

COUNSELING AFRICAN COUPLES IN TRADITIONAL MARRIAGES:

A Study of The Effectiveness of Western-Based Counseling Models

by

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DEDICATION

To my beloved wife, Kebei Emmanuela Biy and children Kuyaa, Feyinluh, Fofeyin, Nini,
Bangse & Nkonen

ACKNOWLEDGMENT

Writing a thesis is like a race with a coach and several supporters who cheer you up and give you refreshment in the course of the journey. Much as the price is granted to you as an honour, the contribution of the coach and the supporters must never be overlooked. For this reason, I would like to express my heartfelt thanks to my supervisor Prof Godwin Marcel Gunewe, Vice President of Mount Zion University, 5902 Sovereign Dr. Houston TX 77063, USA for his unstinting guidance and support throughout the writing period of this thesis.

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I want to express my thanks to Dominion World Outreach Church who paid my fees. Thank you, Christians of this Church, for always being there for me.

I am grateful to my wife, Nuela and my children, for being there for me. I want to also thank all my family members especially my mother Helen Kemai. I am thankful to my Elder Sister Tangwa Victorine Nekome for all the support. I equally thank God for my brothers, John Kemeh Kebei and Evangelist Kebei Ivo Njioh and sisters, Kebei Kemela Ebian and Nuyebga Linda Nsem. God bless you for standing by me.

Although all the people mentioned helped me immeasurably, I retain the monopoly of all the errors and omissions.

ABSTRACT

This study examined the effectiveness of Western-Based Counseling Models in African Traditional Marriages, with emphasis on the perceptions and experiences of African couples in traditional marriages. A mixed-methods research design was used, combining both qualitative and quantitative data gathering and analysis methods. The research found that Western-Based Counseling Models are not completely effective in addressing the unique challenges and cultural needs of African couples in traditional marriages.

The study discovered that African couples in traditional marriages face unique cultural challenges, comprising the influence of patriarchal values and norms, the importance of spirituality and traditional healing practices, and the place of extended family members in marital decision-making. The study also found that Western-Based Counseling Models frequently neglect these cultural factors, leading to a lack of cultural importance and effectiveness in counseling interventions.

The study's outcomes have significant implications for counseling practice, highlighting the necessity for culturally sensitive and effective counseling models that address the unique cultural needs and challenges of African couples in traditional marriages. The research recommends the fine-tuning of counseling models that incorporate traditional healing practices, spirituality, and community-based approaches, and that are tailored to precise cultural contexts. The study's findings likewise underscore the importance of cultural competence in counseling practice, highlighting the need for counselors to develop a profound understanding of African cultures and traditional marriages.

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CHAPTER ONE

INTRODUCTION

1.1. Background of the study

Marriage is a universal establishment that is acknowledged and celebrated across cultures. In Africa precisely, traditional marriage is a fundamental part of the cultural legacy, often characterized by distinctive beliefs, and practices (Mbiti, 1969). Nevertheless, like any other system of marriage, traditional African marriages likewise encounter challenges that can threaten their success and steadiness. Counseling has been recognized as an effective means of handling marital challenges and upholding healthy relationships and marriages (Gurman, 2010). Nonetheless, the efficacy of Western-based counseling models in working with African couples in traditional marriages has not been comprehensively investigated.

The significance of counseling in traditional African marriages cannot be exaggerated. Complicated family relations, polygamy, and communal living engagements frequently characterize traditional African marriages, which can generate unique difficulties for couples (Mbiti, 1969). In addition, traditional African customs and value habitually lay a study emphasis on family and community, which has the ability to make it hard for most people to seek out counseling services (Gyekye, 1996). Consequently, there is a necessity for counseling models that are culturally profound and efficient in handling the unique challenges faced by African couples in traditional marriages.

1.2. Problem statement

Western-based counseling models have been widely used in several parts of the globe, not excluding Africa. Oftentimes, these models are centered on secular and individualistic values, which may perhaps not be compatible with the spiritual, and communalist values of traditional African beliefs and values (Sue & Sue, 2013). For this reason, there is a need to evaluate the efficiency of Western-based counseling models in working with African couples in traditional marriages.

1.3. Research questions

The research questions that lead this study are:

1. To what extent Western-based counseling models effective in addressing marital problems between African couples in traditional marriages?
2. What are the contextual and cultural factors that influence the effectiveness of Western-based counseling models in African traditional marriage perspectives?
3. In what way can Western-based counseling models be fine-tuned to better accommodate the expectations of African couples in traditional marriages?

1.4. Objectives of the study

This research intends to add to the existing body of information on counseling African couples in traditional marriages. The research will likewise offer recommendations for adjusting Western-based counseling models to fit better the needs of African couples in traditional marriages.

1.5. Significance of the study

The importance of this research lies in its potential to provide awareness into the efficacy of Western-based counseling models in working with African couples in traditional marriages. The study will also provide recommendations for counselors and therapists working with African couples in traditional marriages. In addition, the work will contribute to the improvement of culturally sensitive counseling models that are efficient in tackling the unique challenges encountered by African couples in traditional marriages.

1.6. Methodology

The study will incorporate a blended research design, merging both quantitative and qualitative methods. The study will be carried out in two phases. The first phase will include an assessment of African couples in traditional marriages to collect quantitative statistics on the efficacy of Western-based counseling models. The second phase will include detailed interviews with a sample of African couples in traditional marriages to collect qualitative statistics on the contextual and cultural factors that affect the effectiveness of Western-based counseling models.

1.7. Scope and limitations of the study

This thesis surveys the effectiveness of Western-Based counseling models in working with African couples in traditional marriages. The scope is focused on contextual and cultural factors affecting the efficiency of these models. Nevertheless, limitations include the study's dependence on self-report information, possible prejudices, and the failure to establish causality.

Moreover, the study's outcomes may possibly not be generalizable to other cultural perspectives, underlining the necessity for culturally sensitive counseling methods.

This research thus aims to measure the effectiveness of Western-based counseling strategies in working with African couples in traditional marriages. The research will offer clarity into the contextual and cultural factors that affect the effectiveness of Western-based counseling strategies in African traditional marriage settings. The research will likewise offer suggestion for adjusting Western-based counseling models to better suit the needs of African couples in traditional marriages.

CHAPTER TWO

LITERATURE REVIEW

2.1. Overview of traditional African marriages

Traditional African marriages are extremely imbedded in tradition and culture, varying significantly through different ethnic groups and regions on the continent (Mbiti, 2003). These marriages are frequently regarded as a union between two families rather than just two persons, with beliefs and rituals intended to fortify the union between the couple and their families (Geschiere & Nyamnjoh, 2017).

One of the significant characteristics of traditional African marriages is the payment of a dowry or bride price. This practice is an emblem of appreciation and respect for the bride's family and is intended to compensate them for what is considered the “loss” of their daughter (Mbiti, 2003). Bride prices can take many forms, comprising agricultural produce, livestock, cash, or other valued items, and are frequently perceived as a means of indorsing the marriage and demonstrating the couple's vow to each other (Geschiere & Nyamnjoh, 2017).

Traditional African marriages also consist of elaborate ceremonies that can go for many days, including the participation of both families and the broader community. These ceremonials usually include rituals such as prayers, the exchange of gifts, benedictions, and the sharing of traditional drinks and foods (Mbiti, 2003). Such ceremonies aid to celebrate the union of the couple and strengthen their vow to each other and their families.

Polygyny is another shared characteristic of traditional African marriages, where a man may perhaps have even more than one wife. This practice is profoundly rooted in many African

beliefs and values, perceived as a way to add to a family's wealth and social status (Mbiti, 2003). Men who have enough money to marry many wives are often esteemed as successful and revered members of their communities (Geschiere & Nyamnjoh, 2017).

