

**COUNSELLING HELP-SEEKING BEHAVIOUR AMONG MALE
STUDENTS IN A HIGHER LEARNING ECOLOGY**

by

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JANUARY 2020

Declaration

I, Damilola Ruth Seyi-Oderinde, declare that the thesis submitted for the qualification of Doctor of Philosophy at the University of the Free State is my own independent work. All the references that I have used have been indicated and acknowledged by means of complete references. I further declare that this work has not previously been submitted by me at another university or faculty for the purpose of obtaining a qualification.

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Ethics Statement



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Dear Mrs Damilola Seyi-Oderinde

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With reference to your application for ethical clearance with the Faculty of Education, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

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Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours faithfully

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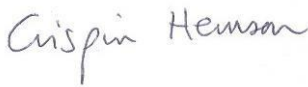


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This is to confirm that I have undertaken language editing of a thesis by Damilola Ruth Seyi-Oderinde, entitled **Counselling Help-Seeking Behaviour Among Male Students in A Higher Learning Ecology**.



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Abstract

In recent times, depression, suicidal incidents, substance use and academic underachievement among young males in Nigerian tertiary institutions have increased. These stem from both an inability to cope with the daily demands of life and the failure of male students to seek appropriate help from a professional counsellor. The failure of past intervention and programme designs to facilitate help-seeking behaviour in male students accentuates the need for an innovative approach – ‘an enabling environment for male students help-seeking’ – to these problems in Nigeria. In response to the lack of research in this area, this doctoral study set out to propose a model of enabling environment strategies that can facilitate help-seeking behaviour in male students within a higher learning ecology. This study was situated within the transformative paradigm, guided by a participatory mixed method design that facilitated the co-creation of knowledge between the researcher and participants. A transformative embedded design guided the collection, analysis and interpretation of data. The quantitative phase used a questionnaire with 323 male students across faculties in a Nigerian state university. The qualitative strand engaged with multiple methods, namely, focus group discussion, semi-structured interview and photovoice, for generating data from six of the same sample, while four stakeholders were selected for semi-structured interviews, using a stakeholder sampling technique. Data in the quantitative strand was analysed using percentages, means, t-test, ANOVA and regression. For the qualitative part of the study, Atlas.ti.8 software and thematic analysis were used in data analysis. Findings from this study show that attitudes towards help-seeking are typified by masculine ideologies, a sense of spirituality and religiosity, myths and misconceptions. These are linked to self-reliance, privacy, ignorance and risk-taking. Furthermore, warm and accepting spaces, access and availability, recreational facilities and equal opportunities for both genders were identified as elements of an enabling environment for counselling help-seeking. Ten strategies for creating an enabling environment were uncovered and inputted into the designed model for enhancing male students’ help-seeking behaviour. The study provides a framework for developing an environment that would facilitate and improve the counselling help-seeking experiences and behaviour of male students.

KEYWORDS

Counselling help-seeking; Enabling environment; Help-Seeking behaviour, Higher education; Male students; Masculinities; Participatory research; Mixed-methods; Photovoice.

Dedication

This piece of work is dedicated:

To God, the Father of my Saviour Jesus Christ; the one who has enabled me to complete this project - without him this would have only remained in the figment of my imagination.

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List of Abbreviations

ATR	African Traditional Religion
ACA	American Counselling Association
ATSPPH	Attitude Toward Seeking Professional Psychological Help
BACP	British Association for Counselling and Psychotherapy
CASSON	Counselling Association of Nigeria
CC	Counselling Centre
CHS	Counselling Help-Seeking
EE	Enabling Environment
FGD	Focus Group Discussion
HIF	Health Information Foundation
HLE	Higher Learning Ecology
HLE	Higher Learning Ecology
LMCI	Lower-Medium-Income Countries
NORC	National Opinion Research Centre
OECD	Organisation for Economic Co-operation and Development
PMMR	Participatory Mixed-Method Research
SSOSH	Self-Stigma of Seeking Help
SSI	Semi-Structured Interview,
SSRPH	Social Stigma of Receiving Psychological Help
TP	Transformative Paradigm
UNICEF	United Nations International Children's Emergency Fund
USA	United States of America
WHO	World Health Organisation

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CHAPTER ONE

ORIENTATION OF THE STUDY

1.1 INTRODUCTION

Globally, the health help-seeking behaviour of university students with regards to psychological or mental health concern is described as poor. In fact, fewer than 25% of students, mainly male students, do not utilise counselling services provided within universities (Radez, et al., 2020, p. 1; Mitchell, McMillan & Hagan, 2017, p.8). Studies have established a link between the refusal to seek prompt help and academic underachievement, depression, perpetration of violence and even suicide (Kaul & Irwin, 2018, p. 1; Rice, Purcell, & McGorry, 2018, p. S9; Tesfaye et al., 2018, p. 2). Coincidentally, Adewuya et al. (2016, p. 387) report that suicide is highest among males between ages 15-49. Unfortunately, the peak occurrence of these incidents corresponding with the college-going years of these males. In the World's statistics on suicide, Lee, Max, & Oritz-Ospina (2018, p.51) state that men are three times more prone to committing suicide than women. Despite these challenges, previous research has shown an enormous discrepancy between male students' counselling help-seeking rates and the various concerns that they are daily confronted with (Davies, Beever, & Glazebrook, 2018, p. 3; Gorski, 2010, p. 2; Mcdermott et al., 2017, p. 4; Seidler et al., 2016, p. 107).

Chan (2013, p.575) describes help-seeking as an essential behaviour needed to cope with the demands of everyday life. That is, engaging the help of a professional counsellor to resolve personal, academic or psycho-social challenges that outweighs an individuals' ability. Emphasising the importance of counselling help-seeking, Kiselica and Englar-Carlson (2010, p. 399) argued that counselling is a vital learning process that assists individuals to gain insight into themselves with an overall aim of bringing about wholeness, advancement, and enhancement for optimal functioning. Therefore, it becomes apparent that failure to use the provided counselling service can lead to poor academic performance, emotional disturbances, poor social relationships and general imbalance in such persons' mental health and general wellbeing (Rowe et al., 2014, p. 1085).

Nevertheless, there appears to be agreement within the body of the literature on the reason for the low or poor counselling help-seeking behaviour of male students. Many researchers have explained that gender-role socialisation and subscription to

masculinity scripts are the reasons for male students' underutilisation of counselling supports services (Addis & Mahalik, 2003, p. 23; Reznicek-Parrado, 2014; Wasylkiw & Clairo, 2018). These studies have argued that males who subscribe to traditional male gender norms may have a contrary disposition toward help-seeking (Yousaf, Popat & Hunter, 2015, p. 3). Other studies have implicated peer influence (Berridge, Cheetham, McKay-Brown & Lubman, 2015, p. 945), concerns regarding privacy and confidentiality (Lynch, Long, & Moorhead, 2018, p. 146) and mental health literacy (Rafal, Gatto, & Debate, 2018, p. 284), to name a few.

Help-seeking behaviour is a complex phenomenon that is strongly affected by a range of social, cultural, political and economic factors and inequalities that are specific to each individual's context and their lived experiences. These factors, if not well catered for, could increase poor disposition towards help-seeking and thus pose a hindrance to their access to and usage of counselling information and services. Addressing these underlying determinants by working with various stakeholders, such as community members and policymakers, is essential so that these male students can acknowledge their need for help and afterwards embrace the assistance provided. This approach is labelled 'building an enabling environment' (Svanemyr, Amin, Robles, & Greene, 2014).

After decades of research and programmes to improve male students' counselling help-seeking behaviour, it has become increasingly clear that individually oriented behaviour change programmes might not alone on its own suffice to enhance the male students' help-seeking behaviour. Also, strengthening the quality of and access to services are not enough in themselves to improve male students' help-seeking behaviour outcomes. It appears there is a need to put into consideration the active interplay of factors within an individual and the environment concerning help-seeking behaviour. Despite the volume of research and programmes that have been carried out to improve male students' help-seeking practice (Dunne et al., 2017, p. 487; Stanley, Hom, & Joiner, 2018, p. 33; Xu et al., 2018, p. 2658), it appears that the help-seeking behaviour of these male students has not significantly improved.

Following an extensive and thorough literature review, it appears that scholars have not given much attention to contextually driven strategies to facilitate help-seeking in male students. That is, creating an enabling environment that could support the male students to seek and engage help as when due. Explicitly, this implies integrating individually driven strategies and contextual programmes of action to come up with a holistic

approach to improving male students' help-seeking behaviour. This study, therefore, attempts to bridge this lacuna within the body of literature by designing an enabling environment strategy that could facilitate help-seeking in male students within the higher learning ecology.

Many research studies have been carried out on the help-seeking of male students, but it appears that attention has not been focused on creating an enabling environment that can facilitate counselling help-seeking in male students (Gorski, 2010, p. 1; Pittius, 2014, p. 20; Robertson, 2008, p. 10). This research study, therefore, intends to fill this gap by identifying strategies for creating an enabling environment, consequently developing a model of an enabling environment that can enhance counselling help-seeking in male students.

1.2 RATIONALE OF THE STUDY

It is evident from the body of the literature that there is considerable research dedicated to improving the help-seeking behaviour of male students (Kauer et al., 2017 e015303; Sagar-Ouriaghli et al. 2019, p. 1). There is however a dearth of research that focuses on creating an enabling environment that facilitates the help-seeking process, while incorporating the voices of male students and essential stakeholders. There have been various psycho-education programme designed to increase help-seeking (Li, Dorstyn, & Denson, 2014, p. 163), mental literacy programmes (Aluh, Anyachebelu, Anosike, & Anizoba, 2018, p. 4; Milin et al., 2016), as well as interventions that are directed towards individuals and their behaviours and cognition (Stanley et al., 2018; Wright et al, 2014, p. 33). An enabling environment is one that equips and empowers the male students with capacities and agency to engage in appropriate help-seeking. Therefore, the thrust of this study is in developing a strategy for creating an enabling environment that holistically accounts for all factors that impede help-seeking behaviour, and that also takes into consideration all these factors in designing a programme of action to facilitate help-seeking.

1.3 POSITIONING MYSELF AS A RESEARCHER

From childhood till my adult years, I had never heard of nor seen anyone going to see a counsellor or therapist apart from movies. This curiosity was further fuelled when I was admitted into university to study Guidance and Counselling; I was left to wonder what I would be doing when I knew that no-one sought counsellors help. After my graduation,

I secured a job in a Nigerian state university as a graduate assistant, and due to lack of space, I was told to use the lounge of the counselling centre as my temporary office. In my stay at that office close to a year, there were not even five (5) students who came in to seek help from counsellors, even though I knew full well that students were battling with enormous challenges. These experiences informed my curiosity to investigate the help-seeking behaviour of students within the University.

Delving into the literature, my interest was shifted from the general student population to males precisely, when I read several research articles about how males uniquely respond to help-seeking. Studies about males' underachievement and suicide rates fuelled my decision to investigate male students' help-seeking. These studies and previous experiences while teaching males and females alike propelled me further. Upon deep introspection and reflection, coupled with my day to day to experience in seeing male students' within my ecology struggle to achieve academically, I began to see for the first time how violence, gangsterism and general displays of inappropriate behaviour have been used to cover up their inner struggles and need for help. Unlike female students, most of these young male students display poor time management skills and poor study and communication skills that profoundly impact on their successful transitioning within the university. In the classroom, these young men display unruly behaviours toward some lecturers.

My interest, therefore, in male students' help-seeking behaviour has led to insatiable pursuit to unravel factors underpinning their non-help-seeking behaviour as well those that could motivate them to seek help. I am fully persuaded that engaging with male students with the intention of understanding their lived experiences and giving them the opportunity to voice their conceptualisation of themselves in the context of help-seeking is a more proactive means of identifying debilitating factors and of selecting measures and methods for enhancing their help-seeking behaviour.

Through this understanding, appropriate policies and strategies can be developed to help counsellors and other stakeholders, such as counsellors, other support services, ministry officials, education policymakers and parents alike, to address male students' help-seeking behaviour. The absence of holistic intervention programmes within the system has failed these group of young male adults who have been allowed to navigate the system with minimal professional help. Understanding students' perceptions of how to create an enabling environment as well as that of the essential stakeholders will go a

long way in providing insight into how an enabling environment that facilitates counselling help-seeking can be created.

1.4 STATEMENT OF THE PROBLEM

Learners within the higher learning ecology are often confronted and faced with challenges that exceed their current capabilities. These challenges are usually seen every day on university campuses. These problems range from meeting the academic requirement of their courses, making decisions relating to vocational or career choices to even socio-personal and general wellbeing concerns as well as mental health concerns. In these situations, learners may be required to seek assistance outside of themselves from teachers, peers, psychological counsellors, online sources and the like.

Studies have therefore shown that, despite all the challenges that male students are confronted with, they do not seek professional counsellors' help (Addis & Mahalik 2003, p.5; 2019, p. 254; Lynch et al. 2018, p. 139). In addition to this, scholars in developed countries like United States of America (USA), Australia, Canada, to mention a few, have designed intervention programmes to enhance the help-seeking behaviour of male students (Hamblen et al., 2017, p. 1; Sagar-Ouriaghli et al., 2019, p. 1; Wright, Twadzicki, Gomez & Henderson, 2014, p. 6) . These types of research are non-existent within the Nigerian context. This researcher, therefore, seeks to bridge the gap in the literature in two ways; first, the study explored beliefs and attitude regarding counselling help-seeking within a university context in Nigeria. It went further to identify factors that facilitate or constrain help- seeking in male students. At the point of putting together this document and to the best of the researcher's knowledge, no study has been conducted in Nigeria focusing on creating an enabling environment for the counselling help-seeking behaviour of male students.

Secondly, after a full literature search, the researcher found that the intervention programmes designed to enhance help-seeking in the global north have been individually driven and such interventions cannot be imported into Nigeria because of the difference in context and realities. Thus, the reason why this research has taken the route of the enabling environment is that this could assist male students within the Nigerian context to seek help.

Given the above, the researcher was consequently motivated to investigate how male students within the higher learning ecology seek help for their varying concerns. The

situation of this study within the transformative paradigm allowed it to engage in an in-depth investigation of factors that enhance or impede the behaviour, as well as of the measures to be in place to create an enabling environment; thus, the help-seeking behaviour of male students becomes enhanced. Furthermore, the utter dearth in literature regarding the counselling help-seeking behaviour of male students within the higher learning ecology in Nigeria has necessitated the need for this research.

1.5 RESEARCH QUESTIONS

Based on the intricacies associated with help-seeking, as well as creating an enabling environment that can enhance such behaviour in Nigeria, a broad research question is asked, how can the counselling help-seeking behaviour of male students in a higher learning ecology be enhanced through an enabling environment? In order to respond adequately to this question, the following secondary research questions were raised;

1. What are the beliefs of male students toward counselling help-seeking in a higher learning ecology?
2. What are the attitudes of male students toward counselling help-seeking in a higher learning ecology?
3. What are the factors influencing counselling help-seeking behaviour of male students in a higher learning ecology?
4. How do male students understand and interpret an enabling environment for counselling help-seeking?
5. What measures and structures should be in place to establish an enabling environment for male students' counselling help-seeking?
6. What are the possible threats and challenges to an enabling environment for the counselling help-seeking behaviour of male students in a higher learning ecology?

1.6 RESEARCH AIM AND OBJECTIVES

The aim of this study is to propose strategies for creating an enabling environment that can enhance the counselling help-seeking behaviour of male students in a higher learning ecology.

To achieve this aim, the following objectives are set;

1. To determine the beliefs of male students about counselling help-seeking within the higher learning ecology.
2. To uncover the attitudes of male students towards counselling help-seeking in a

higher learning ecology.

3. To evaluate factors that influence counselling help-seeking behaviour of male students in a higher learning ecology
4. To explore male students' understanding of an enabling environment for counselling help-seeking
5. To identify structures and measures that should be put in place to establish an enabling environment for the counselling help-seeking behaviour of male students in a higher learning ecology.
6. To investigate the possible threats and challenges to establishing an enabling environment for the counselling help-seeking behaviour of male students.

1.7 RESEARCH HYPOTHESES

The following hypotheses were tested in this study:

1. There is no significant influence of male students' beliefs on their help-seeking attitudes
2. There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on faculty type
3. There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on religion
4. There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on family type
5. There is no significant difference in the attitude of male students with prior counselling experience and those without prior counselling experience
6. There is no significant difference in the beliefs and attitudes of male students towards CHS based on the severity of their needs
7. The level of severity of male students' needs have no significant influence on their previous counselling experience.

1.8 PURPOSE OF THE STUDY

The study is primarily aimed at unravelling male students' beliefs and attitudes towards counselling help-seeking. It also sought to identify facilitating as well as constraining factors influencing the decision to seek help. Furthermore, an exploration of male students' conceptualization of an enabling environment was sought, as well as the measures and structures that need to be in place for an enabling environment to be created. Finally, the threats and challenges of creating an enabling environment were

characterised. Understanding of those six pillars ultimately leads to the development of an enabling environment model that can enhance counselling help-seeking behaviour of male students within the higher learning ecology.

1.9 VALUE OF THE RESEARCH

A study on enhancing counselling help-seeking behaviour of male students could be of immense benefit to different categories of people. However, its paramount significance lies with male students within the higher learning ecologies. When the help-seeking behaviour of male students is enhanced through the proposed enabling environment; there is a higher chance that a greater percentage of them will come forward to seek, thus resulting in the appropriate resolution of their psycho-social problems, thus leading to better mental health wellbeing as well as improved academic performance, as research has linked mental wellbeing to academic performance. In addition, through the proposed education, sensitisation and critical dialogues, male student ideologies that are toxic and debilitating would be changed, thus assisting them to make better choices that facilitate their holistic wellbeing.

Secondly, a study of this kind would contribute immensely to the field of counselling in that it provides understanding as to what is needed to facilitate and encourage male students to engage with professional counsellors. It is also believed that some of the aspects of the work could be applicable to other members of the society, because findings from this study of male students may also reveal what obtains within the general community. Thus, the use of the enabling environment model could assist in improving the practice of guidance and counselling in Nigeria.

Lastly, political actors would benefit from this study in that it provides illumination with regards to the need for the formulation of responsive policies that could lead to general improvement in the mental wellbeing of male students and the community at large.

1.10 OPERATIONAL DEFINITION OF TERMS

The following terms are defined operationally as used within the context of this study;

- **Enabling environment:** it refers to the assembly of physical, socio-cultural, organisational, economic and political elements of an environment that support or aid the performance and exhibition of a desired behaviour (Van den Bold et al. 2015, p. 232).
- **Counselling help-seeking:** it is the process of seeking help for a concern, ranging

from psychological assistance informative advice or guidance from a professional counsellor (Chan 2013, p.575; Rickwood et al. 2005, p218).

- **Higher learning ecology:** Ecology is concerned with understanding the complexities involved in the relationships of whole organisms, individually and as interactive groups, with their total environment (Hill, Wilson & Watson 2004, p.2). Therefore, in the context of this study, an HLE simply refers to the totality of the university environment comprising of individuals, organisations and all other elements interacting within the space.
- **Male students:** they are young male adults within the 18 years and above, studying at the selected tertiary institution

1.11 THEORETICAL FRAMEWORK

This study is framed by a multi-theoretical framework comprising a combination of theories to provide understanding to the fundamental concepts in this study, and to guide the development of an enabling environment model for enhancing counselling help-seeking. First, the study drew on Andersen's Behavioural Model of Health Service use, socio-ecological model as well as critical theory. Andersen's model of health care utilisation provided insight into understanding reasons for the discrepancies and mismatch between the counselling help-seeking of male students and their need for help. According to Andersen (2013, p. 33; 2007, p. 17), enhancing counselling help-seeking behaviour can only be achieved by paying attention to both individual and contextual factors. Here, contextual factors relate to conditions and environment in which and through which the help-seeking occurs. The model assumes that there are three significant factors that facilitate or impede help-seeking namely, predisposing factors, enabling factors and need factors. These factors are believed to be situated within the individual as well as the environment. Therefore, this model assisted this study to isolate factors at both the individual level and the conceptual that influence counselling help-seeking.

Furthermore, the study also engaged with critical theory. Critical theory is a theory that concerns itself with the issues of power, ideologies and social justice. Alvesson and Deetz (2006, p. 255) contend that all forms of knowledge are held in place by some underlying political and historical powers. Geuss (1981) categorically asserts that ideologies are the primary hindrance to the desired liberty and freedom that all humans aspire towards. Challenging these ideologies is a fundamental task of critical theory.

Hence, in this study, a deliberate attempt is made to identify beliefs that are being perpetuated that foster the non-help-seeking behaviour of male students.

Moreover, central to critical theory are the issues of dominance, exploitation, asymmetrical power relations and justice (Fuchs, 2015, p. 1). This is specifically related to how, in the society or an individual's community, issues of race, gender inequality, ubiquitous ideologies, debates, religion, and other social institutions act together to create a social system that hampers peoples' ability to live the full expression of themselves. Therefore, this study highlights the roles of social structures in promoting non-help-seeking behaviour and, after that, suggests how these social structures can be changed so that individuals within them can live to the fullest of their potential.

Thirdly, this study also employed the socio-ecological model of McLeroy et al., (1988) to provide a holistic framework for designing an intervention that would lead to the creation of an enabling environment. The model is premised on four fundamental assumptions (Mancera et al., 2018, p. 5): (i) an individual's behaviour is influenced by the joint dynamics of their physical and social environment; (ii) in defining an individual's situation, cognizance must be given to the complexity of its multiple dimensions, that is, interactions between individual's characteristics, their social conditions and climate; (iii) interaction of individuals with their environment occur at multiple levels (individual, interpersonal, organisational, community and policy); and iv) there is a mutual and symbiotic interaction between individuals and their environment, that is, as individuals are being influenced by their environment they are also in the same manner influencing their environment. These four assumptions laid the foundation for understanding the multiple influences of male students' help-seeking as well as in designing the enabling environment intervention model.

At the core of this model is the individual with a range of their attributes such as their age, gender and religious orientation, among others. Surrounding the individual are other levels of influence, that is the interpersonal level, organisational level, the community level and the policy level that must be targeted to bring about the desired behaviour change. Therefore, this framework facilitated the targeted design of an enabling environment model to enhance the help-seeking behaviour of male students, as proposed in the objective of this study.

1.12 RESEARCH DESIGN AND METHODOLOGY

In this section, a detailed exposition of information regarding the research paradigm, research approach, methodology and methods as used in this study is furnished. In defining 'paradigm', Zukauskas, Vveinhardt, and Andriukaitiene (2018, p. 121) state that it is a set of philosophical assumptions that guide reasoning and decisions in the conduct of research. Abdulkareem, Ismaila, and Jumare (2017, p. 33) further state that a paradigm is not a theory, but rather a lens that guides the selection of theories and methods engaged within a research process, while a research methodology refers to the general plan that guides the study (Mohajan, 2018). In differentiating between methodology and method, Walliman (2017) states that the former deals with the general rationale and assumptions underpinning a method and the latter deals with the specific tool or technique used either for data collection or data analysis. This study, on creating an enabling environment for male students' help-seeking behaviour adopted the mixed-method research approach, situated within the transformative paradigm. The use of participatory mixed methods design expediated the process of creating an enabling environment for counselling help-behaviour of male students within the selected higher learning ecology.

1.12.1 RESEARCH PARADIGM

According to Held (2019, p. 1), a research paradigm is conceptualised as a philosophical position or perspectives that embodies a set of metaphysical beliefs, assumptions, concepts and principles that orient the researchers in the conduct of the research enterprise. Shannon-Baker (2016, p. 319) argues that paradigms are systems of beliefs that inform the researcher's outlook of reality, what they uphold as knowledge and how they process knowledge. They also provide the frame that drives what the researcher considers as important, their decisions as well as their actions. They provide a lens through which the problem of concern can be viewed. Therefore, for this study to be able to achieve its goal of creating an enabling environment for male students' help-seeking behaviour, I engaged with the transformative paradigm.

The transformative paradigm was birthed due to the discontent of researchers with the post-positivist as well as the interpretivist paradigm, due to their inability to address issues relating to social justice and inequality (Mertens, 2007, 2012; Romm, 2015). Transformative proponents argue that any research endeavour should be interwoven with politics and action, with the intention of liberating and improving the lives of people

through its agenda for action (Mertens, 2010). This agenda for action should ultimately lead to social justice and improved wellbeing. Furthermore, Mertens (2007, p. 213) construe the transformative paradigm "as one that provides a framework for examining assumptions that explicitly address power issues, social justice, and cultural complexity throughout the research process."

Based on the fundamental assumption of the transformative paradigm, that links social inquiry to action, this study, therefore, proposes a model for creating an enabling environment for counselling help-seeking of male students in a higher learning ecology. In order to do this, first, the study critically explored the current political, cultural, social and economic environment of these male students to find out how it is either impeding their help-seeking behaviour or enhancing it. Primed with the transformative paradigm, the study seeks to unravel prejudiced cultural norms, socialisation processes, and institutional structures, practices and policies that do not favour male students' counselling help-seeking behaviour.

This was done through direct engagement with the male students within the university community as well as with relevant stakeholders, in order to challenge existing conditions, analyse the participants' power position and privileges so as to bring male students to parity with female students in their usage of counselling services (Mertens, 2010, p. 35; Jackson et al., 2014, 2018, p. 111; Romm, 2015, p. 412). This paradigm is deemed fit for this study because it brings to the fore the lived experiences of the hitherto marginalised male students within the context of their mental health needs. It does so with the aim of fostering change in their behaviour and of generating policies and structures that can thereafter facilitate help-seeking of male students, which will ultimately lead to optimum functioning as well as improvement in their capacity to fully participate equitably as members of the society.

1.12.2 MIXED METHODS RESEARCH APPROACH

The mixed-method approach in research is defined as the combination of quantitative data with qualitative data with the intention of having a complete understanding of a particular phenomenon (Creswell, 2011, p. 3; Creswell & Hirose, 2019, p. 1; Wium & Louw, 2018). This approach is mostly recommended when the use of either quantitative or qualitative research alone with not suffice in providing a holistic appreciation of the social problem being tackled. Therefore, in this study I employed the mixed methods approach, first, to have a broad knowledge and overview of the help-seeking behaviour

of male students in the study, while the analysis of the qualitative data provided more refined and extended knowledge about the problem being addressed. The qualitative strand also facilitated corroboration and clarification of findings from the quantitative strand of the study, through triangulation. Specifically, It also provided this study with an expanded understanding of the male students' conceptualisation of the enabling environment as this could not be captured using a fixed set of questions (Halcomb, 2019, p. 499).

1.12.3 RESEARCH DESIGN

To develop a model for an enabling environment for CHS, a Participatory Mixed Method Research (PPMR) design, which combines quantitative and qualitative studies was used. Ivankova (2014, p. 1) defined participatory research as that which involves in an equitable way; community member, stakeholders, and the researcher in all phases of the research process. This includes knowledge production as well as the decision-making processes. Participatory research places all participants on an equal pedestal such that they can contribute their expertise in solving the problem at hand. It stresses the inclusion of research participants and stakeholders throughout the research process so that multiple understandings about issues of concern can be arrived at (Creswell, 2014, p. 13; Higginbottom, 2017, p. 59).

Participatory research is often embraced where the focus is on health equity issues (Wallerstein & Duran, 2010, p. S40). Pant (2006, p. 100) asserts that the change in participatory research is geared towards three valuable domains namely; the development of critical consciousness for both the researcher and the participants, improvement of the lives of those involved in the research process as well as the transformation of fundamental societal structures and relationships. The blend of mixed methods with participatory research is very suitable and valuable for addressing complex social and health problems and for developing interventions that improve health outcomes. PPMR has been shown to have benefits for participants and their communities, and for the quality of the research.

The PPMR used in this study provided a platform for garnering greater understanding about existing beliefs and attitudes, factors that could influence the help-seeking decision as well as the measures to be put in place to create a realistic intervention programme that could enhance counselling help-seeking behaviour of male students.

1.12.4 CORE MIXED METHOD DESIGN

The transformative embedded design was adopted for this study. The primary goal of the transformative design is to utilise an emancipatory or transformative framework as a lens that guides the whole research process, starting from conceptualisation to final data interpretation (Subedi, 2016, p. 575; Creswell, 2011, p. 269). This is done with the sole intention of bringing about social justice and reducing marginalisation which leads to change within the community. The embedded design within the mixed methods approach is defined as one in which either the quantitative or the qualitative strand of the research serves in a supportive or secondary role in a study based fundamentally on the other data type (Creswell, 2011; Wium & Louw, 2018).

In this design, one form of data is encapsulated within a broader form of data collection, so as to analyse different types of research questions. In the case of this study, quantitative data was collected initially from a sample of 264 male students in response to research questions one, two, three, five and six, while research question four specifically required the qualitative approach. The qualitative data also provided an in-depth understanding of the other research questions. In this study, qualitative data were collected in a focus group discussion consisting of six participants each, who were selected from the larger quantitative sample. The integration occurred when qualitative data were transformed to be compared with quantitative data in table format to answer the specific research questions (Wium, Louw, & Eloff, 2010, p. 14).

The embedded design furthers the enhancement of the initial quantitative data collection procedure. In case of this study, the quantitative and the qualitative strand of the research have unequal weighting, though the timing of the data collection was concurrent (Creswell et al., 2003, p. 209). The choice of this design is premised on the understanding that a single form of data set is not adequate to encapsulate different research questions posed in this research.

1.13 DATA GENERATION METHODS

As clearly stated in the previous sections, the mixed method approach was adopted for this study. This entails the use of diverse methods or techniques in data collection. As with the transformative paradigm core assumptions, multiple data collection methods could be used as there are no specific methods tied to the transformative paradigm. It only emphasised the use of techniques that align with the objectives and assumptions of the research that has been done (Mertens, 2010b, p. 265). Based on this supposition,

various research methods were utilised to achieve the purposes of this study. Survey methods, using a researcher-designed questionnaire, semi-structured interview, focus group and photovoice were considered suitable data generation methods for this study. In the sections below, a brief discussion of the data generation methods is provided.

Table 1.1 outlines the plans used and the objectives accordingly below.

	Objectives	Methods
1	To determine the beliefs of male students about CHS in an HLE	The survey, focus group discussion, semi-structured interview and photovoice
2	To uncover attitudes of male students towards CHS in an HLE	Survey, focus group discussion, semi-structured interview and photovoice
3	To evaluate factors that influence CHS behaviour of male students' in an HLE	Focus group discussion, semi-structured interview and photovoice
4	To explore male students' understanding of an enabling environment for CHS in an HLE	Focus group discussion, semi-structured interview and photovoice
5	To identify structures and measures that are needed to be put in place to create an enabling environment for CHS of male students in an HLE	Survey, focus group discussion, semi-structured interview and photovoice
6	To investigate threats and challenges to establishing an enabling environment for CHS within a HLE	Focus group discussion, semi-structured interview and photovoice

Table 1.1: Showing methods and objectives

1.13.1 SURVEY

Survey is one of the most used methods in social science research. It is often used to investigate people's attitude, beliefs, personality and different social behaviour (Jedinger, Watteler, & Förster, 2018, p. 1). Surveys provide a platform for collecting information from large numbers of people within a short time, for example, information regarding people's characteristics, their demographic information as well as feedback on services provided. Mathers, Nick, and Amanda (2009, p. 4) assert that survey are especially very appropriate when one is conducting a non-experimental study that seeks to describe reality. They further state the use of this method becomes very pertinent when there is a need to establish the prevalence or rate of occurrence of behaviour among a group in the society. Hence, this study conducted a survey using on total number of 323 male students in the chosen higher education ecology. Participants to take part in this survey were selected from all faculties within the school. Questionnaires were administered to research participants to get an overview of the prevalent beliefs and attitudes, as well as to identify measures and structures that are needed to be in place to create an enabling environment. Therefore, understanding about the help-seeking beliefs and attitudes as well as structures needed to create an enabling

environment would not just be based on mere assumptions or uncertainties but would rather be scientifically derived from valid and representative opinions about the issue of concern.

Subsequent reflection on the items in the questionnaire indicated that there were problems that limited the validity of some items. These limitations are set out in the discussion on limitations in section 8.6.

1.13.2 SEMI-STRUCTURED INTERVIEW

In this study, the semi-structured interview was employed to interview the stakeholders selected to participate in this study. The semi-structured interview is one of the most frequently used data generation methods in qualitative research, both within the social sciences and the health sciences. DeJonckheere and Vaughn (2019, p. 1) describe it as a method that involves a conversation or interchange of communication between the researcher and the interviewee. Semi-structured interviews have usually guided an interview that could be amended and adapted as the interview process is ongoing. This flexibility allows the researcher to probe, ask follow-up questions and make comments during the interview process.

The flexible characteristic of the semi-structured interview was part of the rationale for selecting this method to generate data from stakeholders, as it was necessary to get a complete understanding of their views, why they are attuned towards them as well as what informed the opinions. DeJonckheere and Vaughn (2019, p. 1) corroborate this when they state that semi-structured interviews facilitate the collection of open-ended data, which allows researchers to explore feelings, beliefs as well as attitudes regarding a particular social phenomenon. They further argue that semi-structured interviews enable researchers to delve into private and sometimes intimate or delicate issues (Evans & Lewis, 2018, p. 2).

The use of semi-structured interviews was particularly useful in this study on creating an enabling environment, because it allowed the researcher to have an insight into the subjective perspectives of the counsellor, student affairs official, course adviser as well as the health practitioner, with regards to the counselling help-seeking behaviour of male students as well as the notions they have about what it takes to build an enabling environment (Adams, 2010, p. 493). While conducting this interview, the researcher came with a set of pre-defined questions, and I allowed the participants to respond to those questions on their own terms. This data generation method was deemed suitable

for this group of people, as it allowed them to individually select the time and space that suited them without necessarily tampering their work schedule. Also, Braun and Clarke (2006) affirm that this method of data collection is suitable for research in diverse fields as they are not tied to any epistemological position.

1.13.3 FOCUS GROUP

With regards to data generation with male students, a focus group discussion was used in this study. This is so because focus group discussions allow for the generation of debate and discussion around an issue of concern (Nyumba et al., 2018, p. 20). They provide multiple views of insights that demands a collective view rather than an individual's opinion. This method particularly aligns with the participatory research design chosen for this study as it allows for the generation of local knowledge, where participants are seen as experts (Young et al., 2018, p. 10). Ten male students were initially recruited to participate in the focus group discussion. Eventually, six (6) showed up at the designated venue. The use of a focus group discussion was beneficial to this knowledge as it facilitated discussions around the help-seeking behaviour of males. It further facilitated elicitation of divergent views and provided understating into the inner lives of male students, with regards to their decision to seek help or not. Also, focus group discussions give the researcher an insight into the socio-cultural factors influencing participants' decision.

1.13.4 PHOTOVOICE

Photovoice is a visual research methodology that is used with the intention of bringing about social change (Wang, 2006; Wang, 1999). It is an innovative approach in participatory research used in ameliorating health disparities and inequalities through the creation of critical consciousness within the researched community (Wang & Burris, 1997, p. 369). This is a flexible method that can be used in diverse contexts and for varying research needs. In this study, male students were asked to use their camera phones to take pictures that relate to the factors that could hinder them from seeking help or motivate them to seek help. This research method afforded the research participants opportunities to identify the constraints within their communities, as well as the resources (Budig et al., 2018, p. 3). Furthermore, the photovoice methodology facilitated critical dialogue amidst research participants and afforded them the opportunity of thinking about ways to improve their immediate environment. It also allowed the researcher to have an insight into the priorities and the major concerns of the participants (Hergenrather et al., 2009, p. 686). These pictures provided by

participants are believed to have the power to shape community members, leaders as well as policymakers.

1.14 DATA ANALYSIS METHODS

In mixed methods research, the process of analysing the quantitative and qualitative data is labelled mixed analysis (Onwuegbuzie & Combs, 2010, p. 397). According to Onwuegbuzie & Combs, 2011, p. 3), a mixed analysis is defined as the use of both quantitative and qualitative analytical techniques within a single study, in a manner that is guided by a predetermined timing and sequence, that is, the analysis is guided by the order in which the data generation was done. The data analysis decision is also premised and governed by the assumptions of the paradigm within which the study is situated, as well the overarching rationale for conducting mixed-method research.

Therefore, this study on creating an enabling environment, which employed a participatory mixed-method design; and a core mixed-method design of transformative embedded design, utilised various analytical tools that aligned with the philosophical assumptions guiding this study.

The analytical tools used in this study are exemplified as follows. The quantitative data collected using close-ended questionnaire were analysed using both descriptive and inferential statistics, as applicable. First, the demographic characteristics of the participants were presented in charts through frequency counts and percentages. Moreover, the research questions were answered using by using mean and rank order analysis of items, as well as a binary logistic regression. Furthermore, hypotheses were tested using a suitable inferential statistical tool. For the qualitative research, thematic analysis was used to analyse the interviews as well as the narration of the photovoice session.

1.15 RESEARCH CONTEXT

This study was conducted at the selected state university located in a rural town, Iworoko in Ekiti State, Nigeria. The university is about 36.2 km away from the capital of Ekiti State Ado-Ekiti. This university serves the higher education needs of Ekiti indigenes as well as states within the environs. It has a population of about 25,000, with males and females in the ratio of 40 to 60. There is the presence of a university counselling centre, but one is not certain about the efficiency of its service delivery and how accessible the unit is to the student population.

1.16 SELECTION OF PARTICIPANTS

As explicated in previous sections, this study is underpinned by transformative philosophies of inclusion, participation and emancipation. Therefore, male students', as well as stakeholders within the higher education ecology, were selected to participate in this study. Teddlie and Yu (2007, p. 87) argue that sampling in a mixed methods research must contain probabilistic and non-probabilistic strategies in order to adequately cater for the principles guiding sampling in both quantitative and qualitative research. Therefore, a concurrent mixed method sampling design, using nested samples for the purpose of selection of participants, was used in this study. In this type of sampling, the selection of participants for a study is made by using the probability and purposive sampling techniques simultaneously (Teddlie & Yu 2007, p. 91). Specifically, cluster sampling was used in the quantitative strand of the study, while stakeholder sampling and convenient sampling were used for the qualitative strand. With these sampling tools at hand, 323 male students were selected for the quantitative strand of the study while four stakeholders were selected to take part in a semi-structured interview, six male students from the initial 323 to take part in a focus group discussion as well as five males in a photovoice session.

1.17 INTEGRITY OF THE STUDY

In ensuring the integrity of this study, certain measures were put in place and they are discussed succinctly in the sessions below.

1.17.1 VALIDITY AND RELIABILITY

Validity and reliability are important psychometric properties of an instrument in quantitative research (Bolarinwa, 2015). The validity of an instrument is defined as the extent of accuracy to which it measures the construct it was designed to measure (Heale & Twycross, 2015, p. 66). Different types of validity have been identified by scholars. In this study, to ascertain the validity of the instrument used, it was subjected to face and content validities. Experts in the fields of guidance and counselling, psychology of education, as well as tests and measurements, were given copies of this instrument. After rigorous scrutiny, all corrections and modifications were effected and taken into consideration into the designing of the final draft of the instrument. Reliability, on the other hand, has to do with the degree of consistency with which an instrument measures what is supposed to measure (Mohajan, 2017, p. 58). The reliability of the instrument for this study was ascertained through a pilot study, in which 30 copies of the instrument

were administered to students in a higher learning setting that has characteristics similar to the research site for this study. The Cronbach alpha was used to estimate the reliability of this instrument. A reliability coefficient of 0.9 was gained. Therefore, the instrument was judged highly reliable.

1.17.2 TRUSTWORTHINESS

In line with Lincoln and Guba's (1985) assertion that trustworthiness of a study is the process of proving to one's audience that the research output is worth their attention, they propose four elements of trustworthiness. This study has painstakingly and carefully adhered to all these processes. One of the ways this study has ensured trustworthiness was through various processes member checking to eliminate researcher bias and by the direct use of verbatim quotes from the interview transcripts. Further detailed explication of the trustworthiness process of this research is expounded in Chapter 4.

1.17.3 LEGITIMATION OF THE RESEARCH

Legitimation in mixed methods research deals with the process of ensuring rigour and quality throughout the research process. In achieving this for a mixed methods study like this, Onwuegbuzie and Johnson (2014) propose nine levels of legitimation in mixed methods. These are: 1) sample integration, 2) inside-outside, 3) weakness minimization, 4) sequential, 5) conversion, 6) paradigmatic mixing, 7) commensurability, 8) multiple validities and 9) political legitimation. An exposition of how these types of legitimation were ensured is detailed in Chapter Four.

1.18 ETHICAL CONSIDERATIONS

Head (2018, p. 3) argues that ethical research is not a once-off activity, but rather a process that entails the resolution of a potential series of ethical dilemmas as they arise during research. Hazel and Bob (2017, p. 8) also contend that the worth of any research output is dependent on the extent to which a researcher has understood the dimensions of ethics in that study and how s/he has been able to overcome them. In the light of these, scholars have therefore stated that ethical considerations should be infused into all the stages of the research process, right from the conceptualization to the point of dissemination of the research output (Resnik, 2015, p. 4; Cohen & Wellman, 2014, p. 181). Therefore, being aware of the need and implications of being ethical throughout the research process, the researcher was keen to protect participants and ensure their privacy as well as their confidentiality throughout the research process.

For the purpose of this research, ethical clearance was obtained from the University of

Free State, with approval reference UFS-HSD2018/1104. Permission to conduct the research was also sought from the authorities of the selected state university, and consent letters given to all participants to ascertain their willingness to participate in the research. Also, participants were informed of their rights to exit the research process any time they felt the need to do so. In addition to these, proactive measures were put in place to ensure the confidentiality and privacy of research participants, such as giving of pseudonyms, safe keeping of audio and transcripts of data in a passworded computer as well as blurring out any information or anything that could give the identity of research participants away.

1.19 DELIMITATIONS OF THE STUDY

This study is demarcated within the field of educational psychology, which is preoccupied with the task of cognising and enhancing ways through which learners acquire capabilities in formal classroom settings (Berliner, 2006). Furthermore, it involves the use of research and psychological principles to understand the dynamic interaction between the personal attributes of different categories of individuals and the school settings which leads to development of certain types of behaviours. Educational psychology is geared towards assisting learners to overcome challenges that could hamper the overall attainment of their potential. Counselling, on the other hand, is an integral part of the school programme designed to facilitate student overall achievement, enhance student behaviour as well as increase school attendance, and help students develop socially. Therefore, counsellors in educational settings are tasked with the duties of supporting students who are challenged academically, socially or psychologically. They provide them with aids with regards to their career choice and plans, as well as provide help to students who have physical, personal or mental health challenges.

The focus of this research is to determine how an enabling environment that can enhance counselling help-seeking behaviour of male students can be enhanced. It aimed at developing a model that would explain how an enabling environment can be created within a higher learning ecology. The study engaged with male students and stakeholders within the higher learning ecology such as a counsellor, course adviser, health practitioner as well as a student affair official from the selected state university, in Ekiti State. In this study, the male students are positioned as those who are at the centre of multiple environmental levels and these different environments have symbiotic

interactions with them, which influence their decisions and behaviour (Mancera et al., 2018). Again, the study drew on the principle of critical positive masculinity, which argues that males have the capacities of enacting their masculinities in ways that lead to optimisation of their wellbeing (Englar-Carlson & Kiselica, 2013; Lomas, 2013). Within this perspective, there are identified negative stereotypes and ideologies that exist within the environmental contexts of these male students that could hamper their help-seeking behaviour.

Giving the above explications, researching the ways in which male students seek help is fundamental to the holistic development of their capabilities, such that learners can successfully complete their studies and live to the fullest of their potential. Understanding what factors enhance or constrain help-seeking will enable both academic and non-academic staff to provide necessary help to male students as well as engender policy formulation towards creating an enabling environment.

1.20 OVERVIEW OF THE CHAPTERS

This thesis is organised into eight chapters. Chapter One highlights the general orientation of the study of the research. It contains succinct information regarding the background of the study, the rationale behind the study, the problem statement of the study, the theoretical framework as well as details of the research questions, objectives, aim and the research hypotheses. Furthermore, the chapter introduces the research design and methodology by explaining the paradigm adopted, the research approach, the design of the study, data generation, data analysis and the process of ensuring integrity in the research. Finally, the chapter presents the ethical considerations, the delimitation of the study as well as the thesis outline.

Chapter Two of this thesis provides an in-depth exposition of the theories engaged with in this study. It expounds on their historical origin, their assumptions, the relevance of the theories to the research, as well as their limitations. It also provides an explication of the integration of the three theories.

Chapter Three houses the review of related literature. It begins by attempting to conceptualise the concept of help-seeking and further seeks to describe different forms and types of help-seeking. A literature review on patterns of help-seeking of males is also presented. An exposition of how an enabling environment has been conceptualised in other contexts is presented in this chapter.

Chapter Four carefully exemplifies the research design and methodology adopted by this study. It houses detailed explanations of the paradigm within which this is situated and explains the relevance of the paradigm to the study. Also, it explains different methods utilised, the rationale for choosing them, their application and relevance to the study as well as their limitations. It further describes the methods of data analysis. In addition to this, the chapter describes the research context, the sample selection process, the process of ensuring integrity of the study as well as the ethical considerations.

In Chapter Five, presentation and discussion of the quantitative findings of the research gathered through the administration of questionnaires is done.

The Chapter Six detailed qualitative findings of the research derived from the semi-structured interview scripts, focus group discussion sessions and the photovoice narration.

Chapter Seven, provides a detailed discussion of the findings of this study, in the light of the extant literature.

Chapter Eight contains the final synopsis of the study. Findings of the research are used to draw final conclusions in my attempt to answer the research questions. In the chapter, also, recommendations are made, based on the conclusions. Furthermore, the contribution of the study to the body of literature is expounded in this chapter. Limitations of the study, as well as suggestion for further research, are also presented in this chapter.

1.21 CONCLUSION

This chapter contains an overview of the general orientation of this study. An introduction to the concept of help-seeking behaviour and how it affects male students within the higher learning ecology has been presented. It has also provided a presentation of the problem statement, rationale of the study as well the position of the researcher was provided. Also, information regarding the research purpose, aim and objectives, research questions and hypotheses are succinctly outlined. Other important aspects of the study presented in this chapter include the theoretical framework, research design and methodology, ethical issues, as well as the steps involved in ensuring rigour of the study.

CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter provides a synoptical explication of each of the theories and models, namely, Andersen's Social and Behavioural Model of Health Utilisation, 1995 version, the socio-ecological model of McLeroy (1988), as well as critical theory, that underpinned the investigation of the enabling environment for counselling help-seeking behaviour of male students in a higher learning ecology. Firstly, it provides an exposition of community psychology, the discipline within which this study is situated, especially in terms of its relation and relevance to this study. This is necessary because the majority of the studies utilising multiple theoretical approaches, such as the socio-ecological model with critical theory, are often situated within the public health field of study. Hence, the need for demarcation. The chapter goes on to provide a detailed elucidation of the historical origin, assumptions, relevance as well of the limitations of the Andersen social and behavioural model, critical theory, and the socio-ecological model respectively. Finally, a glossary list of the operational definition of terms and constructs used within this study is offered.

The scholarly area of help-seeking has only a few developed theories that provide an understanding of what this concept is. However, the few theories available have provided a vastly different explanation as to what motivates or drives individuals to seek or not to seek help. The theory of planned behaviour, as an example, argues that an individual's eventual engagement in help-seeking is largely influenced by their "intention to seek help", their "attitudes" towards help-seeking and certain "subjective norms" that prevail on them to seek or not to seek help (Ajzen, 1985, p. 11; Kuo, Roldan-Bau, & Lowinger, 2015, p. 179). On the other hand, the health belief model suggests that individual help-seeking behaviour is premised on the person's belief about their susceptibility to certain illnesses, the perceived severity of the illness and the risks versus benefits of seeking help (Langley, Wootton, & Grieve, 2018; Hubbard, Reohr, Tolcher, & Downs, 2018).

In the same vein, the threats to self-esteem model postulates that the help-seeking process is substantially influenced by the perception of the help recipient about the characteristics of the help-giver. It asserts that if the help-recipient perceives the help as emphasizing their weaknesses or inferiority, such help is perceived as threatening, while if it is self-supportive it is considered as positive. While attempting to conceptualise help-

seeking, Wacker and Roberto (2014) argue that help-seeking behaviour is a complex and hydra-headed concept that is influenced by an array of individual, social, political, cultural, economic and psychological factors. Understanding such a concept requires a hydra-headed approach that will cater to the unique details of this behaviour. Hence, the need to identify and justify the theoretical underpinnings engaged with in this study.

From a search of the literature, it appears that the vast majority of research on help-seeking has been uni-directional, that is, only emphasising or focusing on one aspect of an individual, such as their psychological, relational or environmental aspects and consequently resulting in an incomplete and sketchy understanding of the help-seeking concept. Meanwhile, Andersen (1995) contends that a carefully designed and theoretical based model that brings together the significant features of all these approaches is what is sorely needed to understand help-seeking behaviour. Therefore, in providing a comprehensive explanation of this pertinent concern of creating an enabling environment for male students' counselling help-seeking, a holistic stance is therefore taken, which involves the combination of behavioural, ecological and critical theory to understand the help-seeking behaviour of male students; this is driven by the goal of creating an enabling environment that will facilitate this behaviour. Therefore, this study is framed by a critical-ecology perspective.

2.2 DEMARCATING THE STUDY WITHIN THE FIELD OF COMMUNITY PSYCHOLOGY IN AN EDUCATIONAL CONTEXT

Community psychology provides an over-arching framework for integrating critical theory with the ecological perspective, in order to arrive at a holistic understanding in this study of male students' help-seeking behaviour, so that it is possible to design strategies and plans on how to create an enabling environment for this behaviour. Firstly, community psychology affords this study the means of studying individuals within their contexts and community. This is done with the principal aim of improving the quality of their lives and wellbeing, by attempting to change those aspects of the community that pose difficulty or hindrance to peoples' control over their own lives and improving their immediate community (Trickett, 2016, p. 396). More importantly, community psychology allows us to work across diverse disciplines, while utilising different perspectives to address the phenomenon of concern (Nelson, Kloos, & Ornelas, 2014, p. 433).

Community psychology is a philosophical and value orientation that can be applied to a study on creating an enabling environment for male student help-seeking behaviour.

This perspective provides a dynamic approach to viewing roots and causes of social problems from a contextual level, instead of branding individuals as deviant or attributing blame to the casualties or victims, in this case, the male students (Jason et al., 2016, p. 18). Community psychology provides a framework for addressing social problems and inequalities. By understanding social reality and then attempting to change it, especially issues relating to mental health and well-being of community members by use of ecological principles and multiple methodologies (Aresi et al., 2017, p. 473).

Harrell (2019, p. 1) further asserts that community psychology, unlike mainstream psychology, investigates the human behaviour in numerous contexts, including ecological, social, cultural, environmental and historical. It is a drastic shift away from mainstream psychology's focus on the individual and its nuclear family, but rather highlights the function of the society in human functioning. Unarguably, the crux of community psychology practice lies in community engagement. Its emphasis extends beyond individuals and reaches out to the entire community members while aiming at desegregating social, cultural, economic, political and environmental factors to bring about positive change, especially in terms of people's mental health and empowerment (Burton & Kagan, 2015, p. 183; Townley & Sylvestre, 2014, p. 4).

Gourash (1978, p. 14) observes that help-seeking is a behaviour that encompasses a complex set of issues demanding consideration from different perspectives. Therefore, community psychology provides a platform for leveraging multiple perspectives, such as critical theory and the ecological perspectives used in this study. These two perspectives are well suited to the principles guiding research and practice in community psychology (Burton & Kagan, 2015, p. 184). Community psychology goes beyond the amelioration of social ills and ultimately aims at bringing about transformational change. This study, therefore, aligns with the aim of this study by not been merely concerned with enhancing the help-seeking behaviour of male students, which will amount to an amelioration enterprise. It rather seeks to create an enabling environment that can facilitate appropriate help-seeking behaviour (Burton & Kagan, 2015, p. 190). This is done through refuting and challenging dominant negative ideologies about males' help-seeking behaviour that young male students have learned to subscribe to and that hinder them from seeking help and thus hampering their wellbeing.

Community psychology therefore provides the necessary framing for this study because, firstly, it seeks to increase access and utility of mental health services to all members of

the given community. It also provides an avenue to extend services, especially to the previously marginalised, underserved and oppressed, in the context of their mental health needs, as is the concern of this study (Lazarus et al., 2012). Evidence abounds in the literature to attest to the neglect of men's mental health, both theoretically and in practice (Harding & Fox, 2015, p. 452; Wasylkiw & Clairo, 2018, p. 4; Donne et al., 2018, p. 189; Kaul & Irwin, 2018). Also, many societal ideologies in terms of customs, norms and traditions have constrained men from seeking help when needed, hence the said marginalization. Consequently, community psychology principles will assist in reaching out to this group of underserved young males.

Secondly, community psychology facilitates new ways of thinking, approaching and conceptualising the origins, root causative factors and development of psychosocial problems. In the men's help-seeking literature, several studies have implicated masculinity as the significant barrier to the male's utilisation of mental health facilities and resources (Englar-Carlson & Kiselica, 2013, p. 291; Keohane & Richardson, 2018, p. 160; Lomas, 2013; Robertson et al., 2018:335). However, through engagement with community psychology, the researcher can come into close discourse with community members. Collaborative research methodologies can achieve an accurate and actual understanding of the aetiology of this reticence displayed by men towards seeking help, and thus create an enabling environment for the behaviour.

Thirdly, community psychology allows for a contextual analysis of social problems, that is, it primarily allows for understanding an individual's behaviour within their sociocultural context. According to Trickett (2009, p. 395), community psychology is deeply entrenched in the ecological perspective, with a focus on changing the environment rather than the individual. Again, this purpose is in alignment with the goal of this study. This study is strongly preoccupied with creating an environment – social, physical, political, organisational or systemic – that can itself encourage men to seek help. Instead of focusing on individual male students, community psychology allows the researcher to engage with the environment, in all its senses, with the intention of bringing about the desired change.

Finally, community psychology, as it relates to creating an enabling environment for male student help-seeking behaviours, is guided and guarded by a set of principles namely, p. an ecological lens as the viewing perspective, adaptation as a means of development and change, an emphasis on wellness over psychopathology, prevention and health

promotion rather than treatment, collaborative and empowering relationships, justice as a prominent goal of action, integration of research with action and finally reflection of human diversity in the methods and theories employed. All these principles are the values that underpinned this research process.

Having clearly demarcated this study within the discipline of community psychology in education, there is however a need to clearly explicate the theories engaged with in this study.

2.3 CRITICAL THEORY

Because of the nature of the topic of this study, a critical stance is considered essential, backed up using participatory research methodologies, with the intention of creating an enabling environment for male students' help-seeking behaviour. This is because, over the years, there have been several postulations and guesses as to the reason why men refrain from seeking help. Thus, the application of critical theory to this study enables one to engage with the selected higher learning ecology the marginalised voices of male students, in terms of access to mental health care services, in order to understand how historical and contextual discourses have perpetuated male students' unwillingness to seek help. It serves also to challenge the contribution of ideologies regarding patriarchy and gender inequality that may affect male students' help-seeking behaviour.

2.3.1 HISTORY AND DEVELOPMENT OF CRITICAL THEORY

Critical theory was founded as a school of thought mainly by the theoreticians in Frankfurt school (Levison et al., 2016, p. 26; Howard, 2000, p. 271). Critical theory is believed to have two different meanings and two histories respectively. However, the typology of a critical theory of concern in this study is situated within the sociology and political philosophy discipline, which originated from Germany in the 1930s (Geuss, 1981). The tenets and principles of critical theory can be traced to the works of Karl Marx on economy and society, where he explicated the interconnection between the economic base and the ideological superstructure, as well as how the operation of power and domination in the realm of the superstructure influences people's lives in terms of the truths they hold, their values and, most importantly, their behaviour (Crossman, 2018; Haine-Schlagel & Walsh, 2015, p. 197). In later years, following the critical steps of Marx, various scholars such as Herbert Marcuse, Max Horkheimer and Theodore Adorno among others, explored various aspects of power and domination (Fuchs, 2015, p. 1). Max Horkheimer described the theory as "critical because of its effort to liberate human

beings from any circumstances that enslave them” (Geuss, 1981, p. 35). Their work was geared towards human emancipation and freedom, and its theorists were vehemently opposed to any form of oppression and suppression in the modern capitalist world (Yee et al., 2014, p. 19).

However, since its initial formation, critical theory has been continuously influenced by the inputs of different scholars. Nye (1988, p. 69) affirms that critical theory has surpassed its initial ideas of German idealism and has advanced into American pragmatism. Meanwhile, modern critical theory is predominantly concerned with social problems; it politicises the phenomenon of concern by locating it within the historical and cultural contexts (Lindlof & Taylor, 2002, p. 49).

2.3.2 ASSUMPTIONS OF CRITICAL THEORY

Fundamental to critical theory is the belief in the subjectivity of all forms of knowledge and the principle that all knowledge, regardless of how scientific or commonsensical it is, is upheld by political and historical structures (Alvesson & Deetz, 2006, p. 255). Critical theory’s major preoccupation has to do with challenging and critiquing ideologies. According to Geuss (1981), ideologies are the primary impediment to human liberation and freedom. Researchers working with critical theory are fundamentally concerned with the refutation of prevailing ideologies, knowledge systems, norms and myths that have been historically and culturally upheld as the truth (Friesen, 2008, p. 1). That is, the critical researcher preoccupies himself or herself with deliberately problematising ideas and beliefs that are taken for granted within a society or accepted as the truth, with the intention of destabilising such knowledge, while providing an alternative form of knowledge that is more liberating, empowering and democratic (Yee et al., 2014, p. 20).

Critical theory essentially attempts to solve social problems by situating them within their historical and cultural contexts. In simpler terms, working within this sphere demands that one puts into consideration the lived experiences of people with a concern to understand what structures perpetuate the social problem (Lindlof & Taylor, 2002, p. 49). For instance, research into understanding some trends of behaviour in Nigeria cannot be done without paying critical attention to the country’s historical and cultural context, which compels one to consider issues of colonialism, religion, political powers, traditions and norms that may conspicuously or more subtly perpetuate the continuity of such behaviour. Researchers within this domain usually build their work on the principles of social constructionism (Taliep, 2015, p. 113).

Central to critical theory are the issues of dominance, exploitation, asymmetrical power relations and justice (Fuchs, 2015, p. 1). These are specifically related to how the society or an individual's community, through issues of race, gender inequality, ubiquitous ideologies, debates, religion, and other social institutions, act together to create a social system that hampers peoples' ability to live the full expression of themselves.

In addition to this, works within this school of thought are preoccupied with integrating change and action. Horkheimer (1972, p. 188) asserts that critical theory is positioned towards critiquing and changing the society, unlike the conventional theories that merely seek to understand and explain it. The primary focus of the critical theorist is to amplify and enhance human happiness through a comparison of the essence and existence, that is, identifying the contrast between what exists at present and what can be achieved. Fuchs (2015, p. 3) asserts that the essence relates to peoples' constructive or positive powers and capabilities, such as freedom, sociality and cooperation. Therefore, critical theorists attempt to increase these capabilities through a deliberate effort. This feature of critical theory is congruent with the participatory research methodology adopted for this study.

Praxeologically, critical theory, is focused on struggles and political practice (Fuchs, 2015, p. 4). Here, it is concerned with both extant and potential struggles and tussles of a group of people, especially the oppressed, marginalised and exploited. This is pursued vehemently with the intention of creating a better world. This is to be achieved through its guiding philosophy and principles that reflect the realities, potentials and struggles of the oppressed and marginalised (Noddings, 2018, p. 3). Hence, politics is deeply entrenched in the nature and value of critical practice, as well as the quest for social change, with the intention of bringing about social justice (Morley, 2015, p. 8). Consequentially, a critical researcher does not just engage in research for its own sake but links their research with a particular social discourse and issues. Such is the case with this study which deals with creating an enabling environment for male students' counselling help-seeking behaviour. Drawing from the discussed characteristics, it can be deduced that critical theory provides an excellent framework for contemplating issues of transformation, power, gender inequality and group or subgroup marginalisation.

Another achievement of the critical theorists that is of great relevance to this study is the development of critical pedagogy by Paulo Freire and other theorists. Education is a critical tool for societal change (Dawkins-Moultin, McDonald, & McKyer, 2016; Rhem,

2013). Freire challenged the existing systems of education, which position the teacher as a custodian of all knowledge, which is transmitted to learners, who are considered as empty vessels or ignorant – this he described the ‘banking system’. Freire further contended that the ultimate purpose of education to raise the critical consciousness of people through the process of dialogue and reflection, problem-posing and problem-solving. Thus, in creating the desired social change, members of community come together to isolate their problems, critically question their reality and engage in acts of deep thinking to generate solutions to the problem. In this process, there is, therefore, no one with the sole knowledge, but rather everyone is engaged in dialogue. Through this dialogical process, new knowledge is arrived at and therefore transformation takes place. Dawkins-Moultin et al. (2016, p. 32) assert that the core goal of the critical pedagogy is to activate, inform and transform citizens.

This research is focused on the counselling help-seeking behaviour of male students. Therefore, an understanding of masculinities is essential for a thorough comprehension of this complex behaviour, i.e. help-seeking in male students and thus for the subsequent development of a viable theoretically driven enhancement programme of action, especially in a study that particularly relates to the male gender. Usually, stereotypes, popular wisdom and common sense are the lenses through which issues like these are viewed; doing this might however be problematic and oppressive, especially if the researcher is making judgements and assumption based on these stereotypes. Addis and Cohane (2005, p. 644) explain that thinking paradigmatically is of immense essence, in that it compels us to evaluate the internal logic and the empirical basis of our claims about the nature of the distinct experiences of men and women. Specific constructs are fundamental in the discourses from critical theory, thus need to be clarified, to assist in further discussions going forward. These constructs include gender, patriarchy, power and multiple ways of knowing and will be expounded on in the following section.

2.3.3 CRITICAL THEORY’S FRAMING OF MEN AND MASCULINITIES

The feminist theories, which are usually characterised under the critical school of thought, aim to explain the slippery concepts of men and masculinity. While ratifying some aspects of traditional masculinity, they are vehemently opposed to some, while some others are not given attention (Gardiner, 2004, p. 35). Principally, critical studies in relation to men, which have derived from the feminist movement, are focused on three

core ideologies; (1) viewing gender as a socially constructed concept; (2) contesting hegemonic masculinity (3) challenging power differentials in the relations between women and men (Lohan, 2007, p. 493). Gardiner (2004, p. 36) asserts that the definition of gender as a socially constructed concept is one of the most significant achievements of the feminist movement from the 20th century. In addition to this, s/he states that the terms “masculinity or femininity are loosely defined, historically variable, and interrelated social ascriptions to persons with certain kinds of bodies—not the natural, necessary, or ideal characteristics of people with similar genitals” (ibid). As with the social constructionist perspectives, critical theory regards gender as a social creation that can be noticed at different levels of the society, ranging from individual, interpersonal relations to the broad spectrum of culture relations (Addis & Cohane, 2005, p. 642; Falmagne, 2001, p. 145). Despite their similarity in terms of ontology and certain epistemologies, in going beyond disciplinary boundaries in the search for understanding and providing solutions to specific societal phenomena, critical theory’s emphasis on power differentials and equalities underscores the point of divergence. Critical theory is chiefly concerned with the extent to which power disparities occur between a male and a female. They perceive gender to be a complex and multifaceted system that structures the interrelations and interactions between men and woman in such a way that places man at an advantage politically, economically and even interpersonally over the woman, thus constituting dominance (Gardiner, 2004, p. 38; Lumb, 2012, p. 26).

As explicated earlier in the preceding section detailing the significant features of critical theory, this school of thought opposes the notion of the existence of a single reality but posits that the social construction of such realities is usually not definitive or exact. It also holds that religious, economic and political structures, to mention a few within the society, creates the impression that they are the only valid ways of understanding reality, thus making them immune to being contested or disputed (Lumb, 2012, p. 44; Whitehead, 2002, p. 278). Feminist theorists are of the opinion that cultural ideologies favour men, that social institutions reflect these ideologies and have used their policies and practices to perpetuate these ideologies. More so, that men as a group have promoted and furthered the subordination of women as a group, despite the vast disparities that existed in the advantages accruing to individual men or subgroups of men in relation to other men and women.

