



NIGERIAN JOURNAL OF PSYCHOLOGY

Volume 24, No.1, 2024 ISSN: 0331-0574 (Print), 2635-3806 (Online)

Published by the Nigerian Psychological Association

NPA JOURNALS - www.npa-journals.org/njp

The Role of Guidance Counsellors in Curbing Youth Restiveness and Kidnapping in the 21st Century Nigeria

¹Kayode, Olajide Charles

^{*2}Fadipe, Rasaq Abimbola

³Uwadia, John Chukwuewene

⁴Dauda, Taofeek Olalekan

⁵Oluwawole, Phebe Blessing

⁶Saad, AbdulAkeem Alatare

ARTICLE INFO

Article History

Received: 20/04/2024

Revised: 27/06/2024

Accepted: 11/07/2024

Authors' Affiliation

^{1,2,3,4,6}Department of Counsellor Education,
Faculty of Education,
University of Ilorin, Nigeria

⁵Department of Counselling and
Human Development Studies,
Faculty of Education,
University of Ibadan, Nigeria
charlz.kayode@gmail.com
fadiperasaqabimbola@gmail.com
johnuwadia@gmail.com
lekanorg2006@gmail.com
blessingoluwawole@gmail.com
keemalatare@gmail.com

ABSTRACT

The high rate of youth involvement in restiveness and kidnapping is a great concern to education stakeholders, particularly guidance counsellors in Nigeria. This paper therefore aims to explore the role of guidance counsellors in curbing youth restiveness and kidnapping in the 21st century Nigeria. It also covers a review of relevant literature on concepts of youth restiveness and kidnapping, their causes and consequences, and provides solutions to address these challenges. Based on the review, it was suggested that guidance counsellors should prioritise counselling sessions that tackle these issues more prominently, while seminars and lectures should focus on educating youths about the dangers associated with restiveness, kidnapping, and other criminal behaviours. Guidance counsellors, government, and policymakers should aid in facilitating ways to curb restiveness and kidnapping among youths as it has a multiplying effect on the general wellbeing of Nigerians as a whole. Religious organisations should play a more active role in preventing and addressing youth restiveness and kidnapping through various interventions, such as sermons, preaching, and social services for youths, as well as counselling, mentorship, and community outreach programmes.

Keywords: Restiveness, Youth, Kidnapping, Guidance Counsellors, Nigeria

Introduction

In recent years, there has been a strong connection between "kidnapping" and "restiveness," particularly in Nigeria, where both issues are widespread. Youth unrest and incidents of kidnapping have increased across all six of Nigeria's political zones, often fueled by feelings of marginalisation among youths due to government neglect. The country's inadequate infrastructure, resulting from unequal distribution and mismanagement of resources, has left many Nigerians without access to basic services like education, clean water, roads, electricity, and healthcare. This lack of support has pushed some youth towards acts of unrest and kidnapping, posing a significant threat to the nation's security, unity, and overall development.

The involvement of youth in restiveness and kidnapping has left thousands of innocent people dead and valuable infrastructure as well as personal properties lost and destroyed in the ensuing conflagration and revolts (Uloko, Gommert & Yunusa, 2024). Youth restiveness is one of the social vices, that leads to kidnapping, armed robbery, destitution, hostility, abduction, murder, political thuggery, and all manner of criminal behaviours causing general insecurity of life and property in Nigeria. In October 2020, more than ten thousand young Nigerians took to the streets to protest against police brutality after a video went viral of a man allegedly being killed by the notorious Special Anti-Robbery Square (SARS), sparking what became known as the EndSars demonstrations. The demonstrations resulted in violent acts, stealing, rape, arson, and destruction of properties. According to Amnesty International, at least 103 people died across the nation during the protests (Schaefer, 2024). It has both national and global impacts and the consequence of this problem, if no major corrective measures are taken, could be disastrous for the nation and continent at large.

