

COUNSELLING PSYCHOLOGY IN KENYA

A Contemporary Review of the Developing World

Geoffrey Wango



**KENYA LITERATURE BUREAU
NAIROBI**

KENYA LITERATURE BUREAU
P.O. Box 30022-00100, Nairobi
Website: www.klb.co.ke
E-mail: info@klb.co.ke

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Foreword

Counselling psychology services is the subject of intense, renewed policy interest internationally. In Kenya, a range of surveys into the provision of psychological counselling services in schools, hospitals, churches, rehabilitation centres, prisons and other areas testify to this recent resurgence. In Voluntary Counselling and Testing for HIV and AIDS as well as in Anti-Retroviral Therapy (ART), counselling is gaining popularity as a non-stigmatising form of emotional support. On the legal front, the new constitution promulgated on 27th August, 2010 has led to several legislations as well as review of existing ones such as the Children's Act, Sexual Offences Act, HIV and AIDS Prevention and Control Act and the Marriage Act. The social impact of these legislations will determine and reshape counselling and psychological services in the context of a more radical and dynamic society.

Counselling, psychiatric and psychological services appear to be on an upswing on a demand-led basis provided predominantly by a wide range of professionals including counsellors, psychiatrists, psychologists, psychotherapists and social workers. Unfortunately, unlike other forms of service provision, counselling does not appear to fully possess a solid statutory base, with guidance from professionals and associations being more inspirational than mandatory. Research into provision of the service has also tended to be small-scale in nature, mostly covering sections of people or institutions more usually, the single client. This lack of reliable information on psychological counselling services in Kenya and other parts of the developing world has hindered the setting up of professional standards as is the situation in more developed countries such as the United Kingdom and the US.

This book seeks to bridge this gap by identifying the main features of psychological counselling and by exploring the potential contribution of the service to the betterment of society.

For purposes of discussions, counselling psychology is defined as a contracted therapeutic process carried out between a client and a counsellor for the benefit of the client. The chosen preference focus is more on the individual rather than group counselling. This is because counselling psychology springs from, and is inspired by, those who elevate an understanding of self and other psychology.

Like in other developing countries, the provision of counselling and other psychological services in Kenya appears to be relatively widespread, based on widely varying patterns of provision, largely ad hoc and demand-driven. Agreement on the format and appropriate standards of provision is also limited.

There is a wide range of patterns in terms of how people access counselling and psychological services, and varying levels of confidentiality with child protection and human rights concerns identified as some of the major challenges (Wango, 2007a; 2007b). Though the service is widely perceived as having definite, personal, emotional, spiritual, behavioural, educational, psychological and social benefits, (Tumuti, 1995; Njoka, 2007; Wango, 2009; 2010; 2011; 2014), it has faced criticism owing to the professional complexity of managing it within communities and organisations.

The style adopted in the book is interactive, mainly because counsellors should use interactive communication. This is informed by the fact that the world of counselling is dynamic with new insights and understanding unfolding all the time. By being interactive, the book invites the reader to join in the discussion on the key issues covered by the professions of counselling and psychology such as the perceived benefits of client-based counselling. These are explored within the

framework of the envisaged structural changes and the restructuring of services that will in future present major challenges to the position of counselling psychology within the new structures. These, including pressure on therapeutic confidentiality via information sharing, will be a marked shift towards working with individual clients in organisations, consequently redefining professional approaches. Established professional counselling and international perspectives will be definitely challenged by proposed information-sharing requirements, and by greater emphasis on the achievement of measurable behavioural outcomes. Counsellors, psychologists, psychiatrists and psychotherapists currently enjoying a relatively high degree of professional autonomy in their practice and decision-making, could find themselves drawn much more closely into multi-professional ways of working, where the pressure to deal with culture and traditional boundaries could, in turn, become significantly increased. Managing this process of change may present both risks and opportunities if provision of psychological counselling is to move into a firm, statutory setting in the near future.

