Public Lecture Series

Family Systems, Cultural Dynamics and Counseling Outcome - The African Paradigm

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1.1 INTRODUCTION

Beginnings and Developmental Pathways
"There are no paths, paths are made by walking"

It is important to establish the foundational context and premise of this lecture on Family systems, Cultural Dynamics and Counseling Outcomes: The African Paradigm. My academic and professional journey in counselling formally took off with the academic training and professional practice base I received during my Master's Degree programme in Guidance and Counselling. Further to this, my dissertation for the same programme on "Sex-role Stereotyping and its Effect on Career Decision Making:-... "carved out a pathway for my "initiation" into a focused exploration of the cultural caveat in counseling as an academic discipline / professional practice.

My Doctoral thesis on "Maternal Acceptance / Rejection and Children's Behavioural Dispositions: A cross-Ethnic Comparison of Children in Nigeria", lead to the emergence of a defined area of focus for my academic and professional counselling journey. This work sparked off a deep interest in the area of cultural dimensions and influences. It opened up new and exciting paths, which I have been walking ever since. This thesis has also informed a number of seminal papers, conference presentations, workshops / training in organizational set-

tings (in Nigeria and the U.K.), peer reviewed publications in National and international journals, international/national counseling curriculum restructuring and contributions to professional counseling practice from the multicultural base.

I would also like to mention that outside the formal academic initiation into cultural premises and influences, as a young child travelling both nationally and internationally. I got exposed to people of diverse cultures. This sparked off my curiosity about issues of difference/diversity/similarity among the different people I encountered.

Again, as a young child growing up, I was also exposed to literature about people in foreign lands. I specifically remember the *Janet and John*, *Bello and Bintu*, *Abduf*, Fairytales - the *Cinderella, Snow-white* series as well as the series. .."*My Home in India, Trinidad, Nigeria* etc, I remember as a child, reading over 25 of such titles, reading about family life, tasks, food and meal times, interaction among family members (which I later understood as family dynamics) and the geographical terrain of people in the lands described in the books.

In addition, I am deeply connected even now, with my experiences as a young girl in a boarding school for girls in Scotland.(a white middle -class setting where British Aristocrats sent their children to school and often had members of the royal family visit. One of such times was the centenary celebration of the school in 1977, with the Queen Mother playing a very significant role of opening a new library unit at the time. I have included this bit in my-narrative so as to pull together the distinct threads of my experiential base so that the entire "fabric" of the development of my academic and professional path will hang together. In this boarding school I put together a programme depicting my cultural background and experience which I titled "The African Experience". This was a self- initiated project. My objective then was to sensitize my

British colleagues and teachers to an awareness and conscious-ness of my rich Nigerian /African heritage, which I hold with a deep sense of pride. I also want to mention that I was the only Nigerian student and one out of two other foreigners at the school at the time. (I was later joined by my younger sister) The point I want to emphasize here is the visible racial and cultural difference that the context described here must have engendered.

There are obvious issues inherent in this experience, one such issue is the base it has provided for my launch out into multicultural counselling as my area of specialization many years later. It is however interesting to note that 23 years later to date, I am exploring from an academic and practice base, the deeper nuances of Culture Family Systems / counselling from the African Paradigm. With the brief background I have provided about this school, you can imagine what impact a programme such as 1 have described in the preceding lines must have had on my "white-middle class" British audience. A few changes however occurred, (I want to believe) as a reaction to the programme. The first was the inclusion in the library of some books about cultures of people from other lands and the hanging of paintings depicting themes from other cultures on walls of some of the rooms, just to mention a few.

I have started with this brief narrative because it is im-portant for you to know where I am coming from, It is important for you to know my story. Again, from a counselling perspective, a counsellor's journey / narrative is very potent and powerful. It provides information on the subjective essence of the counsellor's life experiences which in turn provide an in-sightful base for understanding life patterns, issues, struggles and dilemmas in order to connect with realities contained in the "plot". (Atkinson, 1998). The plot here of course is the theme of

today's lecture. This in essence is where I am coming from. In fact, this is where I started.... The premise or should 1 say truism that "There are no paths ...paths are made by walking" again in essence, is actualized in my narrative, the emergent path is where this road is leading ...Welcome on board this journey !

