
Guidance and Counselling As a Tool to Promoting Sustainable Peace and Political Stability in Rivers State

Agi, W. Comfort (Ph.D)

Department of Educational Foundations
Faculty of Technical and Science Education
Rivers State University of Science and Technology
Nkpolu-Oroworukwo,
Port Harcourt.
comfortagi@gmail.com

ABSTRACT

Various scholars have written much about guidance and counseling, political instability, peace pack, amongst others. This study as an opinion paper is aimed at using guidance and counseling to achieve a sustainable peace and political development in our society. Even indigene of Rivers State is very much aware of what is happening in Ahoada, Ogba-Egbema-Ndoni especially in Omoku and in Ogoni-land, and also in Omuma due to excessive killings of human lives and destruction of property by cult related groups. Incidences like this hamper growth in all ramifications. Some factors were identified as possible causes such as inordinate ambition of politicians, political fanaticism, unguarded utterances, fear of domination, (marginalization, electoral manipulation, oil exploration and exploitation and ethno-multilingualism. The concept of peace as it could be found in socio-political and philosophical view points were x-rayed. The study revealed that peace can only be obtained in the absence of war, and there is no way two people of either the same or different social, educational or religious backgrounds, can dwell together without conflict. Different approaches to peaceful co-existence and sustainable peace and development were also identified in this study such as Christo-centric approach, Christo-therapeutic approach and using guidance and counseling approaches, which identified Humanistic therapy to foster peace and development such as the counselor hosing certain characteristics such as unconditional positive regard, counselor being empathetic or having "third ear" counselor being genuine, being concrete and actually be in control of the counselling session. The study concludes with the word "Live and let's live".

Keywords: *Guidance, counselling, peace, sustainable development, political stability.*

Introduction

The Nigeria state is undoubtedly a composition of many ethnic groups. Interest has increasingly developed on the need for mutual understanding and harmonious relationship among various ethnic groups especially as their attitudes now exemplifies hostilities. It appears as if there is no hope in the sight to the lingering and unhealthy rivalry that has since held the state hostage. The daily occurrence of crisis and conflict in every nook and cranny is alarming and makes one feel that the word peace is a mirage. Without mincing words all human beings want peace and mutual co-existence. But its absence have even contributed to urban-rural drift where some people decide to go back to their villages and this does not help in building the economy.

Conceptual Framework

Guidance:

According to Agi (2006), “guidance is a process of helping an individual understands himself and the world.” She also sees guidance as a programme of services to individual student based upon the needs of each student and understanding of his immediate environment, the influences of the factors on the student and the unique feature of each school. Similarly, Agi (2006) cited Zeran and Riccio (1962) that guidance is a process, developmental in nature by which an individual is assisted to understand, accept and utilize his abilities, aptitudes, interests, and attitudinal patterns in relations to his aspiration.

Ajoku (2009) pointed out that a good guidance policy should be educative curative, futuristic as well as preventive. Guidance services deals with problems that have arisen from the developmental stages of individual students and prevent these major problems (educational, vocational and socio-psychological), from surfacing because “an ounce of prevention is worth a pound of cure” (Ajoku, 2009).

Remalingam (2006) in his view stated that guidance is a professional assistance provided to an individual with aid of interviews and tests for maximizing the satisfaction of the individual, whereas Uzoeshi (2005) affirmed that guidance is a program designed to help an individual understand himself, his environment in relation to his abilities and limitations.

Counseling:

Counseling is defined by Uzoeshi (2005) as a process in which an individual who is helpless (client) is assisted by an uninvolved individual (Counsellor) to overcome his helplessness through information interaction, decision-making and conducive environment. In the same vein, Olayinka (1978) in Unachukwu (1989) defined Counseling as a process in which one person helps another in a one-to-one and a face-to-face encounter. “Assessing the above definitions, we will assert that counseling is a process whereby a professionally trained personnel (counselor) renders assistance to individual or group of individuals (clients) who have problems (that could be educational, vocational or psychological) to understand and overcome these problems or needs effortlessly. The counselor serves as a coach focusing on the potentials of the client to help him understand himself.