Addis and Cohane (2005, p. 647) affirm that the only means through which one can understand masculinity is through the lens of men's privilege within the social structure. Critical theory provides a viable standpoint for investigating a social phenomenon – in the case of this study, with the fundamental aim of creating an enabling environment for male student help-seeking behaviour. This is because of its potential in locating prevalent and dominant constructions of masculinity over other possible ones, identifying and strengthening the positive masculinities by refuting the myths that are used to perpetuate the negative forms which consequently leads to debilitating social behaviours.

2.3.3.1 Hegemonic Masculinity

The construct 'hegemonic masculinity' is often used in discourses about men and masculinity within critical theory to highlight power differentials between men and women (Hearn, 2004, p. 50; Lumb, 2012, p. 55). According to Hearn (2004, p. 49), the term was coined by R. Cornell as a part of gender order theory but originated from the works of Antonio Gramsci on cultural hegemony. The author further states that Gramsci described hegemony as the power that a particular social class or group exerts over others. According to Connell (2005), the term hegemonic masculinities refers to diverse sets of masculinities that change across time, culture and individuals. Abjuring the fixed one-size-fits-all opinion about masculinity and gender, Connell posited a pluralistic approach to viewing masculinity to emphasise the diversity of masculine practices. Connell and Messerschmidt (2005, p. 836) have discouraged the mere putting forward of categorisations of men but instead underscore the differences within individual men as they tactically try to cope with their varying daily situational demands. Jewkes et al. (2015, p. 2) further corroborate Cornell's viewpoint by affirming that

...masculinities are multiple, fluid and dynamic and hegemonic positions are not the only masculinities available in a given society. They may also be positions occupied situationally, in that the position occupied, practices and values espoused in one context may be different from those of another.

Furthermore, Connell and Messerschmidt (2005, p. 829) advanced the notion of hegemony to accentuate the place of dominance and hierarchy in interactions between men and women in specific contexts. Hegemonic masculinity can also be explained in terms of the praxes and customs that validate and endorse the continual ascendancy of powerful men over women, while at the time justifying the relegation of women and other less dominant males in a given society (De Boise & Hearn, 2017, p. 782; Lumb, 2012,

p. 51). Within this frame, transitive structures, such as economics, religion and politics, utilise their ideologies to obscure other people's viewpoints. Through this means, coercive and consensual control is achieved subtly, but not by crude force. This concept attempts to explain the means and rationale for which men oppress women and other less powerful men. Usually, it is believed that men who subscribe to the hegemonic form of masculinity display the ideals of manhood that are prescribed by the dominant traditions of masculinity (Seidler et al., 2016, p. 106; Galdas, Cheater, & Marshall, 2005, p. 616). These types of ideals motivate men to suppress their personal feelings and expression of self; such an analysis thus foregrounds the scripts of behaviour. Generally, characteristics displayed by such men include violence and aggression, stoicism, courage, toughness, physical strength, athleticism, risk-taking, and adventure.

From the foregoing, it is needful to highlight that any form of masculinity adopted or exhibited by an individual is not an intrinsic characteristic but is socially learned and constructed. Such forms are varied and dependent on historical time, culture and setting (Hearn, 2004, p. 65; Scott-Samuel, Stanistreet, & Crawshaw, 2009, p. 289; Taliep, 2015, p. 115). These forms of masculinities are learned from interaction and association between individuals within a given society, from both men and women alike. Meanwhile, these learned masculinities are replicated by such individuals at different times and spaces, including schools, families, religious gatherings, workplaces, sports circles and within their cultural practices and tradition (Ratele, 2017, p. 10).

There is much theoretical and practical evidence that affirms the notion that men and boys are products of rearing practices, socialization and training that stimulate and produce debilitating behaviours in them, and that these behaviours thus predispose them to act in ways that are harmful to themselves or others (Isacco, 2015, p. 142; Fleming & Agnew-Brune, 2015, p. 1). Taliep (2015, p. 116) submits that, when males are incapable of meeting the hegemonic ideals in their way of being males, they tend to create alternative ways and means to reach the masculinity ideals by using violence, competitiveness, achievement, success and even withdrawal in some cases. However, this is not to create the impression that men are passive and not involved in the development, construction and performance of this learned behaviour, as it must be emphasised that they are also active participants in this process (Scott-Samuel, Stanistreet, & Crawshaw, 2009, p. 290). This implies that masculinities are not fixed and set in stone but rather are an ongoing creation that can be changed, improved or modified over time.

2.3.3.2 Critical Positive Masculinity Approach

As explained previously, critical theory is primarily concerned with issues relating to power, oppression and gender inequality. It seeks to analyse the role of power, hegemonic dominance and masculinity; in the case of this study, as it concerns men's health behaviour and practices (Garlick, 2011, p. 234). Critical theory relies on dialectical dialogue as the method employed for conversation and critical reflection, which enables participants to think on and query the ideologies they have upheld, with regards to the way they see themselves as males as well as about their help-seeking behaviour. The querying and challenging of the ideas are done with the intention to change them, especially those that are debilitating and harmful to themselves, others, their health as well as their wellbeing.

In challenging and refuting ideas that male students have held about masculinity and how the society assists in perpetuating such norms, the critical positive approach to masculinity is an alternative to hegemonic masculinity. The critical approach to masculinity draws its notion from the blend of critical theory and positive psychology (Lomas, 2013, p. 169). Within this approach, masculinity is not conceptualised as necessarily being evil or capable of doing evil, but instead it is argued that men can defy the traditional myths and norms with the intention of developing more positive constructions of masculinity.

In this study, the Critical Positive Masculinity Approach is proposed as an alternative way of enacting masculinity, such that it would enhance male students' help-seeking behaviour. According to Lomas (2013, p. 183), masculinity should not be perceived as a negative, debilitating or negative attribute, rather, it should be seen as something that can be used to help men make better and healthier decisions, and ultimately live better lives. This approach challenges the idea that masculinity is necessarily problematic, or that men are inevitably "damaged and damage doing" (Mac an Ghail & Haywood, 2012, p. 486). The authors believe that men can resist the traditional male norms by which they were socialised as well as skilfully reinterpret such norms. Therefore, in this study, this approach is employed in helping male students harness their masculine strengths for appropriate help-seeking behaviour. Noone and Stephens (2008, p. 722) found some men were able to construct help-seeking in a positive light by positioning it in a traditional hegemonic frame as a knowledgeable use of health-care services, in contrast to the less informed behaviour of 'weaker' men. This approach will help the researcher to debunk the thinking that counselling is for females and that only weaker men use psychotherapy.

2.3.4 THE IMPLICATION OF CRITICAL THEORY AND MASCULINITIES ON MALE STUDENTS' HELP-SEEKING BEHAVIOUR

Critical theory has immense implications for the investigation of male students' help-seeking behaviour, as it helps to illuminate several grey areas. First, critical theory brings to the fore the multiple ways in which power influences men's behaviour and experiences, as well as how those experiences and practice perpetuate power inequality between men and women (Addis & Cohane, 2005, p. 643). For instance, many studies have attributed men unwillingness and reluctance to seek help to the necessity of appearing strong and indomitable (Fortenberry, 2017, p. 3; Rice, Purcell, & McGorry, 2018; Amin et al., 2018, p. 3). Men's avoidance of help-seeking is presumed to help construct them as stronger and more apt at dealing with their problems than females. Addis and Cohane (2005, p. 647) posit that these behaviours are not necessarily conscious, psychological nor individualistic processes but instead, they emanate from repeated traditions and customs that sustain the power relations between men and women through daily interactions within the social world.

Furthermore, critical theory underscores the role of socio-economic inequality in influencing men's health behaviour and help-seeking behaviour (De Boise & Hearn, 2017, p. 780; Lohan, 2007, p. 495). Here, they argued that, despite the fact that there are no theories to back up the claim that men could be disempowered socio-economically, however, there are pieces of evidence that some women and men are more empowered than others. This feeling of disempowerment can thus lead men to take on negative behaviours. Moreover, Mansfield, Addis and Courtenay (2005, p. 95) point out that the lack of equivalence in gender relations is the very foundation of males' underutilisation of services. They further argue that it is their quest for power and privileges that steers them towards harming themselves and others, and to assume that their mental and physical health are strong and indomitable.

Similarly, critical theory also explores how different cultural attitudes and orientation are linked with men's health and help-seeking behaviour (Campbell & Cornish, 2012, p. 848). Specifically, critical theory identifies debilitating behaviour with regards to men's health, such as reluctance to seek help or engagement in health risky behaviour, and thus links them to hegemonic cultural constructs of masculinities in terms of male stoicism and masculine invincibility (Garlick, 2013, p. 226; Keohane & Richardson, 2018, p. 161; Robertson et al., 2018, p. 161). It also delves into individuals' psycho-social realm to investigate how feelings of hopelessness, misery, hostility and low self-esteem impact

on men's health (Addis & Mahalik, 2003, p. 642). It proposes that feelings of low self-esteem or hopelessness among others can be triggered by economic inequality between man and women and even between men and men, which can, in turn, influence their decision to seek help. This situation happens especially when the male is striving to meet the masculine ideal. In other words, such men demonstrate extreme macho behaviour in order to regain their social status. This can also provide an understanding of why some men exhibit some certain negative behaviours as a form of agency to overcome some form of inequalities or disempowerment.

Furthermore, studies emanating from critical theory are also focused on the exploration of the different ways in which power relations influence men's experience and expression of mental health challenges (Amin et al., 2018, p. 3; Fortenberry, 2017, p. 3; Rice et al., 2018, p. 11). This is because it is generally believed that some negative life experiences such as loss of job, loss or damage of a body part can diminish their place in the hegemonic hierarchy, thus resulting in feelings of suicide, substance use, anger or depression. Hence, research rooted in this perspective provides enlightenment on the ways power and dominance are entrenched in the men's discourses about their mental health challenges when these occur. This is particularly important, especially for males who subscribe to the traditional masculine norm and have given their support for such masculine ideologies as competitiveness, emotional stoicism, toughness and the unbridled desire to always win (Addis & Mahalik, 2003; Garlick, 2011, p. 226; Campbell & Cornish, 2012, p. 848).

Finally, investigation of the role and function of power, as well as dominance in males' development, is an essential task for designing a viable intervention (Robertson et al. (2016, p. 335; Keohane & Richardson, 2018, p. 161). For instance, males' readiness and willingness to self-disclose to a therapist or their peers about their challenges might be a direct result of the extent to which their parents or peers subscribe to the traditional masculine ideals. Thus, from this standpoint, researchers aiming to enhance help-seeking behaviour in males can utilise psychoeducation as a tool in which power issues are raised and discussed while emphasising the danger of subscribing to extreme masculine ideals. Males in such intervention programmes can be assisted to grasp the extent to which their struggles to acquire or maintain interpersonal power in their relationships, or economic and other forms of social power in the public sphere, may be causing problems in their lives. For example, the ideas "I should always win" or "I should

never allow myself to be influenced by others” could be viewed as cognitive distortions potentially modifiable through standard cognitive therapy interventions (Mahalik, Good, & Englar-Carlson, 2003, p. 123).

In summary, these five core assumptions of the critical theory are engaged with in this study:

- 1) Critiquing traditional masculine ideologies (Connell, 2005; Messerschmidt, 1993)
- 2) Understanding power relations and their influence on males’ help-seeking (Alvesson & Deetz, 2006; Friesen, 2008)
- 3) Providing a liberating and democratic alternative to toxic hegemonic masculinity (Lomas, 2013)
- 4) Assessing all levels of the socio-ecological model intervention programme to ensure equality, access and social justice (Morley, 2015).
- 5) Engagement in critical dialogue and reflection that therefore brings about the desired transformation.

2.3.5 LIMITATIONS OF CRITICAL THEORY

Just as with the critical theorists, critical theory has also been criticised by several scholars and researchers alike. First, critical theory has been accused of the constant use of sophisticated language that might be difficult for a lay man to grasp (Goodman, 1992, p. 269). However, calls have been made to these theorists to embrace the use of simpler and clearer language. These calls have nevertheless been refuted with claims that a call for simpler language is anti-intellectual (Nichols & Allen-Brown, 2001). This in my opinion is another form of oppression, since the theory claims to challenge oppression and marginalisation, it should stay through to its core in every dimension by making its use of language accessible to all.

One of the most crucial criticism of critical theory is its lack of clear procedural pathway to taking political actions, as well as its tendency to repudiate and reject solutions provided by other theorists (Nichols & Allen-Brown, 2001, p. 19). As seen in the explicated theories above, critical theorists tend to focus their attention on rational ideas or idealism without prescribing any practical resolution to the social problems identified. It is as a result of this limitation that this study therefore engages with other theories that provide clear guidelines on how to bring about the desired change in this study.

Another limitation of critical theory that made it necessary to engage with other theories is the fact that critical theory is highly theoretical and abstract. Moreover, it is not practically involved in the intricate process of bringing change to cultural, political, social, economic and personal forms of oppression. This implies that critical theory is not actively involved in the life world of the people. Hence, based on the foregoing, the Andersen social and behavioural model of health service utilisation is therefore engaged with in the next section. This is used because of its potency to clearly identify the causative factors influencing help-seeking behaviour and its efficacy in predicting service use.

2.4 ANDERSEN MODEL OF HEALTH CARE UTILISATION

This study was done in consonance with the suggestion of Stokols (1996, p. 287), that intervention strategies used within the ecological approach should be grounded upon theories that are specific and directed towards the phenomenon of concern. He asserts that such theories should be able to account for the incidence and pervasiveness of the behaviour and consequently provide a contextual analysis of the factors that can influence the effectiveness of healthy behaviour promotion, of which help-seeking is identified to be one. Meanwhile, in describing his model, Andersen (1995), clearly explicates that the model of health care utilisation was designed to explain the use of formal health services. He further asserts that the purpose of the non-normative model is discover the conditions that either facilitate or impede health care service utilisation. Therefore, the alignment between the recommendation of Stokols (1996a) and the goal of Andersen's social and behavioural model justifies the use of this model in this study to practically identify factors that facilitate or impede help-seeking.

2.4.1 BRIEF INTRODUCTION TO ANDERSEN'S MODEL

The Andersen behavioural model is a conceptual framework for understanding various aspects and dimensions of help-seeking and health care utilisation. It is one that accentuates the contextual and individual dynamics that influence help-seeking or health care service utilisation. This model is fundamentally premised on the notion that help-seeking can be enhanced or improved if attention is focused on understanding both the individual and contextual determinants that affects it (Andersen, Davidson, & Baumeister, 2013, p. 33). The proponent of this model argued that understanding people's help-seeking behaviour opens up the prospect of explaining, predicting service use, and increasing social justice through provision of equal access opportunities for all,

as well as to improve the effectiveness and efficiency with which such service is delivered to citizens.

The Andersen behavioural model of health care utilisation was developed in the late 1960s, precisely 1968, by Ronald Max Andersen and was later expanded into a systems model by Andersen, Smedby, and Andersen (1970). This model was birthed in the course of his work as the study director for a project with the Health Information Foundation (HIF) and National Opinion Research Centre (NORC) at the University of Chicago at that time. He was mandated to carry out a national survey on health care use and expenditure with the understanding that he would use data from the survey for his dissertation. At that time, Andersen was a doctoral student of medical sociology under Dr Robert Eichborn in 1963. While working on this project, he became aware of the immense inequalities and disparity regarding the kind of services people receive in health care use. Andersen also became interested in knowing why some people had access to proper care, and others did not. It was the attempt to understand these issues that led to the development of the behavioural model, and he has continued to improve on it for more than four decades (Andersen, 2008, p. 647).

Since the development of the initial models, several revisions have been made to it. According to Andersen (2008, p. 651), amendments and changes to the model were the results of responsiveness to innovations within health policy, within several fields of study and in response to critiques of the earlier versions of the model. From 1968 until 2013, the behaviour model has more than four variations; each of these iterations will be explained succinctly below, while stating its uniqueness in relation to the other versions. It is, however, essential to know that, despite the several revisions of this model, it kept to its core components and their relationship.

2.4.2 THE EVOLUTION OF ANDERSEN'S MODEL OF HEALTH CARE UTILISATION

The original behavioural model was developed in 1960 with the sole aim of identifying and gauging the various facets or dimensions of access to health care. The goal of the initial phase was to understand why people, members of families, utilise health care services and to conceptualise and measure how equitable access to health care is. The initial model argued that people's use of any health care service is influenced or determined by their inclination to use such services. This inclination could function as an enabling or impeding factor as well as a need factor.

The second phase of the development of this model took place around the 1970s at the Centre for Health Administration Studies at the University of Chicago. It was this phase that gave cognizance to the place of health policy, the resources available and the organisation of the health care system as important factors in influencing people's utilisation of health care services. Also, consumer satisfaction was also inputted into the model as an outcome of help-seeking.

The third iteration of the model was designed in the 1980s, with a focus on the role of individual health practices on the use of health care services and ultimately on the health outcomes. In that model, health practices such as diet, exercise and other personal health practices were inputted as determinants of access to healthcare. In addition, the satisfaction of the individual with the service received was included as an outcome of the model. Andersen (2008) argued that this variable is an important one in that it helps policy development and improvement.

At the fourth phase, the causal links between various components of the model were added. The feedback loops show how predisposing, enabling and need factors affect the health outcomes and vice versa. It was the fourth iteration of the model that brought to the fore the place of contextual factors as potent factors in understanding reasons why people use or do not use health care services. Also, the process of medical care was also included as health behaviour. This factor relates to the behaviour of healthcare providers from the beginning of the process to the end.

A fifth iteration of the Andersen's behavioural model ushered in a focus on the contextual and individual factors as a critical element in order to enhance utilisation. The contextual factor is described as those characteristics and attributes of the environment in which the individual lives or in which the service utilisation is going to take place. These contextual factors are measured at the aggregate or group level rather than at the individualistic level. Attention here is on the provider-related characteristics, the health organisation and the host community characteristics.

The latest and current model is the sixth in the series of the help-seeking model developed by Andersen and his several colleagues. The sixth version of this model is predominantly focused on the individual as the unit of analysis. It is not merely concerned with the health utilisation of the individual but goes further to explore the health outcomes (quality of life) of such individual as the ultimate goal (Andersen, Davidson & Baumeister, 2013, p. 35). Furthermore, this iteration of the behavioural

model is distinct from previous versions in that it contains an outcome loop that explains how health outcomes can influence other factors such as the predisposing or the need factors. Also, genetic susceptibility was included under the predisposing factors, as it is believed that the more readily practitioners and researchers can access genetic information, the more effectively the model can predict health care utilisation (Andersen, Davidson & Baumeister, 2013, p. 41). This model allows one to ascertain the direction of the change effect in an individual's characteristics or the environment. For instance, if an individual is subject to ideas of suicide, the model proposes that an increase in the need factor will result in greater subsequent use of services, if all things are equal.

2.4.3 GENERAL ASSUMPTIONS OF THE MODEL

The behavioural model of healthcare utilisation was developed in 1968 with the intention of predicting the dynamics that could influence one's behaviour towards health care utilisation (Andersen, 1995, p. 1). According to Andersen, Davidson, and Baumeister (2014, p. 34), three major factors influence the utilisation of health care services of an individual. The factors are namely: predisposing factors, enabling factors and need factors. These factors are believed to play at both the individual and the contextual level. They further posit that in order to understand and enhance health care service utilisation of people, one needs to pay attention to both individual and contextual factors. A detailed explanation of the systems model of health care utilisation is presented below.

2.4.4 INDIVIDUAL FACTORS

The individual factors are those that operates within the individual. These factors are categorised into predisposing, enabling and need factors.

2.4.4.1 Individual Predisposing Factors

Predisposition refers to one's tendencies, proclivity and inclination towards something or an event. At the individual level, predisposing factors are referred to as the essential characteristics of an individual (Kim & Lee, 2016, p. 19). Simply put, predisposing factors relate to an individuals' socio-cultural composition before the need for help-seeking arrives. They are those factors that could incline someone towards seeking help. One of them, for example, is an individual's demographic characteristics, such as age, marital status and gender. These two factors are described as 'biological imperatives' that suggest the likelihood of an individual utilising health care services (Andersen, 1995, p. 2).

Another predisposing factor is the position of an individual within the social structure. This factor relates to the status of an individual in a community regarding education, socio-economic status, race or ethnicity as well as the culture of such an individual. Their identity within a group, community or organisation also plays a critical role in influencing the decision to seek help or not to seek help (Sutter, 2018, p. 36; Andersen, 2008, p. 4). Moreover, one's identity within the group influences an individual's capacity to handle the current illness or problem, as well as determine to mobilise resources for such needs, problems or illness (Andersen, Davidson & Baumeister, 2014, p. 38).

Furthermore, social networks play a vital role in predisposing toward help-seeking. Networks like family members, friends and associates, affiliations with some religion or organisations within the community all have immense weight in determining such individual's likelihood of health care utilisation. Finally, the health beliefs that an individual hold are a crucial factor within this domain. Babitsch, Gohl, and Lengerke (2012, p. 15) describe the health belief as a mental factor that relates to people's mindset or outlook about health and health services. This factor explains the kind of values and principles that guide their behaviour towards it as well as their level of awareness and knowledge about health services, health and illnesses. All of these play a crucial role in an individual's subsequent utilisation of a health care service.

2.4.4.2 Individual Enabling Factors

Enabling factors relate to resources that can improve or increase an individual's tendency and chances of utilising health care services as well as hinder help-seeking, if not present (Andersen, Davidson & Baumeister, 2014, p. 37; Cometto, 2014, p. 35). These are all resources available or unavailable to an individual that can motivate him or demotivate him with regard to health care utilisation, such as personal resources, family and community resources (Sutter, 2017, p. 17). More specifically, the availability of health care facilities, an individual's income, affordability of health service, as well as the location of facilities, all influence the accessibility of health services to such an individual. Social support is another crucial enabling factor that is described as the definite quantity of psychological, informational, tangible, and emotional support provided through the social network to increase one's chances of help-seeking. This social support sometimes also acts as a predisposing variable.

2.4.4.3 Individual Need Factors

The need factor is explained usually into ways namely, the perceived need and the evaluated need (Andersen, 1968, p. 35). Perceived need relates to an individual's assessment and opinion about their health as well as their physically felt and psychological response to signs of illness, pain or problem (Andersen, Davidson & Baumeister, 2014, p. 39). This, according to these scholars, is usually socially constructed, as it is influenced by predisposing and social characteristics (such as gender, age, ethnicity, education) and health beliefs. In contrast, the evaluated need relates to an objective opinion of a professional regarding an individual's health status, based on some assessments. The model suggests that the perceived need provides an understanding of the help-seeking process and how such an individual would adhere to the help provided, while the evaluated need provides insight into the quality and quantity of help provided.

Contextual factors for easy assimilation will be divided into two broad groups, namely, environmental variables and the provider related characteristics. This study adopted the categorisation of Phillips et al. (1998, p. 574) in explaining the contextual factors that influence the health care utilisation or the counselling help-seeking behaviour of male students, as is the case in this study.

2.4.5 CONTEXTUAL FACTORS

The contextual factors are broadly sub-divided into two: i) Environmental variables and ii) Provider-related characteristics. These factors are discussed in the sections below.

2.4.5.1 Environmental Variables

This factor is also divided into three, namely: (a) counselling centre related characteristics (b) external environment factors and (c) community-level enabling factors.

a) Counselling centre related characteristics factors: this is concerned with issues relating to a policy that provides the frame and guides the practice of the counselling service in that institution. At this point, the questions of how comprehensive, viable and inclusive the policy document is come to mind, as well as to what extent the available policy is being implemented. Answers to these cogent questions will provide illumination as to how male students' help-seeking behaviour can be enhanced. Besides the policy, financial provisions constitute another essential factor that comes to play in indirectly influencing decisions to seek help from the centre. This factor plays a fundamental role

in determining the accessibility, availability and acceptability of services available to people. In more precise terms, the financial characteristics relate to a range of measures that describe the possible available resources for the counselling centre. For instance, per capita income allocated to the community, affordability of health services and products, etc. In addition to this is the affordability of the services to the client. This factor, according to Andersen, Davidson & Baumeister (2014, p. 37), explains the number, spread or circulation and structure of health facilities and personnel within a community. This includes the ratio of health practitioners to the client, office hours, the location of service, education and sensitization programmes, etc.

b) Environment factors: this factor relates to the need factors. It deals with the health indices of the population that might necessitate health care utilisation. It is described as the most immediate cause of health service use within a population. Usually, they may or may not be related to the physical environment, for instance, environmental needs characteristics such as quality housing, water, air, etc. These physical factors can have an impact on community members' wellbeing, thereby necessitating them to seek help or utilise health care services. Another variable at play here is the health indices of the population of concern. Here, focus is on the evaluated health status of community members as judged by the professionals, the rate of self-reported or perceived illnesses, economic climate, prevalence of risk factors such as alcohol consumption and smoking within a community, prevalence of depressive symptoms, psychological distress, level of stress and violence, prior mental health challenges and the prevailing norms of the community. These enumerated indices determine the utilisation rate and also influence the decision to seek help.

c) Community-level enabling factors: this relates to all characteristics and elements of the community hosting an individual that enable such an individual to seek help. For instance, the distance of the individual to a health facility, location of the health facility (spatially), prevailing attitude and disposition towards health care utilisation. Also, widespread beliefs within the community could also be an enabling factor; these relate to the fundamental community or organisational values, such as the core cultural norms upheld by community members regarding health and health seeking, as well as the predominant political perspectives of powers that be within that community. The political perspective here entails how the existing powers within that organisation or community think about issues of health and wellness. The political perspectives influence how health services are being organised, funded and made accessible to the population.

2.4.5.2 Provider-Related Characteristics

The provider-related characteristics are not stated nor categorised separately in the original model of Andersen, however, according to Phillips et al. (1998, p. 575), the categorisation of contextual factors includes provider-related characteristics among those that are also concerned with the context within which health care utilisation or help-seeking takes place. The provider-related characteristics are divided into two categories, namely:

- a) **Client factors that may be influenced by the provider:** These relate to clients' characteristics and attributes of the client that can be shaped by the service provider, such that help-seeking or service utilisation is enhanced. For instance, clients' proclivity towards service use, previous user experience of the service, clients' financial capability to afford service use, clients' proximity to the facility and availability of regular care.
- b) **Provider characteristics that may influence clients' characteristics:** these seem very similar to the predisposing factor in the original model. The focus here is on how the dynamics, features and elements of the service provider influence the clients' decision to seek help or to utilise the service. Factors at this point include the gender of the provider, level of training or specialty, the personality traits of the service provider and their socio-economic status.

2.4.6 THE RELEVANCE OF THE MODEL TO THE STUDY

This health utilisation model allows this study, on creating an enabling environment for male students' counselling help-seeking behaviour, to not only focus on individual determinants of help-seeking behaviour, but rather to take a community-focused approach by taking into consideration contextual influences on individual's help-seeking behaviour. This model allows one to identify, for instance, how provider-related characteristics can affect the help-seeking behaviour of individuals. Through this identification, one will then be able to design an intervention programme that can facilitate efficient service delivery to aid and increase access to services, as well as increase help-seeking behaviour. Consequently, through efficient service delivery, an enabling environment that fosters and enhances the help-seeking behaviour of male students is therefore created within the organisation or community.

The behavioural health utilisation model is one of the most widely used models and theories for analysing service utilisation for different needs and concerns (Tesfaye et al. 2018; Vega, Hinojosa, & Nguyen, 2017). It is a conceptual framework premised on the

systems perspectives; this model incorporates a gamut of individual, contextual and service provider-related factors that are associated with help-seeking decisions (Phillips et al., 1998, p. 571; Andersen & Newman, 2005, p. 5; Babitsch, Gohl & von Lengerke, 2012, p. 3). It is an adaptable model that provides a strong structure for a critical, methodical and systematic explanation of health care utilisation and, in this present study, the counselling help-seeking behaviour of male students.

This model has been used extensively in studies investigating health service utilisation as well as help-seeking behaviour, however, previous researchers have been more concerned about the individual factors while grossly overlooking the role of the contextual factors in influence help-seeking (Phillips et al., 1998, p. 571). Sutter (2017, p. 25) used the model for investigating health care utilisation among transgender and gender non-conforming adults in the United States of America. Kim and Lee (2016, p. 18) also used the model to examine factors associated with health services utilisation over some time in Korea. Again, Azfredrick (2016, p. 523), also used this model to examine the health service utilisation of adolescent girls for sexual reproductive health concerns in the south-eastern part of Nigeria.

In line with current efforts towards optimising the health and wellbeing of male young adolescents and young male adults regarding creating equality in health service utilisation, there is a need to pay detailed attention to male students in the higher learning ecology; as is said in the words of Kaul and Irwin (2018, p. 1), “serving the underserved.” This is given the striking and abundant evidence in the literature that men, particularly young male adults in college, do not utilise health care services for their needs, despite their poor life outcomes (Harding & Fox, 2015, p. 451; Heath et al, 2017, p. 94; Parent et al., 2016, p. 94, 2018; Rice et al., 2018, p. 9; Wasylkiw & Clairo, 2018, p. 1). Being aware of and understanding the factors that underlie the use of counselling services by male students will be advantageous for ascertaining the disparity in the counselling service utilisation by male and female students, improving clients’ overall satisfaction with the services provided as well as assisting in policy and programme development that can lead to the overall enhancement of counselling service utilisation.

Applying the model of health service utilisation to this population group can be a beneficial venture in assisting to identify and explicate the challenges that these male students face in obtaining the needed help or utilising counselling services, while also providing insights on how to improve their service utilisation and, most importantly, their

mental wellbeing. The Andersen behavioural model of health care utilisation is, therefore, an appropriate conceptual model for understanding human behaviour and, specifically, the help-seeking behaviour of male students regarding their psychological counselling needs (Petrovic & Blank, 2015, p. 3). This is because the model has gone through several iterations that have expanded beyond sociological constructs to include constructs that are representative of the psychological domain, such as individuals' behaviour and the beliefs they hold about their health, as well as the role that societal determinants play in influencing help-seeking (Andersen & Newman, 2005, p. 6).

It is essential to state at this juncture that the behavioural model is a framework for analysis and not a mathematical model, and therefore it does not dictate the precise variables and methods that must be used. Therefore, in using the BM model for explaining counselling help-seeking, certain variables specific to this study will be put into the various domains of the model, see figure 2.1. The diagram below represents how this study will utilise this model to seek an understanding for male students' counselling help-seeking behaviour.

External Environment

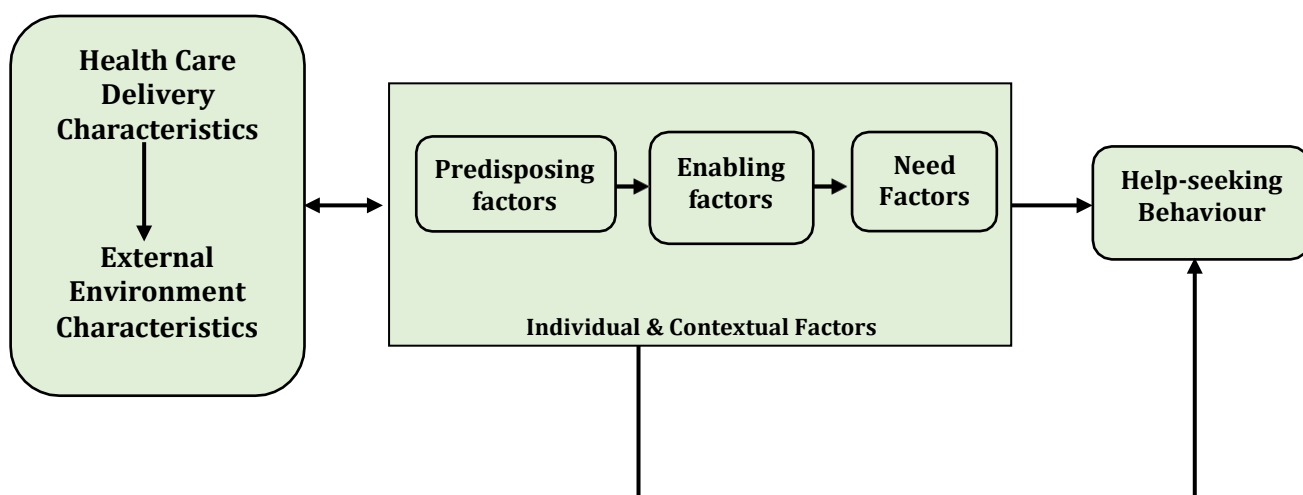


Figure 2.1 Andersen Model of Health Care Utilisation (adapted from Phillips et al., 1998)

Having emphasised the goodness of this model, it is however not without its limitations. In the section below criticisms and rebuttals levied against this model are discussed briefly.

2.4.7 LIMITATIONS OF THE ANDERSEN BEHAVIOURAL HEALTHCARE UTILISATION MODEL IN THIS STUDY

As explicated by Andersen, while reviewing this model in 1995, the original intention of the model was to assist researchers to isolate factors, within the society as well as within individuals, that facilitate or impede access to health care utilisation (Andersen, 1995, p. 4). Of course, the goal of this study goes beyond isolating the factors influencing help-seeking behaviour, but it goes further to unravel means of enhancing the help-seeking behaviour through creating an enabling environment. Given the extent of the usefulness of this model thereof, the socio-ecological model of health behaviour promotion is therefore engaged with to facilitate the achievement of the goal of this study.

2.5 THE SOCIO-ECOLOGICAL MODEL

2.5.1 INTRODUCTION TO THE ECOLOGICAL PERSPECTIVE

Stokols (1996, p. 6) defines the ecology perspectives as a broad structure, a frame, or a “set of theoretical principles” that facilitates understanding about the dynamic interactions amongst different ecological elements and individual personal qualities. He asserts that most public health challenges (including help-seeking behaviour) are too intricate to be understood adequately from single levels of analysis and, instead, require more comprehensive approaches that integrate psychologic, organisational, cultural, community planning and regulatory perspectives (Stokols, 1996, p. 203).

The ecological perspective has been widely used by community psychologists and other researchers alike to gain insight into help-seeking behaviour of people (Hedge, Hudson-Flege, & McDonell, 2017, p. 501). The ecological model is an advancing body of literature that is primarily concerned with the environmental and policy contexts of people’s behaviour, while integrating other social and psychological influences (Sallis, Owen, & Fisher, 2008, p. 465). The ideas and assumptions within this perspective can be traced to research work in the fields of human development, ecological, community and health psychology (McLeroy, 1988, p. 351).

It is a framework that consists of copious theoretical frameworks, such as the social-ecological model of McLeroy et al. (1988), systems theory (Hean, Willumsen, & Ødegård, 2018, p. 125), ecological systems theory (Bronfenbrenner, 1979), ecosystemic approach (Pilon, 2009, p. 337) and the socio-ecological framework (Harper, Steiner, & Brookmeyer, 2018, p. 641), among others, that positions researchers and practitioners towards a multi-level perspective of people and the society. The ecological

perspective believes that human behaviour and social realities are influenced by multiple factors and that these factors are layered; the layers of influence usually include: intrapersonal, interpersonal (social & cultural), organisational, community, physical environment and policy elements (Harper, Steiner & Brookmeyer, 2018, p. 667; McLeroy et. al, 1988).

It is believed that this framework provides a structure for designing a comprehensive intervention plan and programme that can methodologically and precisely aim at change agents at each level of influence. Therefore, this framework provides a systematic and analytical lens through which the interplay between various factors that influence help-seeking behaviour of male students can be unravelled and understood, as well as to design viable and contextual strategies for creating an enabling environment for the behaviour. The assumptions of this perspective is anchored on the notion that immense behavioural change takes place when the environment, policies, social norms and social network support for healthy behaviour change are strong and persuasive, thus individuals will be encouraged and therefore educated to make the change (Sallis, Owen & Fisher, 2008, p. 466).

2.5.2 HISTORICAL DEVELOPMENT OF ECOLOGICAL PERSPECTIVE

The recent increase in the use of the ecological models can be linked to their rich and nuanced conceptual bases for the social and behavioural sciences (Sallis, Owen & Fischer, 2008, p. 460). This approach dates back to more than one hundred years, having its roots in several disciplines. Researchers believe that this approach has always been a variegated field, which makes it have more than one history, which history relating to the varied scientific, philosophical and socio-political contexts (McLaren & Hawe 2004, p. 6). McLaren and Hawe (2005, p. 6), affirm that the first use of the term 'ecological thinking' was by sociologists at the Chicago School of Urban Studies immediately after the First World War. They further posit that the usage of this approach was limited due to its similarity with some assumptions from the field of biology, and at that time they were considered morally inappropriate.

According to Krieger (2001, p. 668), a resurgence in the use of this approach is believed to be connected to various factors: (1) the increased understanding about the complexity of social problems; (2) growing capacity to investigate the interaction between an individual's genes and the environment; (3) dissatisfaction with the research outcomes that are focused on primarily focused on individuality, frustration with a monotonous and

one-directional approach to defining the causes of social realities and human behaviour, as well as the renaissance of the inseparable association between social inequality and health inequality. Diez Roux (2001, p. 1785), submits that another important reason why the use of ecological models became popular again is the apparent realisation of the role of an individual's location and residence on their health and the resultant search for how to explain this effect.

However, since its initial inception, the ecological perspective has advanced from its initial emphasis on the physical environment as the core of its assumption to the direct effects of the environment on human behaviour (Sallis, Owen & Fisher, 2008, p. 465). The earlier models within the ecological framework were designed to explain behaviour broadly, but over the years specific models have been designed to explain health behaviour and health promotion, as well as those designed to guide intervention, for example, those designed by McLeroy and others (1988), Stokols (1992), Sweat and Denison (1995, p. s251), McNeely, Nonnemaker, & Blum (2002), to name a few. This diversity underscores the versatility and adaptability of the ecological models. Also, as varied as each of these models are, so are the names ascribed to each category or levels of influence. For instance, in the Bronfenbrenner (1979) ecological model, hierarchies or categories of influence were labelled as the micro, meso, and exo environment, while McLeroy et al. (1988) labelled their level of influence as intrapersonal, interpersonal, institutional, community and policy. These are a few exemplars of the nomenclature given to their level of influences.

2.5.3 CORE PRINCIPLES OF THE ECOLOGICAL PERSPECTIVE

One fundamental assumption in the ecological perspective is the supposition that human behaviours are a product of multiple influences (McLeroy et al., 1988, p. 355). Sallis, Owen and Fisher (2008, p. 465) assert that these multiple levels of influence are diverse, depending on the specific ecological model being adopted. For instance, it could be multiple facets or components of an individual and the environment, namely, physical settings, cultural, social climate and personal qualities of the individual. Again, those layers of influence or factors could be intrapersonal factors, interpersonal factors, organisational factors, community factors and public policy (McLeroy et al., 1988, p. 350) and could relate to the intricacy of an individual's condition regarding the increasing impacts of happenings in their life.

McLaren and Hawe (2005, p. 8) state that the ecological perspective is unequivocally preoccupied with understanding the dynamic interaction between individuals and their environment. This perspective isolates the environmental factors and other determinants which act to shape together or modify an individual's behaviour. It is, however, important to highlight that the multiple levels of influences are not in a cause and effect relationship but instead in a reciprocal and dynamic interaction (Stokols, 1996, p. 284).

Furthermore, at the core of the ecological perspective is the assumption that environmental conditions are interdependent or symbiotic (Sallis, Owen & Fisher, 2008, p. 471). This perspective acknowledges the significance of interaction and relationship between diverse settings, e.g. social, physical or cultural, as well as different aspects of an individual's life. It holds that the environmental contexts of all human behaviour/activity function in a dynamic system. This implies that people's behaviour and wellbeing are influenced by diverse ecological elements., thus, making it imperative to take into consideration the relationship between an individual's environment (e.g. the social or physical) and the aggregate influence of all those environments together. In simpler terms, the ecological perspective is not only concerned with the interactions of conditions within a setting, but, rather, with all the conditions within different settings and all aspects of the individual's life that relate to the broader community (Stokols, 1996, p. 288).

Thirdly, within the ecological perspective, interdisciplinarity is entrenched at its core. Due to the emphasis of this perspective on multiple levels of analysis, borrowing from diverse fields of knowledge becomes imperative. For instance, in the case of this study on creating an enabling environment for the help-seeking behaviour of male students; the ecological perspective allows one to incorporate, at the macro-level, preventive strategies of community psychology, while, at the micro-level, one can incorporate individual strategies of mainstream psychology, using different methodologies, such as focus group, visual participatory methodologies and so on (Stokols, 1996, p. 287). This approach is held to lead to the comprehensive development of an intervention plan and programme.

Similarly, Sallis, Owen and Fisher (2008, p. 508) assert that using a multi-level perspective is probably the most effective route to behavioural change. This implies that the intervention programme that is solely focused on one level of influence is not likely to be active and potent or readily amenable for community-wide use. Using the current

study as an example, intervention programmes developed to modify male students' beliefs and behaviour towards help-seeking are likely to be more effective if they are reinforced by policies and an enabling environment that support such behaviour. In the same way, environmental enhancement and changes are not enough to bring about change in the behaviour but, rather, if such changes are backed up by communication, education and motivational campaigns, they will yield better results. However, when ecological models are targeted towards specific behaviour, they are believed to be more potent and useful in directing research and intervention designs (Sallis, Owen & Fisher, 2008, p. 470).

2.5.4 EXPLICATING MCLEROY'S SOCIO-ECOLOGY MODEL

The socio-ecological model for health promotion designed by McLeroy et al. (1988) is hinged upon the principles of ecological systems theory (EST), which posits that individual development and behaviour are determined by their environment and the context in which they live. These include the proximate environment in which an individual function, for instance, the home, school, and religious gatherings. Not only this, what are relevant are the interactions within and between those contexts or environment, as well as those relationships within an environment in which an individual does not function but that still has impact on their immediate conditions (e.g. political systems). Furthermore, the prevalent pattern is one that characterises the essence and structure of the various systems within the society that is amenable to change (e.g. norms, traditions, policies, etc.), which all combine together to influence an individual's behaviour (McLeory, 1988, p. 355; Moore, De Silva-Sanigorski, & Moore, 2013, p. 1002).

Golden and Earp (2012, p. 364) assert that the socio-ecological framework proposed by McLeroy and his collaborators recognises multiple, but symbiotic, levels of influences that are namely, p. intrapersonal level, interpersonal level, organisational level, community level as well as the policy level (see figure 2.5.2) and this framework has been used by researchers as a methodological, theoretical and evaluative tool for designing, implementing and evaluating intervention programmes. This assumption has the most profound significance and usefulness to this study. As stated earlier in the previous sections, the ecological approach is primarily concerned with promoting health behaviour through an understanding that changes can only take place when both individual and contextual factors are brought to fore in the intervention design plan (McLeroy, Bibeau, Steckler, & Glanz, 1988, p. 351). Hence, the use of this model to

assist in the enhancement of the male students' help-seeking through the creation of an enabling environment.

Mehtälä et al. (2014, p. 2) assert that the most useful and fruitful intervention programmes designed towards promotion of healthy behaviour are those that are based on understanding individuals' behaviour and the context within which such behaviour takes place. The socio-ecological approach stresses the need not only to incorporate individual factors but also to incorporate multiple other levels of influences that are specific to the behaviour of concern, so that a holistic understanding can be arrived at (Stokols, 1996, p. 285; Mehtala et al., 2014, p. 3). Several scholars have suggested that such a holistic approach as the socio-ecological model is what is required for investigating issues with multiple factors, such as the help-seeking behaviour of male students (Golden & Earp, 2012, p. 364; Moore, de Silva-Sanigorski & Moore, 2013, p. 1002; Stojanovic, 2016, p. 1).

This model allows us to identify the prospects and opportunities to enhance male students' counselling help-seeking behaviour, by identifying the individual (e.g. gender, beliefs and attitude), interpersonal (e.g. peer influence, social network, etc. and social environmental (family, teachers, peers) factors, as well as the physical environmental factor such as the location of the counselling centre and provision of appropriate facilities that can influence one's ability to effectively seek appropriate help (Stokols, 1996, p. 355). Thus, creating an enabling environment for the help-seeking behaviour of male students is a task that demands incorporation of all the levels within the socio-ecological model (Stronach et al., 2002, p. 111).

The critical assumption of this model lies in the fact that "appropriate changes in all levels of influence will produce changes in individuals, and that the support of individuals in a particular population is essential for implementing environmental changes" (McLeroy et al., 1988, p. 351). The diagram below illustrates the socio-ecological model for health behaviour promotion Figure 2.2

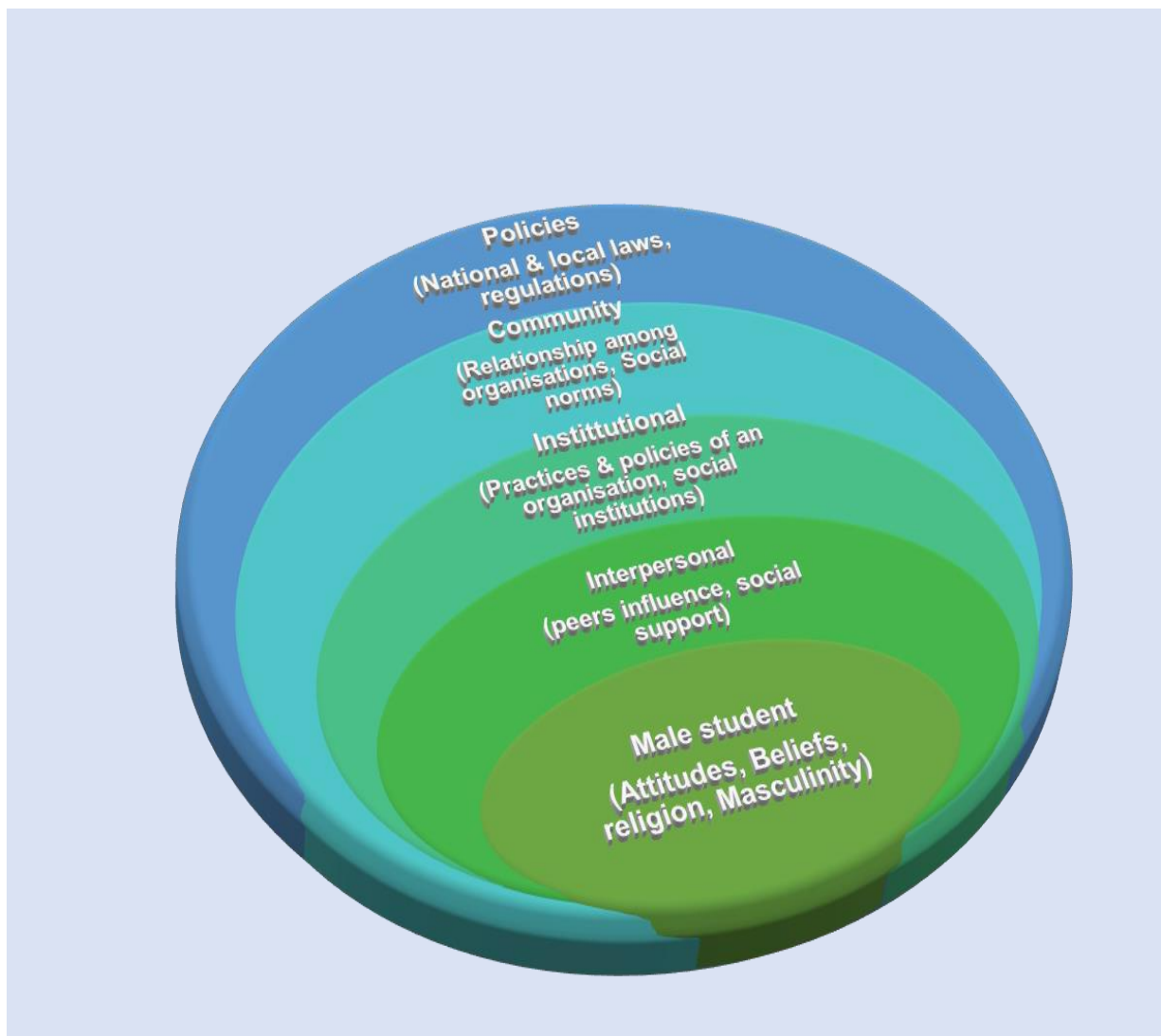


Figure 2.2 Showing McLeroy's Socio-ecological Model of Health Promotion (adapted from Mehtälä et al., 2014)

The diagrammatic representation shows a five layered and nested levels of target intervention points that are interactive. This implies that, whatever change takes place at one level, ultimately impacts other levels (Kilanowski, 2017; Golden & Earp, 2012). The ecological model is summarised by UNICEF as a theory-driven framework that provides the basis for understanding the interaction between diverse factors that influence human behaviour and also for detecting target intervention points for health behaviour promotion within institutions.

It is however necessary to clarify that this study did not use this model to identify factors, but rather utilised the Andersen behavioural model of health care utilisation that was specifically designed to isolate health service utilisation factors.

As stated in the previous sections, the socio-ecological model encompasses five levels

of intervention targets, namely; intrapersonal, interpersonal, institutional, community, and policy levels, for any health behaviour promotion. At the first level is the individual or the intrapersonal level that encompasses a conglomerate of his or her beliefs, attitudes, religious orientation, etc. According to McLeroy et al. (1988), interventions at this level are focused on the use of educational programmes, mass media and peer counselling. These interventions are targeted towards individual characteristics, such as knowledge, attitude, dogmas, resolution or intention to adhere to the new prescribed behaviour. They further assert that psychologically-based behavioural change theories can be applied at this level to facilitate behavioural change (Peterson, 2002; Storey & Figueroa, 2012). However, this level of intervention is accordingly influenced by the interpersonal level, which is constituted by the individual's social environment as well as the physical environment.

At this interpersonal level, specific interaction between an individual's peers, colleagues, social support such as family are essential influences on such individual's behaviour (Newes-Adeyi et al., 2000). For example, an individual's decision to seek help and the willingness to continue in such behaviour is dependent on all interactions at this level. In McLeory et al.'s (1988) explanation of the model, they assert that the target of intervention at this stage is directed towards the social influences of the individual, such as changing the norms of their social groups rather than changing the groups to which they belong. At this level, intervention strategies are oriented towards minimising peer pressure, to modify the influences of their social network such that the desired behaviour is promoted, aided and sustained.

Furthermore, the institutional level deals with rules, regulations and practices of an institution, especially as they relate to the behaviour of concern. For instance, in the case of this study, one is focused on how the selected higher learning ecology's regulations, norms and practices can facilitate or constrain the help-seeking processes of a male student. Proponents of this model identify this level as a crucial influence on individual behaviour because it is believed that people spend more than 25% of their lives within organisational settings. Also, it is believed that organisations are vital points of diffusing norms and values through interactions between groups and socialisation into organisational norms. Targeting interventions at this stage goes beyond attempts to modify the behaviour of individuals within the organisation, but rather encompasses deliberate acts of creating an enabling environment.

Specific intervention designs at this stage would involve changing organisational culture, norms and values to the ones that are oriented towards the desired behaviour promotion and provision of necessary facilities to support changes of behaviour and would also involve deliberate and planned organisational decision making in terms of funds and regulations. Parcel, Simon-Morton, and Kolbe (1988, p. 453) postulate four critical elements of creating an organisational change; they are, p. institutional commitment, changes in policies and procedures, changes in the roles and actions of staff, and learning new activities. This level of intervention falls within the purview of this research pursuit, that is to create an enabling environment that facilitates counselling help-seeking in male students. This type of change is pertinent because organisational change has been described as one that engenders sustainable behavioural changes in individuals and that is potent for diffusing positive changes into their immediate environment (Mullane et al., 2017, p. 1; Robinson, Li, & Hou, 2017, p. 64).

McLeroy et al. (1988, p. 362) assert that fostering organisational change begins with creation of awareness about an existing problem; this process is then followed by an evaluative process of exploring possible solutions to the problems and then conducting a trial for the identified solution carried out, to see if the identified solution is viable for the organisation. After ensuring the viability of the identified solution, support from the top managerial position will therefore be needed, training of staff, provision of infrastructures and materials will then be put forward to facilitate implementation.

Furthermore, at the community level, intervention is directed towards social institutions within the community, such as religious organisations, families, informal social networks and associations that are harbouring critical elements of influence and identity. Attempts to promote changes at the individual level without the community level will be futile because these institutions act as links between individuals and the larger society. Therefore, a community change-oriented design must encompass establishing relationships with the marginalised groups, ensuring the presence of all different community networks and finally deploying methodologies that are community oriented. Lastly, the final level of intervention within the socio-ecological model is at the policy level. This level is concerned with regulations, laws and policy that drive health behaviour. Intervention at this level mostly involves policy development, policy analysis and policy advocacy, which entail motivating citizenry to participate in policy development.

2.5.5 RELEVANCE AND APPLICATION OF THE SOCIO-ECOLOGICAL MODEL TO THIS STUDY

The socio-ecological model is best suited for the study of 'enhancing counselling help-seeking behaviour of male students through an enabling environment' because it provides one with a comprehensive framework to go about designing a strategy for creating an enabling environment that can enhance the help-seeking behaviour of male students. The socio-ecological model is employed in this study to identify the possible points of targets, i.e. areas within the individual, interpersonal, institutional, community and policy levels of influence that are amenable to modification in designing interventions for creating an enabling environment. The socio-ecological model provides a clear procedural pathway and a means to design a targeted behaviour change intervention.

It is believed that, with the offer of a holistic and comprehensive understanding about the help-seeking behaviour of male students, it will consequently lead to the development of an integrated model for explaining the process of enhancing the help-seeking behaviour of male students in the higher learning of concern. In addition to this, the ecological approach provides this study with a platform for generating an increased and extensive knowledge base about male students' help-seeking behaviour, as well as the varieties of intervention strategies that could influence the local community, macro-level policies and also the possibility of bringing about societal change.

2.5.6 LIMITATIONS OF THE ECOLOGICAL PERSPECTIVE

Despite the much-celebrated value of the ecological perspective in understanding various environmental and individual factors influencing behaviour, however, it is still fraught with some limitations (Joshi & Pargman, 2015, p. 5; Michael & Madon 2017, p. 13; Stojanovic et al., 2016, p. 1). First, is the complexity of meeting the demands of the ecological perspective or model in combining knowledge from different disciplines regarding the inclusion of people from different groups and components of the society. Furthermore, the combination of both 'active and passive intervention' for bringing about the desired change in behaviour over a long period can be costly, logically complex and too expensive (Stokols, 1996, p. 286). He further asserts that the over-inclusiveness of the ecological models makes it difficult for researchers, practitioners and policymakers alike to find it extremely difficult to target some crucial variables, thus making it cumbersome and inoperable. In order to overcome this limitation, this study is specifically targeted at the organisational level, in alignment with the goal of the study,

which is to create an enabling environment that facilitates counselling help-seeking behaviours in male students. However, specific intervention suggestions are made for other levels of intervention.

Another limitation of the socio-ecological model put forward by the critical theorist is the failure of this approach to politicise the phenomenon under investigation (Stojanovic et al., 2016, p. 1). According to MacKinnon and Derickson (2013, p. 253), the socio-ecological model takes the issue of social relations too lightly and as something naturally occurring. Habermas (1978, p. 378) asserts that the ecological approach is oblivious to social ills and problems, because the real world or society is used to dysfunction and imbalance in social exchanges and relationships. He further states that the ecological perspective is quick to identify and respond to problems within a system but rather fails to tackle social problems caused by interactions between social, cultural and economic domains, for instance, a failed interrelation between an individual and the society. The failure of this approach to address itself towards issues of power and politics makes its aim of bringing about change debatable and uncertain (Fabinyi, Evans, & Foale, 2014, p. 1). However, with the engagement of critical theory in this study this limitation has therefore been minimised.

2.6 INTEGRATING CRITICAL THEORY, ANDERSEN'S BEHAVIOURAL MODEL OF HEALTHCARE UTILISATION AND THE SOCIO-ECOLOGICAL MODEL FOR CHS BEHAVIOUR

Help-seeking is a complex gendered behaviour that encompasses the combination of multifarious factors and processes. This is apparent because of the diversity of approaches that have been employed at understanding, conceptualising and improving the behaviour. Also, there is a growing tendency among scholars to explore help-seeking in disparate contexts using socio-ecological approaches (Crosby et al., 2018; Davidson & Locke, 2010; Chung, Seo, & Lee, 2018). Evidence within the body of literature attests to the desirability, practicality and functionality of using the socio-ecological model. First, the application of socio-ecological approaches and the systems perspective, as with the case with Andersen, to understanding help-seeking behaviour and patterns (Lin et al., 2015) helps generate holistic understandings about the dynamic interaction between forces at individual, interpersonal, organisation, community and policy levels.

While research regarding help-seeking behaviour has greatly multiplied in the past few decades, this body of research has been fraught with the use of diverse and

disintegrated methodologies, theories and models. The socio-ecological approach thus provides a very helpful platform for curtailing the disintegrated approach that has been used to study different social problems over the years (Norris et al. 2013). Similarly, ecological approaches enable us to identify the unique similarities and differences with regards to causative factors, external environmental conditions and interpersonal dynamics across contexts, as they relate to help-seeking behaviour in this study (Stokols, Allen, & Bellingham, 1996).

It seems a viable approach to integrate key principles from critical theory into the study of help-seeking behaviour of male students. Such integration guarantees a revelation of ideologies, practices and policies that have aided the non-help-seeking behaviours of male students across all the levels of the ecological framework. Fundamental to the critical theorists is the assumption that all actions and thoughts are underpinned by power relations that are socially and historically constructed (Smith, 1987). In addition, critical theorists have a penchant for refuting and questioning ideologies, knowledge systems and norms that are upheld within a society that have been accepted by all, privileged or not, as natural, necessary and inevitable (Gardiner, 2006; Callaghan, 2016).

Therefore, leveraging on this principle that all human actions are mediated by power relations, coupled with the critical theorists' preoccupation with refuting and challenging ideologies and the related power relations, provides this study with a powerful platform for assessing the help-seeking behaviour of males. This is done through an intentional act of isolating the beliefs, norms and knowledge systems regarding males' help-seeking behaviour that have been institutionalised, held by individuals as well as by groups of people, with the aim of challenging and resisting these ideologies and ultimately providing the men with more liberating, empowering and democratic forms of knowledge.

The problem of help-seeking of males in particular has been explored from diverse theoretical stances and perspectives. This study therefore argues that these singular approaches have not done justice to recognising the complexity that embodies the issue of help-seeking. Moreover, the current intervention designs are disintegrated and uni-dimensionally focused, this is as a result of, first, inadequate theorization of help-seeking as well as the absence of consensus with regards to the conceptualisation of the construct. Therefore, the critical socio-ecological approach provides the required and essential framework for critical analysis of the factors that seem natural, that influences

help-seeking. It also provides this study with a lens to see, across each layer of socio-ecological influence, the manner in which masculine ideologies, hegemonic masculinity and patriarchy sustain the non-help-seeking attitudes of male students. It also illuminates how cultural norms are perpetuated through gender role socialization and as well as unravels how social institutions have aided the continuity of these ideologies.

Ultimately, it is believed that such an integrative and holistic approach as this allows for the consideration of macrolevel ideologies and structures, consequently shaping them positively to influence individual behavioural choices, situational factors, as well as community held norms and beliefs, so as to enable an environment that facilitates the uptake of the desired help-seeking behaviour. It is therefore argued that a critical socio-ecological framework or approach is the necessary unifying lens needed to facilitate help-seeking through an enabling environment. It is also believed that such an integrative approach will help facilitate discussions around policy and practice in terms of help-seeking. This is believed to be so because the intervention point of a social problem reflects the belief the researcher holds.

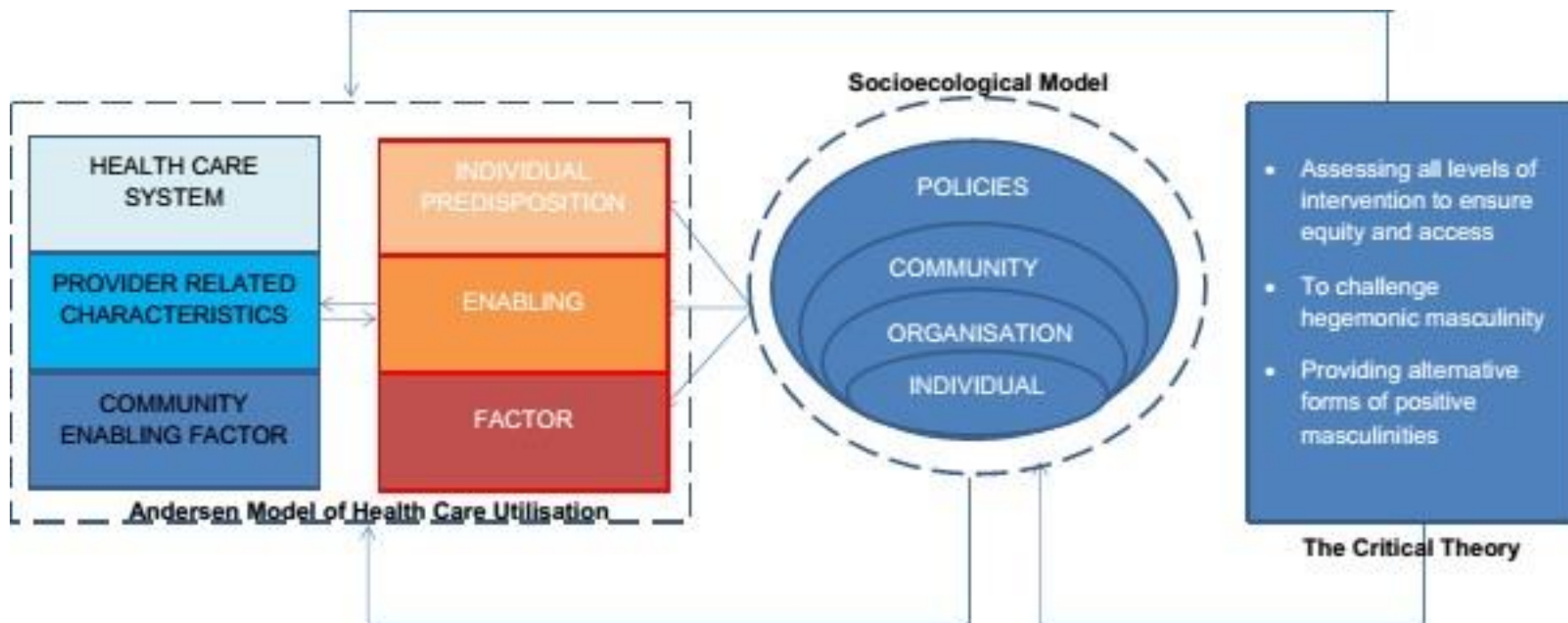


Figure 2 3; An Integration Model of theories for creating an enabling environment

CHAPTER THREE

REVIEW OF RELATED LITERATURE

3.1 INTRODUCTION

The prior chapter provided a detailed explication of the meta-theoretical perspectives that informed the study on creating an enabling environment for the counselling help-seeking behaviour of male students in a higher learning ecology. It further presented a comprehensive explanation of the theories of change that were utilised in creating an enabling environment; this was done by explaining their assumptions, THEIR relevance to the study, application to the study as well as their limitations.

This chapter, therefore, presents a comprehensive synopsis of both empirical and theoretical literature on the study of creating an enabling environment for counselling help-seeking behaviour of male students in a higher learning ecology. It provides an overview of current and pertinent scholarly research efforts towards the topic under investigation. This review focuses on available literature that pays attention to help-seeking behaviour, its forms, sources of help-seeking as well as the trends of help-seeking within the higher education context. Furthermore, a literature review was conducted on factors influencing help-seeking, both individual and contextual factors. Moving on, the chapter explicates past interventions that have been designed to enhance help-seeking, also a review of studies that have directly used the socio-ecological model.

3.1.1 CONCEPTUALIZATION OF THE TERM HELP-SEEKING BEHAVIOUR

Studies into help-seeking as a concept received little or no attention until towards the end of the 20th century, around the 1980s (Fittler, 2016, p. 45; Nelson-Le Gall, 1981, 1985). Research efforts became more popular when David Mechanic studied illness behaviour. The term 'help-seeking' originated from the field of medical sociology as an aspect of 'illness behaviour', within the body of health research (Brown, 2013, p. 28; Mechanic & Volkart, 1961; Rickwood, Thomas, & Bradford, 2012, p. 10). David Mechanic formulated the concept of illness behaviour and explained it to mean the way people identify, characterise and explain signs of illnesses in their bodies as well as how they take precautionary or curative measures in dealing with these illnesses. Initial studies on illness behaviour were driven by the realisation that some people do not seek specialists like doctors, counsellors, or psychiatrists, despite their apparent symptoms. Another justification for seeking to understand illness behaviour relates to changes in

terms of the diseases or illnesses people experience in the current days, as against those of the 20th century.