1.2 CONCEPT AND DEFINITION OF FAMILY

It may be necessary to start with something as basic as the definition of the word "family" because what may appear as obvious from a definitional perspective, on close inspection, may not in reality be that obvious after all. So what do we mean by "family"? The family is the oldest human institution. The documented record of the first family can be traced to the Biblical account of the Creation Story relating the coming together of Adam and Eve in the Garden of Eden. The word family takes on different meanings in relation to the prevailing context and issues in focus. Jones, 1993:55 raised some questions about what a family really is? The first question refers: Is a family a household, in which case does it include non-related individuals who live in the household and participate in daily interactions, while excluding biologically related individuals who live elsewhere?

The second question refers - Is a family only those who are biologically related or in some long term relationship of a heterosexual ... nature, which is recognized by society as a partnership (marriage)?

In an attempt to answer these two questions, Jones attempts to describe family as possibly including parents or parental figures and children who are either genetically linked to one or both parents, adopted or fostered.

Again, Krause (1998:53) describes family as "persons of ascending and descending generations who are connected through begetting and being born, through parenting, through

sexual partnership and through belonging in some way to the same group of people". She further went on to state that "these are people who are intimately connected and who tend to invest in each other emotionally in an ongoing way.

Two definitions of the word family are provided in the *New Oxford Dictionary of English* (1998:662)) as (1)- "a group consisting of two parents and their children living together as one unit" and (2)- a group of people related to one another by blood or marriage.

1 have taken pains to bring together these many definitions in order to justifiably put across the fact that it is very dicey and dubious to attempt to provide an all-embracing or absolute definition of the word / concept of family. My analysis of the definitions presented is that the concept of family has historical, sociological, religious, psychological, biological, cultural, anthropological and personal ascriptions and attributes. Each of them at any one time and possibly some combinations or all of them combined, at all times, impose some restrictions on our understanding of the word / concept of family. This confuses rather than illuminates our understanding of the word / concept of family.

1.3 MY PERSONAL DEFINITION OF "FAMILY"

In this paper, I define the concept of family as People linked by some traceable blood relationship, sharing a common ancestry or genealogy, values, beliefs, concerns and goals.   The content of the lecture's discourse will be limited to this definition.

1.4 FAMILY SYSTEMS

The focus on families here is quite instructive in the sense that the family as both a unit and a construct holds a significant place in all human situations and endeavours. It is also the basic and first agent of socialization. Its influence in the shaping of life

and destinies is quite primal and it has also been described as a change initiator other things being equal. The role of the family in the transmission of core beliefs, values, norms, ideology is very powerful. God's admonitions and injunctions to parents as to fulfilling this role as contained in the *Book of Proverbs*, are pointers here. The family has also received some attention from researchers across numerous academic disciplines.

Family systems are as numerous as definitions of the concept of family are replete. Family systems fall under the broad rubric of Human Systems. A system is any group of parts or components working together as a functional unit (Merril, 1971). The Human Systems approach to counselling Nigerian clients for example, draws heavily from family systems and the various levels of interactions that clients are involved with. This has been found to be very powerful and dynamic and multifaceted in effect. A Nigerian client no matter what the presenting problem, merely is a representation of the various system levels that come into play. When a solution is recommended in counselling, the counsellor must take into account the implications of the solution for the client in terms of the various people that the client interacts with. (Asonibare & Obayan, 1992) For the purpose of this particular presentation, I will be downsizing to just a few family systems for inclusion in this overview. – The nuclear family, the matrilineal family system, the patrilineal family system, some biblical representation of family systems and the extended family system. However, the focus of this particular lecture is on looking at the naturally occurring family systems of those contained in the biblical representation and the extended family.