Many factors contribute to youth restiveness and kidnapping, but one of the major causes in this contemporary time is the craze to get rich quickly," This assertion is not far from this cause. Many youths are not ready and willing to face the ups and downs of life's struggles. Life in Nigeria today, is a life of the survival of the fittest. Therefore one cannot

harvest where one did not plant. Many Nigerians especially the youths are people with tall dreams. How can these tall dreams of theirs be achieved? This is a question that rovers in their minds because they want to make quick money without working for it. They go about searching for people to kidnap and make much money in return. This is barbaric and sinister! No society progresses with restive youths who are prone to kidnapping, violence, wanton destruction, and involvement in social vices. Besides their numerical superiority, youths are the foundation of the society and their energies, inventiveness, character and orientation define the pace of development of a nation. Therefore, a law-abiding youth creates a bright hope for any nation because he/she is regarded and perceived as a potential leader who will not only sustain the tradition but also bring innovation to society (Samad & Ayodele, 2023).

The role of counselling in the development of an individual and society at large cannot be overemphasised. Counselling is not only a veritable tool for the transmission of norms and values to the younger generations but also a tool for liberation from ignorance and high rate of docility. Counselling is a profession that assists individuals in understanding themselves better, managing their life activities, developing their points of view, and making their own rational decisions. Oladejo (2022) emphasised that the inculcation and maintenance of desirable behaviours among youths are entrusted upon the shoulders of guidance counsellors. Youth restiveness and kidnapping manifest as maladaptive behaviours in society and it needs to be addressed by guidance counsellors. Guidance counsellors are professionally trained individuals who have the mandate of assisting people faced with one problem or the other that affects their functionality in society. Guidance counsellors should also make use of various techniques to help change maladaptive behaviours that could constitute a menace to peaceful co-existence in society (Yahaya, 2020). Counsellors must, therefore, take the bull by the horns and save Nigeria from collapse due to the evils of youth restiveness and kidnapping.

Concept of Kidnapping

Kidnapping has been defined and described variously by many authorities in the field of counselling; it means to abduct, capture, carry off, remove, or steal away a person. It is a notorious and nefarious activity or behaviour orchestrated by criminals with the mindset of abducting and taking hostage people for ransom packages. Kidnapping is a villainous, terrible, and seasonal crime that portends security challenges in Nigeria (Owagbemi & Olaseinde, 2021). The perpetrators involve unemployed youth, gangsters, cultists, community hooligans, land grabbers, terrorists, ritualists, and overambitious spiritual leaders. It is one of the unwanted crimes that have more debilitating consequences in every human's society. This is because, kidnapping could lead to gang rape, physical assault such as beatings, kicking/maltreatment of victims, and financial victimisation and if care is not taken it may also lead to the loss of precious lives (Aloku & Atafo, 2022).

Kidnapping has become very rampant and the high incidence of insecurity portends danger to the peace, progress, and development in the country. It is pertinent to note that economic depression, poverty, moral decadence, poor standard of living, high cost of living, inflation, graduate unemployment, poor parental upbringing, greed among the youth; get rich quick mentality, inadequate crime control and insecurity are the major problems that contribute to kidnapping (Ogunode, Ayeni & Olorundare, 2024). Anochie, Nkechukwu and Asiagwu (2024) defined kidnapping as an act of seizing, taking away, and keeping a person in custody either by force or fraud. It includes snatching and seizing a person to collect a ransom in return or settle some scores of disagreement among people. Oyemwinmina and Osazuwa (2016) saw kidnapping as a criminal act involving seizure, confinement, abduction, subjection, forcefulness, acts of threats, acts of terror, and servitude. Kidnapping is the act of forcibly abducting a person or group of people perceived to be responsible for, or representative of, the injustices suffered by another group.

Kidnapping in Nigeria started in this new millennium. Kidnapping in Nigeria began rising in 2006 when militants in the Niger Delta started kidnapping expatriates for ransom (Uwakwe & Ibe, 2020). Fass (2023) has it that; it all started on September 16th,

2005, when a group named Ijaw Youth Council (IYC) threatened to attack British nationals and facilities in the Nigeria-Delta if the British police failed to release a former governor who was arrested in London for money laundering offenses. However, the federal government dismissed the threat, and a couple of days later, Nigerian military troops were deployed to the region. Most kidnappings in Nigeria are financially motivated and conducted by criminal groups of varying levels of sophistication (Schaefer, 2024).