Sustainable Peace:

Sustainable Peace is seen as a lasting state of mind, condition where there is total calmness within an environment. An emotional, social, political and mental stability, it does not talk of “absolute peace. It does not mean that there will be absence of little misdemeanor here and there.

Political Stability:

Political Stability means the durability of and integrity of a current government regime determined based on the amount of violence and terrorism expressed in the nation and by citizens associated with the state. For a stable political system to sustain itself relies on how leaders respond to crisis. People must be satisfied with how their leaders handle problems and the solutions they create. Political stability requires that the public interacts freely and openly with legislators on a regular basis. Granting individuals a say in how a nation is run enhances the stability of the region.

Causes of Political Instability in Rivers State

Nigeria has been experiencing conflicts in the past and they are still witnessing it today. This conflict leads to several persons' death and property worth of millions of naira destroyed. This conflicts is not seen in only one geo-political zone, rather it spreads from the north to south, from the east to the west. One of these conflicts is political conflict aside religious and ethnic conflicts.

Political conflict occurs in nearly every state of the federation. This type of conflict often emerges from two or more political opponents (Ogunleye, 2012). He drew inferences in the early 1980s between the Unity Party of Nigeria (UPN) and the National Party of Nigeria (NPN) in the Old Oyo State. Many lives were lost and property destroyed and houses were razed down. The recent Ogoni political crisis before March 19th, 20th re-run election in Rivers State led to several persons death and property destroyed, Eleme where the researcher resides was left not out.

The following are the primary causes of political unrest in Rivers State:

1. Inordinate ambition of politicians
2. Political fanaticism
3. Unguarded utterances
4. Fear of domination (marginalization)
5. Electoral manipulation
6. Oil exploration and exploitation
7. Ethnic - multilingualism
8. Socio-economic violence
9. Materialism
10. Ethnic conflict

1. **Inordinate Ambition of Politicians:** Among various causes of political instability is inordinate ambition of politicians. Since politicians are said to have been carrying and sharing money in "Ghana must go bags". The average politician sees politics as a shortcut to instant wealth. This leads to a do-or-die political affair. Their major aim is to amass wealth as much as they can and save up much money to tight future elections or that they can continue to be the choice of their constituencies for political post (Adesina, 2005). They can do and use anything to achieve their aims. They can also use religions achieve their aims. In the observation of MAMSER as cited by Alana in Ogunleye (2012), today, religion has become one of the important weapons which selfish leaders use to manipulate and divide the people. Their misuse of religion has led to ugly riots and loss of lives and property.

Ogunleye (2012) reports that some of the religious crises often experienced in Nigeria were more of political. That is every religious problem has a political under lone. Therefore, it is necessary to note that those who claim to champion the cause of the masses are not without hidden motives (Adiele, S. N. n.d).

2. **Political Fanaticism:** The word 'Fanaticism' according to Hornby is a violent, unreasoning enthusiasm. Fanaticism is not only on religious ground as some usually assert. It can also be asserted in the world of sport, politics, etc. Sport fanaticism caused the death of many persons and destruction of property in Gokana Local Government Area in 2010. According to eye witnesses, it was at a viewing center that quarrel broke out as

the owner of the center changed channel. The viewers did not like the next channels. They told him to allow them watch clubs they have been addicted to-'Chelsea' and 'Man-U'. After much argument someone put off the generating set. In the process someone handset was lost and fight broke out between B-Dere boys and K-Dere boys. That little fire sparked the entire community resulting in gunshot and destruction of lives. Fanaticism is therefore, an addiction to anything one believes and admires and does not see any other who does not belong, believe and admire or accepts his doctrines or teachings and or tend to adjust or give vacancies for another person.