Arranged marriages are rampant in traditional African societies, with families playing a major part in selecting appropriate matches for their children centered on factors such as family background, economic standing and social status. This can occasionally lead to forced or child marriages, particularly in rural areas where traditional customs embrace greater influence (Geschiere & Nyamnjoh, 2017).

Traditional African marriages are therefore complex and multifaceted institutions deeply entrenched in the social fabric of African peoples. They function as a vital feature of cultural heritage and uniqueness, reflecting the beliefs and values of diverse ethnic groups across the continent. Even though some practices within traditional African marriages could be seen as outdated or controversial, they continue to play an important role in determining social standards and relationships within African societies.

2.2. Western-based counseling models

Western-based counseling models have been established and applied in psychotherapy practices across the world, drawing from Western psychological theories and principles (Corey, Corey, & Corey, 2018). These strategies have been prominent in modelling the field of therapy and counseling, providing designed techniques and frameworks to aid individuals navigate mental health problems and increase their general well-being.

One of the highly renowned Western-based counseling models is the cognitive-behavioral therapy (CBT) approach, which centers on the link between opinions, emotions, and

behaviors (Beck, 1976). CBT aids people recognize and challenge damaging thought patterns views and beliefs, leading to more adaptive conduct and better emotional regulation. This model has been broadly used to take care of mental health concerns, including phobias, anxiety, and depression (Corey et al., 2018).

Another significant Western-based counseling model is psychodynamic therapy. It stems from Freudian psychoanalytic theory and concentrates on investigating unconscious processes and childhood experiences to comprehend present behavior and relational habits (Wachtel, 2014). Psychodynamic therapy aims to assist individuals gain understanding into their internal struggles and resolve unresolved worries, leading to emotional healing and personal growth.

Humanistic approaches, like person-centered therapy engineered by Carl Rogers, lay emphasis on the importance of unconditional positive regard, genuineness in the therapeutic relationship, and empathy (Rogers, 1951). These Western-based counseling models concentrate on equipping customers to tap into their own inner abilities and resources to ease self-awareness and individual development.

Existential therapy is an additional Western-based counseling model that examines the essence and purpose of life, alongside the unique opportunities and challenges that come with human existence (Yalom, 1980). This method encourages people to challenge existential predicaments, such as freedom, death, isolation, and futility, to live more realistically and purposefully.

In the past few years, holistic and integrative approaches to counseling have surged in popularity, gathering from several Western-based counseling models to develop a customized and adaptable treatment plan that tackles the particular needs of each person (Corey et al., 2018).

These approaches intend to merge the best practices from diverse therapeutic models to offer effective and comprehensive care.

In short, Western-based counseling models have made a notable contribution to the domain of psychotherapy, presenting a broad spectrum of techniques and approaches to guide people through mental health problems and improve their general welfare. These models mirror the principles and values of Western psychology, laying emphasis on self-awareness, insight, and personal growth as essential elements of the treatment protocol.

2.3. Effectiveness of Western-based counseling models in African contexts

The effectiveness of Western-based counseling models in African marriage settings is a subject of growing importance and interest in the domain of psychology and counseling. The dynamics of marriage and family connections in African cultures are peculiar and molded by traditions, cultural beliefs, and social customs that might vary from Western perceptions. This raises questions about the effectiveness and applicability of Western counseling approaches in tackling marital problems within African settings. This thesis will investigate the efficiency of Western-based counseling models in African marriage situations, exploring the challenges and opportunities offered by the cultural differences between African and Western perspectives on marriage.

A substantial barrier when implementing Western-based counseling models to African marriage perspectives is the cultural differences in the understanding and anticipations of marriage. In many African cultures, marriage is regarded not just as a union between two persons but too as an amalgamation of families and communities. This communalist perception often places a greater importance on the well-being of the extended family and community instead of

individual fulfillment or happiness. Western counseling methods, on the other hand, tend to center on self-expression, individual autonomy, and personal development in the marital relationship (Adeyemo, 2015). This cultural difference can generate misunderstandings and tensions in the counseling process, posing a difficulty to the efficacy of Western counseling methods in tackling marital problems in African backgrounds.

Another main concern in the effectiveness of Western-based counseling models in African marriage contexts is the part of power relations and gender dynamics within marriage. Traditional African communities may have diverse gender roles and anticipations that affect the dynamics of marital relationships. Take for example, in some African cultures, marriage is seen as a male-controlled institution where the men hold decision-making power and authority within the family. This can generate imbalances in power dynamics and add to problems such as communication challenges, marital conflict, and domestic violence, (Kagotho, 2018). Western counseling models, with their stress on autonomy, equality, and mutual respect between partners, could struggle to tackle these severely rooted cultural standards and power disparities within African matrimones.

Notwithstanding these challenges, there are existing potentials for Western-based counseling methods to be effective in handling marital problems within African settings. One such existing potentials lies in the blending of contextually relevant and culturally sensitive interventions into Western counseling methods. By integrating elements of traditional African values, beliefs, and practices into counseling sessions, therapists could create a more culturally effective and responsive therapeutic atmosphere for African couples (Afzal, 2019). For instance, based on indigenous marriage counseling practices such as tribal ceremonials, family

involvements, or community support setups can boost the relevance and influence of Western counseling models in tackling marital issues in African contexts.

Moreover, the usage of culturally adapted interventions and evidence-based practices can enhance the efficiency of Western-based counseling technique in African marriage contexts. Study has revealed that culturally competent therapists who are skilled to control the strengths of both African and Western perspectives can attain positive results in addressing marital concerns among African couples (Oso, 2016). By integrating culturally relevant assessment tools, therapeutic procedures, and interferences into their practice, counselors could adapt their approach to the particular requirements and cultural context of their African customers, thus increasing the efficacy of Western-based counseling methods in African marriage contexts.

To sum up, the effectiveness of Western-based counseling models in African marriage contexts is an intricate and nuanced subject that entails cautious reflection of historical, cultural, and social factors. While there are challenges posed by the cultural variances between African and Western perspectives on marriage, there are as well opportunities for incorporating evidence-based practices and culturally sensitive interventions to boost the efficiency of counseling interventions for African couples. By recognizing the unique dynamics of African marriages, adjusting counseling approaches to cultural models, and engaging in continuous consultation with local experts and training, counselors can effectively tackle marital matters within African contexts via Western-based counseling models.

2.4. Cultural and contextual factors influencing counseling effectiveness

Cultural and contextual issues play a major role in determining the effectiveness of counseling interventions. As well-defined by the American Counseling Association (ACA),

culture talk about the common values, norms, beliefs, and practices that impact the way people perceive and relate with the world around them (ACA, 2014). On the other hand, context refers to the broader social, environmental, and historical factors that shape an individual's experiences and welfare. Understanding and addressing contextual and cultural factors is vital in counseling to make sure that interventions are meaningful, relevant, and impactful for customers from different backgrounds.

The client's cultural identity is one of the main cultural factors that influence counseling effectiveness. Cultural identity talks about the sense of belonging, traditions, and heritage that shape an individual's sense of self and worldview. Customers from diverse cultural backgrounds could have unique beliefs, values, and norms that influence their views of help-seeking behaviors, mental health, and preferences for counseling involvements (Sue & Sue, 2016). For instance, individuals from communalist cultures might prioritize family and community support in handling mental health anxieties, while those from individualistic cultures might value self-reliance and autonomy. Counselors need to be aware of these cultural differences and adapt their approaches to line up with their customers' cultural identities to boost the efficiency of counseling interventions.

To add to cultural identity, another important cultural factor that influences counseling efficacy is language and communication. Language barriers is able to present major challenges in the counseling process, affecting the customer's ability to communicate successfully their thoughts, experiences, and feelings. Counselors need to be sensitive to the customer's language preferences and proficiency levels to make sure concrete communication and understanding in the course of counseling meetings (Sutton & Sendall, 2011). Furthermore, counselors ought to be trained in skills such as language translation and interpretation to bridge any communication

lacunae that may possibly rise in multicultural counseling situations. By addressing communication and language barriers, counselors can reinforce the therapeutic alliance and boost the effectiveness of counseling interventions for customers from varied linguistic backgrounds.