Preface

The title of this book: *Counselling Psychology in Kenya: A Contemporary Review of the Developing World* that covers a wide range of social and mental health may as well seem obscure, but, when duly interpreted, is meant to sum up the series of convictions out of which it is written. Firstly, there is strong evidence of the potential benefit of psychological treatment to individuals with a wide range of social and mental health problems. Secondly, the emerging profession of psychological counselling in Kenya, as in other developing countries, will have to absorb and adapt to undergoing rapid and profound development of both substantive and organisational orders. Thirdly, and arising from two above, even the organisational changes will affect to a great extent various aspects of life and professions including counselling and psychology will be more defined. In that case, those in the profession need to inform ourselves better of these developments. Fourthly, relevant information including psychological counselling is more readily available for reference purposes. Finally and ultimately, decisions will need to be made about professional counselling psychology – hence the first part of the title.

Even after such a diligent search, the shape of the future of counselling psychology as a profession will need to be carefully interpreted in context – hence the second part of the title. This book is, therefore, in two parts: selective gathering and presenting of the main elements of psychological counselling, and then, on that basis, integrating characteristics on the broad range of content on the future and its corresponding impact on psychological counselling and psychotherapy in Kenya, Africa and internationally. This is to locate the profession of counselling

psychology within the wider historical, social and occupational context. Such an understanding would facilitate an enhanced understanding of the framework within which counselling psychology can, and would harmoniously operate.

The book presents both enlightening and enriching insights into the practice of counselling psychology and is written to assist those engaged in psychological counselling in an interpretative way. It is particularly written for psychological counselling practitioners who are also trainers, researchers and supervisors. Besides, it provides a framework and demonstrates application of professional counselling and psychological services that have been honed through experience and consultation with experts in the field. The perspective is, therefore, to make available information that will be relevant as a resource while urging professionalism in psychological counselling services provision. What constitutes interpretative professional practice is the explicit explanatory approach, offering illuminating insights into professional psychology and counselling practice and hence the development of a reflective awareness that contributes to quality psychological counselling services. The present status is challenged with the aim of making it better because counselling, psychology, psychiatry and psychotherapy are always evolving.

The book is divided into three parts. Part I is a background to psychological counselling and the profession of counselling. It commences with an introduction (Chapter 1) followed by an exploration of the helping world (Chapter 2), professionalism (Chapter 3) and the existing legal framework within which to place counselling (Chapter 4). Part II looks at the major professional development issues in counselling psychology. In several ways, there is need to engage all the professional practitioners – counsellors, psychologists and psychotherapists – more directly, with the perspectives and pragmatics of psychological counselling approach. In that case, it is necessary to understand the epistemological issues that guide this approach. These are: who is a counsellor, counsellor competence

and accreditation (Chapter 5); professional ethical standards (Chapter 6); the philosophical foundations or theoretical framework (Chapter 7); and counselling in context including how outcome can be evaluated (Chapter 8).

Part III looks at the future of counselling psychological services and is based on the assumption that it is not sufficient just to gain knowledge of psychology and/or counselling; it is an opportunity for dialogue on the possible future trends in psychological counselling services (Chapter 9), challenges facing psychological counselling (Chapter 10) including the need for psychology, psychotherapy and counselling to have a more fundamental legal framework (Chapter 11), with some concluding thoughts (Chapter 12). The book brings to life the status quo of psychological counselling practice in Kenya and in the developing world today, appreciating the milestones so far achieved, highlighting loopholes and challenges in practice and at the same time, suggesting a workable chart forward that will inculcate professionalism.

Each of the parts presents views that discuss procedures and issues that need to be considered in developing strategies for improving psychological counselling practices illustrating with suggestions on the way forward (in the appendices). The message presented throughout the book is that psychological counselling services can be clearly defined, and the programmes can be delineated, enhanced and made more stringent, depending on the context, institutional strength for improving psychological counselling culture and values. Standards will become the flagship of professional psychological counselling programmes in the developing world, Kenya included.