When people believe so much on anything and demand for the elimination or annihilation of opponents that is fanaticism. This issue is that they are not ready to tolerate each other who do not think and feel the way they do. Today, fanatics implement their thoughts in action. They often engage in physical violence to make those they classify as unbelievers pursue the same course with them.

3. **Unguarded and Reckless Utterances:** This is also another primary cause of both religious, political and even family riots in a state. Many conflicts that could have been averted have been experienced as a result of reckless and unguarded utterances. Some political groups have gone to the extent of castigating the opponents and labeled him/her such names as "thief", "uneducated", "criminal" etc. Other provocative words and utterances are published in some articles.
4. **Fear of domination or Marginalization:** This factor also erupt conflict in an area. This could be viewed in diverse forms-religious, political and in ethnocentricity. Politically, the political class will often display their influence on other parties e.g. Peoples Democratic Party (PDP) over All Progressive Congress (APC) and other smaller political parties for 16 years. A stronger nation marginalizes the weaker ones, so also a weaker ethnic group is oppressed by the stronger ethnic group. Based on this, each ethnic group will want to protect her territorial integrity and free from any form of external domination. Anything short of this will result to conflict.
5. **Electoral manipulation:** In his study, 'Reflections on the 1997 Local Government Elections in Nigeria,' Osai (1997) pointed out the incident of election malpractice in 1997 was characterized with contradictions and crisis of confidence. The electorate and the political office seekers doubted the honesty of purpose of National Electoral Commission of Nigeria (NECON). Also characterized with the disqualification of a candidate only after he had won an election. To the swearing in of a candidate who, by NECON's pronouncements, had lost election. Osai (1997) also opined that when the Reverend Ndabaningi Sitole alleged that he lost the Zimbabwe presidential elections (of the late seventies) as a result of electoral malpractice specifically accusing his opponents of rigging, Peter Pan's reaction was that the reverend gentleman was only "out rigged in the rigging". The implication being that the election was characterized with rigging by all parties and that Sitole's party was not able to rig enough to be declared winner of the elections.
6. **Oil Exploration and Exploitation:** On some negative impacts of oil exploration on Ogoniland Okeke (2012) wrote extensively on government ethics and management of

environmental conflict. She discussed some negative impacts of oil exploration on Ogonilands.

- i. **Despoliation of Land:** According to Okeke (2012) Ogonis were already suffering demographic stress with an estimated population of 500,000 occupying a land mass 1,046 sq.km. This amounts to a population density of 478 persons per square kilometer, which is by far higher than the Nigeria approved 95.8 persons per sq. km (Mitee, 1977) in Okeke (2012). Despite this existing constraint, the available land was being lost to oil exploration, seismic operations, drilling, engineering, well location, dredging, channels, flow stations, flow lines, construction of giant oil plants, pipelines terminals and roads. Influx of oil workers had to be accommodated. The land used by these companies was virtually confiscated with the backing of the government.
- ii. **National Resource Degradation:** Especially within the Ogoniland, Okeke reported that the remaining farmland and water bodies were polluted together with its vegetation, economic trees and crops owing to incessant oil spills, smoke and heat from the gas flares. She stressed that from 1958 to 1993 when Shell Petroleum Development Corporation (SPDC) withdrew their staff from Ogoni land 5.352 barrels of oil were spilled in Ogoni land in 87 incidents. From 1993 to October 1994, there were another 24 spills. The environmental threat of oil spills in massive pollution which causes serious damage to farmlands, aquatic life and human health. She also pointed out that the incessant gas flares result in blasting noise and heat. This gas emits poisonous gas like nitrogen, oxide, ammonia, sulphur dioxide. etc which in turn causes prevalence diseases like sore throat, sore eyes, nausea, and running nose.

