

SPIRITUAL BELIEFS AND SELF-ESTEEM AS PREDICTORS OF ATTACHMENT
AMONG MARRIED ADULTS IN OYO STATE

BY

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BEING A PROJECT SUBMITTED TO THE DEPARTMENT OF PSYCHOLOGY, FACULTY
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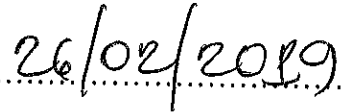

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CERTIFICATION

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DEDICATION

This research is dedicated to God for his divine grace and goodness for starting and completing this research project.

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TABLE OF CONTENTS

TITLE PAGE

CERTIFICATION

DEDICATION

ACKNOWLEDGEMENT

TABLE OF CONTENTS

ABSTRACT

CHAPTER ONE: INTRODUCTION

1.1	Background to the Study	1
1.2	Statement of Problem	3
1.3	Purpose of Study	5
1.4	Relevance of Study	5

CHAPTER TWO: THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1	Theoretical Framework	7
2.2	Theoretical Conceptualization	18
2.3	Review of Empirical Studies	18
2.4	Hypothesis	32
2.5	Operational Definition of Terms	32

CHAPTER THREE: METHODOLOGY

3.1	Research Design	35
3.2	Settings	35
3.3	Participants	35
3.4	Sampling Techniques	35
3.5	Instrument	36
3.6	Ethical Considerations	38
3.7	Procedures	38
3.8	Statistical Tools	38

CHAPTER FOUR:

RESULTS	40
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CHAPTER FIVE: DISCUSSION OF RESULTS, CONCLUSION AND RECOMMENDATION

5.1	Discussion	42
5.2	Conclusion	44
5.3	Recommendation of Study	45
5.4	Limitation of Study	45

REFERENCES

APPENDIX

ABSTRACT

Attachment is a special emotional relationship that involves an exchange of comfort, care and pleasure. However, in Nigeria, low level of attachment has led to many separations of many marriages. This study aims at exploring spiritual beliefs and self-esteem as predictors of attachment among 300 married adults in Oyo State. Using Ex-post facto survey research design whereby Data were collected through the use of Belief and Value scale by Michael King et al, Morris Rosenberg self-esteem scale (SES) and Adult Attachment scale by Cindy Hazan and Phillip R. Shaver, whereby convenient sampling technique were applied. Three hypotheses were tested in which multiple regression analysis were applied. The result obtained showed that higher spiritual beliefs and self-esteem predicts attachment, $F(2,285) = 4.99, p < .05$ with $R = 0.18 = 0.034$. Whereas, spiritual belief independently predicts attachment ($B = .16; t = 2.68 p < .05$). Conversely self-esteem did not really influence attachment independently although both spiritual belief and self-esteem jointly accounted for 3.4 variation in attachment among married adults. However, only the contributions of spiritual beliefs were significant. Also, gender has a significant influence on attachment. It was concluded that people who have high spiritual beliefs have better understanding about life and themselves so, petitionary prayers for partners, spiritual intimacy and sanctification of marriages combined with internal definition or focus about oneself resulted to high level of attachment among married adults. It is therefore recommended that prayers, spiritual bond, belief about oneself, truthfulness, intimacy are important in marriages because it increases their level of attachment which will make married adults live together as long as possible.

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CHAPTER ONE

1.1 BACKGROUND TO THE STUDY

Marriage is an important aspect of human's life that needs to be attained and should be done by all human beings in this world. Marriage signifies our obedience to god. Marriage makes our lives perfect because it is a long-life agreement between an adult man and woman to form a family which brings about multiplication of human beings which also comes with going through happiness and troubles together in the future along with regenerating to generations. Marriage is a spiritual bond between a man and a woman as married couple with purpose to form a family (household) which is happy and everlasting based on god. Marriage should be guided and protected till life, because it is done by full buffeting and great sacrifice. It begins from the meeting of two different genders of human being, falling in love, getting to know each other better and making commitment to form a new family, engaged, of preparing marriage until the marriage itself.

Spirituality is an individual or a person's practice, which deals with having a sense of peace and purpose. It also relates to the process of developing beliefs around the meaning of life and connection with others. Spirituality implies something at the core of almost every religion and philosophy, 'a sense of reality', spirituality can also be a sense of something that transcends man's usual modes of perception and experience, a sense of imperfection or feeling short of a moral or ethical standard, a sense of unity with others and the world and lastly, a search for meaning (Michael King etal, 2001). Spirituality involves the identification and recognition of a feeling, sense or beliefs that there is something greater than myself, something more to being human than sensory experience and that the greater whole of which we are part, is cosmic or divine in nature (Maya spencer, 2012). Spirituality means knowing fully well that our lives have an important or significance in a context beyond mundane

everyday existence. Spirituality is a wide concept with room for many perspectives. It includes a sense of connection to something bigger than us and it typically involves a search for meaning in life. As such, it is a universal human experience, something that touches us all.

Self-esteem is like an element that is present in the modern world. It is seen as the key to financial success, health, and personal fulfilment, and it is regarded as the antidote to underachievement, crime, and drug abuse (Branden, 1994; Mecca, Smelser, & Vasconcellos, 1989). Self-esteem is also popular in academic circles, in the fields of personality and social psychology, it has been implicated in models of conformity (Brockner, 1984), attraction (Hatfield, 1965), persuasion (Rhodes & Wood, 1992), cognitive dissonance (Steele, Spencer, & Lynch, 1993), subjective well-being (Diener & Diener, 1995), and social comparison processes (Aspinwall & Taylor, 1993; Gibbons & Gerrard, 1991; Wood, Giordano-Beech, Taylor, Michela, & Gaus, 1994), just to name a few. Self-esteem is currently spread so thin that it is difficult to know just what it is. It is used as a predictor variable (some researchers study whether high self-esteem people think, feel, and behave differently than low self-esteem people), an outcome variable (some researchers study how various experiences affect the way people feel about themselves), and a mediating variable (the need for high self-esteem is presumed to motivate a wide variety of psychological processes). In short, self-esteem has become a protean concept, so capable of changing form that its value is in risk of being undermined.

There is no value judgment more important to man no factor more decisive in his psychological development and motivation than the estimate he passes on himself (Nathaniel Branden). This estimate is ordinarily experienced by him, not in the form of a conscious, verbalized judgment, but in the form of a feeling, a feeling that can be hard to isolate and identify because he experiences it constantly: it is part of every other feeling; it is involved in

his every emotional response. An emotion is the product of an evaluation; it reflects an appraisal of the beneficial or harmful relationship of some aspect of reality to oneself. Thus, a man's view of himself is necessarily implicit in all his value responses. Any judgment entailing the issue, "Is this for me or against me?" entails a view of the "me" involved.

Shraddha and Surila found out that the effectiveness of intervention program given to enhance the self-esteem and collective self-esteem among subjects. Self-esteem has been negatively linked with many behavioural problems like depression, stress, alcohol and drug abuse, poor academic performance, etc. On the contrary, optimal level of self-esteem and collective self-esteem has been associated with well-being, mastery, achievement, good health etc. There is a strong relationship between a person's emotional reactions and involvement in social relationships. Therefore, to increase one's self-esteem, one needs to improve one's standing in interpersonal relationships rather than trying to fix some self-perception. The late adolescent and young adult age is very crucial age because this is the time of transition from adolescents to adults. Anxieties and depression tend to have an adverse and negative effect on performance and functioning and prevent a full and free access to their potentiality and abilities. Individuals with crippling circumstances are unlikely to be realistic and effective in their everyday functioning, they are more likely to manifest deviant behaviour patterns. They suffer from feeling of inadequacy and unworthiness.

1.2 STATEMENT OF PROBLEM

The family occupies a pivotal place in every society and in the Africa continent at large. It is indeed the bedrock of the state, nation, continent, and world at large. Healthy families produce a healthy nation and healthy continent while weak families breed weak, corrupt, and a disarray nation and continent. For a nation and continent or the world at large to be at peace, it must first be settled from the family. The sanity in the continent will never

rise above that of the family. Divorce in Nigeria is a persistent event which leads to immediate and a continuous result.

Working together in mutual love and submission makes-up for lapses and the factors that influence matrimonial failure. Accordingly, with this marital atmosphere individual weakness of either partner can be transformed to strength, such that the individual becomes better of thereby bringing stability to the marriage.

Marital researchers have traditionally focused on marital quality and other marriage related variables such as adjustment, happiness, and most commonly satisfaction (Bradbury, Fincham, & Beach, 2000; Gottman, 1982). This is because of the daily rate at which individuals in the world divorce each other.

