

INTEGRATING PERSON-CENTERED COUNSELLING (PCC) APPROACHES IN COUNSELLING: A FRAMEWORK FOR ENHANCING INTERPERSONAL HARMONY IN SCHOOL AND FAMILY SETTING

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Abstract

Conflict, whether in school or family settings, often arises from unmet emotional needs, miscommunication, or incompatible expectations, posing significant threats to interpersonal harmony and overall psychological well-being. This paper explores the integration of the person-centered counselling (PCC) approach, originally developed by Carl Rogers, as a humanistic framework for resolving relational conflicts. Rooted in the principles of empathy, unconditional positive regard, and genuineness, PCC emphasizes a non-directive, client-centered process that fosters emotional insight, mutual respect, and self-awareness. Drawing from contemporary counselling literature and practical conflict scenarios within Nigerian school and family environments, the paper presents a model that aligns PCC techniques with conflict resolution strategies to promote effective communication and relational healing. Methodologically, the study adopts a qualitative approach to analyze the relevance and adaptability of person-centered interventions across educational and domestic contexts. Key findings suggest that integrating PCC into school guidance programs and family counselling systems can significantly reduce behavioral tensions, improve teacher-student and parent-child relationships, and create emotionally safe spaces for dialogue. The paper concludes by recommending the training of school counsellors, teachers, and family mediators in PCC techniques as a sustainable path toward emotional harmony and conflict prevention in contemporary African communities.

Keywords: Person-Centered Counselling, Conflict Resolution, Interpersonal Harmony, School Counselling, Family Mediation

Introduction

Conflict is an unavoidable aspect of human interaction, especially in environments that demand frequent communication, cooperation, and decision-making such as schools and family systems. As individuals navigate personal interests, emotional needs, differing opinions, and social roles, misunderstandings and tensions inevitably emerge. In both educational and domestic spaces, these tensions if unresolved, can escalate into harmful confrontations, strained

relationships, and emotional disconnection, affecting not only productivity but also psychological well-being. The management of such conflicts has therefore become a central concern in both educational leadership and family welfare systems.

Conflict has been defined in multiple ways by various scholars, reflecting its complex nature. According to Omotosho (2021), conflict is a situation of disagreement or incompatibility between individuals or groups, often arising from perceived threats to values, goals, or interests. Oboegbulem and Alfa (2020) describe conflict as a dynamic process of interaction characterized by opposing interests, needs, or desires which, if mismanaged, can escalate into confrontation or hostility. In the view of Adebayo (2019), conflict is not merely about disagreements but represents a psychological state of tension where individuals feel their needs or identities are under threat. These perspectives collectively underscore the fact that conflict is not inherently destructive, but becomes so when it is mismanaged, suppressed, or allowed to escalate unchecked.

More recent authors have emphasized the emotional and relational dimensions of conflict, particularly in sensitive environments such as schools and homes. Chikwe and Edet (2022) argue that conflict should not only be seen as a clash of interests but also as an expression of unmet emotional needs, poor communication, and lack of empathy. Similarly, Eze and Olatunde (2023) view conflict as a natural part of relational dynamics that, when properly managed, can strengthen interpersonal understanding and emotional growth. These views reflect a significant shift from earlier models of conflict as a problem to be eliminated, to more constructive frameworks that see conflict as an opportunity for transformation, learning, and relational improvement.

In school settings, conflicts frequently arise between students, between teachers and students, among teachers themselves, and even between teachers and school administrators. These conflicts often stem from issues such as bullying, academic competition, miscommunication, classroom misbehavior, or disciplinary disagreements. According to Oboegbulem and Alfa (2020), such conflicts are common in Nigerian secondary schools and are often linked to poor communication, unmet student needs, and authoritarian disciplinary approaches. Similarly, Nwankwo and Obi (2021) emphasize that student-teacher conflicts frequently result from rigid classroom management styles and lack of emotional intelligence on the part of educators. In their comparative study, Ajayi and Asagba (2022) found that interpersonal misunderstandings and institutional power dynamics are primary drivers of conflict in both urban and rural school environments. When poorly handled, school-based conflicts can escalate into emotional distress, decline in academic performance, and breakdown in teacher-student rapport, often creating a toxic and emotionally unsafe school climate (Okonkwo & Ede, 2023).

Likewise, in family settings, conflict may result from generational misunderstandings, economic hardship, differing role expectations, or value clashes between parents and children.

