Dramatizing Affective Education Counselling for the Nomads, Migrant Fishers and Rural Communities

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ABSTRACT
Nomads, migrant fishers, rural communities and multinational oil producing companies are communities who face community-wide emergencies, which are not likely to disappear on their own. These problems arise from conflicting interests. Research has been carried out to determine the contribution of dramatized affective education counselling as psychological support service in preventive intervention. Using a Solomon 4 group design, an experimental study was carried out in colleges to determine students' perception of problem difficulty. The study produced attractive results. The implication for those communities where many negative feelings run high, and where individuals and groups have roles to play is that dramatized affective education counselling is justifiably suggested where management, security and legislative efforts fail due to lack of psychological support services.

Introduction

Dramatized Affective Education Counselling can be used as a Psychological Support Service (PSS) for communities who face community-wide emergencies that are not likely to disappear on their own unless strategic problem solving skills are employed. This would mean that people would need inner capacities (or internal capacity building) to take control either at leadership initiative or individual role participation (Mahoney & Thersen 1974; Moreno, 1975).

Nomads, migrant fishers and rural communities are some of the target groups whose situation is full of psychodrama and in need of such counselling services (Moreno, 1975 & 1944). The nature of the conflict of interest among nomads/migrant fishers on one hand and rural communities and oil companies on the other may defy many other problem solving techniques. Yet it would be wrong to ignore the problem simply because of its difficulty. Where the Federal Government of Nigeria has thought it wise to establish schools for the children of nomads and migrant fishers, the working relationship between these schools and rural communities must be improved to sustain the nomadic education policy and to achieve the aim of security, socio-economic stability and national development in general. To this end, effective intervention is therefore imperative. The specific purpose of this article is to present research evidence on affective education counselling, which can be dramatized for the prevention of both conflict of interests, and crisis level community wide disruptions.

Research Methodology
Affective education counselling model is a subset of psychological education counselling model (Mosher and Sprinthall, 1971; Hersen and Bellack, 1980; Mailumo, 1980 etc). Hersen and Bellack in an earlier work and Mailumo reviewed many studies on the practical aspect of psychological education. While much work on the practical aspect and social skills training (SSTs) had been done elsewhere especially in the United States of America, little or nothing appeared to have been done in Nigeria. Counselling services in Nigeria to date remain at the conventional level of operation. In the context of psychological or affective education counselling Mailumo (1984) investigated the effects of social skills training on students' perception of problem difficulty. The hypotheses tested were as follows:

a. Social skills training would improve student's perception of the problems they meet in their day-to-day activities. They would report reduced post-test scores for problem incidence on the problem checklist.

b. There would be no significant differences between the sexes in the effect of social skills training measured on the problem checklist.

c. Protesting would not adversely influence problem checklist performance of the main treatment group.

d. Social skills training would improve student's performance on the problem solving tests. There would be no significant difference between the sexes in their performance on the problem solving tests.

Design
The Solomon 4-group was used for the full experimental social skills training for 3 months (school term) in a college.
There was no significant residual change in the IAR mean scores but in the standard deviation. The issue of the nature of intentionality and its implications for education need greater research attention. There was no sufficient evidence to suggest that internality as measured on the IAR gave adequate information to warrant classrooms decisions. The multi-dimensional multi-attributional causality scale by Lefcourt, Baeyen, Ware and Cox (1979) has good promise for education to confirm that social skills training influenced students' internality.

Social skills training and living:
Living as a process of whole life activities of a person was considered. The training amounted to a practical re-definition of educational experiences for the individual.