1.5 THE NUCLEAR FAMILY

This family system is represented by a co-resident domestic

group of husband, wife and children. It is very simple in its representation and sharply contrasts with the extended family (to which kin members are added) extending the group laterally-if it is the same generation or vertically if it is another generation. Most "developed" industrial societies have the nuclear family as the dominant ideal type. Social and geographical mobility is a strong feature of the nuclear family. This particular characteristic is less distinct in other family systems, while the instrumental importance of kin-ship relations is likely to be weaker. The nuclear family is a powerful symbol in family representation in advertising and consumer images in many parts of the world today (Bullock & Trombley, 1999)

1.6 THE MATRILINEAL FAMILY SYSTEM

This family system is characterized by the tracing of decent through a single female line from an ancestor. This family system is organized around resident women (mothers and sisters who are descended from a common "ancestress"). The contributions of men as husbands in this context are marginal, but as brothers are central. It is however important to mention that although the line of descent runs through the woman, lines of authority in the home run through the husband. (Bullock & Trombley, 1999 & Krause (1998).

.7 THE PATRILINEAL FAMILY SYSTEM

Embedded in this family system is the principle that familial relationships are traced through the father, to the father's father and father's father's father, and so on. Patrilineality may act as a principle governing relations between people in such terms as inheritance or succession. It may also be the basis for recruitment to a social group or a specific task.

1.7 SOME BIBLICAL REPRESENTATIONS OF FAMILY SYSTEMS

There are quite a number of familial representations referenced in the Bible, The context of family-hood presented in the Genesis account of the creation story in the "pre-fall" era is one that is Gestalt-driven. By this 1 mean God's design inspired by a "completion" agenda, and in the place of aloneness, companionship was instituted which in turn led to the emergence of support, and the birthing of the ministry of "helps". Counselling is a helping relationship and it offers support by its provision. This is the genesis of families, as recorded in the biblical account. The main functions of the family in this account are

- the provision of companionship, as an antidote for aloneness.
- unified operations (as opposed to separateness, singularity and aloofness- two separate entitles becoming one)
- the provision of support, a suitable helper (tending to gaps and inadequacies)
- procreation (multiplication); and
- subduing and dominion function

Outside the "pre-fall" era, the family system in the context above would have been powered and shaped by these functions. It is however observed that some family settings are patterned after the "Eden Model"

The family as represented by the Church, the Body of Christ is another category of Family system represented in the Bible. It is distinguished by the experience of "oneness" in the shared essence of the Bible and Man's redemption through Christ's death on the cross. In this Family system, the Headship is supported by many different parts, each playing a relevant and vital role in order for the system to hold together. A sense of Brotherhood and fellowship is evident here. The binding force of "love" provides anchorage here.

The Ephesian family model is also another example of family

systems as represented in the Bible, where father, mother, children are recognized as a family unit with each of them having specified roles for maintaining harmony and balance in their co-existence.

The scenarios presented are vital with respect to the foundational pillars they each represent. It is important for counsellors as they deal with issues presented in counselling, to be able to situate their clients in each of these settings. This will provide a base for the intervention strategies that would be employed, which in turn will impact on the eventual outcome of the Counseling session.

1.8 THE EXTENDED FAMILY SYSTEM

lpaye,(1995), described the extended family system as one of the most well-known cultural (family systems) in Africa. According to him, it spreads both horizontally and vertically, covering parents, grandparents, great-grand parents, uncles, aunties, nieces and nephews and their children. This family system offers its members a number of benefits. They range from provision of financial help, giving guidance and support, advising, and the provision of psychological support.

