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The Journal serves as an avenue for guidance counselors and psychologists of different specializations including test and measurement/psychometrics experts and other relevant areas in education to publish their research findings and position papers.

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Articles should be typed double-spaced on A4-size papers and should not be more than 15 pages, including the tables, figures, illustrations, references etc. Each article should have a cover page containing the title, the author(s) name, institution of affiliation, the e-mail address and telephone number. The page following the cover should contain the title of the article and the abstract, which should not be more than 200 words. It should however be typed single-spaced.

Tables, figures, graphs, illustrations, etc. should appear in the appropriate places and be suitably made ready for reproduction.

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**LITERARY CREATION AS A TOOL IN THE TEACHING OF VALUES
CLARIFICATION FROM EARLY CHILDHOOD TO ADULTHOOD IN SCHOOL
SETTING: AN APPROACH TO COMMUNITY COUNSELLING**

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Abstract

Human is a social being influenced by his/her environment, contacts and relationships, hence s/he is made by the immediate environment. Personality development has become more complex in the 21st century because of the unprecedented influence of the social media on individual and collective psyche. If in the past so much was said about the influence of peer relationships on children and adult alike, the whole human race is now subject to the impersonal Cable Network that determines the emotions, attitudes, values, beliefs and subsequently actions of subscribers. This article focuses on how literary creation can be deployed in teaching values clarification, choices and responsibilities from childhood to adulthood. Artistic creation broadly refers to anecdotes, stories, fables plays, poems, films and music. These artistic expressions are often developed for a target audience by facilitators of learning. As learners are exposed to the implications of making good and responsible choices they are able to confront the tyranny of negative stimuli from social media and personal contacts and relationships. It is hoped that the finding will enhance the use of literary texts in teaching values clarification and impacting behaviour modification in school setting and by extension the world at large.

Introduction

A popular definition characteristic of literature is that it mirrors the society. This same feature identifies other works of art; they are always a reflection of the thought, culture, civilisation and styles of an era. Artists may develop original ideas, which are communicated by whatever medium they choose, however, the motivation goes far beyond the pleasure of mere creativity; it is often a choice to make a name and be recognised. This sometimes overriding desire and quest

for proper monetary remuneration may obliterate the desire to play the role of shaping society and putting in place appropriate conscience of justice (wherever that existed). Great critics like Roland Barthes have come up with the notions about who the writer (artist) should be. For instance the eighteenth century writer, Voltaire was referred to as the "écho sonore" (Resounding echo) of his era, because he pictured with uttermost pathos the excesses of religion and politics in his days. Hence, like most of his contemporaries he was deemed "écrivain engagé" (a committed writer); because they were committed to changing the face of the world. Many African writers are known to be in this group too. Sembene Ousmane, Ngugi Wa Thiong'O, Ahmadou Kourouma, Guillaume Oyono Mbida, Wole Soyinka, Chinua Achebe, Femi Osofisan, Niyi Osundare and a host of women writers like Flora Nwapa, Buchi Emecheta, Ama Ata Aidoo, Mariama Bâ, Calixthe Beyala, Werewere Liking who have particularly launched an attack against the oppression and violation of women's rights. The South African Nadine Gordimer deserves a special tribute for her monumental fight against apartheid through her writings.

Not much research has been conducted on the use of literary texts for community counselling; nevertheless, if literature passes a message on to people, human problems could be solved by its calculated use to make an impact on people. In the past, children's stories were often laced with lessons that they may remember for a long time. The practice may not have disappeared in some Nigerian homes and societies, yet as we all know things are quite different now. Internet access, television programmes and movies have taken over cosy family entente and discussion times that have often given parents the opportunity to get close to their children and make valuable impact on them. This twist of events has been blamed on our economy and the need to provide for the family on tight budgets.

Problematic

A new generation of self-asserting egoistical individuals have taken over the older generation who sought guidance from parents and adults. This great schism between children and significant adults has been created by the quest for means of livelihood, which makes mothers in particular; leave their children to substitutes, strange adults whose character and personal values they do not know. Therefore, children

have imbibed traits that they have grown up with through secondary school and Tertiary level. Now in the larger community as adults and professionals, the domino effect of a grossly morally deprived childhood resounds through their daily living. Our Daily Newspapers narrate stories of aggression, deaths, rapes, ritual killings and atrocities that have reached unprecedented alarming levels. Social insecurity has driven people into practices that make them less human.

Research Questions

Community counselling is meant to address issues in human and social psychology that may explain why people commit the atrocities that they do and if they could be helped to behave better. Myers (2010) proposed some intriguing questions which may help with community counselling, they are:

- How does our thinking – both conscious and subconscious – drive our behaviour?
- What leads people sometimes to hurt and sometimes to help one another?
- What kindles social conflict, and how can we transform closed fists into helping hands?