Summary of Conclusions

a. Social skills training was found to be an effective program of deliberate psychosocial education within the regular college curriculum.

b. As a counselling approach the training helped the students to develop improved coping behaviour for improved meaningful living.

c. The training significantly improved students' perception of problem difficulty thereby reducing the level of problem incidence.

d. By improving students' perceptual intelligence, the training significantly and positively affected students' internality by placing them in a condition of internal responsibility for determining the locus in self-control.

e. Students were becoming oriented toward discussing problem situations, not in terms of helplessness, but in terms of both positive and negative consequences, alternative ways and means, and role reversal. There were, however, uncertainties about generalization and durability of skills acquired.

f. The broad range of skills involved meant that the program in the context of community education had to be designed so that the content bore direct relevance to the needs of the specific population involved in the training.

g. The training program created a practical opportunity for re-defining education within the classroom community with its members participating in the process to identify personal meaning and relevance of the process. Social skills training could be clearly interpreted as an effective program for the primary, secondary, and tertiary stages of prevention of behavioral dysfunction and the risk of developmental crises.

Implications for Communities

In its form as affective education counselling, the above research report has direct relevance to the living process or whole life activities of such communities as nomads and migrant fishers in relation to the rural communities and multinational oil producing companies they came in contact with.

In the agrarian part of Nigeria, the cattle Fulani nomads who must carry their cattle across the land for feeding have strong conflicting interests with the local cropping communities. The problem brings forth the full force of the Fulani id. Clashes have been reported between Fulani and Tiv people in central Nigeria, and between Fulani and Hausa in the far North. Ordinarily, Fulani and Tiv communities have an enduring friendship that still blossoms. Hausa-Fulani integration makes any clashes between them incomprehensible. The migrant fishers of the riverine region of southern Nigeria continue to clash among themselves and with the multinational oil companies over conflicting
agricultural and oil production interests and economic values.

The feelings in both cases in view are so strong that they remain abundantly illustrated by such events as:

- The establishment of the National Commission for Nomadic Education by the Federal Government of Nigeria,
- The extension of the National Commission for Nomadic Education to cater for migrant fishers,
- The establishment of the OMPADEC
- The continuing saga of the Ogoni problem in Nigeria, the world famous Saro-Wiwa execution and the uprising of Ogoni youths.
- The continuing bloody ethnic clashes and community wide emergencies of the Niger-Delta.
- The continued disruption of oil producing activities of the oil producing multinational companies with debilitating helplessness, the high economic losses to the companies and the nation as well as the sour grapes in the relationship between the companies and the host communities. (Garber and Seligman, 1980).
- The international disgrace of Nigeria as a major oil producing country in great poverty due to poor behavioural currency and behavioural bankruptcy (Mailumo, 1998) in oil producing management and marketing (resulting from conflicting community interests).

The above are popular examples of efforts to tackle the problems of community wide emergencies, which are not likely to disappear on their own. Management security and legislative efforts have hardly yielded any dependable and sustainable resolutions of the conflicts. It is therefore the contention in this article that the central issue of the emotional concerns of the communities involved has not been addressed in conjunction with adequate psychological support service. The main issue is indeed both psycho dramatic, dramatic and psycho-economical and can benefit from dramatized affective education counselling (DAEC) as above studies have shown.

**Dramatized Affective Education**

The community wide emergencies arising from the conflicting interests of nomads, migrant fishers, rural communities and some multinational organizations are by all standards emotionally dramatic. Many aspects of emotional commitment at various levels of sensitivity are fundamental to actions and reactions in the various roles of personalities within the nomads, migrant fishers, rural communities and multinational organizations. Common affective concerns experienced by the communities involved are as follows:

- **Conflictting interests, bad value judgment dissatisfaction**
- **Threatened emotional attachment negative attitude**
- **Poor motivation Disregard**
- **Deprivation Abused rights**
- **Anxiety Poor cooperation**
- **Poor sharing Insecurity**

The trend in the interaction between the protagonists has pushed negative emotions to the forefront. The affective education community and the perceived and actual need-deficiency concerning their permanent interest call for help. The psycho dramatic affective educational situation of the communities, therefore creates the justification (from the roles of various individuals and groups) to suggest psycho dramatic affective education counselling to support intervention processes. Dramatizing affective education counselling has been found strategic in bringing developmental changes in communities. It has been argued that drama offers valuable opportunities of gaining insight into complex human situations.

In both education and community development, short plays of skills are now being used as media to convey messages and provide information to enable people to reflect on their various situations. The combined effect of visual images, actions, and the portrayal of feelings and intentions offer powerful opportunities to learn and explore personal and other realities.

