



**UNIVERSITI PUTRA MALAYSIA**

***PARENTAL AND PEER ATTACHMENT, SELF-VALUE AND  
SPIRITUALITY AS PREDICTORS OF COUNSELLING  
ATTITUDES AMONG NIGERIAN STUDENTS IN  
MALAYSIAN UNIVERSITIES***

**GRACE TANIMONWO IDOWU**

**FPP 2016 36**



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By

**GRACE TANIMONWO IDOWU**

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia,  
in Fulfillment of the Requirements for the Degree of Doctor of Philosophy**

**September 2016**

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## DEDICATION

This dissertation is dedicated to the memories of my late parents, to all members of my family, friends and well-wishers who supported, encouraged and believed in me; most especially my late father, **the love of my life**, a father in a million!

**Elder. S.I. Fasugba a.k.a. “Me-Lord”**

“When I think back on these times, and the dreams we left behind,  
I'll be glad 'cause **I was blessed to get to have you in my life;**  
When I look back on these days, I'll look and see your face,  
**you were right there for me.**

Well you showed me how it feels, to feel the sky within my reach,  
And I always will remember all the strength you gave to me;  
**Your love made me make it through!** Oh, I owe so much to you,  
you were right there for me.

**'Cause I always saw in you my light, my strength**  
And I want to thank you now for all the ways  
you were right there for me.

In my dreams I'll always see you soar above the sky,  
**In my heart there'll always be a place for you for all my life.**  
I'll keep a part of you with me and everywhere I am  
there you'll be”. (Adapted: *Faith Hill*).

A pity, you'll never get to read this Dad!

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirement for the Degree of Doctor of Philosophy

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**September 2016**

**Chairman : Associate Professor Siti Aishah Hassan, PhD**  
**Faculty : Educational Studies**

There is mounting evidence that attitude is one of the indispensable tools to succeed in life. Counseling attitudes involve reflecting on oneself and being able to systematically analyze one's situation in order to make acceptable decisions at any point in time. It also allows for a clearly defined connection to others in any part of the world. The main purpose of this study is to examine parental and peer attachment, self-value, and spirituality as predictors of counseling attitudes among Nigerian students in Malaysian universities.

To illuminate the counseling attitudes concept and potential in a concrete context, this study: 1.) identifies four psychological factors affecting counseling attitudes among Nigerian students in Malaysian universities, 2) determines the direct relationships between parental and peer attachment, self-value, spirituality and counseling attitudes among the sample population, 3) explores the attitudes toward seeking professional psychological help among Nigerian students in selected Malaysian universities, 4) determines the mediating relationships existing between parental and peer attachment, counseling attitudes and self-value through spirituality, 5) To determine whether parental and peer attachment, self-value and spirituality predict counseling attitudes among Nigerian students in Malaysian universities; using the attachment perspectives of Bowlby (1969), and the person-centered theory of self by Rogers (1951), to analyze and explain the interaction among the variables.

The study was designed into three phases. The first phase was a pilot study of the focus sample. The sample size for this phase was 50 students from Universiti Putra Malaysia (UPM). The second phase was an exploratory factor analysis (EFA)

consisting of 200 students randomly selected from the sample population. The third phase was the main research, a descriptive and correlational quantitative study involving ten randomly selected universities in Malaysia.

A sampling size of 394 students, both male and female, was systematically drawn from the population of the Nigerian students in these ten universities. Sources of the five instruments used to quantify the tests assertions, using a check-list and rating scales involved: The Inventory of Parent and Peer Attachment (IPPA: Armsden and Greenberg, 1987), Attitude towards Seeking Professional Psychological Help-Short Form (ATSPPHS-SF; Fischer & Farina (1995), Self-Spirituality Personality Inventory (SSPI) adapted from Universal Religious Personality Inventory (Idris & Azimi, 2008), Self-Value Rating Scale (SVRS) adapted from Self-Esteem Rating Scales (SERS: Nugent & Thomas, 1993) and the Self-Worth Quiz of Edith Cowan University (ECU, 2010) in Australia. Also, a demographic survey was included to obtain data about the respondents' gender, age, name of school, family/religious background, closest person (attached to), year of stay in Malaysia, and state of origin.

The collected data were coded and then analyzed using the Statistical Package for Social Sciences (SPSS) software version 21 and AMOS Structural Equation Modeling (SEM). The result from the data analysis shows that through spirituality, there was a partial mediation in the relationships between parental attachment and counseling attitudes. Also, there was a partial mediation between self-value and counseling attitudes through spirituality, but no significant mediation was found between peer attachment and counseling attitudes. In addition, the results indicated that stigmatization and interpersonal openness are obstacles to seeking professional counseling services among the university students. The overall analysis of the data revealed that all except one hypothesis in this study were supported by the results of the empirical evidence.

This study theoretically supports the integration of the structural model and the key concepts of counseling attitudes among Nigerian students in Malaysian universities. Findings on parental and peer attachment strengthens the notion that Nigerian students are entwined with their families and friends, probably because of the financial supports from their parents and moral support from their friends, due to the psychologically-distressed environment they found themselves, being away from home and other familiar terrains.

In conclusion, parental and peer attachment, self-value and spirituality are predictors of counseling attitudes among Nigerian students in Malaysian universities. Practically, the findings of the study have implications for Guidance Counselors, Educators, Trainers and other researchers in the field of Counseling Psychology because through the selected factors, the study gives an understanding on the sample population and also illuminates paradigm of spirituality and how Christianity and Islamic spirituality are both relevant in solving counseling problems. Also as an additional policy, that procures a solid solution to the problems of non-conformity of

youths to laid-down norms of the society; boosting their counseling attitudes through spirituality because the study linked parental and peer attachment and self-value to the creation of positive counseling attitudes among students in the Diaspora. Future studies of different populations may be carried out to reprise the findings and for generalization.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk Ijazah Doktor Falsafah

**PERAPATAN IBU BAPA DAN RAKAN, SEBAYA, NILAI DIRI DAN, KEROHANIAN SEBAGAI PERAMAL TERHADAP SIKAP KAUNSELING DALAM KALANGAN PELAJAR NIGERIA DI UNIVERISITI-UNIVERSITI MALAYSIA**

Oleh

**GRACE TANIMOONWO IDOWU**

**September 2016**

**Pengerusi : Profesor Madya Siti Aishah Hassan, PhD**  
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Terdapat banyak bukti yang sikap adalah alat yang amat diperlukan untuk berjaya dalam kehidupan. Sikap kaunseling melibatkan rasa hormat kepada orang lain, rasa harmoni dan sejahtera di dalam diri seseorang. Nilai ini juga membolehkan seseorang itu berasa dia mempunyai talian yang akrab dengan orang lain walau di mana mereka berada. Tujuan utama kajian ini adalah untuk menyiasat ikatan kasih sayang ibu bapa dan rakan, sikap kaunseling, kerohanian sendiri dan ibu bapa sebagai faktor yang mempengaruhi nilai sendiri dalam kalangan pelajar-pelajar Nigeria di universiti-universiti di Malaysia.