The suggestion is that more and more individuals are getting dissatisfied with their marriages and so they fall out of each other. A reason for this is that poor attachment between married adults can account for this. This has prompted researchers to focus on the attachment patterns of married adults. Although human beings are born equipped to form attachment relationships, early interactions with caregivers shape the organization of attachment behaviours, thus leading to the development of an attachment style (Ainsworth et al., 1978).

The current study therefore wishes to solve the problem of how to improve attachment among married adults by predicting pleasant attachment styles from self-esteem and spiritual beliefs which other researchers have avoided. Therefore, based on the problems highlighted above, the research would like to answer the following questions

RESEARCH QUESTIONS

- ❖ Does spiritual belief predict attachment among married adults?
- ❖ Does self-esteem predict attachment among married adults?
- ❖ Does gender predict attachment among married adults?

- ❖ Does spiritual belief and self-esteem jointly or independently predict attachment among married adults?

1.3 RESEARCH OBJECTIVES

The major objective for this study is to investigate the independent and joint prediction of spiritual beliefs and self-esteem on attachments among married adults.

SPECIFIC OBJECTIVES

- ❖ To examine whether spiritual beliefs will predict attachment among married adults
- ❖ To test if self-esteem will predict attachment among married adults
- ❖ To investigate if gender of married adult will predict attachment
- ❖ To test the joint prediction of spiritual beliefs and self-esteem on attachment of married adults

1.4 SIGNIFICANCE OF STUDY

The current study is very important to the various fields in psychology. More importantly is that the research is very important to the field of social psychology as it reviews the relationship patterns of various individuals particularly those individuals who can be perceived to be very intimate. To the field of social psychology, the study is key to establishing more intimate relationship patterns among individuals. The current study is also useful to the field of developmental psychology where information derived from the current study can be used to develop the attachment styles of individuals in relations to improving individuals' self-esteem and spiritual perspectives which in turn should improve the attachment styles of this individuals. Correction facilitators should also benefit from this

research as information from the research should provide the importance of the spiritual involvement of an individual. Also, focus should be placed on the spiritual life patterns of these individuals.

CHAPTER TWO

2.1 THEORETICAL FRAMEWORK

2.1.1 Theory of spiritual beliefs

Cognitive Developmental Theory and Spiritual Development

Postulations in this framework was provided by Cartwright in 2001. He started by explaining that Human development is a lifelong process. The particular focus of this analysis will be the effects of cognitive development on individuals' constructions of the relation of humanity to an External Power, and it is suggested that individuals' level of cognitive development constrains their understanding of this relation. Different faith traditions offer various conceptions of Powers beyond the self; some monotheistic, others polytheistic, or even atheistic. However, most faith traditions share the notion that individuals relate in some fashion to an External Power whether it is referred to as an Ultimate Being, a Higher Power, God, Gods, Fate, or natural energy.

According to cognitive developmental theory developed by Jean Piaget, individuals progress through stages characterized by qualitatively different modes of thought. At each successive stage, individuals build upon and transcend their previous thought processes by incorporating additional, more sophisticated ways of understanding the world. The transcendence of prior modes of thought characteristic of cognitive development provides a formal mechanism by which spiritual development may also occur. It is asserted that individuals' understanding of their relation to a Higher Power progresses through stages that are parallel in nature to the original Piagetian stages: sensorimotor, preoperational, concrete operational, and formal operational. Additionally, as suggested elsewhere (Sinnott, 1998), individuals' understanding of their relatedness to an External Power can develop beyond formal operational modes of reasoning to include a new subjectivity characteristic of post formal thought. At each stage, an individual's understanding of their relation to an External

Power transcends their prior understanding by incorporating additional cognitive skills; however, their understanding is also constrained by their current level of cognitive development. It is further argued that these different modes of spiritual understanding do not emerge at the ages originally proposed in Piagetian theory, nor are they restricted to particular age ranges in development. Rather, passage through these stages may occur at any point in a person's lifetime, depending upon individual experiences, awareness, and motivation. Traditional cognitive developmental theory has been criticized for its reliance on objective modes of thought and omission of the effects of more subjective factors on cognitive development. However, neo-Piagetian and post formal theories of cognition, as well as theories of spiritual development, emphasize the importance of social and contextual variables to developmental change. It is argued that individuals' subjective experiences, including social interactions, context, and life events, stimulate the process of transcendence by forcing individuals to move beyond prior cognitive processes and engage in new modes of thought. For example, the experience of conflict or adversity in the process of a divorce may promote cognitive development because it necessitates the negotiation of differing views in difficult circumstances (Sinnott, 1998) and often requires individuals to consider other cognitive constructions that transcend their previous understanding of situations or events. In their qualitative study of spiritual development, Hamilton and Jackson (1998) found that participants most often reported adversity or unexpected life events to be the catalyst for their emerging spiritual awareness. Similarly, Fowler (1981) suggested that conflict motivates the development of faith. These ideas are consistent with the Piagetian notion that conflict produces changes in individuals' cognitive structures. When individuals are faced with circumstances that are not consistent with their current conception of the world, they must look beyond their own constructions of reality to "make sense" of the available information. The following discussion illustrates how spiritual development might be affected by

individuals' cognitive developmental level resulting in a changing understanding of their relatedness to a Higher Power.

In Piagetian theory, sensorimotor thinkers are bound to their own perceptual and sensory realities. Infants in Piaget's sensorimotor stage are, at first, not able to differentiate self from other. For individuals at this level, the only "knowable" information is what is directly detectable by their sensory or motor experience. Because the concept of an external Power is itself abstract and not directly observable by sensory or perceptual means, individuals at this level express no awareness of a spiritual level of reality, a "fundamental reality that is not material in nature (Koplowitz, 1990, p. 105)." Just as the sensorimotor infant is not aware of the existence of "other" as distinct from "self," the individual at this level of understanding does not experience awareness of a Power external to the self unless the person is brought "face to face" with a spiritual level of reality through some conflict or significant life event. For individuals who begin the process of transcendence, a transition to preoperational modes of thought may occur. Piaget's preoperational stage is characterized by what is termed "pre-causality (Piaget & Inhelder, 1969)," or reasoning that is not yet governed by conventional logical principles. Children at this level often account for events in their lives by mythical means. An individual beginning to contemplate her or his relation to a Higher Power may not have incorporated conventional explanatory mechanisms for the relationship. Instead, these individuals may tacitly accept that there is "something out there" beyond the self that defies explanation. In the case of a near-death experience, for example, an individual at this level might suggest that "Someone up there was watching out for me, but I don't know why or how. It was a miracle." Thus, at this level, the relationship between the individual and an external Power is understood at a mythical level without logical explanation. As individuals make the transition to concrete operational thinking, they begin to incorporate conventional explanations into their spiritual understanding and to devalue their

subjective experience (Labouvie-Vief, 1990). Concrete operational thought is characterized by adherence to logical reasoning, but it is limited to tangible items and events. At this level, individuals may seek a logical explanation for their relationship to God, being dissatisfied with the mythical, subjective nature of their previous, preoperational understanding. At this point, the social norm of reciprocity offers a logical alternative and may be incorporated into their understanding of this relationship. In order to participate in a benevolent relationship with an external Power, individuals at this level may look for concrete means to insure and explain that relationship. Often, these explanations include behavioural commitments to socially communicated customs, values, or beliefs. Overt behaviour such as giving to the needy or abstaining from various activities provides a tangible mechanism by which an individual at the concrete level can comprehend their relation to a Higher Power. Many religious traditions support this level of spiritual development by focusing on overt behaviour as evidence for religious or spiritual commitment. Individuals at this level of spiritual development understand that they are a participant in a relationship with a Higher Power because of the concrete activities in which they engage, and this tangible explanation satisfies their need for concrete logic. When individuals move into the formal operational level of reasoning, Piaget suggested that they are finally capable of reasoning logically about abstract notions. At this level of spiritual development, individuals should begin to consider the abstract principles that govern the behaviours on which they focused in the concrete operational mode of thought. Rather than focusing on specific behaviours, individuals at this level may focus, instead, on the abstract principles that underlie the behaviours. For example, they may focus on benevolence or love for humanity rather than the specific act of giving to the needy. Although individuals at this level are capable of reasoning abstractly, their reasoning is still constrained by (or embedded in) the social contexts in which they find themselves (Ormer & Fowler, 1993). Young adults and adolescents at this level tend to value

universal laws and are often tied to concrete conventions (Labouvie-Vief, 1990). Thus, individuals at this level may still be constrained, for example, by the conventional social norm of reciprocity that governed their understanding at the concrete operational level. Their focus may merely turn from concrete behaviours to abstract principles like love, justice, and mercy. In seeking to explain and insure their relationship to a Higher Power, these individuals may understand that they participate in that relationship by demonstrating love, justice, or mercy to others. Although their focus has shifted to abstract principles, these individuals still view their relationship to God as contingent on their own behaviour. Many individuals, regardless of age, remain at this level, without examining or critically evaluating the culturally transmitted conventions in which they are embedded (Ormer & Fowler, 1993). At the concrete and formal operational levels, individuals tend to cling to objective, logical explanations and eschew any subjectivity in interpretation or understanding. However, once individuals can step away from and out of the culturally transmitted views that have constrained them, they are able to consider those views as potential alternatives rather than absolute truth. The ability to consider multiple alternate versions of reality and select one as appropriate for self is typical of post formal modes of thinking (Sinnott, 1998) and has been characterized as a new kind of objectivity that incorporates the subjective (Labouvie-Vief, 1990). An individual at this level would no longer be embedded in the culturally transmitted framework that guided her understanding at prior levels. For example, individuals at the post formal level might still focus on abstract notions of love, mercy, and justice in relationships. However, because the cultural norm of reciprocity no longer constrains their understanding, behavioural demonstrations of these principles may no longer be seen as necessary to maintain and insure relatedness to a Higher Power.

