

CULTIVATING FAMILY VALUES: A COMPREHENSIVE STUDY OF THE FAMILY SYSTEMS ENGINEERING (ASSESSMENT TOOL CALLED “OYELA”) APPROACH FOR VALUES REORIENTATION

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Abstract

This study explored the transformative potential of the "OYELA" as a tool for assessment in facilitating values reorientation within Nigerian families. The objective of this study is to investigate and provide insights into various aspects of family dynamics, values embraced by couples, the purpose of the OYELA tool in a family setting, the potential of psychometric tests like OYELA to enhance self-awareness regarding missing family values and cultural differences, and the effectiveness of the Family Systems Engineering Approach utilizing OYELA in promoting alignment and harmony within culturally diverse Nigerian families. By addressing these critical questions, the study aims to contribute to the understanding of family values, provide guidance for utilizing the OYELA tool, and shed light on the significance of self-awareness, cultural compatibility, and family systems engineering in fostering positive family dynamics. This study adopts qualitative research approach by selecting sample from 35 couples among couples attending Institute of Family Engineering and Development (IFED) in Lagos for counseling services. The study findings uncover the values embraced by couples and highlights the drawbacks associated with these values, such as communication difficulties, lack of shared family vision, and potential conflicts arising from cultural differences. Also, OYELA framework, in conjunction with assessments, serves as a potent tool for family assessment. It guides families toward wholesome values, strengthened cohesion, and harmonious relationships. This addresses the purpose of OYELA as a tool in a family setting. Furthermore, the findings suggest that the use of psychometric tests, specifically referring to OYELA, helps couples gain self-awareness about missing family values and cultural differences. The implications extend to counselors, mental health practitioners, government authorities, and families, emphasizing the need for tailored counseling interventions, family-focused policies, and the preservation of cultural values. Ultimately, this study advocates for the widespread adoption of the "OYELA" framework as a catalyst for positive change within Nigerian families and society at large.

Keywords: OYELA, family values, culture and cultural values, value re-orientation

Introduction

It is crucial to acknowledge the central role of counseling in the context of marital

relationships. Counseling plays an indispensable role for both partners, as it serves as a proactive strategy for preventing and resolving crises and conflicts that can lead to detrimental outcomes such as divorce, separation, broken homes, and instances of violence against women or men, along with child neglect and other adverse manifestations of intra-marital conflicts. The viability of these marriages is significantly contingent on the effectiveness with which couples engage in counseling. Various factors can influence marital relationships, and as highlighted by Justina, Abubakar, and Thomas (2022), these factors encompass issues like sexual satisfaction, childlessness, communication gaps, in-law influences, and poverty, among others. These factors have the potential to engender crises and conflicts that can severely undermine marital relationship, manifesting as desertion, negligence, physical abuse, child mistreatment, abandonment, assault, disobedience, and various other adverse features within marital dynamics.

In contrast, there are positive factors, such as effective communication and marital intimacy, which can fortify marital relationships. Notably, Nwobi (2015) has observed an alarming increase in divorce rates, marital dissatisfaction, declining affection between couples, and instances of marital violence, all of which contribute to marital instability within couples. Previously employed strategies and counseling instruments have both strengths and weaknesses in addressing marital issues. One commonly employed strategy is traditional individual counseling, which focuses on individual therapy for each spouse separately. This approach allows for personal exploration and growth, helping individuals gain insights into their own thoughts, emotions, and behaviors. However, it may overlook the systemic nature of marital problems and fail to address the dynamics and interactions between spouses (Doss, Simpson, & Christensen, 2004).

