

# **Technologizing Literature into Counselling as a Combative Strategy for Depression in Nigeria: The Odd for and against.**

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## **Abstract**

The protruding intellectual conversations on counseling and the already explosive materials on literature are an attestation to the ongoing scientific interrogation of the usefulness of these disciplines to humanity generally. The progress recorded notwithstanding, the paucity of scholarly information on the integration of one into the other is baffling, and deserves immediate attention. Consequently, this study seeks to investigate the possible consequences of technologizing literature into counseling as a strategy for combating depression in Nigeria. Banking on the tenets of psychoanalytic therapy, as sketched out by Sigmund Freud, the study comes to the realization of the prospective impact that literature (storytelling) would make if employed as an instrument of offering therapeutic services to the people. Having discovered that many Nigerians suffer from intense depression as a result of their economic problems, social challenges, threatening security situations among other things, bibliotherapeutic services are thereby encouraged because of the capacity it has in restoring the emotional and mental well-being of depression-prone Nigerians, and can be technologized into e-book or audio book. At the institutional, clinical and developmental therapeutic stages, the study recommends the use of bibliotherapy so that it would make people depression-conscious and help them to give appropriate responses to the challenges.

**Key words: Bibliotherapy, e-book, audio book, scriptotherapy, emotional state, depression-conscious, technologizing literature, psychoanalytic theory.**

## **Introduction**

Colin Feltham (2000) introduces us to the fundamentals of counselling when he argues that the concept shares bonds with a number of other similar but unidentical activities such as advice giving, being taken into strict confidence among others (p. 3).<sup>1</sup> Because of their close relationship, counselling has therefore been interchangeably but wrongly used with communication or interpersonal skills. Meanwhile the indulgence in ordinary conversations does not automatically imply the involvement in the activity of counselling not because the process does not share any co-referentiality with counselling itself, but because counselling represents a

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<sup>1</sup> Colin Feltham, (2000). An introduction to counselling and psychotherapy, in Stephen Palmer's (ed.) *Introduction to counselling and Psychotherapy: the essential guide*. Sage Publications, 3-18.

more complex and nuanced process of human interactions and bond-building.<sup>2</sup> Relying on this knowledge, a definition of counselling will thus suffice. Corey offers an educative response with his definition of counselling as a conversational process that is characterized by the conscious evasion of one's own preoccupations, with an implicit support of confidentiality agreements by the counsellor to the patients, and having the discipline to respond exclusively to them (2009: 18).<sup>3</sup> To this extent, there is no contention that to be a counsellor, one needs to acquire the right skillsets, combining that with appropriate theoretical approaches when carrying out counseling activities.

The compelling relationship that this concept shares with literature has not been satisfactorily explored even when they exhibit intimidating identical characteristics. For the purpose of this study, we would limit the description, but not the definition, of literature to storytelling or narratives, obviously because all genres of literature tell stories of some kind. But before then, it bears reiteration that the activity of storytelling is conventionally reserved to the aged, a social assignment associated to this category of people courtesy of their age. This assignment, it is believed, is necessary because the aged ones in all human societies have experienced maximally so much that the content of their experiences would have made them, even if not in the professional sense that we have it today, counsellors, in their own right. If we therefore concede but not agree with Anyadike's (2018) position, that a storyteller is one who impresses upon many simple minds the necessity for their overall well-being so that they can appropriately respond to the complexity and diversity of human situations (p. 2),<sup>4</sup> we have thus implicitly subscribed to the assumption that the activities of counselling and storytelling (literature) are professionally identical, differentiated only with the approaches used. How then can we technologize storytelling as a counseling strategy, one may innocently ask.

It is in response to questions, such as the above, that Gladding (2016) opines that arts and counselling are two sides of the same coin as the former lays emphasis on expressiveness and enliven the lives of anyone it touches while it simultaneously increases their self-esteem, provides them proportional relaxation, and makes them more conscious of their challenges with a zeal to embrace procedural therapeutic processes that would contribute to their healing (p. 2).<sup>5</sup> The question of technologizing literature (storytelling) into counseling as a strategy is answered by the fact of the agencies of information dissemination and communication exchanges because to technologize literature is to adapt its various genres for modern technology, essentially with electronic or digital equipment. In this study however, we have employed the word 'technologize' to mean the adaptation of storytelling as a strategy to be used by writers to impress on the minds

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<sup>2</sup> Norcross, J. C. (2011). (Ed.). *Psychotherapy relationships that work: Evidence-based responsiveness* (2nd ed.). Oxford University Press.

