for the youth; it also brings about the reality of inequality and the widening of divisions between people. Young people have to grapple with the reality of global opportunities being exposed to them but also have to deal with the reality of poverty and deprivation in some instances (cultural, economic and social). Poverty and deprivation amongst the least-developed countries have forced the youth to migrate to countries that promise better opportunities [14].

Social implications of globalisation also have to do with where the people are located in North–South divide. There is evidence to suggest that there is improvement in the provision of health and education in developing countries given that they have been in the globalisation process. Added to this is the fact that there is recorded drop in infant mortality rate by 30% in countries like Brazil, Egypt and Malaysia [14].

2.1 Opportunities of globalisation

- Greater access to information—cell phones, Instagram, Twitter and Facebook
- Job markets at international levels
- Building of relations across borders
- Access to information across borders, religions, cultures and races

2.2 Threats of globalisation

- Youths have become a target for recruitment by terrorist organisations and have been drawn into religious cults using the internet.
- Human trafficking is also on the rise using job opportunities to lure job seekers.
- Drug trafficking—youths are being recruited into becoming drug mules.
- Fourth industrial revolution—job losses as semi-skilled workforce will be replaced by machines.

Because of this, it has become easy for groups with ill intentions to lure young people by dangling the potential of a life of opulence.

2.3 Globalisation and youth identity

Globalisation impacts directly and has a powerful influence on youth lives. The social benefits of globalisation are that it provides work opportunities that in turn increase independence, self-esteem and positive contribution to their family's well-being. Accessing the economic benefits (jobs) of globalisation, the youths have to migrate. Migration involves adapting to social changes that might include identity and a sense of place in the world. Beyond migration, things like employment patterns, friendship groups and usage of the internet all impact on the identity. Youths tend to be the most consumers of culture and are targets of messages loaded with global social problems. The Commission on Integrity and Cohesion [15] identified three themes that strengthen the influence on youth identity crisis. These are

- Super diversity—migrants suddenly come from countries all over the world and not only those that have historical links with each other.
- Multiple identities—the diverse sources of identity include race, gender and generation.
- Transnationalism—easy communication and links with even all over the globe contribute to transnationalism.

These impact on the notion of self and sense of belonging that are critical to youth identity, whilst on the other hand Gidley [16] bemoans the western cultural influence brought about by globalisation. Gidley points out that globalisation homogenises dominant (western) culture. This deprives young people individuality and identity that are central to the development of young people.

On the other hand, Ray [17] posits that globalisation creates a fluid world due to increased hybridism and differentiation. Hybridism according to scholars like Bhabha [18] and Soja [19] is a state of “in-betweenness.” As far as Bhabha is concerned, hybridism manifests itself as a form of progressive alternative in the construction of culture and identity. This creates an opportunity for the youth to act across cultures and create an understanding within a self-motivated interchange and inclusion in the global sphere [20]. Ray [17] seems to agree with the report of the Commission on Integrity and Cohesion [15] in positing that the globalised world does not “create homogeneity and polarisation” but rather creates creative and eclectic mix of identities. This situation creates difficulties for young people as they find it difficult to construct social identities. Added to this are cultural influences, needs of the labour market and the nature of education [21].

On the other hand Elie [22] provides a comprehensive list of 11 themes of how globalisation affects youth lives. The list is inclusive of the themes identified by the authors above. They are

- Access to and privatisation of education
- HIV/AIDS prevention, treatment and care for the youth
- Export-oriented manufacturing industries and young workers
- Trafficking of young women
- Indigenous youth
- Vulnerability of agricultural youth

- Violence and young people's security
- Globalisation of youth activism and human rights
- Young people access to technology
- Young people access to water
- Global youth culture and identity

3. Access to and privatisation

Globalisation has led to privatisation of education for different reasons that include improvements of efficacy and getting rid of government monopolies that impact negatively on trade [23]. The two scholars suggest that internationally more than 10,000 state-owned companies were privatised in 10 years between 1998 and 2008. The privatisation has not always yielded good results for both underdeveloped and developed nations. It has led to negative impact on environment, high levels of corruption and declining employment. The negative impact of privatisation on young people includes limited access to education, restricted employment opportunities and diminishing choices that were once open to young people.

4. Global structure and financial architecture

Traditionally, multilateral institutions were considered "remote and intangible" particularly by young people. However, with globalisation, young people have come to realise that these institutions play a pivotal role in their lives. In the 11 issues identified above, the role of multilateral institutions has been highlighted. There is evidence to the effect that with some reform, these institutions can give rise to a positive version of globalisation.

5. Representation, activism and human rights

It has become abundantly clear that young people globally do not find space to voice their opinions. Even institutions that offer them a voice do so with strict limitations. This limitation of channels for young people to voice their opinions has led to apathy when it comes to formal politics.