Untuk menerangi konsep sikap kaunseling dan potensi dalam konteks konkrit, kajian ini: 1.) mengenal pasti empat faktor psikologi yang mempengaruhi sikap kaunseling di kalangan pelajar Nigeria di universiti di Malaysia, 2) menentukan hubungan langsung antara lampiran ibu bapa dan rakan sebaya, nilai diri, kerohanian dan kaunseling sikap di kalangan penduduk sampel, 3) meneroka sikap terhadap mendapatkan bantuan psikologi profesional di kalangan pelajar Nigeria di universiti-universiti Malaysia yang terpilih, 4) menentukan hubungan menjadi orang tengah yang sedia ada antara lampiran ibu bapa dan rakan sebaya, kaunseling sikap dan nilai diri melalui kerohanian, 5) untuk menentukan sama ada perapatan ibu bapa dan rakan sebaya, nilai diri dan kerohanian meramalkan kaunseling sikap di kalangan pelajar Nigeria di universiti di Malaysia; menggunakan perspektif perapatan Bowlby (1969), dan teori orang berpusatkan diri oleh Rogers, (1951 untuk menganalisis dan menjelaskan interaksi antara pembolehubah.

Kajian ini digubal ke dalam tiga fasa. Fasa pertama adalah satu kajian perintis sampel tumpuan. Saiz sampel bagi fasa ini adalah 50 pelajar dari Universiti Putra



Malaysia (UPM). Fasa kedua adalah analisis faktor penerokaan (EFA) yang terdiri daripada 200 orang pelajar dipilih secara rawak daripada populasi sampel. Fasa ketiga adalah penyelidikan utama yang sebenar iaitu kajian deskriptif dan kajian korelasi yang melibatkan sepuluh universiti yang dipilih secara rawak di Malaysia.

A saiz sampel 394 pelajar, kedua-dua lelaki dan perempuan, telah secara sistematik yang diambil daripada populasi pelajar Nigeria dalam sepuluh universiti. Sumber lima instrumen yang digunakan untuk mengukur ujian penegasan, menggunakan senarai semak dan penilaian skala terlibat: The Inventori Ibu Bapa dan Peer Lampiran (IPPA: Armsden dan Greenberg, 1987), Sikap terhadap Sedang Borang Bantuan pendek Psikologi Profesional (ATSPPHS-SF; Fischer & Farina (1995), Self-Kerohanian Inventori personaliti (SSPI) disesuaikan daripada Universal Agama Inventori personaliti (Idris & Azimi, 2008), Skala Self-Nilai Rating (SVRS) disesuaikan daripada Self-Esteem Rating Scales (SERS: Nugent & Thomas, 1993) dan Kuiz Self-Worth daripada Edith Cowan University (ECU, 2010) di Australia. Juga, kajian demografi telah dimasukkan untuk mendapatkan data mengenai jantina responden, umur, nama sekolah, keluarga / latar belakang agama, orang yang paling dekat (melekat), tahun berada di Malaysia, dan negeri asal.

Data yang dikumpul telah dikodkan dan kemudian dianalisis dengan menggunakan Statistical Package for Social Sciences (SPSS) versi 21 dan AMOS Structural Equation Modeling (SEM). Hasil daripada analisis data menunjukkan bahawa melalui kerohanian, terdapat pengantaraan separa dalam hubungan antara ibu bapa lampiran dan kaunseling sikap. Juga, terdapat pengantaraan separa antara nilai diri dan sikap kaunseling melalui kerohanian, tetapi tiada pengantaraan yang bermakna di antara lampiran rakan sebaya dan kaunseling sikap. Di samping itu, keputusan menunjukkan bahawa stigma dan keterbukaan interpersonal halangan untuk mendapatkan perkhidmatan kaunseling profesional di kalangan pelajar universiti. Analisis keseluruhan data mendapati kesemua kecuali satu hipotesis dalam kajian ini disokong oleh keputusan bukti empirikal.

Kajian ini secara teori menyokong integrasi model struktur dan konsep-konsep utama kaunseling sikap di kalangan pelajar Nigeria di universiti di Malaysia. Penemuan pada perapatan ibu bapa dan rakan sebaya menguatkan tanggapan bahawa pelajar Nigeria terjalin dengan keluarga dan rakan-rakan mereka, mungkin kerana sokongan kewangan daripada ibu bapa mereka dan sokongan moral daripada rakan-rakan mereka, kerana persekitaran psikologi yang bermasalah mereka mendapati diri mereka, berjauhan dari rumah dan rupa bumi yang biasa yang lain.

Kesimpulannya, perapatan ibu bapa dan rakan sebaya, nilai diri dan kerohanian adalah peramal sikap kaunseling di kalangan pelajar Nigeria di universiti di Malaysia. Secara praktikalnya, dapatan kajian ini mempunyai implikasi terhadap hidayah Counselors, Pendidik, Jurulatih dan penyelidik lain dalam bidang Psikologi Kaunseling kerana melalui faktor dipilih, kajian ini memberi kefahaman mengenai penduduk sampel dan juga menerangi paradigma kerohanian dan bagaimana agama Kristian dan kerohanian Islam adalah relevan dalam menyelesaikan masalah

kaunseling. Juga sebagai dasar tambahan, yang memperoleh larutan pepejal kepada masalah ketidakpatuhan belia kepada norma-norma yang ditetapkan-down masyarakat; meningkatkan sikap kaunseling mereka melalui kerohanian kerana kajian yang dipautkan ibu bapa dan rakan sebaya perapatan dan nilai diri kepada penciptaan sikap kaunseling positif di kalangan pelajar-pelajar di Diaspora. Kajian masa depan bagi populasi yang berbeza boleh dijalankan untuk mengulangi penemuan dan untuk generalisasi.



## ACKNOWLEDGEMENTS

In the name of Jesus Christ, Immortal, Invisible, Saviour of my soul.

Foremost, all glory, honour and adoration to my Covenant-keeping Father in Heaven for giving me the strength and health to bounce back into academic's task of upgrading my education to doctorate level, after twenty -five years of obtaining the Master's degree. It's all about You Lord! This is the Lord's doing and it's marvelous in our eyes!! Be Thou exalted in my life forever and ever. AMEN.

A tree does not make a forest, in like manner; completing a Ph.D. dissertation is never the single effort of an individual. I have been able to complete this research programme through the active cooperation and support of concerned bodies and authorities and several persons.

Therefore, I would like to extend my gratitude to all those who supported me directly or indirectly in various stages of this course. Some by providing me with the necessary assistance at the right time, some through sharing their academic experiences with me, others by encouraging me not to give up on my dreams, and I am even grateful for comments of those who jokingly mocked me when I enrolled for the program, that my brain has rusted for any academic work at age 50 and that I was too old for a Ph.D. course. All of you served as good motivators for me to achieve this feat and be where I am today. God bless you all.

I am very thankful to my major Supervisor, Assoc. Prof. Dr. Siti Aishah Hassan, whose guidance, support and attitudes gave me the very inspiration and motivation needed to excel in this study. Her immeasurable supervision and mentoring upgraded my level academically and encouraged me to strive harder to become a woman of substance. To Dr. Siti, God is the rewarder of all our deeds here on earth; may He reward you accordingly.