Obayan (1995), sees the extended family system as a concept in the Nigerian cultural context as a foreign and borrowed terminology which takes on a different connotation from the Western contextual terminology. In the West, the family takes its description from its relationship to the individual, (in the African context with specific reference to the Nigerian setting). the family takes its description from ancestral lies. According to her, once a common ancestry is established, the degree of separation becomes irrelevant. What obtains in practical terms is the multiplicity of primary familial relationships usually determined by kinship ties. The presumption here is that unlike in the Western context where cousins, aunties, uncles etc. exist, in Nigeria, everyone is either a father; mother, brother, sister or child. Thus, the Nigerian in reality does not have an extended family, but an "extensive" primary family.

The family system in Nigeria is also a closely-knit one and therefore tends towards the exclusion of "outsiders" from certain forms of interaction and decision making, especially those involving trust. There is also a tendency towards secrecy with regard to some familial situations and issues. Adedeji (1976), maintained that many Nigerians are generally reluctant to self-disclose, for fear that the information provided would be used against them as well as take on distorted meaning. Imouokhome (1989) described this as the "undisclosing nature of Nigerian clients" The manner in which relationships are constructed in the Nigerian cultural setting may be based on the parameters of age, status, gender etc.

The individual in the context of the extended family system is relatively free although accountable to the collective goal and "unwritten constitution" of the family. The family is thus like a cobweb, (Appendix 1) providing a psychological cushion by playing the psychological shock-absorber role for its distressed members. This function portrays the caring nature of the Nigerian family. Problems are shared in deep dimensions and there are ready ears and lips to bear people out and at the same time offer advice and assistance. The family also plays economic and decision-making functions. Consequently, the Nigerian within the extended family is never alone at any point in time. There is always an experience of a hold or what I would want to refer to as encompassment of invisible hands, eyes, ears, consistently watching over and looking over. A real sense of security and a solid base is provided here for persons in this family systems context. The result is a deeply situated and grounded person who is firmly anchored on some defined ethos and principles. {Obayan, 1998).

1.9 CULTURAL DYNAMICS

"Every man is in certain respects:
 a) like all other men,

b) like some other men; and

c) like no other man

(Kluckhohn, & Murray, 1948)

Understanding the dynamics and nuances of culture allows us to explore the nature of the horizons where people are coming from. It is important to note that culture is a constantly emerging concept. With regard to counselling, attending to cultural issues is very important in the sense that it is impossible to separate a person from his or her cultural base. To really get to know a person, you have to know where a person is coming from. For counselling to be perceived to be effective, it must be responsive to the cultural nuances of the persons represented in the counselling relationship. (Pedersen, 1991) Arredondo & Glauner 1992) refer to these cultural nuances as dimensions of personal identity which are presented in three dimensions. Refer to Appendix (2)

In order to understand cultural dynamics; it is important to define culture. A simple definition of culture is what a stranger needs to know when in a new place. Culture consists of all of those things that people have learned to do, believe, value and enjoy in their history. It is the ideals, beliefs, custom, skills, tools, and institutions into which each member of a society is born. Pedersen (1991) also defines culture as a share pattern of learned behaviour that is transmitted to others in a group. There are two broad categories to consider when looking at culture; the first is what is described in the literature culture as:

1, Core cultural categories (ethnicity, language, customs, traditions, superstitions, beliefs, and values.

2. Peripheral cultural categories: age, gender, interests, educational background, lifestyles, socio-economic status, residential area.

The interaction / interface presented by the variables contained in these two cultural categories provides an explanation of the dynamics of culture.

1.10 COUNSELLING OUTCOMES

In order to explore the outcome of counselling in depth, it is important to explore the terrain in which counselling takes place. Counselling in the Nigerian cultural context is a relatively new discipline. Incidental forms of counselling had existed in an intuitive and deductive form, sometimes with metaphysical explanations. In the past, it was carried out by specific prescribed persons determined either by their age as in the case of clan elders or family heads, or by traditional positions as in the case of chiefs, etc. These traditional helping practices contained procedures and practices that were somewhat arbitrary though largely effective within primordial settings. There were therefore no written codes, accepted format of operation, systematic / scientific methodologies and analyses which could form a basis for a theoretical frame to act as a spring board for the outcome and application of formal counselling as we know it today.