In addition, spirituality and religion are important cultural factors that could affect counseling effectiveness. Several individuals rely upon their spiritual or religious beliefs to manage life stressors, discover meaning and purpose, and search for guidance in times of challenges (Hodge, 2014). Therefore, counselors should be conscious of the part of spirituality and religion in their customers' lives and be reverential of their beliefs and practices. By incorporating customers' spiritual and religious viewpoints into the counseling process, counselors might be able to aid customers draw upon their faith as a foundation of strength and resilience. This culturally sensitive methodology could boost the efficiency of counseling interventions and enhance holistic healing for customers with different spiritual and religious backgrounds.

Moreover, social factors of health, such as socioeconomic education, status, and access to resources, can considerably affect counseling effectiveness. Customers facing social support services and systemic barriers to healthcare could experience trauma, heightened stress, and mental health crisis that necessitate specialized interferences (Kirmayer, Sevdalis, & Whitman, 2017). Counselors are obliged to ponder on the social context in which their customers live and work to find structural disparities and advocate for impartial access to mental health care. By addressing social factors of health in counseling, counselors might enable clients to navigate systemic obstacles and attain healthier mental health results.

Briefly, contextual and cultural factors play a critical role in determining the effectiveness of counseling interventions. By identifying and addressing customers' cultural

identities, language preferences, spiritual and religious beliefs, and social determining factor of health, counselors could build inclusive and culturally receptive counseling atmospheres. By incorporating culturally sensitive practices into counseling interventions, therapists or counselors could boost the therapeutic alliance, support client commitment, and improve mental health results for clients from different backgrounds. Eventually, a culturally informed method to counseling could ease growth, healing, and empowerment for customers in need of mental health sustenance.

2.5. Gaps in existing research

Western-based counseling models have been widely studied in the perspective of African marriage counseling. A number of researchers have explored the efficacy of these models in tackling the unique challenges encountered by African couples. For instance, Othieno et al. (2018) carried out research in Kenya that surveyed the use of Western-based counseling models in handling marital conflicts. The study discovered that couples who received counseling based on Western models reported progress in communication skills and fulfilment in their marriages. This propounds that Western-based counseling models can offer important tools for improving marital relationships in African perspectives.

Similarly, Mokoena and van Wyk (2019) examined the experiences of African couples who went through counseling based on Western models in South Africa. The study underlined that couples valued the techniques and skills learned in counseling sessions, such as conflict resolution and active listening strategies. Nevertheless, some couples expressed worries about the absence of cultural sensitivity in the counseling process. This points out the importance of

adjusting Western-based models to better line up with African cultural norms and values for more effective counseling results.

One of the major challenges in using Western-based counseling models in African marriage settings is the clash between the collectivist nature of many African cultures and individualistic Western standards (Rolnik et al., 2017). African societies habitually prioritize communal decision-making and value systems, which might not always line up with the emphasis on personal autonomy in Western counseling models. This difference highlights the importance of considering cultural variances and adjusting counseling methods to fit the needs of African couples.

Notwithstanding these challenges, there are possible benefits to incorporating Western-based counseling models in African marriage counseling. Mojela and Thema (2020) underscored that such models can offer African couples with new perceptions and approaches for addressing marital problems successfully. By integrating Western counseling methods with African cultural values, counselors could generate a more relevant and comprehensive approach to marriage counseling that considers both communal needs and individual.

Overall, study on the effectiveness of Western-based counseling models in African marriage backgrounds highlights the importance of cultural adaptation and sensitivity. Whereas these models propose promising approaches for improving marital relationships, it is vital for counselors to be watchful of the cultural differences and nuances that exist between African and Western cultures. By addressing these cultural differences and incorporating culturally suitable practices, counselors can boost the efficiency of Western-based counseling models for African couples.

CHAPTER THREE

METHODOLOGY

3.1. Research Design

Due to the growing intercultural collaborations and relationships, there is a need to know the effectiveness of Western-based counseling models when practiced on African couples who are in traditional marriages. Traditional African marriages are built strong family values, community involvement, cultural norms, and which may considerably impact the counseling process and results.

To diagnose this topic, a mixed-methods research design will be used. The quantitative element will include administering standardized pre-and post-counseling questionnaires to African couples in traditional marriages who have gone through Western-based counseling. These questionnaires will evaluate their levels of relationship fulfillment, communication skills, understanding of cultural variances, and general satisfaction with the counseling procedure.

Additionally, qualitative interviews will be conducted with a subset of the participants to get a profound understanding of their experiences with the counseling process. These interviews will identify the apparent challenges and benefits of using Western-based counseling models, plus any cultural barriers that might have affected the efficiency of the counseling.

The sample population will comprise African couples in traditional marriages who have pursued counseling services from Western-qualified therapists in urban areas with a high population of African immigrants. In addition, participants will be enlisted through churches, community organizations, and counseling centers that take care of African populations.

Data examination will include statistical techniques such as correlations and t-tests to scrutinize the effectiveness of the counseling models on refining communication skills and relationship satisfaction. Thematic examination will be employed to identify common patterns and themes in the qualitative information collected from the interviews.

As I conduct this research, it is my wish to contribute to the increasing bulk of knowledge on cross-cultural counseling and provide insights into the efficacy of Western-based counseling models in doing counseling with African couples in traditional marriages. Eventually, the results from this study might possibly update counseling practices and involvements for this population.

3.2. Participants and Sampling Strategy

For this study, those participating will be African couples who are in traditional marriages, well defined as marriages that stick to cultural practices and norms unique to African societies. The sampling approach will include purposive sampling, precisely seeking out African couples who are currently in a traditional marriage and have voiced interest in getting counseling.

Participants will be enlisted via churches, community centers, cultural organizations, and other community-centered settings where African couples are likely to assemble. Main informants within these communities, such as community elders, leaders, or religious leaders, could as well be used to pinpoint potential participants.

In relation of sample size, the research will target a diverse group of African couples to make sure a breadth of perspectives and experiences. This could consist of couples from diverse ethnicities, socio-economic backgrounds, and geographic settings in the African diaspora.

Given the sensitivity of the subject and the possible cultural obstacles that might influence participation, efforts will be made to create a rapport and build confidence with prospective participants. This might include having community cultural brokers or members serve as links between the participants and the researchers to ease recruitment and information collection.

In terms of information gathering, focus groups and semi-structured interviews could be used to collect qualitative data on the experiences of African spouses in traditional marriages who have received Western-based counseling. Moreover, quantitative methods such as uniform scales evaluating relationship satisfaction and communication could be administered to evaluate the efficacy of the counseling models.

Generally, the objective of this research is to offer valued perceptions into how Western-based counseling models could be reformed to efficiently work with African couples in traditional marriages, eventually refining mental health results within these communities.

3.3. Data Collection Methods

To evaluate the effectiveness of Western-based counseling models in working with African couples in traditional marriages, an amalgamation of quantitative and qualitative data collection techniques can be employed.

Surveys are a frequently used method to collect quantitative data in research studies. In this study, surveys can be shared to African couples in traditional marriages who have gone through counseling with Western-based models. The surveys could include questions in relation to the couples' satisfaction levels, perceived effectiveness of the counseling models, improvements in relationship dynamics and communication, and cultural importance of the

approaches used. The information gathered through surveys could provide numerical data to evaluate the impact of Western-based counseling models on African couples in traditional marriages.

Comprehensive interviews could likewise be conducted with African couples who have taken part in counseling using Western-based tools. Interviews permit an in-depth examination of participants' experiences, perceptions, cultural considerations, challenges faced during counseling, and suggestions for amelioration. By carrying out interviews, researchers could collect rich qualitative data that provide insights into the nuances of counseling African couples in traditional marriages and exactly how Western-based models can be fine-tuned to better meet their demands.