6. Inequitable representations

The interconnectedness between international economies has led to skewed relations where multilateral agencies operating in one region can exercise power that impact on nations, communities and households of other regions. This happens through "decisions, actions or inaction by these agencies [24]. Goodman [25] posits that these power imbalances are a prominent feature of globalisation.

The young has learnt that whilst opportunities have increased with globalisation, the imbalance in power relations institutionalises poverty through wealth and resources being concentrated amongst economically dominant nations, communities and corporations.

7. Education

Evidence has shown that investment in education contributes to equitable development and large-scale reduction of poverty. Oxform International [26] has however reported that 130 children of primary school-going age have no access to basic education. Globalisation to some is a barrier as many young people, particularly from poor households, get deprived of skills necessary for employment, limiting their productive capacity. The burden placed on many governments by the International Monetary Fund (IMF) and World Bank, to service foreign debt, limits the capacity of these governments to provide basic education.

8. Displacement

Globalisation has led to displacement of people from their arenas where they are able to make a living to unfamiliar territories where life is challenging. Reasons for displacement include environmental impact of globalisation, changes in agricultural patterns and the ever-present threat of conflict over resources. The reality is that whilst globalisation is known for the availability of increased economic opportunities, they are not open to all. Even with the commitments made at the Rio de Janeiro Earth Summit in 1992 and at the World Summit on Sustainable Development, very little has changed on environmental displacement [22].

9. Mitigating youth identity crisis

9.1 Intervention mechanisms

Westergaard ([27], pp. 98–105) posits that in counselling young people, it is important to bear in mind that the counsellor is not dealing with “mini-adults”. Young people have got their own challenging and complex issues. In her research ([27], pp. 98–105) four themes have been developed, which are essential in counselling young people. These are the significance of safety in the relationships, building the therapeutic alliance, flexibility and integration relating to theoretical orientation and the use of creativity. These might be some of the considerations in assisting youth to cope with the effects of globalisation.

9.2 Role of family in establishing and affirming children’s positive self-esteem

In the introduction of this chapter, a point was raised where teachers take up the role of continuing praising, acknowledging and affirming children, from parents.

Parents and teachers are supposed to play a team role in this aspect; it is not bearing fruit to shift the blame to each other, whilst each one of them has a unique contribution. These roles are clearly explained in the introduction of this chapter, which includes to love and to create an atmosphere of belongingness. The following are some of the ways that Adler and Steward [28] recommend:

- All learners/children should feel loved by the teacher/parent.
- Learners’/children’s abilities and talents should be discovered and appreciated.
- All learners should have a sense of belonging in class and at home.

- Individual needs should be considered at home and at school.
- Teachers should be conscious of individual's learner multicultural needs.
- Learners should be assisted to form strong relationships with their peers in so many ways including group work.
- Learners/children should be assisted to feel good about themselves, and teachers and parents should utilise powerful verbal feedback to assist learners/children to grow confidence and reach their full potential.

10. Therapy approaches for a positive self-esteem formation

Low self-esteem is not a condition or state of mind that cannot be addressed; it can be addressed or corrected with the engagement of one or all the following therapy approaches:

- **Cognitive behavioural therapy:** Beck & Freeman [29] explains this as a short-term therapy technique that can help people find new ways to behave by changing their thought patterns.
- **Acceptance and commitment therapy:** Burke [30] paints a picture of a unique empirically based psychological intervention that uses acceptance and mindfulness strategies, together with commitment and behaviour change strategies, to increase psychological flexibility.
- **Exposure therapy:** Hayes and Smith [31] view it as that which involves exposing the patient to the anxiety source; doing so is thought to help them overcome their anxiety or distress.
- **Mindfulness-based therapies:** Burke [30] unpacks this as an approach to psychotherapy that uses cognitive behavioural therapy methods in collaboration with mindfulness meditative practices and similar psychological strategies.

11. Conclusion

- Reflecting back to the introduction of this chapter, Maslow, in his definition of self-actualised person, highlights that he is the one who is characterised by no mental illness, is satisfied in basic needs, has fully exploited his talents and is motivated by values.
- Maslow's tenet to his theory suggests that satisfying needs (as mentioned in the introduction) make an individual healthy, and failure to satisfy makes one sick or act evil with the possibility of low self-esteem.
- In an effort to bring the winding up of this chapter, the writer saw that it is necessary that the relationship of Maslow's theory, globalisation and self-esteem be closely knitted together. Also the topics that will follow will serve to synchronise and serve as a peroration.
- Effects of globalisation in the absence of self-esteem.