Numerous incidents of kidnapping have occurred across various areas in Nigeria. For instance, on April 14, 2014, a total of 276 school girls were kidnapped from their dorm in Chibok, a city in northeastern Nigeria, by the militant group Boko Haram; On February 19, 2018, another 110 schoolgirls aged 11-19 years were kidnapped by the Boko Haram terrorist group from the Government Girls' Science and Technical College, Dapchi, Yobe State; June 17, 2021, armed bandits strike, abduct at least 40 students and teachers at Federal Government College, Birnin-Yauri, Kebbi State. Samad and Ayodele (2023) reported that between July 2022 and June 2023, 3,620 people were abducted in 582 kidnapping cases with about 5 billion naira paid in ransoms. Between January and April, 2024, about 380 school children were kidnapped by armed gunmen in Nigeria. Thus, different groups of individuals, corporate bodies, agencies, and professional institutions are saddled with the responsibility of proffering solutions to the spate of kidnappings in Nigeria.

Concept of Youth Restiveness

A youth typically refers to a young person, usually in the stage between childhood and adulthood. This period of life is characterised by physical, emotional, and cognitive development, as well as exploration of personal identity, values, and goals. According to Schaefer (2024), youth are individuals aged between 18 and 35 years old, comprising approximately 55 percent of Nigeria's population, which totaled 216.7 million people as of 2023. In any case, the word "youth" describes a person who has not attained the status of an adult but is no longer a child, while restiveness encompasses all forms of youth activism that pose or have the tendency of posing a threat to the orderliness, life, and property because it is marked by violence and disruption of lawful activities. When youths take to unwholesome

behaviour generally in a community, it is tagged restiveness. Such behaviours in most cases lead to the breakdown of law and order, disruption of activities of production, ethnic hostilities, and destruction of public and government properties. The much-celebrated insurgency in the North-East, which is anchored by the Boko-haram group, the illegal activities of young persons under the wings of Odua People's Congress (OPC), and the incessant kidnapping and conflicts involving armed youths in the Niger Delta area are all true pictures of youth restiveness (Yajir & Ikyo, 2021).

Youth restiveness is defined as a combination of any action or conduct that constitutes unwholesome, unacceptable activities engaged in by the youths in any community. It can also be referred to as a despicable act that is being perpetrated by a significant proportion of youths whose activities have led to a near breakdown of law and order (Udeh, 2020). Atkinson and Atkinson (2024) have equally observed that very many youths all over the world, especially in Nigeria have become non-conforming to regulations and rules from higher authorities, possibly because of societal sophistication, corruption, youthful exuberances, identity formation, home/school context inducement, etcetera. In other words, youth restiveness is a sustained protest to enforce the desired outcome from constituted authority characterised by violence and disruption of lawful activities (Amadi-Nche, 2020).

Youth restiveness encompasses violent activities ranging from disruption of political, religious, academic, social, and economic activities, outright lawlessness in the society, kidnapping of citizens and foreign workers, intra and inter-cult activities, armed robbery, vandalization of oil and gas pipelines, bombing, political thuggery, reckless shooting, and killings. The proliferation of youth associations such as students' unions and other legal groups and the existence of illegal associations such as cults have turned learning institutions into danger havens where murder, looting, arson, and violation of human rights are perpetrated through youth restiveness. Buhari and Abbagana (2024) attributed this ugly monster to non-visionary political leadership in Nigeria. Atkinson and Atkinson (2024) blamed it on unemployment, grinding poverty, inadequate educational opportunities and resources, lack of basic

infrastructure, inadequate information and communication, and bad governance.

Youth restiveness is a despicable act being perpetrated by youth in various communities that can no longer be ignored. Thus, it is a combination of any action or conduct that constitutes unwholesome, socially unacceptable, and unworthy activities engaged in by youths in any community (Bernard & Mahem, 2022). In the words of Francis (2023), youth restiveness comes under different forms as the motivation and orientation of actors differ. Ogbeifun identified three forms of restiveness based on actors' motivation and interests as youth engaged in genuine agitation for their rights and restoration of the dignity of their group or race, youths engaged in self-seeking and criminal activities such as kidnapping or hostage-taking in exchange for levied ransom's and youth's seeking revenge for the oppressive attitudes towards members of the elites class or a manner of responding to a repressive state.