Focus group dialogs can be organized with counselors, African couples, and cultural specialists to further explore cultural dynamics in traditional marriages and the efficacy of Western-based counseling methods. Focus groups inspire dialogue and interaction among participants, making available a forum to discuss relationship expectations, cultural nuances, communication techniques, and suggestions for improving counseling methodologies.

In addition, observational techniques could be used to observe counseling meetings or workshops with African couples in traditional marriages. Observations could provide researchers with firsthand knowledge into exactly how Western-based models are applied, how they work together with cultural practices and beliefs, and the dynamics of the counseling procedure.

By employing an amalgamation of interviews, surveys, focus groups, and observations, researchers could gather a comprehensive insight of the efficiency of Western-based counseling models for African couples in traditional marriages. These information gathering techniques will permit for a nuanced analysis of just how Western-based counseling approaches could be fine-

tuned to better help African couples in traditional marriages and increase the effectiveness of therapeutic interventions in cross-cultural settings.

3.4. Data Analysis Procedures

The first step in the data analysis process for this subject will be to collect important information from a multiplicity of sources. This will comprise interviews with African couples in traditional marriages, surveys, case studies, and existing study on the efficiency of Western-based counseling methods on African couples.

As soon as the data is collected, the subsequent step will be to clean and bring it together it. This consist of eliminating any errors or discrepancies in the data to ensure its reliability and accuracy. It is as well important to classify the data according to variables such as gender, age, length of marriage, and kind of counseling received.

Once the data is cleaned and organized, the examination will begin. One potential approach will be to conduct a quantitative analysis to determine the success of Western-based counseling models on African couples. This will include statistical tests such as regression analysis or t-tests to measure the impact of counseling on factors such as conflict resolution, communication, and marital satisfaction.

Furthermore, a qualitative analysis possibly will be carried out to gain a deeper understanding of the perspectives and experiences of African couples who have taken part in counseling. This might include thematic analysis and coding of interviews or open-ended study responses to identify collective patterns and themes.

When the information analysis is complete, the results will be interpreted and assumptions drawn. It is imperative to consider the limitations of the research, such as sample

scope or possible prejudices, and how these might have influenced the outcomes. Recommendations for prospect study or implications for counseling practice can as well be discussed based on the outcomes.

Generally, the data analysis process for this subject includes collecting, cleaning, analyzing, and interpreting data to define the efficiency of Western-based counseling methods on African couples in traditional marriages. By using an amalgamation of quantitative and qualitative techniques, researchers could gain a complete understanding of exactly how these counseling models influence the relationships of African couples.

3.5. Ethical Considerations

When conducting a study on the effectiveness of Western-based counseling models on African couples in traditional marriages, it is important to consider various ethical considerations. Primarily, it is essential to make sure that the rights and well-being of the participants are protected throughout the entire study process. This includes obtaining informed consent from all participants, which involves clearly explaining the purpose of the study, the procedures involved, and any possible risks or benefits of participation.

One ethical consideration is the cultural sensitivity of the study. African couples in traditional marriages may have different values, beliefs, and customs than Western couples. It is important to respect and acknowledge these cultural differences throughout the study. Researchers must be watchful of any potential biases that may arise from their own cultural background and strive to maintain impartiality in their data analysis.

Another ethical consideration is the anonymity and confidentiality of the participants. Given the sensitive nature of counseling sessions, it is crucial to ensure that all data collected is

kept confidential and that participants' personalities are protected. This includes securely storing any audio or video recordings, transcriptions, and other data to avoid unauthorized access.

Furthermore, researchers must consider the potential impact of their study on the participants. Since counseling can involve conversing personal and emotional topics, there is a possibility that participants may experience distress or discomfort during the sessions. Researchers should have appropriate support systems in place to provide assistance to participants who may need it. It is likewise important to debrief participants after the study to address any anxieties or questions they might have.

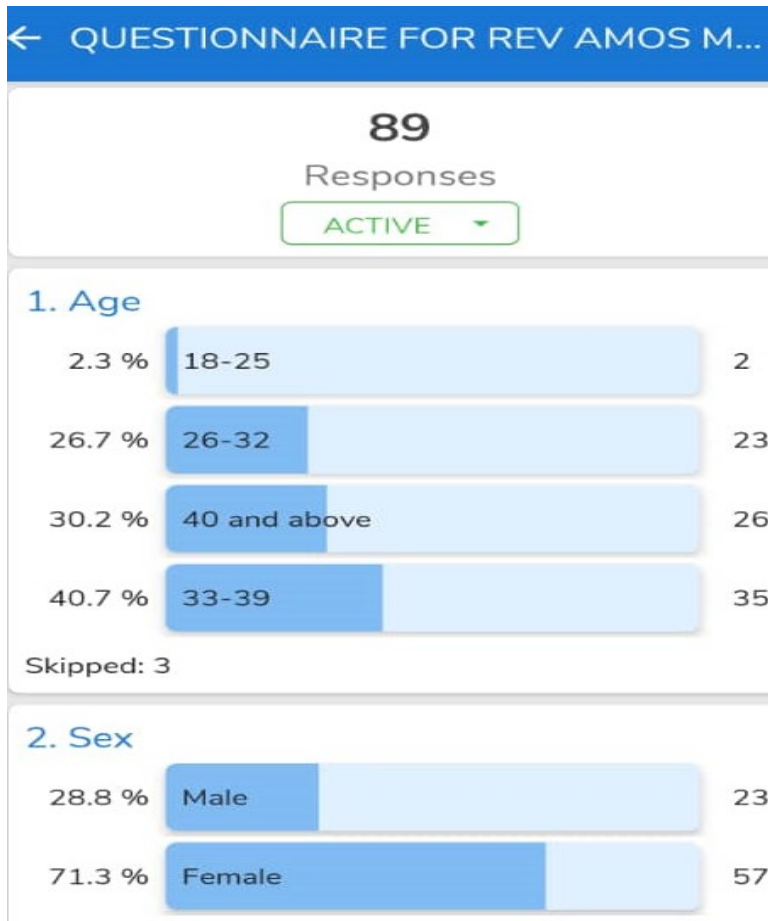
In addition, researchers must consider the implications of their findings and in what way they may be interpreted or used in the future. It is essential to present the data accurately and transparently, without exaggerating or misrepresenting the results. Researchers must also consider the potential consequences of their study on the African couples involved and the broader community. They should take steps to make sure that the findings are used in a responsible and ethical manner, with the goal of improving counseling services for African couples in traditional marriages.

Conclusively, conducting a study on the effectiveness of Western-based counseling models on African couples in traditional marriages comprises various ethical considerations. Researchers must prioritize the welfare of the participants, respect cultural differences, provide support to participants, maintain confidentiality, and ensure that the findings are used in a responsible manner. By upholding these ethical standards, researchers can contribute valuable insights to the field of counseling and make a positive impact on the lives of African couples in traditional marriages.