There are myriads of other questions that may be added to the foregoing because the social forces that work upon us are in multiples. For instance, the rate of youth unemployment, maintaining probity, fairness, justice and integrity in a position of authority or as employer can be daunting. While these issues seem insurmountable and elusive, community counselling should provide plausible answers and it works through group counselling. In school setting, opportunities are numerous as students verbalise their needs and as group counselling sessions are organised. Moreover, subject teachers may often seize opportunities to chip in nuggets of wisdom and problem-solving tactics into their teaching sessions. We are of the opinion that for those who teach language and literature courses, there is a wide range of innovative and creative ideas that could be deployed to pass across tips of good behaviour, for instance, the use of literary texts which is the focus of this paper. Furthermore, other forms of creativity could be used to achieve the same purpose of restructuring individuals thought patterns like role play.

Other teachers may be co-opted into informal counselling. Why? Because there is a huge deficit in the social orientation of our youths, therefore at all levels from primary school to tertiary institutions, facilitators of learning should concertededly work to counter the onslaught of negative influences from the internet and media, which have virtually taken over from parents and teachers the role of character builder, role model and guide. Young adults are now more attracted by television stars and Internet acquaintances than by parental models; some of them often to their own detriment. In addition, the emergent permissive society that we now have is stepped in the present globalisation, which allows unlimited access to cultures, modes of lifestyle and norms in other countries, particularly developed countries for which young people have a predilection. Entertainment activities, sex-thrillers in form of books, pornographic films, music, strip-tease video dance recordings are greatly sought after. Besides, the skimpy dressing observed today calls for restructuring of our values. This leeway affects every segment of the lives of youth, who grow up to be adults; target areas being: attitude to studies, work and relationships.

Methodology

The research tool for data collection was titled "Questionnaire on values clarification". Copies were handed over to Heads of Departments of French in Universities who have come on National Meeting at the Nigeria French Language Village, Badagry. Assisted by a colleague who gave them out to lecturers whom we do not know, we could therefore confirm that a random sampling was done. We gave out some copies to fellow lecturers, some secondary and primary school teachers. The second category of respondents was made up of students, who have been taken through awareness creation in the teaching of literary texts.

Questionnaire on Values Clarification

Dear Respondent

Kindly fill this questionnaire as truthfully as you can. It is a research focussed on the importance of literature in influencing personal choices and values.

Thank you

Dr (Mrs.) O. F. Siwoku-Awi

PERSONAL DATA

1. Age range 15-25 ☐ 25-35 ☐ 35-55 ☐ 55 above ☐
- 2 Sex Male ☐ Female ☐
- 3 Occupation -----
- 4 Level of education -----
- 5 Religion -----

QUESTIONS

1. When last did you read a literary text or watched a film?-----
2. What written material has influenced you most?-----
3. State the genre of the text: Play ☐ Poem ☐
Novel ☐
- 4 State the title -----
- 5 Is there any moral lesson(s) clearly stated in the work? Yes ☐
No ☐
- 6 State the lesson (s)-----
- 7 What emotions does it arouse in you? -----

Assessment

Please read carefully the following statements and grade each one according to your personal experience and assessment.

		Agree	Strongly Agree	Disagree	Strongly Disagree	Not Sure
1	All literary texts must have a message.					
2	Literary texts may not teach a lesson.					
3	Literary works change people's behaviours.					

4	The writer is full of ideas that can change individual and collective behaviour.					
5	People act the way they do because they have been that way since they were children.					
6	People act the way they think.					
7	Nobody can change someone else's thinking.					
8	A good artistic work can change people's thinking.					
9	I think well and act well because I read good books and watch good films.					
10	I became less aggressive verbally and physically after reading a book and watching a film.					

Interpretation of Data

First Category: This group is made up of forty (40) respondents. They are students still learning the importance of literary creativity in creating awareness.

		Agree	Strongly Agree	Disagree	Strongly Disagree	Not Sure
1	All literary texts must have a message.	23 (55%)	17 (45%)	Nil	Nil	Nil
2	Literary texts may not teach a lesson.	13 (32.5%)	1 (2.5%)	15 (37.5%)	8 (20%)	3 (7.5%)
3	Literary works change people's behaviours.	20 (50%)	8 (20%)	1 (2.5%)	1 (2.5%)	10 (25%)
4	The writer is full of ideas that can change individual and collective behaviour.	18 (45%)	12 (30%)	1 (2.5%)	1 (2.5%)	8 (20%)
5	People act the way they do because they have been that way since they were children.	8 (20%)	3 (7.5%)	16 (40%)	6 (15%)	7 (17.5%)
6	People act the way they think.	22 (55%)	9 (22.5%)	3 (7.5%)	3 (7.5%)	3 (7.5%)
7	Nobody can change someone else's thinking.	5 (12.5%)	4 (10%)	24 (60%)	3 (7.5%)	4 (10%)
8	A good artistic work can change people's thinking.	24 (60%)	9 (22.5%)	1 (2.5%)	Nil	6 (15%)
9	I think well and act well because	15 (37.5%)	10 (25%)	11 (27.5%)	Nil	4 (10%)