- As youth moves to other countries to, amongst other things, pursue greener pastures, the dilemma of hybridisation which has been outlined in the previous section may surface. This is strongly associated to a lack of the sense of belongingness, which has a strong potential in leaving one with a low self-esteem.
- The previous section also puts a specific emphasis on the fact that globalisation creates a mix of identities for young people as they find it difficult to construct social identities. In one's life, attachments are not only to family and friends and familiar landmarks but also to one's social status. If one had a solid social status of perhaps very influential in the society where he have lived but suddenly is dependent upon other people for assistance and has no influence at all, then self-esteem may be affected.
- The previous section also underpins the feeling of displacement as a direct effect of globalisation. As people move from where they are able to make a living to unfamiliar territories where life is challenging, self-esteem tends to be very fragile especially in environments where love (as highlighted in Maslow's theory) is not thriving and only the survival of the fittest is a necessary factor for making ends meet.

Author details

Zoleka Ntshuntshe*, Nokuzola Gqeba, Malinge Livingstone Gqeba
and Nolonwabo Majibha
University of Fort Hare, East London, South Africa

*Address all correspondence to: zntshuntshe@ufh.ac.za

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] Held BS. The tyranny of the positive attitude in America: Observation band speculation. *Journal of Clinical Psychology*. 2002;58:965-992. DOI: 10.1002/jclp.10093
- [2] Tafarodi RW, Swann WB Jr. Self-liking and self-competence as dimensions of global self-esteem: Initial validation of a measure. *Journal of Personality Assessment*. 1995;65(2):322-342
- [3] Swann WB, Bosson JK, Pelham BW. Different partners, different selves: Strategic verification of circumscribed identities. *Personality and Social Psychology Bulletin*. 2002;28(9):1215-1228. DOI: 10.1177/01461672022812007
- [4] Swann WB Jr, De La Ronde C, Hixon JG. Authenticity and positivity strivings in marriage and courtship. *Journal of Personality and Social Psychology*. 1994;66:857-869
- [5] Swann WB Jr, Pelham BW. Who wants out when the going gets good? Psychological investment and preference for self-verifying college roommates. *Journal of Self and Identity*. 2002;1:219-233
- [6] Olegbeleye AO. Predictors of the Mental Health of Orphans and Vulnerable Children in Nigeria. Ife Psychologia Publication; 2013. Available from: <http://www.readperiodicals.com/201309/3093274031.html>
- [7] Maslow AH. A theory of human motivation. *Psychological Review*. 1943;50(4):370-396. DOI: 10.1037/h0054346
- [8] Cherry K. Erikson's Stages of Psychosocial Development. [www.about.com](http://www.about.com/about.com). 2011. Web 28 Jan 2011. 2012. Available from: <http://psychology.about.com/od/theoriesofpersonality/a/psychosocial3htm>. About.com psychology
- [9] Reyland SA, Higgins-D'Alessandro A, McMahon TJ. Tell them you love them because you never know when things could change: Voices of adolescents living with HIV-positive mothers. *AIDS Care*. 2002;4(2):285-249
- [10] Ntshuntshe Z. Provision of Psychosocial Support to Orphans by Educators in Secondary Schools in the King Williams Town District, Eastern Cape, South Africa: Towards a Framework of Psychosocial Support; 2017
- [11] Donnelan B, Trzeniewski K, Robins R, Moffit T, Caspi A. Low self-esteem is related to aggression, antisocial behaviour and delinquency. *Psychological Science*. 2005;16:328-335. Available from: <http://www.newharbinger.com/Psvchsolve/SelfEsteem/tablid/159/default.aspx>
- [12] Steiger AE, Allemand M, Robins RW, Fend HA. Low and decreasing self-esteem during adolescence predict adult depression two decades later. *Journal of Personality and Social Psychology*. 2014;106(2):325-338. DOI: 10.1037/a0035133
- [13] Crocker J, Karpinski A, Quinn DM, Chase SK. When grades determine self-worth: Consequences of contingent self-worth for male and female engineering and psychology majors. *Journal of Personality and Social Psychology*. 2003;85(3):507-516. DOI: 10.1037/0022-3514.85.3.507
- [14] Born D. Young people, identity and living in a global society. *Development Education and Research*. 2008;14(7):1-14
- [15] Commission on Integrity and Cohesion; 2007. Available from: <http://www.equallyours.org.uk>

