



By

**EMEME, Nsikak C.**  
School of Preaching, Nigerian Christian Institute (NCI),  
Uyo, Akwa Ibom State,  
Nigeria.

**SYLVIA, Aniekan Udosen**  
Department of Educational Foundations (Guidance and Counselling),  
Faculty of Education,  
Abia State University,  
Uturu, Nigeria.

And

**Mary Eflong AFAHAEME**  
Department of Educational Foundations (Guidance and Counselling),  
Faculty of Education,  
Abia State University,  
Uturu, Nigeria.

#### **ABSTRACT**

*Concerns about declining moral standards have become increasingly prominent in modern societies, as reflected in growing incidences of indiscipline, corruption, violence, substance abuse, and erosion of shared values. Institutions traditionally responsible for moral upbringing now face significant challenges due to rapid social transformation and globalization. This paper examines guidance and counselling as a purposeful and effective instrument for strengthening moral values and ethical conduct. Using a conceptual and analytical approach, the study draws from humanistic, cognitive-behavioural, and moral development theories to explain how counselling services enhance moral awareness, value internalization, character formation, and responsible decision-making. The paper discusses the nature of guidance and counselling, the concept and dimensions of morality, and the contribution of counselling interventions to moral fortification. The roles of counsellors, schools, families, religious institutions, and the wider society are examined, alongside challenges limiting effective moral counselling. The paper concludes that well-structured guidance and counselling programmes remain indispensable for moral regeneration and social stability.*

**KEYWORDS:** Guidance, Counselling, Moral Development, Moral Fortification, Values Education.

---

#### **INTRODUCTION**

Moral decline has become a subject of widespread concern among educators, counsellors, parents, religious leaders, and policymakers. Contemporary society is increasingly confronted with behaviours such as dishonesty, examination malpractice, drug abuse, cultism, cybercrime, sexual immorality, and general disregard for social norms. These behaviours pose serious threats to social harmony, educational goals, and national development (Santrock, 2021). Moral fortification refers to conscious and systematic efforts aimed at strengthening individuals' ethical values, sense of responsibility, and capacity to make morally sound judgments. In the past, families and religious institutions were the primary agents of moral training. However, changes brought about by urbanization, media influence, economic pressures, and technological advancement have weakened



traditional moral control mechanisms, making professional interventions increasingly necessary (Okobiah & Okorodudu, 2019). Guidance and counselling has therefore assumed a critical role in addressing moral challenges by helping individuals understand themselves, clarify values, cope with life challenges, and adjust positively to societal expectations. This paper explores guidance and counselling as a viable and sustainable tool for moral fortification in contemporary society.

### **CONCEPTUAL CLARIFICATION OF GUIDANCE AND COUNSELLING**

Guidance and counselling are complementary processes aimed at fostering holistic human development. Guidance is a broad, continuous process that assists individuals in making informed choices and appropriate adjustments in educational, vocational, personal, and social domains. Counselling, in contrast, involves a structured professional relationship in which a trained counsellor helps a client address personal, emotional, social, or behavioural difficulties through purposeful interaction (Gibson & Mitchell, 2018). Guidance is largely preventive and developmental, focusing on information dissemination, orientation, appraisal, placement, and follow-up services. Counselling is more therapeutic and remedial, emphasizing self-understanding, emotional adjustment, behaviour modification, and personal growth. Together, guidance and counselling support individuals in developing positive attitudes, self-discipline, and respect for societal values.

### **MEANING AND DIMENSIONS OF MORALITY**

Morality encompasses the principles, norms, and values that guide human behaviour and define acceptable conduct within a society. It involves judgments about right and wrong, justice and injustice, and acceptable versus unacceptable actions (Kohlberg, 1984). Moral development refers to the gradual process through which individuals internalize these values and apply them consistently in real-life situations. Morality can be viewed from cognitive, affective, and behavioural perspectives. The cognitive aspect relates to moral reasoning and ethical judgment, the affective dimension involves moral emotions such as empathy and guilt, while the behavioural dimension concerns the actual demonstration of moral actions. Effective moral fortification requires the integration of these dimensions so that moral knowledge translates into moral conduct.

### **THEORETICAL PERSPECTIVES SUPPORTING MORAL COUNSELLING**

Several theories provide a foundation for understanding how guidance and counselling contributes to moral fortification. Humanistic theory emphasizes self-awareness, autonomy, and personal responsibility. From this viewpoint, counselling creates a supportive environment that enables individuals to examine personal values, make authentic choices, and develop inner moral strength (Rogers, 1961). Cognitive-behavioural theory highlights the influence of thoughts on emotions and behaviour. Counselling interventions based on this theory assist individuals in identifying faulty thinking patterns, restructuring irrational beliefs, and adopting behaviours that align with moral and social expectations (Corey, 2017). Moral development theory, particularly Kohlberg's stage theory, explains moral growth as a progression from externally controlled behaviour to principled moral reasoning. Counsellors can facilitate this progression by engaging individuals in moral discussions, perspective-taking, and ethical problem-solving activities appropriate to their developmental level.

### **GUIDANCE AND COUNSELLING AS AN INSTRUMENT FOR MORAL FORTIFICATION**

Guidance and counselling enhances moral fortification in several important ways. First, it promotes self-awareness and self-regulation by helping individuals understand their emotions, motives, and behavioural patterns. This awareness strengthens self-control and reduces susceptibility to negative peer and environmental influences.



Second, counselling facilitates value clarification by assisting individuals to examine personal beliefs in relation to societal norms and consequences of actions. This process helps clients resolve value conflicts and make decisions consistent with ethical standards.