As noted by Uchenna and Bello (2022), rapid socio-cultural changes in contemporary African families have increased the incidence of parent-child conflict, particularly among adolescents navigating autonomy and identity. Afolabi, et al (2020) observed that unresolved family tensions are a major contributor to emotional withdrawal, low self-esteem, and behavioral disorders among young people. In more severe cases, recurring family conflict has been linked to rising incidents of domestic violence, emotional alienation, and breakdown of familial bonds (Ibrahim & Ojo, 2021). These findings confirm that both school and family environments are susceptible to conflict, and when poorly managed, such disputes can have long-term psychosocial consequences.

Despite the recurrence of conflict in these human systems, the methods employed to resolve them often fall short of addressing the underlying causes. Punitive measures, authoritarian discipline, blame, and suppression are still widely practiced, particularly in African socio-cultural contexts where authority and hierarchy are deeply rooted (Nwosu & Obasi, 2021). While such approaches may result in temporary compliance or silence, they rarely foster genuine resolution, mutual understanding, or emotional healing. Moreover, they often deepen resentment, widen emotional gaps, and entrench dysfunctional communication patterns.

This reality necessitates the adoption of more empathetic, human-centered approaches to conflict resolution approaches that engage both the emotional and cognitive dimensions of conflict and promote mutual respect, active listening, and emotional validation. One such approach is the person-centered counselling model, originally developed by Carl Rogers (1951), which posits that individuals possess the inner resources to understand themselves, resolve their problems, and grow emotionally, provided they are in a facilitative environment characterized by empathy, congruence, and unconditional positive regard. In conflict situations, this model allows for emotionally safe conversations where individuals can express their frustrations, explore their perspectives, and arrive at meaningful resolutions without coercion or judgment.

As noted by Igbokwe, et al (2023), the use of person-centered counselling in conflict resolution fosters emotional de-escalation, improves communication, and builds trust three core elements often missing in traditional punitive models. Uchenna and Bello (2022) affirm that in school and family contexts where power dynamics often stifle open dialogue, person-centered counselling enables the creation of equal emotional ground where each party feels heard and respected. By prioritizing the human experience over behavioral control, this approach transforms conflict from a problem to be suppressed into a relationship to be healed.

Therefore, this paper seeks to explore how person-centered counselling approaches can be effectively integrated into conflict resolution processes within school and family settings. It argues that such integration has the potential to enhance interpersonal harmony, promote emotional intelligence, and foster long-term relational resilience. The paper is situated within a

theoretical and empirical framework that supports non-directive, humanistic approaches to conflict transformation, and makes practical recommendations for school counsellors, educators, and family therapists.

LITERATURE REVIEW

Conflict and Conflict Resolution

Conflict, as a concept, has been widely studied across disciplines, particularly psychology, education, sociology, and political science. It is generally seen as a situation in which two or more parties perceive incompatible goals, needs, or interests (Oboegbulem & Alfa, 2020). It may involve internal emotional tensions or manifest externally in overt disagreement, resistance, or confrontation. From a psychological perspective, conflict arises when an individual or group perceives a threat real or imagined to their sense of identity, values, or control over a situation (Adebayo, 2019; Eze & Olatunde, 2023).

In educational and family systems, conflict is a daily occurrence, and while it may carry negative connotations, it is not inherently harmful. Robbins and Judge (2021) assert that conflict can be constructive when managed effectively, often leading to innovation, clearer communication, and stronger relationships. This view is echoed by Chikwe and Edet (2022), who argue that the emotional discomfort that comes with conflict can serve as a catalyst for deeper understanding and empathy, especially when both parties are open to self-reflection and dialogue.

Conflict resolution refers to the process through which disputes or disagreements are addressed and resolved in a peaceful, constructive manner. It involves strategies aimed at identifying the root cause of the conflict, promoting mutual understanding, and reaching agreements that satisfy the interests of all involved (Fisher, Ury, & Patton, 2019). Conflict resolution in school and family settings often requires emotional intelligence, communication skills, and an understanding of interpersonal dynamics. Traditional approaches such as punishment, suppression, or avoidance are now increasingly being replaced with more participatory and emotionally sensitive methods (Ibrahim & Ojo, 2021).

Counselling

Counselling is a purposeful, goal-directed process in which a professionally trained individual helps a client to understand themselves, resolve issues, and make appropriate decisions (Eyo, Joshua, & Esen, 2018). It is both a therapeutic and educational process that fosters personal development, emotional regulation, and behavioral change. According to Egbochuku and Ugoji (2017), counselling in educational and family contexts is vital in helping individuals navigate challenges, resolve conflicts, and build healthy relationships.