I am equally grateful to Dr. Maznah Baba (Big Sister), a member of my supervisory committee, whose able guidance and sympathetic encouragement led to the successful completion of this thesis.

I am intensely indebted to Prof. Azimi Hamzah, who I fondly called "Papa" (A caring father with wide shoulders to cry on!) whose help, supportive guidance, encouragements and recommendations benefitted me maximally. His sincere effort in proof-reading this thesis at various stages and all his continuous precautionary measures (in preparing me for VIVA) made the methodology and the whole summary of this thesis comprehensive. His affection for me as a daughter is fondly remembered. Papa, may you live long enough to reap the fruits of all the good seeds you have sown into other people's lives.

My deep gratitude goes to Dr. Adewale Abideen (Baba Ojogbon) and Dr. Danaee Mamoud, my panel expert and data analysts for their encouragements and assistance in teaching me statistics and analyzing the data of this study. May God always favour you anywhere you are in life.

Special thanks to Dr. Nabeel Abdallah Mohd Abedalaziz, the psychometric tests expert at University Malaya and the three heads of departments of Counseling in Universiti Putra Malaysia, Assoc. Prof. Rusnani Abdul-Kadri, University Malaya, Dr. Rafidah Aga Mohd Jaladin and University of Ibadan, Nigeria, Prof. Jonathan Osiki; for the validation of the two newly adapted instruments used in this study. May God continue to make you a head and not a tail in every area of your lives.

I also appreciate the valuable contributions of Assoc. Prof. (Prince)'Detayo Alabi and my three UPM sons, Olutokunbo Adekalu, Damilola Adegoke and Joshua Olubodun; for the numerous efforts they all made individually in guiding me on how to write scholarly. God will meet each of you at the very point of your needs in life in Jesus name.

I am indebted to Ambassador Shehu Ringim, former High Commissioner at the Nigeria High Commission in Malaysia for his 'extremely unique and remarkable contribution' to the success of this study. 'Your Excellency Sir! God bless you for your kind heart'.

A deep sense of gratitude goes to Cikgu Nazmi (Baba Melayu) and family, the Oyemade family (Baba Landlord), Dr. Abdul-Karim, Assoc. Prof. 'Segun 'Lasekan and Ato Olise-Aikins in the USA; for their indirect contributions to the success of this study. Bear hugs as well to Sofiyyah, Sudy and Neda, my colleagues in the Counselling lab and my flat mates at Seri Jasa for their emotional support.

My gratitude is also due to Assoc. Prof. Dr. Abd. Lateef Krauss Abdullah, the chairman of my VIVA committee and other members of the panel. I immensely benefited from their valuable comments and the 'thorough grilling' of Prof. Sidek improved the quality of my work in no small measure. Thank you trio, for "letting me out of the invisible cage".

I gratefully acknowledge the timely and supportive intervention of the university authority when I officially appealed to them concerning my academic anxieties and troubles. Also the numerous lectures and seminars organized by Putra Sarjana are all appreciated. Similarly, my thanks are to other academic and non-academic staff members of the department of Counselor Education and Counselling Psychology at the Faculty of Educational Studies, UPM for their co-operation and assistance in preparing me with the course-work solid foundation; similarly, the mediator role that the faculty played along the line between me and my supervisor is well appreciated.

For the constant divine connection by the spiritual giants always lifting me on their shoulders in prayers every day, I say “thank you and more anointing” to Pastor Sunday Olujimi, of Miracle House, Ampang and Pastor Henry Chibuike of the Lord’s Chapel, Serdang, both in Malaysia; Also to Pastor Kenny Steve, Pastor M.O. Adelusi, Pastor Folorunso Olutosoye (Baba Wonkoko mo Jesu), Elder Oladejo (a.k.a. Baba Ori-oke) and Lady-Evang. Mary Owoeye in Abuja, Nigeria respectively, ”More unction to function in Jesus name!” .

Sincere gratitude goes to a lovely couple that I fondly refer to as “Lappidoth & Deborah”, Pastor and Mrs. Peter and Adenike Yekeen. Your moral and spiritual support for me during my “academics’ wilderness experience” has registered your saying in my heart that “God will never start a project for the devil to complete it!” Truly there is no impossibility in God’s diary. God bless you both.

Now to “**POCHEPEM**”, the God-sent Angels in my life called children, God bless and keep you in His care always. Without the “Mum, you can do it” support, understanding, and the cheerful contributions of these encouragers, this study would not have materialized. They were my constant reminders of the phrase that “Winners don’t quit and quitters don’t win”. Thank you for being there for me when I sincerely felt like quitting. (Eta lomo Gbaj...Ayobuu...lol..!).

Last but definitely not the least, I am overwhelmingly grateful to the most significant person in my life, my darling husband, ‘**Ambassador Adebayo Idowu**’ who I fondly call “Senior Bayou” since our secondary school days, who has demonstrated his love and affection by providing financial, physical and emotional support for me, especially through the endurance and great patience of waiting for me, his ‘Queen’ to return to his ‘kingdom’. (Aye, esu, ese tabi ifekufe-ara ko ni ya wa l’oruko Jesu).

**ORIKI:**

“Oko mi l’omo Elekole Obalaayaso;  
Ikole r’uhun m’aso se, an tala b’ose;  
Omo Uba amo k’Aayedun a jeun;  
Eso ori uta, Egiri-Oke;  
Omo Olupebi arinkere joye;  
Omo Olupebi arinkere d’aofin  
Omo Ajojojo na ’o m’aso,  
Arimo jijo na ’o m’irae  
Ira iTapa, agesin f’Oya.  
Omo Eleyinkule ade wure.  
Orisa oke je mi dabii t’Olule e ”...etc.

I certify that a Thesis Examination Committee has met on 27 September 2016 to conduct the final examination of Grace Tanimoonwo Idowu on her thesis entitled "Parental and Peer Attachment, Self-Value and Spirituality as Predictors of Counselling Attitudes among Nigerian Students in Malaysian Universities" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

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Date: 22 November 2016

This thesis was submitted to the Senate of the Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

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**Azimi Hamzah, ED**

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**ROBIAH BINTI YUNUS, PhD**

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- supervision responsibilities as stated in the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) were adhered to.

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Name of Member  
of Supervisory  
Committee:

Professor Dr. Azimi Hamzah E.D.