The drama that is being offered here for affective education of special communities like nomads, migrant fishers and rural communities is both participatory and exploratory. It goes beyond the mere use of skits or short plays to present messages and offer information even though this is part of the strategy. Community Theatre For Development (TFD) is a broad term encompassing the use of drama and other media like songs and dance, not only to explore.

This strategy of involving people actively in the sharing of knowledge analysis of their own situation and decision making about what should change and how, demands this alternative style of working.

In this strategy drama is thus used mainly to start a discussion, so as to enable the people to reflect on a situation which is important to them.

In this regard TFD could well be compared in function to Moreno's psychodrama/sociodrama as exploratory techniques for behavioural change. These techniques try to ask the question; Why do people do the things they do? Or more rightly put, "Why does man do the things he does?"

Thus sociodrama deals chiefly in group behaviour but also with the psychological manifestations of man's behaviour.

Although the terms psychodrama and sociodrama are frequently used.
interchangeably, generally speaking psychodrama implies a deeper level of therapy than sociodrama. In methodology they are said to be nearly the same but psychodrama concerns itself with the individual while socio drama emphasizes the group and the individual's place in the group (Moreno, 1975 &1944).

Also whereas, psychodrama primarily attempts to change individual behaviour, socio drama primarily attempts to change group behaviour. The concern in the former therefore is "individual heal thyself"; in the later "community heal thyself" (Bischof 1970, p.249).

Moreno is considered the guiding light of the theatre for role-playing. His name has become synonymous with the term role-playing as psychotherapeutic technique. He saw role-playing as a sub-form of psychodrama and sociodrama, thus role-playing is "the characteristic function and contribution of an individual in group for the individual" (Bischof 1970, p 249).

The following represent some general theorems according to Bischof culled out of Moreno's writings on the position of the "role" of role-playing in his work.

1. Roles may be imaginary or real, based on fantasy or fact.
2. Role-playing can change personality as well as study personality.
3. Role-playing especially through the method of sociodrama, can be an effective technique for reducing the distance between two variant ethnic groups.
4. The more roles one learns to play, the greater flexibility one has in dealing with the problems of life.

At the heart of this role playing theory as demonstrated in psychodrama and sociodrama, is a technique for learning which Moreno calls role reversal. It is also a method of therapy for individuals and social groups. In role reversal, the individual tries to look at the world or a given situation through the eyes of others. The argument is that by being able to look at the world through others eyes, through role reversal one can, for limited times, break the terrible trap of always being one's self. In other words, we need the viewpoint of others to correct our own myopic view concerning the world (Bischof, 1970, 25).

In a larger sense, Moreno feels that man may be able to achieve a lasting peace between nations if he can cultivate and maintain the capacity to reverse roles with the peoples of all nations. Thus role reversal may also be the sine qua non of a balanced society on earth (Bischof, 1970)

It is therefore in this context of role reversal that psychodrama/sociodrama is so like the participatory drama of theatre for development. The role reversal technique is both participatory and exploratory as it works within a micro social group, whereas sociodrama works at a micro group level, for development works at a larger group level: the level of a whole community. In both situations, drama is used to start a discussion thus creating an enabling situation for the group to reflect on an important situation to them.

Drama can thus be used not only to communicate needs but also to negotiate change. This becomes particularly important in cases of conflict resolution through drama. Predication is on the premise that drama has a powerful ability to recreate strong emotions of past experiences. If people are confronted with past misbehaviour through role reversal the effect can produce strong emotions of regret and determination to change. Drama thus becomes a tool for the transformation of attitudes and behavior as it has this capacity to both enable people to challenge their existing situations as well as to think of ways to change their behaviour.

Participatory drama has the capacity to inspire communities to look at their needs and really get together and discuss the problems. It is thus empowering to these communities as it enables the people to reach into themselves, into their communities to come up with the required solutions to their problems. Because the drama is theirs as well as the existing reality it is up to them to decide on how bring about change. Any such change coming from within them has a greater chance of success than outside change.

References

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