Counselling serves multiple roles: preventive, developmental, and remedial. In schools, for instance, counselling can preemptively address behavioral problems before they escalate into major conflicts. In families, counselling can mediate generational misunderstandings and

communication gaps, thus reducing relational breakdowns (Uchenna & Bello, 2022). What makes counselling distinct from informal advice is its foundation in trust, confidentiality, and professional empathy, which provides a safe space for exploration and healing.

Person-Centered Counselling

Person-centered counselling, developed by Carl Rogers in the 1950s, is a non-directive approach that places emphasis on the individual's capacity for self-understanding and self-healing. The core tenets of this approach include empathy, unconditional positive regard, and congruence (Rogers, 1951). The person-centered model assumes that when individuals are provided with a supportive and nonjudgmental environment, they are capable of solving their problems and actualizing their potential.

In conflict resolution, the person-centered approach facilitates open dialogue, emotional expression, and the rebuilding of trust. Igbokwe, et al (2023) argue that this model is especially effective in culturally sensitive environments like African families and schools, where hierarchy and emotional suppression often hinder honest communication. By focusing on the lived experiences and feelings of each party, person-centered counselling allows both sides of a conflict to be heard, respected, and understood.

In school settings, counsellors using this approach can mediate between teachers and students or among peers by creating an emotionally safe space for each party to express their perceptions without fear of being judged. In family contexts, it fosters mutual empathy and reflective listening, thereby transforming adversarial relationships into cooperative ones. This humanistic framework not only resolves immediate disputes but also equips individuals with the emotional literacy to prevent future conflicts (Nwosu & Obasi, 2021).

Theoretical Review

This paper is anchored on two complementary theoretical models: Carl Rogers' Person-Centered Theory (1951) and Johan Galtung's Conflict Transformation Theory (2004).

Carl Rogers' Person-Centered Theory (Rogers, 1951)

The Person-centered theory was propounded by Person-Centered Theory in 1951. Rogers' theory emphasizes that individuals possess an innate drive toward self-actualization and are capable of resolving their issues when provided with a climate of empathy, genuineness, and acceptance. The relevance of this theory to conflict resolution lies in its focus on emotional validation and non-directive communication. In both school and family disputes, the theory supports an environment where each individual is free to voice their frustrations and explore solutions in a respectful and empowering manner.

This theory has been successfully applied in educational counselling, marriage and family therapy, and youth intervention programs. It is particularly suited to multicultural and relationally sensitive environments because of its flexibility and focus on the individual's emotional world.

Johan Galtung's Conflict Transformation Theory (2004)

The conflict transformation theory was propounded by John Galtung in 2004. Galtung's theory of conflict transformation moves beyond merely resolving surface-level disagreements. Instead, it focuses on changing the personal, relational, and structural conditions that caused the conflict in the first place. Conflict, from this perspective, is not simply a problem to be ended, but an opportunity to rebuild damaged relationships and address systemic injustices or imbalances.

In applying Galtung's theory to schools and families, the goal is not just to stop quarrels or disputes, but to promote emotional growth, rebuild trust, and re-establish cooperation. When paired with person-centered counselling, Galtung's framework enables a deeper, lasting impact that goes beyond temporary solutions to achieve relational harmony and long-term peace. The integration of Carl Rogers' Person-Centered Counselling (PCC) and Johan Galtung's Conflict Transformation Theory offers a robust framework for addressing conflicts in school and family settings. Rogers' PCC emphasizes empathy, unconditional positive regard, and congruence, creating a non-judgmental space for emotional expression and self-discovery (Rogers, 1951). Galtung's theory, conversely, focuses on transforming the underlying structures and relationships that perpetuate conflict, advocating for long-term systemic change (Galtung, 2004). Thus, combining these approaches, this paper proposes a model where PCC facilitates immediate emotional de-escalation and mutual understanding, while Galtung's principles guide the restructuring of relational dynamics and institutional practices. For instance, in schools, PCC can help students and teachers voice their grievances, while Galtung's transformation model can inform policy revisions that promote equitable communication channels. This synergy ensures that conflict resolution is not merely superficial but fosters enduring harmony and personal growth.