Acknowledgement

This book is a product of my Doctor of Philosophy (Ph.D) degree in Counselling. I am, therefore, grateful to the Commonwealth Scholarship Commission who sponsored me for the study at the University of Birmingham, United Kingdom.

I wish also to appreciate my wife Lucy, and my daughters, Annabel, Joan and Angel. They have always been there for me, outstanding throughout and a great source of strength.

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My thanks and appreciation are extended to all those who have helped me to learn about the helping process and shared in their struggle to make sense of our world. These include my students at the University of Nairobi, teachers and students in schools, parents, employers and employees at various organisations who have continued to teach me more than I will ever know.

Several organisations offering counselling services in the country and internationally also provided information. They include the American Counselling Association (ACA), the British Association of Counselling

and Psychotherapy (BACP), Kenya Counselling & Psychological Association (KCPA) and the Kenyan Guidance, Counselling and Psychological Association (KGCPA).

I also wish to acknowledge the following publications that formed an important component of some of the ideas: Adshead (2013); Bor and Palmer (2009); Feltham and Horton (2010); Gibson and Mitchell (2010); Jenkins and Polat (2006); Keithley and Marsh (1995); McLeod (1997); Stewart (2005); Wango (2006b; 2007a; 2007b); Wango and Mungai (2007) and Williamson (2008). I always liked the writings by Chinua Achebe and consider them part of our well-to-do traditional heritage.

Lastly, I would like to mention two columnists in the *Sunday Nation* Newspaper, Yusuf K. Dawood *Surgeon's Diary* and Gerry Loughran *Letter from London* that I always read and find very inspiring.

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PART I

FOUNDING PRINCIPLES

THE GROWTH AND UNDERSTANDING OF COUNSELLING PSYCHOLOGY

Chapter 1

.....

Introduction: The context of counselling psychology

All great things are simple, and many can be expressed in single words: freedom, justice, honour, duty, mercy, hope.

Sir Winston Churchill (1874 – 1965)

Contextual Realities for Modern Counselling Psychology

The counselling and psychotherapy profession is undergoing considerable change in the form of regulation, funding, efficacy and research. These changes are likely to challenge some of the basic thinking that has come to underpin this and other professions, and how counselling psychology in particular can contribute to the development of improved healthcare systems now and in the future.

The world has taken a different turn in the last millennium. There is a lot of emphasis on increased democratic rights, respect for and upholding of individual rights, amidst communality and improved healthy living. This insistence on the uniqueness of the individual, coupled with technological development, the emergence of sects in major religions as spiritualism diminishes, the dominance of economic and market prices, expertise and professionalism is the reality of the modern global world.

Civilisation and its ethics and ethos govern the lives of a vast majority of people in this global village. Terrorism and the war on terror is a reality, especially after the September 11, 2001 attack of the hitherto impregnable World Trade Centre and the Pentagon. Conflict and war have reigned in

Somalia, Bosnia, Afghanistan, Iraq, Rwanda and in the Middle East. The turmoil in the global market could trigger a cycle of global economic meltdown. Global warming and environmental issues are a concern more than ever in an uncertain world. The need for a helping profession is ever more pronounced.

Technological development has added immeasurably to improved communication and better medical care, but the net result is the catastrophes caused by war, the misery caused by accidents, the apathy induced by alcohol, drug abuse and other forms of addictions, and several diseases that induce immeasurable panic especially in a world ravaged by HIV/AIDS, cancer and other terminal illnesses. The world is on the frontline of a new global war on terror. In such a society constantly under threat and suspicion, frustrations, anxiety and emotional disturbance abound and hence the need for psychological counselling.

Recent events in Africa, including the Rwandan genocide (2000) that horrified the international community, war in Somalia, violence in Darfur (Sudan), the post-election violence in Kenya in (2007), struggles for democracy in Ivory Coast, Tunisia, Yemen and Egypt, violence in Libya, the Middle East conflict, violence in Mali and Cote d'Ivoire and riots by youth in the United Kingdom, among other events, once again highlight the issues of inspired freedom, continued conflict and post traumatic stress disorder (PTSD). Africa as a continent must build capacity to address and prevent crises.

