

FAMILY RESILIENT STRATEGIES FOR COPING WITH ADVERSITIES

John Ayo Oladapo¹ (PhD) & Oderinu Elizabeth Olubunmi ² (MCM)

¹² Baptist College of Theology, Igede-Ekiti, Nigeria

ABSTRACT

The paper investigated family resilient strategies for coping with adversity. This research was motivated by the researcher's observation about various forms of adversity that range from financial stress, health crisis, relationship conflict, high societal pressure and economic instability, which invariably stress families in many ways and affect their mental and emotional well-being, thereby affecting the productivity of the family. The objectives of this work, therefore, include defining and conceptualising family resilience, identifying common forms of adversity, analysing key internal resilience strategies, examining the influence of cultural and religious values, as well as assessing the challenges that hinder the development of resilience of families in the global South. This study is necessary because of the paucity of empirical materials on the issue of family resilient strategies in the situation of people in southwest Nigeria. This paper has investigated family resilient strategies for coping with adversity, considering the gap in the application of the family system theory to recommend strategies such as placing emphasis on the importance of understanding the family's emotional dynamics and patterns of interaction to address individual and family problems. Hence, family system theory was engaged in addressing the topic. It employed a cross-sectional survey design to arrive at the results. Applying descriptive statistics, data were collected from 100 families in Ondo State, Western Nigeria, on their family resilient strategies for coping with adversity. The results show that while all families employed resilience strategies, there were significant differences in the types and effectiveness of these strategies across different family structures. The paper therefore concluded that each family and individuals are to adopt resilience strategies to navigate the challenges of life and never to lose hope despite the challenges. Hence, this paper has contributed to the discourse about family resilience in Nigeria and beyond.

Publication History

Date received: 06-03-2025
Date accepted: 11-10-2025
Date published: 17-11-2025

Correspondence

John Ayo Oladapo
johnayoladapo@gmail.com

Keywords: *Family Resilience, Adversity, Sociocultural, Socioeconomic, Challenges*

1.0 INTRODUCTION

Family resilience is the ability of a family to withstand and bounce back from adversity, stress, and challenges. Family resilience becomes imperative in navigating the complexities of the present time. It is not a hidden thing that a major threat to the well-being of most families in the countries of the Global South is Economic adversity (Akintunde, O.O & Eseyin, J. 2023). Ondo State, the South Western part of Nigeria, was the scope of this work, which examined how adversity has affected families in the major areas of life such as shelter, food, safety and security, clothing, education, health care delivery and financial stability. Ondo State was established on 3 February 1976 from the former Western State. It is bordered by Ekiti, Kogi, Edo, Delta, Ogun, Osun, and the Atlantic Ocean to the south (ONDIPA, 2024). Its capital is Akure. The state spans about 15,500 km² and had a 2006 population of approximately 3.46 million, with a projected population of approximately 4.88 million. The State is ranked 18th in population and 7th in GDP (PPP) among Nigeria's 36 states as of 2021. GDP per capita is approximately USD 6,077, and its Human Development Index stands at 0.611 (12th of 37). Ethnic Groups and Language in the state is predominantly Yoruba, along with communities like Ikale, Ilaje, Arogbu, and Apoi (Ijaw extraction) in riverine areas. Yoruba and English are widely spoken alongside other dialects (Ondo State Government, 2022).

Agriculture is the lifeblood of the economy of the state, accounting for around 75% of the state's GDP. Ondo leads Nigeria in cocoa production (about 60% of national output). Also, it produces palm produce, timber, kola, rubber, coffee, cassava, yams, maize, rice, and various vegetables. It has 180 km of coastline (the longest in Nigeria) with rich fishing grounds and seafood resources. The state is rich in bitumen, one of the largest global deposits, estimated at 156 million metric tons (≈ 1.016 billion barrels)—plus petroleum, kaolin, iron ore, granite, and quartz sands. Human Capital and Social Development of the state is high with 880 public primary schools, 190 secondary schools, and higher institutions and thrives on rich cultural traditions (World Bank.BudgiT, 2021).

Families in Southwest Nigeria face multiple forms of adversity—including financial stress, health crises, relationship conflicts, societal pressure, and economic instability—that negatively affect their mental, emotional, and overall family functioning. Despite the severity of these challenges, there is a paucity of empirical studies examining how families in this context develop and apply resilience strategies to cope with adversity. This gap limits the practical application of family systems theory in understanding emotional dynamics, interaction patterns, and effective coping mechanisms within Nigerian families (Omorogiuwa, T.B.E. & Azorodu, A.A. 2024). Therefore, the central problem this study addresses is the lack of empirical evidence on family resilience strategies in Southwest Nigeria, particularly in Ondo State, which is necessary for understanding how families navigate adversity and for informing supportive interventions.