Marital counseling interventions that utilize psychometric tools have strengths in providing objective assessments of various aspects of the relationship. Instruments such as the Dyadic Adjustment Scale (DAS) and the Marital Satisfaction Inventory (MSI) can measure relationship satisfaction, communication patterns, and areas of conflict (Spanier, 1976; Snyder, 1979). These tools offer valuable information for therapists to tailor interventions and monitor progress. However, relying solely on psychometric tools may overlook the unique cultural and contextual factors that influence marital dynamics, as they often lack cultural and indigenous infusion (Sit et al., 2020). Additionally, these instruments may not capture the complexities of marital relationships fully and may not account for individual differences and subjective experiences. Incorporating a more systemic approach and cultural sensitivity, such as the use of culturally adapted counseling instruments like OYELA, can enhance the effectiveness of interventions by considering the broader relational context and specific cultural factors that influence marital dynamics.

In recent times, Nigeria has witnessed a concerning rise in marital instability, as noted by Justina et al. (2022). Nevertheless, Janitus (2015) has asserted that while this increase in instability is apparent, it can be mitigated through the effectiveness of counselors and the tools employed in the counseling process. The role of efficient and effective marital counselors is crucial in

addressing these issues before they escalate beyond control. Furthermore, Garba (2015) emphasizes that, at the outset, couples often hold high regard for one another and brim with joyful expectations. Each party is resolute in nurturing feelings of affection and love towards their soon-to-be lifelong partner. However, over time, the landscape can change, and what was once a warm and romantic relationship can cool off as couples find themselves amidst an environment characterized by hate, fear, and confusion, resulting in persistent conflicts. The competence and proficiency of counselors, in conjunction with the tools employed in the counseling process, significantly influence the effectiveness of counseling, potentially revitalizing eroded traditional values and alleviating the burgeoning societal challenges stemming from the breakdown in marital relationships.

The increasing trend of unstable marriages and its resulting effects have led to a noticeable crisis in values in Nigeria. The key aspect of this problem is the urgent need to connect Western psychotherapeutic interventions with African psychotherapeutic preventative measures. In order to successfully accomplish treatment objectives, every psychotherapeutic intervention must demonstrate a deep awareness and consideration of the cultural context in which it is implemented for the purpose of treating mental illness (Ebigbo, Elekwachi, & Nweze, 2017). For the last 30 years, healthcare practitioners and researchers in the mental health field have been discussing the important topic of how psychological treatment might be adapted to different cultures. This discussion has focused on the significant impact of cultural dynamics on psychotherapeutic interventions, as explained (Ama, Livinus & Lawrence, 2020). Critics have convincingly emphasized the relevance of modern psychology and the incorporation of cultural factors such as ethnicity, cultural background, and language in psychotherapeutic treatments.

Cultural adaptation, characterized as the systematic modification of evidence-based interventions or treatments to harmonize with the context, language, and culture of a given population in a manner that aligns with their cultural norms, values, and way of life, has been a central focus in the scholarly domain (Sit et al, 2020). Empirical evidence underscores that the cultural adaptation of psychotherapeutic interventions constitutes a prominent avenue for achieving effective treatment for family or marital/couples relationship issues (Faregh, Lencucha, Ventevogel, Dubale, and Kirmayer, 2019). Through the infusion of cultural elements like traditional belief systems, social norms, and religious and spiritual beliefs, as used in the proposed counseling tool or framework called OYELA, the selected psychotherapy can holistically encompass the local context of the psychological and marital issues being addressed, thereby providing a sound evidence-based intervention tailored to the target population after meticulous cultural modifications. This approach serves to ameliorate counselors' attitude towards interventions, reinforcing the idea that culturally sensitive counseling tools and strategies are more effective in diverse cultural family settings like Nigeria.

Statement of the Problem

In the context of this study, it is crucial to recognize the intricate interplay of cultural values within families in a culturally diverse nation like Nigeria. The coexistence of diverse cultural backgrounds within families presents a significant concern, necessitating a closer examination of how psychotherapeutic interventions adapt to these multifaceted cultural dynamics.