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## LIST OF ABBREVIATIONS

AGFI	Adjusted Goodness-of-Fit Statistic
AMOS	Analysis of Moment Structures
ATSPPH	Attitude toward seeking professional psychological help
ASV	Average Shared Variance
AVE	Average Variance Extracted
CA	Counselling Attitudes
CASM	Counselling Attitudes Structural Model
CFA	Confirmatory Factor Analysis
( $\chi^2$ )	Chi-Square
CFI	Comparative Fit Index
CR	Composite Reliability
CMV	Common method variance
CR	Construct Reliability
Df	Degree of freedom
DPT	Dictionary of Psychological Terms
DV	Dependent Variable
EFA	Exploratory Factor Analysis
F	Frequency
G. Cor.	Guidance Counsellor
GFI	Goodness-of-Fit statistic
IFI	Incremental fit indices
IWM	Internal Working Model
IPPA	Inventory of Parental and Peer Attachment
IV	Independent Variable

Kur.	Kurtosis
MeV	Mediating Variable
MRPI	Muslim Religiosity Personality Inventory
MSV	Maximum Shared Variance
NFI	Normed Fit Index
Obj	Objective
P	p-value
PA	Parental Attachment
PCA	Principal Component Analysis
PEA	Peer Attachment
PETRONAS	Petroleum Nasional Berhad
RMSEA	The Root Mean Square Error of Approximation
SD	Standard Deviation
SE	Self-Esteem
SEM	Structural Equation Modelling
SERS	Self-Esteem Rating Scale
SS	Self-Spirituality
SSPI	Self-Spirituality Personality Inventory
SPSS	Statistical Packages for Social Sciences
SV	Self-Value
SVRS	Self-Value Rating Scale
SW	Self-Worth
URPI	Universal Religious Personality Inventory

# CHAPTER 1

## INTRODUCTION

### 1.1 Overview

This chapter provides the background, statement of problem, general and specific objectives, research questions, hypotheses and the significance of the study. Finally the organization of the dissertation is presented, after the terms' conceptual and operational definitions.

### 1.2 Background of the Study

Nigeria is a West African country bordered by Republic of Benin, Niger Republic, Chad, Cameroun and the Gulf of Guinea. Nigeria is also multi-ethnic in nature with more than 250 known ethnicities (Akinaso, '89; Ajibade, Y. A., Adeyemi, M. B. B., & Awopetu, E. O., 2012). Three major groups: Hausa, Igbo and Yoruba make up approximately 60% of Nigeria's population (about 120 million) with other smaller yet significant groups dispersed across the country (Falola & Oyeniyi, 2015).

Considering the nature of Nigerians generally, they are a set of peace-loving people (Falola & Oyeniyi, 2015). The country constitutes the largest number of black people and probably the largest number of emigrants to other countries (Soyinka, 1990), hence, among these immigrants, students constitute a significant percentage. As with other countries, it has been reported that Nigerian foreign students contribute positively to the development of their host countries even at the expense of their home country (Ette, 2005).

The standard of living of the people had been lowered by factors such as interethnic colonial rule, interethnic competition, civil wars, military coups and violence (John et al., 2007). However, after some time, several other factors such as industrial and urban development, jobs, education and politics led to the creation of cross-cutting ties among the people (Suberu, 2009). Historical location and ethnic processes, as well as socio-economic factors, have shaped the structure of the Nigerian society over time (Blanco-Mancila, 2003). Later contact between the citizens has been instigated by factors such as occupation, formal education and rural-urban residence (Blanco-Mancila, 2003). These factors have accounted for the profound similarities and partly differences that are common among the regional and ethnic groupings in Nigeria (O'Connor, 2013).

On religious aspects, Nigeria is relatively divided into two: the Muslim predominant north and the Christian predominant south (Blanco-Mancila, 2003). Political and religious tensions in the last couple of years (Maier, 2009) have led to disruption of many socio-economic activities as some fundamentalist Muslim groupings try to

impose Sharia law into the country (Soyinka, 1990). In this highly populated country, poverty is also exceptionally high especially in the rural areas (Agbiboa, 2013). The country relies on agriculture for sustenance before the era of the oil boom in the 70s (Hassan, 2015). In the rural areas, agriculture plays the principal role as a source of maintenance for the society but rural infrastructure has been under neglect by the government (Hassan, 2015).

As a result, many people in the rural areas have little access to schools, health services and other essential services (Agbiboa, 2013). However, men hold higher social status in the urban societies, so they are likely to have access to schools (formal education) than their female counterparts (Trueba & Bartolome, 2000). Additionally, there has been a surge in the number of men migrating from the rural to urban areas and to overseas countries for a better life (Haugen, 2012) Nigeria is one of the countries having her citizens en masse as Nigerian students, studying in Malaysian universities.

Almost ninety percent of Nigerian citizens in Malaysia came as students in search of “greener pastures” (Ogbuagu, 2013), meaning that they intend to study and at the same time make some money from doing menial jobs like cleaning, sweeping and so on, as in the case with foreign students in the USA, UK, Canada and Australia (Kohnert, 2007). According to statistics, currently there are over eighty-six thousand (86,000) international students in Malaysia, presently schooling in different universities, and the number is envisaged to increase to 150,000 in 2015 (Wan et al., 2013). Although, hosting such a huge number in their educational system probably prompted Malaysia Government to put an embargo on work permit for foreign students (Kaur, A., 2010) in order to secure jobs for her citizens.

With no job to support them in school financially as envisaged, foreign students, especially Nigerians are faced with lots of challenges to cope with the disillusionment (Kohnert, 2007). Thus when they come, some of them may go astray from the intention to study that initially ushered them into Malaysia, then they may get involve in risky behaviors (Hair, E. C., et al., 2009). In this study, risky behavior is conceptualized as a lifestyle activity or a behavior that may result in a bad consequence for the Nigerian students and may prevent them from reaching their full capability and potential. The kind of behavior which places one against one’s self-value and sometimes against the norms of the society of abode.

In a global survey, Lin & Wen (2012) reported that the prevalence rate for all types of deviant behaviors among international students was 61.72%. These scholars further argued that some of the most practiced forms of deviant behaviors among foreign university students include commercial crime, drugs, academic deviant behavior, and theft. In the contention of El Sen Teoh (2011), the Deputy Minister of Higher Education in Malaysia, Hou Kok Chung affirmed that a number of arrests had been made regarding foreign students involved in crime in Malaysia. The Deputy Home Minister Abu Seman Yusop upheld the claims, hence, affirmed that about 777 foreign students were detained in Malaysia in 2011. Out of this figure,

Abu Seman affirmed that 128 of the students were held for drug-related offences, 16 arrested for theft and causing hurt, and 305 for commercial crimes.

Plethora of literature documented that the dimension of risky behavior involving students studying outside the shore of their country is a phenomenon of concern to social science researchers globally (Burawoy et al., 2000). This is because, deviant attitudes are considered to be contrary to generally accepted societal norms, hence, they reflect the negative attitudes among youths (Bala & Daniel, 2013).

According to Lee et al (2010), the attitudes of youths and foreign students in particular are being influenced by agents of socialization and ecological microsystems/factors like family, friends, religion, school...etc. (Bronfenbrenner, 1979). It logically follows then that, the kind of attachment these students have with these agents will determine the extent of their self-worth and self-esteem, which will in turn predict their counseling attitudes even while outside their own countries of origin.

In the light of the attachment theory of Bowlby (1969) which proposed that early childhood attachment to parents or care-givers has the tendency to reflect on the attitudes such an individual will exhibit in later life; parental attachment was chosen as one of the predictors of the counseling attitudes in this research because the foremost bond of a person with the environment is the relationship between the mother and the child (Bowlby1969), or sometimes between the care-giver and the child (Ainsworth, 1972). Similarly, the choice of peer attachment for this study as a predictor of counseling attitudes, was informed by a study involving 254 adolescence carried out by Sheffield, Fiorenza & Sofronoff (2004) in which the findings revealed that friends formed the largest source for seeking help on behavioral, personal and emotional problems. The study reported that 66.7% seek for help from friends and 59% from parents and family members while school counselors, doctors, teachers, psychiatrists, psychologists, telephone crisis hotlines and church, all scored less than 20%.