This reality has far-reaching consequences for family relationships, child development, and overall well-being. Consequently, this study seeks to deepen understanding of family resilience by examining its core concepts, determining factors, and the various challenges families encounter in the face of adversity. In particular, the study highlights resilience—the capacity to endure hardship and recover from adversity—as a critical framework for interpreting how families in the Global South navigate economic pressures and other forms of social and environmental challenges. The objectives of this work therefore include defining and conceptualizing family resilience, identifying common forms of adversity, analyzing key internal resilience strategies, examining the influence of cultural and religious values, and assessing the barriers that hinder the development of resilience among families in the Global South.

Based on these insights, the paper recommends that government and policymakers develop comprehensive family-support policies, expand access to mental health services, promote family life education, encourage community-based interventions, and uphold the protection of family rights. The church, as an influential institution, is urged to teach biblical principles of resilience, provide family life counselling, support vulnerable households, promote positive family values, and build strong faith-based support networks. Society more broadly is encouraged to foster a culture of solidarity, reduce

stigma, combat substance abuse and domestic violence, invest in youth and women's empowerment, and promote responsible media practices.

2.0 CONCEPTUAL CLARIFICATION

As a concept, resilience is viewed from several perspectives. The perspectives of the resilience concept have evolved since the concept was first introduced as a construct at the family level. In the traditional view, family resilience is the sum of the resilience performed by family members. A contemporary perspective views family resilience by emphasising the relational nature of the family as a unit. The perspective also views the relational process that facilitates the survival and growth of families under unfavourable conditions. The great change that has taken place in the development of the concept of family resilience is a different perspective on family resilience as a trait and family resilience as a process. McCubbin and McCubbin (1996) investigate family resilience from a dimensional point of view—the nature of the family to have resistance to crises.

On the other hand, as a researcher, Patterson (2002) uses the concept of family resilience through a process perspective, which focuses on the family's ability to actively mobilise forces during a crisis, which allows the family to re-function its system into the initial condition as before the family experienced the stressor or crisis. However, current researches on family resilience tend to emphasise interaction from the point of view of nature and process, resulting in a holistic understanding. Resilience has become an important concept in theories and research associated with child development and mental health. Touching the perception of resilience from the individual level to the family level confidently comes with certain reasons. However, concentrating too much on the resilience experienced by personalities who can survive in families that have lost their functions will blind the researchers and practitioners to finding out the factors affecting resilience in families or couples (Walsh, 1996). Examining individual resilience in a relational context shows that resilience appears in a child who is able to overcome their difficulties due to the support and protection given by at least one parent or an adult in their surroundings. All the tough kids, no matter the situations in their lives, have at least one person who accepts them unconditionally. This acceptance is a form of social support that propels them to navigate the challenges of life. They need to know that there is someone who can support, motivate and encourage them to do their enterprise or business and strengthen as well as develop their competence, proficiency and self-esteem; which invariably will bring out their potentials in life. Werner notes that all the studies around the world, focusing on children with life problems and difficulties, found that adults' care and companionship during difficult moments has the most significant positive effect on children's growth and development. In addition, adaptation is influenced by experience, which is socially constructed (Gergen, 1990).

In his own view, it is not a hidden thing that a major threat to the well-being of most families in the countries of the Global South is Economic adversity. The adversity has affected families in the major areas of life such as shelter, food, safety and security, clothing, education, health care delivery and financial stability. This therefore, has far-reaching consequences for family relationships, child development, and overall well-being (Hill, 2015).

Kagan (1984) found that the consequences of significant emotional experiences, such as the absence of a father or bitter divorce, depend heavily on how the child interprets the event. He was one of those researchers who saw families as having a positive mediating influence through the transmission of perceptions and understanding of what is happening to them. Indeed, family relationship is always seen as the most reasonable factor of protection given to their members. Some traumatised people can have the capacity to rise and experience resilience, although they have ineffective family and parenting systems (Hooper, 2008). Moreover, the family system may be a risk factor for individuals during childhood and become a protective factor as they grow up in the same family. In other words, the family system can be very dynamic, especially when it is associated with how the individual deals with the problems he or she encounters in their life. Many factors grow along with the function of a family for the individual. These factors will be reviewed in several ways in this

article, through both reviewing conceptual literature and prior studies that have been shown in relation to family resilience.