People who have experienced acts of terrorism, violence or fatal accident are cognisant of their surroundings. But again, as persons and more as counsellors, we must learn to make people aware that there is no hiding from these and other challenges in life. Needless to say, people fight dozens of visible but very real threats. For example, after the 1998 American Embassy bombing in Nairobi and the 2002 Kikambala Hotel bombing, Kenya stepped up the fight against threats of terrorism at home and abroad. Most recently, she has suffered another terrorist attack at the

Westgate Mall where tens of persons lost their lives. The war on terror is more than real though shrewd in shadows of secrecy. Psychological Counselling services are essential in war against an enemy that cannot be spotted in the first place, but if allowed to attack will lead to bloodshed, panic, long-lasting trauma and socio-economic damage.

The advancement in studies on human development and human relations should, without doubt, create in us a more enhanced understanding of our human nature, rather than drive us apart to hatred and anarchy. Humans must be affluent in heart and united among diversity. Even issues of governance and accountability prominent in Africa are not genetic; these are in many instances products of consequent regimes that have perpetuated a culture that undermines the substance of humanity values and normality. This initiates a vicious cycle of inefficiency and inequality that in turn breeds poverty and inequalities. Even for us in Africa and other developing countries with less socio-economic and democratic ideals, we must wake up to the reality of human essence; we cannot, should not continue to be our own inescapable prisoners of our own self-induced misery. Counselling psychological services in the developing world and in Africa must, therefore, be about the challenges of supporting and sustaining amicable solutions.

Developed and Developing Countries – Brief Note

The terms developed and developing world in this text are used in preference to such terms as more or less developed, or First and Third World countries respectively. This is because there is no coherent and clear definition of more/less developed countries or as characteristics among countries are similar though diverse, high or low levels of per capita income, industrialisation or agricultural based economy and developed or restricted infrastructure. Developing countries refers to countries outside Europe and North America, with the exception of Australia, China, New Zealand and Japan. Most of the developing countries were former colonies of Europeans and their economy is more

agriculture-based. Developing nations are usually characterised by high mortality rates, lower life expectancy, high birth rates, high levels of poverty, largely patriarchal systems and large gaps between the rich and poor. There are deep-rooted and serious iniquities leading to ethnicity, racialism, nepotism, corruption, looting of public funds and class affiliations. And though they share some similarities, they certainly have many differences. Nonetheless, all will have assorted cultures, political systems, economies, religions and aspirations.

Most of the developing and poor countries are in Sub-Saharan Africa (SSA). They are characterised by poor health systems, poor infrastructure, high corruption, gender disparities, strong cultural links and weak institutions that hinder effective management. Even with all the money granted to these countries in form of loans and grant-in-aid, and other strategies such as Structural Adjustments Programmes (SAPs), the situation has not qualitatively changed, particularly in the rural areas and urban informal settlements. There are mud-walled and grass-thatched buildings without clean water and electricity, as well as poorly-equipped schools and health facilities. Many people still die from preventable and treatable diseases like malaria, bilharzia, HIV and AIDS, cancer, meningitis, common cold and dysentery while expectant mothers die during child birth. For example, cervical cancer is the second most common cancer among women world-wide, with about 500,000 new cases and 250,000 deaths annually. Almost 20% of these occur in low-income countries. But even statistics on population, education, health and other services is difficult to obtain and is often varied between research and government official statistics.

The traditional social setting was interwoven with the way of life, consisting of the social system that engulfed religion, rites of passage, taboos, language, family, clan and community. This social setting provided therapy. Today, the social setting is intertwined with another religion (often Christianity and Islam), a modern culture, at times another

language and a different setting. The more traditional societies will be more attached to certain customary values and beliefs, and communal living as contrasted to the modern living in developed and urban societies. But again, this distinction is rather vague. Even in Africa and Asia, it is often difficult to tell if one is urban or rural, especially when one works in the city and lives in the rural areas. Some people have two homes, a rural and an urban one.