Although there have been significant research efforts to understand how psychotherapeutic procedures are adapted to different cultures, much of this research has focused on Western countries. There has been less emphasis on studying poor and middle-income countries throughout the world. While there is existing empirical research on how psychotherapeutic techniques are adapted to low and middle-income countries, such as the studies by Fendt-Newlin, Jagannathan, Webber (2020) and Zubieta, Lichtl, Trautman, Mentor, Cagliero, Mensa-Kawo, et al. (2020), there is a clear lack of research specifically focused on the Nigerian context. This gap is particularly evident when it comes to understanding the complex cultural practices within Nigerian families, which involve multiple ethnic groups. The lack of empirical and theoretical studies in this particular situation highlights the necessity for more research.

Fendt-Newlin et al.'s (2020) research, which focuses on evidence-based case studies from low- and middle-income countries, offers insightful information about the cultural adaptation of social interventions in the field of mental health in the context of this study. Their inquiry utilized a case study methodology to examine the feasibility of creating and modifying psychosocial interventions that are firmly based on local knowledge, beliefs, and traditions. Their discoveries emphasize the need of creating interventions that are in line with the cultural characteristics of the populations they cater to.

An example of an intervention that was culturally relevant was the promotion of yoga in India as a supplementary or alternative method for people dealing with mental health issues. A different case study demonstrated the process of adapting a psychological intervention from the United Kingdom to align with the local expressions of distress and service environment in Sierra Leone, during the difficult time of the Ebola outbreak. The creation of a Cultural Adaptation Framework was inspired by these case studies, which highlighted the enormous effect of individuals' cultural origins on their mental health. This paradigm provides a fundamental roadmap for the future advancement, adjustment, and assessment of socio-cultural interventions aimed at persons with mental health issues in low- and middle-income countries. Drawing from Fendt-Newlin et al.'s (2020) insights, this study proposes the utilization of a family system intervention framework, such as the OYELA tool, meticulously crafted to address the complex interplay of cultural, personality, and communication challenges within couples and families. This framework offers a culturally resonant approach for counselors in Nigeria to better support families, facilitating more effective and relevant interventions tailored to the specific cultural contexts and challenges within the nation.

Therefore, this study seeks to address the following critical questions:

1. What are the values embraced by couples and the drawback of these values?
2. What is the purpose of OYELA as a tool in a family setting?
3. Does the use of psychometric test such as OYELA exposes couples to self-awareness about missing family values and cultural differences?
4. Can the Family Systems Engineering Approach, with its "OYELA" family values in culturally diverse Nigerian families, promoting alignment and harmony within the family unit?

Addressing these questions is essential in the context of Nigeria, as it has the potential to inform counseling practices, policy recommendations, and educational programs tailored to the unique challenges posed by the nation's diverse cultural landscape. This research endeavors to provide valuable insights into how this counseling intervention can enhance family cohesion and resilience in a rapidly changing society like Nigeria.

Theoretical Underpin

This study draws upon the family system theory to underpin the proposed OYELA family system engineering tool. The Family Systems Theory as expounded by Michael Kerr and Murray Bowen in their seminal work, "Family Evaluation" (1988) and was further modify by Watson (2012) who believed that family systems theory focused on the understand of human functioning with focus on interactions between families, people living in a family and the context(s) in which that family is rooted.

The family system theory, also known as family systems theory, emerged in the mid-20th century as a groundbreaking paradigm shift in the field of psychology. It departed from the reductionist approaches that focused on the individual in isolation and introduced a holistic perspective that regarded the family unit as a dynamic system. One of the pioneers of family system theory was Murray Bowen, whose work in the 1950s laid the foundation for this approach. Bowen's development of the concept of "differentiation of self" and his emphasis on multigenerational family processes were crucial in shaping the theory.

Family system theory is grounded in the understanding that families are not merely collections of individuals but complex networks of interconnected and interdependent members. It postulates that family members are inextricably linked, and the behavior and emotions of one individual have a profound impact on the entire family system. The theory identifies patterns of interaction, communication, and relationships within families, emphasizing that these patterns contribute significantly to family functioning and well-being. Central to this theory is the notion of circular causality, which suggests that family members mutually influence each other's behavior and emotional experiences.