<sup>3</sup> Gerald Corey, (2009). *Theory and practice of counseling and psychotherapy*. Brooks/Cole, Cengage Learning.

<sup>4</sup> Chima Anyadike (2018). *Living our stories in Africa: Fiction, fictionality and the wisdom of uncertainty*. Obafemi Awolowo University Press.

<sup>5</sup> Gladding, Samuel (2016). *Groups: A counseling specialty* (6th ed.). Upper Saddle River, NJ: Pearson.

of their potential clients (readers). In essence, when a story is told to help the readers grow and develop further, as asserted by Kennedy (2008),<sup>6</sup> or when narratives are employed to enable them heal physically and mentally, and creates within them a greater awareness of possibilities" as argued by Jourard & Landsman (1980),<sup>7</sup> such would have achieved the power of counselling as earlier identified.

### Narratives as Agencies of Counselling

Let us set the pace of the conversation rolling that narratives (storytelling) as an art relates penetratingly with counselling, by invoking Kottler's opinion about the latter which stipulates that counselling is "a science of experience, not only from formal research and case conferences, but from literature... Without Shakespeare's plays, Dostoyevsky's novels, or James's short stories, our knowledge of anguish and conflict would be hollow, our self-revelations would be one-dimensional" (2010, p. 35).<sup>8</sup> From his conclusion above, it is logically concludable that human's understanding or knowledge of painful experiences, hurtful emotional abuses and humanitarian atrocities will not necessarily come from having firsthand experience, but from having access to narratives, sayings, stories that are handed down from the compendium of another person's experience. If arriving at this conclusion is not dismissed as contrived, it goes without saying that aged people's experiences are usually present when handing down their literature (stories). In essence, listeners at different times and occasions must have depended exclusively on the materials of narratives told to them by others as their counselling instruments used in ushering themselves out of the different layers of disappointment, discomfiture and discomfort. As such, just as the action of counselling helps the counselor and counselee to discover hidden realities about themselves, storytelling helps to improve the mood disorders of the writer and the readers.

We did not immediately know that Chinua Achebe, that globally-certified African storyteller, was only performing the work of a counselor as highlighted by Skovholt & Thoen (1987) when he was revealing to us for example in *Things Fall Apart* how Okonkwo's actions are propelled by a series of interconnected psychological traumas carried over from childhood.<sup>9</sup> In fact, that the author was able to indicate the possible consequences of uncontrolled anger, therapy-denied anxiety and unresolved childhood conflicts, through the eventual estrangement of the protagonist, Okonkwo, is a consolidation of the general assumption that stories are essentially used to construct healthy mental conditions for the people. Anyone who reads the text therefore automatically creates a mental distance from Okonkwo and his overbearing excesses over the ambition to avoid being hunted down by the traumatogenic experiences that affected him. In this way, people with counselling-worthy problems manifesting at the mental or emotional state

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<sup>6</sup> Kennedy, A. (2008). Creating connections, crafting wellness. *Counseling Today*, 34–38.

<sup>7</sup> Jourard, S. M., & Landsman, T. (1980). *Healthy personality* (4th ed.). Macmillan.

<sup>8</sup> Kottler, J. A. (2010). *On being a therapist* (4th ed.). Jossey-Bass.

<sup>9</sup> Skovholt, T. M., & Thoen, G. A. (1987). Mental imagery in parenthood decision making. *Journal of Counseling & Development*, 65, 315–316.

could pick the work to learn about what consequences await them if they persist in their anger issues, anxiety attacks among others. What better way can we understand that human capacities for complexities are limitless and by that condition we should not nurse suicidal ambition, other than how that East African writer, Ngugi wa Thiong'o, creatively educated us about the immateriality of suicide in getting freedom, just as Njoroge in *Weep Not Child* did not become accomplished because he was suicidal?<sup>10</sup>

Njoroge in the cited text above represents an oppressed African nation forced to abide by frustrating injunctions imposed by the colonialists during colonialism, and the simple fact that his agonizing life experiences are caused by the complicity of another person of the same skin color and shared history, Jacobo, who has equally connived with the European invaders, justifies the conclusion that being emotionally traumatized to the level of mental breakdown is baseless. By this token, Africans, like other peoples across the globe, have been exposed to storytelling right from their formative years so that their moral and emotional intelligence would be formidably erected through it. In Africa especially, we have listened to stories in moonlight from the eldest persons in our household where important lessons about life are taught without using pens. This therefore leads us to a conclusion that all manners of stories require a measure of creativity before they are told, just like counselling needs requisite skillsets before it is given. Our reluctance to concede to the fact that both the actions of counselling and storytelling involves a fair dose of creativity will not invalidate the fact that narratives are handed down with an utmost sense of conscious creativity. Many of us at some point in time would have experienced people directly telling us or anyone close to us of bad and horrible information (story) which may potentially destroy our emotional arsenals, in a near perfect way where we do not lose our sanity even after hearing the sad news.