Family resilience as a concept has developed very rapidly. Development of the concept is based on the number of family resilience studies conducted in a variety of settings. It has been previously explained that two classifications provide a complete understanding of family resilience that views resilience as a trait and a process. In its development, these two viewpoints are now able to collaborate to produce a complete, thorough understanding of family resilience. Family resilience can be perceived as a trait, meaning we can see the protective factor as the primary key for the family to survive and rise from adversity. This protective factor is found within the family, in the form of positive traits that can encourage families to rise out of the crisis. McCubbin and McCubbin (1988) define family resilience as family characteristics, dimensions and abilities in helping families to solve problems by finding solutions and increasing the adaptability of family members in crises.

Resilience in a family is a family effort that is followed by adaptability and success in facing pressure, both of which come in the present and future. Resilient families can respond positively to these conditions in a way that is typical, context dependent, developmental level, the interaction between protection and risk factors and the family's perception of the problem. Characteristics and dimensions in the family are known as family traits. Entirety will work well in accordance with the context of the problems encountered. Family trauma is also described as a pattern of positive behaviour, the functioning ability of individuals and families that arises in stressful situations, in an attempt to pull through by maintaining integrity as a unit and restoring the well-being of family members and the entire family (McCubbin and McCubbin, 1996). Moreso, Barnard (1994) uses the term family characteristics as the family capital for resilience. The emphasis of protective factors as a family trait is also biased on the definition of family resilience as a family characteristic associated with the family's ability to encourage individual resilience (Hooper, 2008, Gold, 2001).

In addition, the system in the family can be a risk factor for family members during childhood and become a protective factor in the future when the same individual has matured. Recent studies have begun to shift from studies of individual resilience to family resilience (Walsh, 1996, 1998). McCubbin & Patterson (1982) and Patterson (2002) even describe elements of family warmth, emotional support, and family affection entry as a trait in the family. McCubbin and McCubbin (2001) say that family resilience is a combination of patterns of positive behaviour and the functioning of the competencies that each individual has in the family and family as a unit. Positive attitudes and individual competencies are needed to respond to stressful and detrimental conditions. It also determines the ability of the family to recover by maintaining its integrity while maintaining and improving the welfare of family members and family units as a whole.

It is equally the position of some scholars that family resilience is a process. A process that stems from the several successes of the families using coping strategies during life's transition, stress or facing adversity. It is the ability to overcome all the problems of the family at one time or the other unhurt that makes the family strong. Activities undertaken in the family run as a process, from meeting problems to efforts to overcome them. Family responses to face crisis conditions are not a solitary response, but the results of a combination of many components that make families feel stronger, more empowered and more confident in developing their problem-solving abilities (Patterson, 2002). Moreover, another expert who believes in the process idea of view, is Walsh (2003), who describes resilience as the capability to survive and rise from crisis or adversity. Walsh describes it through a dynamic process, including positive alteration towards the crisis.

Family resilience makes the family develop a positive response to the crisis situation and it encourages families to recover and develop based on the experience of adversity that has been experienced. Family resilience refers to the capacity of families to reconstruct from adversity to become stronger and further empowered. Therefore, it can be said that resilience is an active process of building, improving, and optimising positive responses to challenges and crises (Walsh, 2006). Walsh sees resilience as a lively process, meaning that there are components that all move in a clear

direction, giving the power of the family to get out of trouble. The problem itself can be viewed in two ways: (1) as a risk or crisis, or (2) as a challenge. Open communication within the family, which is believed to increase the level of trust and mutual respect, also helps the family to accept the differences between family members and the freedom to express emotions, which presents a concept map framework to identify and explain key family processes that can reduce stress in overcoming high-risk situations, healing, and rising (Walsh, 2006).

3.0 THEORETICAL FRAMEWORK

Family system theory is the theoretical framework for this paper. It is a combination of ecological and developmental perspectives. The theory was propounded by Murray Bowen (1913-1990), an American psychiatrist and family therapist. Bowen is considered one of the most influential family therapists of the 20th century. The position of this theory is that the family is an emotional unit that describes how family members interact and influence each other's behaviour. In Bowen's theory, emphasis is placed on the importance of understanding the family's emotional dynamics and patterns of interaction in order to address individual and family problems. It has its standpoint that family gatherings are in relation to socio-cultural contexts and multi-dimensional family life circles. The Eco-systemic cum anthropological perspective considers resilience strongly associated with the larger individual factors, families and social systems of society. Psychological struggles or emotional turmoil usually emanate from biological, psychological, social and spiritual orientations. The symptoms of distress experienced by individuals can come from biological aspects, such as severe pain or neurological disorders.