Application of person-centered counselling to conflict resolution in school and family settings

The application of person-centered counselling (PCC) to conflict resolution in schools and families offers a humanistic and empathetic model for managing relational tensions. Unlike directive or prescriptive approaches that emphasize control or correction of behavior, PCC prioritizes emotional insight, mutual respect, and the development of self-awareness and interpersonal understanding (Rogers, 1951; Igbokwe, Amah, & Udo, 2023). At its core, PCC is built on the foundational principles of empathy, unconditional positive regard, and congruence, each serving as a transformative tool in resolving conflict. The goal is not merely the cessation of disputes but the facilitation of emotional healing, restoration of broken relationships, and cultivation of enduring interpersonal harmony.

Application in school settings

Schools are emotionally dynamic environments where students, teachers, and administrators navigate complex interpersonal interactions shaped by expectations, authority structures, and social diversity. Conflicts in such settings often stem from miscommunication, disciplinary

enforcement, social inequalities, or emotional underdevelopment. The person-centered counselling model offers a restorative approach that fosters open communication, emotional validation, and genuine relational engagement.

Student-to-Student Conflict

Conflicts among students frequently arise from sources such as competition, peer influence, bullying, rumors, or group dynamics. Traditional punitive responses such as detention or suspension often fail to address the emotional roots of conflict. In contrast, the person-centered approach creates an emotionally safe and respectful environment where disputing students are guided to explore their feelings, perspectives, and mutual misunderstandings.

Counsellors can apply the following PCC techniques:

- i. *Reflective listening:* Restating the emotions and concerns expressed by each student to ensure mutual understanding.
- ii. *Emotional validation:* Affirming the legitimacy of each student's feelings while guiding them away from harmful behaviors.
- iii. *Perspective shifting:* Encouraging each party to consider the other's experiences and feelings, fostering empathy.

As Eze and Olatunde (2023) affirm, students given opportunities to express their emotions within a supportive framework are more likely to develop empathy, accept responsibility, and engage in prosocial behavior.

Teacher-Student Conflict

Teacher-student conflicts may originate from misperceived disrespect, unmet academic or behavioral expectations, or disciplinary misunderstandings. In many cases, emotional needs and miscommunication underlie these tensions. A person-centered counselling approach enables both the teacher and student to explore and articulate their feelings within a nonjudgmental space.

Through PCC, counsellors:

- a. Create a confidential, non-authoritarian environment for dialogue.
- b. Support teachers in reframing behavioral management through empathetic understanding.
- c. Assist students in expressing frustrations constructively and feeling heard.

The view of Okonkwo and Ede (2023) emphasize that this approach reduces defensiveness, rebuilds trust, and promotes mutual respect particularly for students with histories of emotional neglect or marginalization.

Teacher-to-Teacher and Staff Conflicts

Conflicts among staff may be rooted in interpersonal tensions, competition for recognition, role ambiguity, or breakdowns in communication. PCC emphasizes emotional honesty, congruence, and mutual respect in resolving these conflicts.

Effective applications include:

- i. Group counselling and peer mediation: Facilitating collaborative dialogue in a neutral environment.
- ii. Congruence-focused sessions: Encouraging staff members to express genuine feelings, moving beyond surface politeness.
- iii. Conflict processing exercises: Focusing on emotions rather than accusations to promote reconciliation.
- iv. According to Uchenna and Bello (2022), these strategies support the development of professional trust and a shared commitment to the school's mission.

Application in Family Settings

Families are foundational units for social and emotional development, but they also present fertile ground for conflict, often due to shared responsibilities, intergenerational differences, unspoken expectations, and emotional dependencies. Applying PCC within family settings promotes open communication, mutual respect, and emotional connectedness key components for lasting conflict resolution.

Parent-Child Conflict

Conflicts between parents and children especially during adolescence are often triggered by generational tensions, autonomy struggles, academic pressures, or value differences. A person-centered approach enables both parties to express their emotions without fear of punishment or invalidation.

Counsellors may employ:

1. Structured family dialogue: Ensuring each party speaks without interruption, cultivating mutual listening.
2. Empathic reframing: Helping parents appreciate the child's growing need for autonomy while guiding the child to understand parental concerns.
3. Emotional connection reinforcement: Fostering closeness and cooperation even amid disagreement.

In view of this, Chikwe and Edet (2022) asserted that shifting the parent-child dynamic from control to growth facilitates emotional maturity, mutual respect, and healthy independence.

Sibling Conflicts

Sibling rivalry often emerges from perceived inequalities in attention, privileges, or expectations. Person-centered counselling provides a neutral space where siblings can process and articulate these grievances without judgment.