Causes of Youth Restiveness and Kidnapping

The causes of youth restiveness and kidnapping stem from various social, economic, and political factors. Some of these causes include:

- (a) Socioeconomic inequality: high levels of poverty, unemployment, and economic inequality contribute to feelings of frustration and marginalisation among youth, leading to a sense of hopelessness and desperation.
- (b) Lack of opportunities: limited access to education, healthcare, and employment opportunities exacerbate feelings of disillusionment and disenchantment among youth, driving them towards criminal activities as a means of survival.
- (c) Political instability: political conflicts, corruption, and poor governance create an environment of lawlessness and impunity, where criminal elements thrive and exploit vulnerable populations, including youth.
- (d) Social disintegration: breakdowns in family structures, community cohesion, and moral values contribute to a culture of violence and lawlessness, where criminal behaviour is normalised and perpetuated.
- (e) Influence of peer pressure: peer pressure and social influence play a significant role in shaping the behaviour of youth, with negative peer groups often encouraging delinquent activities such as kidnapping and violence.

- (f) Drug abuse: the widespread availability and abuse of drugs and alcohol among youth contribute to impaired judgment, aggressive behaviour, and involvement in criminal activities.
- (g) Media influence: exposure to violent and sensationalised media content, including movies, music, and social media, desensitises youth to the consequences of their actions and glamorises criminal behaviour.
- (h) Ethnic and religious conflicts: deep-seated ethnic and religious tensions often fuel violence and conflict, with youth being manipulated and recruited by extremist groups to further their agendas.
- (i) Failure of Law Enforcement: weak law enforcement, corruption within the criminal justice system, and impunity for perpetrators of crime create a culture of impunity, where criminals operate with impunity and victims are left without recourse.

Consequences of Youth Restiveness and Kidnapping

The consequences of youth restiveness and kidnapping are severe and far-reaching, impacting various aspects of society. Some of these consequences include:

- (a) Loss of life: youth restiveness and kidnapping often lead to violence, resulting in the loss of innocent lives. Victims of kidnappings may also be harmed or killed during the abduction or rescue attempts.
- (b) Economic impact: youth restiveness and kidnapping disrupt economic activities, leading to loss of productivity and investment. Businesses may suffer financial losses, and foreign investors may be deterred from investing in the affected areas.
- (c) Psychological trauma: victims of kidnappings, as well as their families and communities, often suffer from psychological trauma and emotional distress. This can have long-lasting effects on mental health and well-being.
- (d) Disruption of social order: youth restiveness and kidnapping destabilise communities and erode social cohesion. Fear of abduction and violence can lead to increased social tension and mistrust among community members.
- (e) Damage to infrastructure: youth restiveness and kidnapping may result in the destruction of public and private property, including roads, schools, hospitals, and government buildings. This further undermines development efforts and hampers recovery.

(f) Human Rights Violations: youth restiveness and kidnapping may involve the violation of human rights, including the right to freedom and security of person. Victims may be subjected to torture, abuse, or exploitation during captivity.

(g) Impacts on education: youth restiveness and kidnapping disrupt educational activities, leading to school closures and decreased access to education for affected communities. This can hinder children's academic progress and future opportunities.

Proffering Solutions to Youth Restiveness and Kidnapping

In addressing the problems of youth restiveness and kidnapping among youth, the following suggestions are hereby proffered. First and foremost, governments at all levels must disassociate themselves from acts of kidnapping and restiveness and from those who maintain their positions through coercion. There is no doubt that an insensitive government will only continue to promote restiveness and kidnapping rather than reducing the menace. Since the youths are the future leaders, special efforts should be made to encourage and promote activities that are of interest to young people in a way to promotes tolerance, trust, and cosmopolitanism among them.

The problem of restiveness or kidnapping could partly be dealt with using specially designed radio and television programmes, jingles, and group discussions. Such programmes could be aimed at discouraging youth restiveness and kidnapping. The menace of youth restiveness and kidnapping can also be arrested through the creation of an enabling environment for job, educational, and healthcare delivery in rural areas (Owagbemi & Olaseinde, 2021). This is necessary to reduce the rapid rate of rural-urban drift, especially among Nigerian youths. Furthermore, family and religious institutions have important roles to play in arresting an upsurge in youth restiveness and kidnapping. At the level of family, parents should be good role models for their children. They should eschew violence, pay enough attention to their children, and avoid all forms of abuse. Equally, religious organisations should be more proactive in preventing and transforming youth restiveness and kidnapping through sermons, exhortations, preaching, and provision of social as well as humanitarian services for the youths (Francis, 2023).