This means that we have to interrogate the concept of creativity in counseling and storytelling. To interrogate what creativity stands for is important for at least two reasons. Firstly, it would be potentially useful for counsellors to understand and also appreciate creative processes when discharging their professional duties, and secondly, the art of counselling is professionally a creative endeavor. Creativity is a capacity condition that is accessed through divergent thinking, flexible switching, exploratory engagements all of which help an individual to navigate existence with less challenges.<sup>11</sup> Consequently, the scientifically stipulated processes that are involved in creative counseling are preparation, incubation, ideation, illumination, evaluation and verification (Gladding, 2016: 4).<sup>12</sup> To this extent, a counsellor who intends to be creative should be prepared and by this it is meant that they would gather substantial data so that they can respond to issues raised by their potential clients. The process of incubation on the other hand involves them disconnecting their minds away from personal task or problems, as this can obstruct the counselling process. The ideation process compels them to be nonjudgmental, irrespective of client's engagements. Creativity also involves illumination where there is an enlightenment or breakthrough in their thinking. The process of evaluation includes critical

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<sup>10</sup> Ngugi wa Thiong'o (1964) *Weep not child*. Heinemann.

<sup>11</sup> Jackson, S. A. (2001). Using bibliotherapy with clients. *Journal of Individual Psychology*, 57, 289–297.

<sup>12</sup> Ibid.

thinking while the process of verification involves the transformation of client's life as against their initial problems.

At this point, it is materially important to establish that there is a platonic relationship between storytelling and counselling necessarily because the two involve being essentially creative and because they are activities that require conscious delivery of quality services, their relationship seems very formidable. Scholars in the field of counseling and psychology however have contended that the condition of being creative especially when dealing with issues as reported by clients is associable to what is called 'positive defense mechanism' otherwise called *sublimation* (Gladding, 1995).<sup>13</sup> Meanwhile the face of history is littered with the instances of appropriation of arts as solutions and responses to mental health issues, and in this category, we can conveniently find Egypt that was historically believed to refer victims of mental illness “to pursue artistic interests and attend [sic] concerts and dances” (Fleshman & Fryear, 1981, p. 12).<sup>14</sup> This is underscored by the assumption that such victims would evaporate emotional turbulence after they have underwent the counseling processes. This experience was not exclusive to Egyptians as recorded history remarks that the Greeks also employed such practices in confronting mentally disturbing human experiences. All these would not be possible if the musicians or dramatists were not considered to have requisite creativity that can save people from their traumatic experiences.

### **Bibliotherapy and Depression in Nigeria**

Not less than 322 million people across the globe are scientifically reported to suffer depression (WHO, 2017)<sup>15</sup>—a mental disorder that overwhelms the victims with low self-esteem, distorted sleep or appetite, poor concentration, loss of interest, mood swings, feeling of guilt or decreased energy. Invariably, the same reports peg the numbers of Nigerians suffering from depression around 7 million. A surface examination of the statistics above would possibly lead one to conclude that it is representative of the true result of victims of depression, and by that uncritical evaluation one would conclude that an insignificant minority are the ones confronted with the problem of depression in Nigeria. The inaccuracy of such superficial assumption reveals the reason for not only the cosmetic approach and responses given to cases of depression in the country, it also indicates the possibility of social and medical explosion that the country may face if it persists in that very trajectory. It was the study carried out by Obadeji et al. (2014) that suggests that depression-causing experiences in Nigeria range from poor access to basic finances that can be used to establish oneself, inability to find emotional confidant, sickness, low self-

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<sup>13</sup> Gladding, S. T. (1995). Creativity in counseling. *Counseling and Human Development*, 28, 1–12.

<sup>14</sup> Fleshman, B., & Fryear, J. L. (1981). *The arts in therapy*. Nelson-Hall.