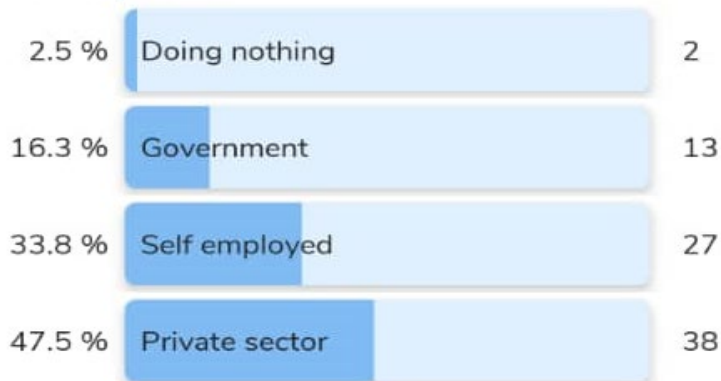
CHAPTER 4:

RESULTS

Demographic characteristics of participants



3. Occupation



4. Level of education



5. Religion

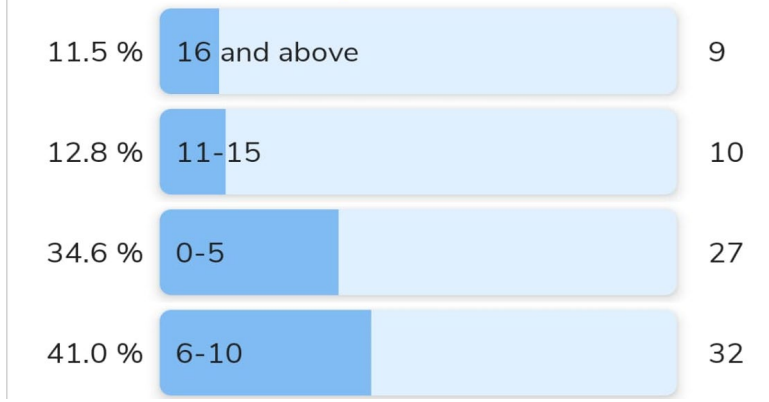


Skipped: 10

6. Type of marriage



7. How long have you been married?



8. Cultural background

- 89 Bantu
09 Jan 2025, 10:00 PM
- 88 No Answer
09 Jan 2025, 02:51 PM
- 87 No Answer
09 Jan 2025, 12:16 PM
- 86 I am a Cameroonian, a Christian, an income earner, married, bilingual and ...
09 Jan 2025, 10:20 AM
- 85 No Answer
09 Jan 2025, 09:56 AM
- 84 He is well acquainted with his culture
09 Jan 2025, 03:19 AM
- 83 Nso cultural background
09 Jan 2025, 01:57 AM
- 82 NSO
08 Jan 2025, 10:01 PM
- 81 Oku
08 Jan 2025, 09:46 PM

Qualitative and quantitative results

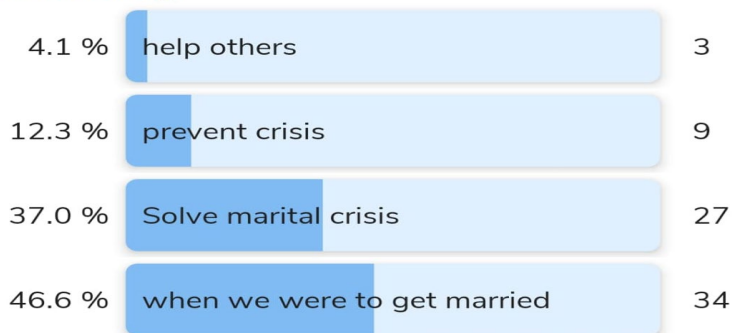
9. Importance of culture



10. Have you or your partner ever sought counseling or therapy? if yes, what kind?

- 89 Yes, matrimonial counseling
- 88 Yes!...
- 87 No Answer
- 86 Yes, pre-marital counselling and the proc...
- 85 Marriage Counseling

11. What motivated you to seek counseling?

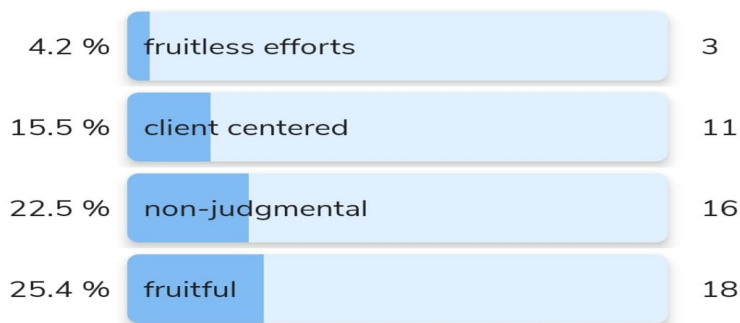


12. And what were your expectations?

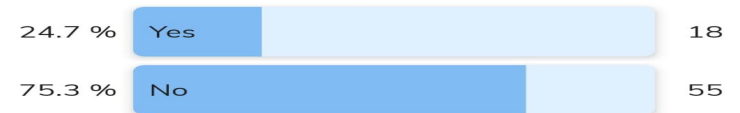


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13. How would you describe your experience with Western-based counseling models?

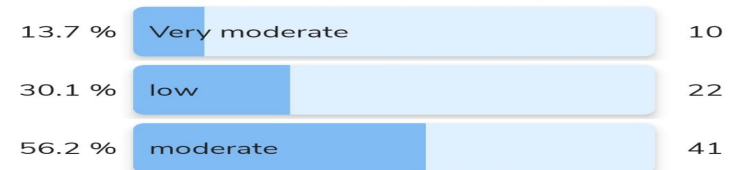


14. Were there any cultural or traditional aspects of your marriage that you felt were not adequately addressed or understood by the counselor?



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15. How effective do you think Western-based counseling models are in addressing the unique challenges faced by African couples in traditional marriages?



16. What specific aspects of Western-based counseling models do you think are most helpful or effective for African couples?

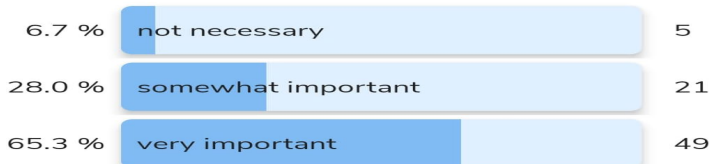


17. Are there any cultural or traditional practices that you think should be incorporated into Western-based counseling models to make them more effective for African couples?



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18. How important is it for you that a counselor understands and respects your cultural and traditional values?



19. Are there any specific cultural or traditional practices that you think are essential for a counselor to understand when working with African couples?

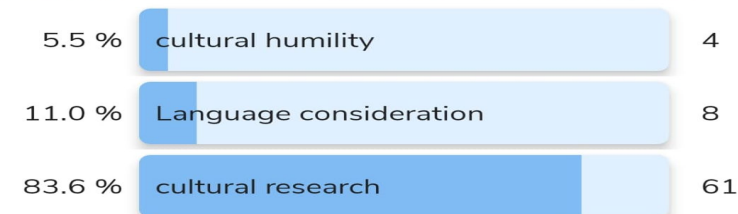


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20. How do you think Western-based counseling models can be adapted to be more culturally sensitive and effective for African couples?



21. What recommendations do you have for counselors or therapists working with African couples in traditional marriages?



CHAPTER 5

DISCUSSION

5.1. Interpretation of results

Most respondents (40.7%) are 33-39 years old, providing mid-life views. A significant portion (26.7%) are 26-32 years old, offering perspectives from an earlier life stage. Smaller number of respondents (2.3%) are 18-25 years old, limiting the survey's insight into younger couples' experiences. A substantial number (30.2%) are 40 and above, providing views from more mature respondents. These age dynamics might influence the survey's findings on the efficiency of Western-based counseling models in African traditional marriages. The underrepresentation of younger respondents (18-25 years) might limit the survey's ability to capture the experiences and views of younger couples or those in the early stages of marriage. The age distribution might introduce prejudices in the survey outcomes, as respondents from different life stages could have varying perspectives on the effectiveness of Western-based counseling models in African traditional marriages.

Most of respondents (71.3%) are female, signifying that women's perspectives dominate the study. A lesser proportion (28.8%) are male, potentially limiting the representation of men's opinions. This imbalance may introduce a partiality towards women's experiences and perceptions regarding the effectiveness of Western-based counseling models in African traditional marriages.

The majority of respondents (47.5%) work in the private sector, providing insights from this demographic. A significant portion (33.8%) are self-employed, offering perspectives from

business owners and entrepreneurs. Government workers (16.3%) are also represented, providing views from the public sector. Unemployed individuals (2.5%) are underrepresented, potentially limiting the survey's understanding of their experiences and challenges, knowing that most African traditional married women are unemployed. This distribution may influence the survey's findings on the effectiveness of Western-based counseling models in African traditional marriages, with self-employed individuals and private sector dominating the responses.