One fundamental concept within family system theory is the notion of homeostasis, the family's natural inclination to maintain stability and equilibrium. This can manifest as resistance to change, even when change may be necessary for the family's growth and adaptation. The theory

also recognizes the transmission of multigenerational patterns, where behaviors, beliefs, and emotional processes are passed down through generations, shaping the family's functioning.

Family Systems Theory assigns paramount significance to the exchanges of behavior occurring within family interactions, maintaining that the patterns of these exchanges trigger, sustain, and perpetuate behaviors, whether problematic or not. In this theoretical framework, the interactions among family members are regarded as indispensable in deciphering the behaviors and emotions of individual family members. For instance, when family members exhibit avoidant behaviors, these actions are interpreted within the broader context of family interactions, and emotions such as anxiety are understood through the lens of family dynamics. Additionally, Family Systems Theory aids in the evaluation of the nature of relationships by examining the interactions between individuals. This encompasses the observation of interactional processes such as triangles, coalitions, patterns, redundancy, multiple levels of meaning, and observer-imposed punctuation. The comprehensive lens of Family Systems Theory enables the conceptualization of these intricate relationship processes. In the Nigerian family context, this theoretical framework serves as a robust foundation for understanding the interplay of behaviors, emotions, and relationships, especially within the context of values reorientation and family dynamics.

Methodology

This study employed qualitative study approach. The adoption of a quantitative approach in this study is underpinned by several compelling reasons that resonate with the study's background and objectives. Firstly, quantitative methods offer a structured and systematic means to assess and measure the intricate and multifaceted variables central to the study's focus on family values, cultural dynamics, and psychotherapeutic interventions. This approach allows for the quantification of key concepts, such as the impact of cultural adaptations on family well-being or the effectiveness of specific psychotherapeutic techniques in culturally diverse family settings. By employing quantifiable data, the study can provide empirical evidence that aligns with the academic discourse emphasized in the background context.

The study employed the selection of a diverse sample of families from various cultural backgrounds, ensuring representation across different demographics and cultures in Nigeria. This sampling strategy is aligned with the study's emphasis on the significance of culture and values within families, as articulated in the "OYELA" framework.

The study's participants consist of couples who attend Institute of Family Engineering and Development (IFED) in Lagos. This study considers assessments conducted over the last 3-5 years in this international counseling outlet located in Lagos.

Data Collection Instrument

OYELA, a meticulously designed family assessment tool, is the result of a collaborative effort led by Praise Fowowe, alongside a team of highly skilled family life counselors boasting over two decades of practice. This instrument has been artfully honed to embrace cultural

sensitivity, with a deep appreciation for the rich tapestry of cultural diversity within Nigeria and the broader African continent. Notably, OYELA has emerged as a tried and true asset in the realm of family and couple counseling, making a notable impact not only in Nigeria but also across diverse African nations.

Its efficacy has earned OYELA significant recognition and acclaim among family life coaches in Nigeria and beyond. By serving as a catalyst for profound awareness within couples regarding the state of their marriage and areas requiring adjustment among family members, this instrument actively contributes to the cultivation of wholesome and harmonious family relationships. OYELA's profound ability to facilitate positive change and understanding within families is a testament to its value and relevance within the field of counseling psychology, making it a noteworthy resource for both practitioners and scholars.

The instrument employed in this study, known as the "OYELA" is a comprehensive and multifaceted assessment tool designed to evaluate family values, cohesion, culture compatibility, marital assessment, personality assessment and relationships. Comprising four distinct assessments, the "OYELA" framework serves as a holistic approach to understanding the dynamics of family systems and how values reorientation impacts the entire family unit.

Firstly, the 20-item "Culture Compatibility tests" within the "OYELA" framework delve into the belief systems of both couples and all family members, seeking to uncover the ways in which these beliefs can affect family wellness. This component of the instrument recognizes the significance of cultural values within families, aligning with the theoretical foundation of cultural competence and multicultural counseling. The "Culture Compatibility tests" embody the essence of this theory by addressing the importance of cultural understanding and compatibility within family dynamics.