Third, guidance and counselling develops responsible decision-making and problem-solving skills. Through structured interventions, individuals learn to evaluate alternatives, anticipate outcomes, and accept responsibility for their choices.

Finally, counselling encourages empathy, cooperation, and social responsibility, particularly through group counselling and social skills training. These experiences foster respect for others, appreciation of diversity, and commitment to community wellbeing.

### **INSTITUTIONAL ROLES IN MORAL FORTIFICATION**

Educational institutions serve as major platforms for moral fortification through organized guidance and counselling programmes. School counsellors support students in developing discipline, positive attitudes, respect for authority, and ethical conduct. Programmes such as orientation services, peer counselling, and life-skills education reinforce moral values within the school environment.

Families play a foundational role by modelling positive behaviour and reinforcing values taught through counselling. Collaboration between counsellors and parents enhances consistency in moral guidance. Religious and community institutions further provide moral frameworks and supportive environments that complement counselling efforts.

### **CHALLENGES CONFRONTING MORAL COUNSELLING**

Despite its importance, guidance and counselling for moral fortification faces several obstacles. These include inadequate funding, shortage of trained counsellors, limited facilities, and insufficient institutional support. Cultural misconceptions about counselling, stigma, and conflicting societal values also reduce utilization of counselling services.

Additionally, exposure to negative media content and rapid technological change present emerging moral challenges that require innovative counselling approaches and continuous professional development.

### **STRATEGIES FOR ENHANCING MORAL FORTIFICATION THROUGH COUNSELLING**

Strengthening guidance and counselling for moral fortification requires deliberate efforts. These include adequate training and retraining of counsellors, provision of necessary facilities, and integration of moral and values education into counselling programmes. Public awareness campaigns can also help reduce stigma and increase acceptance of counselling services.

Collaboration among schools, families, religious bodies, and government agencies should be enhanced to create supportive moral environments. Counsellors should adopt culturally responsive and evidence-based practices to address contemporary moral issues.

### **CONCLUSION**

Guidance and counselling remains a vital mechanism for strengthening moral values in contemporary society. By fostering self-awareness, ethical reasoning, responsible decision-making, and social responsibility, counselling services contribute meaningfully to character development and moral stability. Sustained support for guidance and counselling across institutions is therefore essential for nurturing morally responsible individuals and promoting a stable and progressive society.

### **EDUCATIONAL IMPLICATIONS OF THE STUDY**

The discussions in this paper highlight the need to integrate moral education into guidance and counselling programmes at all levels of education. Counsellors and teachers should collaborate



---

in promoting integrity, discipline, and respect for social norms. Policymakers should recognize counselling as a key component of educational development and provide adequate support for its implementation.

**SUMMARY OF THE STUDY**

This study examined guidance and counselling as a tool for moral fortification. It clarified key concepts, explored relevant theories, discussed counselling strategies for moral development, and identified institutional roles and challenges. The paper concludes that guidance and counselling is indispensable for promoting ethical behaviour and sustainable social development.



---

**REFERENCES**

- Bandura, A. (1997). Self-efficacy: The exercise of control. W. H. Freeman.**
- Berk, L. E. (2020). Development through the lifespan (7th ed.). Pearson Education.**
- Corey, G. (2017). Theory and practice of counseling and psychotherapy (10th ed.). Cengage Learning.**
- Egbo, J. O. (2015). Guidance and counselling: A comprehensive handbook. University of Nigeria Press.**
- Erikson, E. H. (1968). Identity: Youth and crisis. W. W. Norton.**
- Gibson, R. L., & Mitchell, M. H. (2018). Introduction to counseling and guidance (8th ed.). Pearson Education.**
- Kohlberg, L. (1984). Essays on moral development: Vol. 2. The psychology of moral development. Harper & Row.**
- Maslow, A. H. (1970). Motivation and personality (2nd ed.). Harper & Row.**
- Myrick, R. D. (2011). Developmental guidance and counseling: A practical approach (5th ed.). American Counseling Association.**
- Nwoye, A. (2013). African psychology and the challenges of globalization. University of Nigeria Press.**
- Okobiah, O. C., & Okorodudu, R. I. (2019). Issues, concepts and practices in guidance and counselling. Ethiope Publishing.**
- Omoni, G. E., & Oniye, A. O. (2014). Guidance and counselling in Nigerian secondary schools: The role of the counsellor. Journal of Education and Practice, 5(16), 23-29.**
- Piaget, J. (1965). The moral judgment of the child. Free Press.**
- Rogers, C. R. (1961). On becoming a person: A therapist's view of psychotherapy. Houghton Mifflin.**
- Santrock, J. W. (2021). Adolescence (18th ed.). McGraw-Hill Education.**
- Shaffer, D. R., & Kipp, K. (2014). Developmental psychology: Childhood and adolescence (9th ed.). Cengage Learning.**
- UNESCO. (2017). Education for sustainable development goals: Learning objectives. UNESCO Publishing.**
- Uzoka, F. A., & Nwafor, C. E. (2018). Counselling interventions and moral development of adolescents. Nigerian Journal of Guidance and Counselling, 23(1), 45-58.**
- Wentzel, K. R. (2015). Prosocial behavior and schooling. In R. M. Lerner (Ed.), Handbook of child psychology and developmental science (7th ed., pp. 1-38). Wiley.**
- Yalom, I. D., & Leszcz, M. (2020). The theory and practice of group psychotherapy (6th ed.). Basic Books.**