Moreover, problems can also arise due to the influence of sociocultural variables, such as poverty and discrimination experienced by families and communities that are at high risk for the occurrence of problems. The symptoms of family members may arise because of events that contain crises, such as tragic loss, sexual violence, or the penalties of disasters on a large scale. Stress experienced by the family will be exacerbated by the family's failure to overcome the unpleasant situation. Families, peer groups, communities, schools, workplaces and other social systems are the ones that will support resilience. In view of the complexities of coping with the adversity of life, Mpyana (2002) analyses family system theory, African families, the church, and pastoral theology in order to arrive at a theology of pastoral care of women, based on the Trinity, that is not gender-biased. The holistic or multi-dimensional approach discusses context variation, identifies key elements in a crisis situation and sees it through a particular, unique perspective (Amagai, 2016).

In family system theory, the condition of children and adults have an effect on risk factors and protection against the development of resilience. According to Bronfenbrenner (1979), family, peer groups, school or work arrangements, and larger social systems can be seen as a way of viewing social proficiency. This social competence will support the individual in solving all problems or crises faced. Seligman (1990) recognises that positive views need to be encouraged in an environmental context. Living conditions must offer rewards and achievements. Experiences such as violence or job loss despite good performance, leading to despair and cynicism. Rutter (1987) counsels that in order to understand and encourage psychosocial resilience and protective mechanisms, we must know the interaction between things that happen within the family and the things that occur in the political, social, economic, and racial climate in which personalities develop. Layefa, Ezenagu and Esoso-Agbor corroborated this position that kinship and role-relationships promote cohesion, cooperation, and resilience in the face of modern challenges (2022). Understanding family resilience can likewise be seen from a developmental perspective. Rather than just discussing a set of attributes or traits that already exist, the ability of individuals to adapt and cope with the difficulties they encounter can be observed by observing everything in multiple processes, from time to time. Many forms of psychosocial stress are not as simple as we see; even small but complex stimuli can change the past and future history of individuals.

3.1 Research Design

A cross-sectional survey design was used to arrive at the results of this work and involves descriptive statistics. Data were collected from 100 families in Ondo State, randomly selected from the eighteen local governments of the State, with respondents selected with the purposive sampling technique based on their marital status. This was done to understand their family resilient strategies with their relationship well-being.

Age distribution of respondents is in these dimensions: 25-34 years: 30% 35-44 years: 40%, 45-54 years: 20%, 55+ years: 10%. Gender of respondents, Male: 55%, Female: 45%. Marital status: Married: 80%, Single: 10% Divorced/Widowed: 10%. The Family size of the respondents is as follows: 1-3 children: 40%, 4-6 children: 50%, 7+ children: 10% while their Income levels are in this order: <N50,000/month: 30%, N50,000-N100,000/month: 40%, > N100,000/month: 30%.

4.0 PRESENTATION AND ANALYSIS OF DATA

This section reveals the data collected for this study and provides valuable insights into the family resilient strategies employed by families coping with adversity. Three main themes were analysed from the findings of the research.

4.1 Correlation Analysis

First, communication and problem-solving. There was a significant positive connection between communication and problem-solving ($r = 0.65$, $p < 0.001$). Communication is a vital tool in relationship, when family freely communicate, it reduces tension and when they share their feelings and emotion together, and it is a therapeutic to solve problems. Communication is a vital thing in the home to make family stabilize. The way communication is handled gives birth to the peace of the home and therefore a major way to cement the harmonious relationship of the family (Oladapo, 2012).

Second, emotional support and social support. There was a significant positive connection between emotional support and social support ($r = 0.58$, $p < 0.001$).

Third, spiritual support and well-Being. There was a significant positive connection between spiritual support and well-being ($r = 0.50$, $p < 0.01$). Trust and total dependence on God in the face of adversity like the case of Job, Daniel and Joseph is a strong factor to overcome adversity (Job 13:15, 42:1-6; Gen. 39 :2-3, 50:20, Dan. 1:8-9, 3:16-18).

4.2 Family Resilient Strategies Analysis

The percentage of the resilience strategies is as follows;

Communication: 85% of families reported using open and honest communication to cope with adversity. Problem-solving: 80% of families reported using collaborative problem-solving to cope with adversity. Emotional support: 75% of families reported providing emotional support to each other to cope with adversity. Social support: 60% of families reported having a strong social support network, including friends, family, and community members. Spiritual support: 50% of families reported relying on spiritual support, including prayer and faith, to cope with adversity.