2.1.2 Theory of self esteem

Sociometer Theory of self-esteem

According to the theory, the human organism is characterized by a basic need to belong to a fundamental motivation to form and maintain at least a handful of meaningful social attachments. The power and importance of this motivation are sufficient to think that people might well possess an internal meter to monitor such relationships. Indeed, when something is extremely important to an organism's wellbeing, internal mechanisms tend to develop for monitoring it. For example, pain serves to signal the possibility of damage to the body, and hunger and satiety monitor how well the person is obtaining nutrition and sustenance (Leary and Baumeister 2000; Zhang and Cao 2011; Zhang and Li 2009). The central tenet of sociometer theory is that the self-esteem system monitors the quality of an individual's actual and potential relationships especially the degree to which other people value their relationships with the individual. People do not always seek to be explicitly accepted but rather relational appreciation. The sense that other people regard their relationships with the individual as valuable, important, and close. When low relational evaluation, and particularly relational devaluation is experienced, the sociometer evokes emotional distress as an alarm signal and motivates behaviours to gain, maintain, and restore relational appreciation (Leary and Baumeister 2000). According to Leary and Baumeister (2000), self-esteem not only signals one's relational value in the immediate situation but reflects the general outlook for relational appreciation and social belongingness in future encounters and relationships. There are two monitoring systems, one immediate and one long term which corresponds to the common distinction between state and trait self-esteem. State self-esteem monitors the person's current relational value and, thus, the degree to which he or she is likely to be accepted and included versus rejected and excluded by other people in the immediate situation (Leary and Downs 1995). The state self-esteem system monitors the person's behaviour and social environment for cues relevant to relational evaluation and responds with affective and motivational consequences when cues relevant to exclusion and

detection. Trait self-esteem, in contrast, involves the assessment of the degree to which one is the sort of person who generally will be valued by desirable groups and relationship partners. It is a subjective sense of one's potential for social inclusion versus exclusion over the long run. Several properties of the self-esteem system can be proposed on the basis of the sociometer function. First, the system should be highly sensitive to indications that one's social inclusion or acceptance is in danger. Second, it should operate continuously at an unconscious or pre-attentive level so that relational devaluation would be detected no matter what else the person is doing. Third, assuming that most people have at least the minimum amount of social acceptance they need most of the time, the system should be more sensitive to relational devaluation than to relational appreciation. Even though social inclusion is of paramount importance to their physical and psychological well-being, people do not possess the cognitive capacity to constantly monitor other's reactions to them at a conscious level. Thus, a system for monitoring relational appreciation and devaluation would have to function automatically, probably at a preconscious level (Cherry 1953; Schneider and Shiffrin 1977). The primary advantage of automatic system is their efficiency. Assessing real and potential belongingness is important to human well-being, but to consciously think through the implications of all interpersonal transactions and social experiences to assess their implications for belongingness would interfere with the person's ability to process other information. Therefore, a mechanism for monitoring one's global desirability for groups and relationships would need to be automatic.

2.1.3 Theory of attachment

John Bowlby Theory of Attachment

Attachment theory originated from Bowlby's (1973; 1982) observation that human beings have both an innate psychobiological system that propels them to seek out certain

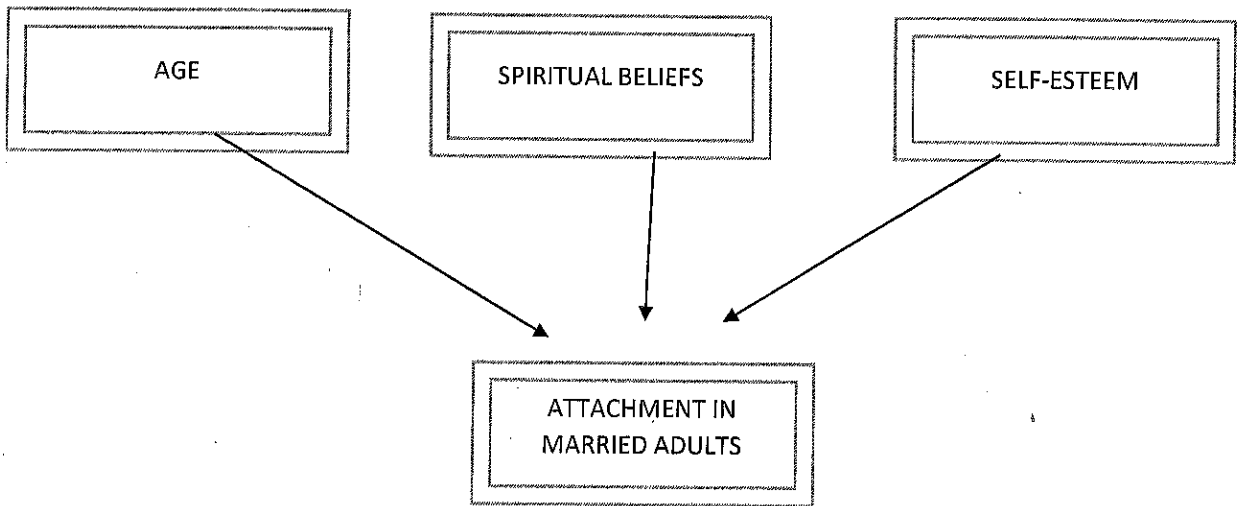
types of relationships to significant others, as well as have a learned style of attachment based on interactions with early caregivers. Bowlby explained attachment style as the human individual's propensity to seek out certain relationships later in life based on relationship patterns learned from early interactions with primary caregivers (usually parents). Hence, this psychological theory of human connection posits that templates for future relationships ("internal working models") originate from earliest relationships, often with the primary caregiver (Bowlby, 1973; Bretherton & Munholland, 1999). Bowlby believed that attachment styles learned during young childhood maintain and influence future romantic relationships, as these internal working models of attachment style impact perceptions, behaviours, expectations, and other individual ways of relating (Bowlby, 1973; Granqvist, 2012; Schore, 1994). Originally, Bowlby (1973) proposed three categories of attachment, which Ainsworth (1985) later supported with her studies, and Main and Solomon (1990) later expanded to four categories. Each category of attachment has been associated with specific behaviours and characteristics. These categorizations of attachment styles originated from watching the behaviour of babies in relation to their primary caregiver in what was coined "the Strange Situation," an evaluative process based on observing babies' and toddlers' reactions and reunion with their caregiver after a stressful separation (Ainsworth & Wittig, 1969). Based on these observations, childhood attachment patterns have typically been categorized as either secure, or one of three types of insecure attachment- avoidance, anxious-ambivalent, and disorganized. Over time, each category has evolved with additional research, although current literature continues to support these fundamental categories that originated from Bowlby's early theory of the existence of distinct identifiable attachment styles (Bartholomew & Horowitz, 1991). As childhood attachment can be measured- typically through the Strange Situation paradigm so can adult attachment styles. However, adult attachment is most commonly measured by a semi-structured interview, the Adult Attachment Interview, or a