- [16] Gidley J. Globalization and its impact on youth. *Journal of Futures Studies*. 2001;**6**(1):89-106
- [17] Ray L. *Globalisation and Everyday Life*. Abingdon: Routledge; 2007
- [18] Bhabha HK. Third space and African identity. *Journal of African Cultural Studies*. 1994;**21**(1):23-32. DOI: 10.1080/13696810902986417
- [19] Soja EW. *Third Space: Journeys to Los Angeles and Other Real-and-Imagined*. Malden, MA: Blackwell; 1996
- [20] Turken S, Rudmin FW. On psychological effects of globalization: development of a scale of global identity. *Psychology & Society*. 2013;**5**(2):63-89
- [21] Furlong A, Cartmel F. *Young People and Social Change*. 2nd ed. Buckingham: Open University Press/McGraw Hill; 2007
- [22] Aoun EG. Effects of globalisation on young people. *Romanian Economic Journal*. 2006;**21**:2-5
- [23] Barker D, Mander J. *Invisible Government-the World Trade Organisation: Global Government for the New Millennium?* San Francisco: International Forum on Globalisation; 2001
- [24] Held D, McGrew A, Goldblatt HD, Perraton J. *Global Transformation*. London: Polity Press; 1999
- [25] Goodman J. WEF coming town. *Arena Magazine*. 2000;**47**:45-47
- [26] Oxform International. *Education Now*. London: Oxform International; 2005
- [27] Westergaard J. *Counselling young people: Counsellors perspectives on 'what works' - an exploratory study*. *Counselling and Psychotherapy Research*. 2013;**13**(2):98-105. Available from: <https://doi.org/10.1080/14733145.2012.730541>
- [28] Adler N, Stewart J. *Self-esteem. Psychosocial Working Group*. 2004. Available from: <http://www.macses.ucsf.edu/research/psychosocial/selfesteem>
- [29] Beck AT, Freeman AM. *Cognitive Therapy of Personality Disorders*. New York, NY: US. Guildford Press; 1990
- [30] Burke CA, editor. *Mindfulness-based approaches with children and adolescents: A preliminary review of current research in an emergent field*. *Journal of Child and Family Studies*. 2010;**19**:133-134
- [31] Hayes SC, Smith S. *Get out of your mind and into your life. The new acceptance and commitment therapy*. Santa Rosa, CA: New Harbinger Publications; 2005

Verbal Communication in Counselling and Therapy

Zoleka Ntshuntshe, Nokuzola Gqeba and Malinge Gqeba

Abstract

Globalisation has many facets which affect individuals and families alike. One of the areas affected by globalisation is communication, which is no longer regarded as something that happens between two or more individuals in a physical setting, but in the twenty-first century, can take on a different form. Hence, through the use of media and technology, verbal communication has taken a back seat. Social media platforms have become children's main mode of communication and in the process losing sight of the most important aspects that verbal communication entails, like how the message is communicated and received. It is sometimes forgotten that the message often carries thoughts and emotions proving that it is more than simply the translation of information. Communication is a symbolic process by which people create shared meanings. Thus, the absence of verbal communication in families has resulted in parents not really engaging with their children and being aware of what they are up to, thus leading to an unstable family environment which is not conducive to the positive development of children. This chapter will explore the importance of verbal communication for the creation of attentiveness in children and a stable family environment.

Keywords: verbal communication, globalisation

1. Introduction

Communication is the act or process of using words, sounds, signs or behaviours to express or exchange information or to express your ideas, thoughts, feelings, etc., to someone else (Merriam Webster). Communication also entails the use of verbal and non-verbal cues, and in the process often a big deal of information is passed, and sometimes misunderstandings can also occur. This is because you can share the words without really conveying the message because of poor communication. Alternatively you can share the wrong message because of poor communication. This is because communication can entail the use of verbal and non-verbal cues. There are many forms of communication, but for this chapter, we shall focus on interpersonal communication which is the most common form of communication between people. The most common of this type of communication is verbal interpersonal communication, which is also laden with its own subsections that go with it.

This chapter will explore verbal communication and why it so important as an effective method for the conveying of messages between two people. It is sometimes forgotten that the message often carries thoughts and emotions which proves that it is in fact more than simply the translation of information. Hence, Sadri-Flammia [1] sums up communication as a symbolic process by which people create shared

meanings. So what is verbal communication? Verbal communication is about language, both written and spoken. Verbal communication is about spoken and written language. In other words human beings interact through the use of words or messages in the form of language (Oxford reference.com/view/10.1093/oi/authority.20110803115457102).

Effective verbal communication skills include more than just talking. Verbal communication encompasses both how you deliver messages and how you receive them. Therefore, it goes without saying that for parent's effective communication will automatically engage the use of both verbal and non-verbal communication. Communication is a very important skill and it's one that is essential that every parent should have.

Parents who can convey information clearly and effectively are at a very big advantage as this means that children are in a position to interpret their messages and act appropriately on the information that they receive and have a better chance of executing their tasks and perhaps excelling at school as well.

2. Methodology

2.1 Research methodology

2.1.1 Population

The population of the study is young people that are having issues with their self-esteem. This is informed by the fact that the youth of today is easily influenced by external factors such as (television, the Internet, clothes, etc.).

2.1.2 Sample

Young people were purposely sampled for the study.

2.1.3 Research instrument

Given that the study is of a descriptive nature, the researcher collected data desktop analysis.

3. The concept of communication

A theoretical understanding of the concept of communication is important in order to understand the impact of globalisation on family communication. That is borne of the fact that the family is a unit of society and most importantly an agent of socialisation. Van Ruler [2] posits that even among scholars, there has never been an understanding of what "communication" or "to communicate" means. The study gravitates towards those scholars whose definitions of communication are similar with each other, purely for the purposes of the study.