Okeke (2012) extensively reported that the result of this oil spills and gas flare led to the formation of Movement for the Survival of Ogoni People (MOSOP) in 1990 whose objective was to mobilize the Ogonis to the grassroots and through nonviolence approach to prevail on the government and SPDC to attain to their needs. When all efforts have been employed to make it work but reverse become the case, internal rancor and distrust of their leaders resulting in communal crises. To suppress the protesting communities, security force resort to brutalization, killings, rape and destruction of Ogoni Villages which is a bridge to human right.

7. **Ethno-Multilingualism:** One of the dominant and pervasive problems in Nigeria, and in Africa at large is the language, being a potent vehicle of transmitting cultures, values norms and beliefs from generation to generation, remains a central factor in determining the status or nature of any nation. Isayev (1977) in M.A. Adedimeji submits that “language is the nations must obvious and most important attribute. There is no such thing as a nation without a common linguistic basis.” The dominant inference from Isayevs’ observation is that for national integration, cohesion and development, there must be a language acceptable to all in running a nation’s affairs. Multilingualism is a sociolinguistic phenomenon that arises as a result of language contact. It is a situation in which two (i.e. bilingualism, specifically) or more languages operate within the same context. Factors such as political annexation, marital relation, economic transaction, cultural association. educational acquisition and religious affiliation bring about

multilingualism as outlined by Adedimeji. All these factors underpin the socio-political landscape of Nigeria today even though the combination of political annexation and economic transaction or exploitation originally brought the people referred to as Nigerians today in contact with the English people.

With the promotion of English in every stratum of national life, the subjugation of about 450 Nigerian languages, the major ones of which include Hausa, Yoruba, Igbo, Fulani, Kanuri, Ibibio, Tiv, Ijaw, Edo, Urhobo, Nupe, Idoma, Ikwerre, Ogoni, Kalabari, Efik, just to mention of a few.

Migrating from national level to state especially in Rivers State, there is no single indigenous language that is common among the Rivers indigene. Language being unifying factor for socio-cultural progressivism helps every ethnic group to solidify its stratum: any attempt to alter this results in fracas and chaos. Ethnic groups in Rivers State despite the closeness (for instance, Eleme and Okrika, Eleme and Ikwerre, Eleme and Ogoni) do not understand each other.

Therefore, multilingualism is a primary cause of inter-communal conflicts. Adedimeji stressed that many Nigerians are discontented with the polity as it is and all the ethnic groups have grudges against the pseudo-federalism of Nigeria.

8. **Socio-Economic Violence:** The Niger Delta problem is a typical socio-economic violence. Oil was found in large and commercial quantities in Oloibiri in 1957. Since the Federal Government of Nigeria has been exploring the oil and at the same time exploiting the region. Sadly enough, the same government has failed to take care of the region that produces the oil. Every successful Federal Government virtually paid a lip service to the welfare of the people of the region. Every generation of the region seemed to have produced agitators to make the Federal Government of Nigeria see the need to provide social amenities to ameliorate the peoples suffering. This over suffering gave birth to the activities of the militants aiming at liberating to the region.

In the cause of this virtually everything in the oil sector was blown off without minding the danger it will cause on the inhabitants of the region. The region is now a militarized zone in Nigeria as Federal Government introduced Joint Task Force. (J.T.F) to the area. It is now a war zone. Innocent citizens were killed, houses of people were razed down and life becomes unbearable. In such government insensitivity to the agitations of the people how would there be peace, harmony and co-existence?

9. Materialism is an attitude that shows how one loves money and possessions more than God. Knox (1978) feels that making riches the centre of one's interest is materialism. He says the case of the wealthy farmer in Luke 12:2 1 was that he was not rich towards God and so also the church of Laodecea (Rev. 3:17). Materialism is then the belief that money and possessions are more important than art, religions moral goodness, etc "(Longman's Dictionary, 1995). Materialism is primarily negative to religion and no religion encourages it. Renoldd J. Sider quoted Bellah, criticizing the advertising tricks invoke,

"That happiness is to be attained through limitless material acquisition is denied by every religion and philosophy known to man, but it is preached incessantly by even commercial in television"

Materialism has caused political tension in many countries of the world. Many crises we have in Nigeria are as a result of materialism. The Niger Delta crises is an outcome of the materialism - exploitation and exploration of the region by Nigerian government without accompanying social amenities needed to ameliorate the people's suffering is as a result of long neglect. Exploitation of any group of people is not accepted by God. "Economic exploitation and the suffering incurred, caused God to save the people of Israel at Exodus and lead them to a new land" (Paget Wilkes, 1981, in Johnson, 2012). Successive governments of the Federal Republic of Nigeria love material wealth more than their citizen.