Thomas, Rickwood & Bradford (2012, p. 10) assert that, in the past years, acute and communicable diseases, which had apparent signs and symptoms that impel people to seek medical help, were the most prevalent. However, in recent times, chronic diseases with delayed symptomatic evidence, mental disabilities, and adjustment problems, with very subtle signs, are the major problems primary health care providers grapple (Salaheddin & Mason, 2016, p. 87). Notably, for this type of health condition, decisions to access help from a professional may not be a result of the occurrence of such disease itself but rather a set of the voluntary decision-making process. As part of an attempt to understand what motivates individuals to seek help, which was initially conceptualised as part of the illness behaviour, several models have since been developed to understand this behaviour such as the health belief model (Andersen, 1968), theory of planned behaviour (Ajzen, 1991, p. 180); social network theory (Pescosolido, Boyer, & Lubell, 1999, p. 180) among others.

However, since the initial coinage of the term 'help-seeking', it has been studied from diverse perspectives and through widely varied approaches. This perspective includes disparate fields such as counselling, medicine, public health, psychiatry, psychology, social psychology, sociology, and anthropology. This is done for different intentions, such as to explain the determinant factors that influence the behaviour, identify barriers, explain variation in usage across different demographics and understand how to enhance more help-seeking among the marginalised and the difficult to reach groups. That is, to bring people to seek help from appropriate professionals, using different strategies such as using knowledge from other previous help-seeking experiences or understanding social networks in influencing this behaviour to design intervention packages (Brown et al., 2014, p.4).

3.1.2 DEFINITION OF HELP-SEEKING BEHAVIOUR

The concept of help-seeking has generally been investigated from the health context, though not only limited to that, but it has also been used to gain insight into the process and the reason why learners utilise various support services while they are studying in a higher learning ecology. Understanding why some learners do or do not utilise use certain services may assist in alleviating further distresses such as, p. the onset of mental health illness, academic failure or drop out, suicide and self-harm practices. It

might also assist in designing an environment that is deemed safe and enables learners to seek help. The following discussion introduces the concept of help-seeking behaviour and provides a working definition for this current study.

Empirical and theoretical research on help-seeking has been conducted within three extensive disciplines, namely, social-psychological research, epidemiology and social support literature (Nadler, 1997, p. 379). Each of these disciplinary pathways to research on help-seeking has utilised diverse methodologies, examined diverse problems and located the meaning of their findings in different theoretical paradigms. Specifically, studies on help-seeking have been investigated from different fields and perspectives, and in diverse contexts – counselling psychology (Divin, Harper, Curran, Corry, & Leavey, 2018, p. 113), medical sociology (Arnault, 2009), educational psychology (Amador & Amador, 2017, p. 195), psychiatry (Rowe et al., 2014, p. 1083) and public health (DeBate, Gatto, & Rafal, 2018, p. 1286), among others.

The diversity in the contexts from which this concept has been researched has given rise to the different terminologies used to describe the term. For instance, ‘advice seeking’ has been used instead of help-seeking, with research focused on how teachers source assistance from each other on issues related to their duties and even on research-based sourcing of information from the Internet (Chan, 2013, p. 571; Neville, 2012, p. 227). Also, ‘information seeking’ and ‘feedback seeking’ is the coinage commonly used for help-seeking within the organisational psychology context (Guclu, 2018, p. 1; Nwone & Mutula, 2018, p. 30). Also, researchers in the medical field have used the term ‘health seeking’ and ‘help-seeking’ interchangeably (Abubakar et al., 2013, p. 1; Poortaghi et al., 2015, p. 1). The myriads of alternative terms used interchangeably with help-seeking are a result of the fundamental contextualised characteristics given to the term in each setting (Brown, 2013, p. 35). The term ‘help-seeking’ within the school setting may have connotations dealing with assistance with an assignment or project, while, within the medical context, it might mean seeking medical treatment.

Diverse needs have been researched about help-seeking in the past, such as depression (Call & Shafer, 2018, p. 41), academic needs (Fittler, 2016, p. 1; Wang, Hsu, & Wen-Chen, 2016, p. 20) and intimate partner violence (Dufort, Gumpert, & Stenbacka, 2013, p. 866). Moreover, studies have also investigated diverse sources of help, e.g. formal, informal or self-help through online means, counsellors, doctors,

psychotherapists, psychiatrists, and even religious personnel. There have also been attempts made to understand the behavioural processes of help-seeking, by examining attitudes towards help-seeking (Hammer, Parent, & Spiker, 2018, p. 394) intention to seek help and the observable past or future behaviour towards different types of concerns (Rickwood & Thomas, 2012, p. 1). Despite so much work that has been done with regards to the help-seeking terminology, there is however no consensus yet as to what its definition is.

The Merriam-Webster dictionary defines the word 'help' as a verb to mean 'to give assistance or support to', 'to make more pleasurable or bearable', 'to benefit', 'to change for the better', while the word 'seeking' means to 'resort to', 'to go in search for', 'to try to acquire or gain'. The combination of the word 'help-seeking' brings to the mind an uncomplicated and straightforward understanding of looking for assistance in response to a situation or event. It projects a mild and constructive picture of seeking or receiving aid that will result in the advancement and improvement of the situation. However, the straightforward implications from the combination of the two terms do not reflect the underlying nuances and sophisticated processes involved in carrying out this behaviour. Although the layman's definition provided here is instructive, a theoretically based conceptual definition is required.

In a study conducted on the seeking of help from a community mental health centre, by Zartaloudi & Madianos (2010, p. 68), help-seeking was conceived as involving a multi-dimensional process that can be influenced by individual, family, and social factors. It was further defined to mean an active search for resources that are relevant for the resolution of a problem. This definition implies that help-seeking is a behaviour that takes place as a response to a problem, occurs within a social context and can be influenced by varying factors within the context. Newman (2006) defines help-seeking in response to an academic need as one that involves the initial perception of the need for help and the active search for assistance from a source, such as friends, teachers, tutors or support services, in order to complete a task or reach a goal. Amador and Amador (2017, p. 195) also define help-seeking within the academic context as a problem-solving skill required to combat the challenges that any arise as a result of being in school. These definitions again emphasise the active role the help-seeker plays in reacting to the perception of a need through interaction with other people, and it could be in exchange for various types of help – instrumental, informational, and emotional (Cornally &

McCarthy, 2011, p. 281). Additionally, underscoring the problem-focused nature of help-seeking is the definition submitted by Lynch, Long and Moorhead (2018, p. 138), where they conceptualise help-seeking as a coping mechanism that people engage with when they are unable to meet life demands that they are incapable of meeting on their own.

The understanding that help-seeking involves interaction with a third party or another person as a crucial element of the help-seeking process. Unrau and Grinnell (2005, p. 518) define help-seeking behaviour as a demand or appeal for help, aid or support either from an informal sources or official service providers, with the intention of resolving emotional, behavioural, academic or health-related problems; that is, the decision to seek some form of professional assistance and the choice of the help source. Moreover, Rickwood and Thomas (2012, p. 6), as well as Chan et al. (2013, p. 576), highlight the place of 'other person' when they assert that help-seeking is a positive means of coping with a mental health concern through an external source. That is, looking for resources outside of oneself to solve a problem or meet a need regarding one's psychological wellbeing.

Given the different but somewhat similar definitions provided above, Barker (2007, p. 2) provides a comprehensive approach to defining the concept of help-seeking. Although the definition was specific to adolescents' needs, it can be applied to other groups of people. He defined it as follows:

...as any action or activity carried out by an adolescent who perceives herself/himself as needing personal, psychological, affective assistance or health or social services, with the purpose of meeting this need in a positive way. This includes seeking help from formal services – for example, clinic services, counsellors, psychologists, medical staff, traditional healers, religious leaders or youth programmers – as well as informal sources, which includes peer groups and friends, family members or kinship groups and/or other adults in the community. The 'help' provided might consist of a service (e.g. a medical consultation, clinical care, medical treatment, or a counselling session), a referral for a service provided elsewhere, or for follow-up care or talking to another person informally about the need in question. We emphasize addressing the need in a positive way to distinguish help-seeking behaviour from behaviours such as association with anti-social peers, or substance use in a group setting, which a young person might define as help-seeking or coping, but which would not be considered positive from a health and well-being perspective. (Barker, 2007, p. 2).

As part of the effort towards circumscribing the complex nature of this construct, (Barker, 2007, p. 2) further categorises the term ‘help-seeking behaviour’ into three groups, firstly, help-seeking for specific needs, for instance, depression, suicide, etc. Here, the help is sought within a formalised health care system, which includes but is not limited to doctors, psychiatrists, psychologists, and also included in this category are traditional healers or religious healers. The second category of help-seeking behaviour is described as the one for ‘normative developmental needs.’ Baker (2007, p. 2) describes the sort of help-seeking behaviour as one required for completion of school, seeking vocational guidance or training. Here, assistance could also be sought in terms of the development of the relationship, gaining insight into changes in sexuality and puberty changes, among other changes. The third category of help-seeking relates to helping sought for personal distress or problems, e.g. homelessness, financial problems, violence within the family, issues related to health both chronic and acute. Research investigating this construct has been carried out utilising diverse methodologies, perspectives, and settings, which are described in this review.

Rickwood & Thomas (2012, p. 180) also propose a system for characterising and defining help-seeking in an inclusive way that encompasses all the different aspects of the help-seeking process of interest to particular research and practice applications. They posit that, for appropriate interventions and measures to be developed, there should be an agreed definition to allow for consistency and comparability of findings. They, therefore, propose that such a definition should take into cognisance the following:

- a) The process – specific aspects of the behavioural process, namely; attitude, intention and the actual behaviour
- b) The timeframe – this deals with the particular time the course of action will be taken or was taken, (i.e., prospective or retrospective)
- c) The source of the help – formal, informal or self-help
- d) The type of help needed (assistance) – from generic to specific
- e) Problem – the cause of the distress for which help is sought, e.g., depression, general distress.

3.1.3 THE HELP-SEEKING PROCESSES

Several studies have attempted to exemplify the process involved in help-seeking (Albahrani, 2014, p. 157; Hartnoll, 1992, p. 429; Magaard, Seeralan, Schulz, & Brütt, 2017, p. 2; Nelson-Le Gall, 1981, p. 231). In the earliest model presented by Butcher and Crosbie (1977, p. 5), the help-seeking process was characterised into four discrete

stages viz; the perception of 'dis-ease'; the motivation to act; the perception that something can be done and the decision to act. Again, Nelson-Le Gall (1981, p. 230) proposes five stages of help-seeking, namely, awareness and need for help, the decision to seek help, identification of potential helper(s), employment of strategies to elicit help, and lastly reactions to help-seeking attempts. The more recent postulation of the help-seeking model was designed by Rickwood and others (Rickwood & Thomas, 2012, p. 1), who state that the help-seeking process involves first, the awareness and appraisal of the problem, expression of symptoms and need for support, availability of sources of help and willingness to seek and disclose to others.

Another recent model is that of Karabenick and Dumbo (2011), who presented more contextualised and multiple steps that are not essentially discrete in nature. They posited that the model contains eight (8) components, which are the following: i. Determination of whether there is a problem; ii. Establishing whether help is needed/wanted; iii. Deciding whether to seek help; iv. Determining the type of help (goal); v. Deciding from seeking help; vi. Request for help; vii. Obtaining the help and viii. Lastly, processing the help received. This model emphasises individuals' cognitive ability to recognise the need for help and the type of assistance required. Very few out of the myriads of models available are presented in this review.

Notably, there seems to be an agreement across several process models of help-seeking that recognition of the problem, deciding to act on the problem and choosing help source are crucial pathways in the help-seeking process. However, in the review carried out by Levine, Perkins, & Perkins (2005, p. 221), he pointed out that the common limitation of these process models is their failure to take into consideration legitimatization of the problem as well as individual's prior help-seeking pathways, as well as their past experiences as individuals.

3.2 FORMS OF HELP-SEEKING BEHAVIOUR

These categorisations explain various perspectives or ways in which help-seeking behaviour can be explained.

3.2.1 HELP-SEEKING AS AN AUTONOMOUS AND DEPENDENT BEHAVIOUR

In categorising types of help-seeking behaviour, Nadler (1998, p. 66) posits two pertinent forms of help-seeking behaviour, namely, autonomous and dependent help-seeking behaviour. In defining dependent help-seeking, Nadler (1998, p. 66) conceived it as a kind of assistance requested for or obtained out of passiveness and apathy as well as

help sought without a definite need for it. In this type of scenario, such an individual exerts minimal or no effort in resolving the challenge but depends on perceived powerful 'others.' The concept of help-seeking has been historically and predominantly studied within the health context, focusing majorly on the psychological aspects of help-seeking (Bostwick, 2014, p. 83; Nelson-Le Gall, 1981, p. 224).

However, the dominant discourses at that time, especially in the United States, placed a high premium on independence, individuality, autonomy, and industry. Thus, the earlier postulations about help-seeking as a dependent behaviour are consequently perceived as negative and undesirable (Beller, 1955, p. 25; Fittler, 2016, p. 45). According to Bornstein (1998, p. 778), dependent help-seekers are characterised by attributes that can be categorised into four aspects, namely, motivational, affective, cognitive and behavioural. First, in the motivational aspect, dependent help-seekers are oriented continuously towards the need for guidance, assistance, and endorsement of others, while, cognitively, they are presumed to consider themselves as powerless, incapable and without the control of situational outcomes. Also, affectively, dependent help-seekers display anxiety, unease, and apprehension when required to work independently.

However, behaviourally, they are in constant search for help, and they display a preference for other people's opinions in their interpersonal relationship.

This definition, which views individuals who exert minimal effort in confronting their challenge as dependent or passive, is problematic because there are specific challenges that one is confronted with that do not demand one to make any effort to resolve by their selves. In this case, an attempt to resolve it by oneself may be characterised as negative behaviour. For instance, the realization of the onset of specific disease cannot be managed by an individual; help must be sought from medical personnel and such type of help-seeking cannot be tagged as a dependent one. Consequently, portraying help-seeking behaviour in this light pillories the help-seeking behaviour and presents the notion that people who display independence do not have the need for help-seeking.

Other scholars within the help-seeking research construe help-seeking behaviour as characterised by traits opposite to those stated above. The perception of help-seeking as a dependent behaviour was dominant and perpetuated until the seminal work of Nelson Le-Gall in the early 1980s; he changed the perception of help-seeking from the deficit and negative construct to a process that involves an individual in 'active' search

for assistance (Fittler, 2016, p. 14; Nelson-Le Gall, 1981, p. 267). Nelson-Le Gall (1981, p. 226) argues that viewing the help-seeking behaviour as a dependent behaviour connotes that independence and dependence are viewed as unidimensional constructs that are bipolar opposites. He further argues that to perceive help-seeking as 'dependency' or a dependent behaviour portrays the help-seeker as inert, helpless as well as lacking the capabilities to solve their problems, and this definition does not accurately represent the complexity and intricacy of the help-seeking behaviour.

Positioning his argument within learning theories, he posits help-seeking behaviour as an attempt to resolve an imbalance between individual's knowledge pool and the task at hand through learning from others rather than independently. Mitchell, McMillan and Hagan (2017, p. 9) assert that total autonomy or self-sufficiency is a utopia that is almost impossible for anyone to achieve because humans are social beings and are thus in continuous need of aid and assistance. Nelson-Le Gall (1985, p. 55) therefore redefines help-seeking behaviour as not one that deals with 'depending' on others but rather making use of others as a tool to resolve problems. Again, Nadler (1998, p. 64) defines independent help-seeking as an individuals' effort to enhance their skill set with an intention to solve problems on their own subsequently. Thus, the subsequent conceptualisation of help-seeking has been within a positive and adaptive purview (Ames & Lau, 1982; Chan, p. 571, 2013; Fittler, 2016).

3.2.2 EXECUTIVE AND INSTRUMENTAL HELP-SEEKING

Nelson-Le Gall proposed these two types of help-seeking behaviour in some of her earliest work within the help-seeking literature (Nelson Le-Gall, 1981, p. 224). These two constructs, executive and instrumental helping, are particular to the academic help-seeking literature. By this, I mean, help-seeking with regards to teaching and learning within the school settings. Executive help-seeking refers to situations in which a learner requires a problem to be solved on their behalf or a goal executed for them (Nelson-Le Gall, 1985, p. 227). Executive help-seeking is a form of help-seeking behaviour that involves an individual requesting assistance from someone to solve their problem, without the intention of acquiring the skill set required to solve that particular problem subsequently (Nelson-Le Gall, 1985b, p. 55).

According to Qayyum (2018, p. 1), executive form of help-seeking is usually related to a short-term goal, in which the learners are focused on completing a specific task. Karabenick and Knapp (1991) assert that it is designed to reduce the amount of effort

expended on a task by deploying the assistance of others. From this definition, executive help-seeking can be categorised as a dependent form of help-seeking because the helpee, in this case, is exclusively counting on others' help to achieve the goal (Butler, 1998). In instances like these, such a learner is focused on getting prepared for instant solutions to the problem at hand. Within the learning context, learners who seek out this type of help are described as passive and deficit in their self-efficacy (Nadler, 1998, p. 61). They hand over the control of their experience to others who are perceived as more skilled than them.

Although at the inception of a problem, this type of help-seeking might be appropriate, continual dependence and reliance on others, without the aim of acquiring the needed skill for handling the situation at subsequent occurrences, is averse to the enhancement of independence and mastery of required skills (Protheroe, 2009, p. 45). As opposed to the executive form of help-seeking, the instrumental type of help-seeking behaviour is one in which an individual request for an exact amount of aid, support, or assistance required for him or her to carry on with the task or solve the problem, as the case may be. This type of help-seeking is synonymous with the independent or adaptive help-seeking behaviour posited by Nadler and Newman (1997, p. 55; 2006, p. 225). Here, individuals are interested in receiving minimum aid or support in order to achieve their goals; they also possess the ability to apply skills acquired from solving a problem to another problem (Fittler, 2016, p. 40; Protheroe, 2009, p. 34). Nelson-Le Gall (1985, p. 55) and Qayyum (2018, p. 1) assert that instrumental help-seeking behaviour is mastery-oriented, and it focuses on attaining the useful skill for problem-solving. This form of help-seeking is characterised by continuous engagement with the challenge or problem, until it is resolved, and other self-regulatory abilities. It is, however, important to note that the characteristics of this type of help-seeking behaviour do not match the perception of help-seeking behaviour as a dependent behaviour as proposed by the earlier researchers (Fittler, 2016, p. 42).

3.2.3 FORMAL AND INFORMAL HELP-SEEKING BEHAVIOUR

Consistently within the body of literature, several researchers have categorised help-seeking behaviour as either formal or informal (D'Avanzo et al., 2012, p. 47; Karabenick & Noda, 2004; Meyer & Eggins, 2018, p. 317). Informal help-seeking is assistance or aid sought from unofficial, unauthorised or casual sources and social networks, such as religious leaders, friends, families, among others (Belete, Mekonen, Fekadu, Legas, & Getnet, 2004, p. 3; Xu et al., 2018, p. 2659). Despite abounding scientific evidence that

more than 75% of people to utilise informal sources of help for their mental health needs, scholars have, however, still not paid so much attention to these forms of help-seeking (Brown, 2013, p. 275). Studies have shown with a high degree of consistency that, often, people, in general, have been found to rate the effectiveness of informal help from friends and family more highly than that of professionals (Morgan, Reavley, & Jorm, 2014, p. 442).

Also, young adults have been reported to resort first to help-seeking from their social networks before using formal help sources (Disabato, Short, Lameira, Bagley, & Wong, 2018, p. 1; Pullen, 2014, p. 21). As uncomplicated as the informal form of help-seeking seem to be, there are conflicting pieces of evidence from the literature that sometimes young adults are hesitant and have individual preferences for utilising these help sources. Divin et al. (2018, p. 114), in a systematic review of help-seeking measures, observe that some young adults exhibit reluctance in seeking help from informal sources like parents and peers because of their fear of prejudice, negative judgment and ridicule. In contradiction to the former study, Rickwood et al. (2005, p. 31) aver that young adults find it comfortable to engage in help-seeking from their parents. In consonance with this, Karabenick (2004, p. 569) submits that, although engaging informal sources for help might be more comfortable to do, the chances of yielding quality experience and results are meagre. However, Avanzo et al. (2012, p. 47) suggest that the probable cause of this difference might be related to cultural differences in parenting style as well as peers relationships.

Formal help-seeking, on the other hand, is described as assistance, support, or aid derived from professionals such as general practitioners, psychiatrists, psychologists and counsellors, depending on the context of the need for which help is sought. More specifically, within the higher learning ecology, help can be sought from a tutor, support services such as (university counselling centre, health centre, student affairs unit, etc.) as well as teachers, among others (Makara & Karabenick, 2012, p. 1). Some scholars have also identified barriers that confront informal help-seeking behaviour. Divin et al. (2018, p. 114), as well as Corry and Leavey (2017, p. 45) assert that young adults are concerned with the possibility of coming across hostile and surly clinicians, fear of stigmatization after therapeutic sessions as well as fear of being 'bossed' or treated like a child.

In the subsequent section, a detailed exploration of these forms of help-seeking will be done.

3.3 MAJOR SOURCES OF HELP-SEEKING

3.3.1 RELIGIOUS HELP-SEEKING

Usually, seeking help from religious leaders has been tagged in the literature as an informal source of help-seeking (Brown, 2013, p. 275; Simpson, 2017, p. 6), despite the fact that this label is one of the most sought forms of help-seeking (Brenner et al., 2018, p. 560; Crosby & Jorge & Varela, 2014, p. 196). In a recent survey on the world's religion, about 89.9% of people in the world were affiliated to one religious organisation or other (Adherents.com, 2012). In the United States, more than 88% of adults acknowledged a belief in God, while 53% affirmed the importance of religion in their lives. Correspondingly, according to Pew Research Centre (2016), only about 2% of the entire population of 182 million Nigerians are not affiliated to any religious group; this implies that more than 90% of Nigerians are religious. These statistics highlight the level at which religion is part and parcel of the everyday life of people worldwide.

Against the commonly held stereotypes and negative discourses around religion, researchers and scholars have increasingly pointed to religion as a source of resilience, strength, and other positive outcomes through evidence-based research (Pargament & Lomax, 2013, p. 26; Pfeiffer, Li, Martez, & Gillespie, 2018). Religion and spirituality have been linked with reduced mortality, positive effects on mental and physical health (Motau, 2015, p. 16; Pargament & Lomax, 2013, p. 26). Abu-Raiya, Pargament, Krause, & Ironson (2015, p. 566), in their study on spiritual struggles and coping, reveal that spirituality is associated with reduced levels of substance abuse, depression, anti-social behaviour and suicide, and also with improved treatment outcome, higher levels of life satisfaction and general wellbeing. It is also believed that religion offers a sort of cushion when facing issues of death and grief and enhances a sense of hopefulness as well as serenity (Beck 2006, p. 143).

Religion is defined as a social phenomenon and institution with a distinct set of beliefs and practices, while religiousness is constructed as a structured and systematic human response to spiritual issues (Miller & Thoresen, 2003; Smith & Simmonds, 2006, p. 331). In simple terms, religious help-seeking relates to the use or resort to pastors, imams, or any religious leaders for support, assistance, and aid in order to cope with challenges. It might also imply the use of practices such as prayer, fasting, meditation, and other religious practices, etc. in order to manage situations that are beyond one's control. Healing within religious circles depends on the client's faith, which is believed to be

requisite for healing to take place (Sandlana & Mtetwa, 2009, p. 119). As an instance, Motau (2015, p. 16) posits that churches provide a therapeutic setting that allows for unrestricted emotional expression in forms of repetitive songs, dance, worship; these she believes promotes relaxation and movement into higher levels of consciousness. She further asserts that the use of prayer and meditation brings about vigour, joy, serenity and hope.

A national comorbidity survey conducted in the United States of America in 2003 indicated that more than 75% of religious people sought help from their religious leaders as their first treatment contact for their mental health needs (Bonner et al., 2013, p. 707).

A study on veterans states that more than 60% of their research participants indicated a willingness to seek help for their emotional problems from their religious leaders, while about 50% of their participants have contacted their religious leaders to discuss their needs (ibid.). This trend is observed in Nigeria as well, because Aluh et al. (2018, p. 1) assert that a higher percentage of Nigerians perceive mental health challenges as well as other distressing problems as a spiritual attack from the devil or evil spirit, thus, in alleviating such problems, religious routes are often the first point of contact in help-seeking.

Brown et al. (Brown, 2013, p. 708) assert that integrating mental health care into religious help-seeking might be a better approach in dealing with peoples' mental wellbeing needs. They state that religious people find seeking help from their spiritual counsellors less stigmatising than seeking help from professional settings. Bonner et al. (2013, p. 206) also affirm that religious help-seeking might be an alternative form of help-seeking for individual needs that is socially acceptable and that is devoid of gender role conflicts and associated stigma. In addition to this, Sigmund (2003, p. 221) states that spiritual counsellors are able to provide social support resources for the emotional problems of their members and also help such members to engage in spiritual practices that have been linked with positive outcomes in relation to mental health, such as meditation, prayer, fasting, etc. (Pfeiffer et al., 2018, p. 1).

Given the dominant role that religion plays in offering resources for coping against stressors and difficulty in the lives of many people, there is a need for increased scholarly attention to this form of help-seeking. Many individuals believe their challenges and problems have spiritual origins and thus require spiritual remedies (No Title, n.d.). This understanding invariably accounts for the increased preference for religious help-

seeking among the public. Crosby and Varela (2014, p. 196) therefore assert that the status ascribed to religion and spirituality in intervention and psychotherapy needs to be upscaled as many studies have validated the preference of people for religious help-seeking when experiencing distress. Similarly, Bonner et al. (2013, p. 716) advocate the training of religious leaders in handling and dealing with their members' psychological needs; they also made a call for research into the role of religious leaders as part of individuals' social networks. Finally, they recommend that service providers such as counsellors, psychiatrists and general practitioners, among others, integrate access to religious leaders into their models of care.

3.3.2 WESTERN MEDICINE HELP-SEEKING

Medical help-seeking behaviour is categorised as a sought of formal help-seeking. It is defined as help sought from professional health service providers such as physicians, nurses, psychiatrists, etc. in search for relief, remedy or alleviation for some sort of recognised diseases symptoms (Cornally & McCarthy, 2011, p. 280; Latunji & Akinyemi, 2018, p. 52; Oberoi, Chaudhary, Patnaik, & Singh, 2016, p. 463). Earlier forms of help offered by this type of setting relate to the use of the biomedical approach in understanding, diagnosing and treating people with illness (Beckett, 2017, p. 103; Gumede, 1990). The biomedical approach to illness argues that all illnesses have the disease as their primary cause. That is, all diseases are caused by either a chemical or physical condition. This approach to healing is grounded on scientific facts and principles as well as empirical data in describing, classifying, and evaluating people's information and symptoms.

Thus, within the biomedical point of view, illnesses without any biological evidence such that can be perceived with any of the five sense organs are not given attention (Khan. Ramsha; Qureshi, 2018, p. 1). However, the model handles patient care from a parochial perspective, as no consideration is given to the emotional, social, cultural and spiritual aspects of the disease. It treats the patient as a machine, not a unique individual with specific needs (Rego & Nunes, 2019, p. 279). However, in recent times scholars have argued for an update of this biomedical approach to a better and holistic approach towards illnesses; this approach is termed the bio-psychosocial perspective. Within this framework, attention is given to intricate and complex interactions between the biological, social, ecological, and psychological aspects in understanding health, illness, and healthcare (Ahmadvand, Gatchel, Brownstein, & Nissen, 2018, p. e189; Kusnanto, Agustian, & Hilmanto, 2018, p. 497).

Western medicine has occupied and maintained a privileged position of hegemonic dominance and power due to its acclaimed empirical validity as well as the social, cultural, and political forces or powers that have sustained this hegemony (Liyanage, 2018, p. 16). Despite this hegemony and celebrated validity in relation to all other systems from which help can be sought, it is however still not devoid of its challenges and setbacks (Ostemeyer, 2018), thus making some people hesitant with regards to the use of this system. Scholars have argued that a substantial percentage of people do not utilise this provided service (Andersen, Davidson, & Baumeister, 2013, p. 33) due to a number of cultural and psychosocial factors (Becker, 2017, p. 1; Bifttu, Takele, Guracho, & Yehualashet, 2018, p. 1). Furthermore, studies have revealed that members of the public have shown interest and preferences for other help-seeking systems because they regarded western medicine as artificial and chemically oriented, while they further described the traditional medical systems as safe and natural (Motau, 2015, p. 13).

3.3.3 AFRICAN TRADITIONAL MEDICINE HELP-SEEKING

Despite the indubitable advantages and values of western medicine, through its use of scientific analyses and results to diagnose and fight against diseases, a large part of the world still relies on some forms of traditional, complementary, or alternative medicine (WHO,2000). The World Health Organisation (2017, n.p.) defines traditional medicine as a combination of 'knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, used in the maintenance of health and in the prevention, diagnosis, improvement or treatment of physical and mental illness.' The introduction of western medicine into the African context brought about the marginalisation of the African traditional healing practices, even though these healing practices have been used and found efficacious among both rural and urban community dwellers (Abdullahi, 2011, p. 115; Nmutandani, Hendricks, & Mulaudzi, 2018, p. 1). First, African traditional healing practices have been criticised by the colonial masters as lacking scientific proof and standardised prescriptive measures (Motau, 2015, p. 14) despite being one of the oldest and structured forms of healing. A similar article states that the colonial masters labelled and associated African cultural practices with evil powers and witchcraft, thus leading to the prohibition of these practices (Nmutandani et al., 2018, p. 4).

Despite the constant denigrations and attempts to repress the practice of traditional medicine practices in Africa, several studies have shown that many Africans still

patronise this service. For instance, in a survey conducted on the state of health care in South Africa between the years 2002 to 2017, a 0.7% increase in the usage of traditional healers was indicated (BusinessTech, 2018). Analogously in Nigeria, more than 71% of rural dwellers consult traditional healers as their first point of contact in the case of any illness or problem (Onwujekwe, Onoka, Uzochukwu, & Hanson, 2011, p. 50). The statistics stated, therefore, highlight the centrality of African traditional medicine in the lives of Africans. In response to this reality, many scholars have called for the integration of African traditional healing into western medicine (Bojuwoye & Sodi, 2010, p. 283; Bomoyi & Mkhize; 2016, p. 118; Mokgobi, 2013, p. 47). Bomoyi & Mkhize (2016, p. 1) strongly argue for the need for integration or provision of some traditional forms of healings for students in tertiary institutions in order to cater for the mental health needs of students of African descent. Similarly, an earlier study conducted by Norris in 2008 found out 10% out of his study population, which comprised higher institution students, indicated traditional healers as their preferred choice for help-seeking despite their absence from the university campus.

3.3.4 ONLINE OR INTERNET HELP-SEEKING

Online help-seeking has been an emerging trend since the early years of the 21st century (Best, Gil-Rodriguez, Manktelow, & Taylor, 2016, p. 1067). It has been believed to have the capacity or the potential of being a significant channel for providing mental health information and services to young people (Christensen & Griffiths, 2000), given that, in today's world, utilising online communication platforms is a popular and ordinary everyday activity for the majority of people, especially young adults. These group of people characteristically use different kinds of electronic devices, such as desktop and laptop computers, tablets, smartphone, and cell phones, as well as communication tools and platforms such as instant messaging applications, social networking sites, photo and video sharing sites, and blogging sites to access the Internet and connect with others; to the, going online or to the Internet is often the first step in the help-seeking process (Pew Research Center, 2009; Romanson, 2018, p. 48). The reason for its being the first point of contact for young adults relates to the feeling of safety and anonymity that is associated with Internet use. Others have described Internet use as engaging and interactive, as well as providing one with positive online help-seeking experiences, thus encouraging subsequent help-seeking.

The Google Corporation in 2015 indicated that about 5% of all Google browser searches are related to health-related issues (The Guardian, 2015). Research findings suggest

that only less than 1% of young adults do not utilise the Internet and that young adults between ages 18 to 25 years own a smartphone and characteristically spend quite a lot of hours online daily on different social media platforms, with about 33% of these young adults looking up information relating to mental health issues (Mitchell et al., 2017, p. 8; Romanson, 2018, p. 50). Chandran, Mathur and Rao (2019) also emphasise the prevalence of the use of the Internet and other media platforms engaged with by young adults in help-seeking.

These striking statistics reflect the considerable role technology help-seeking now plays in the lives of individuals, most especially young adults. However, many scholars have warned against exhilaration and exaggerated optimism regarding technology and the services that it offers (Burns & Birrell, 2014, p. 303; Mitchell et al., 2017, p. 8; Stretton, Spears, C., & Drennan, 2018, p. 25). Nonetheless, several studies have asserted that technology has a huge role to play in the future provisioning of mental health services to young people (Glasheen, Shochet, & Campbell, 2016, p. 108; D. Rickwood & Thomas, 2012, p. 18). Considering the efforts already been provided by online communities with regards to help-seeking, professional mental health providers therefore need to align themselves with these provided platforms so that they can reach out to the large numbers of young adults, because the Internet and mobile services are rapidly becoming more integrated into everyday living (Mitchell et al., 2017, p. 9).

There are immense benefits of the Internet and online platforms for mental help-seeking, such as confidentiality, anonymity, reduced stigmatisation and 24-hour availability, as compared to real-life contact with professional service providers, among other benefits (Alana, 2017, p. e62; Kauer, Mangan, & Sancu, 2014, p. e66; Younes, Chollet, Menard, & Melchior, 2015, p. e125). Such authors argue that electronic mental health services could be empowering, in that individuals have the opportunity to be in charge and take control of the health service delivery in order to become fully informed about their symptoms, diagnosis, and treatment. However, despite these advantages, issues around cyberbullying, exaggerated symptoms and individual data privacy cannot be underestimated and overlooked (Mitchell, C.; McMillan, B.; Hagan, 2017).

From the preceding, one can conclude that more people, especially young adults, are attracted towards online help-seeking because of its accessibility, the promise of anonymity, and confidentiality – however, at the cost of the increased data sharing and selling scams within big data corporations (Pretorius, Chambers & Coyle 2019, p. 2) In

a meta-analysis of 18 studies on mental health information seeking in young adults, it was found that online services did not enhance help-seeking from professionals, but they pointed that; young adults found online services satisfying and that they would also recommend it to their friends (Gowen, 2013, p. 97). Specifically, with male students, recent evidence is beginning to show their preference for online help-seeking. Some studies have revealed that young males utilise online help services because of their inability to reduce their sense of masculinity as well as shield them from being stigmatised (Best, Gil-Rodriguez, Manktelow, & Taylor, 2016, p. 1067). Nevertheless, there is increased unease about the quality of information and service available online as well as the dearth of professionals on these platforms. Scholars have therefore recommended regulation of information on the Internet and websites, as well as guiding young adults in making use of these electronic resources (Best et al., 2016, p. 257; Chen & Zhu, 2016, p. 535).

3.4 HELP-SEEKING BEHAVIOUR WITHIN THE HIGHER LEARNING ECOLOGY

In a conceptual analysis of help-seeking behaviour term conducted by Cornally and McCarthy (Cornally & McCarthy, 2011, p. 282), they assert that, across the body of literature, three main attributes are related to help-seeking behaviour, namely; problem focus, intentional action, and interpersonal interaction with the third party. By implication, for a behaviour to be tagged as help-seeking, there must be a problem for which help is sought, from either a formal or informal source, that is beyond an individual's capabilities. Also, there must be a voluntary and conscious act to actively seek out appropriate help as well as communication or disclosure of the need for help to the identified helper, thus making the help-seeking cycle complete.

Based on the foregoing, help-seeking can therefore be defined in this study as a behaviour involving an active decision of an individual to engage with another individual perceived to possess skill, knowledge or considered to be in a better position to assist with regards to a problem or an event that such an individual is incapable of dealing with. In this situation, the helper is recognised as one who can provide positive and adaptive help, while the problem in question can cover a vast range, depending on the context. Using this conceptual model, counselling help-seeking within the context of this study is concisely defined as a process of intentionally seeking help for a problem through interacting and communicating such a problem with a residential university counsellor

(Cornally & McCarthy, 2011, p. 285). Having arrived at a definition for the construct of counselling help-seeking, the next step, therefore, is to turn the searchlight onto what the literature says about how learners within the higher education ecology seek help.

Specific to this review of help-seeking in a higher learning ecology, the focus is on how learners actively seek help from the university counsellors in order to navigate smoothly a higher learning ecology. The university counselling centre is often the first therapeutic encounter learners within higher learning ecology have before their final transition into the world of work and adulthood. The literature is replete with evidence attesting to the benefits of utilising counselling services for one's social, personal, emotional, spiritual and academic or career-related needs (Natesan et al., 2016, p. 1; Xu et al., 2018, p. 2658); these services can only be beneficial to learners who access the services provided by the counsellors for their diverse needs. The university counselling services have been found to be very helpful in supporting students' adjustment needs while in the university, varying from improvement in academic performance, reduction in dropout rates and an increase in graduation rates (Simpson & Ferguson, 2014). These reduced dropout rates are not necessarily associated with better academic performance, but are closely linked with the abilities of counselled students to handle better their socio-personal, academic or career, emotional and mental health challenges, as well as pass through other critical periods during which they would otherwise tend to drop out (Amador & Amador, 2017, p. 195; Bostwick, 2014, p. 34),

Investigations into why some learners do or do not utilise counselling services provide insight into the planning of contextualised and valuable programmes and the creation of an enabling environment that can facilitate help-seeking among such groups of learners. The intent of this study is to understand male students' attitudes and perceptions towards counselling help-seeking, as well as to isolate factors that facilitate and those that impede help-seeking. Additionally, the study aims to identify measures and structures that are needed to be put in place to create an environment that facilitates help-seeking. Equipped with such knowledge, it is believed that strategies for creating an enabling environment can be developed for male students within a higher learning ecology.

Recently, there has been an increased call and concern of scholars and practitioners to improve counselling services supplied to learners through the integration of multiple service delivery modes, such as the use of text messages (Joyce, 2012, p. 1), Internet

and mobile E-therapy platforms (Huda et al., 2017, p. 83). Earlier researchers have also advocated partnership and teamwork between parents of learners and other support services within the learning ecology (Green & Keyes, 2001, p. 84; Young et al., 2006, p. 1) because there is strong evidence from the literature pointing to the effectiveness of involving the learners' social network in counselling or therapeutic sessions, as they usually the first point of contact (Haine-Schlagel & Walsh, 2015, p. 33). In addition to this, integration of counselling programmes into the curriculum can take place, so that guidance and counselling services take place in the classroom without a special need to visit the counsellors' office (Fazel, Hoagwood, Stephan, & Ford, 2014, p. 1). Researchers have responded to some of these calls by designing different intervention programmes and strategies for effective guidance and counselling services in schools. However, recently researchers have begun to show interest in the evaluation of designed programmes to determine the impact of their change as well as the accessibility and utility of those designed programmes.

An example of such evaluation is the timely detection of learners whose proclivity or inclination to utilise counselling services within the University is at the barest minimum. This detection is important because, regardless of how effective and viable counselling services are, it can only be beneficial to students who avail themselves of such counselling services for their needs (Domene, Shapka, & Keating, 2006, p. 145). Early identification of such learners may allow schools to engage with preventive services to delay the onset of many illnesses and problems that hinder their smooth transition within the higher education ecology. Also, probing the male students about why they do or do not utilise the counselling services, will allow stakeholders to adjust the settings of the environment to an enabling one, such that counselling help-seeking is facilitated and enhanced. Consequently, examining the concept of help-seeking (who they seek help from; what their beliefs and attitudes towards counselling help-seeking are; what the factors are that enhance or impede help-seeking) will provide crucial understanding of their counselling help-seeking behaviour within the higher learning ecology.

Although a large body of literature on help-seeking within the higher education ecology exists, the vast majority of the literature has been focused on help-seeking for mental illness and psychological distress (Bostwick, 2014, p. 1; Hunter, Collins, Onwuegbuzie, & Jiao, 2005; Rafal, Gatto, & Debate, 2018; Rathbone, 2014, p. 284), while very few researchers have paid attention to help-seeking for the holistic wellbeing of learners.

Learners within the higher learning ecology are of utmost concern in this study because studies have shown that majority of mental health challenges appear first at young adulthood (Nathanson, Shorey, Tirone, & Rhatigan, 2012, p.59). Learners within the higher learning ecology, undergraduates, and postgraduates alike, are often confronted with complex and difficult experiences while traversing through the university (Al-bahrani, 2014, p. 157; Bostwick, 2014, p. 1).

Transitioning into university is a major life move which can be thrilling as well as devastating. Students are not only expected to manage the unfamiliar academic workload and greater independence, they must also traverse through the normal developmental challenges (Beks, Cairns, Smygwy, Miranda Osorio, & Hill, 2019, p. 55; Bostwick, 2014, p. 34). Ensuring balance with regards to academic demands, social life, financial demands, and the dynamic university culture can be overwhelming if not properly handled, and this can take toll on one's mental health and wellbeing. Studies have reported that students' inability to cope with pressures within the university has resulted in cases of academic drop out, depression, anxiety, resort to violence and suicidal ideation, to mention a few (Arria et al., 2009, p. 230; . Mackenzie et al., 2011, p. 101).

Esan et al. (2014, p. 1084) state that the WHO argues that approximately 64 million out of the large Nigerian population of 174 million are affected by one form of mental illness, ranging from mild anxiety to extreme schizophrenic disorders. Coincidentally, adolescents, and young adults comprise the largest chunk of the Nigeria population (The Economic Times, 2014). One can thus infer from this statistic the state of mental health of students in Nigerian tertiary institutions. In addition to this, the increased complexity and diversity of students admitted into higher education programmes, with each student coming in with their unique characteristics such as rurality, poor socio-economic background, normative and developmental challenges as well as their academic needs are all pointers to their need to utilise to the fullest support services such as the counselling centre.

Research investigating the percentage of students who seek assistance for educational and career-related problems indicates that many students turn to other sources to get this help (Al-bahrani, 2014, p. 158). In a study conducted in Nigeria by Bolu-Steve (2016, p. 104), corroborated by Vertsberger and Gati (2016, p. 145), it was found that career and educational concerns constitute an integral need faced by learners in the higher

learning ecology. For example, research reports from the global North indicate a steep rise in the demands for counselling services among university students (Bostwick, 2014, p. 55; Ketchen Lipson et al., 2015) over the past five decades. In a study conducted in the United States, it was revealed that more than three-fourths of tertiary institutions reported an escalation in the acuteness of the psychological problems reported by students (Davis, Gallagher, & Cohen, 2000; Dunne et al., 2017). A recent study conducted by the Institute of Public Policy Research on mental health problems of students in UK universities in 2017 revealed a 79% increase in suicide rates as well as 210% increase in dropout rates between 2009 and 2015. Specifically, in Nigeria, Adewuya et al., (2016, p. 387) reported that individuals between the ages of 15-49 have the highest suicide incidence, with males in this report having the highest number of victims. Besides from mental health needs, university students also have problems relating to educational and career issues.

These stated statistics reflect only a few out of the multifarious needs and challenges bedevilling students within the higher learning context. Reports like those stated above substantiate the evidence of psychological distress and mental health challenges on university campuses as a result of multiple issues these young adults are striving to grapple with. However, despite the enormity of the challenges faced by these students, only a small fragment of the population utilises the counselling services provided within the institutions.

Despite these disturbing statistics with regards to the state of affairs within the higher learning ecology, the literature is awash with evidence that attests to the mismatch between service utilisation and students' need for service (Gorski, 2010, p. 2; Seidler et al., 2016, p. 107; Mcdermott et al., 2017, p. 4; Davies, Beever and Glazebrook, 2018, p. 3). Scholars have argued that more than 75% of students with an evidenced need for counselling service utilisation are not accessing this service provided within the higher learning ecology (Gaughf, Smith, & Williams, 2013, p. 165; Wenjing Li, Dorstyn, & Denson, 2014, p. 163). To attest to the facts stated above; a study on trends of experiences of service utilisation among college students in the United States revealed that for every one student who seeks help, there are about six to eight others with identified needs who would not seek help (Bishop, Bauer, & Becker, 1998, p. 89). Similarly, in a study conducted among international studies, only 32% of the participants utilised the counselling centre for their needs; further investigation into the reason for

this revealed that learners who are from non-western cultural background had difficulty in using counselling services because, to them, it felt awkward sitting in front of stranger and discussing their intimate life affairs (Alavi, Shafeq, Geramian & Ningal, 2014, p. 1871).

Specifically, with the Nigerian context, an aversion towards seeking counselling help has been observed. An earlier study conducted implicated school principals and administrators as the greatest obstacle to counselling services within schools, because of their misconceptions about the functions of a counsellor, thus posing a hindrance to the counsellors' core function (Adimula, 1988, p. 1). However, it was found that secondary school students in the south-eastern part of Nigeria had a negative attitude towards seeking counsellors' help (Eyo, Joshua, & Esuong, 2010). The authors further speculate that the negative attitude might be a result of non-awareness and unfamiliarity about the services provided by counsellors. In addition to this, a common belief among the study participants was that counselling services are meant for individuals with psychiatric problems.

Similarly, in a study conducted in Nigeria (Agi, 2015, p. 106), revealed that 72.5% of the secondary school students who participated in the survey had an unfavourable attitude toward utilisation of counselling services. A further probe into this also shows a deficiency in the knowledge and awareness of counselling service in secondary schools. Correspondingly, a study conducted at a south-western university in Nigeria emphasised the need to raise awareness about the counselling service within the University so that more students can access the centre for their needs (Lasode, Lawal, & Ofodile, 2017, p. 170). These studies presented here might be indicative of the current level of awareness and knowledge about counselling services in Nigeria's higher learning ecology.

Nigerians preferably seek help from pastors, traditional healers, and other non-formalised sources of support at the first notice of any distress (Meniru & Schwartz, 2018, p. 26;). In fact, this behaviour makes one wonder about the underlying factors behind the attitude and perception towards counselling help-seeking. After a careful literature search regarding counselling help-seeking behaviour in Nigeria, not a single qualitative study was found to explain the differences in attitudes in relation to demographic variables. Critically looking at the various cited studies carried out in Nigeria, there is an absence of the usage of the qualitative or the mixed methodology

approaches to get a holistic perspective of the behaviour. For instance, some of the studies referred to gender differences in attitude towards guidance and counselling services (Agi, 2015, p. 108; Eyo et al., 2010, p. 96), but did not dig further by using qualitative research methodologies to get the contextual understanding of the 'why' and the 'how'.

Moreover, the studies were not conducted on the use of counselling and, more precisely, on the concept of help-seeking. This absence of substantial literature on help-seeking, specifically on male students leaves practitioners and researchers alike with very little useful information about the underlying factors that enhance as well as impedes counselling help-seeking. Also, one wonders about their perception and attitude towards seeking counselling help as well as insight on how to create an enabling environment that facilitates counselling help-seeking. Hence, this study intends to fill this gap in the literature, using multiple methods, with the intention of gaining clear insight into this concept, explaining the behaviour contextually and thus recommending how an enabling environment for the help-seeking behaviour can be created. This research intends to fill a gap in the literature in that respect.

3.5 PATTERNS OF HELP-SEEKING AMONG MALE STUDENTS

The literature on the psychology of men and masculinity with regards to their help-seeking behaviour is awash with evidences authenticating the fact that men do not seek help as compared with their female peers, for problems ranging from medical to psychological (Heath et al. 2017, p. 94; Isacco, 2015, p. 141; Lynch, Long, & Moorhead, 2018, p. 3; Seidler et al. 2018, p. 106). As asserted by various authors, males who eventually seek help for their mental health concerns often delay until the problem becomes very severe. They often prefer to utilise professional help as a last resort after exhausting other options or ignoring the problem for a long time (Danforth, 2016, p. 10; Sullivan, 2011, p. 8). Another striking feature characterising the male's behaviour towards help-seeking is the acclaimed males' inability to recognise and label emotions as contrasted to the female folk (Addis & Mahalik, 2003; Gorski, 2010, p. 1). These two features have been associated with the fundamental differences in both genders (Neighbors & Howard, 1987, p. 403; Parent et al. 2018, p. 64).

Indeed, many researchers have agreed that help-seeking is a crucial, gendered, goal-oriented, and purposeful set of activities (Addis & Mahalik, 2003; Hiebert et al. 2018, p. 863; Sagar-Ouriaghli et al. 2019, p. 2; Sullivan, 2011, p. 8). This has consequently

attracted the attention of scholars in recent years. More importantly, the help-seeking behaviour of male students in higher education has become a point of significant concern to them (Azfredrick, 2016; Brenner et al., 2018, p. 94; Lynch, Long, & Moorhead, 2018, p. 1; Parent et al., 2018, p. 64). This concern has been linked with the declining state of wellbeing of males in terms of their mental and physical health, incidence of suicides, social violence and academic underachievement (Best, Manktelow, & Taylor, 2016, p. 257; Kiselica & Englar-Carlson, 2010, p. 276; Rice, Purcell, & McGorry, 2018).

Evidence from the literature indicates that young male adults within the higher learning ecology do poorly on all pointers of wellbeing. This is evinced by increased suicide rates, anxious-depressive and withdrawal symptoms, health problems, illicit use of drugs, interpersonal violence, riots and cultism, substance use (binge drinking and smoking), poor academic performance and general misbehaviour, to name a few (Rice et al., 2018, p. s9; Sourander et al., 2004, p. 1250). Numerous research and statistical evidence point to the fact that the commencement of adolescence marks young male adults' detachment from the utilisation of health services (Amin, Kågesten, Adebayo, & Chandra-Mouli, 2018a, p. s3; Fortenberry, 2017, p. 3; Rice et al., 2018, p. s9). Meanwhile, the emergence of mental illness occurs mostly between the years of adolescence and young adulthood (Gunnell, Kidger, & Elvidge, 2018, p. 361; Gustavson et al., 2018, p. 65). These years, unfortunately, coincide with their most active pursuit of higher education as well as their productive economic years. This disengagement develops into avoidance of health care services, as evidenced through the difficulty in presenting themselves to services to be treated accordingly, the challenge of getting through predominant negative societal dispositions and their stigmatisation of self, which impede their willingness to access services, as well as their experience of inadequately structured response from service providers.

For instance, the National Adolescent and Young Adult Health Information Centre at the University of San Francisco in 2017 reported that males have lower health care utilisation as compared to their female counterparts, and they have a great range of unmet needs. In fact, there is statistical evidence across the globe that substantiates the lower rates of male help-seeking compared to female help-seeking (Donne et al., 2018, p. 189; Fandie, 2015, p. 17; Motau, 2015, p. 11). Surprisingly, despite the noticeable decline in the life outcomes of male students, they have received very little scholarly attention on this issue and are underserved in terms of health-care delivery, policy, and

public health (Kaul & Irwin, 2018, p. s2). This fact, therefore, provides a compelling health and socio-economic rationale for embarking on a study to improve male students' access to counselling services.

It, therefore, becomes pertinent to stress that understanding male students' help-seeking behaviour is an important coping and adaptive behaviour that could influence favourably the academic performance of male students, their retention in school, mental health and their general wellbeing (Deasy et al., 2016, p. 1750). Statistical evidence around the globe shows that young male adults have health risk characteristics that are strikingly different from those of their female counterparts, thus highlighting the need for custom-made prevention and intervention packages for them (Rice et al., 2018, p. s9). Having said this, it is important to state that mere focusing on the underutilisation of services provided for mental health by the males would of itself yield no result, but rather only an in-depth exploration of the causal factors such as biological, psychological, social and cultural would bring out sustainable change (Addis & Mahalik, 2003, p. 6; Mechanic, 1975).

Furthermore, Addis and Mahalik (2003, p. 10) assert that comparisons between male and female help-seeking behaviour could set one up for subscribing to an essentialist view of gender. Hence, the need for this study to examine and explore ways in which an enabling environment for male students' help-seeking behaviour can be created through decisive policy development, appraisal of past intervention efforts, as well as providing a service model that is tailor-made to the male gender, coupled with reform and re-training of counselling centre services staff and incorporation of the online and Internet model into practices. This, hopefully, will result in the evolution of young male adults with better help-seeking behaviour and, consequently, healthier mental wellbeing.

3.6 COMMON FACTORS INFLUENCING COUNSELLING HELP-SEEKING BEHAVIOUR

The literature is replete with myriads of research detailing factors that influence the help-seeking behaviour of different groups of people and for varying concerns (Calton, Cattaneo, & Gebhard, 2016, p. 585; DeBate et al., 2018, p. 1286; Lynch et al., 2018, p. 138; Seidler et al., 2016, p. 106). However, researchers are particularly interested in knowing the factors that influence the help-seeking behaviour of males, especially those within higher ecologies. This interest is borne out of the consensus within the literature that males are reticent and demonstrate unwillingness to seek help for their mental

health concerns which accounts for the low utilisation rates of counselling services indicated in the body of knowledge by males (Donne et al., 2018, p. 189; Powell, Adams, Cole-Lewis, Agyemang, & Upton, 2016, p. 150; Wasylikiw & Clairo, 2018, p. 1).

Within this purview, this section of the literature review will focus on understanding the factors that enhance as well as impede the counselling help-seeking behaviour of male students. This is done with the intention to provide guidance to researchers on theory development and intervention design, and consequently to promote the adaptive behaviour of seeking help in this group of males (Yousaf, Grunfeld, & Hunter, 2015, p. 264). As explicated in the theoretical underpinnings of this study, the Andersen and Newman (2005) model, which expounds on specific predisposing, enabling and need factors at both individual and contextual levels, is used to guide the literature review on factors influencing the decision to seek help.

First, at the individual level, male students' attitude towards help-seeking, their beliefs towards help-seeking, subscription to masculine norms, gender norm socialisation, and religion were thoroughly reviewed as likely predisposing factors that influence male students' help-seeking behaviour. Enabling factors such as knowledge of mental health services, stigma, family background, and peer influence was also considered.

Lastly, need factors such as the perceived need for professional help and severity of need were discussed. Regarding the contextual factors, two broad factors, namely environmental factors and provider related characteristics, were also reviewed. Indeed, turning the light on the factors that influence help-seeking behaviour is critical and essential. This is because it is only through an in-depth understanding of the factors that influence help-seeking that interventions, programmatic designs, policy formulation as well as promotion of viable help-seeking programmes can be done.

Table 3.1: Individual predisposing, enabling and need factors reviewed

Predisposing Factors	Enabling Factors	Need Factors
<ul style="list-style-type: none"> • Attitudes towards help-seeking 	<ul style="list-style-type: none"> • Mental health Literacy 	<ul style="list-style-type: none"> • The perceived and evaluated need for help-seeking
<ul style="list-style-type: none"> • Subscription to masculine norms and gender role socialisation 	<ul style="list-style-type: none"> • Stigma 	
<ul style="list-style-type: none"> • Previous counselling experience 	<ul style="list-style-type: none"> • Social support 	
<ul style="list-style-type: none"> • Religion 		
<ul style="list-style-type: none"> • Beliefs 		

3.6.1 PREDISPOSING FACTORS

The predisposing factors are described as those variables that explain an individual's inclination or proclivity towards utilising mental health services (Andersen & Newman, 1973, p. 108; Tesfaye et al., 2018, p. e0208729). It is believed that individuals vary in their tendency to seek help, and this tendency can be predicted based on individuals' characteristics such as age, gender, attitudes, and belief, etc. which have been with them prior to the time or the need for help-seeking.

a) Attitude towards help-seeking

Kumar (2018) describes attitude as a conjectural construct that represents a person's desirability or aversion for a thing or a phenomenon. It relates to an individual's judgment made on a person, place, task, event, skill, among others. The judgments from attitudes can range from positive to negative or neutral. Attitude occupies a central theme in social psychology and psychology in general. According to Richardson (1980, p. 299), an attitude relates to a tendency to think, feel or act in specific ways towards a person, thing or event, either in a pleasant or unpleasant manner. Pillay (1993, p. 17) further comments that attitude has three components, namely cognitive, affective and behavioural. She/he asserts that an individual's cognitive component represents the 'beliefs,' while the affective characterises emotional responses to the phenomenon or thing and lastly, behavioural component constitutes the displayed actions or verbal tendency constitute such phenomenon or thing. Kumar (2018) contends that there is a significant amount of intersection of interpretation or explanation between the two words, 'beliefs' and 'attitudes', however, he maintains that they are discrete constructs.

Researchers have sought to find out what roles or influences the attitudes and beliefs an individual hold towards help-seeking plays in influencing their actual decision to seek help. Cometto (2014, p. 42) asserts that help-seeking attitudes could be described as either a pessimistic or positive notion that an individual hold towards the help-seeking process. For instance, a person (e.g., counselling psychologist), a thing (e.g. meditation), or an event (counselling session) encountered in the course of seeking help. Within the help-seeking literature, examples of positive attitude could be a belief in the professionals' ability to resolve psychological problems or beliefs that seeking psychological help could increase someone's competence in coping with their problems (Kaya, 2015, p. 228), while negative attitude could range from the feeling of incompetence and irresponsibility when seeking help (Busiol, 2016, p. 389) to feeling of

a loss of power as a result of help-seeking (Yu et al., 2015, p. e0141889).

Empirical studies have shown consistently that people with positive attitudes towards professional help-seeking have higher chances of seeking help than those with unfavourable attitudes (Li, Dorstyn, & Denson, 2014, p. 163; Roškar et al., 2017, p. S183; Hantzi, Anagnostopoulos, & Alexiou, 2019, p. 142; Ibrahim et al., 2019, p. 544). For instance, in a qualitative study conducted by Busiol (2016, p. 382), among 32 Chinese University Students in Hong Kong, it was found that these students were not positively attuned to seeking help from a professional, but rather believed that help should be sought within one's social network. Further probing into their preference for informal help-seeking among this population revealed two significant factors. First, the selected Chinese students did not consider 'mere' talking to a professional as a means of alleviating their problems but believed that it could complicate the problems sometimes. Another factor that influenced the students' attitude in this study was the Hong Kong Chinese culture. Participants claimed that individuals who are not able to solve their problems are viewed as 'not smart' in the light of the culture, they assert that the culture teaches one to be strong or at least to pretend to be. Consequently, there would be no reason to seek a professional's help.

To understand varying attitudes of people towards psychological help-seeking, researchers have pin-pointed self-stigma has a cogent factor (Vogel, Wade, & Haake, 2006, p. 325). According to Pattyn et al. (2014, p. 325), self-stigma involves internalisation of the public's stereotypical beliefs, prejudices and discrimination about psychological help-seeking or what it means to be mentally ill. This consequently results in feelings of inferiority, inadequacy, devaluation as well as disempowerment, due to help-seeking intentions or actual help-seeking. Hantzi, Anagnostopoulos, and Alexiou (2019, p. 555) assert that self-stigma is positively associated with public stigma and in turn negatively associated with help-seeking intentions as well as attitudes. This is evidenced by a cross-sectional study conducted among low-income secondary school and university students in Malaysia by Ibrahim et al. (2019, p. 544). They sought to find out what factors influence their help-seeking attitudes. In doing this, 202 participants were selected and were made to complete the Depression Literacy Questionnaire (D-Lit), General Help-Seeking Questionnaire (GHSQ), Mental Help-Seeking Attitudes Scale (MHSAS), Self-Stigma of Seeking Help Scale (SSOSH) and Beliefs toward Mental Illness (BMI) scales, respectively. The findings from the study showed that self-stigma

was the strongest predictor of help-seeking attitude; that is, higher self-stigma was associated with negative help-seeking attitudes.

With regards to the male gender, several pieces of research have demonstrated that males' attitude towards psychological help-seeking is reticent and reluctant (Lynch, Long, & Moorhead, 2018, p. 138; Rafal, Gatto, & Debate, 2018, p. 1286; Scott, 2018, p. 48; Wimer & Levant, 2014, p. 256). For instance, Yousaf, Popat, and Hunter (2015, p. 234), sought to investigate the attitude towards seeking psychological help using the Inventory of Attitudes Toward Seeking Mental Health Services (IASMHS) among 124 participants, 51 females and 73 males. Their study showed that males scored higher on the attitude scale; this indicates a less favourable attitude as compared with the females. A further regression analysis in this study revealed that subscription to masculine norms predicted the negative attitude of male students' help-seeking. In addition to this, Nam et al. (2013, p. 1) conducted a meta-analysis of studies on psychosocial correlates of help-seeking intentions among college students. The study examined nine (9) variables, namely: anticipated benefit, anticipated risks, depression, distress, self-concealment, self-disclosure, social support, public stigma and self-stigma. Although most of these variables were found to be significantly correlated with help-seeking attitudes, the authors found the largest effect sizes were for self-stigma.

Furthermore, studies in Nigeria have implicated beliefs regarding the aetiology of psychological illnesses as a significant factor that influences the attitude of people towards help-seeking (Okpalauwaekwe, Mela, & Oji, 2017, p. 2; Kabir, Iliyasu, Abubakar, & Aliyu, 2004, p. 1). In those studies, supernatural causes such as magic, witchcraft, sorcery, and divine punishments have been linked with mental issues. This belief thus underscores the preference for spiritual help-seeking and the unfavourable attitude displayed towards psychological help-seeking. This is further affirmed by a study conducted by Oladipo and Oyenuga (2013, p. 697), in a study among University undergraduates in a Southwestern University in Nigeria. The authors argue that Nigerian students showed a preference for seeking help for their problems from informal sources such as spiritual houses, immediate family members, friends, mentors etc.), other than professionals.

Conversely, in a quantitative study conducted among 492 participants, 228 males and 264 females at a college in the United Arab Emirates to investigate their attitude towards professional help-seeking. The study indicated fairly positive attitudes toward seeking

professional psychological help. The participants in the study seemed to have a better perception of professional help-givers, in that they were confident in their abilities to help resolve psychological conflict. Also, they seemed to perceive professional help providers with more confidence and to have more tolerance towards receiving psychological help and with regards to help-seeking (Al-Darmaki, 2011, p. 43).

b) Beliefs

Pillay (1993, p. 7) defines belief as a set of assumptions and convictions that an individual or group of people hold to be concerning concepts, events, people, and things. In the help-seeking literature, scholars have been interested in unravelling underlying beliefs that influence people's help-seeking behaviour. Tomasello (2018, p. 8491) defines a belief as a set of mental representation that an individual hold to be true with regards to a reality which either be false or untrue objectively. She/he further posits that predicting and explaining an individual's behaviour in unique circumstances is premised on understanding the individual's beliefs with regards to that reality. Several definitions of beliefs have been brought forward by researchers. There seems to be an agreement within the literature that actual help-seeking behaviour or intention would be primarily influenced by the sets of assumptions, perceptions or beliefs that an individual holds about the cause of the psychological problem and thus ultimately the type of treatment sought within a certain sphere (Alhomaizi et al., 2018, p. 19; Okpalauwaekwe et al., 2017, p. 3; Pillay, 1993, p. 7).

For instance, the Muslims believe that mental illness and related issues are caused by the will of God, test of faith, or punishment for sins. These beliefs influence the type of help sought by individuals when confronted with these problems. At these times, help sought would vary from trusting God to take the punishment away or engaging in certain religious rituals to alleviate the problem (Okpalauwaekwe et al., 2017, p. 5). Besides from beliefs emanating from the aetiology of mental illnesses, the media also contribute to the types of beliefs people hold about seeking professional help. Mateo and Pinggolio (2018, p. 8) conducted a sequential explanatory mixed-method study to investigate the help-seeking behaviour of college students in the Philippines. From the qualitative strand of the study, participants disclosed that a lot of the preconceptions they have about seeking professional help is derived from magazines, movies, Internet articles and television that have not necessarily portrayed professional psychological help-givers in a good light.

Lawal, Idemudia, and Akinjeji (2016, p. 68) assert that understanding stereotypical beliefs and how they contribute to the formation of attitude towards mental illness, and thus, help-seeking, is necessary for intervention design. In their study, they examined the association between stereotypical beliefs and attitudes towards mental illness among 200 participants in a rural community in Nigeria, using a cross-sectional research design. This study shows a significant, independent and joint contributions of beliefs toward people's attitudes to mental illness. The belief that psychological disorder is dangerous, followed by the belief that it is incurable, and embarrassing were found to have the most considerable contribution to the explained variance in attitudes toward mental illness. It is, therefore hypothesised that stereotypical beliefs about help-seeking could also influence help-seeking attitudes and even eventual help-seeking behaviour.