Helpful strategies include:

1. *Conflict journaling*: Encouraging written reflection before verbal expression.
2. *Mutual storytelling*: Having each sibling recount their version of events to foster perspective-taking.
3. *Emotional vocabulary building*: Teaching siblings to identify and express feelings more precisely, reducing hostility.

These tools *Conflict journaling*, *mutual storytelling* and *emotional vocabulary building* help move the conflict resolution process from blame to empathy and cooperation.

Marital or Spousal Conflict

Spousal conflicts typically arise from unmet emotional needs, financial challenges, conflicting roles, or communication breakdowns. In African contexts, where emotional expression particularly among men is often discouraged, PCC offers a refreshing alternative by promoting vulnerability and emotional openness.

Counsellors can:

- i. Facilitate empathy-based sessions, where each partner mirrors the emotional experiences of the other.
- ii. Encourage deep dialogue, moving beyond surface-level grievances to underlying needs.
- iii. Support individual self-exploration, helping each partner identify personal triggers and boundaries.

In view of this, Ibrahim and Ojo (2021) noted that PCC restores relational intimacy and mutual understanding, especially when couples feel emotionally heard and validated. The successful application of Person-Centered Counselling in Nigeria requires careful adaptation to align with local cultural norms, such as respect for hierarchy and communal decision-making. For example, in family conflicts, PCC techniques can be blended with traditional elder-mediated dialogues, where elders set a tone of respect before encouraging open expression. In schools, counsellors can incorporate group storytelling and a familiar African communicative practice alongside reflective listening to resolve student conflicts. This hybrid approach honors cultural values while leveraging PCC's strengths in fostering empathy and emotional validation. Additionally, counsellors must practice cultural humility, recognizing that autonomy-focused PCC may need adjustment to prioritize collective harmony. However, integrating PCC with indigenous conflict resolution methods, such as Ubuntu-inspired restorative circles, this framework becomes more accessible and effective in Nigerian contexts.

Step-by-Step PCC Conflict Resolution Framework

A structured, five-step PCC-based conflict resolution model is proposed for practical implementation in schools and families. First, create a safe and neutral environment where confidentiality is assured, and all parties feel secure to express themselves without fear of judgment. Second, employ active listening and reflective paraphrasing to validate emotions and ensure each perspective is accurately understood. Third, facilitate perspective-taking by encouraging individuals to consider the viewpoints and feelings of others, thereby fostering empathy and reducing defensiveness. Fourth, guide conflicting parties in collaborative problem-solving to generate mutually acceptable solutions rather than imposing outcomes. Fifth, schedule follow-up sessions to assess progress, address lingering issues, and reinforce positive behavioral changes. This model prioritizes emotional healing and relational restoration over punitive measures, aligning with Rogers' core principles and Galtung's vision of transformative conflict resolution (Rogers, 1951; Galtung, 2004).

Cultural sensitivity and person-centered counselling in African settings

While PCC is inherently individualistic in orientation, its application in African cultural contexts must be carefully adapted to respect communal values, hierarchical structures, and social norms. In many Nigerian communities, for example, deference to authority, intergenerational respect, and collective decision-making shape relational interactions. Thus, counsellors must practice cultural humility, balancing the emphasis on autonomy with respect for shared family and community traditions. In this respect, Okere and Ifeoma (2022) argue that PCC can be effectively localized by framing it as a collective healing process rather than an individual endeavor. Its focus on empathy, mutual respect, and open communication aligns well with traditional African mechanisms such as family palavers, elder-led mediation, and restorative justice practices.

Addressing Limitations and Mitigation Strategies

The implementation of PCC in Nigerian contexts faces several challenges, including cultural resistance to non-directive approaches, resource constraints, and time-intensive sessions. To address cultural resistance, sensitization workshops should be organized for educators, parents, and community leaders to demonstrate the benefits of PCC in reducing long-term conflicts. For resource limitations, government agencies like the Universal Basic Education Commission (UBEC) can partner with non-governmental organizations to train school counsellors and community mediators in adapted PCC techniques. To mitigate time-related challenges, brief PCC protocols such as 30-minute focused sessions can be developed for settings with limited availability. Additionally, leveraging technology, such as mobile-based counselling platforms, can expand access to rural areas. These strategies ensure that PCC becomes a feasible and sustainable tool for conflict resolution across diverse Nigerian contexts.