It is "not that such material possessions are innately evil, and that they automatically pervert man, it is man who perverts his relationship with creation by setting it higher than its creator." Material possession is not condemned by the Bible, rather it is against its love and propensity which weighs heavily on the soul that the Bible is against.

10. **Ethnic Conflict:** This is another type of conflict. These are mainly on land dispute and chieftaincy title. Examples of these are Ife/Modakeke crisis in Osun State. Owo crisis in Ondo State, Warri, Port Harcourt and several clashes in the South among the Ijaw, Itsekiri, Ibibio, Efik, and other tribes in the oil producing states.

The Role of Guidance and Counseling: its approaches to resolving conflicts and fostering sustainable peace

What is peace in the truest sense? Peace is seen as a converse of war, we often hear of war and peace being two sides of the same coin. Peace is defined as the absence of war, and by logical extension, war is the absence of peace (Ibeanu, 2006).

Peace in a functionalist view is seen as playing a social function and being the product of the functions of other social structures and institutions. Consequently, peace is said to have the social function of integration and order. As such, for society and the state to function properly they need peace, otherwise, there would be a lot of stress on the social and political systems and then they would break down.

The instrumentalist interpretation says that peace is a means to an end. In this sense, the absence of war serves the end of social progress and development.

Philosophical definitions of Peace. Many philosophers see peace as a natural, original, God-given state of human existence. Peace from this philosophical standpoint is the precorruption state of man in society, as God established it. Consequently, peace is a state of perfection, as early expression of Gods Kingdom that is yet uncorrupted. Thus, St, Augustine of Hippo (354-438 AD) in Freeman (2015) distinguished between "two cities" "the city of God, which is founded on perfect heavenly peace and spiritual salvation" and the earthly city of man, which is founded on appetitive and possessive impulses, is corrupt and torn by strife. John Jacques Rosseau on his part conceptualized a peaceful, original state of existence of man in which there are no desires. The Hedonists and Utilitarian's suggest that human beings instinctively seek

happiness and avoid pain. Consequently, they naturally prefer peace to war and violence. Plato then dwells in justice.

To him, justice is the basis of peaceful social existence. He defined justice as giving to each his/her due. He argues that every society requires three functions to achieve harmony (peace), namely; production, security, and political rule. To him injustice occurs where this functional system is distorted, in such context there cannot be peace and harmony.

Sociological definition of peace. Sociological definition addresses the social context. Sociologically, peace refers to a condition of social harmony in which there are no social antagonisms. In other words, peace is a condition in which there is no social conflict and individuals and groups are able to meet their needs and expectations. Two schools are found namely: structural-functionalist and dialectical-materialistic responses.

Structural-functionalist sees a society as a mosaic function and structures that perform them. That a society needs to educate its children, produce goods, govern its affairs and provide security for its members. These are functions and they necessitate a number of structures such as schools, industries, parliaments, courts, armed forces, etc. Thus, structure means a set of interacted roles necessary for performing a specific function. When structures perform their functions properly, there is order and stability. Consequently, from a structural-functionalist view, peace is achieved where existing social structures perform their function adequately, supported by the requisite culture, norms and values.