Generally, beliefs associated with psychological help-seeking are mostly derived from those attached to having a mental illness. Regarding stigma and mental illness, Papadopoulos, Foster, & Caldwell (2013, p. 270), found out in their study that societies with a greater sense of collectivism have higher levels of stigma than those characterised by individualism. They speculate that maybe the participants in the community were concerned with the impact of their psychological problems on the image of their family unit. This revelation has an implication on help-seeking. Individuals within such collectivist societies try to do everything within their capacities to resolve this problem within their social network, without reverting to professionals, in order to protect their image.

Moreover, Hantzi et al. (2019, p. 146, posit that stereotypical and negative beliefs about mental illness (such as, it is hereditary, embarrassing or incurable) or (that individuals who have it are dangerous or socially incompetent) have been shown to have a direct relationship with negative attitudes towards help-seeking, preference for no treatment and social dissociation from people with mental illness. They further argue that negative beliefs about psychological problems would contribute to social stigma as well as stigmatisation of oneself, consequently, reinforcing perceptions of inadequacy and inferiority held by people seeking help and then, ultimately, their attitudes.

Ordinarily, one would think that the association of positive beliefs about help-seeking may have another outcome on the help-seeking behaviour, as compared with the negative beliefs. Surprisingly, the contrary is the case. Mojtabai et al. (2016, p. 650), in a national comorbidity survey carried out in the US between 1990 and 1992, in which

5001 participants were re-interviewed between 2001-2003, measured attitudes and beliefs with regards to anticipated benefits and future help-seeking. Findings from this study revealed that factors that anticipated benefits from receiving help might not be useful in predicting help-seeking as compared with the factor of emotional acceptance of help-seeking. This finding is profound, in that it shows that efforts should be directed towards improving people's acceptance of help-seeking. That is, the negative underlying beliefs must be reduced to the barest minimum before the benefits can be appreciated and thus utilised. They, therefore, suggested that programme design and intervention efforts should be directed towards the utilisation of motivational messages directed against unfounded beliefs about psychological help-seeking from professionals.

c) Masculinity norm and gender role socialisation.

Gender role socialisation is described as one of the most significant contributors to male students' help-seeking behaviour (Addis & Mahalik, 2003, p. 4). It is defined as a set of social and cultural characteristics, roles, beliefs, and norms that are prescribed, taught, and learned by males and females as the ideal, within a cultural or geographical context (Amin et al. 2018, p. S3; Danforth 2016, p. 10). That is, through the process of acculturation, people learn what it means to be a man or woman and how to behave accordingly through prevalent cultural norms, values, and ideologies. Gender role theorists, who use what is called a socialisation paradigm, argue that the immediate social environment where one lives directly or indirectly teaches males and female unique behaviour types, which influences the way people see themselves and how they perceive others' expectations towards them (Addis & Mahalik, 2003, p. 7; Sullivan, 2011, p. 9).

This socialisation often begins at birth, while the early adolescence stage is tagged as the most critical point in which these gender attributes are intensified through the ongoing developmental changes, social expectations as well as how one perceives oneself (Kågesten et al., 2016, p. 3). In view of this socialisation processes, Addis & Mahalik (2003, p. 10), propose that the psychological help-seeking process of males will be influenced by their perception about the degree to which the problem is normative, how the problem impacts on their ego, the attributes or qualities of the help giver (gender, class, race, etc.), the kind of social group or network the male belongs to, as well as the extent to which loss of control is envisaged. Understanding these psychological processes ongoing within males provides an insight into the designing of interventions.

Studies have increasingly shown that males who endorse and subscribe to the prescribed gender ideologies are negatively impacted in life outcomes. This is evidenced by high mortality rates, low life expectancy, failure to seek help when needed as well as the myriad of psychological, social and biologically challenges that these males are confronted with, as a result of living up to unrealistic gender expectations (O'Neil, 2010, p. 98; Scott, 2018, p. 15). On the other hand, males who do not live up to the socially accepted norms derived from perpetuated masculine ideologies are faced with social sanctions and normative judgments, and as such, these men strive to live up to these expectations, despite its conflict with their inner self; these often result in psychological dysfunction (Danforth, 2016, p. 32; Addis & Mahalik, 2003, p. 6; Scott, 2018, p. 13).

Sagar-Ouriaghli et al. (2019, p. 2) contend that, across the literature, being male is shown to be a negative predictor of help-seeking as well as a negative correlate of attitudes seeking help. This is because many of the components of the help-seeking behaviour are at conflict with the gendered socialisation given to men (Addis & Mahalik, 2003, p. 7; Danforth, 2016, p. 9). In fact, in a study conducted by Sullivan, Camic, and Brown (2015, p. 194), they assert that gender role socialisation and the way men are developed is the most likely reason for men's underutilisation of mental health services. To buttress this, Parnell and Hammer (2018, p. 212), in their study with couples on relationship help-seeking, sought to investigate the specific aspects of traditional masculinity that influence help-seeking behaviour. In doing this, they sampled 292 community-dwelling adults. Their study revealed that men who endorsed autonomy and emotional restrictiveness reported a higher negative attitude towards relationship help-seeking. A study conducted among the white males in the United States of America has shown otherwise. Boisjolie (2013, p. 18), examined the role of gender role conflicts in influencing the help-seeking attitudes of 68 men aged 24-75 using the quantitative correlational research design. S/he found out that among those studied, gender role socialisation had no significant relationship with attitudes towards help-seeking. S/he speculated that the reason for this departure from the literature trend could be the high level of education of the research participants studied.

d) Previous notions and experience about help-seeking

Research has shown that previous experience with regards to help-seeking has a substantial amount of influence in determining an individual's intent to seek help and even his/her attitude towards help-seeking for psychological concerns (Lynch, Long, &

Moorhead, 2018, p. 138; Rickwood et al., 2005, p. 1; Vogel et al. 2005, p. 459). Rickwood et al. (2005, p. 1) assert that not only does previous counselling experience influence people's attitude towards help-seeking, but also having someone who has utilised counselling services within one's social network of impact, by either motivating one to seek help or discouraging one. This is because the attitude towards psychological help-seeking is often circulated or transmitted within one's social circle, thus playing a critical role in influencing their decision to seek (Hui, Wong, & Fu, 2014, p. 1 ;Kearns, Muldoon, Msetfi, & Surgenor, 2015, p. 1).

In the study conducted by Vogel, Wade, and Hackler (2007, p. 40) among university students, between 92-95% of the participants reported that they utilised the psychological support provided because they knew someone who had a positive experience after seeking psychological help. Conversely, those who had a negative attitude about help-seeking might have acquired it from information on the previous experiences of others. Moreover, a literature review carried out by Rickwood et al. (2005, p. 26) suggested that prior mental health care usage has the likelihood of increasing help-seeking intentions in the future. They also assert that the type of help sought and the context within which it sought also has a significant influence. Wilson, Deane, and Ciarrochi (2005, p. 1525), in their study, found that refusal to utilise the help available when needed could not be explained by hopelessness or prior help-seeking experiences. However, a study geared towards investigating the factors influencing help-seeking for suicide ideation revealed that participants, especially young ones who felt their needs were taken for granted or felt the help provided was not adequate, developed negative attitudes towards future help-seeking (Wilson & Fogarty, 2002). Moreover, Rickwood et al. (2005) also corroborate this in their study, which found that when past experiences of seeking help was unfavourable, especially when young people feel their concerns were undermined or felt they did not receive the desired help, this experience has the tendency to pose a barrier to future help-seeking and impacted heavily upon attitudes toward professional help.

Furthermore, Hui, Wong, and Fu (2014, p. 8), in their study on building a model for encouraging help-seeking for depression in Chinese society, assert that individuals who have had prior mental health care are vastly different from those who have not. They state those who have had prior help-seeking experience spoke from their actual experience, while those that have not spoken from the attitudes and beliefs they hold

about help-seeking. However, they point that the effectiveness of treatment or assistance given strongly correlated with their future help-seeking behaviour and intentions.

In addition to this, help-seeking behaviour is often influenced by previous contact or acquaintance with an individual with psychological problems (Kearns et al., 2015, p. 3). With regards to previous notions about mental health and help-seeking, there is, however, inconsistency within the body of literature as to how this influences help-seeking. Several studies have found no significant relationship between exposure to psychological problems and help-seeking, while other studies posited that contact with persons dealing with psychological problems precipitated a more negative attitude towards help-seeking and mental illness (Calear, Batterham, & Christensen, 2014, p. 525; Chan et al., 2014, p. 132). Therefore, the ways in which previous contact with people dealing with psychological problems influences help-seeking behaviour needs to be further established. It is therefore worthy of note that scholars seem to have reached a consensus that previous help-seeking experience often acts as a form of knowledge or mental literacy, which is considered necessary in the help-seeking process.

e) Religion

Smith and Simmonds (2007, p. 331), describe religion as a social occurrence and an organised way through which humans respond to spirituality. Usually, religion is constructed as a social institution that is characterised by a certain set of beliefs, practices, assumptions, and principles (Sukati, 2011, p. 8; Ayyaci, 2016, p. 11). Studies have shown that people's religion could be an important factor that could influence the psychological help-seeking behaviour of people in general. Caplan (2019, p. 4) asserts that religion is a vital resource of strength and coping for people experiencing psychological distress or with mental health concerns. However, due to beliefs of various religious institutions regarding mental health problems, it could sometime pose a barrier to help-seeking for mental health concerns. It is well established within the literature that some religious organisations believe that mental health concerns or problems are punishment for sins or an act of God or caused by lack of faith, and that can be healed through certain spiritual rituals. These beliefs could intensify and worsen the psychological concerns as well as discourage the affected individuals from seeking the needed psychological help (Al-Darmaki, 2011, p. 44; Alhomaizi et al. 2018, p. 2; Brenner et al., 2018, p. 579).

Surveys and empirical research have established the difference in the religiosity of males and females. These studies have shown that women are more religiously inclined than men (Sukati, 2011, p. 41; Pew Research Center, 2009). Furthermore, in another research by Pierce et al. (2007, p. 143), they found out that young women in their college-going years had higher scores on extrinsic religiosity, i.e., 'instrumental use of religion for comfort and social contact' than the men. However, men were found to be intrinsically oriented in that they used religion to guide their behaviour. Linking this to males' religiosity and their help-seeking behaviour, Brenner et al. (2018, p. 579) consider that commitment to religion might be more outstanding in males' attitudes towards seeking psychological help.

According to them, messages that attribute authority, power and stoic emotional control to men are constantly given in this circle, thus implicating their help-seeking behaviour. Therefore, Addis and Mahalik (2003, p. 11) argue that, if men belong to a religious organisation where they are encouraged to communicate and disclose their problems amidst each other, such men might be favourably attuned towards help-seeking but if otherwise, the contrary would be expected.

Researchers have attempted to establish a link between religion and help-seeking behaviour among varying groups of people, in terms of their race, ethnicity, religious affinity and a host of other factors. For instance, Sukati (2011, p. 33) sought to find the relationship between religious beliefs, orientation, affiliation, and the help-seeking seeking behaviour of students at the University of Kwazulu-Natal. A questionnaire comprising a Religious Orientation Scale, General Help-seeking Scale and information regarding their demographics were administered to 100 students from different religious orientations. The study revealed that gender had a significant influence on the religious orientation and help-seeking behaviour of the sampled participants. It further revealed that religious affiliation had no influence on the help-seeking behaviour of the student.

An earlier study conducted in Australia by Smith and Simmonds (2006, p. 331) explored the relationship between help-seeking behaviour and adherence to the mainstream religion (Christianity, Judaism, and Islam), alternative religions, and no religion. The study shows that there is a significant difference in their beliefs towards help-seeking based on their religious affiliation. An interesting revelation in this study was that 70% of the sampled participants indicated interest that professionals such as counsellors, psychologists, and psychiatrists should bring into consideration their belief systems. The

authors argue that elements from their beliefs can be integrated into therapy sessions to bring about appropriate psychological support.

Furthermore, another study conducted in the United States of America by Crosby & Bossley (2012, p. 152) investigated the associations between religiosity and preference for religious help-seeking among 235 college students. Findings from this later study show that men who subscribe to higher levels of religiosity showed more preference for seeking help from religious advisors. They further revealed that these men tend to feel a sense of failure if they utilised professional helpers, because they are contradicting the expectations of their religious group.

The literature on how religion influences the help-seeking behaviour of people in Nigeria is very scant. However, articles in Nigeria have implicated religious leaders as the first point of contact at the onset of any psychological illnesses (Coker et al., 2019, p. 10; Okpalauwaekwe et al., 2017, p. 1; Onyigbo, Alexis-Garsee, & Van den Akker, 2019, p. 810). Also, studies within the region have identified religious and spiritual beliefs as the most prevalent understanding people have about the cause of mental illnesses (Burns & Tomita, 2015, p. 867).

3.6.2 ENABLING FACTORS

As previously explained, enabling factors are those that directly impede or facilitate help-seeking behaviour (Cometto, 2014, p. 50; Andersen and Newman, n.d, p. 1.; Andersen & Newman, 1973). There have been several research efforts to investigate the influence or associations of enabling factors for help-seeking. One of those studies is the systematic review of the factors that influence service utilisation for common mental disorders (Roberts et al., 2018, p. 1). In the studies reviewed, there were no consistent associations between enabling factors and service utilisation. The reason for this could be the different types of enabling factors investigated across the study. In this literature review, the enabling factors reviewed could both facilitate or impede help-seeking.

Male students' underutilisation of services has been investigated by several researchers, by studying factors that act as barriers to help-seeking. Various factors, such as stigma, mental health literacy, access to mental health services as well as the housing and geographical siting of mental health facilities, have been implicated in several studies as those variables that act as barriers to help-seeking (Dunley & Papadopoulos, 2019, p. 699; Shechtman et al., 2018, p. 104; Byrow, et. al 2019, p. 1; Gulliver, Griffiths, & Christensen, 2010, p. 1; Planey et al., 2019, p. 190; Salaheddin &

Mason, 2016, p. e686). A group of 98 mental health professionals and students were investigated in an online survey to assess their help-seeking intentions, past behaviours as well as barriers regarding accessing mental health services. Reported barriers were the desire to resolve their own problems by themselves, concerns regarding confidentiality and privacy, among others (Edwards & Crisp, 2017, p. 218).

One of the most recent studies, conducted by Dunley and Papadopoulos (2019, p. 699) to investigate the barriers to help-seeking for mental health concerns among postsecondary school students in North America, revealed that barriers to help-seeking experienced by students do not only exist on the personal level, i.e., within the participants, but, rather, that barriers also occur both on the structural, and the institutional levels. They identified institutional factors such as access to university's mental health facilities and the usability of those services among others. Cometto (2014, p. 52) asserts that barriers to professional help-seeking might be countless as they are exclusive to individuals and the contexts, they find themselves in. Notwithstanding this, scholars have attempted to identify and investigate the frequently reported barriers to professional help-seeking. Consequently, this literature review focuses on stigma and mental health literacy as factors that could act as barriers to counselling help-seeking.

a) Mental health literacy

Mental health literacy (MHL) is defined as the combination of an individual's knowledge and awareness, beliefs, as well as orientation about mental illness, that facilitates their capabilities in recognising, preventing, and managing it (Nguyen Thai & Nguyen, 2018, p. 1). Researchers have speculated that mental health literacy could be an important positive contributor to help-seeking. Bonabi et al. (2016, p. 321), from their study, report that having a favourable disposition towards mental health care, increased knowledge about symptoms of psychological knowledge, knowing where and how to seek help are critical factors in predicting psychological service utilisation.

In fact, Beatie, Stewart, and Walker (2016, p. 290) assert that studies conducted in other parts of the world have indicated that college students with higher mental literacy appear to have a better attitude towards help-seeking and have higher tendency of utilising professional helpers when situation demands it. This is reflected in the study of Milin et al. (2016, p. 383), who conducted a school-based intervention programme on knowledge about mental health and stigma on some school-aged adolescents in Ontario, Canada. They found a positive relationship between mental health literacy and attitudes towards

mental illness. Further probing showed that, as knowledge about mental health increased, there was also a significant and positive increase in the adolescents' attitude towards mental illness. Moreover, the findings of Kutcher, Wei, and Morgan (2016, p. 687) also corroborate the previous results in that they found an increase in help-seeking efficacy, decrease in stigma towards psychological problems, and enhanced knowledge after their exposure to a mental health tool-kit. The intervention programme results also showed that participants were more willing than ever to recommend psychological help-seeking to peers and willing to utilise professional counselling services themselves.

There have been investigations on specific aspects of mental literacy, such as knowing where to receive to receive help (Cometto, 2014, p. 100), being aware of the benefits of service utilisation (Vidourek et al., 2014, p. 1009) and being able to recognise the symptoms of disorders (Nguyen Thai & Nguyen, 2018, p. 1), to see how they influence students help-seeking behaviour. Also, some studies have investigated the difference between mental health literacy and help-seeking behaviours of males and females (Ratnayake, Prishini; Hyde, 2019, p. 16). They found out that females are more prone to suggest seeking professional help than males when in a situation that is characterised by mental health dysfunction, and they are more favourably disposed to receiving help. On the other hand, male college students are not improbably identified with feelings of anxiety, depression, or extreme stress situations and very unlikely to seek professional help.

b) Stigma

Stigma is characterised as one of the most profound barriers to psychological help-seeking among various populations worldwide (Vogel et al., 2017, p. 170; Cometto, 2014, p. 39; Hantzi et al., 2019, p. 145). It is a significant factor that undermines mental health services utilisation Andrade et al. (2014, p. 1303) in their work on barriers to mental health treatment derived from the WHO World Health Surveys, contented that attitudinal factors such as stigma are more influential to help-seeking behaviours than contextual factors (e.g., financial constraints, availability of mental health services, etc.). Earlier in the millennium, Byrne (2000, p. 75) defined the term 'stigma' as a marker of disgrace, shame, and discrimination that sets an individual with psychological concerns apart from others. She/he argues that being stigmatised is an indicator of adverse social occurrences and experiences such as isolation, stereotyping, distantiation and labelling.

Corrigan (2004, p. 42) conceptualises stigma as a multi-faceted construct that has structural, public, and personal dimensions to it. Cometto (2014, p. 29) asserts that people with mental health difficulties are profoundly impacted on by stigma, as are their support systems, the service provider as well as the community resources. These stereotypes are harmful and pernicious beliefs that people hold about a group of people about mental health. This is particularly so when people hold damaging beliefs about people with psychological distresses such as, that they are dangerous, lack competence to achieve their life goals or to live independently (Corrigan, Druss, & Perlick, 2014, p. 42). This consequently forces individuals with these conditions to hide because of the fear of being prejudiced and ultimately discriminated against.

The adverse effects of stigma on the help-seeking behaviour of people have been extensively researched across race, nations, age groups, gender and for varying concerns (Cadaret & Speight, 2018, p. 347; DeBate, Gatto, & Rafal, 2018, p. 1286; Gulliver et al., 2010, p. 113; Gulliver et al., 2012, p. 157; Salaheddin & Mason, 2016, p. 347). A very recent large survey was carried out on 1,242 male students at a southern university in the USA to find out the influence of mental health literacy, attitudes, subjective norms regarding mental health, and stigma on the help-seeking intentions of male students (DeBate, Gatto, & Rafal, 2018b, p. 1293). The study revealed that there was a correlation between mental health literacy and attitudes towards help-seeking, as well as a correlation between attitudes towards help-seeking and intention to seek help. Further probe through a multiple regression analysis revealed that stigma had a significant association with all the earlier predicted relationships. The authors, therefore, contended that focus on mental literacy is not enough in enhancing the help-seeking behaviour of male students, but that rather effort should be directed towards destigmatising help-seeking and mental health concerns. They further assert that this should be the core of any intervention design.

Pheko et al. (2013, p. 1) examined in a quantitative study the role of stigma and help-seeking attitudes in predicting the intentions to seek help among university students in Botswana. A total of 519 students (283 females and 236 males) were selected to complete a questionnaire on Attitude Toward Seeking Professional Psychological Help (ATSPPH), Self-Stigma of Seeking Help (SSOSH), and Social Stigma of Receiving Psychological Help (SSRPH) as well as the students' intentions to seek psychological help. Their findings also corroborate the findings of DeBate, Gatto, & Rafal (2018b, p.

1293). In that, they found attitude towards help-seeking was negatively associated with self-stigma and public stigma.

Koleoso and Aina (2017, p. 242) investigated the influence of psychological and demographic factors on the attitudes of undergraduates in Nigeria towards seeking help among 457 students (257 males and 197 females). Findings from their study reveal that younger students had a more positive attitude towards help-seeking than the older ones. Of most significance to this study are their findings that indicated that self-stigma, public stigma and self-concealment had a significant influence on the attitude of the studied participants towards help-seeking.

c) Social support

Social support can be explained in terms of the degree and extent of aid or assistance an individual receives from their social network, i.e. from people within their community such as friends, peers, family, etc. It is defined as a critical and vital source of informational, emotional, and physical resources through which adaptive notions, beliefs, and attitudes regarding psychological help-seeking can be obtained (Yu et al., 2015, p. 11). Schoenmakers, Lamkaddem, and Suurmond (2017, p. 3) conceptualised an individual's social support system as a composite and intricate construct that involves a cluster of people who are bound together by a connection that provides a means through which physical, psychological, substantial and other beneficial resources can be circulated. Balaji et al. (2007, p. 1389) posit that a social network can be quantified in terms of its magnitude, i.e. by the sum of the individuals within the system, the degree to which people within the group are connected with each other, the group of ties within the network as well as by the similarity of ties within the network.

Tieu & Konnert (2014, p. 6) reveal that people with high quality social support are likely to display a more favourable attitude towards help-seeking than those who do not have it and that they have greater chances to seek help as well as to utilise the help for their psychological concerns. Wu et al. (2011, p. 47) assert that help-seeking intentions and behaviours of individuals are not only influenced by different factors within oneself but rather, the opinions and information from professionals, as well as the opinions of the people within such individuals' social network, such as peers and friends play an immense role in influencing their help-seeking behaviour.

Research has consistently demonstrated that having social support is positively correlated with psychological wellbeing (Wang, Yang & Attane., 2018, p. 708, p. Wu et

al. 2011, p. 37; Lindsey, Joe, & Nebbitt, 2010, p. 458). However, scholars have continued to probe how social support influences the help-seeking behaviour of individuals for their various psychological concerns. Some scholars have found that sometimes social support acts as barriers to help-seeking, in that young adults resort to people within their social network, rather than opting for professional help. This is attested to in a qualitative study conducted by Schoenmakers, Lamkaddem, and Suurmond (2017, p. 4). The study involved 105 face to face in-depth interviews and three focus group interviews with adolescents and young adults, to investigate the reasons for their non-professional help-seeking. From the analysis of interviews, participants indicated that psychological or emotional disturbances are normal experiences, thus, making them depend on their own resources, which include their social networks, and consequently considering professional help-seeking as needless.

Several studies have found that young adults engage more with informal sources when seeking help, such as reliance on their peers' support and opinions for their psychological concerns (Eisenberg et al., 2009, p. 552; Eisenberg, Hunt, & Speer, 2012, p. 222; Kågesten et al., 2016; Lubman et al., 2016, p. 1). Also, studies have indicated that young adults find it more comfortable and less awkward to confide in their families and friends when going through psychological distress (Pittius, 2014, p. 1 Topkaya, 2015, p. 21). Therefore, other social supports and networks play a huge role in determining whether an individual resorts to professional help-seeking or not.

Due to the different forms of social support that exist within an individual's community, researchers have attempted to investigate which of them is most viable in facilitating psychological help-seeking. Lindsey, Joe, and Nebbitt (2010, p. 458) investigated the role of mental health stigma and social support on depressive symptoms and help-seeking among African American boys, using a mixed-method design. Their findings revealed that family social support plays a key role in help-seeking for young males. They, therefore, suggested the formation of a close ally between families and mental health professionals in order to increase help-seeking. Another study, conducted by Maiuolo, Deane, and Ciarrochi (2019, p. 1056), chronicled the importance of parental support in facilitating help-seeking among adolescents. Their study revealed that parental authoritativeness had a significant influence on their future help-seeking intentions in adolescence.

Narrowing in on males' social support and its influences on their help-seeking behaviour, researchers contend that there is a lot more work that is needed to be done in terms of this, because not so much is known about how men pursue and engage with their social networks (Addis & Mahalik, 2003, p. 11; McKenzie et al. 2018, p. 1248). Addis & Mahalik (2003, p. 11) unequivocally state that men's social networks could act as a barrier to their help-seeking process if men in these networks are critical of help-seeking. A qualitative study was conducted by McKenzie et al. (2018, p. 1247), which was geared towards exploring the interrelations among masculinity, social connectedness and men's mental health through 15 life history interviews. The study revealed that men are diverse regarding the ways in which they mobilise social support. For instance, they highlighted that some men differentiate between how they connected with males and females, respectively, others preferred to be autonomous and self-reliant, while others have proven social networks through which they can seek help.

Furthermore, Miner et al. (2019, p. 7) also examined the desire for social support among men with infertility issues and cancer, in relation to their mental health. Their quantitative study showed that men who are in this situation prefer to secure social support through online means and not through the traditional ways of help-seeking. Huber et al. (2018, p. 1), in their study, also affirm that white, rich males often show preference for online social support over traditional ways of getting support.

3.6.3 NEED FACTORS

a) The perceived need

Within the Andersen behavioural model, it is postulated that the help-seeking behaviour of individuals is determined by interaction among the predisposing factors (e.g., age, beliefs towards), the enabling factors (social support, mental health literacy) as well as the need for help, both the perceived need and the evaluated need (Andersen & Davidson, 2007, p. 3; Sutter, 2018, p. 28). The need factor specifically relates to the illnesses or health conditions that health care providers or the individuals themselves recognise as those requiring professional intervention. In the model, the need factor was categorised into two, namely, perceived need and evaluated need (Andersen, 1968, p. 11).

The perceived need is explained in terms of how people assess and interpret their own general health and functional state. It could also be explained in terms of how they understand and how they emotionally react to the signs of illness and how they think

about their health (Arnault, Gang, & Woo, 2018). The postulators of the model argue that assessing perceived need provides one with an improved understanding of the help-seeking process and also how people adhere to treatment procedures (Andersen, 1995, p. 1). The evaluated need, however, relates to the professional assessment of an individual's health through scientific diagnostic means. There have been several studies set out to test the truthfulness of this postulation, especially how needs relates to help-seeking behaviour (Bonabi et al., 2016, p. 321; Mackenzie, Gekoski, & Knox, 2006, p. 321; Villatoro et al., 2018; Arnault, Gang, & Woo, 2018b, p. 120).

Studies have shown that perception of need might not be the only factor that should be accounted while explaining help-seeking. According to an earlier study conducted by Kessler et al. (2001, p. 987), in community-based research, to determine the number of people with serious mental illness and the reason for their lack of treatment they found that only one in four persons who had serious illness sought help for their problems. Eisenberg et al. (2009, p. 1) also studied the association between stigma and help-seeking. They found that stigma was significantly and negatively associated with perceived need and, consequently, of help-seeking intentions.

Conversely, Arnault, Gang, and Woo (2018, p. 120), conducted a quantitative study on Korean women, geared towards investigating the factors that influence mental help-seeking. Their study showed that when people positively interpret mental illness, they have a higher chance of seeking help. Also, their study revealed that the perceived need for help-seeking also facilitated help-seeking. In addition to this, the way individuals perceive the need for psychological help could vary across gender, race, and ethnicity. Villatoro et al. (2018, p. 1) investigated the correlation amongst race, ethnicity, gender, and socioeconomic status with perceived need, among adults in the US. The result of their study showed that males are less likely to perceive the need for help than females while there was also low perception of need among the minor ethnic groups, such as the black Americans, Latinos, Asian Americans, etc.

However, researchers have wondered if the severity of the need had the ability to influence individuals to seek help. In one dated study on help-seeking, the severity of the psychological problem was found as the most significant factor that predicted help-seeking (O'Neil, Lancee, & Freeman, 1984, p. 511). However, Maggaard et al. (2017), in their systematic review, report divergent degrees of influence of severity on help-seeking. Suka, Yamauchi, and Sugimori (2016, p. 9), in their study with adults in Japan,

found that the severity of the problem alone was not sufficient to motivate individuals to seek help. However, it was discovered that some socio-demographic influence could pose greater barriers to seeking help for psychological concerns than severity.

3.7 CONTEXTUAL FACTORS INFLUENCING HELP-SEEKING BEHAVIOUR

According to the behavioural model of health utilisation, factors that influence help-seeking behaviour are situated at two levels, namely; the individual level and the contextual level (Phillips, Morrison, Andersen, & Aday, 1998, p. 571). Painstaking efforts have been taken to explain what the individual factors are earlier in this chapter as well as in the theoretical framework chapter. Contextual factors relate to those elements and dynamics at play within the milieu, setting, or environment in which help-seeking or service utilisation is taking place (Phillips, Morrison, Andersen, & Aday, 1998, p. 573). These contextual factors are broadly categorised into provider-related characteristics, external environmental factors, and community-level enabling factors. This model postulates that these contextual characteristics directly influence service utilisation and indirectly influence service utilisation through individual characteristics (Andersen, 1968, p. 11).

There is a dire need for research on the role of contextual factors in influencing people's help-seeking behaviour. In an earlier systematic review conducted on the contextual factors influencing service utilisation by Phillips et al. (1998, p. 586), they argue that conducting research on contextual factors might be an arduous task because of the absence of provider related characteristics data, difficulty in conceptualising the model and analytical intricacy. Similarly, Roberts et al. (2018, p. 1) conducted another systematic review of the factors influencing service utilisation for common mental disorders. Their review isolated various research studies carried out on service utilisation with regards to gender, race, level of education and even on ethnicity. They also reviewed studies relating to perceived and evaluated need factors in terms of how they influence help-seeking. However, they affirmed the lack of research on enabling and contextual factors from low- and middle-income countries.

In terms of access and availability of psychological services, Topkaya (2015), in a qualitative study, investigated the factors influencing Turkish adults' help-seeking behaviour. Participants in the study indicated that psychological facilities such as mental health centres are very difficult and rare to come, and this thus inhibits the help-seeking behaviour of adults. The study also highlighted the need for geographical expansion of

psychological services. They assert that counselling centres are everywhere; it easily becomes a trend in our culture. Moreover, Setiawan (2006, p. 403) investigated the willingness to seek help as well as factors that facilitate and inhibit seeking counselling help among Indonesian undergraduates. The findings from the study isolated some contextual factors such as confidentiality policies, finance for service utilisation, uncertainty about the procedures and work hours.

Furthermore, Gagné, Vasiliadis, and Prévaille (2014, p. 1) studied gender differences in outpatient mental service use among 1743 males and females diagnosed for depression in Canada. Their study showed differences in the contextual barriers that male and female grapple with, while trying to seek. The males in the study indicated that 'acceptability' was the major barrier as to their help-seeking. In this study, acceptability relates to time constraint or intentional choices to avoid seeking professional help due to an unfavourable attitude towards help-seeking as the characteristics of the health care providers. In contrast, the females found availability (i.e., long waiting hours, absence of mental health in their location) and acceptability to be the significant barrier they face. In addition to this, they also found that availability was positively related to help-seeking among female Canadians, while accessibility and acceptability were not related. Studies have also investigated contextual factors in terms of rurality and urbanity. However, there was no relationship between living in either urban or rural and help-seeking in studies conducted in Spain (Gabilondo et al., 2011, p. 152), Ethiopia (Hailemariam et al. 2012, p. 1) and United States of America (Wang et al., 2005, p. 652). In conclusion, understanding contextual factors, especially dynamics at play among individuals, healthcare providers and the community environment, is critical to policy formulation and the design of interventions in order to facilitate help-seeking.

3.8 PAST INTERVENTIONS TO ENHANCE HELP-SEEKING BEHAVIOURS

Taking into consideration the volume of empirical research that has been dedicated to identifying factors that facilitate and inhibit help-seeking among various populations, there is more work to be done in terms of intervention to facilitate help-seeking. Various studies have been conducted to design intervention packages that assist people to come forward to seek help. For instance, a comedy intervention was designed to enhance coping and help-seeking behaviour of women in prison (Wright et al. 2014, p. 423), nuanced stigma reduction programme (Batterham, 2015, p. 11; Gaiha et al. 2014, p. 146), online peer education campaign (Hamblen et al., 2019, p. 1) among others. In this

review, intervention packages for different categories of concern and people were done in order to ascertain what is left undone so that an adequate intervention strategy can be developed.

Li and Pelham (2018, p. 125) designed a psychosocial intervention to enhance knowledge of psychotic disorder symptoms as well as help-seeking among African American young adults. The intervention is premised on the notion that poor mental literacy causes an inability to recognise signs and symptoms of illnesses as well as appropriate places to seek help. The experimental study was conducted on 177 young adults of ages ranging from 18-25 who are attending a historically black college or university. The findings from the study indicated that participants' knowledge increased after taking the post-test; however, there was also an unexpected increase in stigma of the participants after the training. The authors suggested the need for a contextually designed intervention package that puts into consideration the cultural background of participants.

In addition, Hernandez and Organista's (2013, p. 224) study focused on improving the mental health literacy and help-seeking behaviours of 142 immigrant Latinos. The authors used an entertainment-education approach, specifically a fotonovela in a pretest-posttest experimental design. Participants in this study were randomly selected into treatment and control groups. The outcome of the study indicated that there was an increase in knowledge about psychological problems. Regarding stigma, there was a significant reduction in the stigma levels of the participants. Also, after the exposure to the fotonovela, there was a fair improvement in participants' self-efficacy to seek help. Similarly, to the recommendations of Li and Pelham (2018), they also suggested the use of culture-centric approach to promoting health behaviours.

Xu et al. (2018, p. 1) carried out a systematic review and meta-analysis of efficacy interventions designed to enhance help-seeking behaviour. The study involved the search of databases in German, Chinese, and English on studies relating to help-seeking attitudes, behaviour, and intentions for self-help, informal help, and professional help. Ninety-eight studies were reviewed, with a total of 69,208 participants. Findings from the study were that most of the designed interventions' usefulness was fleeting and short-lived for formal help-seeking and self-help in relation to their knowledge of mental health, reduction of personal stigma. They also indicated that a substantial number of interventions reviewed were purposely designed towards increasing mental literacy,

reducing stigmatisation, and encouraging help-seeking behaviours in the individuals it was targeted towards. However, they indicated that there is no empirical evidence to substantiate an increase in help-seeking behaviour. The earlier systematic review conducted by Gulliver et al. (2012, p. 1) also corroborates this finding, in that they posited that there was no evidence to indicate that the positive attitudes acquired lead to subsequent help-seeking behaviour. Moreover, the study revealed that more research on improving help-seeking behaviour needs to be carried out in low-and middle-income countries.

Of paramount importance to this study is intervention programmes for males' help-seeking behaviour. Sagar-Ouriaghli et al. (2019, p. 5) carried out a meta-analysis of interventions specifically designed for males. The initial search populated 6598 articles from three databases, namely, MEDLINE, EMBASE, and PsycINFO. Of the initially populated empirical studies, only nine studies were found to meet the review criteria; out of the nine articles, two of them were randomised control trials, two pilot randomised control trials, and one retrospective review study. Using a Behaviour Change Technique taxonomy, authors were able to amalgamate significant findings from each study. The outcome of their study indicated highlighted the use of role models to communicate mental health literacy information, use of psychoeducational materials, appropriate labelling of service locations, designing of psychotherapy content with positive masculine traits as well as encouraging behaviour change. The authors, however, indicate that meta-analysis of the selected articles was challenging because the interventions reviewed were dissimilar in terms of outcomes and populations.

Looking at the diversity in the techniques that have been adopted to enhance help-seeking behaviour, one can confidently affirm that it is a complex phenomenon that requires a multi-faceted approach.

3.9 ENABLING ENVIRONMENT: CIRCUMSCRIBING THE MULTIPLICITY AND COMPLEX NATURE OF THE CONCEPT

Despite the enormous quantity of research that has been directed towards improving and enhancing the help-seeking behaviour of people, and specifically of the masculine gender, it appears that scholars have not paid attention to the concept of enabling the environment. Targeting successful individual behavioural change might only remain a mirage if considerable attention is not given to the context in which people operate, in terms of how enabling or disabling it is in ensuring the performance of the desired behaviour change. There is an acute dearth of literature with regards to enabling

environments in the context of psychological help-seeking. However, other fields of study, such as public health, agriculture, business organisation, among others, have utilised this concept for different issues and different categories of people. Therefore, principles and ideas from these various fields would be imported into this study in order to gain an understanding of what an enabling environment is and how it can be created for counselling help-seeking of males within the higher learning ecology.

Concepts such as enabling environment over the years have been the focus of non-governmental organisations and international organisations such as World Health Organisation (WHO), Organisation for Economic Co-operation and Development, etc. This concept is often a buzz word at their conferences, within their reports, policy documents, and in their good practice statements (Brinkerhoff, 2012; OECD, 2011; World Health Organisation, 2017). In terms of the theorisation of this construct there is a dearth of literature. Within the empirical literature body, this approach is commonly tagged 'health promotion approaches', as against the enabling environment, within the non-governmental organisation literature.

However, as simple and clear as the term enabling environment may appear to mean, rooted within it is a lot of multiplicity and complexity, as is demonstrated by the diverse ways with which it is conceptualised. In some climes, an 'enabling environment' is defined as broadly as possible, almost to connote socio-economic development, while others narrowly delineate it to mean some sort of framework (Brinkerhoff, 2007). For instance, within the context of disability, an enabling environment is defined as one that promotes the feelings of belongingness, inclusion, engagement and participation as against the feelings of exclusion, inability and social distancing (World Report on Disability, 2011).

In addition, Hansji, Wilson, and Cordier (2015, p. 277) argue that an enabling environment goes beyond the provision of 'safe and supportive' places, but rather, it is an empowering one that allows males living with disability to live to function to the fullness of their capacities. In their qualitative study of an ethnographic design, 12 males living with disabilities in Australia were interviewed in a specific men's shed. They were inquired what an enabling environment means to them. Themes such as access, physical infrastructure, safe and supportive environment, opportunity to engage in meaningful male activity and a non-judgemental space were indicated by the participants.

Furthermore, within the context of food nutrition and agriculture, Van den Bold et al. (2015, p. 232), conceptualise an enabling environment as that which comprises the socio-cultural, economic, political, organisational and policy context that oversees the planning and execution of related programmes of action with regards to nutrition. They further assert that it involves the 'political and policy processes' that facilitate the successful pursuance of desired actions. Gillespie et al. (2013, p. 1) set out to characterise what an enabling environment entails in the context of nutrition. They posit three significant factors as those things that would ensure the creation, fostering, and sustainability of an enabling environment. They are, namely: politics and governance (strengthening collaborations between private and civil society, strengthening accountability); knowledge and evidence generation (the use of relevant data for generating, framing, communicating evidence) and lastly leveraging on individuals, organisations and systemic capacities (mentoring and agency, mobilisation of funds and resources).

Similarly, Moore and Dietze (2005, p. 275), in their study on environments for reduction of drug-related harm, also circumscribed the term 'enabling environment.' They posit that diverse elements of an environment can be fused together into a 'generative metaphor'- 'enabling environment' which provides one with a means of putting forward persuasive and compelling discourses around an issue of interest. Furthermore, they argued that using generative metaphors such as 'enabling environment' can provoke new understandings, definitions, interpretations and novel solutions to social problems. In their conceptualisation, they contend that enabling approaches shift the focus from the individuals and then re-focuses attention on the societal and environmental factors that facilitate or stymie the exhibition of the desired behaviour. To them, an enabling environment is defined as one that affords individuals with favourable conditions that facilitate the adoption and implementation of desired behaviour.

Furthermore, within the context of sexual reproductive health and rights of women, an enabling environment is conceived as one that integrates the rights of diverse groups of women into a programme of action, with the intention of assisting them to surmount barriers (in forms of individual, interpersonal, community, societal and policy) to service utilisation and their continuous engagement with it (World Health Organisation, 2017). Moreover, they posit that barriers or hindrances to service utilisation could also be in form of gender inequity, stigmatisation, marginalisation, and even social distancing to

name a few. In addition to removing barriers, the best practice document proposes the need for engagement with strategic techniques to improve the ease of access, utility, availability, wide coverage, service delivery quality among others to enhance service uptake among women living with HIV.

In addition to the foregoing, mining and understanding of the enabling environment from the perspective of political organisational could be useful. Brinkerhoff (2012, p. 75) argues that creating an enabling environment for sustainable development and non-governmental actors demands improving policy, legal and regulations agendas, as well as fostering capacities across all sectors at various levels, knowledge of and responsiveness to citizen's demands and predilections, establishment of quality assurance and feedback mechanisms to give room for accountability and, lastly, provisioning and mobilising adequate public resources to ensure the establishment of the desired change.

The perspective of early years education on creating an enabling environment could also be useful in this study. In this field, an enabling environment is conceptualised in terms of space, time, and relationships (Early Years Support Service, n.d.). This framework proposes that children develop and learn optimally in spaces that are responsive to their unique individual needs and where there are good relationships between all stakeholders (parents, carers, and practitioner) involved. They emphasise the need to think of the physical space while trying to create an enabling environment. This involves hygienic, attractive, uncluttered and flexible spaces that will facilitate relaxation as well as recreation. In addition to this, they argued that an enabling environment for early years education relates to how time is utilised in order to explore all opportunities provided by the environment adequately.

Deriving from the core of each of the definitions provided, the diversity and intricacy of circumscribing the concept is vivid, as exemplified in summary below. Therefore, an enabling environment comprises:

- 1) spaces that facilitate feelings of belongingness, inclusion, engagement, and participation (World Report on Disability, 2011).
- 2) beyond safe and supportive spaces, but rather empowering, bias-free spaces that provide opportunities for engagement in meaningful activity (Hansji et al., 2015).
- 3) a composition of the physical, social, cultural, economic, and political context of an individual (van den Bold et al., 2015; Gillespie et al., 2013).

- 4) conditions that facilitate the execution and implementation of the desired behaviour (Moore & Dietze, 2005).
- 5) conditions that promote individual rights and that are absent of factors that stymy service uptake and continuous engagement (World Health Organisation, 2017).
- 6) spaces that are responsive to individual needs, bearing in mind the relationship between individuals and stakeholders (Early Years Support Service, n.d.).

In addition to understandings what an enabling environment is, the processes involved in creating an enabling environment can also be deduced from it.

3.9.1 CONCEPTUALISING AN ENABLING ENVIRONMENT

As shown in the paragraphs above, the diversity of varying definitions ascribed to an enabling environment is endless, ranging from an all-inclusive one to more specific definitions. However, a common and typical conceptualisation of an enabling environment, as provided by Thindwa (2002, p. 3), is adopted accordingly in this study. It states that an 'enabling environment is a set of interrelated conditions—such as legal, bureaucratic, fiscal, informational, political, and cultural—that impact on the capacity of...development actors to engage in development processes in a sustained and effective manner.'

This definition appears to be holistic, in that it encapsulates all the important components of the environment while relating them to the ways in which they influence the engagement and actualisation of certain practices, processes, or behaviour. Brinkerhoff (2007, p. 86) asserts that understanding the concept of an enabling environment requires getting an understanding first of its constituents and its requirements. This is then followed by describing how each its constituents impacts the various development actors – in this study, help-seeking behaviour.

Therefore, it is proposed to synchronise the definition of an enabling environment by Thindwa (2002) with the proposition of McLeroy et al. (1988), in their socio-ecological model, which states that human behaviour is affected by multiple levels of environmental influences, namely: intrapersonal, interpersonal, organisation, community, and policy. Within each of these levels are constant interactions of various factors, such as social, economic, cultural, political, administrative and even policy factors. It is, however, noteworthy to state that each of the interrelated conditions highlighted in the definition by Thindwa (2002) fits into the various levels of influence identified by McLeroy et al. (1988) (note that a detailed explication of the socio-ecological model has been provided

in the theoretical framework chapter). This conceptualisation is, therefore, the rationale for utilising the socio-ecological framework as one of the theoretical pillars in this study.

The model postulates that a change in an individual's behaviour can only take place when the barriers and impediments within these levels of environment are eliminated or reduced to the barest minimum. Tawil, Verster, and O'Reilly (1995, p. 1299) thus argue that those approaches that focus not on the individual but rather on the exogenous factors outside the individual that enable them to uptake a behaviour change, are labelled as an 'enabling approach.' They further assert that the unique feature of this approach lies in the fact that, instead of its focus on 'persuading' individuals to undertake a behaviour change, it rather 'enables', aids, empowers or supports them to implement the behaviour change through the dismantling of constraints and barriers to the desired behaviour.

Positioning the help-seeking behaviour of male students as a capacity that needs to be developed, the United Nations Development Programme assert that capacities could only be nurtured in an enabling environment, in an organisation and within individuals (OECD, 2011). For the sake of clarity, capacities are defined as peoples' ability, skill or knowledge required of them to function optimally in certain respects. Having agreed that help-seeking behaviour is an adaptive behaviour that is required for people to navigate through life's challenges (a form of capacity), the creation of an enabling environment thus become a paramount task.

Therefore, from the foregoing literature, creating an enabling environment can thus be described as a painstaking process of identifying the factors (socio-cultural, political, bureaucratic, economic as well as physical) that act as barriers and impediments in all the multiple levels of an environment, with the intention of eliminating or minimising them in order to facilitate the ability to uptake a behavioural change by individuals. Implicitly, an enabling environment can, therefore, be described as one imbued with positive drivers and factors at various levels that empowers and facilitate a change in behaviour.

3.10 A SOCIO-ECOLOGICAL MODEL FOR CREATING AN ENABLING ENVIRONMENT

Socio-ecologists such as McLeroy et al. (1988) and Stokols (1996), building on the work of Bronfenbrenner (1979), argue that individuals are nested within larger social systems and that the dynamic interplay between these systems and them have an effect on their health behaviours. These socio-ecologists advance five levels of influence in designing

interventions for behaviour change, namely, intrapersonal factors, interpersonal factors, institutional factors, community factors and public policy. They further assert that these multiple levels are not independent of each other but rather are interactive and affect each other (Golden & Earp, 2012, p. 364). Hence, their argument for the need for interventions that target the multiple levels of the environment in order to achieve a change.

According to the OECD (2011, p. 6), context is critical for optimal functioning and matters for execution of any change. Studies within the socio-ecological paradigm have unequivocally stated the criticality of context in which an individual operates towards their general wellbeing and optimal functioning (Castillo et al., 2019, p. 1; Cauce et al., 2002, p. 44; Linos et al., 2014). Over the past few decades, there has been a surge of interest in utilising ecological approaches within the social science and education literature. This growing rise in the use of ecological approaches is attributed to the realisation that behavioural changes are far often too complex to be understood from a unitary point of view, but rather that they demand an engagement with multiple and comprehensive approaches that desegregate psychological, organisational, social, cultural and even regulatory perspectives, in bringing about the desired behaviour change. It underscores the importance of combining individually driven approaches with endeavours to reinforce and strengthen environmental structures within the society at large, such that individual and collective wellbeing is achieved (Stokols, 1996, p. 283).

As stated earlier in this review, there is an ongoing effort to increase/ enhance the help-seeking behaviour of young male adults, especially for those within the higher learning ecology. However, a lot of these intervention designs have been individualistically focused (Calear et al., 2017; Li & Pelham, 2018; Rafal et al., 2018; Sagar-Ouriaghli et al., 2019). According to Tawil, Verster and O'Reilly (1995, p. 1299), interventions that are individually driven are inadequate, as they are merely focused on teaching behavioural skills, creating awareness about risks of not taking up behaviour, increasing individual's capacity towards undertaking behaviour change with an intention that individuals will be able to make the right decisions about their personal behaviour and afterwards act on the basis of those decisions. This is, nonetheless, not to suggest that individually driven approaches are not benign and pragmatic, having yielded positive outcomes in different endeavours. On the other hand, engaging with enabling approaches provides innovative platforms for rethinking intervention designs to facilitate

help-seeking (Moore & Dietze, 2005, p. 276). At this juncture, it is necessary to point out that this approach is not intended to be a replacement for individually driven designs but rather an efficacious addition. These notions underscore this study's purpose, towards creating an enabling environment that would facilitate and enhance counselling help-seeking in male students.

3.10.1 REVIEW OF RELEVANT SOCIO-ECOLOGICAL INTERVENTION STUDIES

The socio-ecological approach has been used to design intervention programmes for varying purposes (Alhomaizi et al., 2018; Ma, Chan, & Loke, 2017; Vella et al., 2019). Studies using the socio-ecological model in designing intervention programmes to enhance psychological or mental help-seeking are scanty. In fact, not one study was found, nevertheless, this approach has been used in the promotion of other health-related behaviours, as well as in other mental health contexts, such as increasing access to mental health care (Harper, Steiner, & Brookmeyer, 2018b), to design a framework for targeting health stigma and discrimination (Thompson et al., 2015), physical activity promotion (Mehtälä et al. 2014) and also to improve help-seeking in other contexts (Gombachika, et al., 2012, p. 10).

Stokols (1996) asserts that utilising ecological approaches facilitates the designing of efficacious and sustainable interventions. This assertion is proven by the work of McElfish, Post, and Rowland (2016, p. 1), who used the socio-ecological model to examine health disparity among Marshallese in Arkansas with type 2 diabetes. Their study engaged with community-participatory research, due to their conviction that successful multi-level intervention cannot be achieved by the sole effort of the researcher and his team, but rather by the synergetic collaboration of efforts between stakeholders and professionals across all levels of influence. They assert that a combination of a socio-ecological approach with community based participatory research is a viable means of achieving sustainable interventions. Moreover, socio-ecological models have been identified as one approach that allows for targeted intervention, as is evidenced in the work of Gombachika et al. (2012, p. 6), who employed the socio-ecological model to assess the barriers militating against access to sexual reproductive health services among couples living in Malawi. They assert that the socio-ecological model facilitated the identification of barriers across levels and thus further assisted in identifying those recurring barriers across the levels of the socio-ecological. Hence why they suggested three main targets for intervention.

Higher education, as in this study, is just one context, but scholars have explored the efficacy of the socio-ecological model in designing holistic measures for varying concerns in different settings. (Cramer & Kapusta, 2017, p. 1) utilised the socio-ecological model to set out risk and protective factors for suicide assessment and prevention. They contend that there are three cogent rationales that underscore the suitability of the socio-ecological model in health promotion, in the case of their study, suicide prevention. First, they assert that the socio-ecological model provides a copious frame of reference for organising risk and protective factors. Secondly, in consonance with other scholars (Van Gool et al., 2017; Moore, de Silva-Sanigorski, & Moore, 2013; Ma et al., 2017) they argue that socio-ecological models allows them to design a multi-level intervention and prevention programme while, lastly, multi-level approaches allow for synthesising of theories within a particular scope of concern.

In a study on promoting mental health and preventing mental disorders within low-and middle-income countries, the author asserts that an individual's mental health is influenced by the context in which they find themselves (Tol, 2015, p. 3). S/he therefore asserts that intentional effort should be made towards aiming at risk factors that are amenable to change as well as promoting factors that would optimise mental health within the individual's social environment. The author contend that both the mitigating and the protective factors reside within all the levels of the individual's environment. Furthermore, Tol (2015, p. 3) asserts that a socio-ecological model is efficacious and beneficial in unravelling the dynamic interplay of these forces (risk factors and protective factors) between an individual and the environment. Thus, the need to engage with an approach that allows for targeted intervention for the identified factors.

3.10.2 LEGISLATIVE FRAMEWORK FOR GUIDANCE AND COUNSELLING PRACTICE IN NIGERIA

Over the decades, Nigerian education policy has adopted the use of the 6-3-3-4 system, which means that six, three, three, and four years are needed to complete an elementary school, junior high school, senior high school, and university education, respectively. However, the policy and curriculum do not include any counselling programme. In fact, there is no constitutional board to review and accept a counselling and guidance programme in the education system (Okpalaenwe & Ekene, 2018, p. 183). It is anticipated that the code of ethics/ standard for practice and operation will be recognised by many organisations. Since the professionalisation and development of policies such as the ethical code of practice guiding counsellors in Nigeria is still emerging. There is need for counselling to be professionalized in order to gain its prominence in Nigeria.

3.10.3 GAPS AND METHODOLOGICAL ISSUES IN THE LITERATURE REVIEWED

In comparison with studies in the developed countries, psychological help-seeking in Nigeria is vastly under-researched. The reason for this could be ascribed to the fact that issues related to mental health in Nigeria are usually paid meagre attention. However, the scant studies found on psychological help-seeking in Nigeria have been studied using only quantitative approaches, thereby leaving one with no clue regarding the subjective and contextual understanding of people's help-seeking behaviour in that domain. Hence, the current study engaged with a mixed method design in order to have a holistic appreciation of counselling help-seeking within the Nigerian context.

In addition to this, from the rigorous literature review it was evident that there is, within the body of literature in Nigeria as well as in the world, gross neglect of the contextual factors that shape and impel help-seeking behaviour. Most of the studies conducted on help-seeking have focused on the factors that are resident within the individuals at the neglect of the contextual or environmental factors. Again, this current study also addresses this omission by investigating both individual and contextual factors influencing help-seeking. Furthermore, with intervention programmes to enhance help-seeking, meta-analytical studies have shown most studies are individually focused, without paying attention to how the context can be used to enhance help-seeking. With the enabling environment approach employed in this current study, a contribution into the field of help-seeking is made both by literature as well as by intervention.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

This chapter provides a detailed description of the steps and actions taken to conduct this research work on creating an enabling environment for counselling help-seeking behaviour among male students in a higher learning ecology, as well as the rationale for the utilisation of those specific procedures or techniques used to identify, select, process, and analyse information applied to understanding this problem. A clear elucidation of the various approaches employed in researching the accomplishment of the initially set out objective is imperative, as it helps in providing a structural frame or map for the processes involved as well as the rationale behind those choices (Taliep, 2015, p. 158). This chapter, therefore, provided a clear methodological explanation of the choice of approaches and methods employed in this study.

The chapter begins with a discussion of the paradigmatic inclination of the study, its nature, and characteristics, as well as the relevance and applicability of the paradigm to this study. It goes further to explicate the research design adopted for this study, while providing a detailed description of the specific methods embedded in the chosen design. This is followed by a succinct overview of the research community settings where the study was conducted, a description of the participants' selection procedure, and the data gathering procedures; the rationale for their choice as well as the methods used to ensure legitimisation of the data generated in the course of the research are also detailed in this chapter. This is followed by an explanation of the data analysis methods used to extract information from the different data source and the ethical considerations adhered to in this study.

Examining constructs related to counselling help-seeking behaviour among male students and how to create an enabling environment for this behaviour to take place demands a dynamic research approach that is ingrained and deep-rooted in both the qualitative and quantitative domains. This is important, so that participants involved in a study of such complexity and magnitude are not denied the opportunity of expressing their opinions in diverse ways, while maintaining the integrity and credibility of the knowledge being generated. Given the stated facts, a mixed methods approach is utilised in this study.

The primary aim of this doctoral thesis, however, is to propose strategies for creating an enabling environment that can enhance the counselling help-seeking behaviour of male students in a higher learning ecology. To achieve this aim, the following objectives are set:

- a) To determine the beliefs of male students about counselling help-seeking within the higher learning ecology
- b) To uncover the attitudes of male students towards counselling help-seeking in a higher learning ecology
- c) To evaluate factors that influence counselling help-seeking behaviour of male students in a higher learning ecology
- d) To explore male students' understanding of an enabling environment for counselling help-seeking
- e) To identify structures and measures that should be put in place to establish an enabling environment for counselling help-seeking behaviour of male students in a higher learning ecology
- f) To investigate the possible threats and challenges to establishing an enabling environment for counselling help-seeking behaviour of male students.

Below is a mind map indicating the research design and methodology employed in address the research questions in this study.

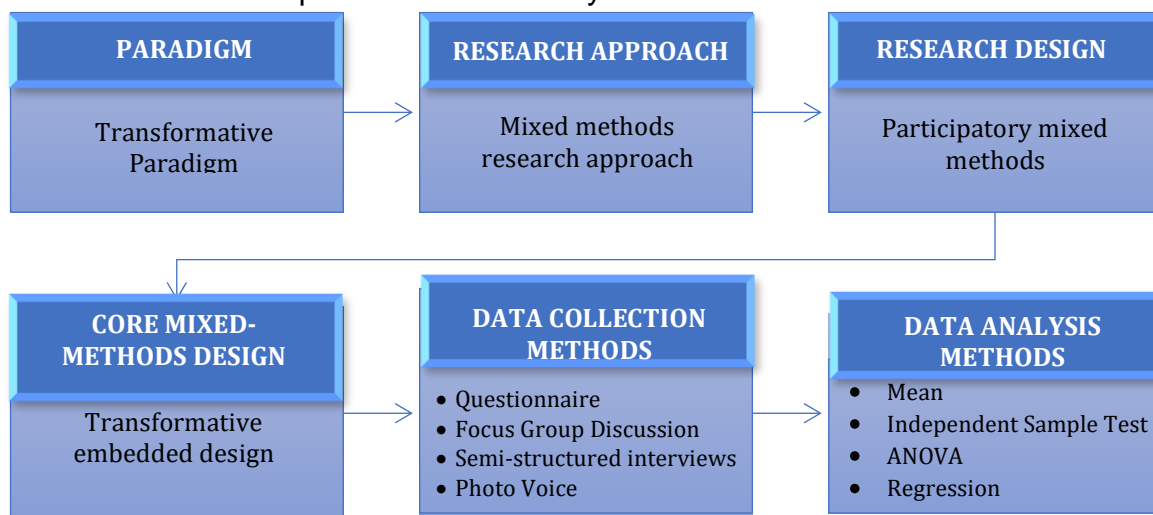


Figure 4.1: Mind-map illustrating the choice of research design and methods adopted

4.2 THE PARADIGMATIC INCLINATION OF THE STUDY

Morgan (2007, p. 50) asserts that the meaning and definition of paradigm have evolved over the years from the original definition by Kuhn, who described it as a summary of a researcher's dogmas and principles regarding the creation of knowledge. Freshwater

and Cahill (2013, p. 4) argue that the term ‘paradigm’ is a continuum constituting several entities and not a fixed or static perspective. Further, Mertens (2012, p. 256) defines a paradigm as “philosophical frameworks that delineate assumptions about ethics, reality, knowledge and systematic inquiry”. Other researchers have asserted that the term should be replaced with words such as a ‘stance’ or mental model (Shannon-Baker, 2015, p. 319; Maxwell & Mittapalli, 2010, p. 145). These various understandings about what a paradigm constitutes have resulted in different categorisations and characterisations of the types of paradigm.

Nonetheless, this study adopts the definition of Mackenzie and Knipe (2006, p. 193), which defines a paradigm as a ‘worldview’ or lens through which a researcher attempts to understand the world. It refers to general beliefs, dogmas or principles that influence an individual outlook of the world, the meanings ascribed to it and the way they act (Kivunja, & Kuyini, 2017, p. 26; Mackenzie & Knipe, 2006, p. 195). According to Rahi, (2017, p. 2), it is a collection of beliefs or assumptions that guide a researcher during the process of an inquiry. It is also be defined as ‘a loose collection of logically related assumptions, concepts, or propositions that orient thinking and research’ (Bodgan & Biklen, 1998, p. 22). Paradigm selection is the most essential step in any research enterprise, as it provides the basis for the selection of methods, methodology, literature, amongst others, and it is believed that the paradigm guides the intention, motivation and procedures of research.

According to Creswell (2013, p. 34), there are four major paradigmatic divisions across literature, and these are post-positivism, constructivism, transformative and pragmatics. Below is a visual representation of the paradigms and their major characteristics

Postpositivism	Constructivism	Transformative	Pragmatism
<ul style="list-style-type: none"> • Existence of only one reality • Reductionism • Use of scientific method to measure reality • Theory verification 	<ul style="list-style-type: none"> • Multiple realities • Subjective understanding of participants lived experiences • Theory generation • Social and historical construction 	<ul style="list-style-type: none"> • Social justice driven • Political • Inquiry must be linked with social action • Power relations in the research process • Collaborative 	<ul style="list-style-type: none"> • Consequences of actions • Problem-centred • Pluralistic • Real world practice

Figure 4.2: Four predominant paradigms in social science research (adapted from Creswell, 2013, p. 36)

4.3 TRANSFORMATIVE PARADIGM

The transformative paradigm is adopted as the paradigmatic lens for conducting this research. A study geared towards creating an enabling environment to enhance counselling help-seeking behaviour of male students in a higher learning ecology is best suited to the transformative paradigm because of its characteristically holistic nature in dealing with complex social issues, with the intention of bringing about desirable and viable behavioural change within individuals, organisations and systems (Jonas, Zerwas, & Anshelm, 2015, p. 12). The paradigm was developed as a result of discontent with the existing paradigms, whose major theoretical underpinnings were believed to be primarily influenced by the global northern perspectives as well as those of males (Mertens, 2005; Mackenzie & Knipe, 2006, p. 197). In addition to this, researchers within this domain believe that the constructivist or interpretivist schools of thought are not adequate in addressing issues of social justice and inequalities within the society.

4.3.1 ASSUMPTIONS AND BELIEFS OF THE TRANSFORMATIVE PARADIGM (TP)

Denzin (2005) asserts that paradigmatic systems are constituents of four significant types of belief systems namely: axiology (the nature of ethics), ontology (the nature of reality), epistemology (the relationship between the knower and what is to be known) and lastly the methodology (the methods apposite to systematic inquiry); these beliefs systems will be used in organising the assumptions of the transformative paradigm. First, the transformative paradigm is guided by an axiological assumption that all social inquiry must be geared towards increasing social justice, improving human rights and valuing the cultural norms of all participants involved in the research process. Mertens (2010, p. 471) argues that the axiological assumption of the transformative paradigm is the most fundamental of the four belief systems; and that it is this assumption that guides and motivates the formulation of other aspects of the paradigm, i.e. the ontological, epistemological and the methodological beliefs.

Secondly, the ontological assumption of the transformative paradigm argues that the nature of truth is one that is not definitive. This is contrary to the assumption of the post-positivist, whose belief lies in the assertion that reality can be investigated through some scientific means, or the constructivist, who holds that there are multiple realities. Instead, the transformative paradigm places the different opinions about the nature of reality into 'various viewpoints within the political, cultural, and economic value system in order to understand the basis for the difference' (Mertens, 1999, p. 5; Romm, 2015, p. 413).

Furthermore, it seeks to understand the powers and privileges that further the prevalence of certain truths. This provides an understanding of how an individual's position or stance about the nature of reality becomes privileged over the others.

Next to the above is the epistemological belief of the transformative paradigm. This aspect is concerned with the relationship between the researcher and participants under study, such that the power relationship between the researcher and the participants does not influence the outcome of the results (Mertens 1999, p. 5). It is concerned with the level of closeness or distance that the researcher needs to maintain with his participants in order to arrive at credible results (Mertens, 2010, p. 472). Again, it deals with concerns about how proficient the researcher is regarding the cultural knowledge of the context in which she or he is undertaking the research.

Finally, the methodological belief of the TP concerns itself with the extent to which the knowledge generation process is ethical and inclusive. The transformative paradigm is chiefly interested with the methods employed in capturing the truest reality of research participants without undermining their power and, at the same time, creating and enhancing social justice. The methodological belief of the transformative paradigm holds that multiple means of knowledge production can be employed in as much as the aim is to find solutions to pressing social problems (Oliver, 2017, p. 1; Garnett et al., 2019, p. 305). This underlying belief allows researchers who are inclined towards this stance to use either quantitative, qualitative or mixed methods. However, Romm (2015, p. 414) emphasises that, whichever method a transformative researcher uses; 'the community involved in the research process must be involved in some degree in the methodological selection'.