Home may be a mindset, that ancestral place where you never uprooted the pumpkin. The concept has origins of the colonial epoch as expatriates had their own home apart from the colonies. Home and house came into greater prominence when the late S. M. Otieno died and the Umira Kager clan pursued a court case to have him buried at home and not in Nairobi as the wife had anticipated. The ‘home’ phenomenon is best summed up in a fascinating way by Miguna (xi – xii), born and brought up in Nyanza, Kenya. Miguna describes the desire to relocate from Canada where he had lived for many years thus:

As a member of the Greater Luo community, tradition did not allow me to call that house at 97 Députer Crescent a home. Yes, Bradford is where I had lived and managed to transform myself from a recently called member of the bar to a well-established lawyer; from an ingénue father to a family man with five beautiful children. For Luos, however, a home isn't just where one lives or raises a family, no matter for how long you are there. To a Luo, a home is supposed to be where one's mother 'buried the placenta'; where the umbilical cord is cut. But that is just half of the story because even Luos born in modern health facilities in cities all over the world are still required to think of 'home' only as their 'ancestral' place – for Luos of Kenya this is the region on the shores of Lake Victoria (Nam Lolwe) that the community migrated to centuries ago from Southern Sudan.

Miguna (xviii) and family did get 'home', but this time, 'home' is his country of birth, Kenya though 'home' in the cultural sense is the motherland:

We were home. Not 'home' in the cultural sense because I wasn't going to settle down in Mageria or Kisumu. But home because I was back in Kenya, my motherland. Emotionally, I was very happy. It had been many years. I had missed the food, the music, the landscape and the people, particularly the people. I had deeply missed being able to speak my mother tongue without feeling uncomfortable or looking over my shoulder. Politically, I felt ready to face the risks, challenges and opportunities that lay ahead.

The concept of home in traditional society is emotionally more involving than we tend to allocate it in times of emotional turmoil. It is part of family history that creates a sense of belonging, the us-ness that we identify one with another. Even religion, media, language or modes of dressing may not sum up a person as traditional or from developed world, Christian or Muslim, speaker of vernacular or European language. This is because people will incorporate certain traditional aspects in rural vis-à-vis urban settlements, geographical distance or historical aspects; it is not just physical. Traditional vis-à-vis modern is therefore complex to deal with or even point out with precision, though some societies or individuals will claim to be more traditional, in touch with their home or family, or modern than others. Unfortunately, that same tradition may have rendered some people or institutions incapable of effecting any far-reaching or fundamental positive changes, with some getting restless, dejected and disillusioned.

Internalising Counselling Psychology and Practitioner Effectiveness

This book establishes insights into psychological counselling services in the developing world. It communicates effectively that counselling psychology and psychotherapy are world-wide movements that form a part of other service provision such as pastoral work, psychiatry, home care and medical healing. Yet, counselling psychology as a profession and its perspectives are applicable in a range of practices. Its value base as a profession must be established in context, including its preoccupation historically, in educational and industrial psychology, as well as in dealing with aspects of modern living. This includes action-based or practitioner-based research. Already, the concept of progressive, experience based-competence seems to be the main engine for the simultaneous progress to embrace change among professionals world-wide. The issue of globalisation, internalisation, human rights, cross cultural and multicultural industry must inform the practitioner.

In traditional and developing countries, it is inescapable to deal with the following issues:

1. The development of information communication and technology;
2. Collaboration among governments and independent professional bodies;
3. A more sector-wide approach to enhanced management;
4. Enhanced human and third generation rights, and the need to address environmental issues; and,
5. Complementing traditional, more professional and academic formation with modern, practice-based training, research and best practices.