self-report measure, the Experiences in Close Relationships Scales- Revised (ECR-R). Both these measures use the category of secure attachment and three types of adult insecure attachments: preoccupied/anxious, avoidant/dismissive, and unresolved/fearful (Brennan, Clark, & Shaver, 1998; George, Kaplan, & Main, 1985). Researchers (Fraley & Spieker, 2003) have argued that the ECR-R gives a more nuanced and valid assessment of individual attachment than the Adult Attachment Interview. Furthermore, the ECR-R uses two indices, anxiety and avoidance, to measure attachment. Hence, the ECR-R provides two possible ways to assess attachment styles: either by categorizing individuals into one of four styles derived by the two indices or by assessing overall attachment security and insecurity indicators based on continuous levels of anxiety and avoidance (Brennan et al., 1998). This study will employ the two subscales, anxiety and avoidance, as continuous reflections of insecure or secure attachment. The developer of the ECR has supported that adult attachment is best accounted for by a model of continuous secure or insecure dimensions, as the categorical model of attachment is often inconsistent with data and individual differences are best picked up by continuous measures (Fraley & Spieker, 2003; Fraley & Waller, 1998). The ECR Anxiety dimension specifically looks at anxiety in close relationships, particularly around feelings of uncertainty, insecurity, and doubt that the significant other reciprocates the feelings of intimacy. The ECR Avoidance dimension specifically looks at one's tendency to avoid intimacy in relationships. Secure attachment is typically thought to be generated through positive, functional emotional processes in key early relationships, such as atonement, and mutually shared empathy (Schore, 2001; Siegel & Hartzell, 2003). Insecure attachments are each generated through a variation in the deficit of caregiver recognition, understanding, structure, or safety (Kobak & Madsen, 2008). In the literature on attachment, insecure attachment is often linked to impaired psychological, neurobiological, and social functioning throughout a lifetime, while secure attachment is generally linked to many

beneficial long-term results (Mikulincer & Shaver, 2007; Schore, 2001; Siegel & Hartzell, 2003; Sroufe, 1988). Caregivers of insecurely attached individuals typically have the parental characteristics of being inconsistent, emotionally unavailable, or erratic. Characteristics of insecurely attached individuals typically include high anxiety, fear of abandonment and rejection, and discomfort with closeness (Mikulincer & Shaver, 2007; Pepping Davis, & O'Donovan, 2013). Insecure attachment in children has been found to be associated with increased risk for psychopathology and other deleterious effects over the lifespan (Greenberg & Speltz, 1988; Rosenstein & Horowitz, 1996; Sroufe, 1988). In contrast to mothers of insecurely attached children, mothers of securely attached infants respond readily and consistently to their children's signals. This parenting style often leads to secure adult attachment, characterized by being comfortable with both intimacy and autonomy. Some characteristics associated with securely attached individuals, in comparison with insecurely attached, are higher self-esteem, increased performance behaviourally in school, longer enduring intimate relationships, and overall more positive interactions and relationships in their daily lives (Cassidy, 2001; Simpson, Collins, Tran, & Haydon, 2007). In addition, research has showed that securely attached individuals appear to be less prone to addictive behaviours, delinquency, aggression, substance abuse, and internalizing disorders than insecurely attached individuals (Brook, Whiteman, & Finch, 1993; Kostelecky, 2005; Parker & Benson, 2004; Simons, Paternite, & Shore, 2001). Individuals with a particular insecure attachment style in their childhood are thought to develop a corresponding adult attachment. In the categorical sense, anxious/ambivalent childhood attachment aligns with preoccupied adult patterns, disorganized with fearful, and avoidant with dismissive. In the continuous sense, insecure childhood attachment corresponds with insecure adult attachment and secure childhood attachment corresponds with secure adult attachment. The literature has generally trended to support the stability of attachment styles across a lifetime. Fraley (2002) conducted

a meta-analysis of the existing longitudinal data on attachment stability, and found a moderate degree of stability from infancy to adulthood in attachment style. Fraley's meta-analysis utilized only two categories, either secure or insecure attachment, to account for the variation in insecure attachment labels across studies; hence, his findings only show that either insecure or secure attachment styles persist stably through adulthood. A study by Zhang and Labouvie-Vief (2004) supported these same findings, as their investigation showed adult attachment style to be relatively stable over the six-year period of adulthood they studied. Similarly, Scharfe and Bartholomew (1994) found attachment patterns to be stable over the course of young adulthood. With the presumption of lifetime predictive stability of attachment, understanding adult attachment holds the potential to make appropriate interventions at an earlier age. The theoretical grounding for stable attachment styles is that early relationship prototypes influence subsequent interactions and beliefs about the world (Fraley, 2002). Thus, childhood attachment styles appear to predict adult attachment styles; however, as childhood attachment likely develops based on numerous factors, adult attachment is likely impacted by more than just childhood attachment.

2.2 CONCEPTUAL FRAMEWORK



The diagram above shows that attachment among married adults is predicted by age, spiritual beliefs and self-esteem.

2.3 RELATED EMPIRICAL STUDIES

2.3.1 Self-esteem and Spirituality

Spirituality as the knowledge of universe or as a force beyond the material aspects of life makes a profound sense of oneness or unity with the cosmos. Positive thoughts and hardiness are two components of spirituality and have relation with health and resistance against stress. Spiritual backrest can act as a deterrent against stress. The results of some studies have shown that there is a positive significant relationship between mental health, physical health, life satisfaction and welfare (Echstein & Kern 2002).

Emmons believes that spirituality can be considered as a kind of intelligence, because it predicts performance and compatibility of individual (for example more health) and has raise capabilities that enable persons to solve their problems and access to their goals. Gardner criticized Emmons and believes that those aspects of spirituality that are related to

the experiences of cognitive stability (like experience of sacred or transcendent states) must be separated from the aspects of rational, problem-solving and information processing (Emmons 2000). Can be attributed the cause opposition from some researchers, such as Gardner, about the problem, that spiritual intelligence involves motivation, willingness, morality and character is to look of their practical knowledge of intelligence (Nasel 2004).

Emmons et al. defines the spiritual understanding of framework for identifying, organizing skills and capabilities that require the use of adaptive spirituality (Emmons 2000). Spiritual understanding, that can be knows one of the practical aspects of spirituality and it is use of abilities and spiritual resources. Such that person can adopt significant decisions about issue of the existence to think deeply and also for solving their everyday problems efforts. Therefore, understanding the spiritual, mental aspects and intangible spirituality with actions and issues of person in the world concrete and tangible will composition. Individuals who have high spiritual understanding, they can be better understand the meaning of life and through discovery of the meaning of life decreases their anxiety and as a result increases their psychological health (Nasel 2004). On the other side, self-esteem usually is of assessment component of self- concept and that includes aspects of cognitive, behavioural and also emotional. However, these structures often used to refer to a general sense of personal value, delicate concepts such as self-confidence, implicitly as a concept of self-esteem in more specific areas will be used. Also, broadly assumes that self-esteem acts as an adjective, that's mean self-esteem, over time in person is fixed. Nevertheless, this term is a common structure that with different areas of psychology, including personality (shyness), behavioural (task performance), cognitive (orientation documents), and Clinical Implications (anxiety and depression) is connected, in particular a few scholars are emphasized on functions of adaptive and self-supporting of self-esteem (Blascovich & Tomaka 1991). The theory of self-concept states that general and specific self-esteem are not same and cannot deduced one from the

other. For example, general self-esteem, emotional component and with psychological well-being is associated and dedicated self-esteem a cognitive component and is associated with behavioural outcomes (5). To narrow sense, self-esteem include amount of value that individuals for themselves are allowed. The high level of self-esteem represents a positive assessment of its own and vice versa. In other words, self-esteem is a perception not a reality. Nevertheless, self-esteem may be have intimately related with the cultures of other communities (Pullmann 2000).

2.3.2 Self-Esteem and Adult Attachment

Often self-esteem is seen as a personality trait, stable and enduring. Self-esteem can involve a variety of beliefs about the self, such as the appraisal of one's own appearance, beliefs, emotions and behaviours. Pelham and Swann (1989) suggested that "developmentally early affect" about the self (i.e., pride or shame) may precede and continue to exist independently of more cognitively complex judgments about the self (i.e., about competence).

Bylsma, Cozzarelli & Sumer (1997) explore the relation between adult romantic attachment styles (Bartholomew, K; Horowitz, 1991) and global self-esteem (Rosenberg, 1979). Specifically, they assumed that individuals describing themselves as secure or dismissing (positive self-model groups) would report higher global self-esteem than those describing themselves as fearful or preoccupied (negative self-model groups). Also, several studies have found that attachment styles and self-esteem are related.

M.Colins & Read, 1990; Feeny & Noler, 1990; Bartholomew & Horowitz, 1991). Bartholomew & Horowitz (1991) proposed an adult attachment model based on a combination of negative and positive models of self and others. According to this model, adult attachments are classified as secure, preoccupied, fearful and dismissive. Secure

individuals have both a positive self-view and a positive view of others. These individuals generally have high self-esteem and trust others and have self and other-concepts based on realistic context (Hampton, Passanisi, & Jonsson, 2011). Their relationships are characterized by mutuality, closeness and respect. Dismissive individuals have a positive view of the self and a negative view of others. They may have high self-esteem but suppress their desire to engage in intimate relationships and are consequently seen as having low sociability. Preoccupied individuals are characterized by a negative view of themselves and a positive view of others. They tend to have high dependence on others. Fearful individuals have both a negative image of themselves and others. They are viewed as shy and have a sense of mistrust in their relationships (Pace, Cacioppo & Schimmenti, 2012).