4.3.2 THE RELEVANCE OF THE TRANSFORMATIVE PARADIGM TO THE STUDY

Mertens (2007, p. 213) construes the transformative paradigm 'as one that provides a framework for examining assumptions that explicitly address power issues, social justice, and cultural complexity throughout the research process'. Fundamental to the transformative paradigm is the linking of social inquiry to action, thus the transformative paradigm affords this study a means of unravelling strategies that can be used for creating an enabling environment that can enhance the counselling help-seeking of male students – these male students are assumed to be marginalised, underprivileged and neglected in terms of mental health concerns, especially with regards to their help-seeking behaviour as compared with their female counterpart. Moreover, the

transformative lens afforded the researcher the opportunity of prioritising the voices of the male students as well as legitimating their needs, perspectives and concerns (Garnett et al., 2019, p. 305). Furthermore, it facilitates the critical exploration of the political, cultural, social and economic environment of these male students in t providing an explanation of how it impedes their help-seeking behaviour.

Primed with the transformative paradigm, this study unravelled prejudiced cultural norms, socialisation processes, and practices, institutional structures, practices, and policies that have not favoured male students' counselling help-seeking behaviour. This was done by engaging directly with the participants within the university community, in order to challenge existing conditions, analyse the participants' power position and privileges so as to further equity in the counselling services usage between males and females (Jackson et al., 2018, p. 119; Mertens, 2010, p. 35; Romm, 2015, p. 412). This paradigm is deemed fit for this study because it brings to the fore the lived experiences of the hitherto marginalised male students, in terms of concerns about their mental wellbeing and health, with the aim of engineering change in their behaviour and generating policies and structures that can thereafter facilitate help-seeking of male students, which will ultimately lead to optimal functioning in the society.

In consonance with the four central beliefs of the transformative paradigm, this study is aimed at reducing disparity and inequality with regards to the attention given to male students' mental health concern, which will ultimately result in social justice and equality enhancement. This goal is fundamental and in tandem with the axiological belief of the TP. Again, epistemologically, this study employs multiple means of understanding and getting to know what the truth is, by engaging with the male students' themselves and the gatekeepers. This decision is premised on the understanding that there are no absolute truths and the consciousness of how power influences the prevalent and popular truth. Using the epistemological principles of this paradigm h\as a guide, a participatory research design was employed in this study Garnett et al., 2019, p. 305). This approach devolves power from the researcher to participants while everyone becomes an equal collaborator in the data gathering process, while, methodologically, the use of multiple methods assisted participants with various characteristics to find one of the several means to voice their opinions on the issue of concern (Romm, 2015b, p. 412).

4.4 THE OVERARCHING RESEARCH DESIGN

A participatory mixed methods research design that combined quantitative and qualitative approaches was employed in carrying out this study. Participatory mixed methods research is defined as an approach that stresses the inclusion of research participants and stakeholders throughout the research process so that multiple understandings about issues of concern can be arrived at (Creswell, 2014, p. 13; Villianatos, 2017, p. 59). The subsequent sections provide a detailed explanation of each component of this design.

4.4.1 TYPOLOGIES OF RESEARCH APPROACHES

In social science and education research, three main typologies of research approach have been identified namely, qualitative, quantitative and the mixed methods research approach (Creswell, 2014; Johnson & Christensen, 2019; Kumar, 2019).

4.4.1.1 Quantitative Versus Qualitative Research Approaches

First, quantitative research is defined as a systematic and structured approach to investigating an issue of concern (a phenomenon) through a collection of quantifiable data, usually in the form of numbers, thus manipulating the data collected through statistical, mathematical or computational techniques (Kumar, 2019; Creswell, 2014; Creswell 2013, p. 45). This approach to research gathers information from a preselected population through surveys, online polls, questionnaires, etc. by using a well thought out sampling method (Bryman, 2004, p. 20). This type of approach to research is used to answer research questions relating to relationships between measurable variables with the goal of explaining, predicting and controlling such phenomena. It is decisive in its drive as it attempts to measure the phenomenon of concern as well as comprehend how pervasive and prevalent it is by looking for results that can be generalised to the broader population (Apuke, 2017, p. 41).

The quantitative research approach characteristically starts with data gathering based on pre-state hypotheses or theory; this is then followed using either inferential or descriptive statistics to analyse the data collected (Apuke, 2017, p. 25). This approach is usually objective, intricate and investigational. The results obtained are assumed to be unbiased, logical and statistical. In quantitative research, the goal usually is to find out the relationship between variables (independent and dependent variables). Quantitative research methods are apposite when accurate data are needed to answer a research question; when general or statistical evidence regarding opinions, dispositions, views, beliefs or preferences; when constructs can be pinpointed and

defined; when variables can be linked to form hypotheses before data collection; and when the question or problem is known, clear and unambiguous (Hammarberg, Kirkman, & Lacey, p. 2016498).

In contrast, the qualitative research approach involves the systematic collection, organisation, and interpretation of texts, pictures, recorded voices or artefacts with the intention of generating novel insights into a phenomenon that is not readily measurable or quantifiable. Denzin and Lincoln (Denzin & Lincoln 2011) defined it as an approach to research that is concerned with the use of multiple methods, with the aim of interpreting the meaning participants to ascribe to their experiences within their natural settings. This approach aims at understanding the social reality of people, groups, and cultures; it is concerned with their perceptions, opinions, and preferences about issues of concern. It is not only preoccupied with answering the question of ‘how and why’ of an issue of interest within a context, but it seeks to understand how it happened, why it happened and the way exactly it happened the way it does. It takes into full consideration people’s opinions, feelings, and thoughts about the phenomenon of concern.

Rahman (2017, p. 103) affirms that qualitative research is an inquiry that produces results that are not arrived at by statistical manipulation of numbers or quantification of constructs. This research is concerned with individual lives, their experiences, attitudes, and behaviour; the way they function within the society – the interplay between individuals and the community where they operate. Flick (2014, p. 1059) asserts that researchers working within this approach are interested in exploring and analysing the individual’s subjective meanings about a phenomenon or the societal perception about an issue, event or concern rather than numbers and statistics. This definition emphasises the prominence qualitative researchers place on how participants interpret their experiences in the world. It is then more obvious that the core belief of qualitative research lies in examining the multiple realities of the individual. Van Maanen (1979, p. 520), attests to this by defining qualitative research “as an umbrella term covering an array of interpretive techniques which seeks to describe, decode, translate, and otherwise come to terms with meanings and not numbers, not frequency of certain more less naturally occurring phenomenon in the social world’.

In conclusion, the qualitative research approach is best engaged with when there is a need to have a complete understanding about a complex phenomenon, especially when there is little or no prior information about the issue. It allows the researcher to have an

insight into research participants’ lived experiences in terms of their motivations, opinions, practices, etc., thereby leading to the development of a new theoretical framework or a new theory. The table below briefly summarises the key differences between quantitative and qualitative approaches.

Table 4.1: Major differences between quantitative and qualitative approaches

Quantitative Research	Qualitative Research
Assumption <ul style="list-style-type: none"> • Social realities are fixed and concrete • Quantification of social reality • Theory testing • Emphasises method • Etic (outsiders’ point of view) 	Assumptions <ul style="list-style-type: none"> • Multiple realities • Understanding of social realities • Development of theory • Emphasises the subject matter • Emic (insiders’ point of view)
Intent <ul style="list-style-type: none"> • To generalise the findings of research to a large population • To predict social outcomes • To explain cause and effects 	Intent <ul style="list-style-type: none"> • Contextual understanding of the social phenomenon • In-depth interpretation of events and behaviour • Understanding participants’ perspectives
Approach <ul style="list-style-type: none"> • Starts with the formulation of hypothesis and theory testing • Deductive in knowledge generation 	Approach <ul style="list-style-type: none"> • Ends with a hypothesis and theory development • Inductive in knowledge generation
<ul style="list-style-type: none"> • Experimentation • Uses instruments • Objectivity is critical • Statistical differences and relationship are found • Focus on specific variables • Large sample size selected randomly • Narrative report with contextual description and direct quotation from research participants’ responses 	<ul style="list-style-type: none"> • Naturalistic setting • Researchers are instrument • Subjectivity is expected • Patterns, themes, and features are identified • Study of the whole construct and variables • The smaller size and not selected randomly • Statistical reports with correlations, comparisons of means and statistical significance of findings
Researchers’ role <ul style="list-style-type: none"> • Detachment and impartiality • Objective portrayal 	Researchers’ role <ul style="list-style-type: none"> • Personal involvement and partiality • Empathic understanding

4.4.1.2 The Mixed Methods Approach

The mixed methods approach, on the other hand, is the combination of qualitative and quantitative data in a single study. The mixed methods research approach did not come to be identified and accepted as a ‘third research community’ until recently, thus joining the two existing approaches, namely, the qualitative and the quantitative (Creswell & Tashakkori, 2007; Graff, 2013, p. 45; Teddlie & Tashakkori, 2009). This approach to research had its origin in the work of Campbell and Fisk, who deployed several methods to measure psychological traits in a study (Sieber, 1973 in Creswell 2013, p. 43). This

venture then prompted other researchers to use multiple forms of data in their study, such as interviews and surveys. It later became popularised by scholars from various fields of studies through postgraduate dissertations, mixed methods journals, and funding initiatives; and, since its popularisation, it has gone through several developmental phases and debates (Creswell 2013, p. 266).

As said earlier the term “mixed methods” refers to a nascent approach to research that emphasises the systematic combination or integration of both quantitative and qualitative studies in a study (Wisdon & Creswell, 2013, p. 3). The *raison de'tre* for the choice of the mixed methods for this study is based on its core forte of leveraging on the strength of both the qualitative and quantitative approaches while reducing their inadequacies (Creswell, 2013, p. 266; Oliver, 2017, p. 11). The mixed methods research capitalises on the strength of quantitative research, such as abstracting variables, profiling dimensions, discovering trends, tendencies and relationships, validating comparisons and using large representative samples. While on the qualitative side, its sensitivity to meaning and context, allowance of in-depth study of smaller samples and great methodological flexibility results in enhanced research output.

Creswell et al. (2011, p. 15) defines mixed methods as an approach to research that is valuable for researching issues that require real life and contextual understanding, having multiple perspectives as well as having a grasp of cultural influences regarding that social issue. He further states that this approach to research employs both rigorous quantitative research that measures the frequency of occurrence of the construct under investigation as well as the magnitude while also engaging with the qualitative research that explores meaning and understanding of constructs from the participants.

The mixed methods approach to research extends far beyond just mixing methods; it primarily emphasises on tapping into the strength of each of these approaches in order to capture the trend and details of the construct under study, to yield a more comprehensive analysis, while complementing for each other's deficiencies (Creswell, Feters, & Ivankova, 2004, p. 7).

4.4.2 RESEARCH DESIGNS WITHIN THE MIXED METHODS APPROACH

Scholars within the mixed methods approach have posited several means of categorising research designs within the mixed methods frame since this approach began to gain popularity (Creswell 2013, p. 45; Creswell & Tashakkori, 2007; Tashakkori

& Teddlie, 2008). Fundamental to understanding various designs in mixed methods is the ability to decipher the sequence or timing of the data gathering process, i.e., whether simultaneously (at approximately the same time) or sequentially (with one phase resulting in the other) (Creswell, 2014, p. 155; Tashakkori & Creswell, 2007, p. 209; Hunter et al., & Jiao, 2005). Nonetheless, according to Creswell and Plano Clark (2011), typologies of designs within the mixed methods research approach are summarised below while, at the latter part of this chapter, a detailed explanation of the type of mixed methods design adopted for this study is provided.

First, the convergent parallel mixed methods design is one in which both quantitative and qualitative data for the same set of constructs, variables or problems are collected and analysed discretely, with the intention of comparing findings from the different approaches to establish if they are aligned or not. This approach primarily holds the notion that quantitative and qualitative research yields different forms of data, but that their combination should produce results that are similar (Creswell 2014, p. 269). Next to this is the sequential explanatory design; this mixed methods design entails the collection of data chronologically. Here, the researcher begins by gathering quantitative data in the first phase of the research process, analyses the data and uses the outcomes of the first phase to design the second phase which is qualitative in nature (Creswell 2014, p. 273; Graff 2017, p. 52). This is done with the sole intention of applying the qualitative data to explain the quantitative data (Creswell, 2012, p. 45).

The exploratory sequential design is very akin to the explanatory design. The fundamental difference in the designs relates to the order in which the quantitative and the qualitative research is done. Creswell (2014, p. 266) asserts that researchers who have strong inclinations towards the qualitative research deploy this approach the most. In this design, the qualitative phase comes first, in which the researcher collects data through interviews, focus groups, and photovoice etc. with the objective of exploring the phenomenon of concern in-depth, and then follows it up with quantitative data collection. This design is suitable at instances when there is no adequate information about an issue; when a contextual instrument needs to be developed and when there is interest in theory building (Onwuegbuzie & Johnson, 2014). The other three designs are described as advanced mixed methods designs. These include the embedded, the transformative and the multiphase mixed methods research designs.

4.4.3 JUSTIFICATION FOR USING A MIXED METHODS APPROACH FOR THIS STUDY

Several reasons have been advanced as to why the mixed methods approach to research is gaining popularity among many researchers. The mixed methods approach has been identified as a suitable and ideal method for assessing complex social issues, such as the issue of this study, creating an enabling environment for male students' help-seeking behaviour (Aresi et al. 2017, p. 473; Wisdom & Creswell, 2013, p. 3). The most fundamental rationale for synthesising qualitative and quantitative data in this study is based upon the fact that neither quantitative nor qualitative methods are adequate, on their own, to capture the frequency and magnitude of the phenomenon under investigation. However, when these methods are used together, the complementarity of the strengths of each approach is derived, this allows for detailed and contextual knowledge creation, while, at the same time, minimising the weaknesses of both approaches (Ivankova, Creswell, & Stick, 2006; Onwuegbuzie & Johnson, 2014).

In line with the thoughts of these authors, this study employed multiple methods, such as questionnaire, interviews, and photovoice, to acquire a complete understanding of the male students' lived experiences in terms of their help-seeking. It began by using the questionnaire to gather information from a large number of participants, while the interviews, focus group discussion and photovoice data provided a contextual and individualised explanation of the phenomenon of concern.

Furthermore, Collins, Onwuegbuzie, and Sutton (2006, p. 67) assert that utilising a mixed approach brings about four major outcomes in research, they are namely: participant enrichment, instrument fidelity, treatment fidelity, and significance enhancement. First, participant enrichment characterises the process of integrating quantitative and qualitative data to enhance the sample size. According to Onwuegbuzie and Leech (2006, p. 474), enhancing or optimising the sample relates to increasing the number of participants involved in a study. He argues that the higher the sample size of the study, the more valid and reliable are the outcomes of such research. In this study, utilising a mixed methods allowed for the recruitment of large number of participants – about 323 male students across all the faculties of the selected state university in Nigeria – to respond to a questionnaire, while ten 10 out of this sample were selected to take part in the qualitative data gathering process. This provided an expanded understanding of how to create an enabling environment for male students' help-seeking behaviour. This might not be possible if only a qualitative approach was employed, as it allows for fewer

numbers in the sample (Mohajan, 2018, p. 28).

Another justification for utilising the mixed methods is this research is what Collins, Onwuegbuzie, and Sutton (ibid.), labelled as instrument fidelity. This refers to how the mixed methods approach allows one to assess the adequacy of the various data gathering tools to be used to ensure their trustworthiness. In the study on enabling an environment for the counselling help-seeking behaviour of male students, various data gathering tools were used such as the questionnaire, interview, a focus group discussion and photovoice. The variety of data collection tools assisted the researcher to ascertain the content validity of the questionnaire through triangulation of the qualitative and the quantitative data. The questionnaire was thus adjudged appropriate, as it assisted in uncovering trends and frequencies about beliefs, attitudes, barriers as well as enhancers of male student counselling help-seeking behaviour. It was complemented by the qualitative data gathering tool, which allowed participants to participate in the knowledge creation, gaining multiple perspectives of the participants on the information derived from the quantitative data, while at the same time providing real-life and contextual understandings about the research problem.

The third reason for the choice of mixed methods is its ability to ensure treatment integrity. This explains how the mixed methods design allows the researcher to refine an intervention for the successive research phase. Even though this study engaged with the transformative embedded design, the superficial outlook on participants' responses on the questionnaire were used to refine the interview guides to provide clarification on the needed areas. Significance enhancement as a rationale for utilising the mixed methods approach relates to how it helps in expanding the interpretations of both the quantitative and the qualitative findings.

The mixed methods approach allows the researcher to understand the reason for the outcomes arrived at in the research study. In this study, the results of the qualitative data analysis were used to provide profound insights into the significant findings that emerged from the quantitative data.

4.4.4 LIMITATIONS OF THE MIXED METHODS RESEARCH

As vibrant and useful as the mixed methods is to researchers and scholars, it is also fraught with some limitations and challenges that might make the execution of a mixed methods design problematic or a herculean task. Bazeley (2004, p. 141), affirms that mixed methods are widely accepted as methods that enhance as well as enrich the

researcher's understanding about a social issue of concern through the expanded knowledge derived from the use of several methods. He, however, argues that mixed methods are not more or less more valid than the other two approaches to research. He, therefore, asserts that the validity of research stems only from the suitability, meticulousness, thoroughness, and efficiency in the usage of the methods employed in the conduct of the study, as well as adherence to the guidelines of researching both approaches, and not automatically from using those methods that bring about validity.

In executing this study, several limitations were encountered. First, the mixed methods designs are often complex and complicated. Usually, researchers interested in deploying this method need to be astute in both qualitative and quantitative approaches. McKim (2017, p. 202) nonetheless observes that many researchers are deficient in the knowledge of both quantitative and qualitative researching, this, therefore, leads to the need for an additional expert researcher in an area. This, however, was not the case for the researcher as she had prior experience with both qualitative and quantitative research. The issue with complexity and complication in executing this design came up with regards to planning and conducting this research approach. The researcher had to engage in careful planning in order to clarify all the phases and aspects of the study, ranging from the specific design adopted to the manner and means through which the samples were selected as well as how data from both approaches were integrated (Wisdom & Creswell, 2013, p. 4).

The next issue was that of resources; this mixed methods study took a lot of time because several methods were used in data collection, in addition to the requisite time demanded for analysis of the data. Finance is another limitation that comes with the utilisation of mixed methods. As noted by Kim, Fiese, and Donovan (2017, p. S151), the researcher had to develop several research instruments, transport herself to collect several phases of data and procure software for analysis for the distinct types of data gathered, all of which was financially demanding.

Another pertinent challenge encountered during the research was using the mixed methods was sampling, as noted by Wisdom and Creswell (2013, p. 9). Deciding which participants from the first research phase to include into the second phase was challenging. Moreover, questions regarding what criteria to use in determining the size for each phase of the research was also challenging. The analytical and interpretive issue are sometimes limitations in carrying out a mixed methods study. Wisdom and

Creswell (2013, p. 9) remark that, during the merging of data from the different approaches, conflicting or opposing findings might occur for research within the concurrent design. In addition to this, making an integrated interpretation might be difficult because of the imbalance in the weight attached to each dataset.

4.5 DEFINING RESEARCH DESIGN

Research design simply refers to a complete plan or approach employed by a researcher to put together all the different components of a research enterprise coherently and plausibly, in order to effectively tackle the research problem at hand (Abutabenjeh, 2018, p. 244; De Vaus, 2006, p. 259). It is a blueprint or structure for carrying out a research project, right from the problem formulation stage to the final execution of the research process (Kerlinger, 1986, p. 27; Kerlinger & Lee, 2000; Kumar, 2011, p. 95). It details the procedures necessary for obtaining the information needed to structure or solve research problems. The research design allows the researcher to plan the study and to communicate this decision with others regarding the proposed design, data gathering methods, the data analysis method to be employed and how the findings will be communicated. The research design also provides a means of justifying the rationale behind the 'how' of the research conduction.

According to Kumar (2011, p. 96), a research design performs primarily two essential functions, which are to develop a plan of action in order to complete a research enterprise and also to ensure validity, objectivity, and accuracy of the answers to the research questions through the pre-selected procedures.

Methodology, on the hand, is described as an array of tools and procedures employed in carrying out research (Du Toit & Mouton, 2013, p. 125). Similarly, Kothari (2004, p. 7) simply defines it as the systematic approach to solving the research problem. He further describes it as "the science of studying how research is done scientifically" (ibid., p. 8). Research methodology encapsulates various tools utilised in a research process, as well as the logic and rationale behind the utility of such methods, while research methods relate to the specific tools used for data gathering, analysis and interpretation that a researcher intends to use for carrying out that research Creswell (2013, p. 45), as an example, the likes of surveys, questionnaire, participant observation among others. The research design adopted for this study is the participatory mixed method research design. An in-depth explication of this research design is provided below.

4.5.1 PARTICIPATORY MIXED METHODS DESIGN

The overarching design of this study is the participatory mixed methods research design. A careful and detailed explanation has been provided in the sections above on what the mixed methods research is, its essential characteristics, and the rationale for adopting the approach for this study as well as its limitations. In the next few lines, a clear explanation of the participatory aspect of this research study is provided.

4.5.2 PARTICIPATORY RESEARCH

Participatory research is defined as the systematic inquiry into an issue of concern through the active collaboration of those concerned with the phenomenon under study, with an objective to bring about social change (Higginbottom & Liamputtong, 2017, p. 4; Bush et al., 2017, p. 2). This approach to research is a division of action research, which includes varieties of other terminologies, such as participatory action research, community-based research, organisational participatory research among several others (Macdonald, 2012, p. 35; Gibson, Gibson, & MacAulay, 2001, p. 171). This approach to research is markedly distinct from other qualitative methods because of its equitable, impartial, emancipating and human life improving characteristics (MacDonald, 2012, p. 34).

This originated from the seminal work of Kurt Lewin in the 1940s (McTaggart, 1994, p. 313). Lewin asserts that employees would be more enthused about their work if they are included in the decision-making process about the operation of the workplace. He later coined the term 'action research', which he put forward as a means of researching the social system while making efforts to impart and change it at the same time. He also placed emphasis on the importance of a people-centred approach to solving societal problems. In the ground-breaking paper he wrote, Kurt Lewin advocated a kind of partnership and teamwork between researchers and practitioners so that sustainable change in the social system can be realised. The participatory research involves collaboration between academic scholars and institutional actors in an egalitarian and repeated research cycle.

Participatory research is fundamentally premised on the notion that marginalised and 'voiceless' people within a particular context should be actively made to participate in the research process from the initiation to the execution stage, with the aim of gathering solutions that participants think are beneficial to them and also to those within their social groups, communities and organisation (Higginbottom & Liamputtong 2017, p. 3; Badiee,

Wang, & Creswell, 2012, p. 42). Krishnaswamy (2004, p. 17) states that participatory research is not only concerned with the outcome of the research but places high prominence on the research process as well, with the ultimate intention of building capacities and skills in participants involved in the study. In this type of research, the active engagement of all stakeholders is critical in the knowledge creation process.

Furthermore, participatory research is the converse of the traditional research style, who assumes that the 'professional' researcher is the custodian of all the expertise, control and power (Higginbottom & Liamputtong, 2017, p. 2; Mercer, 2008, p. 407). In the conventional way of doing research, superiority of knowledge is ascribed to the researcher while the ideas, knowledge and perspectives of the inactive research 'subjects' or 'samples' are relegated and marginalised. Nevertheless, in the PR approach, much weight is placed on the community members; it emphasises the bottom-up approach in the research process. That is, instead of prescribing solutions to participants, the researcher in collaboration with research participants, seeks and works out solutions that are best suited for the community needs and peculiarities (Vallianatos, Hadziabdic, & Higginbottom, 2015, p. 40; Higginbottom & Liamputtong, 2015, p. 4). This idea is based on the belief that locally generated research processes and solutions are more relatable, cost-effective and sustainable. In terms of contextualised interventions, they may be more efficient and economical in responding more meaningfully to local priorities.

Communalism is a core characteristic of the participatory research design, as opposed to the single or individual pollster approach that is dominant within the traditional research domain. PR is inherently a combined effort between the researcher, community members, and participants. It is an approach to research with a motivation to bring about enlightenment and empowerment. It brings about the development of new ideas and insights for both the participants and the researcher (Higginbottom & Liamputtong 2015, p. 17). The process of PR facilitates the enhancement of individual and community members' ability to become active actors and change in their own world while being active participants in the consequential decision-making process (Macdonald, 2012, p. 6; Maguire, 1987, p. 30).

The participatory research is also preoccupied with issues relating to politics, economics, history, culture as well as geography, with the intention of understanding issues and occurrences that need action either for transformation or enhancement (MacDonald,

2012, p. 38). Pant (2006, p. 100) asserts that the change brought by participatory research are geared towards three important domains namely; the development of critical consciousness for both the researcher and the participants, improvement of the lives of those involved in the research process as well as the transformation of fundamental societal structures and relationships.

PR is often embraced where the focus is on health equity issues (Wallerstein & Duran, 2010, p. S40). This study adopted participatory research to inform this doctoral study, which focuses on the counselling help-seeking behaviour of male students in a higher learning ecology. This study is geared towards understanding factors that enhance and that present barriers or beliefs that influence male students' counselling help-seeking behaviour. It also seeks to find out from the male students and gatekeepers of the higher learning ecology how an enabling environment that can facilitate the help-seeking behaviour can be created. The concerned male students in the higher learning ecology are positioned as marginalised and voiceless regarding their mental health and wellbeing concerns (Amin et al., 2018, p. 3; Fortenberry, 2017, p. 3; Patton et al., 2018, p. 7). Gaining new knowledge in this area will assist in the promotion of increased equality in the attention given to the mental health concerns of males as well as improving their help-seeking behaviour.

There are many exemplars within the literature where the PR methodologies were utilised in issues related to health. For instance, Boland, Daly, and Staines (2008, p. 200), used a sequential explanatory mixed methods design to examine the needs and health behaviours of individuals with intellectual disabilities. Also, some studies have also incorporated stakeholders into the research process with the intention of designing prevention programmes that are contextually responsive. For example, Westhues et al. (2008, p. 701) involved a combination of community leaders, members of the community, and service providers in the process of designing a conceptual framework for a community mental health prevention programme. Collecting data from the different gatekeepers, using interviews and focus groups, enabled them to have a comprehensive analysis of the system — the triangulation of data from different stakeholders' wealth of knowledge assisted in the development of a culturally responsive model for mental health prevention.

Table 4.2: Major characteristics of participatory research

Research Task	Ownership by participants and researchers
Goals of the research	Defined by the participants or community, but can be academically constructed by the researcher
Research topic or setting	Formulated by the researcher
The setting of research questions	Co-constructed by participants and researcher
Conceptualisation of the research process	Collaborative efforts of the research participants/ community and the researcher
Data gathering methods	Co-determined by the participants and the researcher
Analysis of data	Mutual enterprise of both the participants and researcher
Interpretation of results	Participants are actively engaged in this process in cooperation with the researcher
Dissemination of research outcomes	Participants and researchers are equally involved in this process

4.5.3 CONFLUENCE OF PARTICIPATORY RESEARCH AND MIXED METHODS

In the previous sections a detailed explanation of what participatory research and mixed method design are have been provided. In this section, the desirability and rationale for using participatory mixed method research is explicated.

Thornton and Riedy (2015, p. 673) argue that a participatory mixed methods approach is an apposite research design for conducting research that deals with people’s everyday life in order to gain rich insights into their lived experiences, rather than using either quantitative or quantitative research alone. Badiee et al. (2012, p. 41) assert that participatory mixed method research is best suited for studying groups of people that have been marginalised. They further assert that researchers need to be wary of their methodologies so that their approaches do not contribute to further marginalisation. The invisibility and marginalisation of male students in terms of their mental health needs were considered, thus the choice of a participatory mixed method design. Kennedy et al. (2019, p. 52) assert that critical methodologies, such as a participatory mixed methods design, facilitate communication and interaction between people, regardless of their ethnicity, level of literacy and culture, such that everyone in the research group can co-create and co-construct new knowledge through participatory interactions and dialogues.

Furthermore, in tandem with the goals and principles of the participatory research, using mixed methods in PR affords research participants to the opportunity to have access to various methods that suit them, thereby allowing them greater hegemony and influence over the research process. Again, it helps to increase the accuracy of research outcomes and enhances the production of compelling evidence for intricate social problems, while complementing the strengths and weaknesses of the various methods used. It also increases the likelihood of communicating research outputs in a way that will be accessible to all participants (Baddie, Wang & Creswell, 2012, p. 44; Creswell & Plano Clark, 2011).

Therefore, combining quantitative and qualitative studies in a participatory design provides this study, on creating an enabling environment for males' counselling help-seeking behaviour, with accurate data on the impact of those practices within the selected university that have constrained or enabled the help-seeking behaviour of male students. It also provides the study with insights into the meanings, beliefs and attitudes about male students' help-seeking as well as the means to interact with participants, in order to identify strategies for creating an enabling environment that will facilitate their help-seeking behaviour. Furthermore, I contend that co-participation during the research process is a transformative methodological addition that help participants to access, to confirm and to validate the previously collected quantitative data with the actuality of help-seeking.

4.5.4 APPLICATION OF PARTICIPATORY MIXED METHOD RESEARCH DESIGN IN THE STUDY

Because the university community is a composition of diverse groups of people, the value of doing research that carries everyone along cannot be overemphasised (Sue, 2008, p. 157). Consequently, this type of study should adopt approaches that embrace diversity and not those that further and promote marginalisation and the relegation of some groups within the society, hence the inclusion of the male students' voices as well as that of the stakeholders (Baddie, Wang & Creswell 2012, p. 41). Participatory mixed methods research advances a valuable approach to undertake this study, by providing a rigorous means of conceptualising the frequency of help-seeking among male students, their attitudes, belief, and barriers towards help-seeking through the quantitative phase, while at the same time offering us an in-depth of understanding into the phenomenon of concern and an opportunity for collaboration between participants, stakeholders and the researcher (Radda et al., 2003, p. 204).

Strand et al. (2003, p. 74) argue that participatory research is neither and both quantitative and qualitative research. S/he further posits that theoretical debates over “cold statistics” collected by quantitative research and “rich, detailed stories” by the qualitative research are immaterial. However, instead, what is essential is arriving and collecting information that further the social change endeavours through the adoption of various methods of data gathering. Fine and Sirin (2008, p. 24) similarly affirm that deployment of several methods (quantitative and qualitative) facilitates the production of practically viable research outcomes and therefore they argue that restricting oneself to an approach has no valid methodical rationale. Thus, this study has deployed several methods, such as survey, focus group, semi-structured interviews and photovoice to generate knowledge, with participants, on how an enabling environment for counselling help-seeking for male students can be created.

The use of participatory mixed methods research is paramount in the conduct of a multifarious and intricate research study, such as this one, so as to have a clear understanding of the individuals’ and the system’s behaviour, to establish how resources are allocated to the issue of concern within the system as well as to bring relevant stakeholders into research process, so that they can become co-researchers and co-creators of knowledge alongside with the researcher in tackling the research problem at hand (Aresi et al., 2017, p. 474; Perkins, 1987). Through this, the participants’ capabilities are increased to be able to build and maintain the contextually responsive programme of action (Trickett, 2009).

In consonance with the critical and ecological perspectives that are used to frame this study, the PPMR identifies the linkages between individuals and the community (system) in which they reside and therefore seeks to find solutions to the social problem at hand, by not only focusing on the individual but also examining the roles that the community or environment plays in influencing the counselling help-seeking behaviour of male students (Aresi, Henderson, Hall-Campbell & Ogle-Oliver 2017, p. 475). As an instance, understanding how beliefs, traditions, customs, and institutional behaviour influence male students’ counselling help-seeking behaviour can assist one to navigate inquiry toward policies as well as developing the capacities of these male students to mobilise resources available to themselves. Also, because the essential gatekeepers (Stakeholders) are involved they can identify the challenges within the higher learning ecology and consequently, adopt solutions that are responsive to their context (Nelson & Prilleltensky, 2005, p. 3).

Central to counselling practice is the goal of prevention, reduction and alleviation of psychological and social stressors experienced by individuals within a specific community. Paying attention to the prevention of mental health breakdown allows the researcher to comprehend how the availability and utility of counselling resources can either assuage or aggravate the stressors on the male student's mental health and wellbeing (Nelson & Prilleltensky, 2005). Identifying and giving regard to the voices of the most marginalised by these stressors in the context of this study is crucial in the planning and designing of an environment that would enable male students to seek help. Several studies have demonstrated that working with people who are directly concerned about the problem is the focus is beneficial for improving access and utility as well as for designing sustainable interventions (Cargo & Mercer, 2008; Stoecker, 2018, p. 39).

4.5.5 LIMITATIONS OF THE PARTICIPATORY RESEARCH DESIGN

Much has been said about the benefits and goodness of using the participatory research design. Nonetheless, there are specific challenges and limitations that one could encounter while researching with this approach, especially as greenhorn researcher. First, the construct “participatory” has been identified in such a way that could pose a problem. This is because of the various understandings and interpretations ascribed to it by the researcher and participants. Another limitation that an essential characteristic of this methodology might pose is the inclusion of community members in the research process. Sometimes, the participants might not have the dedication to remain in the research process through to the execution phase. Similar to this is the challenge posed by the diverse characteristics of the research participants regarding knowledge, perspectives, opinions values, and abilities. This might result in difficulty in achieving consensus in decision making.

Other limitations highlighted by MacDonald (2012, p. 14) are:

- a) Time consumption
- b) Power imbalance and inequalities issues might arise
- c) Agendas that community members perceive as sensitive might be challenging to address
- d) Difficulty in reaching an agreement regarding the most critical issue to address
- e) Lack of expertise of a novice researcher in working with an open-ended research design.

4.6 CORE MIXED METHODS DESIGN

As explicated in section 4.4.2, the mixed methods research approach has designs that are specific to itself. In this study, the embedded transformative design was adopted. A detailed explanation of this design and the rationale for its adoption is exemplified below.

4.6.1 EMBEDDED TRANSFORMATIVE DESIGN

The specific mixed methods design adopted for this study is the transformative mixed methods design, which allows for considerable choice regarding the methods, the timing, priority, and mixing of the qualitative and quantitative research strands that are framed around a transformative theoretical perspective such as critical or feminist theory (Schoonenboom & Johnson, 2017, p. 107). Creswell (2014, p. 270) described this as one of the types of advanced designs that allow for the incorporation of elements of other basic designs such as the sequential explanatory, sequential exploratory and the convergent parallel design. The major goal of the transformative design is to utilise an emancipatory or transformative framework as a lens that guides the whole research process, starting from conceptualisation to final data interpretation (Subedi, 2016, p. 575; Creswell, 2011, p. 269). This is done with the central intention of bringing about social justice and reducing marginalisation which leads to change within the research community.

Specifically, in this study the embedded design is framed around a transformative perspective, this gave birth to the adopted 'embedded transformative mixed methods design'. For clarity on what the embedded design is, Creswell (2013, p. 27) defines it as a form of mixed methods design that houses one or more types of data. In this design, data collection entails giving priority to one phase of the research over the other in which the second phase acts to complement or play a supportive role in the research (Subedi, 2016, p. 570). The quantitative and qualitative data could be collected either sequentially or concurrently, but one of the phases challenges or supports the primary form of data, the supportive data being either quantitative or qualitative (Subedi, 2016, p. 570). Creswell et al. (2006, p. 67) assert that the grounds for engaging with this type of design lie in the assumption that a single form of data set cannot adequately answer all the research questions within a study. This design primarily aims at enhancing the conventional form of research, whether quantitative or the qualitative. Also, the embedded designs are used when a researcher is interested in designing an instrument or in the process of evaluating an intervention.

In this study on creating an enabling environment for male students' counselling help-seeking behaviour, quantitative data was collected through questionnaires from a large sample size of 323 participants, while a small group of six male students were selected to participate in a focus group discussion (FGD), photovoice session, and four stakeholders were interviewed using the semi-structured type of interview and a photovoice session with five) male students. In this study, the qualitative data generation method played a supportive role to the main quantitative data generation method. This is because the researcher used the qualitative data collection methods principally to answer three research questions, namely, questions 3, 4, and 6, as well as to gain further in-depth knowledge about the other research questions that had been catered for by the quantitative data. This design allowed the researcher to triangulate, expand, compare and consolidate findings from the large data produced by the quantitative phase with data collected from the fewer participants in qualitative and to respond uniquely to certain types of research questions. This study design was denoted an embedded transformative design because a multi-theoretical perspective that involves the use of critical theory and socio-ecological theories was used to frame the study. The critical framework provided an avenue to delve into how power relations, norms, cultural traditions and socialisation influence the counselling help-seeking behaviour of male students within the higher education context. Also, the socio-ecological theories provided a lens to understand the individual and contextual factors that influence the counselling help-seeking behaviour of male students. Furthermore, the study is transformative because it afforded the male students an opportunity to be heard and to voice their opinions on the phenomenon of concern. This is in consonance with Mertens' (2012, p. 9) description of a transformative research. Also, the use of multiple data collection facilitated the convergence of objective and subjective truth in this study to produce a holistic understanding of the phenomenon under investigation.

The visual representation of the design adopted in this study is displayed below.

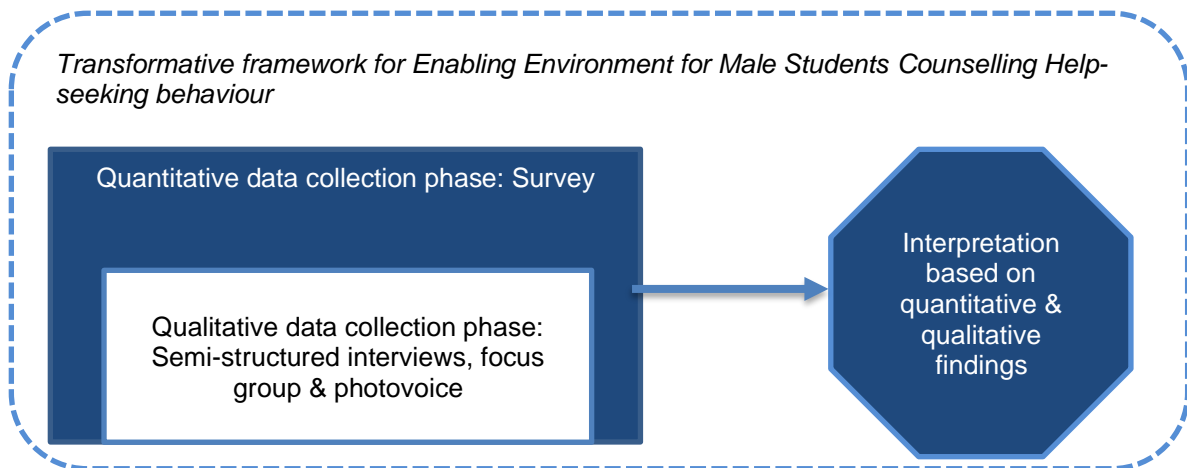


Figure 4.3: A pictorial representation of the embedded transformative design adopted for this study

4.7 THE RESEARCH METHODS

As state earlier, the participatory mixed methods design allows for multiple uses of techniques in data collection as opposed to relying on a single data source. In this approach, participants are seen as co-creators of knowledge, experts in their own right, whose knowledge and experiences are valid and ought to be included (Villianatos, 2017, p. 15). This study on an enabling environment for the counselling help-seeking behaviour of male students in a higher learning ecology employed various data collection methods, with the intention of gaining a comprehensive understanding of the phenomenon under study. Data sources for this study are, namely, an Enabling Environment for Counselling Help-seeking Questionnaire (EECHQ), photovoice, focus group interviews and semi-structured interviews. Kennedy et al. (2019, p. 52) assert that appropriate usage of data collection techniques heightens the accuracy, validity, and reliability of research findings; this eventually leads to achieving the initial goal of the study. The data sets utilised for the two phases of this study are depicted in figure 4.4 below.

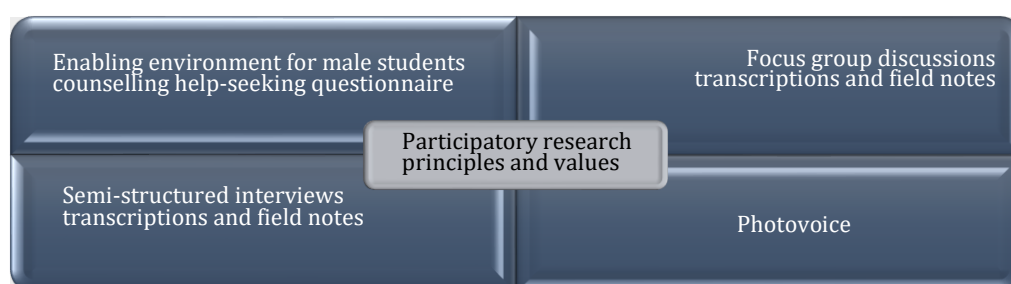


Figure 4.4: Summary of the data collection sets

4.7.1 QUANTITATIVE DATA GENERATION METHODS

Within the quantitative research domain, there are several methods used to generate data. Some examples are surveys, opinion polls, use of existing statistical data, project records, biophysical measurement among others (Kothari, 2004, p. 95).

4.7.1.1 Surveys

Survey is described as one of the most frequently used and a traditional type of data collection method in the social and health sciences (Babbie, 2015; Singleton et al., 1988; Creswell & Hirose, 2019). Researchers have widely recognised that it is a very flexible approach to investigating a wide range of topics which usually deal with the usage of questionnaire as its data collection tool (Mathers, Nick, & Amanda, 2009, p. 5). Check and Schutt. (2011, p. 160) define survey as a method that involves compilation and assemblage of information from a selected group of people using questions. A survey is defined as the appraisal and assessment of peoples' experiences or opinions of a group of people, via a predefined set of questions. It involves the process of collecting, aggregating, and analysing the responses from those questions or questionnaires given to an individual or a group of people.

Ponto (2015, p. 168) states that the survey method is an inclusive method that facilitates the utility of diverse methods either within the quantitative approach, through the use of questionnaires, the qualitative approach (typically interviews) or in the mixed methods approaches (the use of both methods). Usually, survey is used to explain certain aspects of human behaviour, hence its frequent usage within the social and behavioural sciences. Creswell and Hirose (2019, p. 2) affirm that the survey method is most useful when there is a need to collect information from a large group of people within a short time. They further assert that survey methodologies are handy and practicable when there is need to collate information relating to people's opinions, beliefs, attitudes and perceptions about a subject matter.

Given the detailed description of survey provided, this study adopted survey as the research design in the quantitative strand of the study. This aligns with the principle of participatory research that argues for inclusivity and non-marginalisation (Badiee et al., 2012). Therefore, the survey method allowed the researcher to select a large sample that is representative of the male students in the chosen higher education ecology. This is done with the intention of gaining a general insight into the prevailing attitudes and beliefs of male students about counselling help-seeking. As stated above, this study

specifically utilised the questionnaire as a means of eliciting information from the selected participants in this study. An explication of the questionnaire utilised in generating quantitative data at the first phase of this research is described below.

4.7.1.2 Questionnaire (*Enabling Environment for CHSQ*)

The questionnaire is one of the most popular tools for data collection in social science research, especially when conducting a survey, that is, when information is needed from a large number of people (Kothari, 2004, p. 100; Taliep, 2015, p. 168). First, a questionnaire is considered useful for surveying large samples of respondents in a short time as it elicits a standardised set of responses from all respondents for easy comparison and quantification of results (Bless, Higson-Smith, & Kagee, 2006, p. 132; Nardi, 2014, p. 59). It is a tool designed with the intention of acquiring information about events, phenomena or experiences. A questionnaire is appropriate for generating quantitative data as it contains close-ended questions (Walliman, 2015, p. 97). In this method, a questionnaire is sent (usually by post) to the persons concerned, with a request to answer the questions and return the questionnaire. A questionnaire contains a fixed set of questions; usually in a tabular form printed or typed in a specific sequence on a form or set of forms. This questionnaire can be in the form of a paper mailed or physically handed to respondents; it can also be in a web format, a sent-out web link or an email for respondents to answer electronically. Questionnaire as a data gathering tool has the following advantages (Walliman 2011, p. 97; Kothari 2004, p. 101), namely:

- a) A questionnaire is a practical tool for data gathering from many people without having to talk with every one of them
- b) Its structured format allows for easy and quick response by the participants
- c) It is helpful in collecting information about issues that are sensitive, and that could be influenced by researcher bias
- d) People that might be difficult to approach or access can be reached conveniently through this means. It allows for the use of many people. Therefore, the findings of the research can be generalisable to the selected population.

4.7.2 QUALITATIVE DATA COLLECTION METHODS

In the previous section, a detailed explanation of the data collection method used was provided. Also, a painstaking attempt was given to specifically describing the instrument, how it was pilot tested and its psychometric properties. The section below includes a description of the qualitative methods used, how they were used, pilot tested and how trustworthiness was ensured throughout the research process.

4.7.2.1 Focus Group Discussions

Understanding people's reality brings up questions such as "How did you experience this event, idea or phenomenon?" (Caillaud & Flick, 2017, p. 155). A typical example of such a method is the focus group discussion (FGD). FGD is a technique within the qualitative research approach used as a means of acquiring comprehensive and detailed insights into a social issue of concern (Nyumba et al., 2018, p. 21). This method is used with the intention of generating data about a phenomenon from a carefully chosen group of people without having to research the broader population.

Focus group as a data collection method is widely used in education and social science research since when it was first used by a sociologist named Robert Merton (Frieitas et al., 1998, p. 2; Then & Rankin, 2014, p. 16). It is now used in virtually every academic and professional field (Rabiee, 2004, p. 655). The Office for Coastal Management (2015, p. 2) asserts that a focus group is not a gathering of people where they contest or reach consensus about an issue or phenomenon, but rather a platform for producing ideas and an opportunity for self-expression of participants regarding an issue of concern.

According to Morgan (2014), focus group interviews have been said to be beneficial in studies across several fields, as they help in providing clarity as to why people feel in certain ways and why they behave the way they do (Rabiee, 2004, p. 655). Focus group interviews provide a platform for involving participants in policy restructuring, participatory planning and design of a programme of action. Frieitas et al. (1998) define a focus group as follows:

a type of in-depth interview accomplished in a group, whose meetings present characteristics defined concerning the proposal, size, composition, and interview procedures. The focus or object of analysis is the interaction inside the group. The participants influence each other through their answers to the ideas and contributions during the discussion. The moderator stimulates discussion with comments or subjects. The fundamental data produced by this technique are the transcripts of the group discussions and the moderator's reflections and annotation (ibid., p. 2).

The acceptance and usage of focus group interviews can be traced to a surge in participatory research, this method of data gathering is believed to be economical and a suitable substitute for conducting participatory research (Then & Rankin, 2014, p. 16). Berkes (2012) asserts that there is a strong relationship between people's stances or

viewpoints and their socio-cultural environment, this s/he believes plays a crucial role in influencing their judgments, attitudes, beliefs and opinions about happenings or events around them. He further argued that people's conceptions, opinions, mental constructions, and interpretation of events are by-products of their interaction with their social environment and are developed over time through experience.

The distinctive feature of a focus group interview, amongst other qualitative methods, relates to its flexibility and capacity to generate rich data based on the dynamics of the group interaction (Green & Thorogood, 2004; Rabiee, 2004, p. 656). Therefore, it then becomes imperative for members of the group to feel relaxed and secure in the group so that thorough engagement and discussion can take place among members (Flynn, Albrecht, & Scott, 2018, p. 7). For this to take place, the researcher needs to devote adequate time, effort and attention into recruiting members into the groups, because opening up and being able to trust each other comes easy for some, while for some others it demands effort (Krueger & Casey, 2000). Again, to facilitate interaction and the generation of rich information about an issue of concern, researchers recommend having members with identical characteristics in terms of gender, age range, and ethnic group and social class, so that members can fully engage in meaningful interaction (Caillaud & Flick, 2017, p. 155; Then & Rankin, 2014, p. 6).

Various researchers have recommended different numbers of people that can be involved in a focus group (Frieitas et al., 1998, p. 19). Then and Rankin (2014, p. 18), recommended that the ideal number of participants in a focused group should be between four and 14, as a small number enables greater manageability. However, Krueger and Cassey (2008) suggest that between eight and ten group members are ideal, as the group is then large enough to acquire multiple and diverse perspectives from members as well as handy enough to avoid chaos and disjointedness.

In using the focus group as a data gathering tool, the moderator or researcher plays a crucial role in fostering disclosure. The group moderator nurtures disclosure in a free and extemporaneous manner. The moderator aims at generating the greatest possible ideas and opinion from group members within the given time, which is usually between 45 to 90 minutes at the most. Beyond that most groups are not productive, and it becomes an imposition on participant time. The issue of concern to be discussed in a focus group is usually structured into about ten predetermined questions. However, the focus group is not a question and answer type of interview. Instead, the moderator

facilitates the discussion in such a way that the discussion is free-flowing, to the extent that participants' comments stimulate thinking and sometimes influence each other's thoughts and opinions in the process. For conclusive findings to be arrived at, focus group interviews usually take place between three to four times. The researcher then decides to stop the focus group interview sessions when there is no longer new information derived from meetings – this is typically referred to as the saturation point.

Table 4.3: Showing essential characteristics of focus group interviews

- 1) It is an exploratory tool whose result sometimes requires complementing through other methods
- 2) It combines two essential characteristics of group observation and individual interviews, by interviewing individuals in groups
- 3) It affords the researcher opportunity to collect a large amount of data within a short frame of time
- 4) It provides a rich and flexible approach to data collection that is not usually derived when administering an instrument to individuals, as well as providing a platform for spontaneous expression and interaction between participants
- 5) It usually comprises between six to ten persons
- 6) It is a collection of a homogenous group of people to gather an in-depth understanding of an issue of concern

The most cogent aim of using the focus group interviews as a methodological tool is for generating discussion around an issue of concern or a research problem, especially the ones that demand understanding of communal views, as well as the interpretations behind those standpoints (Flynn, Albrecht, & Scott, 2018, p. 2). Furthermore, researchers often employ FGD to delve into complex topics, obtain evidence from detailed descriptions of people's experiences for use in the later stages of the research, for example, for testing of hypothesis and developing research instruments (Kelboro & Stellmacher, 2015, p. 65). Researchers such as Habeger, Vulpen and Simmons (2018, p. 5) report employing focus group interviews to explore service needs, gaps and barriers to mental services in rural domains. Romm, Nel and Tlale (2014, p. 1) utilised FGD to extend their understanding of the implementation of inclusive education in South Africa and to verify data collected through other techniques such as ranking results through interviews. Best, Manktelow, and Taylor (2016, p. 4) also deployed this technique to understand motivations for online help-seeking among males and to provide feedback to research participants (Morgan, 2014).

The rationale for a focus group interview in this study

This method is considered suitable for this study for several reasons. First, central to the tenets of participatory research is the garnering of ideas and information from participants about solutions that are responsive to their context for the problem at hand. A focus group interview provides a platform for the researcher to have intensive contact with participants with the intention of generating a rich and detailed understanding of the issue in focus. It affords participants an opportunity to voice their opinion about the issue at hand in a relaxed group setting, without any form of discrimination. Also, value and great importance are attached to these opinions because, in participatory research, participants are viewed as experts in their own right. At the end of the interviews, an individual participant feels listened to as well as empowered due to their active participation in proffering solution to the problems in their environment.

The choice of this method also affords participants in this study who are not proficient with writing to take part in the study nonetheless. Since it is a form of discussion in a comfortable atmosphere, participants will be able to freely share their thoughts and opinions without fear of grammatical error or mistakes.

Again, focus groups are relatively cost-effective compared to other forms of qualitative data generation method; this is because a large amount of data is generated within a short period and from a considerable number of people.

The observation of participants' body language (kinemics) and of the chronemics (the pauses, silence, etc.) is crucial for the gathering of valid data. A focus group provides the researcher with the opportunity to observe all the detailed aspects of communication other than participants' voices. This facilitates clarification of attitudes, beliefs, and opinion, right there and then in the group session.

Conducting the focus group discussion in this study

Participants to be involved in the FGD were recruited purposively at the point of the quantitative data generation. This implies that individuals who participated in the FGD had already responded to the questionnaire. After the initial recruitment, contact details of participants were collected and a WhatsApp group was created for deliberations. Consents and permissions for inclusion in a WhatsApp group as well as to participate in the research were procured. Based on the suggestion of researchers, six male students were recruited in order to have an average size that can be easily managed (Rankling & Ali, 2015, p. 18). At the point of recruiting one of the participants, while the researcher

was trying to explain the crux of the research to him, he interrupted by saying “so you are masculinist”; we both laughed, and I continued with my explanation. However, during my reflection later that day, for the first time I saw myself in a new light as one who is advocating for the males.

The initial discussions started from the WhatsApp, whereby the researcher introduced herself and what the research was all about. The picture of a caption “Male Lives Matter” was used as the group profile picture, in which one of the participants later told us during group that he loves the caption; Hybrid said “for the first time I feel someone is also concerned about the welfare of men. I will take this picture with me everywhere I go and educate other males as well”.



Figure 4.5: Picture on the WhatsApp group profile (photo credit: Google Images)

The WhatsApp group was used as an avenue to deliberate on time and venue and to inform them of the modalities of the discussions. A set date, time and venue were agreed upon by all members of the group.

- ***FOCUS GROUP DISCUSSION MEETING 1***

Based on the agreement of members of the group, on the fixed day of the first meeting, I reminded participants of the meeting through the WhatsApp platform that morning and later sent text messages to all of them when it was about two hours to the time. I am aware that some of them might not have Internet data bundles on their phones. At about an hour to the meeting time, I went to the agreed venue, but on getting there to my surprise a party was going on around the area with loud music everywhere, because the first-year students were matriculating. I quickly thought of another venue to use, myself

with one of the participants agreed that my office would be a suitable venue since virtually everyone had closed for work. Messages and calls were sent through to other participants to inform them of the change in venue and to communicate the new location.

At approximately an hour after the fixed time, seven participants out of the ten that were initially recruited arrived, and the meeting commenced. Candies, cookies and bottles of water were shared as participants were coming in and exchange of pleasantries was going on simultaneously. I re-introduced myself to the research participants and explained to them the what brought about my interest in the research, the goals of the research as well as the methodological principles guiding the conduction of the study. I made them aware of the power dynamics in the group, and to say that I was not their lecturer here or elder sister – as the research context is very sensitive to issues regarding voicing one’s opinion with elders. I further explained to them that they are all experts in their own rights and that there were no right or wrong answers.

Moreover, issues of confidentiality and anonymity were also communicated to them, and we all agreed on pseudonyms with which to address each other. The researcher had a pre-planned interview guide to provide structure to the discussions. Therefore, the order in which each question occurred on the pre-drafted interview guide was used in tackling the phenomenon of concern until all points on each question were exhausted. The FGD lasted for 2 hours, 30 minutes. Although some participants were still willing to continue, the researcher had to stop the interview for the sake of other unwilling participants. The subsequent meeting was scheduled for the following week at the same time and venue.

- ***FOCUS GROUP MEETING 2***

The second meeting took place as scheduled, in the same venue. Participants were asked if they had new opinions and ideas based on their reflections over the past week. New ideas generated from the participants were gathered. The meeting took only about 40 minutes. Participants were discussed and promised to continue to share their thoughts via the WhatsApp group.

Limitations of focus group interviews

Despite the acclaimed value of the focus group interviews in qualitative research, scholars have identified some limitations that can reduce the viability of this data gathering method. Therefore, researchers need to be aware in order to guard against them (Freista, Oliveira & Popjoy, 1998, p. 4; Rankin & Ali, 2014, p. 17). The researcher was able to guard against these limitations while conducting the FGDs.

First, the researcher paid cognizance to the fact that the FGD is not taking place in participants' natural settings. Therefore, I ensured I provided a conducive space as well as a comfortable and relaxed atmosphere that facilitated the spontaneous expression of thoughts and opinion during the FGD. I was initially worried if participants would not be relaxed and able to think freely because of the choice of my office as the venue, but when I did the introduction and gave them refreshments, many of them visibly relaxed. In fact, one of them confessed, "this is my first time of sitting and talking freely in a lecturers' office. When I came and I welcome with refreshment my fears were first of all(sic) eased."

Having piloted my interview protocol and conducted a few semi-structured interviews already assisted me in guarding against a lack of expertise and poor interviewing skills that is usually the problem of nascent researchers. I was able to manage participants who are dominant and aggressive and who have tendencies of hijacking discussions due to my experience as a lecturer and the initial setting of ground rules where everyone must be allowed to complete their thoughts before being hijacked.

In this study, the formulation of the group was a bit challenging and it took more than a week before I could gather everyone together. In fact, during the second interview, only six of the participants showed up due to different personal engagements.

On some occasions, it is difficult for the researcher to know if participants are genuinely displaying their actual behaviour or they are merely pretending. Again, another limitation mostly common with the FDG is the inability of the researcher to control the data being generated. However, in this study, while there were moments of digression, the researcher made sure participants quickly returned to the topic on the ground.

Analysis of data generated during the focus group interview is more difficult; this is because, first, so much data is generated making it difficult to determine the ones that are useful. Also, the researcher ensured that she made deliberate and conscious efforts to interpret data within the context of the interviews.

4.7.2.2 Semi-Structured Interview (SSI)

Qualitative semi-structured interviews are one of the most popular and widely used methods of data collection within the social sciences and education (Evans & Lewis, 2018, p. 2). They are viable tools for exploring the subjective perspectives of individuals, in addition to gathering in-depth and detailed narratives of people's experiences towards an issue of concern (Adams, 2010, p. 18). Characteristically, semi-structured interview

rely on the use of a pre-determined interview guide, which allows the researcher to focus on a selected topic while giving the interviewee the opportunity to respond to those questions in their own way and also to discuss issues that are of high importance to them (Choak, 2013, p. 103). The schedule, therefore, serves as a guide during the interview. However, SSI allows so much flexibility that other pertinent themes related to the issue of concern might be allowed to emerge.

Usually, this type of interview takes the form of free-flowing discussion, that is, it is conversational and not a question and answer session (Rubin & Rubin, 2005: 1). It takes place between one researcher and an individual at a time, the semi-structured interview (SSI) interview guide contains both closed- and open-ended questions as well as follow-up questions of why or how. A researcher here gives the interviewee a chance to elaborate, clarify and explain without interruptions (Young et al. 2017, p. 15). An hour is approximately the recommended time for this type of interview is considered a reasonable maximum length for SSIs, to minimise exhaustion of for both interviewer and respondent (Alsaawi, 2014, p. 22; Adams, 2015, p. 493).

Rationale for the choice of semi-structured interviews

The semi-structured interview was selected as the tool to be employed for interviewing the stakeholders (gatekeepers) involved in the study of enabling an environment for counselling help-seeking, because of its structural flexibility (Murray & Andrasik, 2018). The semi-structured interview allows the researcher to probe in detail for further information until the researcher feels satisfied with the response. Similarly, the researcher also enjoys the liberty of asking for clarification or more in-depth inquiry into a related line of thought that the interviewer might open up. More importantly, from the researcher's experience, stakeholders involved in this study have a hectic schedule and this might make it almost impossible to put them together into a focus group. Thus, semi-structured interview provides a means of reaching participants in the time and space that is most comfortable for them (Harrel & Bradley, 2009, p. 31).

More importantly, semi-structured interviews are said to be suitable when researching complex subject matters that require collecting information from knowledgeable persons. In the case of this research, understanding the help-seeking behaviour of male students as well as creating an enabling environment that would facilitate help-seeking requires involving stakeholders. Therefore, their expert knowledge about their beliefs, roles and predisposition to this issue of concern can only be thoroughly assessed through one on one interviews. Again, these stakeholders are diverse regarding their

roles – for example, the counsellor and medical doctor – thus, the way they view the issue will be from different perspectives. Bringing them together in a focus group might generate a lot of contradictory opinions while serving them with questionnaires will not elicit in-depth understanding required for this subject matter.

In this study, four stakeholders to be interviewed recruited through stakeholders sampling. Stakeholders were identified and contacted through their cellphones. The agreement was reached to set a date, time and venue for each one of them. Many of the arrangements changed due to their busy schedules, but the researcher was able to meet with each of them. Semi-structured interviews were conducted with each of these stakeholders at the respective locations of their choice, which I could not influence. While interviewing some of them there were minor interruptions due to their key positions requiring them to attend to urgent issues. However, in overall the interviews went perfectly well. The interviews with each stakeholder lasted for an average of one hour, 45 minutes. Questions were raised until data saturation was reached on each presented theme.

4.7.2.3 Photovoice

Photovoice is an innovative and artistic approach to participatory research which involves combining words and images with the intention of explaining events in an individual's life (Palibroda, Murdock, & Havelock, 2009, p. 16). This approach to research originated from the work of Wang and Burris in the early '90s, when they worked with women living in rural communities in China (Liebenberg, 2018, p. 1; Leal et al., 2018, p. 3; Wang, 2006, p. 148). The major strength of the photovoice method lies in its ability to facilitate analytical thinking in participants, develop proactiveness and responsiveness to social issues around them as well as empowering them to be active partners in the drive for social change (Wang & Burris, 1994, p. 179). It is believed that these key three strengths have propelled the method's wide acceptability.

Budig et al., 2018, p. 1) define photovoice as a visual participatory method that is oriented towards bringing about social change through a reflective process of recording pictures that speak to issues of concern through the use of the camera, thereby bringing about social change. This approach has been identified as one that has the potential of enriching researchers' understanding of the complex dynamics of an enabling environment (Masterson & Mahajan, 2018, p. 5). Again, Wang and Burris (1997, p. 396) argue that this participatory methodology is a useful tool in engaging with stakeholders in different research fields, most especially in issues relating to health. As an example,

Han and Oliffe (2015, p. 111) utilised photovoice to explore the experiences of people living with mental illness and addicts of substance use. Also, Russinova, Mizock and Bloch, 2018, p. 171) employed the photovoice methodology as a stigma-fighting tool for mental illness.

Fundamental to the photovoice method is the emphasis on participants' active participation in the process through the collective discussion of photographs and ascriptions of meaning to the images collected. Here, participants are encouraged to take pictures of their realities that related to the issue of concern and then come together afterwards to label, analyse and exemplify them in a reflective process. Pictures can provide a representation of cultural practices; they can help bring to light prevalent values and expectations of individuals within a community; this is because participants' choice of photography by participants reflects how they have been socialised as well as their expectations from the society.

The basic goals of photovoice through the use of insightful photography are:

- To empower participants to document and showcase the community's assets and deficiencies
- Enhance knowledge creation and critical consciousness about social concerns during the group discussion of images
- To reach and inform policymakers and thereby bring about change.

It is these three goals that premised the adoption of this method in this study on creating an enabling environment for the help-seeking behaviour of male students. Several studies in the past have employed photovoice as a participatory research tool for different issues, especially towards behaviour change, empowerment and the creation of critical consciousness among community members. For instance, Bisung et. al. (2015, p. 208) employed the photovoice as a tool to catalyse behaviour change towards hygiene and the development of community-led solutions. The authors assert that photovoice is an effective method useful for understanding behaviour, creating awareness and catalysing change action. In another study conducted by Budig et al. (2018, p. 432) to analyse dimensions of empowerment among a group of women, they found out that the photovoice assisted research participants to become critically aware of their community; it also enhanced their perceptions about themselves while improving social networks within the community.

The process of using photovoice in this study

In this current study, the photovoice is used to by male students to show what they perceive as barriers and attitude to counselling help-seeking as well as to explore male students' understanding of an enabling environment for counselling help-seeking.

- ***INTRODUCING PHOTOVOICE TO THE PARTICIPANTS***

The participants who partook in the FGD were also recruited to participate in the photo elicitation workshop. After the FGD session, we decided to immediately have the workshop on the photovoice process. The workshop was done so to help the research participants understand what this methodological tool entails, the rationale behind it and the ethical issues to put into consideration while undergoing the photo shooting session.

As with the other qualitative data generation process, my office was used as the venue. I had the intention of using a venue that had a projector that would allow me to use the prepared photovoice slide but unfortunately, there was no electricity to power the projector. Therefore, we resorted to using my laptop. I positioned the laptop in a way all the participants had a clear view of what was been displayed. Because the group was not newly formed, we have already had ice breakers during the FGD. Immediately students were gathered, the workshop started, though I prepared snacks, water and candies for refreshment while the workshop was ongoing.

From my PowerPoint slides on the laptop, I explained to the participants how to use the photovoice, though I did not need to teach them how to use cameras because they all had their camera phones and were familiar with taking pictures. So, I also showed them and explained to them various settings and issues that photovoice has been used to explore. I also provided a detailed explanation of the ethical issues involved in this study such as avoiding the capture of recognisable faces and places, issues regarding anonymity, confidentiality and informed consent (Creighton et al. 2018, p. 446). I informed the participants that they were required to inform individuals and authorities of the places where they are taking the pictures. This workshop took about 40 minutes, with my research participants asking different clarifying questions and I made sure I provided the answers to them. After the workshop, the research participants were given instructions on the photo prompts and instructed on the number of pictures to take (a copy of the prompt is attached in the appendices). Due to the shortness of time and the participants' busy schedule, they were not willing to do an experimental first photo shoot. They believed they were mature students and would be able to go about the data

generation process. Thereafter, another meeting was scheduled, and everyone dispersed with the intention for research participants to come back with their pictures after one week.