The dynamic of sharing knowledge and information nationally and internationally in a multi-cultural system will lead to mutually integrated counselling and psychological services as well as enhanced client care. Individual clients and families will require assistance in the audacious journey to the apex of their lives, to business acumen, in careers, power and influence to the personal ambitions.

Two facets support the eventual development of counselling psychology in Kenya and the wider world. In a bleak world, humans must not feel despair. The client requires their strength and inspiration to be renewed; this is brought about through instilling a sense of self-worth and access to own thoughts, feelings and abilities. Counselling psychology is a specialty that encompasses research and applied work in several broad domains: the counselling process and outcome; supervision and approved training; career development and counselling; care, prevention and enhanced health.

Those who refer persons to psychological and counselling therapists include general medical practitioners, psychiatrists, other professionals, organisations, institutions, families and individuals. Counselling psychology aims to broaden scope to cope with the world in order to move towards greater fulfilment of human potential. The purpose and aims of counselling is to enable the client live a more fulfilling life. This is best summarised by Williamson (2008:10):

We need to learn how to deal with adversity in a resourceful way – it is unrealistic to think that we will feel happy all the time. Positive thinking may help but only up to a point! We need to teach our clients how to begin to tolerate uncertainty, to tolerate sometimes feeling low or anxious in the knowledge that they can learn the skills they need to keep emotionally healthy if they do not have them already.

Some unifying themes among counsellors and psychologists include a focus on assets and strengths, person-environment interactions, educational and career development, brief interactions and a focus on intact personalities. Both psychology and counselling are growing fields, psychology is a more long established profession while counselling is increasingly gaining formal recognition as clients seek counselling services. The more recent term, counselling psychology encompasses counselling and psychology.

In Kenya, the development of a single national register of counselling psychologists is envisaged. Government recognition and the chartered status of counsellors, psychologists are other suggestions.

Psychology can be applied in many different ways. Those who study it end up practising as counsellors, psychotherapists or psychologists. To make it even more complicated, certain talk therapies in ordinary conversation have been viewed as counselling even if in essence they are not. In that case, we need to evaluate the level of effectiveness and acceptability of counselling among ordinary persons. Counselling psychology can attend to communal, personal and social conflict in the individual and society. Consequently, counselling psychology is a wider dimension of our present and future world and our (unique) situation/s.

Counselling psychological services in Kenya could be grouped in various categories:

- ▶ *Counselling Centres and Services:* These involve:
 - Increased counselling services for the individual, family and group clients. The family may be an important support mechanism.
 - Improved counselling supervision, support mechanisms and referral services.
 - Supervision services for practising counsellors, counsellor trainers and counsellor supervisors.
 - Specialised counselling, psychiatry, psychology and psychotherapy services.

- ▶ *Counselling Professional Development*: Professional organisations, practitioners and clients can each benefit from a practitioner's ongoing commitment to continuing professional development. Continuous professional development is the hallmark of professionalism; it is a formal requirement for registration and sustained membership among all professions. It includes a quest for life-long learning that gives consideration to procedural knowledge and competencies. These include: approved training, meetings, discussions, presentations, conferences, workshops and seminars. The word 'approved training' implies accreditation and licensure.
- ▶ *Counselling Research*: Research must be conscientious and explicit, based on evidence-based practice. Further, findings will be disseminated through libraries and resource centres as well as publications such as books, journals and e-repositories. Research must have value addition, be scientific and relevant and includes clinical investigation, human challenges and intervention strategies.
- ▶ *National and International Linkages*: Linking with both individuals and other organisations and societies dealing with counselling.

Counselling psychology is applicable in institutions such as schools, colleges and universities, industries, prisons, children's homes, camps for refugees and internally displaced persons, hospitals and social care settings. It also finds application in family setting, alcohol, drug and other forms of addiction, same-sex marriages and gaydom, traumatic events, conflict resolution and management, and peace building.