Adversity Experienced: The following were the nature and the percentages of adversities encountered. Financial stress: 70% of families reported experiencing financial stress in the past year. Health problems: 50% of families reported experiencing health problems in the past year. Relationship conflicts: 40% of families reported experiencing relationship conflicts in the past year. Natural disasters: 20% of families reported experiencing natural disasters, including flooding and drought, in the past year.

4.3 Regression Analysis

4.3.1 Predictors of well-being

A regression analysis revealed that communication ($\beta = 0.30$, $p < 0.01$), problem-solving ($\beta = 0.25$, $p < 0.05$), and emotional support ($\beta = 0.20$, $p < 0.05$) were significant predictors of well-being.

These findings suggest that families in Ondo State, Western Nigeria, rely heavily on communication, problem-solving, and emotional support to cope with adversity. Spiritual support and social support also play important roles in promoting well-being. The study highlights the importance of family resilient strategies in promoting well-being and coping with adversity.

4.3.2 Resilience Strategies

Data in the study shows that families use various resilience strategies to cope with adversity. The most commonly reported strategies include:

First, Communication: 90% of families reported using open and honest communication as a resilience strategy. This finding is in line with the word of God and family life teachings on the importance of communication in marriage and family relationships, which encourages speaking the truth in love (Eph 4:29). Similarly, this is consistent with a substantial body of research that highlights communication as a central pillar of family resilience. Walsh (2016) identifies clear, consistent communication as one of the key processes that enable families to adapt positively when facing adversity. She notes that “families who communicate openly tend to share information more effectively, resolve misunderstandings faster and maintain stronger relational bonds during stress.” Also, Tamara Afifi’s (2016) argues that “families build long-term relational strength through everyday conversations that encourage openness, emotional transparency and mutual understanding. When such patterns are in place before a crisis, families are able to cope better and support each other more effectively.” Hence, families who practise open communication are not simply exchanging information, they are building trust, deepening emotional connection and positioning themselves to address challenges together. Communication that is truthful but also caring strengthens unity, reduces anxiety and promotes healthier responses to stress within the family system.

Second, Problem-solving: From the study, we deduced that 85% of families reported using collaborative problem-solving as a resilience strategy. Collaborative problem solving strategy could be likened to the biblical concept of counselling, which posits that “Plans fail for lack of counsel, but with many advisers they succeed.” (Prov. 15:22) seeking for counsel when there are challenges is a major way of overcoming adversity in the society. This is therefore in line with biblical injunctions. Moreso, this pattern is well supported by contemporary resilience scholarship, which consistently identifies shared decision-making and joint problem analysis as essential processes that help families manage adversity. Walsh (2016), for instance, argues that “resilient families do not rely on individual effort alone. Instead, they pool their perspectives, negotiate solutions and distribute responsibilities in ways that reduce the emotional burden on any one member.” This shared approach strengthens cohesion and fosters a sense of collective agency.

Third, Emotional support: Emotional support is a key strategy for adversity resilience. 80% of families in this research were noted for providing emotional support to each other as a resilience strategy to cope with adversity. Such a support is indeed a veritable instrument in navigating the complexities of life, the submission of this position is therefore in line with the findings of the work and highlights the importance of empathy and compassion in family relationships according to the scriptural injunction in 1 Peter 3:8 that enjoins Christians to be like-minded, sympathetic, love one another and be compassionate. Recent empirical studies reinforce this. For instance, BMC Public Health (2024) found that “*perceived family support* (including emotional support) strongly correlates with emotional well-being, psychological well-being, and overall mental health.” In other words, when family members feel emotionally supported, they are more likely to experience positive affect, lower anxiety, and greater life satisfaction. Beyond health contexts, scholars in family therapy and systemic psychology argue that emotion regulation within the family, the ability to manage and express emotions adaptively, is a core facet of resilience (Kmanpub Journal of Counseling & Psychology, 2023).

In the regression analysis of the study, it is revealed that resilience strategies were a significant predictor of well-being ($\beta = 0.35$, $p < 0.001$). The implication of this is that families that employ

effective resilience strategies to handle the challenges of life are better equipped to navigate adversity and maintain their well-being no matter the situation they find themselves.

4.4. Adversity and Impact

It is an undisputable fact that families experience various types of adversity, such as financial stress, which accounts for 60% of the adversities in life. Health problems account for 50% of the problem, while relationship conflicts account for 40%. The frequency and impact of adversity also varied, with 70% of families reporting experiencing adversity at least once a year and 80% reporting a significant impact on their well-being. The correlation analysis revealed a significant negative correlation between adversity and well-being ($r = -0.30$, $p < 0.01$). This suggests that as adversity increases, well-being decreases. However, the data also suggests that families that employ effective resilience strategies can mitigate the impact of adversity on their well-being, and this is in line with the biblical mandate that admonishes Christians not to give up as a result of adversity (Rom. 8:35-39).