- **PHOTO-NARRATION**

Photo-narration is defined as the process of ascribing meanings to photographs taken by research participants. The process enables participants to become coresearchers, through the conveyance of the meaning held within the photograph taken by them (Simmonds et al., 2015, p. 33; Feldner, Logan, & Galloway, 2019, p. 301). Khanare (2015, p. 121) asserts that photo-narration assists in developing of skills such as the ability to analyse while at the same time providing clarity and knowledge about the phenomenon of concern. Therefore, the photo-narration process began at the second meeting. On arrival, once the participants came together, their pictures were collected and uploaded on their laptop and a folder was opened for each participant's picture. At the point of picture collection, I noticed that my research participants had utilised pictures from the Internet and only a few pictures were physically taken. The participants argued that the picture they downloaded reflects their experience and their beliefs and therefore claimed their validity. I became worried, so I consulted with my supervisor and other scholars from learned journals who argued that available pictures can also be used. After uploading the pictures, each participant was invited to explain their photographs and how they relate the current study. Armed with my audio recorder, participants took turn in explaining what their photos meant to using the SHOWED frame (the SHOWED frame includes the following questions; what do you **see** here, what is **happening** here, how does this relate to **our** life and **why** does this condition **exist**). Speaking about their photographs gave these male students the opportunity of airing their views on the phenomenon of concern, thereby creating a platform for some of them to speak about things they would love to be changed for the first time. Also, the photo-narration session allowed the researcher an opportunity to provide feedback to the research participants and to critically engage with their ideas. A total of 60 pictures were collected from male students, photos that had repetitive themes were isolated and participants identified the pictures that were most relevant to their experiences and perceptions. Out of the 60 pictures, only 29 pictures were eventually analysed.

4.8 INSTRUMENTATION

Instrumentation refers to the devices, methods or means used by a researcher in measuring variables of items of interest during data collection process (Salkind 2010, p.2). Besides, the selection, design and evaluation of an instrument to be used for data collection; instrumentation also encompasses a clear description of the conditions under which selected instrument are used. The sections below provide a detailed exposition of different instruments used in this study.

4.8.1 QUESTIONNAIRE

For this study, the questionnaire administration formed the initial and the primary phase of this study. A self-designed questionnaire named Enabling Environment for Counselling Help-seeking Questionnaire was used in eliciting responses from male students concerning the phenomenon that is studied. The design of the questionnaire was guided by an extensive literature review. The questionnaire comprised of four sections (A-D). Section A contained five items which comprised information detailing their year of study, faculty of study, the participants' family type and their religious demographics while section B contained four items dealing with the frequency of their visit to the unit, the types of concerns they took to the counsellor and the level of severity of the concern. Section C comprised 27 items relating to the male student's attitudes and beliefs towards counselling help-seeking while section D, which dealt with elements of an enabling environment, contained 20 items. See Appendix 7.

Giving the philosophical orientation and paradigmatic underpinnings of this study, a 7-point Likert scale was adopted to give the participants the liberty and opportunity to choose the options that suited them as well as expressing neutrality if the need be. Though there are contentions among researchers about the appositeness of the scales with neutral responses some scholars, however, contend that inclusion of neutral responses in a scale allows participants who are ignorant or indifferent about the subject to select the neutral option instead of being coerced to select an option that is not an accurate and exact reflection of their belief (DeCastellarnau, 2018, p. 1523; Edwards & Brandon, 2014, p. 30).

The responses for each section were patterned differently. In section A participants were expected to fill in their personal details while in section B structured questions were asked and participants were required to select one or more responses that fitted them. Section C responses were patterned after a 7-point Likert rating scale with options of

very true of me (7 points), true of me (6 points), somewhat true of me (5 points), neutral (4 points), somewhat untrue of me (3 points), untrue of me (2 points) and very untrue of me (1 point). The section D responses were also patterned after a 7-point Likert scale but with different options. They are: strongly agreed (7 points); agreed (6 points), somewhat agree (5 points), neutral (4 points), somewhat disagree (3 points) disagree (2 points) and strongly disagree (1 point). The questionnaire was administered to 323 male students across all the faculties in the selected state university in Nigeria.

4.8.2 INTERVIEW SCHEDULES

As explained in the research methods section, FGD and semi-structured interview were used to elicit information for participants in this study. An in-depth elucidation has been made to this method in that section also. The interview schedules utilised for both the FGD were guided by questions pertaining to counselling help-seeking and enabling the environment. The main research question was “how can enabling an environment that enhances the counselling help-seeking behaviour of male students in a higher learning ecology be created?”. Essentially, the researcher ensured that interview questions were designed to answer the research question, this was done to make certain the appropriateness of the research question so that the data generated was relevant in addressing the phenomenon of concern (Majid et al., 2017, p. 1075). All the questions necessary to obtain a complete understanding of the issue were included in the interview schedules. These schedules or protocols were thereafter given to experts for review. Corrections pertaining to wording, language, and applicability were made. Several questions were modified, and unnecessary questions were deleted. See Appendix 5 and 6.

4.8.3 PHOTOVOICE SCHEDULES

The photovoice schedule was used to facilitate the photovoice session in this study. The schedule contains an explicit explanation of the engagement taking place between the participants and the researchers. Important photo prompts were contained in the schedule to guide the photo-taking session, so that appropriate research questions were answered.

4.9 PILOT STUDY OF THE INSTRUMENTS

The aim of any research enterprise is to generate outcomes of rich quality. To achieve this, an appropriate and relevant research design is required, coupled with a prior attempt to ensure the feasibility of the study before its main execution; this process is

labelled pilot testing (Fraser et al., 2018, p. 260; In, 2017, p. 601). Engaging in a pilot study is the first critical step in the overall research protocol, conducted on a usually smaller size of individuals to facilitate enhancements and modifications of instruments and processes before the actual execution. In (2017, p. 602) explicitly states that pilot studying before the execution of the main study engenders greater quality and efficiency of the research output as well as the process. Hence why this study pilot tested its research process. The section below details the pilot study process in this study.

4.9.1 PILOT TESTING OF THE QUANTITATIVE INSTRUMENT

The questionnaire used for data generation for this study was pilot tested on a representative sample of 30 male students who are part of the target population of the study at the Federal University of Oye-Ekiti, in Ekiti State. However, the selected sample and location possessed the same characteristics as the research study's sample and location. Pilot testing of the instrument was done to assess the usability and appropriateness of the research instrument. After the pilot testing, the results were analysed. Based on the outcome of the instrument analysis the questionnaire was adjudged valid, reliable, usable as well as appropriate for the study.

The table below shows the result of the pilot tested instrument for reliability.

Table 4.4 Reliability Statistics for Section C: Attitudes and Beliefs towards Counselling help-seeking

Cronbach's Alpha	Part 1	Value	.904
		N of Items	13 ^a
	Part 2	Value	.883
		N of Items	13 ^b
Total N of Items			26
Correlation Between Forms			.715
Spearman-Brown Coefficient	Equal Length		.834
	Unequal Length		.834
Guttman Split-Half Coefficient			.833
a. The items are: C1, C2, C3, C4, C5, C6, C7, C8, C9, C10, C11, C12, C13.			
b. The items are: C14, C15, C16, C17, C18, C19, C20, C21, C22, C23, C24, C25, C26.			

Table 4.4 shows the reliability coefficient of the section c of the instrument which deals with beliefs and attitudes of the male students counselling help-seeking behaviour. A coefficient of 0.833 was calculated which shows that instrument is measuring what it purports to measure reliably.

Table 4.5: Reliability Statistics for Section D: Elements of an Enabling Environment

Cronbach's Alpha	Part 1	Value	.778
		N of Items	11 ^a
	Part 2	Value	.855
		N of Items	10 ^b
	Total N of Items		21
Correlation Between Forms			.696
Spearman-Brown Coefficient	Equal Length		.821
	Unequal Length		.821
Guttman Split-Half Coefficient			.818
a. The items are: D1, D2, D3, D4, D5, D6, D7, D8, D9, D10, D11.			
b. The items are: D11, D12, D13, D14, D15, D16, D17, D18, D19, D20, D21.			

Also, table 4.5 Shows the reliability statistics of the sections D, which gives us a coefficient of 0.818. This coefficient shows a positive and high correlation between items in section D.

Table 4.6 Reliability Statistics for the full-length instrument

Cronbach's Alpha		N of Items
.922		51

This table details the full length of the instrument, a reliability coefficient of 0.922 was arrived at. This confirms the reliability of the instrument.

4.9.2 PILOT TESTING OF THE INTERVIEW SCHEDULES

The interview schedules used for this study were pilot tested with one male student, who is not part of the selected sample. The pilot testing took about 75 minutes, which allowed the researcher to have insight into how long each interview might take. It afforded her to have an insight into how participants may be oriented towards each question and to verify the appropriateness of each question. After this process, the probes on the interview guide were corrected and adjusted to help improve its usability. Notably, pilot testing afforded the researcher an opportunity to hone her interviewing skills.

4.10 THE RESEARCH CONTEXT

The selected university in Nigeria is a state-owned university located in the south-western part of Nigeria, in a suburb close to the state capital, Ado-Ekiti in Iworoko -Ekiti. The university is a non-residential university situated about 36.2km away from the state capital. The institution was created in 1982 to cater to the educational needs of indigenes

in the then Ondo State. As of today, the institution attracts learners from all over the country but uses a quota system in admitting students, thus giving Ekiti indigenes priority over students from other states. This implies that the greatest percentage of the students in the University are indigenes of Ekiti. Iworoko -Ekiti, the town that houses the institution is a small rural settlement and it is apparent that there are more students from rural areas than those from the urban areas. Also, financial problems have been highlighted as a critical challenge facing learners in this institution, owing to the rising cost of higher education.

According to statistics available at the time of writing this report, the university had a total of 25,000 students and an imbalance in the ratio between male and female students of 40:60. However, most of the students live in privately built hostels in the suburb and in the state capital. Going through the school's website one would notice that the university counselling centre is not listed as one of the units within the institution. This suggests the amount of attention such a facility is receiving, and one wonders how students can access them.

4.11 STUDY POPULATION AND PARTICIPANTS

Population refers to a total group of people or elements of that is of interest for sample selection in a research enterprise (Taliep 2015, p. 153). According to Walliman (2011, p. 94), the population does not necessarily imply the number of people. He, however, describes it as a collective word used to depict the aggregate amount of entities or "things (or cases)" which are of interest to the researcher. This relates to the total frame of analysis – all elements within the population about which the researcher is interested in drawing inferences. Adebisi (2016, p. 66) defines the population of a study as the total group from which the researcher is interested in gaining information and upon which subsequent conclusions are drawn. However, the target population or the sampling frame relates to the selected group of things, people or entity within the population. Alvi (2006: 10) posits that the target population refers to all the elements of the selected population who meet the specific and unique yardstick stipulated for the study in question.

For this study, the population comprises all the students and staff of the selected state university, while the target population consists of all male students in the institution, this is a group whose low usage of counselling services has been identified through experience of the researcher. The indirect target population consists of the counsellors,

staff of the student affairs, level advisers and health practitioners at the selected state university; these are 'gatekeepers' or stakeholders who are directly involved with students in one capacity or the other.

4.12 PARTICIPANTS' SELECTION STRATEGIES

It is impossible to collect information from everyone in a given population. In research, the process of determining whom to select for the study is described as sampling. Taliep (2015: 153) asserts that sampling is done with the aim of unravelling some information about the population of concern. Teddlie & Yu (2007: 87) define mixed methods as a process that entails the choice of the units of analysis for a mixed methods study, using both probability and purposive sampling strategies. The mixed methods research place high importance on adequate sampling. Onwuegbuzie & Collins, (2017: 135) strongly argue that, regardless of how ambitious the research enterprise is in its crucial research questions and well-chosen methods of data collection, if the sampling design is inapt, it thus renders the consequent stages of analysis and interpretation invalid.

Central to the transformative paradigm and the participatory research approach are the principles of inclusion, participation and emancipation (Higginbottom & Liamputtong, 2015: 18; Mertens, 2010: 4; Romm, 2015: 415). Therefore, selected male students in the tertiary institution, alongside with some stakeholders (counsellors, level advisers, student affairs officials and a health practitioner at the University Counselling Centre) were involved in this study to gather first-hand information about the problem of concern and, after that, together with all participants, seek for the solution to it. Therefore, the concurrent mixed methods sampling design used nested samples for the purpose of participant selection in this study. In this type of sampling, the selection of participants for a study is made by using the probability and purposive sampling techniques simultaneously (Teddlie & Yu 2007: 91). Usually, in mixed methods research, the design adopted for the study informs the sampling design to use. In the case of research that adopts an embedded transformative design, where collection of quantitative and qualitative data take place at approximately the same time, a concurrent nested design is deemed appropriate. Here, probabilistic and purposive sampling are done simultaneously.

For the quantitative phase of this research, the Creative Research Systems Survey software sample size calculator was used to determine the number of individuals that will participate in the survey. The calculator provided an estimate of 323 participants out

of about 10,000 male students as the accurate representation of the population. In selecting the 323 male students that participated in the study, the cluster sampling was used at first to select faculties to be involved while the simple random sampling technique was used to select participants from those initially selected faculties. This method afforded the researcher the opportunity to select male students across all the faculties to address the issue of representation and to allow for generalisability of the research findings.

In the qualitative phase, purposive or non-probability sampling was used; this type of sampling is premised upon a non-randomised means of sample selection (Kothari, 2004: 59; Kumar, 2019: 1). This approach entails intentional selection of a frame of analysis (samples) in a way that those selected will be an adequate representation of the entire population (Taliep 2015: 153). Here, the inquirer purposively chooses some specific units from the preselected universe, with the consideration that the selected units are a typical and adequate representation of the entire universe. This selection is based on specific characteristics or criteria that are solely determined by the researcher with a purpose in mind. Probability sampling, also known as random sampling, is defined as a means of selecting from a population whereby every element in the population is given a fair chance of being selected (Walliman 2017, p. 96). In this type of sampling, randomisation is fundamental in the selection process.

The participant selection strategies adopted in this study enabled the researcher to purposively and randomly select individuals who could provide the best information regarding the research problem being studied. In the qualitative phase of this research, which acted as a supportive or secondary phase, purposive sampling was used to select participants for the study. According to Palys (2008, p. 1), there are various types of purposive sampling that can be used for qualitative data collection.

However, this research specifically used stakeholder sampling and convenience sampling in selecting an individual who will participate in this study. Stakeholder sampling relates to isolating major stakeholders or gatekeepers who are actively and directly involved in the development, provision, receiving, overseeing or administering a programme or service. Convenience sampling is a sampling method in which participants are selected based on certain or predefined criteria such as geographical proximity, availability, approachability and willingness to participate out of a targeted population (Etikan, Musa & Alkassim, 2016, p. 2). It also refers to the researching of

subjects of the population that are easily accessible to the researcher and is the most applicable and widely used method in education and social science research. Stakeholder sampling was used to select four key players at the university, who are involved directly in the wellbeing of students, to take part in a semi-structured interview while the typical case sampling is to select 10 participants to engage in a FGD as well as photovoice; six eventually showed up for focus group and four for the photovoice sessions. A vital feature of the purposive sampling is the fact that sampling selection decision is based on the sole prerogative judgment of the researcher.

Table 4.7 Participants’ selection criteria

Method	Participants characteristics
Survey	Participants had to be a male student in one of the selected faculties from the chosen state university
Semi-structured	Participants are key stakeholders who are involved in the affairs of students, primarily relating to their wellbeing
Focus Group	Participants are selected are at any level of study, either the first year, third year and final year students. They must have completed the initial survey and have had a counselling session experience in the university
Photovoice	Participants who were involved in the FGD.

4.13 BIOGRAPHICAL INFORMATION OF PARTICIPANTS

As mentioned in the previous section, ten individuals from the selected state university were recruited for this study, having given their informed consent and willingness to participate in the study. These included six male students and four stakeholders, all members of the said higher learning institution in Ekiti State, Nigeria. The stakeholders interviewed were purposively selected from all the support services centres within the university while the male students came from different faculties in the school. For the male students, as part of the ice-breaking activity during the FGD, participants assigned to themselves pseudonyms that they deemed fit for their personality. The stakeholders that were interviewed through semi-structured interview were assigned no pseudonyms but will be described by the title they hold. This participant description is necessary to provide a picture of each participant to the reader. Below is a brief description of each participant.

Participant 1 - Prime

Prime is 22 years old, a 500 Level student from the Faculty of Law. He chose for himself the name 'Prime', short for 'Prime minister' because, according to him, his story is like that of Joseph in the Bible. He believes that he will eventually rule in his world. Prime is an intelligent, charming guy. He was the comedian of the FGD session. He has been in the space where he needed to seek psychological help but was faced with number of challenges. He was very helpful in terms of providing useful contribution to the ongoing discourse.

Participant 2 -Teraja

Teraja is 25- year old Mechanical Engineering student. He chose to be called 'Teraja' because he believes he's smart and he aspires to leave a legacy like a man named 'Teraja'. Teraja is the name of the author of one of his Engineering textbooks. Teraja is a guy of few words with a very pleasant demeanour. He described himself as a very private person who prefers to seek help indirectly without allowing the help-seeker to know he is the one in need of help.

Participant 3 – SSquared

SSquared is a 22-year-old guy studying Business Administration. The name SSquared does not have anything to do with his personality, he chose the name because that is the abbreviation of his two names. He is very quiet and the most reserved of all in the group. We had to intentionally get words from him because he would always say, 'my point is the same as others'. He disclosed during the interview that he has had a bad experience with a counsellor and that is why he is very careful, but, as the discussion went on, he became relaxed and contributed meaningfully to the group discussion.

Participant 4 – Water

Water is the oldest of the group members; he is 31 years old, a final year student of the Faculty of Education. He described himself as Water because he sees himself as someone who brings relief and who is needed by all. He is an independent guy who has been away from home for several years. He is the only participant who had a counselling experience with the university's Counselling Centre. He described the experience as very helpful and a huge contributor to his graduation.

Participant 5 – Larry

Larry is a 24-year-old sociology student, he wears many caps. He is the president of his department, a serial entrepreneur, living with his widowed mother. He is very smart and

social. He combines of all of these qualities to assist his mum. He said he has never thought of going to a counsellor because he hasn't seen anybody do it.

Participant 6 – Hybrid

Hybrid is a 22-year-old guy, he is also studying sociology. He gave himself the name 'Hybrid' because his mother is a Nigerian and father a Ghanaian, though now deceased. He said he views his stepfather as his role model, especially the way he handles difficult situations. He is a very outspoken, social and jovial guy. At the point of recruitment when I told him about the study, he said so you are a 'masculinist', this triggered his interest. At the FGD, Hybrid was the respondent who had points for all the questions and wanted to go on and on. He also made a significant contribution to the discussion.

Table 4.8 Summary of focus group and photovoice participants' characteristics

S/N	Pseudonyms	Faculty	Year of Study	Hobby(ies)	Age
1	Prime	Law	500L	Swimming & tennis	22
2	Teraja	Engineering	400L	Teaching & playing football	25
3	SSquared	Management Sciences	400L	Chatting	22
4	Water	Education	400L	Reading and watching movies	31
5	Larry	Social Sciences	400L	Meeting new people	24
6	Hybrid	Social Sciences	400L	Writing songs, working out & listening to music	21

Participant 7 - The counsellor

The counsellor in this study is a Professor of Guidance and Counselling, also holding a key position in the Centre for Counselling and Human Development at the higher learning institution being studied. She described herself as a lecturer, a counsellor as well as mother. She is about 60 years of age. She was welcoming and very warm but was constrained by time. However, she was still able to provide meaningful insights into the discussion on male students' help-seeking behaviour.

Participant 8 – The health practitioner

The health practitioner was recruited from the university Health Centre. She is a nurse and had over twenty years of working with the male students. She became very interested and passionate about male wellbeing and provided useful insights to the study based on her experience as at the university's Health centre.

Participant 9 - The level adviser

The level adviser is a lecturer in the Department of Guidance and Counselling and also

works as a part-time lecturer at the Counselling Centre. She is saddled with the responsibility of providing support and guidance to students in terms of the courses they are studying. She coordinates and monitors' students results and provides them with guidance as needed. She was very warm and willing to help with the research. She provided a great deal of information regarding male students help-seeking behaviour.

Participant 10 – The student affairs official

The student affair officer is an officer at the Student Affairs Unit. He is the assistant director for that unit. He is roughly in his 50s. When he was informed about the study, he got very interested, was open and willing to share his ideas throughout the interview process. He stated that he had been transferred to the unit not long ago, as non-academic staff working in various arms of the University could be transferred to the unit at any time. This implies that officers working in that unit are likely not specially trained to be able to work in the unit.

Table 4.9 Summary of the characteristics of the stakeholder participants involved in the Study

S/N	Office/Post Held	Gender	Years of Experience	Age
1	Counsellor	Female	25+	60+
2	Health Practitioner	Female	20+	50+
3	Level Adviser	Female	10+	50+
4	Student Affairs officer	Male	15+	50+

4.14 DATA ANALYSIS AND INTERPRETATION STRATEGIES

As stated earlier, mixed methods research is the third approach to researching issues in social science, education, and other fields. This nascent approach has its unique way of doing things, just like the other two traditions. Analysis of data in a mixed methods research is termed 'mixed analysis' (Onwuegbuzie & Leech, 2006: 474; Onwuegbuzie et al., 2018: 374). Creswell et al. (2007: 128) define mixed analysis as the systematic and rigorous process of analysing the quantitative data using quantitative procedures, as well as analysing the qualitative data collected using qualitative procedures within the same study. For thorough integration of data from the two approaches and for accurate meta-inferences to be made, Onwuegbuzie et al. (2018: 374) prescribe that researchers need to be very competent in data analysis as well as data integration from both approaches.

In analysing data from a mixed methods study, techniques used in quantitative research such as regression, analysis of variance, etc. are used for the quantitative data while qualitative techniques such as content analysis and thematic analysis are used for the

qualitative data analysis. A concurrent mixed analysis technique was used in analysing data from this study. Here the analysis of data is done in phases, i.e., in line with the previously selected research design. Generally, in mixed methods research, Onwuegbuzie and Teddlie (2003: 397) conceptualise seven steps that are involved in doing a mixed methods analysis. See table 4.7 for a succinct explanation of these seven steps.

Table 4.10 Showing steps involved in data analysis and interpretation in mixed method

Steps for analysis	Description
Data reduction	Relates to condensing dimensions of the data. For instance, using thematic analysis or memoing to organise the QUAL data and descriptive statistics, exploratory factor analysis to organise the QUANT data.
Data display	This involves depicting in pictures the quantitative and qualitative data through the use of tables, graphs, networks, rubrics, Venn diagrams, etc. as suitable and appropriate for each approach.
Data transformation	This is an optional process of converting the quantitative data into a qualitative (narrative) form termed 'qualitising' or converting qualitative data into quantitative data (number codes) called 'quantitising'.
Data correlation	This refers to finding associations and connections between the two forms of data.
Data consolidation	Involves a combination of the two forms of data to form a consolidated data sets or variables.
Data comparison	It merely implies comparing two forms of data sets to identify their similarities or differences.
Data integration	This is the final stage of the analysis process; it is the stage whereby both the qualitative and quantitative data are integrated to form a coherent whole.

The steps listed above were followed painstakingly for the analysis of both the qualitative and quantitative data sets. Below is the detailed explanation of the techniques used in analysing each of the data sets collected in this study. Specifically, the qualitative and quantitative data gathered from participants was analysed following descriptive and inferential procedures. For the qualitative aspect, data sets are described using networks, rubrics, matrices, etc. while inferential procedures such as the thematic analysis and framework analysis were used to analyse and interpret the data. On the quantitative part, graphs, tables, and charts are used to present data pictorially while T-test, Analysis of Variance Correlation, regression analysis and exploratory factor analysis are used for the inferential analysis of data.

4.14.1 THE QUANTITATIVE DATA ANALYSIS TECHNIQUES

Specifically, data collected from section A of the questionnaire was analysed using frequency counts and percentages while items on section B, C, and D were analysed using appropriate inferential statistical tools. Hypotheses 1 was analysed using linear regression while hypotheses 2 and 6 were analysed using One-way Analysis of Variance (ANOVA). Moreover, the analysis of hypotheses 3, 4 and 5 was done using independent sample t-test and hypothesis 7 analysed with the use of Chi-square.

4.14.2 THE QUALITATIVE DATA ANALYSIS TECHNIQUE THEMATIC ANALYSIS

Thematic analysis was used to analyse data sets emerging from the qualitative aspect of this research (Braun et al, 2019, p. 843). This method has become a progressively more convenient, adaptive and widely used method for analysis in the qualitative approach. 'Thematic analysis is defined as a method for identifying, analysing, organising, describing, and reporting themes found within a data set' (Braun & Clarke, 2006a; Glisczinski, 2018). It involves the systematic procedure of carefully locating and classifying recurrent themes and patterns within a data set, with the aim of gaining insights into participants' collective or shared meanings and experiences. The focus of this method is not on pinpointing individual or unique meanings or experiences of participants, but its focus is on identifying recurring and collective experiences, or the meaning participants ascribe to their experiences – making sense of commonalities within a data set (Maguire & Delahunt, 2017, p. 3352).

Two levels of analysis while doing thematic analysis are semantic and latent level analysis (Braun & Clarke, 2006, p. 13; Maguire & Delahunt, 2017, p. 3352). At the semantic level, the researchers' focus is on the obvious written or spoken words of participants and not anything beyond that, while, at the latent level, the researcher is interested in unravelling underlying meanings, ideologies and conceptualising that inform the semantic substance of the data set. The main objective of thematic analysis is to locate themes, i.e., recurring patterns in the data, that are important and of interest to the researcher with the intention of using the identified themes to answer the research question or to provide clarity and understanding about a phenomenon of concern. It is a more detailed and deeply nuanced method for data analysis that goes beyond summarising data. This is opposed to the opinion of those critics who assume that thematic analysis lacks interpretive depth and ability.

Thematic analysis is judged suitable for this research because of its acclaimed flexibility

and adaptability in different research fields (Braun & Clarke, 2006, p. 5; Maguire & Delahunt, 2017). Kafle (2013, p. 238) affirms this statement by contending that thematic analysis can be used inductively and deductively. Makuna (2016, p. 172) asserts that the use of thematic analysis allows for diagrammatic representation of emerging themes in a data set as well as quantising of the emerged codes and themes, if desired by the researcher. Braun and Clarke (2014, p. 2) assert that thematic analysis is not a methodology but rather a method in that it is not tied to any philosophical underpinning. Further, Taliep (2015, p. 178) and Ritchie, Spencer, and O'Connor (2003, p. 225) argue that thematic analysis is a suitable method of analysis in participatory research because of its flexibility and easiness to learn, thereby making it possible for participants to learn and utilise the meaning-making process quickly.

In this study on creating an enabling environment for CHS, the thematic analysis framework proposed by Braun and Clark 2006 facilitated the data analysis of the transcriptions from interviews. The framework is a six-phase step to conducting a rigorous and thorough thematic analysis. It is however necessary to point out that the six-phase is flexible and allows for iterative movement within the phases. As asserted by Braun et al. (2019, p. 834), doing thematic analysis is not a linear process, but rather a heuristic one that requires a back and forth movement throughout all the phases. The six steps posited are:

- a) Familiarisation with the data
- b) Generating initial codes
- c) Searching for themes
- d) Reviewing themes
- e) Defining and naming themes
- f) Producing the report.

These six steps were followed succinctly in this research and they are explained below as follows.

a) *Familiarisation with the data*

In doing the analysis of data for this study, the researcher was already familiar with the information within the transcripts, having conducted the interviews and transcribed the data myself. However, despite this initial knowledge, I still had to immerse myself in the transcripts by reading and re-reading the transcripts to make an initial sense of the flow

of the data so that I could comprehend the data and all its nuances (Braun & Clarke, 2006a). Also, the initial reading process involved searching for meanings and patterns across the data as well as jotting down important ideas and potential coding schemes. In addition to this, a constant check with the audio-taped recordings was also done to ensure proper synchronisation between the recorded data and the transcribed data.

b) *Generating initial codes*

At this stage, an initial code list of pieces of information that I found interesting and relating to the research questions was created. This organisation of codes was done in a logical and systematic manner. As posited by Glisczinski (2018, p. 175), thematic analysis could be done inductively or deductively. Distinguishing between inductive and deductive coding, Javadi and Zarea (2016, p. 34) assert that inductive coding is data driven. In this case, themes unfold within the dataset as the analysis continues. With deductive coding, analysis of the data is done with a predetermined guide, for instance, a research question. In this study, I utilised the deductive thematic analysis method in sorting and identifying the codes. Codes were sorted in relation to the study's research questions. Also, I used open coding at this point because I did not have pre-arranged codes beforehand, but rather codes were arranged and modified severally during the analysis process. Each of the transcriptions were analysed using the review tab on Microsoft Word 365. Thereafter, the transcriptions were populated into ATLAS.ti software and were further analysed, thereby allowing the researcher to generate a network analysis view of all the codes, sub-themes and themes. This is shown in the Appendix.

c) *Searching for themes*

Clarke and Braun (2017, p. 297) define a theme within qualitative research as a pattern of meaning within the a data set. According to Maguire and Delahunt (2017, p. 3356), there are no unalterable rules regarding assigning codes into broad themes; they state that categorisation of themes all depends on the volume of one's data set. In the case of this research, codes were scrutinised intently and filtered into matching and appropriate themes. Braun and Clarke (2006, p. 19) state that this phase entails an analysis taking place at a higher level, after initially coded transcripts have been sorted. For example, different codes that related to masculinity script beliefs were sorted together. As suggested by Braun and Clarke (ibid.), I sorted the themes using different visual representations, I also created a table where I checked the frequency of each sub-theme and theme (see table 6.1).

d) Reviewing of themes

At the reviewing stage, I went over again to read the codes packed under a particular theme to ascertain if they were in alignment with the theme. After ensuring all codes were well sorted, I then moved on to ensure that each theme was coherent with the research questions they were mapped onto. Besides that, through a painstaking back and forth process, I ensured my themes were making sense in relation to the whole study and ensured that each that all codes within each theme supported the idea of the theme. Furthermore, I also took the pain to check if there was any overlap within the isolated themes. At the end of the analysis, due to the large volume of data in this study, the initial themes were reduced into sub-themes and were re-grouped into larger themes. As also suggested by (Braun & Clarke, 2006a), a thematic map showing the emerged themes and sub-themes is drawn and presented, also in chapter 6.

e) Defining and naming themes

Braun and Clarke (ibid.) at this stage suggest that final themes should be defined at this point to determine which aspects of the research they are capturing. They suggest that the combination of codes within a particular theme should not be too diverse or complex. This stage in the thematic analysis also involves pinpointing and understanding the crux of each theme, as well as the interaction between each sub-theme. At this stage, effort was geared towards ensuring that I understood the essence of each theme and how the sub-themes within each of them interact with each other. After this, I then categorised according to different research questions and labelled accordingly.

f) Producing the report

This stage involves writing up a story around the data set to convince the reader about the validity of the data. Clarke and Braun (2006) suggest that efforts should be made to extract quotations in order to build up arguments in a logical and coherent manner. They further suggest that quotations that really capture the real essence of the argument should be pulled out and used accordingly in the write up. At this stage, I began by selecting rich quotation extracts as related to each sub-theme and theme and then I provided them with clear analysis and interpretation while relating each of them to the research question that is being answered.

4.15 INTEGRITY OF THE STUDY

Due to the nature of this study, specifically a mixed methods design of this kind, pertinent measures were adhered to, to ensure the integrity of the research. As clearly emphasised by Onwuegbuzie and Johnson (2014), ensuring validity of a mixed methods

design involves painstakingly paying attention to the unique processes of ensuring rigour in both approaches, that is quantitative and qualitative as well as that of the mixed methods. These processes are labelled differently within each research approach. Within the quantitative research, it is referred to as 'validity and reliability'; within the qualitative research it is tagged 'trustworthiness', while in mixed method it is labelled 'legitimation'. Therefore, in the sections below, an explanation of the processes involved in ensuring the integrity of this study is exemplified.

4.15.1 VALIDITY AND RELIABILITY OF THE QUANTITATIVE STUDY

Psychometrics is defined as the process of designing and validating a psychological instrument with the intention of ensuring its validity and usability in quantitative research (Ginty, 2013, p. 102). It entails an all-encompassing process of assessing and appraising an instrument developed to measure a psychological trait. This process usually involves ascertaining the validity and reliability of an instrument (Vitoratou & Pickles, 2017, p. 486). Mohajan (2018, p. 5b) describes this process as the most crucial and primary means of assessing any instruments to be utilised in research. A brief explication of the process followed in ascertaining the psychometric properties of the quantitative instrument utilised in this study is provided below;

4.15.1.1 Validity of the Instrument

Validity is defined as the extent to which an instrument measures what it intends or purports to measure and how the set of items in the instrument comprehensively covers the different components of the psychological trait being measured (Connell et al., 2018, p. 1893; Mohajan, 2018, p. 14b). In ensuring the validity of the instrument, it was subjected to face, content and construct validity. First, the face validity of this instrument was ascertained by a consortium of six experts in test and measurement, in Counselling Psychology, Educational Psychology, and Higher Education studies. They examined the construction of the items to confirm their sensibility, appropriateness, and relevance to the target population of the study. This enabled the researcher to expunge ambiguous items, re-frame poorly constructed items and delete unnecessary ones.

The content validity of each instrument was ascertained by ensuring the items covered all the necessary dimensions of the variables under study. This was also carried out by these experts, who painstakingly reviewed each item on the questionnaire to ensure its lucidity, comprehensiveness, and plausibility with all of them coming to an agreement on which item to remain in the final draft of the questionnaire.

4.15.1.2 Reliability of the instrument

Reliability deals with the degree of consistency, stability, and accuracy of scores on an instrument over a given period of time or across raters. It relates to the degree of preciseness with which an instrument measures a psychological trait at a given time (Bolarinwa, 2015, p. 198; Swanson, 2014, p. e161). An instrument would be judged reliable if participants' scores on an instrument is approximately the same each time they are tested. The Cronbach alfa coefficient is often used to ascertain the internal consistency of an instrument (Bolarinwa, 2015, p. 198). The internal consistency of an instrument deals with the degree to which different items prodding the construct yield the same result. It primarily measures the homogeneity of the items on an instrument (Heale & Twycross 2015, p. 67; Mohajan, 2018, p. 15). The Cronbach alfa coefficient is mostly construed as the mean of the odd and even items on the instrument after intercorrelation of the items. The reliability of the instrument in this study was established by using the Statistical Package for Social Sciences (SPSS) to analyse the pilot tested questionnaire from the 25 participants. A Cronbach alfa coefficient of 0.922 for the full-length of the instrument was obtained. Nunnally and Bernstein (1994), in the work of Bolarinwa (2015, p. 198), assert that researchers should strive for a reliability coefficient higher than 0.70. Based on this premise, the instrument used in this study can be judged reliable.

4.15.2 THE TRUSTWORTHINESS OF THE STUDY

The term 'trustworthiness' is used in lieu of the terms reliability and validity that are widely known to be affiliated with the positivist paradigm (Shenton, 2004, p. 63). Sandelowski (1993), in the scholarly work of Gunawan (2015, p. 10), asserts that ensuring trustworthiness in research facilitates transparency and allows the research process to become auditable. A mixed methods researcher working within the transformative paradigm, however, is not concerned with providing data to substantiate certain truths; rather such a researcher is preoccupied with how participants make sense of their lived experiences within a specific time and space (Khanare, 2012, p. 134). In ensuring trustworthiness in qualitative research, four central themes are often given critical attention, namely: credibility, transferability, dependability, confirmability and reflexivity (Korstjens & Moser, 2018, p. 121)

Credibility

Nowell, Norris and White et al. (2017) argue that the credibility of a study is established when there is a congruence between participants' view and the researcher presentation

of those views. Korstjens and Morse (2017, p. 121) assert that credibility refers to the degree of conviction and confidence that can be put on research output, it is concerned with the extent to which a research finding can be judged as the true reflection of participants' views. Lincoln and Guba (1985) have identified some means of ensuring that the credibility of a study can be ensured in qualitative research. They itemised the following: researchers' extended acquaintance with the research context, adequate time spent on the field, utilisation of multiple data collection of data to ensure triangulation and checking for researchers' personal biases through external checks with participants.

In this study, the following activities were carried out to ensure the final research output was credible. First, the researcher is very familiar with the research context, as she has been working at the University for six years prior to the research time in May, 2019. This implies that she has an adequate knowledge of the participants' culture. Also, giving the principles that have guided her practice within the University, the researcher has built a positive reputation with students and staff in that space, thus, facilitating establishment of trust and rapport between students and gatekeepers involved in the study.

Secondly, aside from been a staff member in the higher learning ecology in question, the researcher spent about eight weeks in the field with research participants, being totally immersed and engaged with participants of this study and that of the e culture of the organisation, while very cautious to avoid professional judgment bias. Furthermore, in ensuring the credibility of the research, multiple methods of data collection that are well established within social science research were employed, in order to overcome the biases of using a single method. For instance, this study used survey through a questionnaire, focus groups, semi-structured interviews and photovoice, and thus was able to validate and triangulate the findings from one methodology with the others (Devault, 2018, p. 1). Furthermore, credibility was ensured through audio-recording of all interactions with participants during the research process, field notes as well as debriefing with my research participants, peers and an independent coder (Shenton, 2004, p. 63).

Transferability

Transferability in qualitative research is akin to external validity or generalisability in the positivist paradigm (Gunawan, 2015, p. 10). S/he further describes it as the extent to which the findings from research within a context can be applied to a wider context. However, Khanare (2012, p. 136) argues that applicability of a research output to a wider

audience might be problematic in qualitative research, as everyone is believed to possess their own realities. Therefore, Korstjens and Moser (2017, p. 121) suggest that, to ensure transferability in qualitative research, the researcher must provide a thick description of the process he or she is engaged with in carrying out the research. Therefore, to ensure the transferability of this I meticulously provided a comprehensive account of the entire research process. Consequently, this will allow another researcher to replicate the process.

Confirmability

The concept of confirmability is related to the concern for objectivity within the quantitative research phase. This component of trustworthiness entails the process of ensuring that the inferences deduced from a research study is a true representation of the lived experiences of the research participants, rather than researcher's own impressions (Korstjens & Moser, 2018). Here, triangulation of findings goes a long way in ascertaining this form of trustworthiness. Also, confirmability of a research finding is strengthened when the researcher acknowledges his/her own bias or personal predisposition. Therefore, to overcome this challenge, the researcher clearly explicated the motivations behind all the choices of methods and what informed my preferences for these methods. In the methodology section, a succinct explanation of what informed my methods and approach were clearly explicated. Critical to this process is the 'audit trail', which allows any observer to trace the course of the research step-by-step, via the decisions made and procedures described (Kornbluh, 2015, p. 394; Gunawan, 2015, p. 1). In this study, I had the opportunity of clarifying with my participants the inferences deduced from the study. Also, aside from personally transcribing and analysing the data collected, the researcher also employed an external professional transcriber and coder, who came up his own transcription and analysis of themes. Through this, biases and discrepancies were checked and corrected before the final write up. In addition to this, I had the opportunity of making presentations of this work at two conferences; this also facilitated audit trail and member checking.

Dependability

Dependability relates to consistency and stability of the stability of findings of the research over time (Moon et al., 2016, p. 16). Dependability involves participants' evaluation of the findings, and interpretation and recommendations of the study, such that all are supported by the data as received from participants of the study. In order to establish dependability, the researcher made sure that a clear detailed explanation was

provided of the research questions and of the design and analysis procedures, and that the findings responded to the research questions. My approach to conducting this study was also undertaken within the approved ethical guidelines of the University of the Free State, to ensure the dependability of this study. Moreover, while reporting the findings of this research I made use of pictures, verbatim from the interviews without revising or changing data. Efforts were made to give priority to voices of the male participants in this research.

4.16 LEGITIMATION OF THE MIXED METHODS RESEARCH PROCESS

Quality assurance is a crucial part of the research process (Onwuegbuzie & Johnson, 2006; Wium & Louw, 2018; Dellinger & Leech, 2007). At the legitimation point, one is concerned with the fidelity of the entire research process. In quantitative and qualitative research there are established ways of ascertaining validity, though each approach is possessing its unique name (Wium & Louw, 2018, p. 11). Moreover, in mixed methods research where a combination of both quantitative research and qualitative research is done, there are specific ways of ascertaining the fidelity of the research process to ensure that the strength of both approaches is leveraged on, while avoiding overlapping of their weakness (Onwuegbuzie & Johnson 2006, p. 56). This process is termed legitimation in mixed methods research (Onwuegbuzie & Johnson 2006, p. 56).

Some of the nomenclature previously used for this process includes terms such as inference quality, inference transferability, interpretive rigour, etc. (Teddlie & Tashakkori, 2003, p. 12; Tashakkori & Teddlie, 2008, p. 32; Ihantola & Kihn, 2011, p. 39). Legitimation in mixed methods research is defined as a continuous, iterative and interactive approach that occurs at every stage of the qualitative and quantitative research process, with the intention of ensuring fidelity throughout the research process.

Legitimation in mixed methods research emphasises the need to address any form of threat that might arise as a result of merging inferences from both quantitative and qualitative research methods to form a meta-inference. It is worthy of note, however, that legitimation in mixed research goes beyond ascertaining whether inferences made from datasets are accurate or not, but is concerned with the aggregate fidelity of the whole research process, starting from the formulation of research questions to the selection of design and all the way to implementation of the research.

Onwuegbuzie and Johnson (2006, p. 56) posit nine types of legitimation that are necessary for a mixed methods research that are illustrated in table 4.8 below.

Table 4.11 Typology and description of legitimization in mixed methods research (Onwuegbuzie & Johnson 2006; Onwuegbuzie, Johnson & Collins 2011; Eeva-Marie & Lili- Anne 2011)

Legitimation type	Description
Sample integration	The extent to which generalisation can be made between the qualitative and quantitative findings, that is, how the combination of inferences that emerged from both approaches to construct a meta-inference is done.
Inside-outside	This refers to the degree to which the investigator appropriately depicts and aptly utilises the insiders' and outsiders' stance in explaining research findings.
Weakness minimisation	This relates to how consciously the researcher makes an effort to complement the strength of both approaches – the extent to which the advantage of the other approach counteracts the disadvantages of one approach.
Sequential	This deals with reducing the likely problem that might arise as a result of combining inferences in the sequential design. This could be done by reversing the order of the phases.
Conversion	This is concerned with the extent to which converting quantitative data to qualitative data (qualitising) and conversion of quantitative data to qualitative data (quantising) can help produce quality meta-inferences.
Paradigmatic mixing	Refers to the extent to which the researcher's worldview and beliefs regarding epistemology, ontology, axiology, and methodology underlying the choice of a mixed methods are well synchronised.
Commensurability	It emphasises the extent to which researcher can make well informed and well- blended inferences from the findings from the two-research approach (quantitative and qualitative) by iteratively switching between the two approaches for thorough integration to achieve a holistic inference. This threat arises from any lack of cognitive ability and competence of the researcher in being able to switch between approaches to achieve a holistic or meta-inference.
Multiple validities	This relates to the extent to which the researchers painstakingly ascertain the validities of both quantitative and qualitative research. For instance, in the quantitative approach, the researcher ascertains the validity, reliability, and objective of the instrument used, while, on the qualitative part, the researcher ensures the trustworthiness, credibility, etc. of the findings.
Political	This relates to the worth ascribed to the mixed methods research as well as the philosophical controversy that could arise from the consumer of the mixed methods research. This threat can be catered for by intentional effort to see that research questions were addressed properly by using appropriate methods.

In this study, keen attention was paid to each of these legitimisation types. First, male students who were involved in responding to the survey were made to participate in the FGD and photovoice; this was done to ensure sample integration. Again, inside-outside legitimisation was ensured through the change in the role of the researcher from an outsider during the survey to an insider during FGDs, interviews, and photovoice session. This was ensured by using the supervisor and a data analyst expert to review different aspects of the data. At the weakness minimisation point, the researcher utilised the quantitative data to identify patterns, test for differences and establish correlations over a fairly large sample while the qualitative data was used to understand the male students' interpretation of an enabling environment and factors influencing their attitudes and beliefs towards help-seeking.

Another typology of legitimisation in mixed methods is termed sequential. In this study, a sequential design was not used to avoid the problem that arises as a result of combining inferences in a sequential design. With data conversion, the researcher performed what is called quantising and qualitising, i.e. the process of changing quantitative data to qualitative and vice versa by carrying out a factor analysis on the quantitative data and calculating the frequencies of emerging themes in the qualitative data. Again, the researcher painstakingly ascertained the psychometric properties of the quantitative instrument as well as the trustworthiness of the qualitative research; this process is named multiple validities in the typology of mixed methods research.

Commensurability was ensured in this research by making sure appropriate meta-inferences were made from both quantitative and qualitative data. The integration of findings was achieved using appropriate data analysis techniques, thereby facilitating proper combination and interpolation of findings. The researcher was assisted by the supervisor at this point as well. Furthermore, a problem arising from paradigmatic mixing was well catered for, as the researcher employed worldviews, theoretical framework as well as the methodology that were well synched. A detailed explanation of this lies in other section. Finally, the issue of politics was addressed in this study by ensuring appropriate data collection tools were used for each research question, without resorting to favouritism towards an approach.

4.17 ETHICAL CONSIDERATIONS

Ethics in research is critical to the research process, as it has the potential of rendering an entire research enterprise worthless if not put into adequate consideration. The term ethics is synonymous with words like morals, integrity, moral principles or values.

According to Resnik (2015, p. 1), ethics relates to behaviour that is identified and judged as proper or improper. Social science and educational research is steered by ethical guidelines that are aimed at protecting the human rights of the research participants; usually these guidelines to issues of honesty, respect, and safety of participants (Austin, Higginbottom, & Liamputtong, 2018, p. 56). Cohen & Wellman (2014, p. 181) outline three core areas where ethical principles need to be adhered to in the research process; they are, namely: at the participant's recruitment stage; during data collection stage or experimentation/intervention as the case may be and during; and at the dissemination of research findings results.

In the execution of this research on an enabling environment for counselling help-seeking behaviour of male students in a higher learning ecology, I took careful considerations of my participants' rights, feelings, and well-being. Full ethical approval (UFS-HSD2018/1104) was obtained from the University of the Free State Ethics Committee. In tandem with rules and regulation of the University as regards research with human subjects, the following ethical guidelines were considered.

Permission to conduct research

Letters of permission to conduct research were submitted to the registrar of the selected state university as well as directors of the units where stakeholders were recruited for the study. This is to ensure the legality of the data gathering exercise (see Appendix for letters of permission to conduct research).

Informed consent and voluntary participation

Participation in this research was not compulsory. Voluntary participation forms were given to prospective participants to read, understand as well as append their signatures. I also took the pain to verbally explain to the participants the aim, purpose, and nature of the research. A careful description of the data gathering method was also provided, so that prospective participants could make an informed decision either to participate or not in the research process. The absence of any anticipated harm for participating in the research process was communicated to the research participants.

Potential risks and benefits

I informed my participants verbally and through the consent forms that there are no envisaged risks in participating in this study. However, they were not also obliged to respond to any question they did not feel comfortable with during the data gathering exercise.

Privacy and confidentiality

Confidentiality and privacy relate to whether participants' information is handled with discretion and care. I assured the respondents that their real names would not be used in the report writing and that the information would be kept safe in a passworded digital space. Participants in the focus group were also encouraged to maintain confidentiality as regards the discussions within the sessions.

Potential benefits to participants and society

This principle relates to how the research process will be beneficial to the participants and society. They were informed that participating in this study would assist us to find a solution to the problem of not seeking help from male students. Further, that their answers to the interview will help specialists and professionals to devise strategies and structures that could help other male students in the future to seek help from counsellors when they are in need of it.

Participants were duly informed of how they can log in their queries or concerns about the research process. I also provided, on the consent form on which their signature was appended, the details of the website where they can access the outputs of the research.

4.18 SUMMARY OF THE CHAPTER

This chapter chronicled the current study's methodology as well as the processes and steps that were taken to achieve the study's aims and objectives. It provided a synopsis of the research paradigm, research design and the phases of this study, which are qualitative and quantitative, respectively. It provided a detailed explication of the target population and the context in which the study was conducted, and it described the data collection techniques as well as the methods used to ensure legitimation. The data sources and instruments employed to collect the data were expounded, including a brief overview of the piloting of these instruments. This was followed by an explanation of the statistical procedures and data analysis frameworks used to analyse the data. The chapter concluded with the ethical considerations considered and adhered to in this study.

CHAPTER FIVE

PRESENTATION AND DISCUSSION OF QUANTITATIVE FINDINGS

5.1 INTRODUCTION

The previous chapter set out the methodological framework that guided this study, on creating an enabling environment for the counselling help-seeking behaviour of male students in a higher learning ecology. The chapter also provided a detailed outline of the methodological tools and data collection processes engaged with in carrying out this study. The main aim of the study is to propose strategies for creating an enabling environment that can enhance the counselling help-seeking behaviour of male students in a higher learning ecology. In this chapter, a presentation of the key findings of this research was done in the same chronological manner in which the data were generated. As a brief refresher, the study engaged with an Embedded Transformative Mixed Method design which allows for the collection of the quantitative and qualitative data almost simultaneously, whereby one of the approaches plays a supplementary role. In this study, 323 questionnaire forms were administered to male students across the faculties in the selected state university. Also, six males participated in an FGD session as well as a photovoice session. The analysis of data collected through the quantitative phase is therefore presented in this chapter. The findings are divided into two main sections namely, answering research questions and testing of the hypotheses.

5.2 ANALYSIS OF THE DEMOGRAPHIC DATA

The demographic characteristics of participants, based on their year of study, faculties, religion, and family type, are presented in the table below. The table shows that the first-year students constituted the largest percentage of the study population at 35%, then there is the population of the second- and third-year students, at 23% of the entire study population, while the fewest were third-year students, having a percentage of just 19%. To a large extent, there is a good coverage of samples across the different years of study within the higher learning ecology.

With regards to participants' distribution by faculty, the table showed that the highest number of participants came from the Faculty of Sciences (44), amounting to 13.6% of the entire study population. The Faculty of Medicine came after Sciences, with 38 respondents to the questionnaire. Only 27 male students came from the Faculty of Agricultural Sciences with a percentage of 7.2%, the lowest, while next lowest was the Faculty of Management Sciences, at 9.9%.

In terms of the religion of the participants, the table indicates 277, that is 86.5% out of the 323 who responded to the questionnaire, came from a Christian background. Only one participant identified himself as a traditional religious worshipper, giving us 0.3%. Moreover, 13% of the study participants indicated themselves as Muslims. The demography here is aligned to the population of Ekiti State, which has more Christian residents than Muslims.

Moreover, there were 242 participants in the study who were from monogamous families, giving a percentage of 74.9%, while those from polygamous families were 81 (25.1%). Further inspection of the table shows that only 25% of the sampled population have ever visited the counselling centre while a large 75% have never had a counselling experience. This statistic corroborates what the literature reveals, that about a third of male students seek help from counsellors.

Table 5.1: Showing the demographic characteristics of the participants in this study

Demographic Characteristics		Frequency	Percentage
Year of study	Year 1	112	34.7
	Year 2	73	22.6
	Year 3	63	19.5
	Year 4	75	23.2
Faculty	Management Sci.	32	9.9
	Medicine	38	11.8
	Science	44	13.6
	Arts	41	12.7
	Social Science	37	11.5
	Law	41	12.7
	Agric	24	7.4
	Engineering	31	9.6
	Education	35	10.8
Religion	Christianity	277	85.8
	Islam	45	13.9
	ATR	1	0.3
Family Type	Monogamy	242	74.9
	Polygamy	81	25.1

5.3 ANALYSIS OF RESEARCH QUESTIONS

Research Question 1: What are the beliefs of male students toward counselling help-seeking in a higher learning ecology?

In answering this research questions, items that were related to beliefs on the questionnaire were sieved out and processed. As shown on the table, the items are: 3, 4, 5, 10, 11, 13, 15, 16, 17, 18, 19, 22, 24, 25, 26 and 27. The display of the frequency counts and percentages of the response rates of the participants to each item on the questionnaire is presented on table 5.2. Furthermore, the display of the means of each item, alongside with their standard deviation and the ranking of the mean, is shown in table 5.3.

The responses of the participants from this table reflect different sets of underlying beliefs with regards to counsellors' knowledge to resolve their problems. This is evidenced in the responses of the participants; 56.3% of the male students agreed that they do not believe a counsellor knows about their problem more than they do, hence there is no likelihood that they would utilise the counselling services provided. From the data collected, 52.2% of the male students did not believe that going to a counsellor for help is equal to handing over their power to someone else. Also, a belief in their own ability to solve problems because of their masculinity was a prevalent belief among the studied participants; 63.2% of the participants believed a 'normal man' should be able to solve his own problems. Another important belief that emanated was the tendency to minimise psychological and emotional issues. When asked about how they view the severity of emotional and psychological issues, 39.3%, which is the largest percentage of the participants by category, stated that emotional or psychological issues are a big deal. Interestingly, even though most of the participants considered emotional and psychological issues are in fact 'a big deal', a greater percentage, 46.1%, believed that emotional or psychological issues will go away with time. Moreover, 48.3% of the sampled male students believed counsellors are there to help people with mental illness; 42.4% did not believe that discussing their problems/difficulties with a professional counsellor would worsen the situation. Also, a belief in their own ability to solve problems because of their masculinity was a prevalent belief among the participants studied.

Furthermore, 41.4% of the participants indicated that it was not true that their peers will think they are stupid for not knowing how to resolve their own problems; this indicates that peer stigmatisation for needing help from a counsellor was not the major concern for the male students in this study. However, there were many concerns regarding the

confidentiality and privacy of the issues discussed with counsellor, as 35.9% believed it was true that other people might find out what they have gone to discuss with the counsellor while only 37.8% disagreed. Moreover, 58.9% believed it was not true that going to a counsellor's office could tarnish their image with their peers, buttressing the view that male students do not consider that they would be stigmatised as a result of seeking help. Furthermore, the responses revealed that a large percentage of the studied population, 40.0%, did not believe that the counsellors in the institution are incompetent to handle their problem. This indicates a positive belief towards the competency of counsellors in dealing with their issue. Another important belief evidenced by the study is the belief that religious leaders have the capabilities to proffer solutions to difficult issues, as 65% of them positively affirmed to this. Again, 43.0% believed they have always known that males have a way of dealing with their challenges without seeking any professional help; and 46.13% indicated that their parents gave them the impression that they should be able to handle their personal issues. These last two items are indications that there is a strong (though not a majority) belief in male self-sufficiency that appears in various items.

Table 5.2 Frequency and percentage count analysis of the beliefs of male students towards counselling help-seeking

Item No.	Description of item	Very true of me		True of me		Somewhat true of me		Total True		Neutral		Somewhat untrue of me		Untrue of me		Very untrue of me		Total Untrue	
		F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
3	I do not believe a counsellor knows about my problem more than I do	83	25.7	60	18.6	39	12.1	182	56.3	71	22.9	23	7.1	28	8.7	19	5.9	70	21.7
4	Going to a counsellor for help is like handing over my power to someone else	49	15.2	39	12.1	41	12.7	129	39.9	73	22.6	31	9.6	54	16.7	36	11.1	121	52.2
5	I believe a normal man should be able to solve his problems	77	23.8	55	17.0	36	11.1	168	63.2	91	28.2	18	5.6	23	7.1	23	7.1	64	19.8
10	I think emotional or psychological issues are not a big deal	30	9.3	48	14.9	28	8.7	106	32.8	90	27.9	28	8.7	58	18.0	41	12.7	127	39.3
11	I think emotional or psychological issues will go away with time	54	16.7	61	18.9	34	10.5	149	46.1	89	27.6	30	9.3	28	8.7	27	8.4	85	26.3
13	I think the counsellors are there to help people with mental illness	78	24.1	48	14.9	30	9.3	156	48.3	79	24.5	16	5.0	35	10.8	37	11.52	88	27.2
15	I think my problems /difficulties with a professional counsellor would worsen the situation	25	7.7	43	13.3	31	9.6	99	30.7	87	26.9	29	9.0	58	18	50	15.5	137	42.4

16	My peers will think I am stupid for not knowing how to resolve my own problems	31	9.6	34	10.5	28	8.7	93	28.8	96	29.7	20	6.2	66	20.4	48	14.9	134	41.4
17	Other people might find out what I have gone to discuss with the counsellor	42	13	38	11.8	36	11.1	116	35.9	85	26.3	26	8.0	59	18.3	37	11.5	122	37.8
18	I think the help of a professional counsellor would be inadequate or unhelpful	35	10.8	34	10.5	34	10.5	103	31.9	93	28.8	23	7.1	62	19.2	42	13.0	127	39.3
19	Going to a counsellor's office can tarnish my image with my peers	29	9.0	26	8.0	26	8.0	81	25.1	76	23.5	25	7.7	75	23.2	66	20.4	122	51.4
22	I think the counsellors here are not competent enough to handle my difficulties	35	10.8	29	9.0	33	10.2	97	30.0	94	29.1	21	6.5	61	18.9	50	15.5	132	40.9
24	I think the counsellors' office is too exposed/open	27	8.4	31	9.6	26	8.0	84	26.0	101	31.3	32	9.9	61	18.9	45	13.9	138	42.7
25	I believe religion can proffer a solution to most of my difficult issues	51	15.8	44	13.6	44	13.6	139	43.0	100	31.0	30	9.3	26	8.0	28	8.7	84	26.0
26	I have always known that males have a way of dealing with their challenges without seeking any professional help	49	15.2	56	17.3	46	14.2	151	46.7	91	28.2	33	10.2	32	9.9	16	5.0	81	25.0
27	My parents gave me the impression that I should be able to handle my personal issues	54	16.7	47	14.6	48	14.9	149	46.1	84	26.0	33	10.2	30	9.3	27	8.4	90	27.86

Summarising the beliefs of male students set out in table 5.2, there is evidence of strong, though not always dominant, mistrust in the knowledge of counsellors to resolve problems, self-reliance, problem minimisation, privacy and belief in religion's ability to solve their problems and socialisation pattern were important beliefs male students have towards counselling help-seeking. The items related to these points attracted relatively high ratings, in comparison to most others. In contrast, concerns regarding stigma and power was not of concern to the male students in this study.

In order to identify which of the items pertaining to beliefs of male student elicited strongest responses in the study population, the mean score of each item was calculated and ranked. Table 5.3 outlines the mean of each item, the skewness and their standard deviation respectively. The mean rank order analysis showed that self-reliance and independence, subscribing to masculinity scripts, misconception about the role of a counsellor and problem minimisation were the first five beliefs that are prominent about the participants attitudes towards counselling help-seeking. Concern about stigmatisation, competency of the counsellor as well as the location of the counselling were the least ranked beliefs in male students.

Table 5.3 Mean and rank order analyses of the beliefs of male students towards counselling help-seeking

Item No	Item description	Mean	Rank	SD	Skewness
3	I do not believe a counsellor knows about my problem more than I do	4.84	1 st	1.85076	-.483
5	I believe a normal man should be able to solve his problems	4.75	2 nd	1.83283	-.436
13	I think the counsellors are there to help people with mental illness	4.50	3 rd	2.03291	-.309
26	I have always known that males have a way of dealing with their challenges without seeking any professional help	4.49	4 th	1.70562	-.211
11	I think emotional or psychological issues will go away with time	4.46	5 th	1.83005	-.280
27	My parents gave me the impression that I should be able to handle my personal issues	4.4	6 th	1.81922	-.222
25	I believe religion can proffer a solution to most of my difficult issues	4.36	7 th	1.78081	-.202
4	Going to a counsellor for help is like handing over my power to someone else	4.05	8 th	1.93680	.012
17	Other people might find out what I have gone to discuss with the counsellor	3.95	9 th	1.89811	.073

Item No	Item description	Mean	Rank	SD	Skewness
10	I think emotional or psychological issues are not a big deal	3.84	10 th	1.85692	.083
18	I think the help of a professional counsellor would be inadequate or unhelpful	3.79	11 th	1.86544	.138
15	I think my problems/difficulties with a professional counsellor would worsen the situation	3.68	12 th	1.88972	.183
16	My peers will think I am stupid for not knowing how to resolve my own problems	3.66	13 th	1.85345	.135
24	I think the counsellors' office is too exposed/open	3.62	14 th	1.86797	.202
22	I think the counsellors here are not competent enough to handle my difficulties	3.60	15 th	1.78800	.236
19	Going to a counsellor's office can tarnish my image with my peers	3.35	16 th	1.91111	.433

Research Question 2: What are the attitudes of male students towards counselling help-seeking in a higher learning ecology?

The results presented on Table 5.4 show that a plurality of the participants (46.4%) indicated that they would not feel bad about their need for a counsellors' help; 58.5% affirmed that they feel more responsible for solving their own problems than when they seek help from a professional counsellor; 56.7% also affirmed that they do not like to display their emotions before anyone. However, most of them 38.6% did not consider the act of expressing their emotion before a counsellor as a sign of weakness. Nevertheless, a plurality of the participants, 43.3%, still indicated they would rather keep their feelings and problems to themselves rather than talking to a counsellor. In fact, 36.8% of the participants do not trust a professional counsellor's ability to help resolve their difficulties. In the same vein, a plurality of the participants, 46.1%, said confiding in someone about their intimate issues did not seem right with them. Therefore, a large proportion, 47.4% of the participants preferred to talk to their religious leader, family and friends rather than go to professional counsellors that they do not know at all. With regards to the knowledge about the location of the counselling centre, the majority of the participants surveyed attested to the fact that they knew the location. However, participants indicated that they do not have knowledge about the services rendered in the counselling centre.

Table 5.4 Frequency and percentage count analysis of the attitudes of male students towards counselling help-seeking

Item No.	Items Description	Very true of me		True of me		Somewhat true of me		Total true		Neutral		Somewhat untrue of me		Untrue of me		Very untrue of me		Total Untrue	
		F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
1	I would feel bad about myself for needing a counsellor's help	31	9.6	35	10.8	31	9.6	97	30.0	86	26.6	17	5.3	72	22.3	61	15.8	150	46.4
2	I feel more responsible for solving my own problems than when I am seeking help from a professional counsellor	81	25.1	67	20.7	41	12.7	189	58.5	72	22.3	23	7.1	22	6.8	17	5.3	62	19.2
6	I do not like to display my emotions before anyone	76	23.5	73	22.6	34	10.5	183	56.7	74	22.9	20	6.2	28	8.7	18	5.6	66	20.4
7	Expressing my emotion to a counsellor is a sign of weakness	40	12.4	48	14.9	30	9.3	118	36.5	80	24.8	37	11.5	54	16.7	34	10.5	125	38.6
8	I would rather keep my feelings and problems to myself rather than talking to a counsellor	49	15.2	46	14.2	45	13.9	140	43.3	65	20.1	32	9.9	52	16.1	34	10.5	118	36.5
9	I do not trust a professional counsellors' ability to help resolve my difficulties	29	9.0	50	15.5	40	12.4	119	36.8	89	27.6	26	8.0	54	16.7	35	10.8	115	35.6
12	Confiding in someone about my intimate issues does not seem right with me	57	17.6	49	15.2	43	13.3	149	46.1	77	23.8	39	12.1	33	10.2	25	7.7	119	30.0
14	I would rather talk to my religious leader, family and friends rather than go to professional counsellors that I do not know at all	60	18.6	62	19.2	31	9.6	153	47.4	82	25.4	22	6.8	33	10.2	33	10.2	88	27.2

20	I would not like discussing my issues with a female counsellor	34	10.5	38	11.8	28	8.7	100	30.9	94	29.1	26	8.0	44	13.6	59	18.3	129	39.9
21	I do not know where the counselling centre is located	40	12.4	40	12.4	30	9.3	110	34.1	86	26.6	23	7.1	42	13.0	62	19.2	127	39.3
23	I do not know the types of services provided by the counselling centre	47	14.6	42	13	34	10.5	123	38.1	98	30.3	16	5.0	46	14.2	40	12.4	102	31.6

Regarding the mean of each of the items, Tables 5.4 shows that item 2 'I feel more responsible for solving my problems than when I am seeking help from a professional counsellor' had the highest mean, with a mean of 4.92. Next to this was item 6, which states that 'I do not like to display my emotions before anyone', with a mean of 4.86. Ranked in the third position is item 14, 'I would rather talk to my religious leader, family and friends rather than go to professional counsellors that I do not know at all'. This item has a mean of 4.45. The least ranked items were items 20, 21, and 1. Item 20, 'I would not like discussing my issues with a female counsellor' was the third to least, with a mean of 3.62. Item 21, which states that 'I do not know where the counselling centre is located,' had a mean of 3.80. Lastly, item 1, which states that 'I would feel bad about myself for needing a counsellor's help', was the least ranked, with a mean of 3.62. However, it is important to note that, even though these items were ranked lowest, they had still had a mean above 3.5, which shows its closeness to the average. Therefore, attitudes relating to need for independence, unwillingness to display emotion, privacy concerns, preference for keeping their problems to themselves as well as preference to discuss with religious leaders stood out from the data set as typical of male students' attitudes towards help-seeking.