Secondly, the "Marital Assessment tests" a 25-item section of the OYELA instrument was designed to assess the current state of the marriage and identify factors that may have contributed to challenges affecting family wholeness. This component aligns closely with the principles of Family Systems Theory, viewing the family as an interconnected system where changes in one part of the system can impact the entire family. The "Marital Assessment tests" consider the family as a whole, reflecting the systemic approach advocated by Family Systems Theory, thus emphasizing the influence of marriage and relationships on family well-being.

The third component of the "OYELA", the "Personality Assessments," was a 25-item instrument that explores why each family member behaves the way they do. This assessment is reminiscent of Attachment Theory, which explores how early attachment experiences influence adult relationships. The "Personality Assessments" provide insights into attachment styles within the family, contributing to an understanding of family dynamics and how values reorientation can influence these dynamics. Lastly, a 15-item instrument described as the "Love language assessments" within the "OYELA" framework evaluate how each family member wishes to be loved. This element directly correlates with Attachment Theory, as it delves into attachment styles and the emotional needs of family members. In the instruction that guide the filling of the

instrument, couples were asked to kindly complete this form individually by rating themselves against the statements/items provided with 0 being the statement that least describes you and 10 being the statement that most describes your reality. By examining how family members desire love and affection, the "Love language assessments" align with the attachment-based approach of Attachment Theory.

This family assessment tool, named 'OYELA,' meaning 'Illumination,' adheres to the theoretical foundation discussed previously in this study. It underscores the holistic nature of family values reorientation and its influence on the entire family system. This instrument encapsulates the essence of Family Systems Theory, Cultural Competence, and Multicultural Counseling Theory, and Attachment Theory, making it an ideal tool for assessing the effectiveness of values reorientation within Nigerian families. OYELA aligns with the chosen theoretical frameworks by considering the family as a whole system, emphasizing cultural compatibility, addressing attachment styles and emotional needs, and recognizing the interplay of family dynamics. These components make it a well-suited instrument for evaluating the impact of values reorientation on family systems in the Nigerian context.

Data collection focused on the assessment results of couples that register at Institute of Family Engineering and Development (IFED), Lagos for assessment and counseling. The collection of data was subjected to voluntary participation. Each participant gave their consent before the instrument was administered by IFED experts. The author employs qualitative analysis method using thematic approach to determine the effectiveness of the instrument in showing participants' needs for family engineering and development intervention.

Justification for the use of OYELA

The research methodology's selection of couples who have undergone the "OYELA" framework is intricately linked to the theoretical underpinnings of this study. "OYELA" is anchored in the premise that the family is a foundational entity within society, and it places significant emphasis on cultural values and the compatibility of family members' values. This framework seeks to align family values, fostering cohesion, and enhancing family relationships. Therefore, the choice of the "OYELA" framework as the instrument is congruent with the study's objective of assessing changes in family values and relationships. It aligns with the notion that the family serves as a vital cultural unit, which, when grounded in its values, positively influences not only the family itself but also the broader society.

Additionally, the "OYELA" framework encapsulates the understanding that clashes within families often stem from cultural disparities and differences in values held by family members. By employing the four-way tests within "OYELA," including Culture Compatibility tests, Marital Assessment tests, Personality Assessments (brand of car model), and Love language assessments, the study can comprehensively evaluate the gaps and discrepancies that exist within family values.

These assessments correspond with the central tenets of Family Systems Theory and Attachment Theory, which emphasize the impact of family dynamics, values, and relationships on individuals' well-being and development. The "OYELA" framework aligns with the study's goal of fostering family values and cohesion, enabling the creation of a family culture rooted in these values. The combination of these assessments, as part of "OYELA," seeks to illuminate and address the cultural and values-based discrepancies within families, ultimately enhancing family cohesion, values alignment, and overall well-being.