Glare [3] argues that the word "communicate" comes from the Latin word "communicare" which means "to make generally accessible" or "to discuss together". Meanwhile, Ezezue [4] posits that communication comes from the Latin word "communis" which he describes to mean "to share". In this context and according to him, sharing can also be taken to mean "partake" and/or "cooperation" which therefore makes "communication" a social activity. If there is any synergy between the definitions from the two scholars, it is the fact that

communication is a tool for bringing people together and it involves reaching out between two or more people.

Rosenberg [5] on the other hand suggests that, among other things, communication involves the process of creating meaning psychologically, socially and culturally. The definition by Rosengren also recognises the fact that communication is a social activity and adds the element of interpretation, decoding or creating meaning out of the message. To Rosengren, communication is “how” messages are understood intellectually and how ambiguity arises and gets resolved. The notion of communication involving meaning is supported by Littlejohn (1992) in arguing that “communication” does not happen without the creation of meaning and people create and use meaning in interpreting events.

From the agreements above, it can be deduced that communication is a social activity that involves decoding meaning to create a social, cultural and psychological meaning and context. The definitions above also acknowledge that communication is a complex activity or process that can lead to ambiguity or barriers to communication. A definition from Kelvin-Iloafu [6] encompasses all the above in stating that communication “is a crucial instrument of social interactions and a medium through which all relationships are established and maintained”. It follows therefore that for communication to be a success, there needs to be a common understanding from verbal and non-verbal symbols [7]. For communication to be understood well, the different types of communication should be discussed.

4. Types of communication

4.1 Verbal communication

Verbal communication is based on a face-to-face interaction. This may also involve the use of electronic devices like telephone and megaphone/loudhailer. The common thread in these communications methods is that a human voice is heard from the transmitter to the receiver. Verbal communication has been the main feature of family communication in their social role of socialising the young to the norms and values of the community. This form of communication happens from birth to death as the mother verbally communicates with the young even before they can be able to comprehend the message nor respond to it.

4.2 Written communication

Written communication involves the translation of oral messages into visible alphabetic symbols, words and symbols, thus making reading and writing necessary competences in written communication. Ever since the early days of civilisation, communication in writing has developed and taken new forms different from a paper to a computer and more recently to mobile phones. With the world becoming a global village, families have also relied on written communication to link up with each other from different parts of the world.

4.3 Non-verbal communication

Non-verbal communication involves the transmission of messages without the use of words, letters or symbols. This communication involves reliance on our physical environment, body movement, drawings and pictures including sign language. Family members are able to use body language to communicate with each

other without losing meaning because they know each other well. This therefore means that there should be a common understanding between the transmitter and the receiver on what the movement and or the sign entails.

4.4 Kinesics

Kinesics involves the study of communication through body movement and facial expression. Posture and gestures are important features in this form of communication.

4.5 Proxemics

Proxemics involve the way people use physical space to convey messages between them. For instance people use the four distances in communication on a face-to-face basis. For very confidential communications, an intimate distance is used. In a conversation involving family and close friends, a personal distance can be adopted. For business transactions a social distance is used. Lastly a public distance is used when talking to a group in a room [6].

4.6 Insights to verbal communication

Language is what sets humans apart from another species in communication. Even though the use of symbols and body language may be useful in communication, language gifts human communication with three properties, semanticity, generativity and displacement, and these distinguish language from other forms of communication that other species have.

4.7 Semanticity

In human communication, signals and symbols have meaning. If a person consistently scratches one spot in their body, it indicates that they have an itch on their body. To an observer, the scratching might signal a skin irritation, but the scratching cannot express the word “itch” when expressed in words. Language is pivotal therefore in that even families rely on language to communicate even those things that cannot be adequately expressed through symbols.

4.8 Generativity

This can also be called productivity. Languages by their very nature can generate an endless number of meaningful messages. Languages enable symbols to be merged and recombined in ways that produce unique meanings, and as a result any competent language user is able to produce and make meaning of utterances that have never been uttered before but are immediately comprehensible to all competent language users.

4.9 Displacement

Language has an ability to explain or define things that are sometimes abstract or more remote in space and time or even things that exist only in imagination. Krauss [8] quotes Bertrand Russell in saying “No matter how eloquent a dog may bark, he cannot tell you that his father is poor but honest.” Even in families, family members are able to communicate and even abstract things. Language is able to convey displaced messages that distinguish it from other communication modalities.

4.10 Four communication paradigms

Language functions as a medium of instruction in many ways. Krauss and Fusse [9] identify four models or paradigms of communication. The four paradigms are encoding-decoding paradigm, the internalist paradigm, the perspective-taking paradigm and the dialogue paradigm. For the purposes of the study, focus will only be given to encoding-coding.