Integration involves the process of getting or uniting people of different tribes or ethnic groups so that they can work together in hegemony and not have separate. What national integration does is to harmonise peaceful coexistence, unity, and cooperation among various groups in the country (Francis, 2023). National integration needs to be adopted by the federal government (FG) to unify and regulate all political economic and social activities in the state to eradicate any feeling of inferiority complex and ensure equitable distribution of the nation's income so that every group will have a fair share of the national cake. By so doing, a society free from oppression, suppression, restiveness, kidnapping, subjugation, arson, dehumanisation, war, and other forms of political and socio-economic vices will be effectively controlled.

Besides, the Federal Ministry of Education and its counterparts at the state and local government levels must endeavor to reactivate the bursary and scholarship schemes to assist pupils and students at the various levels of educational institutions. Such financial assistance would reduce the suffering of students and at the same time diminish their motivation to engage in crimes, especially violent crimes such as kidnapping and restiveness (Udeh, 2020).

Conflict resolution programmes can also help to promote both the individual behavioural change for responsible citizenship and the systemic change necessary for a safe environment. Awoyemi and Adegunju (2020) opined that conflict resolution is seen as a variety of approaches aimed at terminating conflicts through the constructive peaceful solving of problems which includes negotiation, facilitation, conciliation, mediation, and brokerage. Nwafor (2013) described peace consciousness as the process of acquiring the skills, values, and knowledge that promote harmonious relationships among youths in the society.

Therefore to promote the consciousness of national security and development in all societies, there must be peace consciousness which promotes an atmosphere of tolerance, equality, social justice, democracy, literacy, respect and dignity for all harmony, non-violence, respect for workers' rights and core labour standards, respect for children rights

and fundamental human rights, equality between men and women, cultural identity and diversity, indigenous peoples and minorities rights, the preservation of the natural environment and fairness, co-existence, and mutual development. Where the contents of peace consciousness are inculcated and imbibed as well as practiced by the individuals, there will be an appreciable level of development (Uzoamaka, 2016).

The role of information and communication technology (ICT) in tackling youth restiveness and kidnapping in modern times cannot be overemphasised, going by the modern tactics deployed by the Western world in tackling restiveness and kidnapping. The solution to the nation's insecurity challenges lies in science and technology such as the use of satellite technology to monitor the activities of the kidnappers and insurgents (Owagbemi & Olaseinde, 2021). The persistence of youth restiveness and kidnapping has been claiming precious lives of citizenry and government efforts to tackle the problem through various menial methods and approaches such as the use of police, military, vigilante and local hunters seem not to be yielding success. But deploying technology, through the use of ICT devices such as computers, internet, mobile phones, close circuit television (CCTV), surveillance cameras, social network analysis, biometry surveillance, data mining, satellite imagery, and IP devices, the satellite would produce the desired results.

The government at all levels needs to promote counselling and moral education as an integral part of the education process. Counselling and moral education are very important and inevitable tools that could avert the condition of disharmony in society. Moral education is universal and essential to every human culture. Everyone knows that any society without a modicum of morality must collapse. In this sense, morality is the observance of rules for the harmonious adjustment of the interests of the individual to those of others in society (Ojukwu, 2009). According to Uzoamaka (2016), morality is social in a more fundamental sense, as an outline of norms of behaviour operative in a community. The inculcation of moral values should not rely on the government alone; parents, teachers, religious leaders, and community leaders are expected to contribute to

the trend. To this end, life in a human community is possible, only if there is a certain level of friendliness, mutual aid, and rules for settling issues. Without these components, a society cannot survive or exist at all.