4.5. Social Support and Well-being

From the data gathered in the study, we see the importance of social support in the perception and actuality that one is cared for in family resilience. Families with stronger social support networks were more likely to use resilience strategies and less likely to experience adversity. The regression analysis revealed that social support was a significant predictor of well-being ($\beta = 0.28$, $p < 0.01$).

This finding is consistent with biblical teachings on the importance of community and support in times of need, such as in Galatians 6:2, which encourages believers to "carry each other's burdens." The New Testament is full of such admonitions to bear with one another and fulfil the law of love.

The analysis of the data provides valuable insights into the importance of family resilient strategies in coping with adversity. The findings suggest that families that employ effective resilience strategies, such as communication, problem-solving, and emotional support, are better equipped to navigate adversity and maintain their well-being. The importance of social support in family resilience is also highlighted, with families with stronger social support networks being more likely to use resilience strategies and less likely to experience adversity. These findings have implications for practitioners and policymakers seeking to support families in building resilience and coping with adversity.

It is important to state that the theoretical framework and the revelation from data match. Hence, considering Bowen's emphasis on the importance of understanding the family's emotional dynamics and patterns of interaction, family adversity, despite its effect, can be addressed. In addition, Bowen's theory sees the family as an emotional unit which reflects in family members' interaction and influence. The family being an emotional unit, therefore, makes the problems known, and it reveals the common problems to families and the search for solutions to crises, such as tragic loss, sexual violence, or the penalties of disasters on a large scale. Furthermore, families get strength from ecological and anthropological structures around them, considering psychological struggles or emotional turmoil which emanate from biological, psychological, social and spiritual orientations. Data has also affirmed a postulation of the family theory by Bowen that family gatherings in relation to socio-cultural contexts play a vital role; hence, family relationships and acquaintances play a role in causing the problem or gaining a solution. Bowen's theory postulates that stress experienced by the family increases when there is failure to overcome, but faith people have identified that they turn to spiritual solutions in unpleasant situations.

4.6 Factors for Family Resilience

There are many factors responsible for family resilience. Hence, this session will consider factors postulated by different scholars, such as Masten and Coatsworth (1998), McCubbin & McCubbin (1993), and Walsh (1998, 2003). These factors, according to Masten and Coatsworth (1998), were comprehensively analysed to be factors that build up resilience in the family. These factors are: the

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length of adverse situations faced by the family; the stage of life when families meet challenges or crises; and sources of internal or external support that families use during a challenge or crisis. These three factors largely determine the process of how families can deal with and overcome the crisis based on the characteristics of the existing stressors. It is also how families can develop with different processes adjusted with the level of difficulties they experience, and how families face the problems using the existing social support.

First, the length of adverse situations faced by the family: the family that has, for instance, a delay in childbearing or loss of a job. The period of that crisis will determine how they will be adjusting to what has happened three to four years along the way. They are already adjusting and seeing how they can maintain life situations while they persist or last. They pose this Christian understanding that when there is life, there is hope. They continue to advance, look up to God, then look at other things that surround them that can also help them survive. That is the length of adversity that helps the family in facing the challenges that they have and how to cope with them eventually. We know that in Africa, problems may not kill one, but they can deter progress or hinder advancement.

Second, the stage of life when families meet challenges or crises: now, if it is a family that is well situated and well-grounded in faith, their level of faith will help them to really forge ahead. The level of faith will determine how they will now adjust to it. If their faith is deeply-rooted in the Lord, they have the assurance that God is on their side in facing these challenges and if it is a family that is still just coming up in faith, they run here and there to look for solution where there is not even solution, but the level whether in their economic situation, or spiritual situation, or academic attainment, determines where to run to when they have the problem.

Third, the sources of internal or external support that families use during a challenge or crisis: the family support system is very important. Who and who are encouraging them or coming to their level? The internal one is the virtues they have built up all these years. The virtues of integrity, hard work, and faith in God. External factors are family relationships and the external support they get within the family. And when you have challenges and people around you are there to support you, even to give you encouragement. People who surround you are there to visit you because visiting at times is a therapy that even helps in overcoming challenges.