Several literature and studies in the past have connected help-seeking attitudes and attachment styles. Moran, (2007) claimed that attachment style is one of the outstanding factors that influence attitudes toward seeking help. Individuals with secure attachment engage more in help seeking behavior than insecurely attached individuals (Moran, 2007; Vogel & Wei, 2005; DeFronzo, Panzarella & Butler 2001; Collins & Feeney, 2000). Meanwhile Hazan & Shaver (1987) has indicated that insecure attachment styles (dismissive, preoccupied and fearful) may be obstacles to seeking help (Birnie, McClure, Lydon, & Holmberg, 2009; Bogaert & Sadava, 2002). On the whole, several researchers have also established the fact that parental and peer attachment are possible predictors of counseling attitudes in the sense that an individual's aim of seeking professional psychological help which has been defined in this study as counseling attitudes could be hindered by the attachment styles (Bohns & Flynn, 2010; Vogel & Wei, 2006; Kobak & Sceery, 1988; Hazan & Shaver, 1987).



Self-value was chosen as one of the predictors of counseling attitudes based on the theoretical knowledge of the attachment theory of Bowlby (1982), that internal working models which include perceptions about oneself and personal opinion about others are formed by the child from the early interaction internalized during the attachment period. This actually links self-value with risky behavior (Schwartz et al, 2011), as buttressed by the ecological microsystems theory developed by Bronfenbrenner (1979) which identifies the environmental systems where an individual interacts as being crucial to their development and attitudes in life (Shaffer & Kipp, 2009). The theory proposed that the environmental system in which one is raised as a child determines their development and hence influences their behavioral traits.

Spirituality was considered as the mediator for this study because spiritually, Christianity and Islam are the two main religions mostly embraced in Nigeria on a 50:50 level (Olaniyan & Asuelime, 2014) hence an average Nigerian student in a Malaysian university is either a Christian or a Muslim, purportedly expected to be spiritually minded due to their proclaimed faith in these two religions (Haynes, 2014) yet some of them keep delving into various vices and they put up attitudes that are unbecoming of a true Christian or a devout Muslim (Rout, P., 2011). The researcher sought for deeper knowledge to discover if spirituality has any mediating impact between the three chosen predictors and the counseling attitudes that these students exhibit in host nation Malaysia in order to combat crimes and risky behaviors because those in jails are also from the two religions (confidentiality makes it impossible to include the names of the jail-birds here).

One vital concept considered as an obstacle to seeking counseling services in order to gain deeper knowledge on the counseling attitudes of the population in this study is stigmatization. Stigma has been defined as branding a person in a disgraceful way; as in giving a student a negative label of great disapproval (Ainlay, S. C. et al., 2013). Stigma is not limited to only the mentally ill people or a peculiar group of people but it is a worldwide phenomenon (Alonso et al., 2008). Different types of stigma have been identified, buttressed by the Erving Goffman's (2009) theory of stigma namely: Mental health stigma, personal stigma, public stigma, cultural group's stigma, label avoidance, social stigma, and self-stigma (Corrigan & Wassel, 2008). They all have one thing in common, which is negative perception from oneself or from within the society (Ainlay, S.C. et al., 2013). For the purpose of this study, the researcher examines stigmatization as an obstacle in seeking professional psychological help among Nigerian students in Malaysian universities. This study focused mainly on social stigma and self-stigma.

Another factor examined as an obstacle to seeking counseling services in this study, which is often considered in the literature of help-seeking attitudes among university students, is the issue of interpersonal openness (Fischer & Turner, 1970; Fischer & Farina, 1995). This is conceptualized in this study as the client's ability to discussed personal and emotional challenges with a perceived stranger, who happens to be the Guidance Counselor in this case.

Sometimes there is no interpersonal openness from the students on what they may be passing through because of lack of confidence in helpers (Fischer & Farina, 1995), as a result of racial discrimination, inferiority complex, low self-esteem and multi-cultural misconceptions and other psychological distresses that thrive mostly on an imaginary crisis (Russell et al., 2008), based on the perceived self-esteem of the foreign students (Obi, 2015).

The link between risk behavior and each of the four predictors (parental attachment, peer attachment, self-value and spirituality) reflects in the negative or positive attitudes exhibit by the students in focus. For instance, if an individual has formed the secure attachment to others and to God, such a person will not be involved in crime or any risky behavior (Schwartz et al, 2011) but rather experience spiritual ideas that include considering him/herself to be integral to the universe (Baker, 2010). Spiritually, the fruits of the spirit which are “love, joy, peace, longsuffering, gentleness, goodness, meekness, and temperance” (Bible: Gal. 5:22) will manifest in the life of the individual. Such students will then focus on personal development which promotes one’s ability to experience self-transcendence (Reed, 2008). This in turn will build high self-value for self and others and increase positive counseling attitudes, which is the ultimate goal of the research.

### **1.3 Guidance and Counseling in Nigeria**

In Nigeria, guidance and counseling was introduced via the National Policy on Education, into the secondary schools. Numerous researchers (Yusuf, 1994; Adegoke, 1989; Denga, 1986; Makinde, 1984; Ipaye, 1983 & Gesinde, 1976) have since advocated for the provision of guidance and counseling services in all tertiary educational institutions across the country. Similarly in Malaysia, counseling has been introduced for more than five decades ago. Counseling services in Malaysian schools were first established in 1963 (Low, S. K., Kok, J. K., & Lee, M. N., 2013). These are the two nations involved in this research study.

The Counseling Association of Nigeria (CASSON) is the body governing the activities of Counselors and everything pertaining to counseling in Nigeria. In the works of Aluede, O., Afen-Akpaide, J. E., & Adomeh, I. O. (2004), crucial perspective about the status of professional counseling in Nigeria was presented. This includes having a trained guidance Counselor and a functional counseling unit in each of the Federal government secondary schools in Nigeria. Similarly, continuous efforts are being made to give counseling training to as many as possible in other to meet the high demand for Guidance Counselors in secondary schools (Aluede et al., 2004). Some people even advocated for indigenous African counseling (Alao, K., 2004; Mwititi, G., & Dueck, A. C., 2007; Selepe, M. C., & Edwards, S. D., 2008).

However, there are serious issues raised concerning the legality of the actions of the CASSON body in the study by Aluede, O. (2008), where a roadmap on how to professionalize the field of Guidance and Counseling in Nigeria was presented with

focus on the issues of Licensure and Certification. Alao, I. (2009) equally investigated the relevance of Counseling in the Nigerian National Policy on Education and expressed great concern on the meager provision allocated to counseling in spite of its great contributions to the nation and despite the huge amount allegedly pumped into the Education sector each year.