Role of Guidance Counsellors in Curbing Youth Restiveness and Kidnapping

It has been deduced that the youth remains one of the greatest assets that any community can possess. Potentially, they are the greatest investments for a society's sustainable development and future. This is the reason why it is universally acknowledged that positive fundamental and meaningful changes are inherited, fostered, and or shaped by the generation of youths in the society. The effectiveness of counselling is seen as a good strategy for harnessing the inert potentials of the youths and channelling them into vehicles of national development. Counselling is a learning process in which a counsellor helps an individual or individuals learn, understand themselves and their environment, and be in a position to choose the right type of behaviours that will help them develop, grow, progress, ascend, mature, and step up, educationally, vocationally and socio personally (Egbo, 2023).

Counselling is the most effective way to address the problems of restiveness and kidnapping confronting youths in the society. This is because; counselling can bridge the gap of communication between youths and relevant authorities. According to McNamara (2024), counselling is designed to develop the abilities for self-direction, personal understanding, self-confidence, and mental maturity necessary for healthy growth and proper adjustment; to develop and create awareness of youth opportunities in the personal, social, education, and vocational area by providing them with appropriate useful information; to help students/youths acquire the skills of collecting, collating, and using appropriate information correctly; to assist all youths in making appropriate social, educational and vocational choices; and to help individuals develop a positive attitude towards fellow Nigerians and a strong commitment to the unity of the country.

Uzoamaka (2016) viewed counselling as an interactional relationship designed to facilitate the personal development of information leading to effective decision-making and awareness of the self.

One of the tools that might make a positive impact is information service in counselling. Through this service, guidance counsellors may help the youths acquire knowledge that they are ignorant of. Such vital information could liberate them from falsehood and misconceptions being provided by peers and adults who utilise them to fulfill personal wishes and later dumb to their faith. Youths thus need information that will get them economically empowered. Hence the guidance counsellors give them entrepreneurial information that will help them develop skills that can sustain them economically. Such information liberates them from engaging in all forms of criminal behaviour such as restiveness and kidnapping.

Cognitive restructuring and behaviour modification skills could be useful in curbing youth restiveness and kidnapping. As professionals, guidance counsellors should work towards restructuring negative views by youths. The insinuation that restiveness and kidnapping are the only ways of expressing their views and demands could be modified to more rational ways if information is provided to them (Babatunde, 2018). Also, sessions on value orientation are very necessary for youths. Most Nigerian youths seem to believe that the only source of wealth is through resource control and sharing the national cake. Such beliefs, values, and misconceptions should be re-orientated and replaced with good values of hard work and honesty. Unhealthy lifestyles of gang formation, robbery, riots, arson, and violence are parts of the causes of restiveness and kidnapping among youths which could be replaced by healthy ones through counselling sessions with the youths.

Guidance counsellors should come together and form a forum to address the issue of youth restiveness and kidnapping in Nigeria. Professional counsellors in Nigeria should also create an adequate platform where Nigerian leaders and various interest groups in society can come together periodically to have a dialogue with the youth. This will provide a veritable avenue for meaningful suggestions and decisions on how to properly harness and redirect the fresh energy of the Nigerian youths into useful ventures for utmost peace, tranquility, progress, and effective development in Nigeria.

Counselling is a profession that is known for bringing change in behaviour and rehabilitating maladaptive behaviour in individuals. Thus, guidance counsellors have the mandate to join in the fight to drastically reduce all forms of threats to the security of life and properties, especially the dreadful menace of youth restiveness and kidnapping in Nigeria. Effective counselling is required for youths in institutions of learning. Equally, counselling profession has the responsibility to teach life-building skills to youths such as assertiveness, decision-making, and peer-cluster skills. Generally, it is required that individuals, groups, and institutions have the mandate to establish a platform for constant dialogue with youths to prevent issues from degenerating into kidnapping and youth restiveness (Jumare, Ismail Ango, & Maryam-Abass, 2019).

Obi and Oguzie (2019) pointed out that one of the main goals of counselling is to enable youth to gain proper insight into their thoughts, behaviours, and problems, to think in the right direction, make rational and informed decisions and choices to be able to proffer solutions to their problems and thrive properly as productive members of the society. It is therefore very imperative that professional counselling services be made available to all Nigerian youths, parents, caregivers, and political leaders at various levels of governance in the country. Finally, the Association of Professional Counsellors in Nigeria (APROCON) or Counselling Association of Nigeria (CASSON) in agreement and collaboration with the government should promote family and community counselling to reach a wide range of Nigerian youths with their career and personal-social counselling needs. It is believed that these would go a long way in curbing the problems of kidnapping and youth restiveness in Nigeria.