Very educated respondents dominate the survey, with 40.0% holding a bachelor's degree and 22.5% holding a master's degree or above. A significant portion (36.3%) have ordinary levels to Advanced Level education. Very little respondents (1.3%) have only a First School Leaving level of education. This distribution indicates that the survey's findings on the effectiveness of Western-based counseling models in African traditional marriages may be subjective towards the perspectives of highly educated individuals.

An overwhelming majority (94.9%) of respondents are in monogamous marriages. Just a small fraction (5.1%) are in polygamous marriages. This distribution point out that the survey's findings on the effectiveness of Western-based counseling models in African traditional marriages are largely based on the experiences of individuals in monogamous relationships. The perspectives of those in polygamous marriages might be underrepresented whereas many traditional African marriages are polygamous in nature.

The majority (41.0%) of respondents have been married for 0-5 years. A significant portion (34.6%) have been married for 6-10 years. Fewer respondents (12.8%) have been married for 11-15 years. The smallest group (11.6%) has been married for 16 years or more. This distribution point out that the survey's findings on the efficacy of Western-based counseling

models in African traditional marriages are largely based on the experiences of relatively newlywed couples (0-10 years).

Culture is highly esteemed by the respondents, with 70.1% considering it "very important". Merely a small minority (11.7%) think culture is "not very important" and no one believes it's "not at all important". This overwhelming accent on culture's importance indicates that respondents probably prioritize cultural sensitivity and relevance when assessing the effectiveness of Western-based counseling models in African traditional marriages.

Most respondents (46.6%) go for counseling for premarital purposes, indicating a proactive approach to marriage preparation. A significant portion (37.0%) seek counseling to solve existing marital crises. Fewer respondents (12.3%) aim to prevent crises. A small minority (4.1%) are motivated to help others. This distribution indicates that respondents value counseling as a preventive measure (premarital) and a solution to existing problems, rather than solely as a means to help others or prevent crises.

Overwhelmingly (90.4%) respondents expected to find a solution to their marital issues through counseling. Only a minor minority had negative expectations. 5.5% expected no solution, and 4.1% sought to prove a point. This distribution indicates that respondents generally have a positive outlook on counseling, expecting it to provide effective solutions to their marital challenges.

The most respondents (25.4%) describe their counseling experience as "fruitful", indicating a positive result. Positive aspects of counseling are highlighted. 22.5% report a "non-judgmental" approach, and 15.5% describe it as "client-centered". Only a slight minority (4.2%) describe their experience as "fruitless efforts", indicating a negative outcome. Generally, respondents generally report positive experiences with Western-Based Counseling Models.

The research results show that 75.3% of respondents felt that their cultural or traditional aspects were adequately addressed, or understood by the counselor, while 24.7% felt they were not. The significance of this finding is that it highlights the importance of cultural sensitivity in counseling. The fact that a quarter of respondents felt their cultural aspects were not adequately considered suggests that Western-based counseling models may not be fully equipped to handle the unique cultural nuances of African traditional marriages. This discovery underscores the need for counselors to receive training on cultural competence and to adapt their approaches to accommodate the diverse cultural backgrounds of their clients. The study's outcomes emphasize the importance of considering the cultural context in which counseling takes place, principally in African traditional marriages.

The study results show that the majority of respondents (57.2%) rated the effectiveness of Western-Based Counseling Models as "moderate" in addressing unique challenges encountered by African couples in traditional marriages. A significant portion (30.1%) rated the effectiveness as "very low", while a smaller group (13.7%) rated it as "very moderate". The significance of this result is that it suggests Western-Based Counseling Models have limited efficiency in addressing the unique challenges faced by African couples in traditional marriages. The moderate rating by the majority of respondents implies that these models might be somewhat helpful but lack cultural significance and context-specific methods. This finding highlights the necessity for culturally sensitive and context-specific counseling models that cater to the unique needs and difficulties of African couples in traditional marriages. The study's results can inform the development of more effective counseling approaches that address the cultural and contextual nuances of African traditional marriages.

Open and honest talk (70.7%), suggesting that African couples value communication and openness in their relationships. Emotional regulation (53.3%), indicating that managing emotions is an important aspect of relationship dynamics for African couples. The lower ratings for thoughts and behavior (5.0%) and personal development (16.0%) suggest that these aspects may be less relevant or effective for African couples in traditional marriages. The significance of this finding is that it highlights the importance of communication and emotional intelligence in African traditional marriages. The study's results suggest that Western-Based Counseling Models that focus on open and honest communication, as well as emotional regulation, may be more effective for African couples. This has implications for the development of culturally-sensitive counseling approaches that cater to the unique needs and values of African couples in traditional marriages.

The investigation results show that respondents overwhelmingly suggested incorporating "family gathering and input" (66.5%) into Western-Based Counseling Models to make counseling more effective in African marriages. This is followed by "community-based healing" (19.2%), "rituals and ceremonies" (6.8%), and "ancestral relevance" (5.5%). The implication of this finding is that it highlights the importance of family and community in African traditional marriages. The high percentage of respondents highlighting "family gathering and input" suggests that counseling approaches should involve the extended family and community to be effective. This finding has implications for the development of culturally sensitive counseling approaches that prioritize family and community involvement. By incorporating these cultural practices, counseling models can be modified to better suit the unique values and needs of African couples in traditional marriages.

The study outcomes show that an overwhelming majority (65.3%) of respondents consider it "very important" for a counselor to understand and respect their culture and traditional values. A significant portion (28.0%) think it's "somewhat important", while a small minority (6.7%) believe it's "not necessary". The significance of this discovery is that it highlights the crucial role of cultural sensitivity and respect in counseling African couples in traditional marriages. The overwhelming stress on the importance of cultural understanding and respect suggests that counselors must be aware of and adapt to the unique cultural contexts of their clients. This finding has implications for counselor training and practice, emphasizing the necessity for cultural competence and sensitivity to effectively counsel African couples in traditional marriages.

Beliefs (46.6%), advocates that respondents consider it essential for counselors to understand the cultural beliefs and values that underpin African traditional marriages. Respect for in-laws (42.5%), highlights the importance of extended family relationships in African cultures and the need for counselors to understand and respect these dynamics. The lower ratings for prioritizing the male's place in marriage (8.2%) and offering sacrifices (2.7%) suggest that these practices may be less relevant or important for counselors to understand. The significance of this finding is that it emphasizes the need for counselors to be aware of and sensitive to the cultural values, beliefs, and practices that shape African traditional marriages.

Cultural competence training (25.7%) emphasizes the need for counselors to receive training on African values and cultures. High context communication (23.0%), suggests that counselors should adapt their communication style to be more relational and context-dependent, which is characteristic of African cultures. Collective approach (13.5%) highlights the importance of involving the extended family and community in the counseling process, which is

a common practice in African cultures. The significance of this finding is that it provides practical suggestions for adapting Western-Based counseling models to be more effective and culturally sensitive for African couples. By incorporating these suggestions, counselors can develop more effective and culturally relevant counseling approaches.

The survey results show that an overwhelming majority (83.6%) of respondents recommended that counselors or therapists working with African couples in traditional marriages should conduct "cultural research". This suggests that respondents strongly believe that counselors need to thoroughly understand African cultures and traditional marriages to provide effective counseling. The lower ratings for "language consideration" (11.0%) and "cultural humility" (5.5%) indicate that while these factors are still important, cultural research is the most critical aspect for counselors to consider. The significance of this finding is that it highlights the need for counselors to engage in thorough cultural research to develop culturally sensitive and effective counseling approaches for African couples in traditional marriages. This emphasizes the importance of cultural competence in counseling practice and has implications for counselor training and education.