Before we consider what counselling outcomes we envisage, or which one is evident from our current counselling practice, it is important to briefly offer a formal working and practitioner based definition of counselling as it is understood in the West, According to Timms and Timms (1982), Counselling is hard to define but there is a great deal of it about. There are myriad uses of the word 'counselling' and 'counsellor'just as there are many definitions, Some of these definitions are considered below.

Feltham and Dryden (1993), define counselling as a principled relationship characterised by the application of one or more psychological theories and a recognized set of communication skills, modified by experience, intuition and other interpersonal factors, to clients' intimate concerns, problems or aspirations. Its predominant ethos is one of facilitating rather than of advice giving or coercion. It may be of very brief or long

duration and may take place in an organization or private practice setting and may not overlap with practical, medical and other matters of personal welfare.

Another definition of counselling is provided by Blocher, (1974),where counselling is described as an interaction process that facilitates meaningful understanding of self and environment and results in the establishment and /or clarification of goals and values for future behaviour. Practitioners trained along the lines of these definitions, find themselves operating in a significantly different context in which the basic premises are defined differently. (A majority of early Nigerian counsellors were trained in the West. On their return, they had difficulty in integrating counselling into the Nigerian system, because of the prevailing cultural premises and ethos which created boundaries to a successful implementation of counselling in a form in which they received their training. (refer to Appendix 3 & 4) The major task is to therefore identify the strategies for making counselling tailor made to suit the needs of the people it is to serve, These premises influence both theory and practice and are inherent and fundamental to the socio-cultural access. They include -

   Family relationships
   Cultural belief and patterns
   Attribution patterns

FAMILY RELATIONSHIPS

Family relationships in the Nigerian Cultural contexts are largely exclusive and extensive and the influence of the family on the individual is a very major factor in the psychological make-up of people (Obayan, 1995. & Obayan, 1998). This situation poses some barrier which the counsellor will ha\e to struggle through, before all other levels in counselling can be reached. The Nigerian context as described here is very different from the Western Family System, where the major emphasis is on the individual who is

expected to be independent, sophisticated and self-sufficient. The individual in the Nigerian setting is not in reality expected to be so, as obedience, conformity and loyalty to the family are extremely important. (Idowu, 1985)

CULTURAL BELIEFS AND PATTERNS

The Nigerian client operates clear-cut cultural modes and prescriptions, which are more often than not unwritten, but nonetheless effective. Taboos for example, have a strong effect on thinking patterns of individuals. Certain behaviour modes are often prescribed or proscribed by the culture. Among most cultural groups in Nigeria for example, it is rude to look at an older person in the eye during conversation. One finds that the younger person usually has eyelids averted during the conversation. On the contrary however, in the West, not maintaining eye -contact during conversation may be interpreted to mean having something to hide, or having a low level of self-esteem. Attribution patterns

In the Nigerian cultural setting, causality is generally, es-pecially if negative, externally attributed. This is especially true of experiences to do with failure, calamities, disappointments and other frustrations. Usually, some person, object or event is responsible and not the person concerned. The exclusive nature of the family setting of clients results in a situation where the counsellor is perceived as an outsider and thus looked at with suspicion. It is therefore difficult for a counsellor in this setting to freely provide an atmosphere of trust, genuineness, acceptance and unconditional positive regard, which are core elements that facilitate the Counseling.

1.11 THE AFRICAN PARADIGM.

Paradigms refer to a frame of reference; they are about having a perspective not based on sight as in seeing, but rather from a psychological dimension, how we perceive, understand and interpret things, events and experiences around us. It is about

having maps either physical or mental in order to avoid groping in the dark. (Covey, 1989). In relation to the subtitle, the question then may be asked, "what then is the African Paradigm in all of this."' In the context of this lecture, the African Paradigms are the emergent issues that relate to the germane aspects of a person's outlook to life, that truly sets him / her apart as uniquely African. This may be in the form of an expressed ideology, beliefs, worldview etc.