Conclusion

Youth restiveness and kidnapping are nefarious, villainous, terrible, and seasonal crimes that portend security challenges in Nigeria. The perpetrators involve unemployed youths, gangsters, community hooligans, land grabbers, terrorists, ritualists, and overambitious spiritual leaders. These menaces are worsened by poverty, unemployment, and morale decadence, abandonment of the youths by some politicians, corruption, inadequate relevant information to the security agents, inadequate sophisticated equipment for security agencies for the

tracking down of criminals. The persistence of youth restiveness and kidnapping has been claiming the precious lives of the citizenry. However, effective counselling is required for youths in all ramifications of life. The youths with these bio-evils need guidance counsellors to be able to overcome them. The counsellors must take the bull by the horns and save Nigeria from collapse due to the evils of youth restiveness and kidnapping.

Suggestions

The following suggestions, if implemented, could help reduce youth restiveness and kidnapping in Nigeria to the barest minimum:

- (1) The government should mandate the provision of guidance and counselling services in both educational and non-educational settings throughout Nigeria. These services, offered by guidance counsellors, can assist youths in gaining essential knowledge and understanding, ultimately aiding in the prevention of restiveness and kidnapping incidents in the country.
- (2) Government should evenly distribute the national resources among people in every state because this will enhance community development and put youth restiveness and kidnapping to check.
- (3) Nigerian government should create more jobs for the teeming youths so that they would be engaged meaningfully.
- (4) Seminars and other forms of lecture should focus on sensitizing youths about the dangers of restiveness and kidnapping.
- (5) Religious leaders as those in position of influence should rise up to the task of engendering good governance by shaping social values through their faith-based teachings; and to engage in partnership with federal government to bring about a cessation of kidnapping and restiveness against humanity.
- (6) Guidance counsellors and other professionals within Non Governmental Organisations (NGOs) should embark on a public enlightenment campaign on the need to shun youth restiveness and kidnapping through information and communication technology devices such as mobile phones (text messaging), television and radio stations, Facebook pages, Whatsapp groups, Twitter pages, Instagram group pages.
- (7) Government, policymakers and guidance counsellors should aid in facilitating ways to curb restiveness and kidnapping among youths as it has a

multiplying effect on the general wellbeing of Nigerians in general.