Dialectical-materialistic stemmed from Karl Marx. It suggests that to understand society what we should look at are the processes through which society produces and distributes the means of its materials existence and the struggles, usually among social classes, that are integral to the process. What this means is that it is about how human societies produce and how they distribute work and rewards. In society divided into classes, the dominant classes do less work, but appropriate most of the rewards. This exploitative relation gave rise to the class struggle, which sometimes entails open/objective violence. Based on this, this view assumes that peace is not feasible insofar as society is divided into antagonistic classes and there is a persistence objective, structural and revolutionary violence. Peace is only feasible in societies in which classes are non-existent because society produces enough give to each according to his her needs.

Political Dimension of Peace

According to the University for Peace (2006), peace is a political condition that makes justice possible. Politically, peace entails political order that is the institutionalization of political structures. This means that institutionalization means that political structures acquire value and stability. To create peace, politics must be mediated by stable structures and secular culture. By secular culture is meant that citizens become more participants and political values likes tolerance, bargaining and negotiation are made the norm. Citizens also become more rational and evaluate when with political issues.

As a political order, peace entails that government minimally employs the coercive apparatus of the state, such as the armed forces and police, in dealing with citizens usually because there is no threat to the interests of⁷ the ruling class h the under privileged classes. Politically also, peace

could be seen as a contractual pact denoting that the parties to the pact, especially nation states, mutually respect the pact and recognize each other.

Assessing all these, we can assert that peace is a process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in the wider international community.

Approaches to Peaceful Co-Existence

Christo-centric approach to peace. If peace, according to the sociological view point, is not feasible insofar as the society is divided into classes, this is in concord with Jesus Christ's statement.

"Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:2.

"Not as the world giveth" that means that peace cannot be achieved on earth as long as people cannot leave without conflict.

Basically, the OT word for "Peace" is shalom which means "Completeness". "Soundness", "well-being." It is used when one asks of or prays for the welfare of another (Gen. 43:27; Exod. 4:18, Judges 19:20). When one is in harmony or concord with another (Josh. 9:15 1 Kings 5:12) when one seeks the good of a city or country (Ps. 102:6, Jer. 29:7). But in NT Jesus approach for peaceful co-existence is metaphorically delineated as salt in Mk. 9:50. Salt in ancient Hebraic and Arabic times was taken as a symbol of eternal duration.

Rabbinical literature and Jewish life see salt as a medium of covenant between God and Israel. That is why the Jewish sacrifices should not lack salt (Num. 18:19). Salt on its own is for preservation and seasoning of food that helps in a number of ways. Its importance cannot be over flogged.

To better our society, we are meant to preserve lives and put a smile on peoples' faces instead of causing sorrow by maiming them and total killings, inflicting perpetual sorrow to those behind. To curb real peace, a Christo-therapeutic formula applies:

"Have salt in yourselves, and be at peace with one another" (Today's English Version). "Have the salt of friendship among yourselves, and live in peace with one another" (Goodnews Bible).

"Have salt in yourselves and be at peace with each other" (NIV). All what Jesus is pointing out despite different hermeneutical approaches is explained further by Apostle Paul; *"Let your conversation (Communication, which is always is the first thing that sparks conflicts) be always full of grace, seasoned with salts, so that you may know how to answer everyone. "Col. 4:6).*

To obtain and sustain peace for any development and political stability, individuals must as a matter of urgency see the need to embrace Christ who is the author of peace (Isa. 9:6C). On this premise Iwundu (2015) recommended Christo-therapeutic approaches of Religious, moral and intellectual conversions. He maintained that these approaches are efficacious so long the individual who is a sinner subjects himself to the reading of the Bible and internalize and

personalize God's words through interpretation, involves in worship and praise and always attend fellowship and church service.