A consistent body of research has shown that attachment styles are associated with distinct emotional profiles (Consedine & Magai, 2003). Generally, secure attachment styles are related to positive feelings, whereas insecure attachment styles are related to negative emotions. Secure individuals are not as prone to depression, anger and hostility as insecure individuals (Hazan & Shaver, 1987; Schimmenti & Bifulco, 2013). Research has shown that, like many other negative social emotions, feelings of shame may also arise from insecure attachment styles (Pace & Zappulla, 2011, 2013; Schimmenti, 2012).

There is now extensive evidence that lower scores on measures of attachment anxiety and avoidance are associated with more adaptive responses to threats and stressors and more satisfying and stable romantic or marital relationships (Mikulincer & Shaver, 2007). Moreover, dispositional attachment security is associated with fewer interpersonal problems (Bartholomew & Horowitz, 1991), greater willingness to help others (Collins & Feeney, 2000), greater empathy and compassion (Gillath, Shaver, & Mikulincer, 2005), higher levels of curiosity, cognitive openness, and exploratory behaviour (Feeney, 2007), and lower risk of developing emotional difficulties and psychopathology (Mikulincer, Florian, & Weller,

1993). Bartholomew & Horowitz (1991) combined these two dimensions into four prototypes of adult attachment styles, where an individual's image is dichotomised with the image of others as being positive or negative: one secure (positive self-positive others) and three insecure subtypes: anxious-preoccupied (negative self - positive others), dismissive avoidant (positive self - negative others) and fearful-avoidant (negative self - negative others). Conceptually, this four-category model affirms Bowlby's (1969) IWM indicating the degree to which individuals have incorporated a sense of self-worth, and a model of others, indicating the degree to which others are expected to be available and supportive (Bartholomew & Horowitz, 1991). Adults with a secure attachment style find it relatively easy to trust others, open up emotionally, feel confident about their partner's goodwill and feel comfortable both with intimacy and with independence. More secure people describe themselves in more positive terms, perceive others as available and respond to stressors with less distress and more problem-focused strategies. Conversely, those with insecure attachment have been found to engage in more negative relationships that provide less support and more conflict (Gallo, Smith, & Ruiz, 2003). People with secure attachment style tend to be more satisfied with their close partnerships than avoidant or ambivalent people (Feeney, 1999). For example, Doherty and Feeney (2004) found that secure adults were more likely to turn to family members in times of severe distress and to friends for everyday support and companionship. Those with an anxious-preoccupied style are uncertain about being loved, and this causes them to be unusually worried, vigilant, dependent, intrusive and excitable. Compared to securely attached people, anxious-preoccupied individuals tend to have fewer positive views about themselves. They often doubt their worth as a partner and for this reason they seek high levels of intimacy, approval and responsiveness from their partners.

One study found that adults with an anxious-preoccupied attachment style experienced more grief and depression following the death of an attachment figure than adults with a secure attachment style (Wayment & Vierthaler, 2002). Those with a dismissive-avoidant attachment style have learned to rely heavily on themselves and desire a high level of independence. They often deny needing close relationships and some may even view close relationships as relatively unimportant. They tend to suppress and hide their feelings and seek less intimacy with partners, whom they often view less positively than they view themselves. Investigators commonly note the defensive character of this attachment style. In adulthood, this “compulsively self-reliant” stance (Bowlby, 1969) is often strengthened by self-glorification and disregarding of others’ neediness and weaknesses. Avoidant people have a lack of faith in others that leads them to avoid interdependent intimacy, whereas ambivalent people seek out such closeness but nervously worry that it won't last (Feeney, 1998).

2.3.3 Adult Attachment and Attachment Style

Attachment theory has been evaluated as a model of psychosocial and emotional development (McDonald, Beck, Allison, & Norsworthy, 2005). Attachment theory has also been accepted as one of the most important relational models in developmental, personality, and social psychology. Attachment theory holds that childhood experiences are one of the most important elements of adult functioning (Buchheim & George, 2011; Buchheim, George, & Kächele, 2008; Zegers, Schuengel, van IJzendoorn, & Janssens, 2008). Although most studies about attachment have been focused on children, attachment maintains an influence throughout an individual’s lifetime (Fraley, 2002).

Hazan and Shaver (1987) were the first researchers who applied attachment to adult relationships. Adult attachment relationships are more openly bi-directional and reciprocal between each partner than the more implicit reciprocal nature of the mother-infant bond.

Adult attachment has a different component compared with infant attachment. Infant attachment usually focuses on security and protection, but adult attachment includes a longing to comfort a partner or engage in sexual activity. Hazan and Shaver (1987) developed a self-report measurement that identified adult attachment classifications on the basis of Ainsworth's infant classifications: secure, avoidant, and anxious-ambivalent. Bartholomew (1990) expanded Hazan and Shaver's three classifications of adult attachment styles to a four-category model: secure, preoccupied, dismissing, and fearful. Currently, the four different attachment classifications are secure, anxious-preoccupied (AX), dismissive-avoidant (AV), and fearful-avoidant/disorganized (Griffin & Bartholomew, 1994). A variety of inventories now exist to measure the quality of adult attachment relationships. Those inventories have focused on current feelings and behaviours in intimate relationships (Crittenden, 1988).

2.3.4 Relationship Satisfaction and Attachment

Hazan & Shaver (1987) proposed that attachment theory and the affectional bonds displayed by infants towards their parents can be translated into terms appropriate to adult romantic love. An infant's attachment style can persist into adulthood and manifest into romantic relationships. Adults are assumed to hold working models that may be based on those developed earlier in life but also incorporate experiences in later significant relationships (Pietromonaco & Barrett, 1997). The internal model of self which regulates self-worth and self-esteem can affect adult relationships (Hazan & Shaver, 1987) and can also provide a framework for healthy and non-healthy relationships including factors such as levels of intimacy (Sternberg, 1986).

The association between attachment and relationship satisfaction has been supported in both heterosexual and homosexual relationships (Elizur & Mintzer, 2001) and Collins & Read (1990) research has also given prevailing evidence that factors such as relationship

satisfaction, trust and sufficient communication correspond with particular attachment styles. Attachment can also account for relationship dissatisfaction because it arises from attachment worries and insecurities (Mikulincer & Shaver, 2007). Attachment injuries such as rejection can cause the attachment system to hyper activate or deactivate.

According to Feeney (1990) avoidant attachment style corresponds with being avoidant in intimacy in adult relationships. Adults within the avoidant categories were more likely to display distant behaviours from others and had a perception of mistrust in romantic relationships. Securely attached adults reported positive family relationships and were willing to trust others. Simpson (1990) tested the influence of attachment style on romantic relationships and found results mirrored Feeney (1990) and Shaver et al. (1987) findings. For both genders the secure attachment style was associated with greater relationship interdependence, commitment, trust and satisfaction. The anxious and avoidant attachment styles displayed more negative emotions rather than positive within the romantic relationships.

Hindy & Schwartz (1985) research on jealousy and Dion & Dion (1985) research on trust also supports anxious and avoidant attachment styles displaying negative emotions. Gallo & Smith (2001) also found the female partners who exhibit anxious attachment reacted to a relationship discussion more negatively than secure female partners. More recently research has also indicated that attachment is not fixed or stable.

Belsky et al (1999) found that fifty percent of people do not fit into the same attachment category once retested three months after the initial questionnaire. Research also supports the notion that the romantic relationship itself might influence and regulate the attachment style of a person. Fraley and Davis (1997) propose that a transfer of primary attachment from the parents to peers begins in early adulthood and this suggests that as romantic partners begin to consume the primary attachment role, these relationships should

influence attachments. Shaver et al. (2002) posits that later relationships may change attachment style and move it away from its original form. Romantic attachment can be moderated by the experience people have from previous relationships and Davila et al. (1999) found that during the first few years of marriage each spouse can influence their partner's attachment style and levels of security. The duration of a relationship is also influenced by the person's attachment and relationship satisfaction.

Hazan & Shaver (1987) found that people who described themselves as anxious or avoidant attachment had shorter relationships (4-6 years) than secure people (10 years) and also had higher marital divorce rates. According to Kirkpatrick & Hazan (1994) anxiously attached couples were more likely to break up and get back together regardless if it was an unhappy relationship. Davis (2003) also reinforces this research by finding that anxious attachments tend to display a sexual attraction towards their ex-partner after a break up, and are prone to rekindling romance through sexual activities.