Table 5.5 Mean and rank order analysis of the attitudes of male students towards counselling help-seeking

Item No.	Item description	Mean	Rank	SD	Skewness
2	I feel more responsible for solving my problems than when I am seeking help from a professional counsellor	4.92	1 st	1.78273	-.554
6	I do not like to display my emotions before anyone	4.86	2 nd	1.81841	-.528
14	I would rather talk to my religious leader, family and friends rather than go to professional counsellors that I do not know at all	4.45	3 rd	1.93223	-.309
12	Confiding in someone about my intimate issues does not seem right with me	4.40	4 th	1.84328	-.183
8	I would rather keep my feelings and problems to myself rather than talking to a counsellor	4.14	5 th	1.93805	-.063
23	I do not know the types of services provided by the counselling centre	4.09	6 th	1.91596	-.074
7	Expressing my emotion to a counsellor is a sign of weakness	3.99	7 th	1.88241	.055
9	I do not trust a professional counsellors' ability to help resolve my difficulties	3.96	8 th	1.81227	-.033
21	I do not know where the counselling centre is located	3.80	9 th	1.99900	.060
20	I would not like discussing my issues with a female counsellor	3.73	10 th	1.92776	.100
1	I would feel bad about myself for needing a counsellors' help	3.62	11 th	1.90571	.225

Research Question 5: What measures and structures should be in place to establish an enabling environment for counselling help-seeking?

The table below details the response rates of male students' perception towards measures and structures required for creating an enabling environment. A cursory look at the table shows the participants' positive affirmation towards the enlisted structures and measures. These show that all the enlisted measures and structures are needed to be in place for an enabling environment to be created.

Table 5.6: Mean and rank order analysis of the measures and structures for enabling environment for male students towards counselling help-seeking behaviour

Item No.	Items Description	Strongly Agree		Agree		Somewhat Agree		Total Agree		Neutral		Somewhat Disagree		Disagree		Strongly Disagree		Total Disagree	
		F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
1	Locating the counselling centre in an isolated environment	65	20.1	47	14.6	37	11.5	149	46.1	87	26.9	16	5.0	32	9.9	39	12.1	87	26.9
2	Locating the counselling centre in the heart of the school which is accessible to every student (e.g. administrative building)	76	23.5	79	24.5	42	13.0	197	60.9	83	25.7	12	3.7	18	5.6	13	4.0	43	13.3
3	Making the counselling room setting to be conducive, comfortable and attractive with complimentary picture frames and quotes	112	34.7	73	22.6	35	10.8	220	68.1	76	23.5	13	4.0	10	3.1	4	1.2	27	8.3
4	Ensuring counsellors incorporate codes of practices that are more professional	108	33.4	77	23.8	42	13.0	227	70.2	70	21.7	9	2.8	14	4.3	3	0.9	26	8.0
5	Signing a legal contract of confidentiality of no disclosure of whatever is discussed in the centre	89	27.6	74	22.9	46	14.2	209	64.7	75	23.2	14	4.3	15	4.6	10	3.1	39	12.1
6	Establishing an online counsellors' profiling that allows help-seeking males to make their choices of preferred and trusted counsellors	96	29.7	72	22.3	43	13.3	211	65.3	77	23.8	14	4.3	18	5.6	3	0.9	35	10.8
7	Ensuring the recruitment of more male counsellors who would reason along logically without allowing for unnecessary emotional interference	76	23.5	61	18.9	53	16.4	190	58.9	88	27.2	20	6.2	15	4.6	10	3.1	45	13.9
8	Ensuring the recruitment of female counsellors who could be more compassionate and relatable	67	20.7	64	19.8	55	17.0	186	58.0	81	25.1	27	8.4	17	5.3	12	3.7	56	17.3
9	Ensuring counsellors are not judgmental but warm, enthusiastic and willing to help always (online or offline)	101	31.3	55	17.0	41	12.7	197	60.9	79	24.5	24	7.4	14	4.3	9	2.8	47	14.5

10	Engaging counsellors in up-to-date training to equip them with the latest trends of issues that are affecting male students	89	27.6	85	26.3	28	8.7	202	62.5	69	21.4	20	6.2	15	4.6	17	5.3	52	16.1
11	Making sure there is a legal agreement between counsellors and students to ensure confidentiality of issues discussed	98	30.3	71	22	39	12.1	191	59.1	78	24.1	16	5.0	11	3.4	10	3.1	37	11.5
12	Providing a platform on the school's websites for the counselling section which may allow the student to book appointments and have online counselling assistants who get online help for male help-seeking students	106	32.8	69	21.4	38	11.8	213	65.9	73	22.6	17	5.3	14	4.3	6	1.9	27	8.0
13	Organising workshops and programmes to enlighten the entire university body, so that they can stop stigmatising male students that visit the counsellors	91	28.2	74	22.9	43	13.3	208	64.4	81	25.1	17	5.3	4	1.2	13	4.0	34	10.5
14	Ensuring that all course advisers, administrative staff and lecturers are aware of importance seeking counsellors' help by male students (for academic needs or otherwise) and therefore assist in directing them to the counselling centre	95	29.5	74	22.9	39	12.1	208	64.4	75	23.2	26	8.0	12	3.7	2	0.6	40	12.3
15	Creating a partnership and collaboration among various support services (health centre, student affairs, etc.) within the school and the counselling centre so that they can help with a referral of male students	90	27.9	87	26.9	44	13.6	221	68.4	66	20.4	18	5.6	9	2.8	9	2.8	36	11.1

16	Making sure that the counselling centre consistently organise a range of attractive programmes such as anger management, career development, test and exam anxiety workshop, thereby making the counselling centre more inviting for all students	106	32.8	73	22.6	46	14.2	225	69.6	66	20.4	15	4.6	11	3.4	6	1.9	32	9.0
17	Designing activities and therapies that are more male- oriented	81	25.1	69	21.4	44	13.6	194	60.0	85	26.3	21	6.5	14	4.3	9	2.8	44	13.6
18	Providing more funds to the counselling centre to facilitate the smooth running of the centre	104	32.2	68	21.1	40	12.4	212	65.6	69	21.4	14	4.3	12	3.7	16	5.0	42	13.0
19	Formulating policies that are male-centred to facilitate their help-seeking behaviour.	78	24.1	76	23.5	39	12.1	193	59.7	85	26.3	17	5.3	19	5.9	9	2.8	45	13.9
20	Formulating policies to drive the implementation of various programmes of action	101	31.3	66	20.4	31	9.6	198	61.3	74	22.9	21	6.5	16	5.0	14	4.3	51	15.7

The table below (5.7) shows the mean of the responses of male students towards the measures and structure that should be in place to create an enabling environment that facilitates counselling help-seeking. The table indicated a very high mean for all items except items 8 and 1 which were the least ranked items. These two items are: ‘ensuring the recruitment of female counsellors who could be more compassionate and relatable’ and ‘Locating the counselling centre in an isolated environment’. This implies that, while creating an enabling environment, lesser attention should be given to these two measures. However, from the table, all items except for 8 and 1 had means greater than 4. This shows the strength of each item and how much the participants want these structures to be in place. Items 3, 14, 16 had the highest mean, which was 5.2. These items were concerned with the provision of conducive and comfortable spaces for counselling, the professionalism of counsellors as well as the organisation of programmes such as anger management, test and exam anxiety workshops, anger management, etc, as measures that would lead to the establishment of an enabling environment.

Table 5.7 Mean and rank order analysis of the measures and structures for enabling environment for male students towards counselling help-seeking behaviour

Item No	Items Description	Mean	Rank
3	Making the counselling room setting to be conducive, comfortable and attractive with complimentary picture frames and quotes	5.4	1 st
4	Ensuring counsellors incorporate codes of practices that are more professional	5.4	1 st
16	Making sure that the counselling centre consistently organise a range of attractive programmes such as anger management, career development, Test and Exam Anxiety workshop, thereby making the counselling centre more inviting for all students	5.4	1 st
12	Providing a platform on the school's websites for the counselling section which may allow the student to book appointments and have online counselling assistants who get online help for male help-seeking students	5.3	2 nd
15	Creating a partnership and collaboration among various support services (health centre, student affairs, etc.) within the school and the counselling centre so that they can help with a referral of male students	5.3	2 nd
6	Establishing an online counsellors' profiling that allows help-seeking males to make their choices of preferred and trusted counsellors	5.2	3 rd
11	Making sure there is a legal agreement between counsellors and students to ensure confidentiality of issues discussed	5.2	3 rd
13	Organising workshops and programmes to enlighten the entire university body, so that they can stop stigmatising male students that visit the counsellors	5.2	3 rd
14	Ensuring that all course advisers, administrative staff and lecturers are aware of importance seeking counsellors' help by male students (for academic needs or otherwise) and therefore assist in directing them to the counselling centre	5.2	3 rd
18	Providing more fund to the counselling centre to facilitate the smooth running of the centre	5.2	3 rd

Item No	Items Description	Mean	Rank
5	Signing a legal contract of confidentiality of no disclosure of whatever is discussed in the centre	5.1	4 th
9	Ensuring counsellors are not judgmental but warm, enthusiastic and willing to help at all times (online or offline)	5.1	4 th
10	Engaging counsellors in up-to-date training to equip them with the latest trends of issues that are affecting male students	5.1	4 th
20	Formulating policies to drive the implementation of various programmes of action	5.1	4 th
2	Locating the counselling centre in the heart of the school which is accessible to every student (e.g. administrative building)	5.0	5 th
7	Ensuring the recruitment of more male counsellors who would reason along logically without allowing for unnecessary emotional interference	5.0	16 th
17	Designing activities and therapies that are more male-oriented	5.0	17 th
19	Formulating policies that are male-centred to facilitate their help-seeking behaviour.	5.0	18 th
8	Ensuring the recruitment of female counsellors who could be more compassionate and relatable	4.8	19 th
1	Locating the counselling centre in an isolated environment	4.3	20 th

5.4 SUMMARY OF ANSWERS TO THE RESEARCH QUESTIONS

The presentation of tables in the preceding sections details an account of participants' responses towards each of the research question this study sought to investigate. For research question one, most prevalent beliefs towards help-seeking were: beliefs about self-reliance, subscription to masculinity norms, misconception about the role of a counsellor and problem minimisation. With regards to attitudes towards help-seeking, which is the second research question, the need for self-reliance, emotional stoicism, secrecy and privacy, as well as preference for religious leaders were found outstanding among the male students. Furthermore, with regard to research question three, which dealt with factors that influence counselling help-seeking, of the five factors analysed, stigma was found not to be a significant factor influencing the CHS of male students. On the last research question, which dealt with structures and measures, conducive and comfortable space for counselling, professionalism of counsellors and organisations of special programmes such as anger management and time management, were most highly rated in terms of the creation of an enabling environment.

5.5 HYPOTHESES TESTING

In this section of the data analysis, seven hypotheses were tested to ascertain how different variables in this study interacted. The following hypotheses were tested in this study:

1. There is no significant influence of male students' beliefs on their help-seeking

attitudes

2. There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on faculty type
3. There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on religion
4. There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on family type
5. There is no significant difference in the attitude of male students with prior counselling experience and those without prior counselling experience
6. There is no significant difference in the beliefs and attitudes of male students towards help-seeking based on the severity of their needs.
7. The level of the severity of the male students' needs have no significant influence on their previous visit to the counselling centre.

In order to test these null hypotheses, different statistical tools were employed, as appropriate for each hypothesis. An outline of the hypotheses tested and their outlines is explicated below. In doing the hypotheses testing, section C of the questionnaire was used. Items relating to beliefs were separated from those relating to attitudes. List of items relating to each of these group were shown under research question 1 and 2

Hypothesis One: *There is no significant influence of male students' beliefs on their help-seeking attitudes*

The linear regression analysis shows that ($\beta = 0.779$, $P < 0.05$). There is thus a strong correlation between beliefs and attitudes of male students towards counselling help-seeking. The significant beta value indicates that there is a relationship and as such the 60.6% variance indicates that the factors this study did not investigate accounted for 39.4% of the variance in male students' attitude to counselling help-seeking. However, the null hypothesis was not rejected because there is no compelling evidence to reject the hypothesis that belief does not influence male students' counselling attitude at 0.05 level of significance.

Table 5.8 Results of linear regression analysis showing the influence of beliefs on the attitudes of male students towards counselling help-seeking

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.779 ^a	.606	.605	.66422
a. Predictors: (Constant), Beliefs				

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	218.196	1	218.196	494.567	.000 ^b
	Residual	141.621	321	.441		
	Total	359.817	322			
a. Dependent Variable: Attitudes						
b. Predictors: (Constant), Beliefs						

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	.853	.154		5.525	.000
	Beliefs	.814	.037	.779	22.239	.000
a. Dependent Variable: Attitudes						

Hypothesis Two: *There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on faculty type*

For easy analysis and concise presentation, the initial faculties from where data was collected were regrouped into Humanities, Pure Sciences and Medicine. The criteria for the grouping was done based on their commonalities in terms of the subject matter being taught in each faculty. For instance, the Humanities group comprised faculties where studies relate to human beings and their social life. Medicine stood alone because it is assumed that students within that group might be more inclined to towards help-seeking because of the nature of their training. The Pure Sciences group was categorised using that criterion as well.

Table 5.9 Showing the distribution of the faculty groupings

Groups of Faculties	Faculties in each group	Frequency	Percentage (%)
Humanities	Arts, Education, Social Sciences, Management Science and Law	186	57.6
Pure Sciences	Science, Agricultural Sciences and Engineering	99	30.7
Medicine	College of Medicine	38	9.9
Total		323	100.0

The table below shows that for beliefs ($f = 1.373$, $p > 0.05$) and for attitudes ($f = 0.627$, $p > 0.05$), that there is no significant difference in the beliefs and attitudes of male

students in the selected faculties. Thus, the null hypothesis is not rejected, this implies that there is insufficient statistical evidence to reject the null hypothesis.

Table 5.10 One-way ANOVA comparing beliefs and attitudes of male students towards CHS, by faculty

ANOVA						
		Sum of Squares	Df	Mean Square	F	Sig.
Beliefs	Between Groups	2.803	2	1.401	1.373	.255
	Within Groups	326.731	320	1.021		
	Total	329.534	322			
Attitudes	Between Groups	1.405	2	.703	.627	.535
	Within Groups	358.411	320	1.120		
	Total	359.817	322			

Hypothesis Three: *There is no significant difference in the beliefs and attitudes of males towards CHS behaviour based on religion*

The result in Table 5.11 shows that there is a significant difference in the beliefs ($t = -3.03, P < 0.05$) and attitudes ($t = -2.450, p < 0.05$) of Christian and Muslim students towards counselling help-seeking. Therefore, the null hypothesis is rejected in favour of the alternate hypothesis which states that there is a significant difference in the beliefs and attitudes of male students towards CHS based on their Faculty. This implies that beliefs and attitudes of Christian and Muslim male students towards beliefs towards counselling help-seeking differs. The table shows that the mean for Muslim students was higher than that of their Christian counterparts. From this, it can be alluded that Muslims beliefs towards counselling help-seeking were negative and unfavourable.

Table 5.11 Results of independent sample t-test comparing beliefs of male students towards CHS based on religion

	Religion	N	Mean	SD	df	Sig. (2-tailed)	t- cal	t- tab	Mean Difference	95% Confidence Interval of the difference		
										Lower	Upper	
Beliefs	Christianity	277	4.0221	0.99722	321	.003	-3.03	1.96	-.4862	-0.8017	-.1707	
	Islam	45	4.5083	1.0012		.004				-0.808	-.1644	
Attitudes	Christianity	277	4.1201	1.05284		.015	-2.45		1.96	-.4111	-0.74137	-.08102
	Islam	45	4.5313	0.98809		.013					-0.73170	-.9069

* $P > 0.05, n = 323$

Hypothesis Four: *There is no significant difference in the beliefs and attitudes of males towards CHS behaviour based on family type*

The result in Table 5.12 shows that there is a significant difference in the belief ($t = -$

2.747, $P < 0.05$) and attitudes ($t = -2.131$, $p < 0.05$) of male students from monogamous and polygamous family towards counselling help-seeking. Therefore, the null hypothesis is rejected in favour of the alternate hypothesis 'there is a significant difference in the beliefs and attitudes of male students' towards CHS'. These statistics imply that male students from monogamous and polygamous family have different beliefs and attitudes towards counselling help-seeking. The means of the male students from monogamous families were higher for both beliefs and attitudes. This depicts a non-favourable belief and attitude towards counselling help-seeking.

Table 5.12 Results of independent sample t-test comparing beliefs and attitudes of male students towards CHS based on the family type

	Family Type	N	Mean	SD	Sig. (2-tailed)	df	t-cal	t-tab	Mean Difference	95% Confidence Interval of the difference	
										Lower	Upper
Beliefs	Monogamy	242	4.0057	0.9833	.006	321	-2.747	1.960	-0.35311	-0.60604	-0.10019
	Polygamy	81	4.3588	1.05437	.009				-0.35311	-0.61648	-0.8975
Attitudes	Monogamy	242	4.1119	1.02339	.034	321	-2.131	1.960	-0.28761	-0.55311	-0.02210
	Polygamy	81	4.3996	1.13132	.045				-0.28761	-0.56836	-0.00685

* $P < 0.05$, $n = 323$

Hypothesis Five: *There is no significant difference in the attitude of those with prior counselling help-seeking experience and those without prior counselling experience*

The independent sample t-test analysis performed on the attitude of male students who have gone for counselling and those who have not gone shows that there is a statistically significant difference in their attitudes towards help-seeking ($t = -2.413$; $p < 0.05$). An inspection of the mean scores indicates that those that have gone for counselling had a higher mean (4.4276; $SD = 1.06992$) than those who have not gone to counselling ($M = 4.1026$; $SD = 1.06992$).

Table 5.13 Results of an independent t-test comparing the attitudes of those with previous counselling experience and those without it

	Counselling Experience	N	Mean	SD	df	Sig. (2-tailed)	t-cal	t-tab	Mean Difference	95% Confidence Interval of the difference	
										Lower	Upper
Attitude	Not gone for counselling	242	4.1026	1.04231	321	0.016	-2.413	1.960	-0.32505	-0.59004	-0.6007
	Have gone for counselling	81	4.4276	1.06992		0.019			-0.32505	-0.59494	-0.05517

Hypothesis Six: *There is no significant difference in the attitude and beliefs of male students towards CHS based on the severity of their needs*

In determining the level of severity of needs, item 4 in section B of the questionnaire was analysed and compared with beliefs and attitudes towards counselling help-seeking.

The table below shows that for beliefs ($f = 2.045$, $p > 0.05$) and for attitudes ($f = 1.640$, $p > 0.05$), that there is no significant difference in the beliefs and attitudes of male students towards CHS based on the level of the severity of their needs. Thus, the null hypothesis is not rejected, this implies that there is insufficient statistical evidence to reject the null hypothesis.

Table 5.14 One-way ANOVA comparing beliefs and attitudes of male students towards CHS based on the level of severity of their needs

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Beliefs	Between groups	12.271	6	2.045	2.037	.060
	Within groups	317.263	316	1.004		
	Total	329.534	322			
Attitudes	Between groups	10.864	6	1.811	1.640	.136
	Within groups	348.952	316	1.104		
	Total	359.817	322			

Hypothesis Seven: *The level of severity of male students' needs have no significant influence on their previous visit to the counselling centre*

The table below shows the cross tabulation of male students' who have visited the counselling centre and the level of the severity of their needs in comparison with those who have not had any previous experience. As indicated in the table, participants with no previous counselling experience had concerns with high levels of severity, in comparison to those that have no prior counselling experience.

Table 5.15 Cross tabulation of male students' level of severity of needs and counselling seeking experience

Counselling Experience * Crosstabulation									
		LEVEL OF SEVERITY OF NEED							
		Extremely serious	Very Serious	Moderately serious	Neutral	Slightly Serious	Low seriousness	Not serious at all	Total
Counselling experience	No previous counselling experience	21	35	37	74	30	15	30	242
	Counselling experience	8	10	10	34	5	8	6	81
	Total	29	45	47	108	35	23	36	323

The table below shows that there is no statistically significant (chi-square = 7.689; $P < 0.05$) association between prior counselling experience and the severity of needs of male students. Therefore, this study fails to reject this null hypothesis.

Table 5.16 Chi-square test of independence and significance between prior counselling experience and severity of needs

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.689 ^a	6	.262
Likelihood Ratio	7.912	6	.245
Linear-by-Linear Association	.220	1	.639
N of Valid Cases	323		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.77.

P > 0.05; n = 323

5.6 OVERVIEW OF HYPOTHESES TESTING

The table shows an overview of the results of the decisions made on each of the seven hypotheses tested.

Table 5.17 Showing an overview of hypotheses tested

S/N	Hypotheses	Decision H ₀	Conclusions
1.	The beliefs of male students have no significant influence on their help-seeking attitude	H ₀ is not rejected	Insignificant influence of beliefs on attitude
2.	There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on faculty type	H ₀ is not rejected	Insignificant difference in the beliefs and attitude based on faculty type
3.	There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on religion.	H ₀ rejected	Significant difference in the beliefs and attitude based on religion
4.	There is no significant difference in the beliefs and attitudes of males towards counselling help-seeking behaviour based on family type.	H ₀ rejected	Significant difference in the beliefs and attitude based on family type
5.	There is no significant difference in the attitude of male students with previous counselling experience and those without it.	H ₀ rejected	Significant difference in the attitude of those with previous counselling experience and those without
6.	There is a significant difference in the beliefs and attitudes of male students towards CHS based on the severity of their needs	H ₀ not rejected	There was no significant difference in the beliefs and attitude based on severity.
7.	The level of severity of male students' needs has no significant influence on their previous counselling experience.	H ₀ not rejected	Level of Severity of needs has no significant influence on previous counselling experience.

5.7 DISCUSSION OF FINDINGS

The current section discusses the research findings of this study. It contains an in-depth analysis of the quantitative data presented in the previous section. A self-designed standardised questionnaire was used to elicit responses from 323 male students from the selected state university on the issue of creating an enabling environment for CHS in a higher learning ecology. The study aimed at describing beliefs and attitude of male students towards help-seeking and at identifying constraining and enabling factors influencing CHS. It also explored male students' and stakeholders' understanding of the term 'enabling environment', identified measures and structures for creating an enabling environment, as well as threats and challenges to an enabling environment. This chapter present the findings in the light of extant literature.

5.7.1 DISCUSSION OF RESEARCH QUESTIONS

This section presents the discussion of responses of the research participants to the research questions. Five research questions were posed quantitatively, and they were analysed using frequency counts, percentages and mean rank order analysis. Each research question and their discussion bearing in mind what is existent in the literature is presented below. It is however worthy of note to state here again, that research question 1, 2 and 5 were addressed quantitatively and provided with extended knowledge qualitatively; research question 3, 4 and 6 were addressed primarily in a qualitative approach.

RESEARCH QUESTION ONE

Research question one asks, 'What are the beliefs of male students towards counselling help-seeking'? The mean rank order analysis of the belief items presented in table 5.3 provides this study with some valuable insights about male students' beliefs regarding help-seeking, from the quantitative strand of the research. Five major items were ranked highly in terms of their means, as follows: 'I do not believe a counsellor knows about my problem more than I do'; 'I believe a normal man should be able to solve his problems; I think the counsellors are there to help people with mental illness'; 'I have always known that males have a way of dealing with their challenges without seeking any professional help' and, lastly, 'I think emotional or psychological issues will go away with time'. Three of the items relate to self-reliance, subscribing to masculinity injunctions and problem minimisation. Studies have demonstrated that the presence of these beliefs in a person act as barriers to help-seeking (Heath et al., 2017; Seidler et al., 2016).

The mean ranking analysis showed that male students in the study hold a belief that 'a counsellor does not know about my problem more than I do'. This belief implies that the male students have the tendency to rely on themselves to resolve their challenges, rather than resorting to a counsellor. This belief is also closely related to the belief that a 'normal man should be able to solve his problems' which is rated as second in the items. These findings are consistent with the trend in the help-seeking literature that extreme self-reliance could be related to reduced help-seeking (Bass et al., 2016, p. 2 ; Labouliere, Kleinman, & Gould, 2015, p. 3741; Mahalik & Dagirmanjian, 2019, p. 1; Mahalik, Good, & Englar-Carlson, 2003). Mahalik and Dagirmanjian (2019, p. 1) argue that the need to be self-reliant is a critical factor that demotivates male from seeking help for their concerns. They argue that males who live within a culture that holds restrictive beliefs about masculinity and that needs them to be self-reliant withdraw from seeking help. Zartaloudi (2010, p. 74) asserts that self-reliance and independence are dominant values within certain such cultures. These values are the exact opposite of help-seeking. Therefore, individuals who hold these values as a moral standard would likely perceive help-seeking as puerile, a display of incompetence and powerlessness.

Also, the findings with regard to research question 1 reveal a misconception about the role of counsellors as people who treat individual with mental illness. This belief shows that participants could not differentiate between a counselling psychologist and a psychiatrist. Thus, when participants are faced with mild anxiety, stresses or any distortion for which they should seek help, participants are likely to refrain from seeking help from counsellors, since they do not consider themselves as mentally ill. This finding corroborates the outcome of Topkaya's (2015, p. 29) research. Participants in the study asserted that people are more likely to visit a counselling psychologist if they knew what they do. Another participant in the same study asserted that there is need to organise conferences and seminars to enlighten people about the exact roles of a counselling psychologist so that they can visit them accordingly. Winokuer and Harris (2015) affirm that one of the prevalent myths about counselling is often the belief that one must be 'crazy' or unstable before one needs to visit a counsellor. Having this kind of belief can therefore hamper the help-seeking process.

Furthermore, the tendency to minimise problems was also highlighted from the study. In this study, the greatest percentage of male students agreed that having psychological or emotional problem is a big deal. Surprisingly, they nonetheless believed that the

psychological or emotional problems will go away on their own with time. Mansfield, Addis, & Courtenay (2005, p. 99), found in their study that minimisation of problems and assuming that they would go away could pose a significant impediment to seeking help in males. Some studies have found in their studies that psychological barriers of problem minimisation and resignation could be more potent than concrete barriers, especially with regards to certain conditions (John et al., 2016 & Rathod, 2016; Man & Kangas, 2019). Courtenay (2001) asserts that problem minimisation and the tendency to give up resign in males indicates a concern about not wanting to over-react to a presenting problem. He further states that these beliefs are linked with masculine gender socialisation, which is the training and expectation males have received about how to a man.

RESEARCH QUESTION TWO

Research question two states that what are the attitudes of male students towards help-seeking. Using mean rank order analysis; the items with means higher than 4 were selected. These items are: *'I feel more responsible for solving my problems than when I am seeking help from a professional counsellor'*, *'I do not like to display my emotions before anyone'*, *'confiding in someone about my intimate issues does not seem right with me'*, and lastly, *'I would rather keep my feelings and problems to myself rather than talking to a counsellor'*. A careful look at the first italicised attitude reflects a similarity with the beliefs discussed previously. The beliefs these male students hold are the underlying assumptions and convictions that determine their attitude towards help-seeking and this is demonstrated in their attitudes (Sheikh & Furnham, 2000). Hence, a similarity in the belief and the exhibited attitude. Labouliere et al. (2015, p. 3742) contend that attitudes are the most critical determinants of help-seeking and utilisation of services, therefore male students with negative attitudes about help-seeking will be unwillingly to engage with a counsellor at the needed time.

The item 2 *'I feel more responsible for solving my problems than when I am seeking help from a professional counsellor'* resonates well with the findings of Lynch, Long, & Moorhead (2018, p. 128). In their study, participants asserted that perceived loss of self reliance, due to seeking professionals leads to damage of self-worth and image among peers. Furthermore, Seidler et al. (2016), through their study on masculinity and help-seeking, affirm that masculinity expressed through the need for self-control poses barriers to help-seeking. Topkaya (2015, p. 72) posits that help-seeking could be an

intimidating process that creates a superiority-inferiority dynamic, in that the helper feels superior to the helpee. This feeling, however, completely contradicts the assimilated value of self-reliance male students have been socialised into, resulting in failure to seek help.

Another type of attitude that emanated from this study is emotional stoicism as evidenced in the response of male students towards item 6. The item reads 'I do not like to display my emotions before anyone'. This item has a mean of 4.85, this shows the magnitude in relation to the other responses. Several studies have demonstrated that unwillingness to display emotion is a component part of masculinity trait (Gulliver et al., 2012; Mansfield et al., 2005; Yousaf, Grunfeld, & Hunter, 2015). This attribute is labelled emotional stoicism. Rughani, Deane, and Wilson (2011, p. 64) describe it as denial, concealment and control of emotions at the advent of difficulty or distress. It involves intentional restraint of emotion, putting on mental and emotional toughness instead of allowing vulnerability. Fuller et al. (2000, p. 148), in their study, assert that emotional stoicism is a prevalent form of behaviour among people who live in rural communities. This could possibly explain the reason why male student tend to be emotionally stoic. They state that being able to grapple with hardship and been self-reliant are highly valued traits in this communities. Furthermore, Addis and Hoffman (2019) state that being stoical complicates the help-seeking process by making it shameful, especially for males that subscribe to the injunctions of masculinity proscribed by their community. This could act as a potential constraint to help-seeking. Nonetheless, Cusack et al. (2006, p. 67) found in their study that, once males begin therapy; emotional restrictiveness or the difficulty to express emotion no longer stand as barriers to future help-seeking, but their responses are rather driven by the helpfulness of the help provided.

Also, from research question two, emanates another prominent attitude towards help-seeking discovered among the studied male students. This attitude relates to privacy and secrecy concerns with regards to sharing one's personal issues to a 'stranger'. The items are: 'confiding in someone about my intimate issues does not seem right with me', and 'I would rather keep my feelings and problems to myself rather than talking to a counsellor'. A systematic review conducted by Clement et al. (2015, p. 17), on 144 articles with 90189 participants, identified confidentiality and disclosure concern as the factor with the highest median among all the factors considered. Salaheddin & Mason

(2016, p. e686) affirm that concerns about confidentiality are a key barrier to help-seeking, especially among young adults. Lynch, Long, and Moorhead (2018, p. 125) assert that young males do have a greater need for confidentiality and often have feelings of powerlessness or loss of control about disclosing personal information. Furthermore, Rickwood et al. (2005, p. 19) found something similar along this line of thinking. Their finding is also consistent with the result of this study. They assert that students in their study reported fear, apprehension, awkwardness and reluctance in talking to a professional that they have no relationship with. This, therefore, confirms that lack of trust and difficulty in talking to a stranger could pose a barrier to help-seeking. This is so because students will feel scared and reticent about divulging and sharing their emotions and personal experiences with someone with whom they have no prior relationship. Hence, Rickwood et al. (2005, p. 19) suggest the need to establish a relationship between students and professional counsellor before the onset of any difficulty.

RESEARCH QUESTION FIVE

The fifth research question in this study relates to the identifying structures and measures that are needed to be in place to create an enabling environment for help-seeking. In answering this question, a rank order analysis of the mean was also employed. This analysis therefore reveals all items were rated above 5.0, except items 8 and 1 which are 'ensuring the recruitment of female counsellors who could be more compassionate and relatable' and 'locating the counselling centre in an isolated environment'. However, for the purpose of this discussion of findings, a few of the highest ranked means are discussed. These items are: 'making the counselling room setting to be conducive, comfortable and attractive picture frames and quotes', 'ensuring counsellors incorporate codes of practices that are more professional', 'making sure that the counselling centre consistently organise a range of attractive programmes such as anger management, career development, test and exam anxiety workshop, thereby making the counselling centre more inviting for all students', and 'providing a platform on the school's websites for the counselling session which may allow the student to book appointments and have online counselling assistants who get online help for male help-seeking students'.

First, in creating an enabling environment, participants most highly rated the item on making the counselling room setting to be conducive, comfortable and attractive with

complimentary picture frames and quotes. As exhaustively explicated in the literature review, researchers have not linked an enabling environment with help-seeking, therefore suitable literature from different contexts are used to corroborate or otherwise findings from this research. Pearson and Wilson (2012, p. 46) confirm the perception of participants in their study about what an enabling environment for help-seeking means. In terms of physical structure and setting, they assert that provision of larger counselling rooms, natural light, use of aesthetically pleasing decor, and allowing the client to have choice in seating is an ideal counselling space design.

Pearson and Wilson (2012, p. 46) describe the counselling room as soothing spaces and healing spaces, therefore, to bring about the desired healing and encourage future help-seeking, the physical environment of the counselling space has to be conducive. Sawatzky (2005) states that the counselling physical setting affects the quality of care rendered and clients' perception of counsellors' competence and friendliness. Similarly, the World Health Organisation (2013) substantiates this finding by asserting that appropriate use of visual aid hangings in the counselling room could be used to reinforce the discussion, as identified by participants in this study. Providing a conducive environment for counselling is critical because it is believed that a conducive environment drives and enhances the entire counselling process (Ebenuwa-Okoh, 2012, p. 136). Therefore, an improved counselling process facilitates quality service delivery and ultimately future help-seeking as well as referral of peers.

The second structure and measure identified in this study is 'ensuring counsellors incorporate codes of practices that are more professional'. This measure is pivotal in the counselling profession because lack of codes of practice guiding the relationship between a client and counsellor could amount to chaos or dilemma (Adeusi, 2018, p. 98). The counselling relationship is characterised by vulnerability of the client, this is because the counsellor is not only aware of personal and confidential information about clients but also holds a form of power over them. These peculiar characteristics of the counselling relationship thus makes mandatory the need for the counsellor to be guided by ethical codes of practice (Natiq, 2018).

Establishment of codes of practice gives client the assurance about the competence of the counsellor, engenders feelings of trust and willingness to self-disclose, thus facilitating help-seeking among male students (Pearson & Wilson, 2012). However, currently in Nigeria there is a notable absence of ethical codes of practice guiding the

Counselling Association of Nigeria (CASSON), compared to other parts of the world, for example those guiding like the American Counselling Association (ACA) and British Association for Counselling and Psychotherapy (BACP) in the United States of America and the United Kingdom (Adeusi, 2018, p. 101). Therefore, Eremie and Ibanga (2018, p. 99) argued for the need of establishment of ethical codes in Nigeria, as they found out in their study that professional ethical codes are strongly correlated with the integrity of the counsellor, their competence, level of commitment and responsibility as well as efficacy in maintenance of their clients' dignity.

Besides the establishment of professional ethical codes, male students in the study also rated the item 'making sure that the counselling centre consistently organise a range of attractive programmes such as anger management, career development, test and exam anxiety workshop, thereby making the counselling centre more inviting for all students' as an important measure to be in place for counselling help-seeking. This finding is line with the assertion of many researchers who have worked on promoting or improving help-seeking in males (Addis & Mahalik, 2003; Lynch et al., 2018). For instance, in a study conducted by Seidler et al. (2018b, p. 405) towards improving men's engagement in therapy, they found out that males prefer treatment options that are goal oriented and action focused as compared to emotional-centred approach. They contended that structured programme of action with clear cut goals, mutual decisional power and communication of expected progress will facilitate males' engagement with professionals. Also, Cole et al. (2019, p. 45), also corroborated this finding by arguing for cognitive-behavioural approach to therapy. They assert that the cognitive behavioural approach is best suited for males because of its fundamental assumption that distorted and inaccurate thoughts are the origin of all problems. Therefore, therapeutic interventions should be geared towards the males' cognition and acquisition of problem-solving skills rather than on emotions. Furthermore, Kiselica and Englar-Carlson (2010, p. 276), posit that the emphasis of counsellors should be on doing, rather than a 'pure talk therapy', as well as stimulating feelings of strength and empowerment in the males. With the foregoing, it becomes clear why male students in this study identified knowledge and skill acquiring activity as one measure that facilitates the creation of an enabling environment.

Also, another highly rated measure among males in this study is need for creation of an online platform that allows student to get assistance to whatever problem via the use of

Internet. With the permeation of the Internet into our everyday lives, scholars have contended that provisioning of online services for young male adults is a proactive approach to facilitating help-seeking (Kauer et al., 2017; Rickwood, Mazzer, & Telford, 2015; Younes et al., 2015). Online help-seeking is fast becoming a more viable option to facilitate help-seeking in young people as seeking e-mental health care is on the rise (Rickwood, Mazzer & Telford, 2015, p. 1). Furthermore, Rickwood (2012, p. 20) contends that intervention programmes curated for young adults should be designed in a way that is compatible and matching with their technologically driven life. In alignment with these statements, a study conducted in Nigeria to determine the usage rate of social media among students within a tertiary institution, revealed that an average student is available online for more than five (5) hours (Buhari & Ahmad, 2014, p. 305). This frequency of Internet service usage therefore underscores and rationalises the need for an online platform where students can easily access help.

In a trial study conducted by Kauer et al. (2017, p. 1), to assess the feasibility of an online programme 'Link', the authors report that the programme was acceptable and feasible in such that it assisted young adults in matching their issue with the appropriate level of severity and thus recommended helpful services and services preferences, be it online, phone or face-to-face counselling session. Essentially, creating an online platform where students can access help is beneficial, in that constraining factors such as confidentiality, stigma, anonymity are overcome as well as contextual factors such as distance to the counselling centre, among others, the cost and counsellors' availability among others (Andersson & Titov, 2014, p. 6).

5.7.2 DISCUSSION OF HYPOTHESES TESTED

As detailed in the previous section, seven hypotheses were tested. A summary of the outcome was presented in section 5.6. In this section, the hypotheses are discussed as they relate with extant literature.

HYPOTHESIS ONE: THE BELIEFS OF MALE STUDENTS HAVE NO SIGNIFICANT INFLUENCE ON THEIR HELP-SEEKING ATTITUDES

The hypothesis one predicted no significant influence of belief on the attitude of male students. The study failed to reject the hypothesis as there was not enough statistical evidence to reject the null hypothesis. The result is presented in Table 5.8 and it shows that beliefs of the male students have no significant influence on their attitude towards help-seeking. This implies that underlying beliefs male students have towards help-

seeking did not influence their attitude. Research findings regarding this hypothesis are not consistent as some researchers have found a significant influence while others did not find. First, it is needful to state that the behavioural model of health care utilisation engaged with in this study, states categorically that beliefs on their own are in most cases not sufficient to predict inclination towards service utilisation. Andersen (1995, p. 3), therefore assert that in most health service prediction scenario, enabling and need factors would be more significant in determining engagement with service.

For instance, the study conducted by Ibrahim et al. (2019, p. 1), on secondary and university students in Malaysia, found that having stigmatising beliefs had a significant influence on help-seeking attitude. Their study predicted that self-stigma was the strongest predictor of non-help seeking among participants studied. Also, an earlier study by Sheikh and Furnham (2000, p. 326) found that causal beliefs of mental distress were significant predictors of attitudes to seeking help for the British Asian and the Pakistani groups. Conversely, in the same study, beliefs were not significant predictors of attitudes to seeking help for the Western group. In another study conducted by Mojtabai et al. (2016, p. 650), which sought to investigate the association between beliefs about the benefits and effectiveness of help-seeking and the attitude towards help-seeking, indicated that there was no association. That is, a belief in the benefit of seeking help did not predict a positive or favourable attitude help-seeking in the study's population.

The difference found in the studies identified, alongside with this study, could be attributed to several reasons, such as differences in methodological approach, the contexts within which the studies are carried out and differences in the types of beliefs tested. As presented above, some tested for beliefs related to stigma, benefits of help-seeking and cultural beliefs. This study however, tested for diverse kind of beliefs to see how it would influence help-seeking.

HYPOTHESIS TWO: THERE IS NO SIGNIFICANT DIFFERENCE IN THE BELIEFS AND ATTITUDES OF MALES TOWARDS COUNSELLING HELP-SEEKING BEHAVIOUR BASED ON FACULTY TYPE.

The result of this hypothesis testing is displayed in Table 5.9. The table indicates a statistically insignificant difference in the attitudes and beliefs of students towards help-seeking across different faculties. There has been little research work conducted with regards to this hypothesis in the literature, hence, the researcher could not find one to compare the outcome of this outcome with. Nonetheless, this finding is that students

across faculties do not differ in their attitude and beliefs towards seeking help. A closely related study was conducted among medical and non-medical students in Sri-Lanka. The finding of their research could be used to corroborate the outcome of this hypothesis. Amarasuriya, Jorm, and Reavley (2015, p. 7) examine perceptions and intentions to seek help by medical and non-medical students. Their study revealed an absence of any significant difference in their intention to seek help between medical and non-medical students. However, the beliefs of medical students differed as compared to non-medical students, because they had a more constructive and affirmative perception about the benefits of seeking help, also they had more inclination to seek help from informal sources.

HYPOTHESIS THREE: THERE IS NO SIGNIFICANT DIFFERENCE IN THE BELIEFS AND ATTITUDES OF MALES TOWARDS COUNSELLING HELP-SEEKING BEHAVIOUR BASED ON RELIGION

This hypothesis was rejected because this study demonstrated a significant difference in the help-seeking beliefs and attitudes of male students. Studies have shown that people with less conservative spiritual beliefs are more open to seeking help from professionals than those that are not (Amri & Bemak, 2012; Leavey, Loewenthal, & King, 2016; Plunkett, 2009). Studies specifically exploring the difference between help-seeking behaviour of Christians and Muslims are not so common. However, some research has explored the links between religion and help-seeking. Al-Krenawi and Graham (2011, p. 157) compared mental health help-seeking behaviour of Arab university students in Israel across the three main religions (Christianity, Islam and Druze).. Their study indicated that there is a significant difference in the attitudes of those of the three religions. They found out that Christian students, in comparison with Muslim and Druze students were higher in interpersonal openness, less inclined to stigmatise help-seeking and had less opportunities to resort to traditional healing systems. This finding of this research confirms this previous research in that Muslim students had more unfavourable attitudes and beliefs towards help-seeking, as compared with their Christian counterparts. Rogers-Sirin et al. (2017, p. 1587) provide an explanation for the psychological help-seeking among Muslims. They found, in their study, that collectivist family values and high religiosity explained the reticent of Muslims towards psychological help-seeking. However, with regards to Christians' positive attitudes, there has not been consistent research all over literature. Darroch (2011) found out that Christians with more liberal ideals are more open towards help-seeking than those with conservative

ideals. Therefore, we could explain the positive attitude of Christians in this study to possession of more liberal Christian ideals. Adams et al. (2018, p. 4) also clarified in their study that Christian orthodoxy is positively correlated to help-seeking and non-stigmatisation of help-seeking, while religious fundamentalism is related to prejudice and stigma against help-seeking.

HYPOTHESIS FOUR: THERE IS NO SIGNIFICANT DIFFERENCE IN THE BELIEFS AND ATTITUDES OF MALES TOWARDS COUNSELLING HELP-SEEKING BEHAVIOUR BASED ON FAMILY TYPE.

This study predicted a non-significant difference in the help-seeking beliefs and attitudes of male students based on family type. However, the hypothesis was rejected, as a significant difference was noticed in their beliefs and attitudes. Cometto (2014, p. 172) asserts that the level of family's cohesion, flexibility and communication could influence help-seeking attitudes and beliefs of male students because these factors have the tendency of making them more or less vulnerable to mental health problems that could make them warrant the need to seek help. Studies have linked poor life expectancies and distressed mental health with being from a polygamous family (Al-Krenawi & Graham, 2011; Al-Sharfi, Mohammad; Pfeffer & Miller, 2016; Shepard, 2012). A thorough literature search yielded no results in terms of any study specifically undertaken to compare the help-seeking behaviour of male students from monogamous and polygamous families. As evident from the hypotheses testing, male students from polygamous families had more unfavourable attitude towards help-seeking than those from monogamous families. Ekane (2013, p. 3) argues that families within African cultures are often extended or polygamous in nature, and are characterised by deep values of collectivism, Hence, we could speculatively explain the non-help seeking behaviour of male students in this study, has been influenced by the presence of abundant social support or network. In corroboration with this speculation, Brown et al.'s (2014, p. 6) study found a higher correlation between informal help-seeking and higher social network. Hedge, Sianko, and McDonell's (2016, p. 1443) study also corroborated this finding that the informal help-seeking is positively correlated with larger social network or social support system. From the foregoing, it can therefore be concluded that polygamous families that are guided by the values of togetherness and close attachment might not place importance on seeking help or expressing their problems to people outside their circle or family unit.

HYPOTHESIS FIVE: THERE IS NO SIGNIFICANT DIFFERENCE IN THE ATTITUDE OF MALE STUDENTS WITH PREVIOUS COUNSELLING EXPERIENCE AND THOSE WITHOUT PREVIOUS COUNSELLING EXPERIENCE

The statistical test carried out on this revealed a statistically significant difference between the attitudes of male students who have had previous counselling experience and those that have not had. The literature is consistent about the judgement of people with prior positive counselling experience. People with prior positive experience tend to have more positive attitudes towards help-seeking while those people with negative experiences had a negative attitude towards help-seeking. The findings of this study however show that participants with previous counselling experience had an unfavourable and negative attitude towards help-seeking. In contrast, those who have not had any prior counselling experience had a more favourable experience. It can therefore be implied or assumed from this finding that participants in this study who have had previous counselling experience had a negative experience, thus explaining their negative attitude towards help-seeking, while those who have not had any prior experience are optimistic about it. However, this requires deeper investigation to ascertain the cause of negative attitude for this particular set of participants.

This outcome resonates with the findings in some studies. For instance, young adults were found to have negative attitude about help-seeking when they perceive that previously their counselling experience was not helpful or if they felt that their concern was taken for granted (Rickwood et al., 2005; Wilson & Fogarty, 2002). Also, in the study conducted by Gulliver, Griffiths, and Christensen (2010, p. 7), participants highlighted the role of previous negative experience in deterring from seeking help from professionals in the future. In the study, they pointed out that breach of confidentiality with regards to prior counselling experience could be the most difficult negative experience to debar future help-seeking and engender a negative attitude towards help-seeking. Conversely, Kagan and Zychlinski (2017, p. 1486) have found out that prior counselling experience increases the probability of positive attitude and future help-seeking. They assert that having prior counselling experience dispels any form of uncertainty one might hold regarding counselling session and in turn provides knowledge about the entire process.

HYPOTHESIS SIX: THERE IS A SIGNIFICANT DIFFERENCE IN THE BELIEFS AND ATTITUDES OF MALE STUDENTS TOWARDS CHS BASED ON THE SEVERITY OF THEIR NEEDS

This hypothesis was not rejected because there was no adequate statistical evidence to enable us to reject the null hypothesis. Hence, in this study male students did not differ in their beliefs and attitudes towards counselling help-seeking based on the severity of their problem. That is, students with extremely severe and even slightly severe psychological problems had the same attitude and belief towards help-seeking. This finding underscores the pertinence of beliefs and attitude in influencing help-seeking. This finding contradicts the result of Aldalaykeh, Al-Hammouri, and Rababah (2019, p. 3), who studied the predictors of mental health seeking among university students. They found out that severity of the psychological problem significantly influenced the counselling help-seeking behaviour of students in the university examined. Also, Mojtabai et al. (2016, p. 650) assert that beliefs and attitudes are important factors in determining willingness to seek help for severe problems and to find relief from discussing emotional problems with a professional.

HYPOTHESIS SEVEN: THE LEVEL OF SEVERITY OF MALE STUDENTS' NEEDS HAVE NO SIGNIFICANT INFLUENCE ON THEIR PREVIOUS COUNSELLING EXPERIENCE.

As it is with the case of the previous hypothesis, the null hypothesis was not rejected. This implies that severity of male students' psychological problems did not influence their decision to seek help or not to seek. This finding is line with the assertion of Alhomaizi et al. (2018, p. 19) and Okpalauwaekwe et al. (2017, p. 3) that actual help-seeking behaviour or intention is primarily motivated by the sets of traditions, opinions or viewpoints that an individual hold about the seeking of professional psychological help. The literature review conducted by Choudhry et al. (2016, p. 2810) contends that there is evidence from the literature that, despite the severity of psychological problems, people did not seek professional help but rather sought other traditional forms of help that they find convenient. They therefore argue that individuals' beliefs and attitudes about mental help shape the way individuals respond and deal with psychological problems. These foregoing presentations therefore provide an understanding of why severity does not influence the decision to seek or not to seek help.

5.8 CONCLUSION OF THE CHAPTER

This chapter began with a presentation of the demographic characteristics of the participants of this study. It went further to explicate the responses of the participants to each research question. This chapter reveals the pertinent beliefs and attitudes that should be addressed for counselling help-seeking to take place. Furthermore, the three most important measures to create an enabling environment were identified. Seven null hypotheses were tested, and the summary of the analysis was presented as well. In this study, there was insufficient statistical evidence to confirm the influence of beliefs on attitudes towards help-seeking. Also, the study could not statistically demonstrate that there was a significant difference in the beliefs and attitudes of male students across different faculties. Nonetheless, this study was able to prove statistically the difference in beliefs and attitudes of male students on the basis of religion, family type and previous counselling experience.

CHAPTER SIX

PRESENTATION AND INTERPRETATION OF QUALITATIVE FINDINGS

6.1 INTRODUCTION

The previous chapter comprised a detailed analysis of the results from the quantitative strand of this study. The chapter detailed the responses of male students towards their beliefs, attitudes and perceptions towards measures and strategies for an enabling environment for counselling help-seeking in the selected state university in Nigeria. In this chapter, I present the principal findings of this study according to the themes and sub-themes that emerged during the thematic approach to data analysis that was employed in the current study. In the subsequent section, the focus is turned on to an in-depth and interpretation of each theme. As my study aimed at enhancing counselling help-seeking behaviour of male students, their voices are included in the discussion in the form of verbatim quotations from the FGDs, photo-narrations and participants' photographs and their accompanying explanations, where necessary. The chapter concludes with a summary of the findings in this study.

6.2 RESULTS OF QUALITATIVE DATA ANALYSIS

As stated in the methodological chapter, the thematic analysis framework proposed by Braun, Clarke, and Hayfield (2019) and Braun and Clarke (2006) was used in analysing this data. The major themes that emerged from this study, centred around counselling help-seeking and how to create an enabling environment that facilitates help-seeking, are as follows: i) **beliefs about counselling help-seeking**; this theme offers an illumination into the ideologies and assumptions that male students holds about counselling help-seeking, ii) **attitudes towards counselling help-seeking**; it provides us with an understanding of the cognitive, affective as well as behavioural inclination of the males towards CHS; iii) **factors influencing help-seeking**; iv) **male students' conceptualisation of an enabling environment**; this relates to what male students understand as an enabling environment; v) **measures and strategies for an enabling environment** and then finally, vi) moving to **identify threats to an enabling environment for CHS within the selected higher learning ecology**.

The themes identified in this study are certainly not an exhaustive account of male students' help-seeking behaviour and enabling environment narratives in the selected state university. But rather, they provide a significant gaze into the lives and minds of these male students with regards to how they traverse the course of help-seeking and

their viewpoints as to how they can be supported to seek help within the context of higher education. It is needful to say, however, that, despite the distinctiveness of each theme presented, they are not independent of each other, nor contradictory, but instead relate to each other. A non-linear approach is utilised, because all themes and sub-themes deal with help-seeking and an enabling environment; there appear to be similarities within them, however, they are interpreted uniquely. For instance, a sub-theme relating to beliefs about help-seeking is also a factor that could influence help-seeking. Hence, the discussion in this chapter will reflect this intertwined quality. It is only through this approach that the complexity and interconnectedness of participants' thoughts and opinions can be accurately portrayed. This approach indeed reflects the complexity that characterises the construct 'help-seeking'.

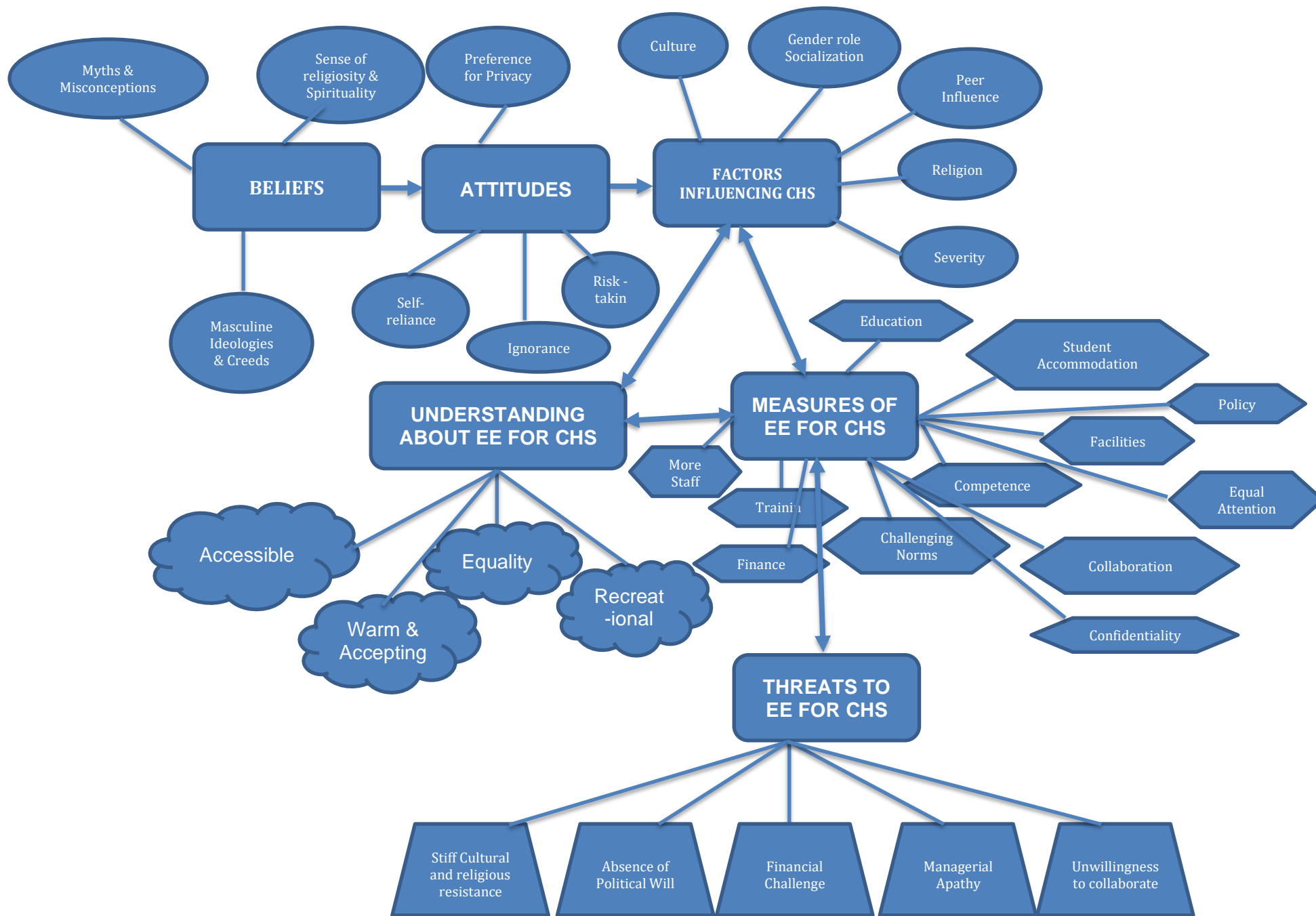


Figure 6.1: Thematic Map of the Data Emerging from FDG & SSI

In section below, a table is presented showing the rate of occurrence of each sub-theme among participants to demonstrate their prevalence. This tabular presentation is characterised as one of the benefits of using thematic analysis framework in data analysis, as it provides the reader with a cursory view of the frequency of each sub-theme (Braun & Clarke, 2006a; M. Maguire & Delahunt, 2017). Also, a part of the data analysis process with mixed-method research, Onwuegbuzie and Combs, (2011, p. 374), proposed quantising qualitative findings and qualitisng quantitative findings.

Table 6.1 Catalogue of themes and sub-themes and the frequency of the responses

Themes	Participants											
	Sub-theme	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	Total
Beliefs	Religiosity and spirituality	√	√	-	-	√	√	√	√	√	√	8
	Myths and misconceptions	√	√	√	-	√	√	√	√	√	√	9
	Masculinity creeds & ideologies	-	√	-	√	√	√	√	√	√	√	9
Attitudes	Self-sufficiency	√	√	√	√	√	√	√	√	√	√	10
	Preference for Privacy	√	√	√	√	√	√		--	-	√	7
	Risk-taking, resignation and problem minimisation	√	√	√	√	√	√	√	√	√	√	10
	Ignorance	√	√	√	√	√	√	√	√	√	√	10
Factors influencing CHS	Cultural factor	√	√	√	√	√	√	√	√	√	√	10
	Religious factor	√	√	√	√	√	√	√	√	√	√	10
	Gender role socialisation	√	√	√	√	√	√	√	√	√	√	10
	Severity	√	√	√	√	√	√	-	-	-	-	7
	Peer influence	√	√	√	√	√	√	√	√	√	√	10
	Counsellor influence	√	√	√	√	√	√	-	-	-	-	10
Participants' conceptualisation of an enabling environment	Warm and accepting space	√	√	√	√	√	√	√	√	√	√	10
	Recreational	√	√	-	-	-	-	√	-	√	√	5
	Equality	√	-	-	√	-	-	√	-	√	√	5
	Access and availability	√	√	√	√	√	√	√	√	√	√	10
Measures for EE	Education and sensitisation	√	√	√	√	√	√	√	√	√	√	10
	Disruption of norms	√	√	√	√	√	√	√	√	√	√	10
	Improvement of the physical settings	√	√	√	√	√	√	√	√	√	√	10
	Proper citing of the CC	√	√	√	√	√	√	√	√	√	√	10
	Ensuring confidentiality	√	√	√	√	√	√	√	√	√	√	10
	Training and recruitment of more staff	√	√	√	√	√	√	√	√	√	√	10
	Collaboration between all stakeholders	-	-	-	-	-	-	√	√	√	√	10

	Development of mobile app	-	-	-	-	-	-	√	-	-	-	1
	Government policy	√	-	-	-	-	√	√	√	√	√	6
Threats and Challenges												
	Lack of political will	√	√	√	√	√	√	√	√	√	√	10
	Financial challenge	√	√	√	√	√	√	√	√	√	√	10
	Management apathy	√	√	√	√	√	√	√	√	√	√	10
	Competition among support services	-	-	-	-	-	-	-	-	√	√	3
	Stiff cultural & religious resistance	√	√	√	√	√	√	√	√	√	√	10

Key:

√ = Participant gave an opinion about the sub-theme

- = Participant had no opinion about the Sub-theme

6.3 PRESENTATION OF THEMES

6.3.1 THEME ONE: BELIEFS ABOUT COUNSELLING HELP-SEEKING

The term belief is conceptualised as a set of cognitive assumptions and convictions that an individual hold regarding a phenomenon (Lawal et al., 2016). Beliefs are often associated with organised groups or institutional entities, depending on the context in which the discourse is ongoing. With this background, beliefs of male students towards help-seeking are thus characterised by the assumptions and mental representations that are mostly attributed to some institutions or groups. In the case of this study, I enquired from the male students and the stakeholders alike about the beliefs that are prevalent about counselling help-seeking. Participants spoke very clearly about the beliefs they have towards counselling help-seeking. These beliefs are characterised as creeds and ideologies of masculinity, a sense of spirituality and religiosity, cultural expectations and lastly myths and conceptions. Participants in this study stated eloquently that these beliefs are inextricably linked with impediments to help-seeking within the higher learning ecology as well as the society at large. The figure below illustrates the sub-themes that emerged from this theme.

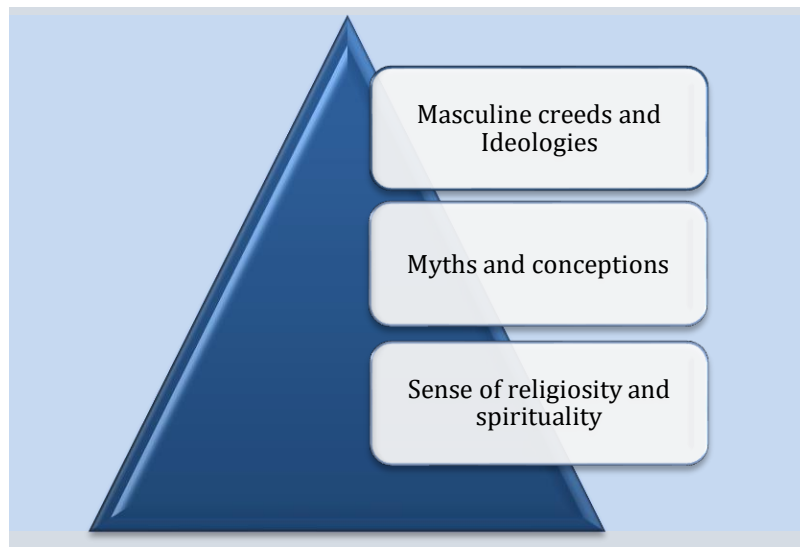


Figure 6.2 Indicating the sub-themes that emerged within the belief theme

The table below shows the inclusion and exclusion criteria used to sort the participants' quotation under each sub-theme.

Table 6.2 Inclusion and exclusion criteria for Theme One

Theme 1: Beliefs about counselling help-seeking behaviour		
Sub-theme	Inclusion Criteria	Exclusion Criteria
6.3.1.1 Masculinity creeds and ideologies	Any reference to made to manliness, nature of men, ego or pride	Any quotation that excludes manliness, nature of men, ego or pride
6.3.1.2 Myths and misconceptions	This includes any idea about help-seeking that is unfounded or fallacious	Any quotation that excludes fallacies male students have
6.3.1.3 Sense of religiosity and spirituality	Any reference made to prayer and belief in God and church	Anything that excludes prayer and belief in God and church

6.3.1.1 Sub-theme one: Masculinity Creeds and ideologies

From the semi-structured interviews with the stakeholder participants, creeds and ideologies of masculinity came out glaringly among responses of the participants. Participants' responses reveal that there is an inherent belief in the male gender that relates to their ego, assumed naturally-endowed strength, headship and perfection, which relate to their non-help-seeking behaviour. Participants state that ego and strength are natural endowments that give them the presumption that they have the capacities and competence to manage their challenges without resorting to help-seeking.

Naturally, whether you're a boy or a man, they [males] have this ego that is within them. They believe that in so many situations, they are above it that they are absolutely in control, they can do

these, they can do that. (Counsellor).

...Another one is pride. They feel as male students, they are bold enough to take decisions... (Health Practitioners)

In the case of the student affairs official, he spoke eloquently about the beliefs relating to resilience, invincibility and flawlessness of the male gender and therefore help-seeking is incongruent with these traits. This is expressed in the quotation below;

...by our nature, we don't succumb to victimisation or whatever. We always believe, we are, we are, we okay. We are perfect, we have the knowledge, and we are above board. And that is just it ... We believe we are on top of whatever any situation. So, by that feeling, we don't always believe we should go for counselling or advice ... I do not expect men to seek help from counsellors, average man would not want anybody to advise... we believe that we can weather anything. (Student Affairs officer).

It was also observed that these ideologies of masculinity about themselves are rooted in physiological and religious notions; this belief is expressed in words like 'is our nature'; 'naturally, men are'; 'God created them', etc.