Discussion

The provided family report represents the culmination of an in-depth analysis carried out among 35 participating couples within the context of this study. This study findings using thematic approach provides valuable insights into the diverse aspects of family dynamics, emphasizing the need for tailored approaches to values reorientation. This thematic analysis provides a structured overview of the key findings and their implications, allowing for a comprehensive understanding of the study's outcomes.

Theme 1: Love Language Assessment:

The love language assessment provided couples with insights into their respective primary love languages and also identified their complimentary love languages.

Subtheme: Individuality and Diversity in Love Languages

Couples that engage in love language assessment demonstrate evident major or dominant love languages. Furthermore, the analysis of the transcribed data revealed that individual couples demonstrate the use of supplementary languages in addition to their major languages, thereby highlighting distinctive dynamics within families. Couples concluded that encouraging family cohesiveness and values reorientation requires an awareness of and accommodation for various love languages.

This finding underscores the individuality of family dynamics, resonating with the work of Gary Chapman (2015), author of "The Five Love Languages." Chapman's research emphasized the importance of understanding and accommodating different love languages within couples and families. In the context of this study, recognizing these variations becomes crucial for promoting family cohesion and values reorientation. By appreciating and accommodating these diverse love languages, families can enhance their connections and align their values more effectively.

Theme 2: Marital Assessment:

Subtheme: Communication Challenges and Family Vision

The analysis of the gathered data revealed that the couples involved in the research had a deficiency in establishing a common family vision and encountered difficulties in communicating. Couples concur that the resolution of communication difficulties and the establishment of a shared family vision are essential for the reorientation of values and the overall well-being of the family, as evidenced by their individual evaluations of their marital relationship.

The report underscores the pressing need to address these communication challenges and collaboratively establish a unified family vision. Such endeavors hold the potential to catalyze the process of values reorientation and ultimately enhance family well-being. This aligns with the research of authors like Stephen (2013), known for his work "The 7 Habits of Highly Effective Families." Covey emphasizes the significance of shared family vision and effective communication in strengthening family bonds. The study's findings underline the need for addressing these communication challenges and collaboratively establishing a unified family vision to foster values reorientation.

Theme 3: Personality Assessment:

Subtheme: Tailored Approaches for Diverse Personalities

This analysis focuses on the distinct dynamics of individual personalities, specifically emphasizing both good and difficult aspects. A greater proportion of couples that partook in the survey arrived at the conclusion that comprehending individual personalities is essential for customizing strategies and treatments aimed at reorienting family values.

This finding aligns with research on family dynamics and personalities, notably the works of (Gottman and Schwartz, 2015). Their research underscores the impact of personality traits on family relationships and the potential for conflicts or harmonious interactions. In this study, understanding individual personality dynamics proves integral to the values reorientation process.

Theme 4: Beliefs/Culture Compatibility:

Subtheme: Cultural Compatibility and Respect for Traditions

Couples demonstrate varying yet profound levels of reverence for traditions and cultural norms in their interactions with one another. The test facilitated the identification of couples' distinct cultural views and the recognition of the need of enhancing cultural compatibility within their relationship. Nevertheless, it is widely acknowledged among couples that cultural compatibility plays a pivotal role in promoting cohesion, shared principles, and facilitating the larger process of values reorientation.

This cultural compatibility is crucial in fostering a sense of unity and shared values, contributing significantly to the broader values reorientation process. This finding aligns with research on cultural values and family traditions, with authors like Geert Hofstede and Erin Meyer (2001) highlighting the importance of cultural compatibility within families and organizations. In the context of this study, cultural compatibility emerges as a pivotal element in the values reorientation process, promoting unity and shared values within families.

Theme 5: Multifaceted Nature of Family Values:

Subtheme: Complexity in Family Dynamics

Insights from the analysis showed a range of factors, including various love languages, communication difficulties, individual personality characteristics, and the compatibility of different cultures. Comprehending the intricate and diverse characteristics of family values is crucial in facilitating the process of reorienting values within Nigerian homes.