Sprecher & Cate (2004) acknowledge in their research that sexual satisfaction is greatly related to relationship quality, satisfaction and stability. Securely attached individuals are less likely to have one-night stands or sex outside of an intimate relationship (Feeney & Noller, 2004) and they tend to be more comfortable with their partners sexually. However, it is indicated that anxiously attached individuals tend to have sex for closeness and to reduce insecurity. Campbell et al. (2008) also found that avoidant attachment styles have aversive effects on sexuality and anxious individuals have difficulty experiencing sexual satisfaction and enjoyment, perhaps due to the fact that they fear abandonment. Kelly (2010) proposes significant gender differences amongst attachment styles and fear of intimacy within romantic relationships. There was a negative association between insecure attachment style and fear of intimacy amongst females in comparison to males. Kelly (2010) also found that female insecurity and fear of intimacy was related to their partner's relationship

satisfaction. However male partner's fear of intimacy was not related to their spouse's relationship satisfaction. It is then suggested that insecure attachment in females effects their overall relationship satisfaction more so than their male partners.

A study conducted by Fraley & Shaver (1998) used a naturalistic observation to examine attachment and separation behaviour in romantic couples. The question was whether differences in attachment style would predict differences in separation behaviour. Only females displayed the attachment dynamics that were originally found in infant studies in the context of their romantic adult relationship.

2.3.5 Religiosity, Attachment, Love Styles and Relationship Satisfaction

Montgomery & Sorell (1997) posits that religious participation is relevant for the study of love styles and Kirkpatrick (1999) pointed out that the concept of love is key to many religious belief systems and in an individual's perceived relationship with God. Lee (1973) states that love styles and attitudes can be influenced by ideologies which are a set of ideas that constitutes one's goals and expectancies about the world and for many individuals' religious ideologies have been instilled in us from a young age. Agape, Storge and Eros are Greek words for love which were conceptualised by Lee (1973) as three of the love styles. These words have been used in Christian theology in relation to the love of God. Agape has been used in the New Testament and has been condoned as sacrificial love. It has also been used to explain feelings for a spouse and is the divine bestowal of love (Hendrick & Hendrick, 1986). The basic tenants of Christianity are to promote healthy and loving relationships. Commitment, love and helping others is emphasised and these can be deemed as a means to relationship satisfaction. In the holy Qur'an, it has been mentioned that marriage must be based on equality, friendship and love of the couple; therefore, religions outside of Christianity also explore love and basic morals. Thus, people who have high levels

of religiosity in their lives have learned these values and this should translate into romantic relationships.

Grellor (2004) also found that both male and female religiosity and male and female love styles were correlated for young couples. This suggests that young romantic couples are quite similar in their religious beliefs as well as their love styles. However, the females and the male's individual religiosity and love styles were not related.

Kirkpatrick (1998) also notes that attachment styles can be associated with movement towards becoming more religious. He proposed that religion could be conceptualized as an attachment process. He postulates that attachment seeking and maintaining proximity with the attachment figure; the figure serving as a haven of safety and as a secure base; anxiety or grief over separation or loss--is central to religions.

Additionally, Kirkpatrick & Shaver (1992) completed a study and found that secure participants displayed the highest level of commitment to religion, while avoidant participants tended to describe themselves as agnostic. It can be therefore stated that there is a reciprocal and influential relationship between attachment, love styles and religiosity which in turn can influence relationship satisfaction. Fincham, Lambert & Beach (2010) investigated the role of religiosity in particular to prayer in relation to romantic relationships and extra dyadic behaviour. They felt it was important to consider empirical evidence that infidelity plays a role in relationship satisfaction.

Prins et al. (1993) found that relationship dissatisfaction was associated with increase desire for infidelity. When controlling for relationship satisfaction, their hypothesis was still supported, and there was also evidence to suggest lower infidelity desire rates amongst those who pray for their partners in religious contexts. This suggests that religiosity will not control the desires or urges to take part in extra dyadic behaviour but may be the founding factor as to why people do not turn these desires into reality. Butler, Gardner & Bird (1998) claimed

that praying is a “softening” activity. They found that praying decreased hostile emotions and increased emotional reactions to conflict. Praying has been associated with handling angry marital feelings (Marsh and Dallos, 2000). Traditionally the major focus of research has been conducted on religiosity levels and marital satisfaction (Call & Heaton, 1997).

Marital satisfaction is when the couple feel most satisfied with one another (Sinha & Mukerjee, 1990). Intrinsic versus extrinsic religiosity has been neglected. Intrinsic religiousities are those whom have religious beliefs which define their own self and identity. Extrinsically religious people view religion as a practise, but this does not affect their sense of self. Research indicates that intrinsic religious people have much more satisfaction than extrinsic religiosity (Gorsuch, 1994). Brimhall & Butler (2007) results indicate that there is a link between a married couple’s relationship satisfaction and the husband’s high intrinsic religiosity. Differences in religiosity levels amongst partners decreased relationship satisfaction for husbands.

Hunler & Gencoz (2005) also found support for a relationship between religiosity and marital satisfaction. The observed main effect of religiousness on marital satisfaction was consistent with previous findings (Heaton & Pratt, 1990; Shehan et al., 1990; Dudley & Kosinski, 1990; Wilson & Filsinger, 1986). Several of these studies found that religiousness accounts for lower levels of divorce and higher marital stability (Spilka, Hood & Gorsuch, 1985) and Vaughn & Heaton (1997) state that religious activities between couples were a critical influential aspect of whether or not a marriage stayed together. However conflicting research reported that religiosity did not seem to affect the sustainability of participant marital satisfaction and follow up with the same sample found that higher levels of religiosity did not appear to lead to higher levels of marital satisfaction for either husbands or wives (Sullivan, 2001).

In another study which examined the association between religiosity and marital satisfaction among first-married and remarried adults the results show that religiosity had a significant positive correlation with sexual-satisfaction problems (Orathinkal et al, 2006). Davidson et al. (1989) notes "our societal views about sexuality continue to be dominated by the religious view that sexual desires are to be restrained and sexual pleasures to be avoided" (p.235). He also found that women who had not attended church in the last year had expressed a high "physiological" sexual satisfaction. Inglis (1998) also paints a similar picture of religiosity as a dominating force in Ireland in previous years. Sex was the problematic side of love in relation to the Irish Catholic Church, and chastity, modesty and purity were the natural allies of love. Sex was seen as a means of reproducing and not for the intimate closeness or pleasure gained from it. However, since the influence of the church has declined in recent years a study found that higher levels of religiosity were linked to higher levels of intimacy (Ahmadi et al, 2008) and this was correlated with overall relationship satisfaction (Sprecher & Cate, 2004).

2.3.6 Spirituality and Attachment

A study examining the association between attachment, spirituality and personality disorders found that individuals with clinical and sub-clinical antisocial, borderline, and dependent traits reported significantly less purpose and meaning in life than their non-clinical peers (Horton, Luna, & Malloy, 2016). In contrast, individuals with clinical and sub-clinical narcissistic and histrionic traits reported higher levels of purpose and meaning in life, and those with compulsive traits were not significantly different from their non-clinical peers (Horton et al., 2016).

Their results also showed that attachment anxiety was the best predictor of the presence of clinical and subclinical levels of avoidant and dependent personality disorder

traits. Hence, this points to the necessity for future research on the associations between spirituality, attachment, and personality disorders.

In 2011, Surr conceptualized that early attachment experiences were linked to later manifestations of spirituality; however, in general, this idea has not been empirically validated.

A rare empirical study on attachment and spirituality found secular Swedish adults, who believe to have had mystical experiences, such as out of body trance states and communications with the dead, to be more likely to have insecure attachment, specifically disorganized attachment (Granqvist, Fransson, & Hagekull, 2009). This study will seek to close some gaps in the existing literature by providing a more detailed picture of the relationship between spirituality and attachment and by simultaneously comparing the nature of that relationship to that of the relationship between attachment and religiosity and of the relationship between attachment and mindfulness.

Empirical evidence has been found to support the theory that individuals who are securely attached by way of caring and religious caregivers or by way of caring and religious romantic partners, follow a similar developmental pathway to a secure attachment to God (Beck & McDonald, 2004; Rowatt & Kirkpatrick, 2002). For example, Cassibba, Granqvist, Costantini, and Gatto (2008) found that individuals who experience a primary attachment to God (such as Catholic priests and seminarists) had the highest percentage (77%) of secure attachments in comparison with both a normative sample (58%) and a matched Catholic lay sample (60%). The correspondence model has also been supported by findings that show an association between stable and loving God images and sensitive caregiving and secure attachment style (Granqvist, Ivarsson, Broberg, & Hagekull, 2007; Kirkpatrick, 1998; Kirkpatrick, 1992).