4.11 Encoding and decoding

“Language often is derived as a code that uses words, phrases and sentences to convey meanings” [9]. Coding is a system that outlines a set of signals onto a set of important meanings. “The Encoding-Coding approach to language conceives of communication as a process in which speakers encode their ideas in words, phrases and sentences, and listeners decode these signals in order to recover the underlying ideas” [9].

4.12 Positive aspects of verbal communication

Verbal communication assists in getting the message across more effectively and quickly. In addition, tactful verbal communication skills are capable of dealing with disputes.

4.12.1 Verbal communication increases motivation

Through verbal communication, leaders and family heads are able to give word of appreciation. Emails can be impersonal, but words sound more personal and reassuring. Having regular in-person meetings with family or colleagues goes a long way to boost confidence. It also serves as a team-building session.

4.12.2 Verbal communication provides clarity

Some people are more prone to remember or retain information directly and verbally presented to them. For training, verbal communication comes handy as questions can be asked and answers provided immediately. Even within families, the value is that young people are able to learn quicker as they can ask information-seeking questions as they observe in growing up.

4.13 How to improve your verbal communication skills

For those who lack in communication skills, they can read books or go for professional and professional and personal development. A key component of communication is listening. This requires key issues like eye contact, facial expression and body language.

5. Barriers to communication

5.1 Noise

This serious barrier negatively affects communication. This is rife in families particularly when there are different generations living together. The younger generations are more likely to enjoy loud music and/or headphones that impede effective communication.

5.2 Perception

This happens when the receiver of the message interprets the message in a manner that suits them far from the intended meaning. The perception of the receiver might be far from the intended meaning and thus distort the real meaning and interpretation of the meaning.

5.3 Emotions

When the transmitter of the message appears to be emotional when conveying a message, objective and effective listening gets affected; thus, the assimilation of information is hampered. Emotional states that lead to this involve anger, fear, sorrow, happiness, etc.

5.4 Source credibility

The extent to which a source of information is trusted and credible affects the receivers' perception of the message. Lack of credibility can lead to distortion or doubt on the side of the receiver.

5.5 Information overload

Given the spread at which the modern world moves and the amount of data produced in the global village, information becomes overloaded, and interpretation gets difficult.

5.6 Dangers of lack of communication

Mokeyane [10] posits that healthy communication between a parent and a child strengthens the relation between them. It is therefore critical for parents to cultivate a culture of healthy, open and mutually respectful communication between the two.

5.6.1 Weak emotional bond

Healthy communication strengthens the emotional bond between parent and child and the rest of the family. The child feels free and secure. While lack of communication creates distance, trust issues and emotional problems that later lead to mental illness. The bond between the child and a parent lays the foundation for future relationships and behaviour. Healthy communication reassures the child that the parent or the family is there for them and it shows interest in them as individuals [10].

6. Behavioural problems

Children who lack the necessary verbal communication skills to express difficult emotional issues are more prone to face behavioural issues. A child who cannot verbally express their emotions may tend to use force or aggression to express emotions.

7. Conflict resolution

Teaching a child to verbally express their emotions helps the child to develop effective ways of dealing with conflict. Role modelling ways of verbally resolving

conflict (by parents) through open and respectful communication creatively equips the child to act out that behaviour in dealing with conflict.

8. Basic verbal communication skills used in counselling

Basic verbal communication skills in counselling include using counselling microskills which are specific skills a counsellor can use to enhance their communication with clients. Counselling microskills enable a counsellor to effectively build a working alliance and engage clients in discussion that is both helpful and meaningful. We shall explore a few of these skills:

9. Encouragers, paraphrasing and summarising

These microskills mean that the counsellor is attentive to what he/she has been saying. In this way the client feels understood and acknowledged.

Encourager is a strategy in which a counsellor uses to encourage a client to talk and open up more freely. In this way both counsellor and client are able to explore issues in greater depth. This skill also informs the client that the counsellor is attentive to what he/she has been saying. In this way the client feels understood, acknowledged and valued. On the other hand, paraphrasing and summarising are more active ways of saying to the client that they have been listened to. Summarising also assists the client to organise their thinking. The following paragraph will take a closer look at each of the three ways of communicating.

Encouragers are a variety of verbal and non-verbal ways of urging clients to continue talking. The different types of encouragers include non-verbal minimal responses such as a nod of the head or positive facial expressions and verbal minimal responses such as “I hear what you’re saying”. There can also be brief invitations to continue such as “Tell me more”. What this means is that encouragers are simply a way of encouraging the client to keep on talking. In order for a counsellor to have more influence on the direction in which he wants to steer the conversation, he would need to make use of other techniques as well.

Paraphrases: In order to be able for the counsellor to paraphrase, he needs to choose the most important details of the conversation and reflects them back to the client. How does this happen? These paraphrases can be in the form of a few words or one or two brief sentences. Important to remember is that paraphrasing is not a matter of simply repeating what the client has stated but rather capturing the essence of what the client has said. If the counsellor has captured what the client is saying, then the client will give out a signal as some form of a confirmation. In a way it is reaffirming what was said earlier on that; it is a way to acknowledge that the client is heard.