The provision of counselling for life-related issues raises a very pertinent question about counselling. Many practitioners do not want to accept that the profession and the process of counselling can be criticised, yet all professional services must be continually assessed and evaluated – moreso by our clients and others outside our realm of professionals. For instance, does counselling work? Harris (1987), in an article titled *Let's do away with Counselling*, has argued that counselling may not be

as useful. Some of the members of the public who use these services do not often seek help from qualified practitioners. That way, they end up confused, discouraged and feeling misled. Masson (1993) asserts that therapeutic services are all oppressive and harmful to the client and that they are based on falsehood. For me, this indicates two things: a need for practitioners to offer more competent services to clients; and, a need for a systematic review and evaluation of the outcome of counselling. Indeed, many people tend to conclude that psychotherapeutic services do not work; yet the reality is they never got real help in the first place!

Our world, whether in 'traditional' or 'modern' settings is experiencing a proliferation of changes and challenges. People are facing emotional and psychological challenges including grief and loss, frustration, anxiety, ethnicity, depression, burnout, workplace issues and violence, including sexual harassment, gender-based violence, horizontal violence, spousal violence and spiritual disillusionment, often leading to spiritual under-nourishment. Individuals, families and groups have to reckon with the current socio-economic and political aggression, and a sense of alienation from social, cultural and political processes. Suicide and other self-injurious behaviour are on the increase.

Humans and professionals, counsellors included, have to search deeper to bring out sensitive and humane aspects to the issues that affect us: children, adolescents, adults, workers, prisoners, patients, members of our congregations, families, drug and alcohol abuses and other forms of addiction, older people, men and women, HIV and AIDS, refugees, same-sex relationships, internally displaced persons and other people in seemingly difficult circumstances. This makes psychological counselling more appropriate to deal with these and other issues and to do that reasonably well.

Counselling Psychology in the Context of Developing Countries

Counselling psychology has performed a valuable service in transforming and adding value to the lives of people. However,

the literature base has been largely developed societies, while there is a need to understand traditional societies with their conformity to culture and multiple cultural groups as well. Counselling psychology is global and the effectiveness must take in the context-specific fragility though interlinked with culture, religion, modern medicine and technological development. This includes Complementary and Alternative Medicine (CAM). Even multi-cultural competence requires knowledge of various cultural groups with their diversity.

This book is a contribution to counselling psychology for three reasons:

1. It attempts to theorise counselling psychology and practitioner effectiveness in developing countries. More significantly, it tries to explain the context of counselling in traditional societies at three levels: the individual, the practitioner and the transformations in society.

Counselling in a predominantly traditional society (Africa and developing countries) is embedded in a framework of community professionalism as well as in context. Existing literature on counselling in these societies tends to be inadequate for trainers and practitioners because it is so general and context-free and lacks a background such as the communal and spiritual domains. In that case, it may eventually fail to adequately address relevant issues, especially the conflict within the self and with society. Increasingly, counselling psychology courses will be primarily concerned with implementing a centralised-contextualised curriculum, client-based assistance, as well as corporate identity as professional and performance indicators to evaluate its outcome.

2. In explaining how counselling psychology in traditional societies and in the developing countries operate, this book reconceptualises the relationship between client and counsellor, structure of counselling psychology and professionalism, and of course traditional vis-à-vis modernity. This is essentially in context; a conscious planning and

designing of a helping practice that is based on an evolving socio-economic political framework. In turn, counsellors are essentially contextually driven, yet this must be professionally based on the needs of the client.

Therefore, counselling effectiveness in terms of contextual relevance may be fraught with difficulties in our contemporary society. One major problem is the question of outcomes and goals, as shaped by colonial history, global economic relationships and socio-cultural political context. For example, terrorism became a reality in Kenya in 1998 and very recently in 2013, the genocide in Rwanda has changed the curriculum towards peace and reconciliation as well as national consciousness, among the different ethnic groups. The contextual realities for the counselling practitioner may well involve substantially our objective understanding of appropriate reality. The pressing questions are likely to be, for example: why does the client (want to, and) remain in the (marriage) relationship? Why are you so desperate for a child? Why must you give birth to a boy or girl (child preference)? Must you get married (Why is marriage such a priority)? You mean you can only seek help from your pastor? Are you so convinced in supernatural powers? Such questions, worded more appropriately of course, are not usually priorities in the developed modern world.