	I read good books and watch good films.					
10	I became less aggressive verbally and physically after reading a book and watching a film.	21(52.5%)	8 (20%)	7 (17.5%)	Nil	4 (10%)

Findings (First Category)

Items 1-4

The items were drawn up to assess learners' appraisal of works of art and their import in moral change and thought patterns. None of the students disagreed with the notion that literary texts must teach a lesson. 55% agree and 45% agree strongly with the notion. If students agree that a literary text must teach a lesson, the question that comes to mind is: why then do they patronise sex thrillers? This is an issue for further research. However it must be stated that the respondents have been exposed to a methodology for the teaching of literature that lays emphasis on its relevance for social change. The researcher has put in place modalities for group counselling as students are made to feel and react to the writer as an agent of change, whose motivation should not be overlooked.

Items 5-8

These items were intended to make learners concentrate on their thinking patterns. 40% person of the students disagree that they act the way they do because of defect in upbringing, their response underscores the theory of peer pressure. Yet 55% agree that people act the way they think. But it is also striking that some act without thinking as claimed by psychiatrists. They could do the thinking afterwards (some criminals have confessed to acting on impulse). We can actually conjecture that if such a person has habitually been exposed to situations that inculcate in him/her positive responses any accidental stimulus should not create a negative response. A person's character

may be defective because s/he has not learnt to think and act properly since childhood (Piaget, 1929 and Albert Bandura, 1969). 60% agree that someone can change another person's thinking. 60% (agree) and 22.5% (strongly agree) claim good artistic work can change one's thinking. Personal change should occur as one comes to grips with one's poor imagination. Writers and media practitioners should focus on changing society and probably not fuelling discord. Histories of entire nations have been changed because some activist rose up to denounce social ills. For instance women have at various times risen to fight oppression in Nigeria. Women activities protested until Arowolo who killed his wife in cold blood was sentenced to death (Punch, March 2, 2014). At present, women activists protest regularly against adoption of over two hundred schoolgirls at Chibok in Bornu State by the Boko Haram sect. According to Mary Kolawole (1997) reports that in 1929, the Aba riot by women led to the British Colonial Government cancellation of the taxation of women. Frontline women in the West like Funmilayo Ransome Kuti and Madam Tinubu also fought for social justice. The nationalists who fought for the emancipation of African countries were influenced by writers who awakened their conscience about social injustice.

Items 9-10

These items should make respondent look inward and assess the effect of good reading on their consciousness. Very few people consciously think about what they read. This is an activity that helps the readers do values clarification. When we have been exposed to different thought patterns, we should go on to determine what we want to imbibe and what we want to erase from our memory. 33.5% (agree) and 25% (strongly agree) that good books and films have changed their thinking patterns. The impact of good books and films is remarkable on 52.5% (agree) 20% (strongly agree) of the respondents. This is very high, which means young people are amenable to change if given good materials to read and watch. Our society may be rid of crimes if young people do not have to read and watch their simulation on the television screen.

Second Category: This category is made up of 23 respondents of professional facilitators of learning drawn from some higher institutions in Nigeria.

		Agree	Strongly Agree	Disagree	Strongly Disagree	Not Sure
1	All literary texts must have a message.	4 (17.4%)	17 (73.9%)	2 (8.6%)	Nil	Nil
2	Literary texts may not teach a lesson.	3 (13%)	1(4.3%)	9(39%)	8 (34.7%)	1 (4.3%)
3	Literary works change people's behaviours.	11(47.8%)	8 (34.7%)	2 (8.6%)	Nil	2 (8.6%)
4	The writer is full of ideas that can change individual and collective behaviour.	10 (43.5%)	8 (34.7%)	2 (8.6%)	Nil	3(13%)
5	People act the way they do because they have been that way since they were children.	4 (17.4%)	Nil	12 (52%)	3 (13%)	4 (17.4%)
6	People act the way	11 (47.8%)	8 (34.7%)	1 (4.3%)	Nil	3 (13%)

	they think.					
7	Nobody can change someone else's thinking.	Nil	1(4.3%)	13 (56.5%)	6 (26%)	3 (13%)
8	A good artistic work can change people's thinking.	10 (43.4%)	10 (43.4%)	2(8.6%)	1 (4.3%)	Nil
9	I think well and act well because I read good books and watch good films.	8(34.7%)	7 (30.4%)	5 (21.7%)	Nil	3 (13%)
10	I became less aggressive verbally and physically after reading a book and watching a film.	6 (26%)	4 (17.4%)	5 (21.7%)	Nil	8 (34.7%)

Findings (Second Category)

Items 1- 4

The respondents concede to the notion that the writer has a message and that all literary materials should bear a message and equally teach a lesson. They have no doubt that the writer has rich ideas that can change collective behaviour.