Iwundu (2015) designated three major approaches of Christo therapy that would be of immense help:

1. **Existential Living:** The technique requires the Christo therapist to love existentially those who come to him, valuing the gift of their unique existence which they possess and incarnate. It is demonstrated through verbal communication and also non-verbal forms such as smile, a gentle touch, an easy abiding with the persons in silence.
2. **Existential Discerning:** This approach applies two essential methods, existential diagnoses and existential appreciation. Existential diagnoses require the Christo-therapist to diagnose the existential meaning of whatever spiritual, psychological, somatic or external difficulties troubling the individual, while existential appreciation requires the Christo therapist to discern in the person who comes to him, the good qualities he has that can enhance and enrich his life and which must be realized and cultivated. The discernment is usually achieved using the inner eye" prayerfully, with spirit guided imaginations (Tyrrel, 1982 in Iwundu, 2015).
3. **Existential Clarification:** The technique is a process by which the Christo-therapist seeks to communicate his diagnostic and appreciative discernment to the individual in such a manner that he equally comes to participate in and personally verify for himself this diagnostic and appreciative understanding. He strengthened this view by saying that the Christo-therapist must prayerfully make clearer for the individual the existential meaning of whatever destructive or growth inhibiting factors he is experiencing through the use of examples, images and descriptions. Again the Christo therapist prayerfully tries to help the individual to discover and delight in those authentic values and truths which are especially life-giving and life enriching for him using personal experiences, Holy Scriptures, Poetry etc (Tyrrel, 1982 in Iwundu, 2015).

Other approaches a counselor should use to foster sustainable peace include Logotherapy which was developed by Viktor Frankl. It is a therapy of meaning. It is a meaning-oriented therapy premised on the ground that despair, despondency boredom, lack of meaning in life, precipitate radical taking of one's life, aggression or violence unleashed on property or on an innocent person (Iwundu, 2015).

The following methods have been suggested by Iwundu (2015) to help in curbing peaceful co-existence in our society.

- **Socratic Dialogue:** It uses probing formula through mutual dialogue to understand the depth of the patient's spiritual poverty.
- **Modification of Attitude:** The belief is that a change in an individual's attitude will surely bring about a positive change in his behaviour. It uses the techniques of psycho education or re-educations, geared towards teaching and enlightenment.
- **Orientation towards Meaning:** The technique uses questions and answers, proverbs, idioms, parables, story-telling, analogies, hypotheses, quotation, songs, etc. to bring an individual into understanding of self environment, and situation. Its application is more of an improvisation.

- **Appealing Techniques:** It is often referred to as an appellative therapy because it uses a suggestive method, homework, assignment for patients who are too shy or too down with their problems.

The role of counseling in bringing in lasting peace is by identifying the source of the problem, possibly the people involved.

A counseling approach such as humanistic therapy can be applied. This is a non directive” approach because of the assumption that man’s inferiority complex, depression, anxiety, frustration and other crises in life push an individual to misdemeanor or undesirable acts (Iwundu, 2015). All these are caused by wrong self concept (perception). To reinstate the client like the cult boys who are terrorizing different communities, the following methods could serve.

1. **Counselor should have unconditional positive regard:** The attitude of the counselor is that of warmth, total acceptance of the client irrespective of his age, gender, socio-economic background, etc. The counselor should respect the worth and dignity of such client without being judgmental, biased or discriminatory.
2. **Counselor should have a “third ear”** by this we mean he should be empathic, entering into the frame of reference of the client to appreciate the world from the view points of the client.
3. **Genuineness:** The counselor must always be sincere and transparent with his client, client will develop confidence in himself and the counselor as the counselor is truthful.
4. **Concreteness,** if the counselor must earn the respect he deserves he must be firm in what he says and does, as every client is very sensitive. He should not be a preacher who says one thing and does another.
5. **Congruence:** Counseling is not trivialities (Iwundu, 2015). The counselor must be consistent by ensuring he does not allow the client to digress from the context of his discussion. In other words, client should not try to lead the counseling session as that may bring distractions.

Summary/Conclusion

This study has been able to highlight in all ramifications the role of guidance and counseling as a tool to promote sustainable peace and political stability in Rivers State.