<sup>15</sup> World Health Organization, (2017). *Depression and other common mental disorders*, Global Health Estimates.

esteem, all of which in the long run push the victims into morally reprehensible indulgence such as smoking, yahoo-yahoo (Nigerian term for cyber-fraud) among other things (p. 27).<sup>16</sup>

If the above submission is anything to go by, we therefore can infer that the statistic results of the victims of depression in Nigeria has a truth gap, apparently because it would be difficult that a place called the poverty capital of the world have a so insignificant percentage of people who are depressed. It goes to reveal two important facts henceforth. One, the low number is informed by the lack of thorough research processes, and two, people's inability to come out as population of researches because of cultural constraints. Apart from the sociopolitically-induced depression caused of course by factors that are already established, studies have reinforced this too that some forms of depression are the results of nature's configuration.<sup>17</sup> Take for example, quite a number of new mothers are reported to encounter what is called *postpartum depression*, caused predominantly because of the fact of child delivery. Also, there are discoveries of *antenatal depression* found among the pregnant women.<sup>18</sup> All these are important to our intellectual engagement obviously because they are found in Nigeria too, just as they are seen in other civilizations. However, the responses given to them differ. Meanwhile depression is not usually given the necessary medical attention in Nigeria as it appears like there are other more pressing issues of health crises that Nigeria's economic system can address. In essence, we have considered bibliotherapy as a viable response adoptable in Nigeria.

Although bibliotherapy is recognized as other terms, namely, *bibliocounseling*, *poetry therapy*, and *scriptotherapy*, but its designation as therapeutic instrument for the facilitation of healing process remains unassailable.<sup>19</sup> It should be emphasized that reading is an activity carried out for different purposes some of which are to get specific information, while away one's time or generally for diversion purposes. However, bibliotherapy is specifically directed to helping emotionally or mentally traumatized victims find solutions to their depression-related problems. This means that the counsellor is occupying a professional position where they can prescribe bibliotherapeutic texts that would enable them generate alternative thoughts, elevate their energies and feelings, and motivate them into developing internal forces with which they can channel new courses of action (Jackson, 2001: 294).<sup>20</sup> What becomes readily relevant from the above is that bibliotherapy places premium and attention on the victim as the drivers of their own solutions to the myriads of challenges with which they are confronted. It goes without saying

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<sup>16</sup> Obadeji, A., Ogunlesi, O. A. & Adebawale, O. T. (2014). Prevalence and predictors of depression in people living with HIV/AIDS attending an outpatient clinic in Nigeria, *Iran Psychiatry Behave Science*, 8(1): 26-31.

<sup>17</sup> Chao, R. C. (2015) *Counseling psychology: an integrated positive psychological approach*. John Wiley & Sons, Ltd.

<sup>18</sup> Burack, J. F., Barret, D. C., Stall, R. D., Chesney, M. A., Ekstrand, M. L. & Coates, T. J. (1993). Depressive symptoms and CD4 lymphocyte decline among HIV-Infected men. *JAMA*, 270 (21): 2568-73.

<sup>19</sup> Grayling, A.C. (2002) 'Scientist or storyteller?' *Guardian Review*, 22 June 2002, 5-7.

<sup>20</sup> Ibid

therefore that the traditional storyteller employs the writing medium to challenge the readers or the audience, whether facing depression issues or not, to find within themselves the most appropriate ways by which they can navigate their existence.

Whereas bibliotherapeutic texts subsumes audio-visual and graphic materials as its elements that can be used to achieve the healing purpose for which it is designed. Although scholars have argued that such effort is classified as "developmental bibliotherapy" because it is not carried out by expert therapists, unlike "clinical bibliotherapy," that is done by professional therapists. To this extent, we can begin to consider the various layers of musical and poetic literature that are available in Nigeria society in the contemporary time. Some of the songs produced recently in the Nigerian music industry are capable of sparking depression-inviting feelings because they are usually insensitive to the plights and conditions of the people, yet the already traumatized and depression-prone members of the society are willfully allowed to consume them. Below is an example of these songs:

Yoruba Version

Transliteration

Talo sope ko po ke

Who says it is not surplus

O. P. P. O po pa

O. P. P. It is exceedingly surplus

O. P. G. O po gan

O. P. G. It is sufficiently surplus

Awon omo aji lo moto

My people who use exotic cars

Aji ta wire, Awon Omo mi shukushuku<sup>21</sup>

who do cyber-business...