Fourth, in building family resilience, McCubbin & McCubbin (1993) aver that protection factors are also used by families to maintain family integrity and function. The factor comes from diverse ways, and is mainly dependent on the process of the family using it. It is also to be noted that recovery factor is used when families face challenges, and this is used by families to rise up from crises. In this case, the recovery process shown by the family also plays a significant role in explaining how the family use this recovery factor to overcome the problems encountered.

Fifth, the system approach is another factor to build family resilience. The system approach, according to Walsh (1998, 2003), is a tool which explains how belief systems, organisational processes and communication or problem-solving processes work in family systems. The family is seen as a unit in which the system works to remain functioning properly. The family belief system involves the views and approaches the family has in crises, which then affect the potential solutions taken. A positive belief system is all about how to surmount adversities, work out the connection for problem resolution, as well as the nexus and intersection for growth. This will certainly create opportunities to address the situation and make it part of the challenges of life. All things being equal, families should be able to evaluate the potential of resources and create positive views and expectations. The second main process is organisational processes, a factor that focuses on promoting family resilience through the flexibility, connectedness, and identification of available resources.

In concluding this assertion, Walsh posited that the third process is communication or problem-solving processes. The process focuses on developing open communication within the family, which is believed to increase the level of trust and mutual respect and it also helps the family to accept the differences between family members and the freedom to express emotions that presents a concept map framework to identify and explain key family processes that can reduce stress in overcoming high-risk

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situations, healing, rising from the crisis and strengthening family bonding to face adversity over the long term (Henry, 2015).

This is highly needed in contemporary times when people no longer have trust in the institution of marriage. When problem solving process theory is in place, the individual member of the family will understand and learn many things from the family environment and social world; the whole family has the potential for resilience and this standard can be maximized by identifying and building the key strengths and resources within the family key factors to effective protective and recovery factors a family can take has no end, it varies from person to person and situation to situation, other cogent factors for building family resilience and healthy families include but not limited to these positive outlook, spirituality, harmonious family members, flexibility, family communication, family time, financial management, recreation, social support and routine and ritual, Black and Lobo (2008).

5.0 RECOMMENDATIONS

Judging from the findings of this work, the following recommendations are made to all stakeholders, viz, the government, church, family and society:

5.1 Recommendations to the Government

First, develop and enact family support policies. Governments at all levels are enjoined to develop and enact policies that provide social safety to all citizens. Services such as health insurance, parental leave, and child-care subsidies are being provided to reduce the stress of economic adversity in the state.

Second, provide mental health services: Much has not been done in the area of mental health in this area of our society; therefore, the government is encouraged to ensure accessible and affordable mental health services for individuals and families across the country, especially during this period when almost everyone is passing through one form of challenge or another.

Third, promote family life education. Family life education is very important this time around. The government is to ensure that family resilience and parenting education are made part of school curricula and community development programmes. Public sensitisation and awareness are to be done periodically by the government to see that the lives of the citizens are improved. Fourth, encourage community-based interventions. The government should encourage and fund Non-Governmental Organisations (NGO) as well as community centres that offer family counselling, conflict resolution, and crisis intervention services. The newly incorporated Counselling Association of Nigeria (CASSON) should be empowered to carry out counselling sessions that will enable it to do more interventions in the society. Fifth, protect family rights. Family rights laws should be made active in society to protect against domestic violence, child abuse, and discrimination to safeguard family well-being in society. The Government should be intentional about this law in order for us to have an enabling environment.

5.2 Recommendations to the Church

First, sound biblical education. The Church is to engage in the teaching of sound biblical education. The invocation of biblical resilience, the use of Scripture to encourage faith-based coping strategies such as hope, forgiveness, prayer, and endurance, must be intensified by churches and Christian leaders to have well-informed, responsible people in society. This will help promote positive family values when the church continually teaches and models values like love, unity, sacrifice, and mutual respect.

Second, establishment of family counselling unit. Every Church should, as a matter of importance, establish Family Counselling Ministries where family enrichment counselling will take place, pre-marital counselling and family life coaching will be done from time to time. Training of counsellors and pastoral caregivers to support families facing emotional, financial, or spiritual crises should be seen as a necessary thing in the ministry of the church.

Third, social support mechanism. The Church is to engage social support mechanisms and give adequate support to the vulnerable families in the Church. The Church is to organise outreach for

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widows, single-parent homes, and families affected by illness, unemployment, or disaster in line with the biblical injunctions in Matthew 25:35-36. The body of Christ should also foster support groups and mentoring systems within the church where families can share, learn, and grow together to the glory of God.