Furthermore in Nigeria, a number of writers (Hassan, 1986 & 1991; Laosebikan, 1980) had earlier reported the negative attitudes of teachers, principals, students and other school personnel toward guidance and counseling. Mack (1979) reported more negative than positive responses among the University of Lagos students when asked about seeking help from the counseling centers in Nigeria. Adamolekun (1981) also found that families' socioeconomic status influenced under-graduates' attitudes towards guidance and counseling. Also in Nigeria, in sequence to these aforementioned literature, Kolo (1994) reported that female students in tertiary institutions in Kano preferred expert guidance in resolving their problems while the males preferred non-expert guidance approaches to resolve theirs.

Culturally, in the African setting, especially in Nigeria, there is no recognition of counseling as a solution to problems beyond career counseling in schools (Okafor, 2009). As confirmed by Vogel, D. L., Wade, N. G., & Hackler, A. H. (2007), the extent to which seeking help (or not) is the social norm of a nation, plays a crucial part in the interpersonal openness of a client to the Guidance Counselor. Therefore students may be having these challenges because Nigerians are generally not used to counseling as a problem-solving tool (Okafor, 2009). Resolving conflict is automatically expected to be the duty of any available elder(s) in the community (Sue, 2006). This makes most people to regard counseling as a recourse or a last resort (Hinson & Swanson, 1993); probably after waiting in vain for the personal difficulties to work out by themselves, or when the case or issue on ground proves too difficult to be resolved between them and the people close to them (Wills, 1992).

In recent years, the subject of the client's attitudes has received great attention in counseling and psychotherapy. According to Myer (2008) "Attitudes are nothing more than habits of thoughts, and habits can be acquired". When we repeatedly perform a task, it becomes our attitude. As stated by Nightingale (2015), "Our environment, the world in which we live and work, is a mirror of our attitudes and expectations". Therefore all human beings are often predisposed to environmental elements which trigger in us behaviors which we often presumed that we are incapable of.

It is therefore logical to assume that students coming from such a background where counseling and interpersonal openness are put at arm's length may specifically experience these barriers to seeking help, and may have negative counseling attitudes coupled with all the psychological distresses like inferiority complex, loneliness, disillusion, low self-esteem, stigmatization and language barrier in some cases, that often accompany foreign students abroad. This brings about the need to examine the attitudes of these students from the perspective of attachment to parents,



friends, religions and self-values; which are the selected variables understudied in this research.

#### **1.4 Statement of the Problem**

The fundamental purpose of this study was to examine parental and peer attachment, self-value and spirituality as predictors of counseling attitudes among Nigerian students in Malaysian universities. With a review of literature, several findings from studies globally have shown that despite being given some awareness of needing the assistance of a Guidance Counselor, students generally under-utilize professional psychological and counseling services (Abe-Kim, Takeuchi & Hwang, 2002; Chang, 2008; Chang, Tong, Shi & Zeng, 2005; Kung, 2004) while some of them totally ignore seeking help from a professional (Whiteford & Groves, 2009; Cho et al., 2009; Yakushko, Davidson & Sanford-Martens, 2008, Cooke et al., 2006).

In spite of the confirmation that seeking counseling services is often beneficial (Bergin & Garfield, 1994) and that the repercussion for not seeking help is often negatively consequential (Dubow et al, 1990), international students in Malaysian universities persist in avoiding counseling services though they are obviously in need of it (See & Ng, 2010). In a review of literature, a growing body of evidence has affirmed that a significant number of people who could benefit from counseling services are not seeking such assistance because of the fear of stigmatization, which can lead to discrimination, labeling and prejudice which can destroy one's self-value (Kligfeld & Hoffman, 1979; Corrigan, 2004; Baiden, F., Akanlu, G., Hodgson, A., Akweongo, P., Debpuur, C., & Binka, F., 2007; Taegtmeier, M., Davies, A., Mwangome, M., van der Elst, E. M., Graham, S. M., Price, M. A., & Sanders, E. J., 2013; Low, S. K., Kok, J. K., & Lee, M. N., 2013).

As a result, students prefer to solve their psychological problems on their own without involving professional Counselors (Sawir et al., 2008). Most students opt to solve their emotional problems either on their own or by sharing them with their friends through informal sources when in distress before considering getting help from formal sources. (Wilson, Deane, Ciarrochi & Rickwood, 2005; Fiorenza & Sofronoff, 2004). Some students even view Guidance Counselors as being judgmental () and have problem differentiating between them and social workers who are often considered to be very strict (Hough, M. 2010) in countries where they do operate like the UK and America.

Recently, Nigeria has witnessed high surge in the number of her citizens moving out of the country in pursuit of better education, better life, good job opportunities and career advancement (Odoemene, A., & Osuji, O., 2015). In his study on cultural adjustment of international students, Reinicke (1986) confirmed that when students from other countries study in a place which has unfamiliar culture, they usually face diverse problems. So due to the Malaysian aforementioned policy of not offering employment to foreigners, survival for most of these students has become a

herculean task, full of psychological distresses (Yusoff, 2011) because they have to eke out a living abroad to support their people back home (Altbach & Knight, 2007).

The possible problem contributing to the counseling attitudes which is the focal point of this study is that many of the Nigerian students in Malaysian universities have found themselves being challenged by life outside Nigeria (Gebhard, 2012) because their perceptions of life abroad and what they are experiencing are totally contrary to their expectations, which are beyond reality (Eze, 2014). This affects these students psychologically and puts them in need of counseling.

In essence, the aspiration of some Nigerian students to amass wealth abroad and the lack they met on getting to Malaysia, where there is a ban on employment for foreigners, is what is leading some of the students into risky behaviors (Hair, E. C., et al., 2009) like drug-pushing, fraud (a.k.a.419), stealing, kidnapping and becoming a prostitute or gigolo, selling their body for money in a foreign land (Tive, 2006) because these students lack positive counseling attitudes.

Unfortunately, according to the Ministry of Higher Education Malaysia (MOHEM, 2012), Nigeria is rated among the top four countries that source international students into Malaysian universities. As one of the factors pointing at low self-esteem among the Nigerian students in Malaysia, in a report revealed by the MOHEM in 2010, out of over 5,217 cases of foreign students overstaying and immigration-related offences in Malaysia between 2010 and 2013, a total of 1,579 were Nigerians. “We have recorded 40 cases of violent crimes involving Nigerian students here, and 1,003 cases involved commercial crimes”.... *“We are concerned over the involvement of Nigerians in crime here in Malaysia”* (Owoyemi, M. Y., Din, A. K. H., & Sabri, A. Z. S. A., 2015). Statistics revealed that about 400 Nigerian students are now serving jail terms in Malaysian prisons for various offences (Owoyemi et al., 2015). This obviously calls for counseling.

Questions may then be raised concerning the population that: “Have they enough self-esteem and self-worth that can make them brazen up and face the challenges of any psychological distress that characterizes living outside one’s familiar domain or country? What has been the influence of parental and peer attachment on the counseling attitudes of the chosen population? Does spirituality affect the fight for survival in them, to aid critical appraisal, guided by positive attitudes? When in need of counseling, what is their attitude towards seeking professional psychological help? Similarly, are there obstacles to the seeking of counseling services among the sample population?”