Methodology

The study adopts a qualitative descriptive research design, which is suitable for exploring theoretical perspectives, interpreting existing literature, and analyzing frameworks relevant to counselling and conflict resolution. According to Creswell and Poth (2018), qualitative research is ideal for understanding human behavior, emotional processes, and contextual relationships particularly within family and school dynamics. This design enabled the researcher to synthesize existing knowledge on person-centered counselling and its practical application to conflict resolution in educational and familial settings. The data for this paper were collected through documentary analysis of secondary sources. To enhance the methodological rigor of this study, a systematic literature review (SLR) adhering to PRISMA guidelines is recommended. The SLR involve comprehensive searches across databases such as Google Scholar, JSTOR, ERIC, Research Gate, Science Direct, and African Journals Online (AJOL) using keywords like “Person-Centered Counselling in African schools” and “conflict resolution in Nigerian families” “conflict resolution,” “school disputes,” “family therapy,” “empathy in counselling,” and “Carl Rogers and conflict.” Inclusion criteria was prioritize peer-reviewed articles published between 2015 and 2024 that focus on empirical or theoretical studies within African contexts. Thematic analysis, supported by software tool, identify recurring patterns and themes, such as the role of empathy in reducing conflicts or cultural barriers to PCC adoption (Creswell & Poth, 2018). This approach ensures transparency, reproducibility, and depth in analyzing the applicability of PCC in Nigerian settings. These sources were selected based on their relevance, recentness, and credibility. Particular attention was given to studies conducted within African contexts to ensure cultural relevance in the application of person-centered counselling. Data analysis involved thematic synthesis, which allowed the identification, categorization, and interpretation of emerging themes from reviewed literature. These themes included: Emotional safety in counselling, empathy and reflective listening, congruence and authenticity in conflict resolution and cultural responsiveness in counselling models. Patterns were drawn between themes and applied to real-life scenarios in school and family conflict settings, thereby building a logically coherent framework for intervention.

Conclusion

Conflict is an unavoidable aspect of human interaction, particularly within dynamic social systems such as schools and families. When left unmanaged, conflicts can lead to emotional distress, breakdown of relationships, and disruption of institutional and familial harmony. Traditional approaches to conflict resolution often authoritarian or punitive tend to suppress rather than address the root causes of interpersonal tensions.

This paper has explored how person-centered counselling (PCC), rooted in Carl Rogers’ humanistic psychology, offers a constructive, empathetic, and emotionally intelligent framework for managing conflicts in school and family settings. The principles of empathy, unconditional positive regard, and congruence create a therapeutic environment that encourages honest dialogue, emotional awareness, and mutual understanding.

In school contexts, the person-centered approach supports the resolution of student-student, teacher-student, and teacher-teacher conflicts by fostering emotional safety and mutual respect. In family contexts, it provides non-threatening pathways to healing parent-child misunderstandings, sibling rivalries, and spousal disputes. By facilitating reflective listening and emotional expression, person-centered counselling transforms conflict into an opportunity for growth, self-awareness, and deeper interpersonal connection.

Furthermore, the application of PCC in African societies especially Nigeria must be adapted to local cultural norms. While it emphasizes autonomy and individual voice, it does not undermine communal values or the importance of social harmony. Rather, it enhances dialogue and relationship repair in a way that aligns with traditional methods of mediation and community healing.

Suggestions

Based on the insights from this paper, the following recommendations are proposed:

1. Schools and educational authorities should incorporate person-centered counselling techniques into their guidance and counselling units. Counsellors should be trained not only in behavioral management but also in emotional facilitation and reflective listening skills.
2. Workshops and seminars should be organized for teachers, administrators, and religious leaders to familiarize them with the application of PCC in conflict situations. This includes empathy training, emotional vocabulary enhancement, and de-escalation techniques.
3. The Nigerian Educational Research and Development Council (NERDC), National Colleges of Education Commission and National University Commission should integrate PCC modules into the national curriculum for teacher training and counselling programmes.
4. A pilot programmes should be launched in select states e.g., Lagos and Kano to evaluate the effectiveness of PCC in reducing school-based conflicts, with metrics such as incident reports and stakeholder feedback.
5. Local government authorities should establish community counselling hubs staffed with PCC-trained mediators to address family disputes. Parents and guardians should be sensitized on the importance of emotional openness, especially during child-rearing and conflict moments.
6. Religious and traditional leaders should be engaged as advocates for PCC, leveraging their influence to promote emotional openness and non-punitive conflict resolution.

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