References

- Aloku, C. O & Atafo, D. (2022). Influence of kidnapping on the psychological distress of residents in Kaduna Metropolis. *American Journal of Psychology*, 4(1), 53-67.
- Amadi-Nche, C. H. (2020). Adoption in Philemon 1:10-11 as a strategy for combating youth restiveness in Nigeria. *American Journal of Humanities and Social Sciences Research*, 4(10), 102-105.
- Anochie, O. E., Nkechukwu, G. O. & Asiagwu, H. (2024). Impact of kidnapping and political instability on investment in the Nigerian economy. *Asian Journal of Economics, Business and Accounting*, 24(3), 54-67.
- Atkinson, J. W. & Atkinson, R. C. (2024). *Fundamentals of psychology*. New York, NY: Wiley Press
- Awoyemi, O. A. & Adegunju, K. (2020). Conflict and conflict resolution in workplace. In Adegoke, A. A. (Eds.) *Guidance and Counselling in Education*. (336-348). Ilorin: Unilorin Press Ltd.
- Babatunde J. O. (2018). Effectiveness of guidance and counselling strategies at promoting career decision making among youths in Nigeria. *International Research Journals* 9(5), 151-156.
- Bernard, T. & Mahem. H. (2022): "Marvin Wolfgang". *Encyclopedia Britannica*, 8 Apr. 2022, <https://www.britannica.com/biography/Marvin-Wolfgang>.
- Buhari, A. A. & Abbagana, K. A. (2024). Effect of post insurgency activities on livelihood of victims in North East Nigeria. *African Journal of Educational Management, Teaching and Entrepreneurship Studies*, 11(1), 26-33.
- Dudley, B. (2021). *An Introduction to Nigerian Government & Politics*. London and Basingstoke: Macmillan Press Ltd.
- Egbo, A.C. (2023). *Development of Guidance and counselling*. Enugu; Joe best publishers.
- Fass, P. S. (2023). *Child abduction in America*. New York: Oxford University Press.
- Francis, D. J. (2023). Peace and Conflict Studies: An African Overview of Basic Concepts. In Best, S.G. (Ed.). *Introduction to Peace and Conflict Studies in West Africa: A Reader*. Ibadan: Spectrum Books Limited.
- John, W. (2020). Proliferation of kidnapping in Nigeria: Causes and consequences. *International Journal of Research and Innovation in Social Science*, 5(3), 2454-6186.
- Jumare, M. H., Ismail O. S., Ango, A. R. & Maryam-Abass, C. L. N. (2019). Experiences and counselling information on kidnapping: the roles of librarians and counselors in a qualitative case study of kidnapped victims' students of Ahmadu Bello University Zaria, Nigeria. *British Journal of Education*, 7(2), 73-80.
- McNamara, R. S. (2024). *The Essence of Security: Reflections in Office*. New York: Harper and Row.
- Musa, A. S. (2019). Social exclusion, restiveness and youth violence. *Direct Research Journal of Social Science and Educational Studies*, 6(9), 118-126
- Nwafor, N. H. A. (2013). Peace Education and National Development: A Critical Appraisal. *Nigerian Journal of Education Philosophy – NJEP. Peace Education*, 24(1), 26-33.
- Ogunode, N. J., Ayeni, E. O. & Olorundare, A. S. (2024). Roles of tertiary institutions in curbing banditry, kidnapping and terrorism in Nigeria. *International Journal of Sharia Economic and Financial Literacy*, 1(1), 19-34.
- Oladejo, B. (2022). Counsellor's counter insurgency and the school environment in Northeast Geo Political Zone, Nigeria. *Al-Hikmah Journal of Education*, 7(1), 210-216.
- Onyekpe, N. (2007). Managing Youth at Election. *The Constitution: A Journal of Constitutional Development*, 7(1), 76 –87.
- Owagbemi, G. O. & Olaseinde, O. S. (2021). The perception and measures towards curbing

kidnapping in Ondo State, Nigeria. *International Journal of Humanities Social Sciences and Education*, 8(8), 23-31.

Oyemwinmina, C. & Osazuwa, A. J. (2016). The social-economic impediments to kidnapping eradication in southern Nigeria. *International Journal of Arts and Humanities*, 5(4), 202- 213.

Udeh, S. N. (2020). Kidnapping and National Security in Nigeria: An Evaluation. *Journal of Politics and Law*, 13(4), 94-104.

Uloko, M., Gomment, T. I. & Yunusa, E. (2024). Public perception of kidnapping in Dekina Local Government Area of Kogi State. *GPH-International Journal of Social Science and Humanities Research*, 7(1), 1-31.

Uwakwe, C. E., & Ibe, C. C. (2020). Kidnapping for Ransom in Nigeria: A Study of the South- South Region. *International Journal of Advanced Academic Research*, 6(3), 54-66.

Uzoamaka, E. V. (2016). Counselling and moral education: A panacea in curbing the increasing trends of agitation in Nigeria. *Texila International Journal of Clinical Research*, 3(2), 1- 6.

Samad, U. & Ayodele, O. (2023). In detail: Non-state actors killed 4,545 people, kidnapped 4,611 in 2022. Retrieved on 23rd June, 2024, from <http://www.thecable.ng/in-detail-non-state-actors-killed-4545-people-kidnapped-4611-in2022>

Schaefer, L. (2024). *Sociology*. Ninth Edition. New York: Published by McGraw Hill.

Yajir, D. A. & Ikyo, R. M. (2021). Curbing youth restiveness for sustainable economic development in Nigeria: Counseling implications. *Katsina-Ala Multidisciplinary Journal*, 3(1), 94-99.

Yahaya, L. A. (2020). Professionalization of counselling in Nigeria. In Adegoke, A. A. (Eds.) *Guidance and Counselling in Education* (306-323). Ilorin: Unilorin Press Ltd.