Seeking answers to all these questions creates the need for a study in which the findings will be entirely relevant to this population, by researching and proposing a counseling attitude structural model with the aim of guiding them towards high self-value and positive counseling attitudes. Therefore this accounts for the motivation behind the present study and the research gaps it aims at bridging.

## **1.5 Research Questions**

**This research attempts to seek answers to the following questions:**

1. What is the demographic profile of the selected participants of the study?
2. What are the levels of the 5 variables (Parental attachment, (PA), Peer attachment (PEA), Self-value (SV), Self-spirituality (SP) and Counseling attitudes (CA) in relation to Nigerian students in Malaysian universities?
3. What is the affirmation that stigmatization and interpersonal openness are obstacles to seeking counseling services among Nigerian students in Malaysian universities?
4. What is the relationship between parental attachment, peer attachment, self-value, spirituality and counseling attitudes among Nigerian students in Malaysian universities?
5. Does spirituality play a mediating role between parental attachment, peer attachment, self-value and counselling attitudes?
6. Do parental and peer attachment, self-value, and spirituality predict counseling attitudes among Nigerian students in Malaysian universities?

## **1.6 Objectives of the Study**

### **1.6.1 General Objective**

The main objective of the present study is to examine parental and peer attachments, self-value, and spirituality as predictors of counseling attitudes among Nigerian students in Malaysian universities. This study will help to establish whether these four selected factors are predictors of counseling attitudes among the sample population

### **1.6.2 Specific Objectives**

Specific objectives include:

1. To examine the demographic profile of the selected participants of the study.
2. To investigate the levels of Parental attachment, (PA), Peer attachment (PEA), Self-value (SV), Spirituality (SP) and Counseling attitudes (CA) in relation to Nigerian students in Malaysian universities.
3. To affirm whether or not stigmatization and interpersonal openness are obstacles to seeking counseling services among Nigerian students in Malaysian universities.

4. To determine the relationship between parental attachment, peer attachment, self-value, spirituality and counselling attitudes among Nigerian students in Malaysian universities.
5. To determine the mediating role of spirituality between parental attachment, peer attachment, self-value and counselling attitudes.
6. To determine whether parental and peer attachment, self-value and spirituality predict counselling attitudes among Nigerian students in Malaysian universities.

### **1.7 Research Hypotheses**

**Ho1:** Stigmatization and interpersonal openness are not obstacles to seeking counseling services among Nigerian students in Malaysian universities.

**Ho2:** There are no significant and direct relationships between:

- a. Parental attachment and counseling attitudes
- b. Peer attachment and counseling attitudes.
- c. Self-value and counseling attitudes.
- d. Spirituality and counseling attitudes

**Ho3:** There are no significant mediating effects of spirituality existing between:

- a. Parental attachment and counseling attitudes
- b. Peer attachment and counseling attitudes
- c. Self-value and counseling attitudes.

**Ho4:** Parental and peer attachment, self-value and spirituality do not significantly predict counseling attitudes among Nigerian students in Malaysian universities.

### **1.8 Significance of the study**

This study will be a significant aspiration for improving the practice of counseling in the area of help-seeking attitudes among students. The study is significant in three major ways: Firstly, in theoretical perspective, it makes a significant contribution to research in the field of counseling psychology to improve practice and add to existing literature because the findings that there is no mediation between peer attachment and counseling attitudes through spirituality in this study redound the attachment theory of Bowlby (1969) which is one of the basic theories used in the research; because the study linked parental and peer attachment, and self-value to the creation of positive counseling attitudes among students in the Diaspora (Adogame, Gerloff and Hock, 2011) which when positive, will enable the students to systematically analyze themselves to make acceptable decision in any community, society and even situations they may find themselves. Also, the study significantly gave birth to two newly adapted instruments namely “Self-value Rating Scale” (SVRS) and “Self-Spirituality Personality Inventory” (SSPI). The availability of

these two instruments for use in future research will further expand the theory of Self by Rogers (1951) which was also applied in this study.

Secondly, the study significantly serves as a reference point for Guidance Counselors, Educators, Trainers and other researchers in the field of counseling psychology. Furthermore, through the reliable information provided on the mediating role of spirituality, the study gives an understanding on the sample population and also illuminates paradigm of spirituality and how Christianity and Islamic spirituality are both relevant in solving counseling problems. Similarly, the study provides evidence for reference on the four dimensions examined on the counseling attitudes of Nigerian students in Malaysian universities and gave viable evidence of how stigmatization and interpersonal openness could be obstacles to seeking professional psychological help.

Thirdly, as a way of practice, the study significantly serves as bases for policy development on counseling education in the two nations involved, which are: Malaysia and Nigeria. Also the findings provide points of comparison and contrast in the demographic profile of Nigerian students in Malaysian universities. Furthermore, the findings of this study will help to prepare these students for the future to reflect on themselves and the attitudes they exhibit in the host nation so as to develop strong opposition to negative invitations to go against societal norms by developing a high self-value and a positive counseling attitude. Overall, this study provides a deeper understanding on the four chosen predictors as each one affects the counseling attitudes of the population.

## **1.9 Definition of Terms**

In this section, terms are conceptually and operationally defined.

### **1.9.1 Parental Attachment**

#### **Conceptual**

The word “parents” has been defined as a basic social unit consisting of a father and mother as a group, whether dwelling together or not. Parents are the foundational part of a family. Family usually refers to “any group of persons related by blood, as parents, children, uncles, aunts, cousins, and all the people considered as descendants with a common progenitor (Dictionary Thesaurus, 2015). Its most important ingredient is the spirit of sharing and the love flowing between family members. Parental Attachment therefore refers to “a strong disposition towards seeking proximity to and contact with a person’s parent, be it the father or the mother or both parents, in certain situations (Bowlby, 1969).



### **Operational**

For the purpose of this study, parental attachment refers to the respondents' scores, measured by 10 selected items that are most relevant to this study from the Parent Scale Items in the Inventory of Parents and Peer Attachment-Revised Inventory (IPPA-R) by Armsden and Greenberg (1990), who identified three dimensions of Parental attachment namely: communication, trust and alienation. High score indicates high level of parental attachment while low score implies low level of parental attachment.

### **1.9.2 Peer Attachment**

#### **Conceptual**

A peer is someone at your own level. Peer comes from the Latin language *par*, which means equal. A peer is a person within the same age group or of the same social status with another in a group; a peer could also be a person ranking within the same abilities or one that is of equal standing in a group (Webster, 2014), while Ainsworth (1978) defined attachment as “an affectional tie that one person or animal forms between himself and another specific one; a tie that binds them together in space and endures over time”. Attachment is a bond between two people that exhibits a longing for regular contact with each other and the experience of unpleasant feelings when separated from that individual. Peer Attachment is therefore a feeling of love and need for another person or a strong connection to a friend.

#### **Operational**

For this study, Peer Attachment is defined by the respondents' scores, measured by 10 selected items that are most relevant to this study from the Peer Scale Items in the Inventory of Parents and Peer Attachment-Revised (IPPA-R) in which Armsden and Greenberg (1990) also identified three dimensions of peer attachment identical to the parent attachment namely: communication, trust and alienation. High score also indicates high level of peer attachment while low score implies low level of peer attachment.