Summaries can be brief statements of longer excerpts. It entails attending to verbal and non-verbal comments from the client over a period of time and then pulls together key parts of the extended communication and restating them for the client as accurately as possible. Summaries are similar to paraphrasing, with the exception that they are used less frequently and encompass more information.

10. Questioning

Questioning is another skill which can yield good results if used properly. The purpose of using questions during the counselling session is that they can help to open up new areas for discussion. They can also assist to pinpoint an issue, and they

can assist to clarify information that at first may seem ambiguous to the counsellor. The type of questions to use for instance may encourage clients to reflect on some information and the client's own actions. Thus counsellors need to familiarise themselves about the different types of questioning techniques they can use while also knowing the direction in which the questioning is taking. However, caution should be exercised in overusing this technique as it may send out the wrong idea that that the counsellor is the one in charge of the situation.

The counsellor can use two main types of questions: (1) open and (2) closed questions.

Open questions give the client the opportunity to speak as much as possible, while on the other hand, the counsellor gets the opportunity to collect as much information as possible. Questions such as what, why, how or could can be used.

“How” questions encourage the client to talk about their feelings and/or process. “What” questions more often lead to the collection of facts and information. “When” questions bring about information regarding timing of the problem, and this can include events and information preceding or following the event. “Where” questions may reveal the environment, situation or place where that the event took place, and “why” questions usually give the counsellor information regarding the reasons of the event or information leading up to the event.

It is important to note that care must be taken by the counsellor when asking “why” questions as these type of questions may provoke feelings of defensiveness in clients and may encourage clients to feel as though they need to justify themselves in some way.

Closed questions normally begin with is, are or do and may be answered by a simple yes or no. It is important to note that while questioning techniques can be used positively to draw out and clarify issues relevant to the counselling session, there is also the very real danger of overusing questions or using questioning techniques that can have a negative impact on the session. For instance, the use of the wrong types of questioning techniques, at the wrong time, in the hands of an unskilled interviewer or counsellor, can cause unnecessary discomfort and confusion to the client.

11. Reflection of meaning

This type of strategy helps clients to reflect and find meaning into their life experiences. Hence, the skill of reflection of meaning is to assist clients to explore their values and goals in life, by understanding the deeper aspects of their experiences.

12. Reflecting and clarifying

Reflecting is the process of retelling the other person your understanding of what has been said. In other words it may involve paraphrasing the message communicated to you by the speaker in your own words. This means that the counsellor needs to try and capture the essence of the facts and feelings expressed and communicate your own understanding back to the speaker. It is a useful skill to the counsellor because it tells whether the counsellor has in fact clearly understood the message conveyed to him (skillsyouneed.com/ips/verbal-communication.html).

13. Importance of verbal communication in counselling

This chapter has demonstrated that communication can impact counselling in a variety of ways; such effective communication skills have been highlighted through

the different modes of communication as well as the effective communication skills counsellors can utilise. On the part of the counsellor, reflecting and clarifying are a particularly important listening skill, and in this process, empathy is communicated to the patient. According to Carl Rogers, empathy is considered a basic condition in counselling and can be seen as communicating a sense of caring and understanding. According to this definition, empathy involves not just caring but being perceived as caring. This again is validation that the patient is heard and his/her feelings are acknowledged and seen as valid. The patient needs validation of experience, which is crucial for emotionally sensitive people. The patient needs to get recognition and acceptance that the experience the person has just gone through was a valid one [11, 12]. When it comes to achieving psychological well-being, validation plays an important role. Validation from others is one of the best tools to help emotionally sensitive people manage their feelings effectively. Validation primarily consists of two aspects: that one's inner experiences, i.e. thoughts, emotions, feelings and behaviours, will be acknowledged, understood and accepted by other people. On the other side, one's identity is accepted by others as well. To validate someone's feelings means first to accept someone's feelings. Following this is to understand and eventually to nurture them.

Validation entails listening. Therefore, painful experiences that are expressed, acknowledged and validated by a trusted listener will diminish [11, 12]. On the other hand, painful feelings that are ignored will gain strength. Communicating when one is overwhelmed with emotion is most often very difficult, and being able to trust someone enough to share one's feelings with is a great achievement. Thus, the absence of verbal communication in families has the potential to result in problems such as parents not really engaging with their children and being aware of how they are responding to them.

14. Therapeutic strategies for effective verbal communication

The concept of therapeutic communication has been defined by scholars to with the purpose of decoding its complexity. They do this by defining each word separately. "Therapeutic refers to the science and the art of healing, of or pertaining to the treatment or beneficial act (Miller and Keane, 1972; Potter and Perry, 1989). Similarly, Rogers (1961) refers to the helping relationship "which is one that promotes growth and development and improved coping with life for other person". Furthermore, some scholars have defined "communication" as having definitions that emphasise either the message or the meaning. Mohan et al. (1992) posit that communication is "the ordered transfer of meaning: social interaction through messages: reciprocal creation of meaning: sharing of information, ideas or attitudes between or among people". Similarly, De Vito (1991) posits that communication is whereby one or more people send or receive messages that have a potential of being disturbed by noise and occur within a "context, have some effect and provide some opportunity."