5.2. Comparison with existing literature

This study on the effectiveness of Western-Based Counseling Models in African Traditional Marriages has produced outcomes that are consistent with existing literature on the topic. A review of existing studies reveals that many researchers have investigated the suitability and effectiveness of Western-Based Counseling Models in African cultural contexts, with a particular emphasis on traditional marriages.

One of the main findings that bond with the existing literature is that Western-Based Counseling Models are often insufficient for addressing the unique needs and challenges of African couples in traditional marriages. For example, a research by Nwoye (2006) found out that Western-Based Counseling Models have a tendency to emphasize individualism and autonomy, which may not be compatible with the collectivist and communal values that are prevalent in many African cultures.

Equally, a research by Osei-Hwedie (1993) highlighted that Western-Based Counseling Models frequently neglect the importance of traditional practices and spirituality in African cultures. This might lead to a lack of cultural relevance and effectiveness in counseling interventions. The present research findings, which highlight the need for cultural research and cultural humility in counseling practice, are consistent with these observations.

Another subject that emerges in the existing literature is the importance of making an allowance for the power dynamics and cultural context in counseling relationships. For instance, research by Mkhize (2006) discovered that African clients might be hesitant to reveal personal information to counselors who are supposed as being from a different cultural background. This highlights the necessity for counselors to be conscious of their own cultural prejudices and to establish trust and rapport with clients from different cultural backgrounds.

In addition, the current research findings, which underscore the importance of cultural research and cultural humility, are consistent with this subject. In addition, the finding that respondents recommended cultural research as the most critical aspect for counselors to consider is consistent with the emphasis on cultural relevance and effectiveness in counseling interventions.

Furthermore, in terms of the implications for counseling practice, the existing literature suggests that counselors working with African couples in traditional marriages need to be mindful of the cultural complexities and nuances that are involved. This involves a high degree of cultural competency, which involves not only knowledge of African cultures but also the capacity to apply this knowledge in practice.

Last but not the least, the current research findings, which highlight the need for cultural research and cultural humility, are consistent with this implication. Furthermore, the finding that respondent recommended cultural research as the most critical aspect for counselors to consider advocates that counselors need to prioritize cultural relevance and efficiency in their practice.

In conclusion, the study outcomes on the efficacy of Western-Based Counseling Models in African Traditional Marriages are consistent with existing literature on the topic. The findings highlight the need for cultural research, cultural humility, and cultural competence in counseling practice, particularly when working with African couples in traditional marriages. The implications for counseling practice are obvious: counselors need to prioritize cultural relevance and effectiveness in their practice, and to be cognizant of the cultural complexities and nuances that are involved in working with diverse cultural populations.

5.3. Implications for counseling practice

The results of this research have significant implications for counseling practice, particularly when working with African couples in traditional marriages. The implications are far-reaching and have the prospective to enlighten the development of culturally sensitive and effective counseling methods.

5.4. Cultural Competence

One of the primary implications of this study is the need for counselors to develop cultural competence when working with African couples in traditional marriages. Cultural competence includes not only knowledge of African cultures but also the ability to apply this knowledge in practice. Counselors need to be conscious of the cultural complexities and nuances that are involved in working with different cultural populations. To cultivate cultural competence, counselors can engage in ongoing training and education on African cultures and traditional marriages. This can consist of attending conferences and workshops, reading relevant literature, and seeking supervision from experienced counselors who have worked with African couples.

5.5. Culturally Sensitive Assessment

Another implication of this research is the need for counselors to use culturally sensitive evaluation tools when working with African couples in traditional marriages. Traditional assessment tools may possibly not be important or effective in African cultural contexts, and may even be seen as being insensitive or disrespectful. Counselors can cultivate culturally sensitive assessment tools by including African couples and community leaders in the development process. This can help guarantee that the assessment tools are relevant, effective, and respectful of African cultural values and traditions.

5.6. Incorporating Traditional Healing Practices

The results of this study moreover suggest that counselors can incorporate traditional healing practices into their work with African couples in traditional marriages. Traditional healing practices, such as the use of spiritual rituals and herbal remedies, can be an important part of African cultural heritage and may be seen as being more relevant and effective than Western-based counseling approaches. Counselors can incorporate traditional healing practices into their process by collaborating with community leaders and traditional healers. This can help guarantee that the counseling approaches are culturally sensitive and effective, and that they respect the cultural values and traditions of African couples.

5.7. Community-Based Counseling

Another implication of this research is the need for counselors to adopt community-based counseling approaches when working with African couples in traditional marriages. Community-based counseling approaches comprise working with the couple's family and community to address relationship issues and promote healing and growth. Counselors can adopt community-based counseling approaches by including the couple's family and community in the counseling process. This can consist of holding counseling sessions in community settings, such as churches or community centers, and involving community leaders and elders in the counseling process.

5.8. Counselor Self-Awareness

Lastly, the findings of this study suggest that counselors need to develop self-awareness when working with African couples in traditional marriages. Counselors need to be mindful of their own cultural biases and assumptions, and how these may impact their work with African

couples. Counselors can develop self-awareness by engaging in ongoing reflection and self-examination. This can include seeking response from colleagues and supervisors, and engaging in ongoing education and training on cultural variety and competence.

In conclusion, the outcomes of this research have noteworthy implications for counseling practice, particularly when working with African couples in traditional marriages. Counselors need to develop cultural competence, use culturally sensitive evaluation tools, integrate traditional healing practices, adopt community-based counseling approaches, and develop self-awareness. By doing so, counselors can deliver culturally sensitive and real counseling services that respect the cultural values and traditions of African couples.

5.9. Limitations of the study

The study on the effectiveness of Western-Based Counseling Models in African Traditional Marriages has provided treasured insights into the perceptions and experiences of African couples in traditional marriages. Nevertheless, like any research study, it has numerous limitations that should be considered when interpreting the outcomes.

Demographic Limitations

Gender bias

The majority of the participants were female, which could not accurately represent the views and experiences of African men in traditional marriages. This bias may have influenced the results, as men and women may have different perspectives on the effectiveness of Western-Based Counseling Models. Future studies should aim to recruit a more balanced sample of males and females to provide a more comprehensive understanding of the subject.

Employment status

Most of the participants were employed, whereas the African traditional woman is often unemployed. This might not perfectly represent the experiences of unemployed women in traditional marriages, who may face unique challenges and have different perceptions of Western-Based Counseling Models. Future studies should aim to recruit a more diverse sample of employed and unemployed participants to provide a more comprehensive understanding of the subject.

Education level

The majority of the participants had education levels above ordinary and Advanced Levels, which may not accurately represent the views and experiences of those with lower education levels. This may have resulted in a prejudiced sample that is not representative of the wider population. Future studies should aim to recruit a more diverse sample of participants with varying education levels to provide a more comprehensive understanding of the issue.

Religious affiliation

Most of the participants were Christians, which may not perfectly represent the opinions and experiences of those from other religious backgrounds. This may have resulted in a prejudiced sample that is not representative of the wide-ranging population. Future studies should aim to recruit a more diverse sample of participants from different religious backgrounds to provide a more comprehensive understanding of the issue.

Marital and Regional Limitations

Marital status

Most of the participants were from monogamous marriages, which may not accurately denote the experiences of those in polygamous marriages. This resulted in a biased sample that is not representative of the broader population. Upcoming studies should aim to recruit a more diverse sample of participants from different marital backgrounds to provide a more comprehensive understanding of the issue.

Regional representation

The study was limited to the North West Region of Cameroon, which could not accurately represent the views and experiences of those from other regions in Cameroon or other African countries. This may have resulted in a biased sample that is not representative of the broader population. Future studies should aim to recruit a more diverse sample of participants from different regions and countries to provide a more comprehensive understanding of the issue.

Motivation and Sampling Limitations

Motivation for seeking counseling

Most of the participants were motivated to seek counseling because of premarital counseling or crisis in marriage. This may not accurately represent the views and experiences of those who seek counseling for other reasons. Future studies should aim to recruit a more diverse

sample of participants with variable motivations for seeking counseling to provide a more comprehensive understanding of the subject.