Implication and Conclusion

Summary of Findings and OYELA as an Assessment Tool

The OYELA framework, in conjunction with assessments, emerges as a potent tool. The OYELA framework guides families towards wholesome values, strengthened cohesion, and harmonious relationships. The findings presented in this study respond to the research questions of the study in several ways. For instance, the findings addressed research question one by exploring the diverse aspects of family dynamics, including love languages, communication challenges, individual personalities, cultural compatibility, and the multifaceted nature of family values. The analysis uncovers the values embraced by couples and highlights the drawbacks associated with these values, such as communication difficulties, lack of shared family vision, and potential conflicts arising from cultural differences.

In response to research question two, the study findings showed that the OYELA framework, in conjunction with assessments, serves as a potent tool for family assessment. It guides families toward wholesome values, strengthened cohesion, and harmonious relationships. This addresses the purpose of OYELA as a tool in a family setting.

Furthermore, in response to research question three, findings from the analysis showed that the use of psychometric tests (OYELA), helps couples gain self-awareness about missing family values and cultural differences. The love language assessment and personality assessment components of OYELA provide insights into individual differences, and the cultural compatibility assessment facilitates the recognition of diverse cultural views within couples.

Finally, the findings also support the potential of the Family Systems Engineering Approach, utilizing the OYELA framework, to promote alignment and harmony within culturally diverse Nigerian families. The study highlights the importance of addressing communication challenges, establishing a shared family vision, understanding individual personalities, and enhancing cultural compatibility, which are key aspects of the Family Systems Engineering Approach facilitated by OYELA.

Practical Implication of OYELA as tool for professionals

Family counselors and mental health practitioners can use the insights gained from the Love Language Assessment, Marital Assessment, Personality Assessment, and Beliefs/Culture Compatibility to design highly tailored counseling interventions. These interventions can address specific issues within each family, such as communication challenges, individual personality dynamics, and cultural differences, leading to more effective and efficient counseling sessions.

Furthermore, the practical implications of the "OYELA" framework and its application in family counseling encompass a wide range of areas, from tailored counseling interventions and communication enhancement to the preservation of cultural values and the development of government policies and educational programs. By integrating the insights and strategies derived from "OYELA," families and counselors can work together to create stronger, more cohesive family units that contribute to the betterment of Nigerian society. Counselors and mental health practitioners can integrate the "OYELA" framework into their counseling methodologies. This comprehensive instrument, with its components such as Love Language Assessment, Marital Assessment, Personality Assessment, and Beliefs/Culture Compatibility, equips professionals with valuable insights for tailoring their counseling strategies to individual family needs.

Conclusion

The study's findings underscore the undeniable impact of the "OYELA" framework in facilitating values reorientation within Nigerian families. The comprehensive assessments conducted within this framework, including Love Language Assessment, Marital Assessment, Personality Assessment, and Beliefs/Culture Compatibility, have offered invaluable insights into the complexities of family dynamics and the factors that influence values realignment. These insights are deeply rooted in established theories, drawing connections to the works of renowned authors such as John M. Gottman, Julie Schwartz Gottman, Geert Hofstede, Erin Meyer, Stephen R. Covey, and Gary Chapman. The convergence of theory and practice evident in this study highlights the "OYELA" framework as a potent tool for family and couple counseling, with the potential to bring about positive transformations within family units.

The inferences of this research extend beyond its immediate scope, reverberating through the heart of Nigerian society. Families, as the foundational units of communities and nations, play a pivotal role in shaping the character and values of future generations. The "OYELA" framework, by virtue of its comprehensive assessments, stands as an indispensable resource for scholars and counselors in Nigeria. This study serves as a compelling call to action, urging professionals in the field to consider "OYELA" as an essential instrument for promoting values reorientation and family well-being. Its ability to harmonize with established theories, combined with its culturally sensitive approach, makes "OYELA" a powerful ally in the pursuit of strong, values-driven families that will, in turn, contribute to the betterment of Nigerian society. As this study demonstrates, "OYELA" is more than a tool; it is a catalyst for positive change within families and, ultimately, the nation as a whole.

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