2.4 HYPOTHESIS

- Spiritual belief will predict attachment among married adults
- Self-esteem will predict attachment among married adults
- Spiritual beliefs and self-esteem will jointly or independently predict attachment among married adults

2.5 OPERATIONAL DEFINITION OF TERMS

Spiritual Beliefs

Generally, spiritual belief can be defined as a complex belief, ultimately it has to do with feeling connected to something larger than self. It is a belief within all individuals, an internal focus, a goal that determine common principle, values and ethics, a belief about what is good, true and beautiful that unites people. According to Robert A. Emmons description of spiritual beliefs, Emmons believes that spirituality can be considered as a kind of intelligence, because it predicts performance and compatibility of individual (for example more health) and has raise capabilities that enable persons to solve their problems and access to their goals. Using self-report measures. Based on what the current study purports to measure, the beliefs and value of individuals held on spiritual issues is their spiritual beliefs. High scores on this measure means stronger spiritual beliefs.

Self-Esteem

Self-esteem is seen as a personality trait, stable and enduring. Self-esteem can involve a variety of beliefs about the self, such as the appraisal of one's own appearance, beliefs, emotions and behaviours. However, the current measures the values and worth an individual attach to his or her self, high score on the self-esteem indicates high level of self-esteem. According to Shraddha Sharma and Surila Agarwala (2015), Self-esteem is a major key to success in life. The development of positive self-concept or healthy self-esteem is extremely important for good adjustment in society. Self-esteem refers to individual's perception or

subjective appraisals of one's own self-worth, one's feelings of self-respect and self-confidence and the extent to which the individual holds positive or negative views about self. When individual broadens the positive view of self and develops the positive view for whole group to which he belongs to is called the collective self-esteem. Collective self-esteem refers to the feelings and evaluations of the worthiness of a social group-such as racial, ethnic, or work groups of which one is a member. Some evidences show that positive mental health such as life satisfaction and well-being of an individual psychological thought is strongly predicted by collective self-esteem. To measure the self-esteem among subjects Rosenberg Self-esteem Scale (RSE; Rosenberg, 1965) was used. There are 10 items in this scale which ranges from strongly disagree to strongly agree. The reliability of the scale was found high. It ranges from .85 to .88 for college students. To assess the collective self-esteem among subjects, Collective self-esteem scale developed by Luhtanen and Crocker (1992). It is Likert-type 7-point scale, consisted of 16-items. A self-constructed behavioural intervention program was used to enhance the self-esteem and collective self-esteem of the subjects who were having low self-esteem and low collective self-esteem. This intervention programme included not only the subjects, but their parents and teachers also. The intervention program was conducted for three months. During these three months subjects and their parents and teachers were counselled to focus on the positive aspect of situation and personality. Parents and teachers were suggested not to compare their children with others.

Attachment

Attachments are classified as secure, preoccupied, fearful and dismissive. Secure individuals have both a positive self-view and a positive view of others. These individuals generally have high self-esteem and trust others and have self and other-concepts based on realistic context (Hampton, Passanisi, & Jonsson, 2011). Their relationships are characterized by mutuality,

closeness and respect. Dismissive individuals have a positive view of the self and a negative view of others. They may have high self-esteem but suppress their desire to engage in intimate relationships and are consequently seen as having low sociability. Preoccupied individuals are characterized by a negative view of themselves and a positive view of others. They tend to have high dependence on others. Fearful individuals have both a negative image of themselves and others. They are viewed as shy and have a sense of mistrust in their relationships (Pace, Cacioppo & Schimmenti, 2012).

Married Adults

Married adults in this study are individuals who are legally wedded to another person. These means an individual joined together to live long with another individual as partners or couples.

CHAPTER THREE

3.1 RESEARCH DESIGN

This study adopts the ex-post facto survey research design towards gathering of information called data from research respondents. Moreover, this design does not involve active or deliberate manipulation of research variables. The predictor variables include self-esteem and spiritual beliefs while the dependent variable is attachment. To control for extraneous variables, the research focuses mainly on married adults for the scope of the study.

3.2 SETTINGS AND PARTICIPANT

The study was carried out among married adults in Ibadan, Oyo State. The participants consisted of 286 (Male = 114, Female = 174) with the range of 20-62 with the mean age of 42.84. In terms of religious affiliation, 196(68.1%) are Christians, 90(31.3%) are Moslems, 2(.7%) practice traditional religion. 259(89.9%) are Yoruba indigenes while the rest to include 29(10.1%) are Igbo indigenes.

3.4 SAMPLING TECHNIQUE

Two sampling methods are utilized for this study to include the convenient sampling technique and the purposive sampling technique. Here the choice of primary schools was randomly selected from the list of primary schools in the State capital. At the second stage, only married adult primary school primary school teachers is approached and administered the research instruments to.

3.5 RESEARCH INSTRUMENTS

The instrument used for the measurement of variables in this study were self-report measures pertaining to key demographic variables within the population of study and significant other variables.

3.5.1 Section A

Section A consists of items measuring socio-demographic information of the participants, such as age, religion and Teaching class of research participants. Actual age was given; religion was reported as Christianity, Islam and Traditional while the class they were teaching was reported an open-ended question.

3.5.2 Section B

The Rosenberg Self-Esteem Scale

The Rosenberg Self-Esteem Scale was developed by Dr Morris Rosenberg in the year 1986. The self-esteem scale is a widely used self-report instrument for evaluating individual self-esteem, was investigated using item response theory. The scale ranges from 0-30, scores between 15 and 25 are within normal range; scores below 15 suggest low self-esteem. The scale is a 10 item Likert scale with items answered on a four-point scale from strongly agree to strongly disagree. Five of the items have positively worded statement and five have negatively worded ones. The scale measures state of self-esteem by asking the respondents to reflect on their current feelings. Internal consistency for the RSE range from 0.77 to 0.88. Test-retest reliability for the RSE range from 0.82 to 0.85 Validity: Criterion validity = 0.55 Construct validity = correlated with anxiety (- 0.64), depression (- 0.54), and anomie (- 0.43).

3.5.3 Section C

Belief and Value Scale

The belief and value were developed by Michael King, Louise Jones, Joseph Low Kelly Barnes, Susie Wilkinson, Christiana Mason, Juliette Sutherland, Adrian Tookman and Carl Walker in 2006. The belief and value scale are a 20-item scale measuring the spiritual beliefs of individuals. The scale is a Likert scale in which each statement was followed by five possible responses: strongly agree, agree, neither agree nor disagree, disagree, and strongly disagree. Respondents were asked to choose one response for each statement. The theoretical range of scores is 0–80 with higher scores indicating stronger spiritual beliefs. In the final stage of psychometric testing of the scale, test–retest reliability of the revised set of 24 statements in a second population was acceptable and no item had a weighted kappa statistic. However, the scale yielded a Cronbach alpha of .90 showing high level of internal consistency.

3.5.4 Section D

Adult Attachment Scale

The adult attachment scale was developed by Cindy Hazan and Phillip R. Shaver in 1990. Hazan and Shaver (1987) translated the three infant attachment styles into terms appropriate for adult relationships. They then had subjects choose the one description that best characterized their feelings. Their measure includes secure attachment, ambivalent and avoidant attachment styles. Although these descriptions are reasonable translations of the infant attachment styles, there are limitations to this discrete measure. The scale contained a final pool of 21 items, 7 for each style. Subjects rated the extent to which each statement described their feelings on a scale ranging from not at all characteristic (1) to very characteristic (5). Cronbach's alpha for all sub scales/ measure were all reasonable: .75, .72,

and .69 respectively. Thus, the seven items defining each factor were summed to form three composites. Several items were recoded so that higher scores represented greater confidence in the dependability of others, higher anxiety, and more comfort with closeness.

3.5 PROCEDURE

The current study started with the submission of research proposal after which the researcher proceeded to the field towards data collection. Prior to that, the researcher also received a letter of introduction from the head of department, psychology department to introduce the researcher to the research participants. After data collection, the researcher analysed the data and interpreted the results accordingly.

3.6 Ethical Consideration

The research participants were assured of the level of confidentiality prior to the research which was clearly stated in the research instrument before the research participants responded to research instruments. Participants were also assured that they could opt out of the research if they found the research items uncomfortable. Finally, the results gotten from the research would only be communicated to the academic community to avoid any form of illicit usage of respondents' information.