Sampling bias

The majority of the participants were from the researcher's Marriage School – Dominion Singles and Married Academy (DSMA), which may have resulted in a biased selection. This influenced the results, as participants from the researcher's marriage school may have had prior experiences or knowledge that shaped their perceptions of Western-Based Counseling Models. Future studies should seek to recruit a more diverse sample of participants from diverse backgrounds to offer a more comprehensive understanding of the subject.

Age and Cultural Limitations

Age bias

The majority of the participants were within the ages of 33-39, which may not accurately represent the views and experiences of older or younger individuals. This may have resulted in a biased sample that is not representative of the broader population. Future studies should aim to recruit a more diverse sample of participants across different age groups to provide a more comprehensive understanding of the issue.

Cultural limitations

24.7% of the participants felt that there were cultural aspects that were not adequately addressed or understood. This suggests that Western-Based Counseling Models may not be fully effective in addressing the unique cultural needs and challenges of African couples in traditional

marriages. Future studies should aim to explore these cultural limitations in more depth and develop culturally sensitive counseling models that address the unique needs and challenges of African couples in traditional marriages.

Effectiveness of Western-Based Counseling Models

Limited effectiveness

43.8% of the participants felt that Western-Based counseling models were not very effective. This suggests that these models might not be completely effective in addressing the unique needs and challenges of African couples in traditional marriages. Future studies should aim to explore the limitations of Western-Based Counseling Models in more depth and develop alternative counseling models that are more effective in addressing the unique needs and challenges of African couples in traditional marriages.

In conclusion, while the study provides valuable insights into the perceptions and experiences of African couples in traditional marriages, it has several limitations that should be considered when interpreting the results. Future studies should aim to address these limitations by recruiting a more diverse sample of participants, using more

5.10. Recommendations for future research

Based on the limitations of the study, I make recommendations for future researchers:

Recruit a more diverse sample

Future researchers should aim to recruit a more diverse sample of participants that includes both males and females, employed and unemployed individuals, and individuals from different education levels, religious backgrounds, and marital statuses.

Use more inclusive sampling methods

Future researchers should use more inclusive sampling methods, such as stratified sampling or cluster sampling, to ensure that the sample is representative of the broader population.

Explore cultural limitations in more depth

Future researchers should aim to explore the cultural limitations of Western-Based Counseling Models in more depth, including the specific cultural aspects that are not adequately addressed or understood.

Develop culturally sensitive counseling models

Future researchers should aim to develop culturally sensitive counseling models that address the unique needs and challenges of African couples in traditional marriages.

Recruit participants from different regions and countries

Future researchers should aim to recruit participants from different regions and countries to ensure that the findings are generalizable to different contexts.

Use mixed-methods research designs

Future researchers should consider using mixed-methods research designs that combine both quantitative and qualitative methods to provide a more comprehensive understanding of the issue.

Explore the perspectives of older and younger individuals

Future researchers should aim to explore the perspectives of older and younger individuals to ensure that the findings are representative of different age groups.

Develop counseling models that address the unique needs of African women

Future researchers should aim to develop counseling models that address the unique needs and challenges of African women in traditional marriages, including the impact of patriarchal norms and values.

Explore the role of spirituality and traditional healing practices

Future researchers should aim to explore the role of spirituality and traditional healing practices in African traditional marriages, including their potential impact on counseling outcomes.

Develop counseling models that are tailored to specific cultural contexts

Future researchers should aim to develop counseling models that are tailored to specific cultural contexts, including the unique cultural norms, values, and practices of different African cultures.

Use community-based participatory research approaches

Future researchers should consider using community-based participatory research approaches that involve community members in the research process, including the development of research questions, data collection, and data analysis.

Provide counseling training and education for counselors

Future researchers should aim to provide counseling training and education for counselors that focuses on cultural competence, including the unique cultural norms, values, and practices of African cultures.

Develop counseling models that address the impact of colonialism and globalization

Future researchers should aim to develop counseling models that address the impact of colonialism and globalization on African traditional marriages, including the erosion of traditional cultural practices and values.

Explore the perspectives of men and women from different socioeconomic backgrounds

Future researchers should aim to explore the perspectives of men and women from different socioeconomic backgrounds to ensure that the findings are representative of different socioeconomic contexts.

Develop counseling models that are accessible and affordable for African couples

Future researchers should aim to develop counseling models that are accessible and affordable for African couples, including the use of community-based counseling approaches and traditional healing practices.

By addressing these limitations and recommendations, future researchers can develop more comprehensive and culturally sensitive counseling models that address the unique needs and challenges of African couples in traditional marriages.

CHAPTER 6

CONCLUSION

This study on the effectiveness of Western-Based Counseling Models in African Traditional Marriages has provided valuable insights into the experiences and perceptions of African couples in traditional marriages. The study's results have significant implications for counseling practice, highlighting the need for culturally sensitive and effective counseling models that address the unique cultural needs and challenges of African couples in traditional marriages.

6.1. Summary of key findings

The study found that Western-Based Counseling Models are not fully effective in addressing the unique cultural needs and challenges of African couples in traditional marriages. The study revealed that African couples in traditional marriages face unique cultural challenges, including the impact of patriarchal norms and values, the importance of spirituality and traditional healing practices, and the role of extended family members in marital decision-making.

The study also found that Western-Based Counseling Models often neglect these cultural factors, leading to a lack of cultural relevance and effectiveness in counseling interventions. The study's findings suggest that African couples in traditional marriages require counseling models that are tailored to their unique cultural needs and challenges.

6.2. Implications for counseling African couples in traditional marriages

The study's findings have significant implications for counseling practice, highlighting the need for culturally sensitive and effective counseling models that address the unique cultural needs and challenges of African couples in traditional marriages. Counselors working with African couples in traditional marriages need to develop a deep understanding of African cultures and traditional marriages, including the unique cultural challenges and nuances that are involved.

Counselors should also be aware of the limitations of Western-Based Counseling Models and be willing to adapt and modify these models to suit the unique cultural needs and challenges of African couples in traditional marriages. This may involve incorporating traditional healing practices, spirituality, and community-based approaches into counseling interventions.

Counselors should also be sensitive to the power dynamics that are involved in African traditional marriages, including the impact of patriarchal norms and values on marital relationships. Counselors should work to empower women and promote gender equality in marital relationships, while also being respectful of the cultural norms and values that are involved.

6.3. Final thoughts and recommendations

The study's findings highlight the need for culturally sensitive and effective counseling models that address the unique cultural needs and challenges of African couples in traditional marriages. The study recommends the development of counseling models that incorporate

traditional healing practices, spirituality, and community-based approaches, and that are tailored to specific cultural contexts.

The study also recommends that counselors working with African couples in traditional marriages develop a deep understanding of African cultures and traditional marriages, including the unique cultural challenges and nuances that are involved. Counselors should be aware of the limitations of Western-Based Counseling Models and be willing to adapt and modify these models to suit the unique cultural needs and challenges of African couples in traditional marriages.

Furthermore, the study recommends that counseling training programs incorporate cultural competence training, including training on African cultures and traditional marriages. This will help to ensure that counselors are equipped with the knowledge and skills needed to work effectively with African couples in traditional marriages.

Finally, the study recommends that future research be conducted on the effectiveness of culturally sensitive counseling models in African traditional marriages. This research should aim to develop and test counseling models that incorporate traditional healing practices, spirituality, and community-based approaches, and that are tailored to specific cultural contexts.

In conclusion, the study's findings highlight the need for culturally sensitive and effective counseling models that address the unique cultural needs and challenges of African couples in traditional marriages. The study's recommendations provide a framework for developing and implementing culturally sensitive counseling models that are tailored to the unique cultural needs and challenges of African couples in traditional marriages.

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