5.3 Recommendations to the Family

First, develop qualitative communication and Trust. To navigate the present adversity, every family is encouraged to have improved communication and trust. Families are to commit to regular, honest communication and support within the home. There must be transparency, honest dealings, and sincerity must be watch words of everyone in the family to live peaceably and make appreciable progress.

Second, build emotional and spiritual strength. While the problem in society is not purely a spiritual issue, we cannot underestimate what spiritual support will do; therefore, it will be good for every family to create a culture of prayer, emotional openness, and shared faith to foster resilience. This will go a long way to ameliorate the effect of the adversity in the present day. The spirit controls the physical; families should, as a matter of necessity, build their spiritual antennae to handle the complexities of these days.

Third, strengthen family bonds. The spirit of individualism that has crept into African families nowadays is alien to our culture; it has never been part of us, and it cannot do us any good. Families need to prioritise quality time together, discuss issues of concern, fraternise together, share meals together as a family, and have joint activities to build unity and make progress together. What concerns anyone in the family should concern all; no one should be left alone to carry his or her cross, and life should be shared.

Fourth, prepare for crises. Crisis is part of life; we can pray against it, but it is inevitable. Financial crisis, health crisis, land issues, and misunderstanding are bound to crop up in life. Hence, families should make joint plans for financial, health, and social emergencies and address these crises collectively. We are to be available to ourselves when there are challenges. Fifth, seek help when needed. In the family, it is important to educate ourselves of the need to seek help at the appropriate time and from appropriate quarters, members of the family should learn to open up, people should not wait until things will be too late before they talk, they are to share their problem with people on time, seek medical advice on time and discuss educational matters promptly. To embrace counselling, community resources, and spiritual mentorship in times of adversity is one of the ways to handle challenges.

5.4 Recommendations to society

First, promote a culture of solidarity. Our society should encourage neighbourliness and collective responsibility to support families in distress. Community associations should be strengthened to be able to attend to people with special needs, stand in the gap for community members and sustain brotherhood.

Second, reduce stigma around seeking help. People who open up about their challenges should not be stigmatised for any reason. The society should develop confidence in its members to be able to open up about their needs and freely seek support without fear of being stigmatised. There is a need to normalise therapy, counselling, and support groups as tools for resilience within the community.

Third, introduce empowerment to the society. One of the ways to reduce adversity in society is to invest in youth and women, to provide education, skill training, and empowerment programmes and thereby reduce family vulnerability. Any society that gives priority to the affairs of youth and women will solve some of the challenges of society. Fourth, combat substance abuse and violence. It becomes imperative for our society to jointly launch awareness campaigns and rehabilitation programmes that address issues that weaken family stability. The prevalent rate of substance abuse, violence among young people in our society is becoming alarming. There should be collaborative

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efforts to combat this in society, community associations, age-graded groups, clubs, and families should synergise to address this and by so doing reduce adversity in our society.

6.0 CONCLUSION

How a family can survive in adversity or revive after experiencing adversity has been examined in this study. Addressing these challenges calls for open communication, emotional support, problem-solving skills, and flexibility. Also, creating and maintaining a family routine, strengthening the family and setting goals together as a family could be other ways to address adversity. Equipping family members with coping strategies such as mindfulness, stress management techniques, and emotional regulation skills can help address this challenge. The researcher considered the importance of explaining how protective factors work well in the family to produce healthy family conditions and what effective coping strategies should be applied in order to overcome life problems. Family dynamics, such as family members' positive responses to deal with stressors, have a great impact on the family's ability to cope with crises, and this is strongly influenced by the socio-cultural factors in which the family lives. Thus, the concept of family resilience will experience dynamic changes because it is accompanied by specific and distinctive conditions that occur in families, especially when they face less favourable situations.

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About the Authors

John Ayo Oladapo is an Associate Professor of Christian Ethics and Pastoral Care. He serves as the Director of Academic Affairs at the Baptist College of Theology, Igede-Ekiti, Nigeria. He is the Executive Director, Centre for Blissful Home Initiative/ Institute of Family life and Societal Development. A former President, Ondo State Baptist Conference and Chairman, Christian Association of Nigeria. He holds a B.A. in Religious Studies, M.Div. in Theology. M.A. in Christian Ethics and PhD in Christian Ethics/Pastoral Care and Counselling. He is a seasoned theologian, author, and mentor dedicated to ethical leadership and ministerial cum societal development.

Oderinu Elizabeth Olubunmi is a lecturer at Baptist College of Theology Igede Ekiti. She holds Masters of Church Music (MCM) from the Nigerian Baptist Theological Seminary, Ogbomoso (NBTS). Specializing in Christian Worship and Music Education.