Getting to this point in the discourse has been similar to being on a rather winding road, with numerous twists and turns. The picture that however emerges as we approach the end of this journey is one portraying the family system in the different contexts covered, as a system providing embeddedness, containment, anchorage, socialization, identity, and values for its members. This is most apparent in the Biblical and extended family representations as presented in this write-up. The ami-lies as depicted in these settings provide a secure and hr-ding base for its members. The emotional / security and stability that this offers is certainly superior to the prescription that short or long term therapy will offer regardless of its theoretical orientation and success profile. The succor provided by naturally occurring systems is not riddled with the limitations inherent in Western Counselling forms. What is obvious from this is that the African Paradigm is a continuum, consisting of Family systems and Cultural Dynamic on both ends. The in-teraction of these two points result in change. Change itself is one of the main goals of counselling. The model of counselling emanating from this situation analysis is one that is life-skills and values based. Biblical and traditional representations portray the family as all sufficient and robust in offering a holding base for its members. It is this that has endeared me to what I call a Platinum mine, waiting to be excavated. This is obviously a rich resource base for research. At this point I should mention that in the West, where the family as we know it

in the contexts described here is fast breaking down and in some cases extinct, one solution that has been proffered by some family enthusiasts, is the recreation of these family forms. Planning and packaging family reunions for example is one way this has been addressed in the West. As I attempt to draw the threads from each of the segments presented, I hereby look at the inherent issues emanating from three contextual paradigms - Immediate and current context -Covenant University, Larger context -Nigeria, and Global Context, (although these issues are presented separately, they are to a large extent inextricably intertwined, what happen say at one level, impacts at all other levels.)

1. **Immediate and current context:**

Covenant University. The foundational ethos of Covenant University is embedded in the Liberation Mandate of the World Mission Agency (WM.A.) to Africa. The foundational objectives of Covenant University is premised on achieving this via the vehicle of education, the core emphasis and goal being the provision of an alternative to existing regimented training programmes of the Nigerian System, by promoting integrated education which is life applicable and life promoting (Oyedepo, 2002). A careful observation of the operations of Covenant University reveals that embedded within the foundational objectives and goals, is the desire to have a context built on the familial systemic models in the Biblical and extended family systems representations earlier espoused. The *"in loco parentis"* role of the staff, the value/life skills driven curriculum as contained in the University Wide courses of Total Man Concept(T.M.C) and Entrepreneurial Development Studies(E.D.S) are all pointers to this, just to mention a few. However, it is essential to note that the application component of these taught skills is equally as important. I am proposing, Sir, the setting up of a self-development centre which will offer counselling, teach

vocational development skill, prepare students for the world of work and offer self improvement courses with full blown support facilities. In addition, it will also offer both students and staff the opportunity to have a separate and private place to air and address their private concerns. There is already a huge clamouring for this judging from the number attended to informally each day in the context of the office. I hereby formally put forth a request Sir, for a self-development centre with state of the art facilities, a holding environment where students will be free to explore issues that concern them in the safety of the confidential context.

2. **Larger context - Nigeria:**

For the larger context, it will be necessary to inform educational counselling policies and practices at the national level as to ensure the proper training of teachers and counsellors in whose hands lie the propagation of the goals and ideas of the university, nation, and people themselves. A national drive o-wards the reconstruction of cultural values that promote na-tional / self-empowerment and development will not be on of place. This can be done via a re-socialization towards promoting value adding and dignity enhancing cultural premises and practices, Nigeria, can very well do with this at the moment. Not only will a move of this nature promote a new wave of patriotism and inject a spirit of nationalism into the people. It will also address the 21 Century self-enlistment into Slavery as it is currently being experienced via the American Lottery lure and other similar carrot dangling practices. The brain drain issues may also be tackled by the re-socialization process. It will however require a forceful and powerful re-awakening movement. I boldly declare that this move has started here in Covenant University. Covenant University via

its mission statements and actual practice is actually a torchbearer, as it sets out to illuminate the pathways, the force of freedom will truly prevail.