The study exposed the possible causes or sources of political uprising in the Nigerian society, especially in Rivers State as it relates to inordinate ambitions of politicians, political fanaticism, unguarded utterances, among others. The concepts of guidance, counseling, peace etc were identified. The study pointed out different approaches a guidance counselor can use to foster sustainable peace such as:

Christo-therapeutic Approach: This approach discusses introduces the client to religious messages and gatherings that is capable of promoting behavioural changes.

Existentialistic Approach: The client in question who never saw any good thing that warrant his living, who resorted to other dubious behaviours have been well informed about his worth and living.

Humanistic Therapy: This was also discussed to making the client see the need to appreciate himself by making life adjustment.

A Christo-Centric Approach to peace was discussed in diverse ways, that should give us the reason to embrace peace not war.

Everyone has right to live in 'peace'; everyone has right to develop his surroundings, therefore, let us adhere to this philosophy, "live and let's live."

REFERENCES

- Adanolekum, T. (2003). A Historical Account of Ethno-Religious and Communal conflict in Nigeria from 1981-2002, *The Nigeria Academic Forum*, 4 (3) 15.
- Adedemiji, M. A. (n.d.). The unifying role of English in a Multilingual Nation: The case of Nigeria. Department of Modern Languages, University of Ilorin, Ilorin. Uniilorin. Edu. Ng/Publications/AD Retrieved 29/4/2006.
- Adesina (2005). The Christian Theology of Rightness and their Implication for Nigeria Today. *Journal of Religion and African Culture*, 1 (1) 37.
- Adiele, S. N. (N.D) Religious Crisis in Pluralistic Religious State. A Christian Perspective. *Studies in Religion*, 204.
- Annual Report of Civil Liberty Organizations. Lagos 2007, 206.
- Best, S.G. (ed.) (2016). University for Peace: Introduction to Peace and Conflict Studies in West Africa. Ibadan: Spectrum Books Ltd.
- Britanica.com.quandi.com.us army Africa //cc by 210-article. Assessed 26-04-2016
- Douglas, J.D. (1992,ed). New Bible Dictionary (2' ed) England: Intern-Varsity Press.
- Hornby, S. A. (1984). Oxford Advanced Learners Dictionary of Current English. Oxford: Oxford University Press.
- Iwundu, C.O. (2015). A Non-sociological Approach to the Epidemiology of Crime and Criminality among Nigerian Youths. Towards Social-reengineering-based prophylactic and psychotherapeutic interventions. "An Inaugural Lecture Presented to Ignatius Ajuru University of Education Port Harcourt, Rivers' State. Inaugural Lecture Series 1, 85-95.
- Johnson, I.N. (2012). The teachings of Jesus Christ on materialism and the prospect of curbing political and socio-economic violence in Nigeria. In *Biblical studies and social transformation in Africa Journal of the Nigerian Association of Biblical studies (NABIS)* 1, 334-344.
- Ogunleye, A. R. (2007). Emulation of African Religion: A Panacea for Religious Fanaticism in Nigeria. *Journal of Arts and Humanities*, 4 (3) 33.
- Ogunleye, A. R. (2012). Religion, Peace and Conflicts, an Assessment of the Role of African Religion Toward Conflict Management in Nigeria. *Journal of Nigeria Association of Biblical Studies (NABIS). Religious Studies Series*, 4.
- Okeke, R. U. (2012). Government Ethics and the management of Environmental Conflict in Ogoni land. In *Religion and Governance in Nigeria. Journal of Nigeria Association of Biblical Studies (NABIS). Religious Studies Series*, 4.
- Osai, O. J. (1997). Reflections on the 1997 Local Government Election in Nigeria. *Journal of Inter-disciplinary Studies* 1 (1)58-80.
- Ramalingam, P. (2006). *Academics Dictionary of Psychology*. India, Academic Publishers.
- Shadrack Gaya Best, ed. (2016). *Introduction to Peace and Conflict Studies in West Africa*. Ibadan: Spectrum Books Ltd.