3.7 Statistical Techniques

Data derived from administration of research instruments was analysed using the Statistical Package for Social Science statistical software to analyse data accordingly. Demographic data such as gender, age, marital status and education would be analysed using descriptive as mean and simple percentages. The hypothesis was tested using inferential statistical methods as regression analysis and test of significant difference. The first and second and third hypotheses was tested using the simple regression method. The last hypothesis was tested using the multiple regression method.

CHAPTER FOUR

RESULTS

Hypothesis one states that Spiritual beliefs and self-esteem will jointly or independently predict attachment among married adults. The hypothesis is tested using multiple regression.

The results is presented in table 4.1

Table 4.1 Multiple Regression Analysis of Attachment among married adults by spiritual beliefs and self esteem

Variables	β	T	P	R	R^2	F	P
Self-Esteem	-.06	-.98	>.05	.184	.034	4.99	<.01
Spiritual Beliefs	-.16	-2.68	<.05				

From Table 4.1, it can be observed that spiritual beliefs and self-esteem jointly predicted attachment among married adults $F(2, 285) = 4.99$; $p < .05$ with $R = 0.18$ $R^2 = 0.034$. This suggests that both variables jointly accounted for 3.4% variation in attachment among married adults. However, only the contribution of spiritual beliefs ($\beta = .16$; $t = -2.68$, $p < .05$) was significant in the joint production. Therefore, the hypothesis was partially confirmed.

Hypothesis two states that male married adult will report higher level of attachment than female married adults. The hypothesis is tested using t-test for independent groups. The result is presented in table 4.2

Table 4.2: T-test for independent groups showing the effect of gender on attachment among married adults

	Gender	N	Mean	SD	Df	T	P
Attachment	Male	114	50.15	7.95	286	2.258	<.05
	Female	174	47.55	10.46			

In Table 4.2, the result showed that male married adults ($M = 50.15$, $SD = 7.95$) report significantly higher in attachment than female married adult ($M = 47.55$, $SD = 10.46$), ($t(286) = 2.258$; $p < 0.5$). The result implies that gender have a significant influence on the level of attachment among married adults. The hypothesis was accepted.

Hypothesis two states that older married adults will report higher level of attachment than younger married adults. The hypothesis is tested using t-test for independent groups. The result is presented in table 4.2

Table 4.3: T-test for independent groups showing the effect of age category on attachment among married adults

	Age	N	Mean	SD	Df	T	P
Attachment	Older married Adults	162	48.53	9.86	277	-.311	>.05
	Younger married Adults	117	48.88	9.33			

In Table 4.3, the result showed that older married adults ($M = 48.53$, $SD = 9.86$) did not report significantly higher in attachment than Younger married adult ($M = 48.88$, $SD = 9.33$), ($t(277) = -.311$; $p > 0.5$). The result implies that age does not have a significant influence on the level of attachment among married adults. The hypothesis was rejected.

CHAPTER FIVE

5.1 DISCUSSION

The study found out that spiritual beliefs and self-esteem jointly predicts attachment according to hypothesis one. $F(2,285) = 4.99$ $p < .05$). The study also shows that there is a positive relationship between spiritual belief and attachment among married adults. Some researchers have correlated spiritual beliefs with attachment of married adults. For example, Emmons et al (2000) believes that spirituality can be considered as a kind of intelligence, because it predicts performance and compatibility of individual (for example more health) and has raise capabilities that enable persons to solve their problems and access to their goals. He also said that, the spiritual understanding of framework for identifying, organizing skills and capabilities that require the use of adaptive spirituality (Emmons 2000). Spiritual understanding, that can be knows one of the practical aspects of spirituality and it is use of abilities and spiritual resources. Such that person can adopt significant decisions about issue of the existence to think deeply and also for solving their everyday problems efforts. Therefore, understanding the spiritual, mental aspects and intangible spirituality with actions and issues of person in the world concrete and tangible will composition. Individuals who have high spiritual understanding, they can be better understand the meaning of life and through discovery of the mean.

Some researchers have also correlated the association between attachment, spirituality and personality disorders found that individuals with clinical and sub-clinical antisocial, borderline, and dependent traits reported significantly less purpose and meaning in life than their non-clinical peers (Horton, Luna, & Malloy, 2016).

On the other hand, self-esteem usually is of assessment component of self- concept and that includes aspects of cognitive, behavioural and also emotional. However, these structures often used to refer to a general sense of personal value, delicate concepts such as

self-confidence, implicitly as a concept of self-esteem in more specific areas will be used. Also, broadly assumes that self-esteem acts as an adjective, that's mean self-esteem, over time in person is fixed. Nevertheless, this term is a common structure that with different areas of psychology, including personality (shyness), behavioural (task performance), cognitive (orientation documents), and Clinical Implications (anxiety and depression) is connected, in particular a few scholars are emphasized on functions of adaptive and self-supporting of self-esteeming of life decreases their anxiety and as a result increases their psychological health. Bylsma, Cozzarelli & Sumer (1997) explore the relation between adult romantic attachment styles (Bartholomew, K; Horowitz, 1991) and global self-esteem (Rosenberg, 1979). Specifically, they assumed that individuals describing themselves as secure or dismissing (positive self-model groups) would report higher global self-esteem than those describing themselves as fearful or preoccupied (negative self-model groups). Also, several studies have found that attachment styles and self-esteem are related.

The study further implies that there is a positive relationship between spiritual beliefs and attachment among adults which can be related to a study carried out by Eleanor Ford Cobb (2017), the study examined the relationship of attachment to some construct like spirituality, religiosity and mindfulness, using self-report measures, the study found out that the construct of religiosity, spirituality and mindfulness each have distinct relationship with adult attachment. Another study by Annette Mahoney and Annmarie Cano (2014) exemplified an emerging subfield called Relational Spirituality, which focuses on the ways that couples can draw on specific spiritual cognitions and behaviours to motivate them to create, maintain, and transform their unions. They then summarized compelling findings from special constructs that appear to enhance married heterosexuals' relationship dynamics: petitionary prayer for partner, spiritual intimacy, and the sanctification of marriage. In

addition, religious/spiritual coping was shown to have promise as a construct relevant to couples' functioning.

5.2 CONCLUSIONS

Attachment among married adults is very crucial because the rate at which marriages and families collapse is increasing over the years. In conclusion, based on the findings of the research, it is evident that attachment among married adults can be predicted from the combination of spiritual beliefs and self-esteem. That is, petitionary prayers for partners, spiritual intimacy and sanctification of their marriage combined with a high level of self-worth which will lead to a strong attachment between couples. Also, based on the research findings spiritual beliefs independently influence attachment among married adults that is, spiritual intimacy and prayers for partners can influence attachment among married adults and an increase in spiritual belief will lead to increase in attachment. There is no relationship between self-esteem and attachment, therefore, increase in self-esteem does not have influence and does not increase attachment among married adults. And also gender has a significant influence on attachment because male married adult performed significantly higher than female married adult.

The hypothesis stated earlier will be concluded in relation to the results;

- Spiritual beliefs and Self-esteem jointly predict Attachment among married adults in Oyo State.
- Spiritual beliefs predict Attachment among married adults in Oyo State.
- There is no significant relationship between Self-esteem and Attachment among married adults in Oyo State.
- Gender have a significant influence on the level of Attachment among married adults in Oyo State.

5.3 RECOMMENDATION

Due to the result and findings of this research, the study therefore proposes that married adults should believe in something that will help in building their relationship with their spouse, something that will teach them what is right from what is wrong to make them a better person to their partners as well as accepting one another's self-worth and importance so that the level of attachment and intimacy will improve in marriage relationships.

5.4 LIMITATIONS TO THE STUDY

The limitation of this research project is in different cycles. Although inferences made are from married adults but, the research only focused on married adults in Oyo State alone. Also, Oyo State is mainly populated by one major ethnic group which is (Yoruba) that is, Oyo State is dominated by Yoruba people with few numbers of Igbo and Hausa or other ethnic groups.

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APENDIX

FEDERAL UNIVERSITY OYE-EKITI

DEPARTMENT OF PSYCHOLOGY

QUESTIONNAIRE

INFORMED CONSCENT FORM

This study is being conducted by an Undergraduate student of Federal University Oye-Ekiti; Ekiti. The study is self-sponsored as part fulfillment of the award of B.Sc. Psychology.

Please note that your answers will be confidential and NOT release to anyone else. Result obtained from this result will be made available to authorities for prompt intervention.

Your honest answers will be highly appreciated. You are free to refuse and withdraw at any given time if you choose to.

Consent: now that the study has been well explained to me and I fully understand the consent of the study process. I will be willing to take part in the study.

.....

Signature/thumbprint of participant/ date

.....

signature of interviewer/date