3. **Global context - our world / international settings and trends**

As the world is fast becoming a global village and in the reality of the highly mobile nature of our business transactions, added to the current inflow of some international investors in Nigeria, it has become very essential to pay more than just lip service to culture and its attendant issues. To have good business relations with Japanese partners for example, a Nigerian Businessman would need to know more than where to purchase his ticket for the journey with his partners. He will need to know for example what it means for a Japanese to work hard, work efficiently, demonstrate product loyalty, be responsible, demonstrate hands on learning, consolidating strengths, be consensus building driven and show quality assurance sensitivity. (Domingo, 1991)

In order to engage and deeply connect with the business process, I recommend the running of short workshops, training sessions; etc for different categories of people. The Self-development Centre mentioned above can also have it as its brief. Again, as more and more Nigerians travel abroad, it is helpful to package a programme called "transitions" in order to help them handle what hitherto, would have been referred to as culture shock.

1.12 FUTURE DIRECTIONS

Evident from the foregoing is the emergence of a cultural intentionality outlook. This is essential if the goals embedded in each of the issues presented are to be met. Cultural intention is the ability to communicate thoughts, words and behaviours with

self and others in a cultural context. It is about being able to respond to difference and diversity. It is the ability to be comfortable with who you are and at the same time be able to accept and celebrate others. It is about having a multicultural outlook. The current move in Counselling which has come to be called the forth force or Multiculturalistic, is about connecting with the core / peripheral aspects of people and taking this into consideration in all aspects of interaction. The ability to embrace this at all levels of interaction and relationship will bring about the promotion of an enabling, empowering and accepting context. The interesting thing however is, this message has been around way before the multicultural movement in Counseling. It is the message of love encapsulated in the Gospel of our Lord Jesus Christ, it is a call to love. Embracing this call transcends all cultural boundaries. This is about building bridges ...this is the real multicultural move indeed.

1.13 ENDINGS

I again end this the way I started. With a narrative for closure. In personal journeys, a deep understanding of personal paradigms is essential. Here I am, still inquiring, still sifting the sands - for deeper meanings, deeper truths. I am still walking.... with paths emerging ...walking in His love, walking in His Service -His Majesty's Service.
Thank you for listening. God bless you all

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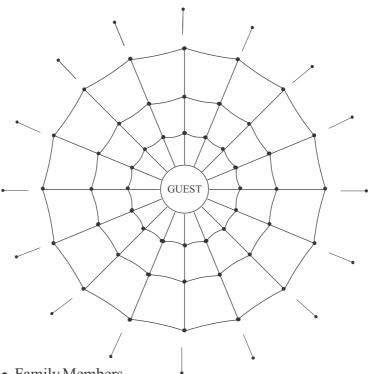
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THE EXTENSIVE FAMILY IN NIGERIA

• Family Members

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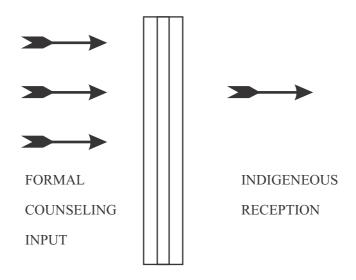
DIMENSIONS OF PERSONAL IDENTITY

"A" Dimensions
Age
Culture
Ethnicity
Gender
Language
Physical Disability
Race
Sexual Orientation
Social Class

"B" Dimensions
Educational Background
Geographical Location

Income
Marital Status
Religion
Work Experience
Citizenship Status
Military Experience
Hobbies/Recreation Interests

"C" Dimension
Historical Moments/Eras

FORMAL

COUNSELING

INPUT

INDIGENEOUS

RECEPTION

COUNSELING TRANSCENDENCE ACROSS
CULTURAL BOUNDARIES