3. A counselling psychologist who is best able to cope with issues in the present and future is the eventual concern of this book. It, therefore, does not prescribe a particular management design in the sense of a contingency theory, but rather highlights a set of operating principles to allow for effective decision-making, flexibility, transparency, innovation, informed choice and localised consultation. For instance, the HIV and AIDS epidemic is a critical concern in context of a developing world gripped by poverty, inequalities and gender concerns. Hospitals and health centres in Kenya for instance have begun incorporating Provider-Initiated HIV Testing and

Counselling (PITC) as part of routine health care to all patients and clients, especially at risk population such as rape victims, patients with Tuberculosis, Commercial Sex Workers (CSW), Injecting Drug Users (IDU), men who have sex with men (MSM) and those at risk of Sexually Transmitted Infections (STIs). This is in addition to Client-Initiated HIV Testing and Counselling (CTC). The PITC approach reflects the recognition that many HIV-positive clients are symptom free with the health facility providing an opportunity where they can learn their HIV status. This reflects a health approach that has a broad definition of HIV Testing and Counselling (HTC) that can be initiated by the client, patient or health provider in counselling settings. This may include health facilities, mobile sites, people's home or at the workplace and may include self-test. Continuous Professional Development (CPD) is important for professionals to both retain their credibility and gain the trust of the clients. Counsellor practitioners must of essence embrace these development, and this book provides guidelines on standards that must be adhered to for high quality services. Ultimately, other issues require to be addressed in depth for clarity and cohesion.

The hallmark for all professional guidelines is the development of a code of ethics and guidelines that ensure appropriate performance among membership. The counsellor has a responsibility as a professional to practise in a professional manner within the ethical guidelines established by the professional associations and the law. All members of the association are expected to adhere to a code of ethics that represents the values of professional standards translated into principles of conduct for the membership.

Structure of this Book

This book is designed for trainers, trainees, supervisors, practitioners and other professionals in counselling psychology. The purpose is to encourage critical thinking and reflection among counsellors,

psychologists and psychotherapists on the nature and purpose of counselling and other psychological services. In due time, psychological counselling services as a discipline will have drawn together, as in more developed contexts, more thorough and shared knowledge among reasonable professional practitioners.

Future professionals must, of essence:

- (a) Undergo a more thorough, recognised and professional training programme;
- (b) Adhere to a code of conduct and practice; and,
- (c) Participate in lifelong professional development including research.

The major and positive impact of these and other requirements would be an enhanced understanding of counselling, that counselling psychology is not an entirely new phenomenon and that more and better trained professionals will have recognised common ground despite their different professional training. Consequently, the demand for qualified and the well trained graduates will be reflected in the level of training.

For the most part, the book has adopted the convention of referring to the recipient of counselling or therapy as client or counsellee, while patient refers to persons who receive medical attention and treatment. Again, a patient might require therapy, just as a client may require the services of a medical practitioner. The word 'clinical' then has medical association and is used that way. The style of writing has avoided the use of 'I' except where appropriate to express opinion or personal suggestion and thus allow for conscientious blend of information and perspectives. Towards the end, I have explained in great detail my personal philosophy which in many ways I have found to be therapeutic to both my students and clients, particularly those experiencing imbalance between their confidence and emotional well-being and logistical considerations.

This book brings together, comprehensively and in a helpfully updated form, the fundamentals of contemporary counselling psychology in

traditional societies. This information is both of an introductory and advanced nature, for both trainees and experienced practitioners seeking an expansion of their knowledge base. The text reflects the experiences and needs of clients and therapists in a multi-cultural society. Finally, the book presents a good deal of established knowledge even as it encourages critical thinking and research for the development of counselling psychology based on our collective professional wisdom.

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