While the above chorus can be conveniently argued as mainly for entertainment purposes, the recent waves of scholarly conversations have revealed why it is potentially catastrophic when sung in a society that is facing drastic economic problems and dramatic moral decline. The audience, especially those of the middle-aged bracket that have access to the song are potential victims of depression when they for example cannot boast of the financial surplus which the singer has demonstrated, despite being in the same economic atmosphere as the musician. The fallout of such depressive thoughts is what leads a number of younger members to indulge in ritual killing which has become a humanitarian crime in the country recently. The exorbitant display of wealth by individuals that can show no economic history as the basis of their affluences has therefore triggered psychological problems that Sigmund Freud identified in psychoanalytic theory under counselling. We should be reminded of the statistic results provided by Obadeji et al. (2014) that reveal that an unsettling demographic depression that face Nigerians under the age of 40. This would therefore ignite in us the sense that the trajectory of youths in wrong direction is inspired by the absence of appropriate bibliotherapeutic texts that can be used to develop their moral principles.

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<sup>21</sup> Ko Por Ke is a song by Ilerioluwa Oladimeji Aloba popularly called Mohbad, Produced by Ezeh Chisom Faith called Rexie. 2020.

## Rationale for Bibliotherapy and Recommendations

One important thing to ask at this juncture is that, provided that we can technologize storytelling to be applied as a counseling strategy, what rationale would be thrown in favor of that ambition? One of the most common advantages of bibliotherapeutic process is that it predominantly helps the traumatized victims to become integrated and connected. It seems popular that every victim of depression has their unconscious<sup>22</sup>—a psychoanalytic term used to designate the activities and affairs that desires and excesses are stored—walls being broken down and penetrated by desire that intrinsically motivated. The *unconscious* can therefore be seen as the storehouse of desires that are considered as unacceptable in the human society. When the wall of this unconscious thus experiences penetration, its invulnerable nature is exposed, and the eventual consequences can be devastating as the person becomes estranged from reality, and in some extreme cases they would be isolated mentally from others. Bibliotherapeutic texts such as music or dance would be prescribed either by the developmental or clinical therapist so that they can reintegrate themselves and become more aware of their situation, at which end they would participate in activities that will bring them healing.

Bibliotherapy promises a strong emotional resilience because it helps to socialize clients with a body of characters with whom they share numerous characteristics. Seeing or reading about the people with which one shares similar conditions doing exceptionally well usually boosts energies of the depression-prone individuals. Socialization happens in different dimensions because the access we have to characters, both in the real life and imagined context, determine how people would eventually perceive themselves. We should not forget that one of the reasons for depression is low self-esteem caused by factors that are associated to internal distrust about oneself. This is usually strengthened by the contents of the individual's *ego*, their social regulatory system, that may have overwhelmed the person themselves. Bibliotherapy would therefore expose the client to the understanding that their sexual drive contained in their *id*—the psychoanalytic system that seeks the immediate gratification of their desires—would always be confronted by the limitation prompted by social systems, which therefore signals the human mind of the need to adjust to the social standards by creating the *ego*. As a result of this confrontation between the *id* and the *ego*, they have had many eruptions flashing through their minds. But once they socialize with a number of characters in bibliotherapeutic text, they would begin to settle their mind.

In another dimension, very many candidates of depression are in that condition principally because they seem to have lost hope about a number of things; they lost hope about themselves, hope about their environment and even hope about people that surround them. By arriving at this state their body is conditioned to reject external candidates that come to their space as they see it as a form of invasion. Counsellors however, whether developmental therapists or clinical ones, are expected to prescribe textual materials that can facilitate the restoration process for clients' lost hope. By associating themselves with characters in the works of art, they would come across many individuals with similar experiences as they are who are doing fine in spite of their mental states and still maintain high possibility to achieve their potentials. By this association, they

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<sup>22</sup> Jacobs, M. (2003). Sigmund Freud (2<sup>nd</sup> ed.). Sage Publications.

renew their hope, trusting in what they can do in spite of their emotional and mental conditions. Clients who are depressed about life because they have HIV for example would potentially gear up and renew their confidence in the occasion that they come across individuals with similar medical problems that are doing impressively fine. Rather than allow dangerous thoughts to come conscious and determine their moods, they would find effective ways to stem their own fear and rebuild themselves.