### **1.9.3 Self-Value**

#### **Conceptual**

Self-value of an individual refers to the person's relative worth, utility, or importance (Branden, 2011). Value ethically refers to the degree of importance of something, with the aim to determine an action of life that is best to take or live. Self-value is therefore a relative term. The term self-value describes a person's holistic sense of self-worth and self-esteem (Huff, Kinion, Kendra, & Klecan, 2006) which is an individual's inner opinion based on the perception of others outer opinion. Self-value is seen as a favorable opinion of oneself and the confidence in one's ability to function well and be in control of any situation regarding basic challenges of life. This refers to a feeling of being worthy, deserving, having the emotional right to express our wants and needs (Branden, 2011).

### **Operational**

For the purpose of this study, self-value is seen as a relationship to people which in the context is a combination of self-worth and self-esteem measured by the respondents' scores on the Self-Value Rating Scale, which consists of 10 selected items that are most relevant to this study on Self-value. An adapted instrument based on two dimensions designed to measure Self-esteem and Self-worth. High score indicates high self-value while low score implies low self-value.

## **1.9.4 Spirituality**

### **Conceptual**

Spirituality can be broadly defined as things that give sense to an individual's life (Bacik, 1996), within or without the context of religion. Therefore in this research, the term self-spirituality refers to the close relationship between the inner-soul of one's personality, beliefs and practices surrounding it because spirituality represents a necessary essence of life that energizes both thought and actions of human beings (Taylor, 2007).

### **Operational**

Spirituality is operationally defined in this study as the spiritual inclination of the individual students that nurtures their sense of meaning and values personally from the perspectives of both the Christian and Islamic religions: like caring for the needy, putting God first in every situation. This was measured through the total scores of the respondents from the Self-Spirituality Personality Inventory (SSPI); a 5-item instrument, mostly relevant to this study, adapted from Universal Religious Personality Inventory (URPI), based on the dimension of self-spirituality. High score indicates high level of spirituality while low score implies low level of it.

## **1.9.5 Counseling Attitudes (towards seeking professional psychological help)**

### **Conceptual**

Looking at counseling as a supportive relationship that helps a person to cope with certain areas of his or her life, counseling attitudes refer to the positive or negative evaluation that an individual has towards seeking counseling help, getting enlightenment and guidance, with an aim of bringing an understanding or awareness to a matter. This enlightenment can be in form of emotional support, companionship or informational support. Behavior that individuals engage in to find and attend personal counseling with a professional is what psychological help seeking refers to in this study; while the term 'professional' refers to someone with training and certification to provide psychotherapy, counseling (e.g. psychologist, or guidance counselor or social worker). The term counseling attitudes and professional psychological help is structured for the purpose of this study, by the Attitudes Toward Seeking Professional Psychological Help Scale-Short Form (Fischer & Farina, 1995).

### **Operational**

For the purpose of this study, the counseling attitudes focus on the attitude of the Nigerian students in seeking professional psychological help and social support in Malaysia. This was operationally defined through the respondents' scores obtained through the 10 relevant questions on counseling attitudes, from the attitude towards seeking professional psychological help (ATSPPHS-SF) instrument. With it, Fischer & Farina (1995) identified four dimensions of counseling attitudes namely: recognition of need for psychological help, stigma tolerance, interpersonal openness and confidence in helpers. High score indicates positive counseling attitudes while low score implies negative counseling attitudes.

### **1.9.6 Nigerian Students**

#### **Conceptual**

These are foreign students from the most populous African nation (Nigeria), which constitutes the largest number of black people and also the largest number of emigrants to other countries around the globe (Soyinka, 1990).

#### **Operational**

For the purpose of this study, the term 'Nigerian students' refers to citizens of Nigeria, who are currently enrolled as students in any of the ten randomly selected Malaysian universities where this study was carried out. These are: UM, UPM, UTM, FTMS, LINTON, TAYLOR, LIMKOKWING, INTI, UCSI and IUKL.

### **1.10 The Scope and Delimitation of the Study**

The scope identifies the domains of the study in terms of the topical issues of focus in the research like the objectives, subjects, location, facilities, and time frame (Punch, 2013). It is often determined by the problem and the availability or non-availability of resources. Not just financial resources but the whole array of resources the researcher can make use of like human labor and skills, methods, technical know-how, time and so on.

Delimitations refer to the characteristics a research selects in order to effectively define the study boundaries and its advantage (Leedy & Ormrod, 2005). Any phenomenon has multiple realities; therefore, for the purpose of this study, the scope focuses on Nigerian students who are enrolled and currently schooling in either a public or private university among the selected ones; it also focuses on students who are either Christians or Muslims and will examine only the five variables in the topic, which are: parental attachment, peer attachment and self-value as the independent variables; and the mediating and dependent variables, which are spirituality and counseling attitudes respectively.



## 1.11 Organization of the Dissertation

This dissertation is divided into five chapters. The first chapter presented an overview of the entire research study. Focus was given to the possible influence of some selected psychological factors and their impact on counseling attitudes among Nigerian students in Malaysian universities. Parental and peer attachment as well as self-value of Nigerian students are proposed as the factors that determine their behaviors and the attitudes that they eventually exhibit in the foreign land through spirituality as the mediating factor. Additionally, the population of Nigerian students in Malaysia universities is extensive thus understanding of the dynamics is made easy. However, the study may be limited through external validity of data and generalizability of the study. The chapter one also highlights the research gaps, through the statement of the problem and the significance of the study.

The second chapter encapsulates the theoretical background and the review of pertinent literature related to the objectives of the study. It also presented different arguments regarding the relationship between the variables of parental and peer attachment, self-value, and the counseling attitudes of Nigerian university students in Malaysia; with focus on spirituality and the two religious perspectives of the sample population as a mediating variable. Finally chapter 2 ends in a summary of the chapter and also highlighted the conceptual framework that shows the relation of the Independent variables (IVs namely: Parental and peer attachment, and self-value); the Mediating variable (MeV: which is spirituality) and the Dependent variable (DV: counseling attitudes).

The third chapter discussed the research methodology. It covers the six important sub-topics namely: Research design, Location of the Study, Subject of the Study, Instrumentation, Research Procedures and Statistical Data Analysis. Issues of the validity and reliability of the newly adapted instruments (Self-Value Rating Scale - SVRS) and (Self-Spirituality Personality Inventory - SSPI) were also highlighted. The chapter reported the pilot study results of the whole questionnaire, rounded up with a summary table which includes the objectives hypotheses, instrument, and analysis approach.

The fourth chapter presented the results of the outcome of data obtained from the quantitative research carried out, the data analysis, providing solutions and discussions on the six main research objectives of the study. Descriptive analysis was applied to analyze objectives 1 and 2 on the demographic survey and the levels of the five selected variables using SPSS, while hypotheses related to objectives 3 to 6 were tested employing AMOS Structural Equation Modeling, version 21, to analyze the relationships between the variables; discussions on the data analyses, the descriptive tables and the final output model respectively.

The fifth chapter discussed the findings based on the 6 objectives, summary of the whole work, practical implications, and theoretical contributions to knowledge, coupled with research recommendations and suggestions for future research.

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