Sibiya [13] sums up the purposes of communication as to inquire, inform, persuade, entertain, request and investigate. Sibiya posits that a single message is capable of having more than one of the following purposes:

- To convey information/opinion, for example, "this is the doctors rooms".
- To request information/opinion/behaviour, for example, "is the doctor available at this present time?"
- To give social acknowledgement, for example, "doctor is available from Monday to Saturday".

Sibiya argues that it is possible that these three major types of messages can be combined into different ways to form an interaction or conversation. In the case of nurses, their communication with their patients is consciously and purposely meant to be therapeutic. Families can also adopt this approach and focus of conversation (verbal communication) as a therapeutic strategy for effective communication. Families that adopt this type of therapeutic communication stand a chance of cementing relations among family members. In addition, young members of the family learn to trust. Trust is critical for families who sometimes find themselves spatially located in the global village. Trust makes them open up when they are overwhelmed by the challenges of globalisation. Therapeutic communication tends to mend rifts in terms of conflict and play a proactive role in averting conflict.

15. Conclusion


This chapter has explained in detail what verbal communication is, its many facets and forms and how the message often carries thoughts and emotions which proves that it is in fact more than simply the translation of information. Verbal communication is important to clarify misunderstandings between any two parties as well as creating trust, validation and empathy, therefore highlighting the advantages and importance of verbal communication for the creation of attentiveness in children and thereby building a safe environment where children can openly discuss and share their thoughts and emotions.

Author details

Zoleka Ntshuntshe*, Nokuzola Gqeba and Malinge Gqeba
University of Fort Hare, East London, South Africa

*Address all correspondence to: zntshuntshe@ufh.ac.za

IntechOpen

© 2020 The Author(s). Licensee IntechOpen. This chapter is distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. 

References

- [1] Sadri HA, Flammia M. Intercultural Communication: A New Approach to International Relations and Global Challenges. The Continuum International Publishing Company; 2011
- [2] Van Ruler B. Communication theory: An underrated pillar on which strategic communication rests. *International Journal of Strategic*. 2018;12(4):367-381
- [3] Glare PG, editor. *Oxford Latin Dictionary*. London, UK: Oxford University Press; 1968
- [4] Ezezue BO. "Effective communication" an essential tool for organization growth and sustainability. *Nigerian Journal of Management Research*. 2008;3(1):93-99
- [5] Rosenberg KE. *Communication, An Introduction*. London, UK: Sage; 2000
- [6] Kelvin-Iloafu EL. The role of effective communication in strategic management of organisations. *International Journal of Humanities and Social Science*. 2016;6(12):93-99
- [7] Donnelly IH, Gibson I, Vance Rich IM. *Fundamentals of Management*. Texas: Business Publication Inc.; 1984
- [8] Krauss RM. The psychology of verbal communication. In: Smelser N, Balters P, editors. *International Encyclopedia of the Social and Behavioral Science*. 2002
- [9] Krauss RM, Fussell SR. Social psychological models of interpersonal communication. In: Higgins ET, Kruglanski A, editors. *Social Psychology: A Handbook of Basic Principles*. New York: Guilford; 1996. pp. 655-701. Available from: <https://www.merriam-webster.com/dictionary/communication>
- [10] Mokeyane NK. The Effect of Lack of Communication between Parent & Child. 2006. Available from: www.living.thebump.com/effects-lack-communication-between-parent-child-17771.html
- [11] Hall K. What is validation and Why Do I Need to Know? *Psych Central*. 2012a. Available from: <http://blogs.psychcentral.com/emotionally-sensitive/2012/02/levels-of-validation>
- [12] Hall K. Validation of experience. *Psychology Central*. 2012b. Available from: <http://blogs.psychcentral.com/emotionally-sensitive/2012/02/levels-of-validation>.
- [13] Sibiya NM. Effective communication in nursing. *International Journal of Africa Nursing Sciences*. 2018;8:1-7

Edited by Simon George Taukeni

This book, *Counselling and Therapy*, aims to equip students, life skills teachers, counselors, psychologists, academics, and other health practitioners with the most practical counselling and therapy basic skills, different counselling approaches, and problem-based techniques to address psychosocial problems. In this edition of *Counselling and Therapy* the following contents were covered:

- Definitions of counselling and therapy
- Counselling principles and theories
 - Gender-based violence
 - Self-efficacy and self-esteem
- Basic counselling communication skills

Published in London, UK

© 2020 IntechOpen
© v_alex / iStock

IntechOpen