Items 5-8

The professional facilitators of learning differ considerably from the student respondents on the issue of thinking. 52% of the adults feel that bad thinking may not be related to childhood. Our hunch is that being older than their students and more experienced they may have made their decision based on their own lives. This lends credence to the fact that quite often children deviate from their parents' injunction. Many adolescents, young adults and older adults often succumb to peer pressure. While the ideal is for individuals to make their choices but the need for social acceptance could be overriding. They do agree that people act the way they think. Yet 56.5% disagree that nobody can change someone else's thinking. In which case they believe someone's view can be modified with exposure another person's good thinking. Some of them are writers and researchers who may not have thought of social transformation, development strategies, life changing ideologies and philosophies through their writing.

Items 9-10

They agree unanimously to the influence of good books and films. Only 26% concede to the influence of the books or films to changing their aggressive behaviour. Some 21.7% still adhere to their aggressiveness. For 34.7% it makes little difference since they have not been aggressive anyway. Adults may mellow down in their aggressiveness with years of exposure to life's complexities. Nevertheless, aggression in adults is expressed in various ways, verbally quite often. A good number of people may think aggression is just about physical violence. The questionnaire did not make a distinction for the respondent.

Recommendations/ Conclusion

No doubt, the Counsellor/ Teacher/ Facilitator of learning should see deeper into the fabrics of the society to be able to determine, where things have gone wrong. If s/he is tied to moral and cultural values that undermine societal growth then s/he might not be of positive influence. The Nigerian society definitely needs reconstruction. Reading good books or watching good films should give material for sound and good thinking. Psychiatrists and Psychologists (Shaffer, 1985) have presented that we remember 70% of the things that we see and what we hear may be volatile. The choice of good material as food for thought

matters a great deal as we know that bad materials are on sale cheaply everywhere.

Gillie Bolton (1999) reports that as part of rehabilitation for psychiatric patients, creative writing has been incorporated into their therapy and this has had tremendous impact on the mental health of patients. No doubt, this may be done often in tandem with good reading or viewing materials. This is only to underscore the importance of what goes into one's mind. It is in this wise that classroom teachers and Guidance counsellors at all education levels should encourage good reading habits and guided self-reconstruction through asking basic self-probing questions:

- What are the advantages of my reading and viewing?
- How does it contribute to my personal growth?
- In what way does it affect my worldview?
- Does it affect my behaviour in anyway?
- Has my thinking changed?
- What bad traditions or attitudes are my going to drop after reading?
- What new values or virtues am I going to cultivate?
- Will it make good reading for other people?
- Can it possibly impact my society?
- Can a guided study help my students/ others to understand its implication for social change?

These questions and a lot more that can be initiated by teacher should help the learner do values clarification. Life is about constant self-restructuring as we come in contact with new stimuli, which could be in the form of what we have read, actions and non-verbal cues. In addition, it is worthwhile to do values clarification; this is a step in the process of profound thinking that eschews impulse and irrationality in behavioural patterns. A lot of traditions need to be changed through community effort. Ritual killing was part of the African traditional life, which Christianity affected for a while but is now staging a come-back because of the heightened moral decadence and craze for money which are plaguing our society. Traditions are attitudes that are permitted and explained away, but the benefits of such for all and sundry should be considered. Cultural patterns and traditions that

promote inequality and discrimination should be fought against and discarded; after all, some notable activists did it and are still at it.

Our literary writers and artists should weave into the fabric of their creative works issues that bear relevance to reality and not necessarily evoke violent or erotic scenes that may be replicated in the minds of young people. I do recognise that some films restrict viewing audience, but adults do get turned on by what they see as much as children, otherwise why would blue sex films cause sexual arousal in adults? For our curriculum developers it is pertinent to in-build into school learning activities that will enhance good and analytical thinking. Teachers should not leave an open-ended discussion about issues of ethical importance. Students should be guided to take a stand on such matters. Our learning objectives should be clearly modified to reflect the change we want in the society. This, on the long run, will determine the kind of reading materials that are recommended for school use.

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