In addition to the above, bibliotherapeutic works are capable of helping clients to promote positive feelings about themselves. Since the counsellor's work is to serve as the guide in the healing process of their clients, they are only expected to offer them materials that would make them develop very good feelings about themselves. Someone who is depressed would have the opportunity to get better once they come across individuals of similar challenges taking giant strides to change their situations. In most cases, what the clients need is a good environment or atmosphere that can help them to rediscover themselves. They have been consumed by challenges that they face so much that they do not accept that it could be handled differently. Whereas the counselling process opens the participants, both the counselor and the clients, to have an insight about the situation that confronts them. They look at things differently with the help of right bibliotherapeutic texts which offers them alternative perspectives to life. Victims of drug abuse-related depression who have summed up their lives to be valuable only if they indulge in delinquent engagements would now have a different perspective to life when given this opportunity. They would see that drugs intake or whatever the source of their mental health issues is, do not provide them the solutions that they crave, it only momentarily escapes them from reality.

Another very important addition that technologizing literature (storytelling) as a counseling strategy helps to achieve is that it strengthens the personal identity of the client. When introduced to the diverse sociocultural identities in the multicultural community, the client would appreciate ways by which such emotional and mental conditions are handled in their own cultural background. In knowing that different cultures have varying formula for handling depression-related problems, it is necessary that the client also sees positive effects of their own culture so that it would be embraced as the strategy to wining their minds back to themselves. Many illnesses around the depression do not always require the administration of drugs. In fact, they are called depression sicknesses because they defy drugs in most cases. By introducing the clients to the different cultural praxis that they come to through reading, they would appreciate the beauty and wisdom of their cultural identity and in most cases identify with it. By the time they do this, they would be creating a new sense of self and it would improve their self-worth in the process. By this establishment, they would develop a more resolute resilience that can be used to confront all their inner contradictions that have promoted their imbalance. Once the general focus is to make them bounce back from their mental illness to stability, this approach would substantially help.

## **Conclusion**

From the beginning of this work, what we have done is to x-ray the professional nuances of the two disciplines, Counseling and Literature, and identify their points of convergence and angles of their difference which are hitherto otherwise discarded in intellectual domain. It is discovered

that rather than being ideologically wide apart, Literature and Counselling appear to share some compelling similarities and it has therefore influenced our exploration of how they can mutually benefit the social well-being in the Nigerian context when integrated. What we concentrated our attention on is that, having established the nexus between the two disciplines, we demonstrate how narratives should be employed as another strategy to combat depression, especially in a country whose medical system and health infrastructure do not cover many of the depression-related problems that people face in the country. Meanwhile in the course of interrogating the intellectual position on this very possibility, we discover an expanding intellectual resources availability that has established that such development is not impossible, and its capacity to bring desirable results is very intimidating. It is important to therefore note that while the attention has been focused on post-traumatic human experiences, bibliotherapy can also be used in preventing depression or in the pre-depression stage in the first place.

Bibliotherapeutic texts which can be used at the institutional, clinical and developmental levels are to be prescribed based on their capacity to function at their domain. At the institutional level, the society must revert to the sociocultural practice where they cater for the well-being of others by constantly looking out for them and performing actions that trigger members dopamine (the fee good hormones) so that whatever they are going through would not destroy their *superego*. Take the panegyrics (Oriki) of people for example, it reconnects people back to their identity when rendered and makes them resilient against depression for the mean time. At the clinical level, outpatients receiving bibliotherapeutic services should be given texts that can help regularize their emotional and behavioral anomalies. Be it adult, adolescent, child or older people, there are specific texts that can always enhance their wellness when read. In essence, these texts should be recommended by clinical therapists to individuals that are facing depression challenges. At the developmental level of therapeutic activity, teachers should research about books before recommending them to the students so that they can manage the potential psychological effects they could have on them. Doing these would help create a strong institutional response to depression problems.

Interestingly, the three conventional genres of literature are useful in conducting therapeutic services to the people, however they can achieve varying degrees of results because of their nature. The novel for example would not achieve maximum results on the client if the conflict (struggles that are in the narratives) are not resolved. This means that until the work gets to its denouement, it is somewhat difficult to have effective emotional fumigation effects on the readers. The poetry is however different in that it can affect the mind from the beginning stage to the final one. All forms of music can fall under this category, and as parents, guidance, government and humanitarian groups that are depression-conscious, there should be a collective interest in promoting poems, such as people's praise-chants, or those related, to ensure that Nigerians do not have low self-esteem. Dramatic performances also can function effectively in this sense when people give a good attention to the plot structure. All these can be incorporated into counseling engagement in the country to improve the conditions of mental complications occasioned by the combination of political problems, economic challenges, sociocultural pressures and even philosophical oddities.

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