... like I said, naturally, men are like that..., full of ego, I mean physiologically. The way God created them, and that is just one factor to reckon with like we have hereditary factor. (Course adviser).

The Student Affairs participant further affirmed that this characteristic is indestructible and hence cannot be amended as it bestowed upon by God from creation.

... Ehee! (exclaims). Whoever will change that belief, must go back to our creation because from creation, because from creation, we are created to always be on top. To always be at the top. That will be... (Student Affairs officer)

In addition to the submission of the stakeholders, two male students also spoke in favour of masculine ideology as an underpinning belief that could influence help-seeking. One stated that:

...there is something I want you to know generally, for a man there is something we call pride, ego ...the ego will say, there is no need to seek help. Not that the situation has changed but because of the spirit that is in man. (Teraja)

...Like you see, on the norms, the general belief is that a man is a man and you can't rule it out. (Hybrid)

These quotations buttress the beliefs stated by other stakeholders and underscore the prevailing creeds and ideologies of masculinity, as those mental representations that are rooted in an individual's culture or religion.

Conversely, at the FGD, the majority of the participants begged to differ on the idea that masculinity beliefs had the potential to impede help-seeking. The participants stated that if the level of distress is highly severe, issues relating to masculinity will not be a thing of concern.

...Going to the counsellor will have nothing to deal with being macho,

...it is because you have not seen issues {you have not been confronted with real problems}. If you see issues, when I went to my doctor then, she was there, I will just be crying for no reason. The manliness will fail, oh. (Prime)

...when an issue arise, what would make a man to be in such mood, is the level of the distress because I believe that a man can handle these things but when they just have no option, they will submit themselves to the best opportunity to seek help. (Larry)

Other participants also indicated that concerns for privacy and confidentiality will override the unease by creeds and ideologies of masculinity.

...Personally, the masculine ego should not be something I have to battle with. For me who has never gone for counselling, how will I know that the person would not leak the information? Won't the person look down on me? (S-Squared)

However, at some points into conversations, male students spoke very strongly about the demands that the culture and society place on them in attributing special strength to them. These statements were contradictory to the initial expressions of masculine independence, strength and do-ability.

Men cry but secretly... the issue is that we want men to start feeling big because there is this kind of mentality that we see (speaking Yoruba) - any man that cries is called a woman. (FGD Participant).

...this overhype on the nature of we men. Men are not so superhuman that can withstand anything. (Larry)

...men are not born strong. We are no gods. We are humans like you (the researcher – a female) in fact, we were taught about been strong when we got here (the world.) (Hybrid).

...I think males are not strong, we are all humans, men don't have special superpowers. (Student affairs officer).

From the verbatim quotations above, it seems as if the burden of masculine ideologies was laid on male students by the society, thus making them to be in constant battle with themselves to live up to these expectations. It is also seemed to be obvious that male students at sometimes use this privilege as societal valorisation, while at other times it

is to their disadvantage. Furthermore, there was a consensus among the stakeholders that masculine ideology and creeds are a significant belief that underlies male students' help-seeking behaviour. However, exploring with these male students reveals an entirely disparate belief. This difference in the thinking of stakeholders underscores the importance of using a bottom up approach, that actively includes the voices of the affected in designing interventions and programmes of action.

6.3.1.2 Sub-theme two: Myths and misconceptions

In-depth scrutiny of the data collected shows that the study participants hold a variety of misconceptions and untrue notions about counselling help-seeking. All the participants interviewed, except for one, mentioned a type of belief they have about counselling. These beliefs are believed to impede counselling when participants are confronted with issues. The data revealed false notions about female counsellors' incompetence to help the male students, ineffective disciplinary measures put forth by counsellors as well as the severity of problem that requires a counsellors' attention.

First, with regards to female counsellors and male students, the participants stated that a female counsellor could be regarded as incompetent or incapable to influence a male students' behaviour.

...Ordinarily, a female counsellor can have little influence on male students and men generally...their nature will not allow a woman to sit them down and counsel them [males] about their problems. A female counsellor does not have much influence on a male's character, belief or whatsoever but men in general hardly speak out. (Student affairs official).

...it can have an impact because the issue of opposite sex. They can be biased about the opposite sex. Me as a man going to woman for counselling, I cannot do that. Who are they? (Health Practitioner)

He further attributed this misconception again to 'their nature' as seen in other sub-theme (creeds and ideologies of masculinity). This indicates how deeply entrenched is the notion of masculinity in males and how it intertwines every area of their life.

Conversely, a male participant from the FGD asserted differently. He spoke in favour of having female counsellors as they are more empathic than a male counsellor.

...for me, I feel better visiting a female counsellor, cause I feel...uuuhm...because she's a woman I feel I can communicate with her because she would have a sense of empathy, but if it is a man (hisses)... we are both in the same level and he will expect me to be strong...(Hybrid)

In agreement with the other male participants, Prime affirmed that competence is not related to gender but rather the professional's knowledge base, wealth of experience and approach to handling issues.

Gender does not have anything to do with competence of the female counsellor, I'll say that gender is just like sex...it really depends on what the counsellor knows and how the counsellor can handle matter, the approach of the counsellor and the experience of such counsellor. Even as a matter of fact there are more female counsellors who are more more and far far better than male counsellors...so the issue of gender should not be a barrier, it does not stand in the way of competence of a counsellor (Prime)

In consonance with the prevalent religious ideology of 'spare the rod and spoil the child', participants disclosed another form of misconception about help-seeking. They believe that counsellors are too soft, they do not enact appropriate punishment for wrong behaviours, but rather they pamper people.

...one of the barriers is that people believe that when you are trying to re-orientate a child, you are pampering the child. So, they see us as (Speaking Yoruba – we are destroying the future of children). And they might not even encourage them to see us. They would not. (Counsellor)

Also, people within the Nigerian context believe that going to see a counselling is futile because they are no practical measures taken but mere talking and talking.

...some people believe they are just talking and talking. (Counsellor)

Further enquiry revealed that some male students have the belief that going to visit a counsellor would not help resolve your problem but rather it could compound or complicate the problem. This is evidenced by the quotation of one participant;

Actually, I have this belief about counsellors... a very, very strict woman. The way she handles you, and when issue happen in our class in which we are supposed to see her but the fear of what will happen if we get to her office made us not to go to her office and the issue, we knew her to always complicate the issue. Let me say that is one of the reasons why I don't want to consult a counsellor. (SSquared)

Besides, participants within the study felt that there is hierarchy of needs to be presented before seeking help. A lot of them assert that issues that are not enormous such as depression or psychosis should not be taken to the counsellor but rather should be discussed with friends, family and peers.

A participant spoke in this regard by stating that, if his peer confides in him of a need to seek help from a professional, he will try and help to resolve before referring him to a professional. This foregrounds their misconceptions that only aggravated issues could be taken to counsellors.

...I would like to ask, how I can come in or help and then if the issue need an attention like that, I will make sure he meets the right person (Larry).

...So, I'll say its majorly depression, depression can be the only thing to seek a counsellor...If it's mental problem, even the counsellor will know you need a psychiatrist (Hybrid).

Furthermore, male students during the FGD emphasised the role of friends and family in assisting an individual before finally retorting to a counsellor. He stated that;

Seriously, like that there's going to be something major, major, major problem going on that would want you to go and see a counsellor because...counsellors are like the extreme...do you mean you have no like friends, right? No family? (Water).

The presented quotations and expressions bring to the fore cogent misconceptions about help-seeking that male students and stakeholders have alike. As shown from the data extracts misconceptions about help-seeking are related to doubts about female competence in providing help for male students, the effectiveness of talking therapy, the notions about softness, among others. Having these beliefs is believed to have the ability to deter male students from seeking counselling help. Hence, the need for targeted interventions that addresses each of these misconceptions.

6.3.1.3 Sub-theme three: Sense of religiosity and spirituality

This sub-theme refers to any relationship or reference to God that describe a sense of religiosity. Within this theme, the participants make specific reference to prayer, their belief in God or Lord, and consulting church leaders (Pastors, Reverends, and Fathers are often used interchangeably, depending on one's associated religion and context). In Table 6.2 above, the inclusion and exclusion indicators for each sub-theme are presented

From the FGDs and interviews, it became clear that the idea of religiosity and spirituality were perceived as a sense of counselling help-seeking behaviours. One cogent belief that recurrently emerged among the participants were beliefs that were religiously inclined. There was a common notion that psychological problems or problems, in general, had spiritual aetiology and as such will be handled by spiritual capacities. Within

this subtheme, the participants make specific reference to prayer, their belief in God or Lord, going to the church leaders for counselling. This is evidenced by a quotation from some of the research participants:

...In the African context, we believe so much in prayer... We just believe that everything is spiritual. (Course adviser)

... male student believes in God and that all their problems can be solved by God...I have said it before, men always believe in fate (amuwa olorun ni- it is/was caused by God). (Student Affairs)

Some participants' perception about counselling help-seeking behaviour as well as the perception of their own role in counselling were firmly embedded in a God's creation perspective. The Student Affairs official gave a retrospective insight about God and adamantly that God has created men to be perfect.

...we have knowledge and perfect, and we are above board we are created in the image of God.... (Student affairs Official)

Within the Nigerian context, there are already in existence clichés that ascribe to God the capabilities to do all things, including resolving psychological distresses. Alongside increased awareness of religious belief, the notion of being created in the image of God is strongly linked to the participants' belief that, since God is in control and perfect, they too are in control and do not counselling help-seeking. This can be seen in the response from the FGD when Water said:

...most of them will always say the Lord is in control because we want to use that religious thing to cover up, but the thing is, we actually need professional help... (Water).

Furthermore, some participants believed that the involvement of a religious leader fostered a sense of better counselling, by highlighting confidentiality as integral to the whole notion of counselling help-seeking behaviour; they considered receiving help from their religious leader was a far better way of receiving help:

I attempted to go to a counselling centre, but I opted for a pastor and through that pastor the issue was kind of resolved... the first thing that actually changes (sic) my mind was the thought of confidentiality... (Prime)

Again, participants also stated that religious leaders are counsellors, as they assert that counselling is entrenched into the fabric of the society even before the advent of the colonial era.

...Pastors, reverend fathers, reverend pastors are also seen as counsellors... some will not even do anything without seeing their pastors or seeking guidance and help from them (Counsellor)

...Well because of my own religious belief, I would agree that prayer and visiting pastors could resolve a lot of problems (Level adviser).

The above extracts reveal that the male students' belief about counselling help-seeking behaviour is firmly embedded in the religiosity and spirituality perspective. The predominant counselling help-seeking behaviour in Nigeria is related to religious or spiritual practices, like prayer and church attendances. It was also evident from the extracts that church leaders are also seen as buffers against the challenges that male students encounter in Nigeria. Further to this, the teachings from their churches reinforce the beliefs that they (men) are created by the image of God and appear to be a symbol of perfectionism, being in control and therefore being able to solve any of their problems.

6.3.2 THEME TWO: ATTITUDE TOWARDS COUNSELLING HELP-SEEKING

Certain types of attitudinal patterns were observed among the selected male students in the higher learning ecology. In general, male students' attitude towards counselling help-seeking were found to be not encouraging and negative. This conclusion was arrived at based on the words of the counsellor, though she attributed the reason for this negative attitude to cultural norms and expectations that the male child is socialised with.

Generally, their attitude is sort of negative because of the traditional and cultural feelings about the male child in the society.

Gathering from the interviews with participants, a good number of them have not sought counselling help, despite having been confronted with different issues. Only one participant within the focus group indicated that he has attended a counselling session. The semi-structured interview with the counsellor reveals that, though some male students seek counselling help, most of them do not seek counselling help.

...some do some do come for counselling, some do meet individual counsellors, some visit the counselling centre, but majority of them don't. And you see them going about misbehaving, doing things that not good in the society (Counsellor)

An in-depth look into the data set revealed some of the reasons for this unfavourable attitude towards counselling help-seeking. Four crucial sub-themes namely; ignorance, self-sufficiency, preference for privacy and risk taking were identified as those things that characterises the attitude of male students towards help-seeking. It is believed that these characteristics pose an impediment to male students' willingness, when required,

to seek help. The exclusion and inclusion criteria for the quotes in each sub-theme are presented below.

Table 6.3 Inclusion and exclusion criteria for Theme Two

Theme 1: Attitude towards counselling help-seeking behaviour		
Sub-theme	Inclusion Criteria	Exclusion Criteria
6.3.2.1 Ignorance	Any reference to lack of knowledge either location, symptoms or source of help for CHS	Any quotation that does not relate to absence of knowledge and awareness
6.3.2.2 Self-sufficiency and independence	Any reference to personal capabilities, independence or autonomy	Whatever quotation that does involve the inclusion criteria
6.3.2.3 Preference for privacy	Any mention of confidentiality, concerns about divulgement of shared information	Quotations that do not relate to privacy and confidentiality
6.3.2.4 Risk-taking, resignation and problem minimisation	Any quotation relating to taking risks or ignoring the consequences of action	Quotations that do not relate to taking of risks



Figure 6.3 Indicating sub-themes relating to attitude

6.3.2.1 Sub-theme one: Ignorance

The ignorance sub-theme came out strongly from the semi-structured interview with the stakeholders/gatekeepers who are holding one office or another with regards to students' transition within the university. These stakeholders believe that male students' lack of knowledge and information about themselves and the world in general pose a huge impediment to their decision-making processes related to help-seeking. For instance, the health practitioner asserted that most students within the higher learning ecology are ignorant with regards to their basic dietary requirements for healthy living, let alone being knowledgeable enough to take care of their mental health.

...majority of them they are ignorant of what they are passing through. They are ignorant of seeking counselling either at the health centre or counselling unit in the university campus. They are ignorant because even the type of food they eat at times. They are ignorant of it they just eat and at the end of the day, they fall sick and they will not even come for counselling. (Health Practitioner)

Two types of ignorance were noticed from the excerpts of the health practitioner. First, one would notice a lack of knowledge with regards to what they are going through. i.e. an inability to adequately identify and label what they are going through so that they can know where to reach for help. Secondly, they are ignorant of where to source help, either from a general practitioner or a professional psychologist. These two points are highly significant to the execution of help-seeking, this because being ignorant of the source for help means been automatically barred out from receiving help. In the same vein, knowledge about the signs and symptoms of problems is fundamental as it assists the individual to mobilise their internal resources in a bid to seek help.

Another participant also buttressed the issue of ignorance by raising concerns around the issue of being young and naïve, as well as lack of information with regards to places where help can be received.

...Most male students lack awareness, they are ignorant... Students are young, and they are not aware that if they encounter problems there is a place where they can get help... (Student Affairs officer)

Besides that, the interview also reveals that a substantial population of male students are unaware of the benefits that comes along with help-seeking. This also could explain the negative attitude identified initially.

...they don't know the benefit of counselling. So that is ignorant. Supposing they know the importance of coming to counselling

centre or coming to see the health worker, the care giver, to seek counsel, they will come but they are ignorant of it. (Health Practitioner)

Furthermore, male students also state that ignorance a key thing with regards to where to find help:

I think when I came on campus, I don't know if the counselling unit exists then but till last year [the third year in the university] that I heard about the counselling unit. (S-Squared)

Another participant also mentioned not knowing about the counselling centre, but only hearing of it from discussions among his friends. This affirms the opinion of the health practitioner that the students are not aware of the presence of a counselling centre, hence they cannot relate to its benefits.

For a long time, I did not know about the counselling services on campus...I got to accidentally know about counselling unit, it was during a class discussion, and we are just saying it was like there is a counselling unit on campus (Teraja).

Similarly, another participant also spoke of stumbling on the counselling centre; this is the experience for most of the male students. The absence of formal orientation of counselling services and its attending benefits was observed among all participants.

I got to know the counselling unit through the faded signpost, then, I was just walking by, so I saw it. (Larry)

I got to know through my school mother, she is a student of the Guidance and Counselling department. (Hybrid)

Evidence from the excerpts of the interviews shows that, first, absence of awareness about the presence of the counselling centre was prevalent among all interviewed participants. Moreover, the stakeholders identified ignorance about the signs and symptoms of psychological problems and the sources of help, as well as the benefits of utilising counselling services. All these forms of ignorance underscore the negative attitudes that male students have towards seeking counselling help.

6.3.2.2 Sub-theme two: Self-sufficiency and independence

The analysis of participants' interview revealed that the need for self-sufficiency and independence highlights all the thought processes of male students with regards to seeking counselling help. All the male student participants and the stakeholders indicated that self-sufficiency and the need to be independent is a significant influence on male students' help-seeking behaviour. Particularly, participants felt they had to be independent and to attempt to solving problems on their own. In fact, they affirmed that been independent is an important characteristic that every man-child should possess.

Hybrid, one of the male participants, eloquently stated that to have the mentality and mindset of independence is the role and the rule of being a man.

I think is the role of a man and the rule of men. I think every male child needs to experience and have that mentality... if not, how would you combine your career maybe relationship, raising up your children, bringing them up. (Hybrid)

At times, the need to be independent overrides the need to seek help such that help is not eventually sought. Male students tend to resort to previous knowledge and experience in handling similar situations. The excerpt below illustrates this point.

Don't worry, I can handle it. I've been in that position before. (Larry)

Similarly, with regard to the use of previous experience and knowledge, another final year participant felt his extended stay in the school should not put him in a position of seeking help again from a counsellor, experience comes with independence and self-sufficiency.

...So, I have been in this school for long, so what is the need? (Teraja)

Another participant came out clearly with a statement that the attitude of self-sufficiency and independence is what makes one a man.

...to be a man so I can do things myself regardless ...I should be able to do it. (Prime)

Also, rather than utilising the services provided or seek help from professionals, male students prefer to turn to themselves for advice or engage in other activity to find a release to their tension. This is done with the intention of keeping the independence and self-sufficiency mantra.

...that is where you will hear them counselling themselves. Dishing out their mind. Even in church, they hardly go to their pastor to seek help or counselling except if they have something to give to the pastor...they prefer going to beer parlour to relieve their tension. (Student Affairs officer)

Also, with regards to masculinity and manliness, one of the interviewed students said he considered been able to handle his challenges by himself as a training process to become a real man.

I wanted to be strong I felt I could be stronger. I felt like I could handle it that I felt that okay, it was one of those things I had to do to make me man just a test of, okay, let us say the test of manhood that you can endure whatever kind of thing that comes your way. (Prime)

Another important revelation from this data set was the ideology that manning up is a survival skill required for a man to live within the society and failure to possess this trait makes one to be considered inferior in comparison with other males.

...You cannot survive this society if you do not man up. If you must go for help for everything and every time, then you are considered weak. (Water).

The counsellor also touched on the need for self-sufficiency as part of the ethos that males live by that prevents help-seeking.

They feel they should be self-sufficient whenever they have problems, hence they do not seek help from the CC or from anyone. (Counsellor)

S-squared further highlighted that the need to be independent and self-reliant could be learned from the way issues pertaining to males have been handled generally, towards been self-independent and not needing help.

... in the society today ...even if both genders are going through the same problem and the same degree, we are not given equal attention, therefore I have learnt to take of my myself from there. (S-Squared)

From the foregoing discussion, it becomes very apparent that another contributory element to the negative attitude of male students towards help-seeking is firmly rooted in their independent and self-reliant tendencies.

6.3.2.3 Sub-theme three: Preference for privacy and confidentiality

The concern for privacy and confidentiality about how counsellor will deal with discussed issues came out strongly in the interview conducted with the male students as well as stakeholders. The interview sessions revealed that concern about privacy could be a trait that could hinder male students' from seeking counselling help. For instance, in the interview, the health care practitioner stated that male students in general prefer to bear their physical illness and keep it private until the problem escalates.

...Others just don't discuss their issues due to fear of confidentiality breach, they prefer to stay in their rooms until the problem escalates and then they will start rushing to the health centre. I believe they will also transfer the same behaviour to seeking counselling help... (Health Practitioner)

This response was also affirmed by the statement of the Student Affairs officer, who stated that the male gender prefers to keep things to themselves even when it is at their own detriment or seek alternative solutions from elsewhere, but not from adults or professionals.

...they will not even come if they have any challenge. They prefer to die with that challenge or to look for the solution elsewhere. (Students Affairs interviews).

... They keep their issues to themselves. That don't even want others to know about what is happening to them. (Course adviser)

However, while interviewing the male students it became clear that it is not that the male's students wants to be particularly private about their concerns, but rather there are some pertinent reasons why they prefer to keep their issues to themselves. First, one of them stated that the reason why he would prefer to keep his issue to himself is a sense of distrust he has towards the counsellor, as they will make your issue a public concern. He felt he/she will breach the privacy codes and he will not be pleased with such.

...I am a very private person..., fear of confidentiality, may be! Again, I do not trust the professionalism of the officers at the counselling centre. (S-Squared)

...I am a kind of person who doesn't like exposing myself out, so I just trashed the idea of going to a counselling unit. (Prime)

For some other participants, disclosing one's problem must be done with someone trusted, like a mother. For them, it is not about secrecy but rather someone you know and not an entire stranger.

...I am even battling with one now, but it has never come to my mind to visit a counselling centre. I will rather just wait; think about my way out to get out of such challenges or rather talk to my mum about it... (Larry)

Like other participants who had their own peculiar reasons for avoiding the use of counselling services. Teraja disclosed that there is no way he can be sure the counsellor is going to be friendly towards him. Hence, the fear of experiencing a harsh response withholds him from utilising counselling services.

I am also ... very private person. ... I do not trust that the responses of the counsellor could be harsh unexpectedly. (Teraja)

From the foregoing it becomes very clear that confidentiality and privacy are crucial attitudes displayed by male students and the reason for exhibiting such attitude is unique to each participant. This is therefore an eyeopener, that to deal with the issue of privacy among male students requires an individual, focused approach.

6.3.2.4 Sub-theme four: Risk taking, resignation and problem minimisation

Another cogent attitude identified from the interviews with participant is the tendency to

engage in risky behaviour, ignoring the consequence of their actions as well as minimising the problems they are encountered with. The attitude displayed is not dependent on whether they have knowledge about where to seek help or not.

Even when they are properly educated, they don't shy away from whatever the outcome of their action. (Student Affairs officer)

Another participant stated that, when male students go through their problems by using different wrong approaches to resolve with the knowledge, they are complicating their own issues.

...you understand that is why some of my friends that drink, that smoke that go into drugs and if you ask them why they will say I am trying to get over this, by hurting yourself ... if this is how I'm going to do it. Let me just do it. And therefore, they are just piling up, piling up. (Hybrid)

Male students resort to fate when confronted with challenges, believing that if they are not able to resolve it, then that is the end. This resignation to fate is done with absolute determination, such that it might be difficult to convince them to get help.

...there is a belief that, where life ends, is the end. So, that is it...males will still tell you that something must kill a man Ehen, they don't shy away from whatever the outcome of their action... when you see an average man, he always makes up his mind. In fact, they say there is nothing you can offer them that they cannot do by themselves. That is how they are made up. (Student Affairs officer).

Another participant indicated that it is very common for male students to minimise their problems and therefore neglect them, believing that is nothing, even when everyone believes it a big problem.

Whereas, if a man will still die, if you go to him, he will tell you that, I am okay now ... There's nothing wrong with me. If they say death is coming, he will say let it. (Prime)

Male students dabble into a lot of things, make some irrational decision without minding the risk involved. (Health practitioner)

The presented excerpts therefore show that risk taking and problem minimisation could be potential reasons for help-seeking avoidance among male students.

6.3.3 THEME THREE: FACTORS INFLUENCING COUNSELLING HELP-SEEKING

Some reasons and elements have been identified by the participants as those things that could impede or facilitate their help-seeking behaviour. Prominent among these factors are cultural factors, gender role socialisation, religious factor, peer influence and the severity of the problem. Through the participants' assertions, factors that could

impede or facilitate help-seeking were identified.

6.3.3.1 Sub-theme one: Cultural factors

The responses generated from the respondents shows the influence of cultural factors on male students' seeking of counselling help.

A respondent said:

...the African culture ...whenever they have problems or concerns, they feel they should be up to the task and may not want to seek guidance or help. (Counsellor)

Another participant further stated that the negative attitude towards counselling help-seeking is fundamentally fostered by cultural and traditional feelings about males.

This view was further emphasised based on traditional/cultural factors:

...so, generally, the attitude is negative sort of, because of the traditional cultural feelings about the male child in the society. (Course adviser)

A male student who is one of the respondents that have not make use of the counselling centre, but who was aware of the location, corroborated this point:

... I do see the counselling centre. I will say it is a product of cultural factors, I have not seen any one in my family to go for counselling...we do not use professional counsellors in my home. (Larry)

...looking up to how my Dad handled my nagging Mum with so much maturity has taught me how to handle my life as a man. (Hybrid).

6.3.3.2 Sub-theme two: Religious factors

Religion was found as a factor influencing male students in seeking counselling help. There are many factors that influence peoples' decision and religious influence has been found to top the list of those factors. The following excerpts show its influence as revealed by the respondents.

A respondent said:

...in the religious setting, the traditional religion presents heads of sets, like the Ifa worshipper, the Ogun worshipper and the moral worshipers as heads of set who could give counselling then. (Counsellor)

Christianity seems to have a strong influence on majority of people in this context, including on male students. The influence of Christianity was further buttressed by a counsellor:

...in the Western religion that was brought to us that aspect, pastors, Reverend fathers, Reverend Pastors are also seen as counsellors and people believe in them. Some will not even do anything without seeing their pastors seeking guidance and help, spiritual counselling with prayers. The African believes in much prayer. So, they see as people to be reckoned with when there are problems and concerns. (Counsellor)

A student who is also a participant from the FGD corroborated this finding with personal experience:

... I resorted to my pastor, and that pastor happens to be a friend to another pastor who is a counsellor too. So, then, through that other pastor, the issue was kind of bit resolved. So, I have to go and see a doctor and the issue was settled.

It was further revealed how people use religion as an escape route and to serve as a cover up for their pain, hoping that it will go away:

...do you see why most of them will always say the Lord is in control because we want to use that religious thing to cover up, but the thing is, I am sorry, I am a Christian, but I have to say this. Religion don't always cover everybody scar.

6.3.3.3 Sub-theme three: Culture and gender role socialisation

Cultural and gender role socialisation seem to be the predominant element in this study. As it lies at the core of virtually every theme in this data set. One of the research participants asserted that culture is the defining key for every behaviour exhibited and even beliefs upheld. This is evidenced by her quotation:

...cultural aspects inform all other behaviours; the cultural formation is key. Because of this, a male student carries on with his ways on campus with the mindset of the cultural information they have received and might not seek help. (Course adviser).

Furthermore, the male students' in this study asserted that a lot of the ideologies about masculinity are engrained in the cultural norms and ethos that are passed from one generation to other through socialisation processes. The following quotes attest to this assertion.

...In the society... I think is either the role of a man and the rule of men. I think every male child needs to experience and that every child needs that mentality... that man should be strong. (Hybrid)

...the way we have nurtured results in the belief that we can handle things on our own as they are. (Larry)

Therefore, males who subscribe to these ideas find it difficult therefore to seek help because they consider themselves as who should be in charge. Therefore, they aspire to live up to societal expectations by convincing themselves they are up the task. The

ongoing presentations shows that male students strive to live to the demands of the cultural context within which they find themselves. These are communicated and uncommunicated norms that male students live by, consciously and unconsciously.

The following responses underscore the influence of gender role socialisation and how male students assimilate lessons regarding help-seeking through what they are taught directly as well as through observation.

One of the participants in the FGD stated that;

...how we are been brought up in the environment we find ourselves doesn't sensitise us about (sic) if you are going through any challenge you can always see the counsellors. Even to pour my mind to my pastor, it is hard. Ok, for me. (FGD participant)

In fact, a participant revealed people from their family were not raised to seek counselling, so, they were not use to it and has not formed a habit in them since there was not model for them to follow in their family.

...so, it has never occurred. I have never seen any of my family members, saying I want to visit the counsellor. (FDG participant)

Another participant corroborated this:

Looking up to how my Dad handled my nagging Mum with so much maturity has taught me how to handle my life as a man... I have never seen him gone for counselling. (Hybrid, FGD).

This implies that, the child is modelling himself on how his dad responds to situations. Therefore, if he does not see his father running out to look for help, he is likely not to do that as well.

Another participant shared on how his upbringing influenced his help-seeking behaviour. If help-seeking has not been modelled in the family by its members, it will be difficult for such a person to engage in help-seeking.

...your upbringing, maybe you have a parent or sister she is going through anything she goes to see a counsellor. It is because maybe my family, I told you my mum is a matron instead of going to the counsellor we see her...so now, you can imagine person brought up in that way going to a counsellor, she is not informed and not sensitised about the counsellor, but a person that is being brought up in that way.

Also, participants spoke about the difference with which male and female children are cared for and how this relates to how they learn to handle their own issues themselves.

There is more of hyping because in some societies when a female child is not feeling well, they tend to take care of the female first,

because they know that to some extent, man should be strong. Now you see all these adds up to make sure I help myself. What we are saying is that we are not at all naturally born like...to be strong, but the way we were nurtured has conditioned us to be. So, the way things are the male had to take pride that he can handle it. (Prime)

... I think that males have that kind of behaviour naturally, they see themselves as growing up to be a man someday,... they see what their older males do, how they do so many things on their own, they also want to copy that. (Level Adviser)

A respondent said:

...because of the African culture ...whenever they have problems or concerns, they feel they should be up to the task and may not want to seek guidance or help. (Counsellor)

Another participant further stated that the negative attitude towards counselling help-seeking is fundamentally fostered by cultural and traditional feelings about males.

This view was further emphasised with reference to traditional/cultural factors:

...so, generally, the attitude is negative sort of, because of the traditional cultural feelings about the male child in the society. (Course adviser)

A male student who is one of the respondents that has not make use of the counselling centre though was aware of the location corroborated this point:

... I do see the counselling centre. I will say it is a product of cultural factors, and I have not seen anyone in my family to go for counselling...we do not use professional counsellors in my home. (Larry)

It is obvious from the excerpts above that the masculine traits that lead to the avoidance of seeking are socially acquired traits that male children have been taught and observed. This attitude of acquired traits thus has an impact on their tendency and proclivity to seek help when they need to do.

6.3.3.4 Sub-theme four: The counsellor's influence

Study participants indicated that counsellors' personality and traits have a way of influencing future help-seeking behaviour, either positively or negatively. For instance, the personal experience of the FGD participant who perhaps visited the counselling centre at some point indicated a discouragement, due to the unexpected reply from the counsellor.

... But the experience is that you tell put things, but they reply you in the way you aren't expecting... (Teraja)

Another participant buttressed this point:

...I could remember back then our counsellor she is a very, very strict woman. The way she handles you when you come late to school, and issue happen in our class in which we are supposed to see her but the fear of what will happen if we get to her office made us not to go to her office and the issue brought a little crisis among the class. Let me say that is one of the reasons why I don't want to consult a counsellor. (Samuel)

Moreover, another participant expressed concern about being berated or humiliated after opening to him or her. These all speak to how professionally a counsellor can handle clients while in the counselling encounter.

...so, I'll have the fear of won't I look less of myself in front of this person if I pour out my mind or would she not look down on me? Will she keep everything I will table down? (S-Squared)

However, another participant who had a positive counselling experience described how much influence it had on their help-seeking behaviour. Such a positive experience would motivate male students to seek further help.

...When I first approach the counselling centre of the institution, I thank for the person I met that day, she was a kind of God's sent to me. God was just preparing her that I am going to meet her that day. She was warm and welcoming. Assuming I didn't meet her that day I will not even be here because I dedicated even my research work to her. You can see the effect of the counselling it had on me up till now. (Water).

The various opinions of male students show that counsellor's personality and response to male students' help-seeking has a significant effect on influencing future help-seeking.

6.3.3.5 Sub-theme five: Severity of the problem

It was found that the severity of problems has a way of determining if the male student will meet with a professional counsellor. In this study, the interview participants stated that they would only visit a professional if the problems get severe, beyond what they can handle.

A respondent who was a participant and a male student from FGD said:

...that you are getting tired of yourself, that is the height someone seeks a counsellor. (Hybrid)

Another participant concurred with this view, on the basis that an issue becomes worsen, despite personal attempts to solve:

... I am this kind of person that I deal with personal problem. I study myself. I need to go to point of seeing a counsellor. That

must have been a technical issue like me personally if I'm having a kind of issue, I go online. I browse about it, can I overcome it? how can I manage this? ...If I see that this thing is serious and I can't overcome it by my own experience, and too technical for me to handle and it requires a kind of special skills, special knowledge then, I tends to see a counsellor. (Prime)

The response of some participants shows that until severity of a problem is ascertained, some male students would not want to meet with a professional counsellor:

... first thing when he says I want to go and see the counsellor, how serious is this matter that you can talk to me about? Because the need for a counsellor is like must be a very serious problem, if not I don't see the need for a counsellor, I believe. (Larry)

I will be like is that thing up to that extent that you want to see a counsellor. I believe that there is something called depression in when you are facing some challenges may be depression concerning that thing or when you settle down to reason that you may be you may have the ability to solve the problem yourself. So, I mean, I think it will get to some extent before you can go and see a counsellor and the level of confidentiality concerning or maybe you have confidence in that person. (S-Squared)

In the same vein, Hybrid added further about specific situations than can necessitate the need to see professional counsellor:

...you understand that is why some of my friends. I have some friends that like I have friends that drink, that smoke that go into drugs and if you ask them why they will say I am trying to get over this by hurting yourself. Like if this is how I'm going to do it. Let me just do it. And therefore, they are just piling up, piling up. So, I'll say its majorly depression, depression can be do the only thing if it's mental problem, even the counsellor will know you need a psychiatrist. So, it's just depression. (Hybrid)

Another participant in the focus group also said that depression will be the thing that would motivate him to seek help from a counsellor.

I will go with depression (Teraja)

However, contrary to the opinions of other members of the focus group members, another participant indicated that the severity of problem is relative and that it depends on how an individual interprets what they are experiencing.

...what I am trying to so is that the severity will depend on how the person sees the present issue. So, the fact that the person is depressed doesn't mean it could be severe like we can think. How the person is doing at that point. (Larry)

He further gave a different explanation of the reason why severity might not be a motivation enough to seek help. He asserts that an individual might be going through a very severe situation but might have developed adaptive skills or defence mechanisms to cope with the problem or repress them.

...It depends one's personal definition. The present situation the person is going through. We have some people that depression is not a new thing to them, they have worked through it severally. They have walked through it and they live there. So, people like that they are even expecting it that this can come at any time so when you come, I deal with you. (Larry)

Larry further asserted that, when a friend approaches him for professional help-seeking, he would rather evaluate the person's problem to see if it's worth a counsellor's attention

...if a friend tells me I want to see a counsellor, to me maybe it is because of the course I'm studying I see people in their own way of life. What is normal to me might not be normal you. Another person may be going through an issue. That's okay when I see a counsellor that can be relieved. Another person cannot see it. So, I see them based on their own perception of things around. (FGD participant).

The ongoing discussion shows that severity could be a positive motivator to seek help, while at times if one has developed adaptive skills or measures for that problem, he might not seek the needed help.

6.3.3.6 Sub-theme six: Peer influence

Peer influence has been found to be critical among the factors that have influence on adolescents' decision to seek help. Almost all the participants, both the stakeholders and the male students alike, confirmed the influence of peers in determining whether male students are going to seek as well as how they are going to find relief for whatever stressor in their lives.

...and you know, this peer group influence, it has a great influence, I will say on the males, more than the females, you know, like, even as a mother, they will open up to their peers, they will tell you don't know that I can take care of myself. (Course adviser)

...and one problem that I have observed that they have is that they believe more in the in their peers, rather than coming for counselling. (Course adviser)

They prefer dealing with people they have established relationship with whose pieces of advice do not usually end up with the best results such as friends and colleagues. (Health

practitioner).

Also, one of the male participants attested to the fact that help-seeking is hierarchical, and that friends are the first point of call when there is any distress or problem.

*...that there's going to be something major, major, going on that would want you to go and see a counsellor for, because counsellors?? Like friends, right! Is there no friend to talk to?
(Larry)*

These excerpts show that the majority of the stakeholder participants strongly believe that peer influence is a major factor that influences male students' decision to seek help.

6.3.4 THEME FOUR: PARTICIPANTS' CONCEPTUALISATION OF ENABLING ENVIRONMENTS

Male participants and stakeholders alike were asked to describe what an enabling environment that facilitates help-seeking would be like. Each of the participants provided varied descriptions, these explanations are comprised into the following sub-themes namely, warm and accepting spaces, secured and safe, non-judgemental spaces, recreational, equal attention as well as access and availability.

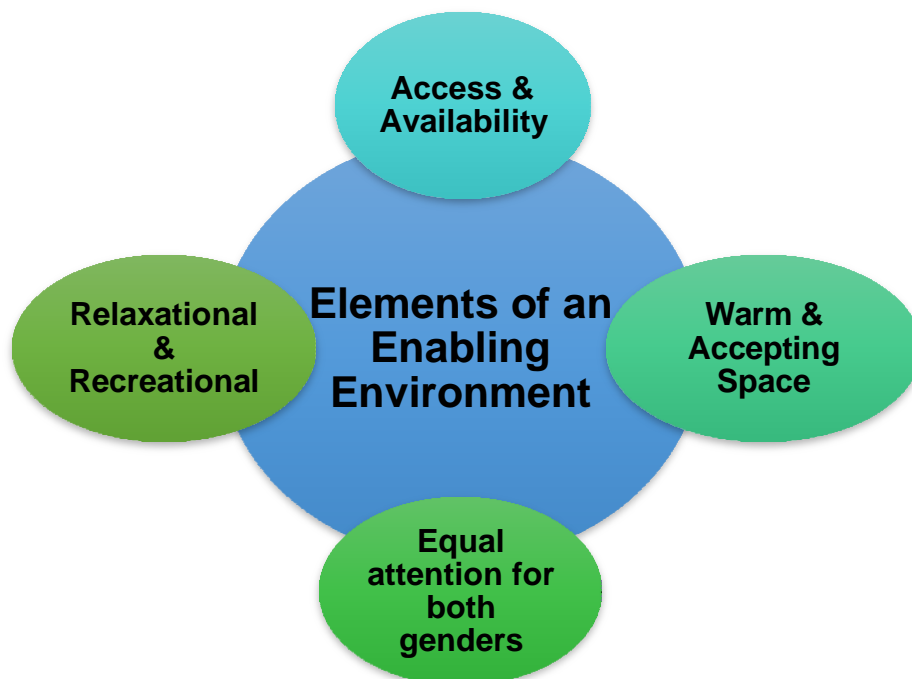


Figure 6.4 Showing elements of an enabling environment for counselling help-seeking

6.3.4.1 Sub-theme one: Warm and accepting space

In describing how an enabling environment that will facilitate help-seeking of the behaviour of male students, participants all concurred that a warm and accepting space

is fundamental. Participants described an enabling environment as one that facilitates expression of oneself without fear of being ridiculed, shamed or embarrassed. Also issues regarding security, non-judgemental attitude and confidentiality were mentioned during the interview. For example, the course adviser mentioned that male students can be only assisted to come forward to seek help if they sense a genuine concern, friendliness and warmth.

...one important thing we can do to assist male students to reach out for professional touch is that there is need to be friends with them, whether you are a course adviser or a course adviser, being a lecturer in the university, we should always consider it as an opportunity to be in these students' life...and it has to be genuine. (Course adviser).

The health practitioner also corroborated the idea of counsellors being friendly to the male students. Other students who have not attended will receive reports from other colleagues and therefore be encouraged to come and seek help.

...the professional counsellor should be friendly to the students...also the provision of a friendly atmosphere. (Health practitioner)

Another male participant also corroborated that the manner of approach and respect is essential.

For example, now if you have to interview someone, the way they will even start the interview, it should be welcoming, one will be surprised. At least, look at you (the researcher), when we came in we were refreshed. You offered us water, snacks you were at the same time smiling. (Teraja)

We just sit down feel relaxed and they talk to you gently instead of [speaks Yoruba]...kilo se e, "what is wrong with you" [shouting, then laughs]. They should talk to you as if they gave birth to you like a child. (SSquared)

He further stated that members of staff within the university should consider themselves as in loco parentis, people whom the students can entrust their concerns to, without fear of breach of confidentiality.

...they should be able to trust you, they should be able to trust you that this is a mother This is a father; I can open up to him and he will keep my secrets with sealed lips. (Water).

Also, the willingness to give up one's convenience in assisting male students to come forward was also highlighted, as it also involves financial demands and even one's personal time. That way, genuineness and sincerity will be communicated to those

students and therefore they will seek help as and when appropriate, without waiting for the problem to escalate.

... Yes, it could be demanded financially, then, it will take your time then they may disturb you even at home, receiving calls for them, I give them my phone numbers, I will have the call this morning before coming. (Course adviser)

Furthermore, with regards to creating an enabling environment, another participant highlighted the need for secure spaces that facilitates vulnerability, opening up and self-disclosure without having the fear of been compromised.

...an enabling environment for counselling should have a place that is private for students to be counselled. There should be security. The male students should feel that as I am here there will be no problem. And that my life and even the information and the personal points that I am divulging to the counsellor they are secure (Health practitioner).

Security of the campus is also key to encourage students to move freely across the campus to access any building. (FGD participant).

Looking at most of the quotations above, the issue around confidentiality also speaks to an enabling environment for male students' help-seeking. When there is the communication of the sense of guaranteed confidentiality within the counselling practice, it thus becomes easier for male students to seek counselling help.

Finally, in terms of a warm and accepting space, the need for individuals within the community to have a non-judgemental attitude is very critical. Participants asserted that, if people will respond with a judgmental attitude after opening up to them, it will bring about withdrawal and future non-help-seeking. This important element within the warm and accepting space is evidenced by the following quotes.

...There should be an atmosphere of tolerance and love we crave. (FGD participant)

Another participant also spoke about the way the general public over-react to deviant behaviour should be addressed, so such male students will be assisted in seeking help.

By not overreacting to the slightest deviant act. Like ok, I might be a lie now, [speaking Yoruba] anybody who lies, tells steals [a Yoruba culture saying]. Little things that you do will them condemn massively... that will make you think you are not a human being; you are not like a valid member of the society. But instead, when society sees you are doing, they should say come let me talk with you. Like now, let us say stealing, they have found the thief, but they will publicly disgrace him because he has stolen. What's up, why do you steal? But when person is beaten,

the person will get out of prison and the stigma will still be there and the person will end up committing suicide

6.3.4.2 Sub-theme two: Access and availability

Issues regarding access and availability come out strongly in this study. Participants asserts that the environment can only be labelled as enabling if counsellors are accessible and available. Access speaks to how easily the counsellors can be reached at the convenience of the male students.

...you have to be available like operating an open-door policy. You have to be available because if you restrict their movement, or say I am not available now that may be the end of him discussing with you, they may not come back again. So open door policy... (Course adviser)

...I think twenty-four-seven (24/7) anytime the students are coming down, they should be able to meet somebody we should have full-time counsellor in the counselling centre. (S-Squared)

...Availability and approachability is key to helping them. Also, you must be firm with them; this, however, does not come first. The love and friendliness come first. (Larry)

The participants expressed worry about the likelihood of counsellors not being available even when now they are ready to seek help.

If I am going to the counselling unit, the first thing that will come to my mind is will I meet anyone in the office? (Teraja)

Another male student also indicated that availability goes beyond been physically present, but they spoke of the willingness of the counselling officer or whoever one meets with to help.

...Even if they are there will they attend to you? they prefer discussing with their colleague than attending to you. (Hybrid).

From the quotations above it then become vivid that enabling environment speaks of accessibility, open door policy and constant availability of professionals to provide the needed help.

6.3.4.3 Sub-theme three: Relaxational and recreational

Also, some participants in the study spoke clearly about the need for the counselling space to be relaxing and recreational. One of the male participants asserts that there should be the presence of gaming activities, soft music, that facilitate relaxation even before one begins to engage in therapy

...recreational facilities. Maybe soft music, maybe draft, whot, table tennis could be provided to help one relax, in fact one will

be attracted to the place because of sports. (Water).

The Student Affairs officer also stated categorically that the environment that enables counselling should be absolutely relaxational and recreational.

a counselling centre should not be lesser than a recreation centre, able to capture the attention of the visiting students, spacious, be a home away from home. There should be electronic display of orientation materials, a tour of some important and relevant memoirs, such that will unconsciously impacting the minds of the students. The design should be inviting. (Student Affairs officer).

Also, the health practitioner corroborated that:

The physical environment should be attractive, recreational, relaxing, and inviting.

6.3.4.4 Sub-theme four: Equal attention

With regards to attention and opportunity, participants indicated that an enabling environment is one that gives equal attention to both male and female, such that one is not marginalised and excluded from opportunities. The Student Affairs officer stated that:

It is important that males are carried along in the social rebuilding process, Males should not be regarded as the evils of women and so neglect their need for empowerment and mental health.

He also spoke of politically policy formulation to assist males with issues specific to them.

There men-specific issues that do not affect women. Politically, policy should be projected at helping men.

In agreement with this the course adviser also indicated that,

I think he should be, there should be equality. Equality should be the watch word. So, I think both should be given equal privileges, equal opportunities as you trained men.

Those quotations reflect the importance of assigning equal attention to both males and females. As such, a sense of care and belongingness is felt and therefore male students are therefore encouraged to seek help.

6.3.5 THEME FIVE: MEASURES AND STRATEGIES FOR AN ENABLING ENVIRONMENT

Having realised the importance of creating enabling environment to assist male students to come forward seek counselling help, participants in this study were probed further about those things that could be put in place to create an enabling environment. From the data set, several themes, as indicated in figure 6.5, emerged. Quotation extracts providing evidence to each of these themes are displayed below.



Figure 6.5 Showing measures and structures for an enabling environment

6.3.5.1 Sub-theme one: Education and sensitisation

In the interviews conducted with the study participants, the need for education and sensitisation was highlighted and emphasised by all participants. They all affirmed that educating the males, members of the university community as well as of the society, is the only way to assist males to come forward to seek help. Several approaches to education and sensitisation were suggested, as well as the process of going about the sensitisation.

First, several participants spoke very clearly about the need to orientate male students, the management and the general university at large. Suggestions regarding the timing, frequency and approach to use, such that male students will be assisted to seek help from the appropriate quarters was provided. Speaking of the timing and frequency of orientation, the health practitioner stated that orientation for students be done immediately, even before matriculation, and however argued for a repeat of the event if attendance at the CC is not low.

...there should be proper orientation. Normally, the orientation is done before the matriculation of the students. And this thing can be repeated if we discover the students are not coming forth, the professional counsellor should go and notify the management that these students are not coming forth as expected. So, the orientation should be done again. At least in a year, it can be done twice or thrice. (Health practitioner)

Two other participants also affirmed the need for organising orientation programmes to create awareness and sensitisation about the functions, benefits as well as the location of the CC.

...another avenue is during students' orientation. By organising programmes for them. Maybe workshops to enlighten them and counsellor can use 10 to 15 minutes like a kind of interlude. I think through that a large percentage of population can be reached. (Student Affairs official)

...during health centre registration, these people (professionals) should be around to create awareness about the importance of seeking counselling help. (Course adviser).

Aside from sensitising students about the need for help-seeking, another student also buttressed the need to educate people about the benefits of utilising counselling services.

...the orientation that we have said. That is, if the students are well oriented, they will know the importance of counselling, going to the counsellor. (Water)

Furthermore, in creating awareness, participants state the need to ensure the university management is aware of the importance of seeking counselling help, as well as creating an enabling environment for it, so that they can provide all the needed support and assistance.

...it is possible for the counselling centre to raise the point and let the management be aware of the importance of help-seeking. (Health practitioner)

Also, it is also necessary for the society to be aware of the importance of seeking help as soon as possible:

...It means that our society should be oriented too. Our society should be oriented about the importance of help-seeking, because if psychological problems are detected earlier, the male student will not break down or have mental health problem and these mental problems can happen to anybody at any time. (Health practitioner)

The student affairs officer asserts that orientating male students or men in general will demand practitioners to leave the comfort of their offices but rather reach out to these males at their joints, clubs and in their associations.

... like their club, societies. Like I said, the recreation centre because you hardly find them in the church. Assuming there is a place they meet; you can schedule a kind of talk with them. (Student Affairs official)

In addition to taking the orientation to them at their places of leisure, participants made mention of the need to engage with mass media, such as using radio jingles, TV adverts, and the social media such as Instagram, Facebook. because these platforms accommodate a lot of young male student as well as the members of the general society.

...What is the function of mass media? ...we are now in the Internet era where everybody can access it. Everybody is on Instagram we can use the social media in sensitising people about counselling. (Hybrid)

The counsellor also corroborated the use of mass media:

...So, enlightenment campaign, seminars and may be jingles radio and TV. (Counsellor)

Other participants gave different suggestions as to how to bring about sensitisation, as follows:

...one can put some write-ups because they can afford to read, it will help them a lot. So, I will advise things like that should be put in black and white and given to male students. In a university like this, it can be distributed in their classrooms, faculties, along the roads, laboratory. (Student Affairs official)

As unimportant as signposting may seem, participants made mention of it as an avenue for creating awareness about the location of the counselling centre. The participant indicated the need to place signposts correctly so that people are not misled about the location of the centre.

...there was a time if I could remember, their signboard is at the students' affairs office, at the front of Students Affairs office. I was telling one of my friends that, [speaking Yoruba] is this where guidance and counselling is located? Whereas their office is down there... (Larry)

As part of the sensitisation and awareness programmes, all the FGD participants also highlighted the need to use public figures, celebrity and social influencers in the campaign.

...And get an external like celebrities and social influencers members of societies and other influential counsellors. (Prime)

Another participant supported this:

...You can imagine if someone like Afe Babalola [a prominent senior advocate of Nigeria] happens to be a guidance and counselling students during his undergraduate days, so he is also will be crying and advocating counselling and mental health issue...You will see Gulder Ambassador, Trophy Ambassador [corporate brand ambassadors]. Is there any counselling ambassador? Using all these celebrities, that if you have issues, you can see the counsellors. (Hybrid)

If male footballers come out to share their experience with psychological problems and how they sought help from a counsellor, many male students will feel like wow! I can seek help too. (S-squared)

The foregoing underscores the place of sensitisation and awareness in facilitating help-

seeking. Participants have made mention of different levels at which the sensitisation should take place. According to them, it should begin with the student, the university management, the entire university community, and the society at large. Diverse channels have been enumerated to provide this sensitisation, such as mass media and social media.

6.3.5.2 Sub-theme two: Disruption of norms, ideals and notions

To begin with, participants highlighted the need to change notions, ideologies and perceptions about so many things regarding counselling, mental health and help-seeking.

...our mentality needs to change about a lot of things... (Hybrid)

However, a participant argued that the sensitisation should not be directed at changing the traditional norms but rather to modifying it to what is suitable and helpful for everyone.

...Think about what he has said, the African tradition. It is not about changing the African tradition but changing our mentality about something, we can use the positive part to our advantage. (Larry)

Another participant continued by speaking of the need to educate the populace so that the stigma and shame surrounding seeking a counsellors' help can be eradicated. That is, counselling help is not particularly for situations when an individual has a nervous breakdown but, rather, it can aid people with things such as providing tips for workload management, help with stresses and burnout and teaching skills for successful transition within the University.

...there should be education. It is not only when you have a problem that as escalated that you see a counsellor. We should know the good thing attached to seeing a counsellor. (Teraja)

Furthermore, in regard to education and sensitisation, a male student at the FGD session asserts that females need to be actively oriented as to disabuse their minds from perceiving males who seek help or display as being weak, but rather to provide support and take away unnecessary expectations.

...we also will not just limit our outreach to men. We will also reach out to women not to make men feel less of themselves... and you don't think as a woman that because your husband cried, your husband isn't man enough. (Water).

Another participant further asserts that the females should be encouraging and reassuring to men, so that they can express themselves and seek help as appropriate.

There are also women who care, they're also women who wants their husbands to express themselves... let the women be involved in, at least we want our men to be expressive, we want to see them cry, we want to make them feel good that they cry to us (Hybrid).

The majority of the participants stated that changing of norms and ideologies should not only be directed towards male students in the university alone but that various social structures within the society and that everyone needs to be carried along in the change process. For instance, religious organisations, schools and all public arena should be involved.

The church, the school need to be oriented about these social norms that prevent men from seeking help so that males can be assisted early. (Health practitioner).

This point was further stressed by the level adviser who proposed designing training for pastors so that they can become referral points for males.

...Pastors also need to be and educated informed so that they can assist in referring their church members to professionals as at when due. (Course adviser)

Asides from re-orientating males and female about what counselling entails and about having accurate information about masculinity, another participant spoke about the commitment and hard work that these changes require.

...there is nothing impossible. For example, if you want to change their ideology, that belief, age-long perception and all those, you must work hard. You must work hard. (Student Affairs officer)

Highlighting the disruption of norms, participants averred that, though these norms and ethos regarding males' help-seeking appears to be normal, they argued that they are not and therefore they must be changed.

...things may appear normal, but they are not normal. We have to let everyone know that these things aren't done like that...including the culture and the norms and everything and even the religion...we need to change about a lot of things. (Teraja)

Further probing on how to go about changing or modifying these norms, the male students in the FGD unequivocally stated that the process must be subtle. One of the participants stated that males should not be stripped of their hegemonic traits but rather be taught to use it appropriately.

...we cannot take an aggressive route. We cannot challenge these norms aggressively. We must be subtle about it. Subtly in the sense that we are not saying men are no longer the head.

Men are no longer powerful, no! (Hybrid)

Another participant spoke about the consequence of taking an aggressive route, he used a colloquial language commonly used within the Nigerian space, by fire, by force, implicating this aggressive approach as the trigger for violence between both sexes. However, he recommended creating change in a loving atmosphere.

...in Nigeria now, we have a lot of groups on gender equality. Most of the group increase this inequality and violence between both genders because of their approach... group use aggressive way that we want to change these things by fire, by force...things are not done like that...it gets complicated. So, you have to consider the males' opinion and that of everyone, you need to create the atmosphere of love. (Teraja)

Another participant interrupted:

... we are trying to make them better have a better understanding of themselves... we are humans, we feel pain, we make them aware or conscious of those aspects of themselves that are be suppressed. (Prime)

Furthermore, another participant added that changing these norms will take time and patience:

...And one thing I will add is that these things we have been saying [changing norms] not that we can actually eradicate them in a day, but it will take time. Actually, we can subsidise it to the minimal. Did you get the point? (S-Squared)

The ongoing discourses shows a consensus among participant of the imperativeness of changing social norms, educating men and assisting the society to be aware of the need for change. The male students in this study however gave caution with regards to using aggressive means, which might put the males off and even worsen the situation.

6.3.5.3 Sub-theme three: Improvement of physical settings

The importance of facilities in any system cannot be over emphasised. The creation of an enabling environment demands availability and functionality of facilities to aid the environment. There could be many ways of getting into the heart of male students, the provision of a conducive environment maybe through provision of facilities could help to achieve this aim. As part of the provision of facilities, participants spoke about the need to invest in a good structure that will motivate other students to refer each other to the unit. One asserted that the amount of investment in terms of structure and aesthetics gives the student a kind of assurance:

...these students whenever, they discover that something is going on, they will even bring more people, because when they get to the place, they look at the structure, they look at the

environment. The look at the investment made into the counselling facility and they will discover that they can find help for whatever problem, they bring to the place, they will bring more people. (Student Affairs officer).

He further spoke of an interesting and comfortable suite as a environment that can facilitate relaxation for male clients who came to seek for help.

...getting a place for them that will be of interest to them. A place for them to sit down and be comfortable. (Student Affairs officer)

In fact, a respondent supported the significance of the effect of an uncondusive counselling environment, which is believed can distract the counsellee:

...If I am to come to this room saying I have a problem, I wouldn't feel comfortable. You have no couch, no foam and there no is air but a lot of books around...it wouldn't be comfortable.

So the participant suggested:

The office should be well decorated and should have a comfortable couch. (FGD participant)

Another participant expressed a displeasure about the current state of the centre and indicated that he will only be able to visit the place if the place is more condusive and enabling.

...I don't think I can go to that counselling centre for now. So now, I think there is are certain improvements that should be there in terms of the setting. Normally, a counselling unit should be so attractive. Like we said earlier, there is need to be some arrangement... (S-squared)

6.3.5.4 Sub-theme four: Provision of an on-campus residence

It is believed that residing within the campus help male students to interact rather than staying alone. The respondents desired building of hostels on campus so that male students can interact more instead of being lone rangers. It was revealed that accommodation is a big challenge to the students, which they said could be a factor that hinders them:

...one of the issues they should really address in the school is how to make the place residential. It is really depriving the community of some basic things. (Larry)

A respondent from student affairs corroborated this issue of accommodation challenge:

...assuming the university can afford to accommodate no less than 45- 75% of the students and they would better whatever programme aimed at assisting them because you know when to reach them. Not less than 95% of the students' population is living in various private hostels outside the campus. (Student Affairs officer)

So, the respondent further emphasised the need to solve the accommodation challenge:

...one of the ways to create an enabling environment for these our students is first; to make this university residential to accommodation 75% of the students' population, without that, there will be problem. You go to this off-campus accommodation; they perpetrate a lot of things. (Student Affairs officer)

Building of hostels on campus was suggested as a solution:

...making it residential areas will help a lot...it allows one to interact with other members of the hostel, but when you come to my hostel[off- campus], everyone mind your business. I was shocked somebody committed suicide in my hostel. Before it happened, I was happy. When he died we were surprised...so if the school is residential area, he would have interacted with others. (Hybrid)

The course adviser also corroborated the idea of making the university residential, such that officers of the university can easily gain access to the student population and provide needed assistance as and when due.

...is this issue of not accommodating the students on campus. An institution should be an institution of learning. In the campus, that should be hostel, the Vice Chancellor, I mean, the principal officers should be residential in the campus and we should have staff quarters in the campus as well... So that that they would provide needed support to students...especially the new students coming into the university, to prevent them from been negatively influenced. (Course adviser)

6.3.5.5 Sub-theme five: Proper positioning of the counselling centre

Also, with regards to measures and structures that needs to be in place, participants highlighted the need for more than one counselling centre to aid access.

The counselling unit should be very close to the students if possible, it can be more than one on campus. One can be close to their hostel, not too far to their hostel and the other not too far from their theatre lecture so that anytime they can just come for counselling. (Health practitioner)

There should be good offices strategically located in a good environment.

...and even the venue of the units should be so close to the busy areas. It should be at the heart or centre of the institution where but the north, west or south part of the University can easily have access to it. (FGC participant)

The level adviser spoke strongly in favour of proper siting of the counselling centre to assist student come forward to seek – especially for those students who have intricate challenges, it might be extremely difficult for to them to come to a counselling centre

located in between offices, she said. She also suggested a location to allow the installation of all necessary facilities together at once.

I think we can still change the location, we are planning on changing the location, ...it's within the offices of the lecturers that make the students find it difficult to come especially those who have big challenges, they may not want to talk. We need a location that can have all these facilities are put in place. (Course adviser)

The counsellor also buttressed the need for a secluded and quiet location
...If you want clients to come, then it must not be exposed place...you see counselling services cannot be done in the open and it should be secluded a bit far away from the noisy area of the classroom. it should be secluded a bit far away from the noisy area of the classroom. (Counsellor)

She also further suggested that:

*The best thing is to have a building separate building, student support centre for counselling, for rehabilitation, for Student Affairs, some you see some things you cannot do in the open and it should be secluded
a. It should be secluded a bit. (Counsellor)*

Therefore, an enabling environment could be created for male students' help-seeking, if they can be assisted through the provision of a counselling centre that is not too distant from their location.

6.3.5.6 Sub-theme six: Ensuring confidentiality

The ability to keep information is very crucial in ensuring male students seek counselling help. The following excerpts points to the participants' voices on the importance of confidentiality.

...he should keep their secret. The professional counsellor should be their confidante because, whatsoever they tell as a male student, if other students are hearing it, they will not come back. (Health practitioner)

The health adviser further explained that:

..they should have the assurance that they are safe in the hand of the counsellor.

A male respondent from the FGD corroborated this view:

... it is ok that the counsellor should be confidential.

Therefore, it was suggested that closeness to students could help on this matter:

...one thing that I have, you know, the strategy or kind of tool that have been that has been helping me to take care of the male students as well other student is ensuring that there are matters are kept confidential. (Level adviser)

6.3.5.7 Sub-theme seven: Recruitment and training of more support staff

Interviews with the participants revealed that there is need to employ more personnel to occupy the support service positions, as it is evident that the staff strength is inadequate to bear the burden presented by the students. This is apparent from the submission of the course adviser, who stated that the same lecturers who are saddled with academic tasks are seconded to work in the counselling centre.

... lecturers that already have heavy academic workload are the ones seconded to work at the counselling centre at the same time... I think twenty-four-seven, anytime the students are coming down, they should be able to meet somebody, we should have a full-time counsellor in the counselling centre. (Course adviser)

A male student further iterated the need of recruiting more support staff, by highlighting on the fact that a lot of the members are stressed, and they often transfer this aggression on the students.

...Imagine you bring your own problem... and about 34 to 35 persons also brought theirs to him. This person is even stressed out, worked out... he might even take the aggression out on you... I think these people need more helping hand.

Another male student also advocated the provision of other mental health professionals to complement the work of the counsellors at the counselling centre and to further the quality of service delivery.

...it should have a competent staff, psychiatrist and a psychologist. Even more professional counsellor should be recruited there too. (Prime)

The Health practitioner also affirmed the need for the recruitment of more professionals. *Eehh, we need psychiatrist nurses and we need psychiatrist doctors. (Health practitioner)*

Participant also state the need for the provision of male counsellors who they feel they will find relatable and at such have understanding to handle the peculiarities of males.

...Having more male counsellor can assist male students to come forward to seek help. This is because a male will be able to relate better to what one is going through than the female counsellor. (Water, Photovoice)

Participants unequivocally stated that the achievement of an enabling environment might be difficult to achieve if stakeholders are properly trained and provided with refresher courses.

...it will be very difficult except if there are no professional counsellor, people that read psychology can assist, health workers have been doing it and they should continue. Available staff can be trained. Special courses for available staffs. (Health

practitioner)

...the level coordinator needs to be informed.

...they need to be trained on that course adviser thing. Some of them don't know what to do. Some of them are confused and when you approach them, they will give you their own personal problem.

*...they need to know what it takes to be a level coordinator.
(FGD participant)*

Through provision of refresher courses competence, skilfulness and expertise is achieved. So, it is therefore indispensable to provide training for stakeholders in creating an enabling environment for students to seek counselling help. This training also engenders feelings of self-worth and knowledge of how to manage the students better.

...and so, pieces of training to make them feels their worth on within the organisation and allow them to be able deal with as well as manage student better. (Counsellor)

Competence helps to handle difficult situations and difficult people. Without competence, simple issues can be made difficult.

6.3.5.8 Sub-theme eight: Collaboration among all support services

Participants, especially the stakeholders, emphasised the need for collaboration among support services in order to facilitate the creation of an enabling environment. To them, collaboration will facilitate help-seeking in that each of the support services provides a referral link to the counselling centre. Also, they can jointly assist in their different capacities in providing assistance to male students when needed.

...but we should be collaborators in work to assist male students to come forward for help. (Counsellor)

Because we are working together. If there are any problems, we refer to the students' management or students' affairs units or department. (Health practitioner)

...the Student Affairs Department. It's very paramount. In fact, it works a hand in hand with the counselling centre in some institutions, the counselling centre is under the Student Affairs then in some places they are different. Like we have here but we could be collaborators in the work. (Student Affairs official)

6.3.5.9 Sub-theme nine: Development of mobile app

This is a unique theme that emanated from the use of photovoice. Participant advocated the use of mobile in help-seeking. This breaks the barrier of accessibility and enhances access.

This photo captions the logo 'Stay alive' of a mobile app that can assist student virtually to seek help instead of physically going to the counselling centre.

6.3.5.10 Sub-theme ten: Formulation of government policy

Participants also highlighted the need for government to formulate policies that would guide and compel the implementation of an enabling environment for males. Here are some quotations that speaks to formulation of policy:

...Then policies, the government should put in place good policies. Policies that will help schools, schools to see the counselling centre and policies that will help the institution to see the counselling centre as a place where human being could be helped. (Counsellor)

...if possible for the government to consider the health of the male very important. For example, May 1st, we wanted to organise women programme, we now deem if fit and propose to add men because there are some situation men are passing through that are personal to them yet they don't do men's program. All of us now gather together, we listen to issue on prostate enlargement, arthritis which all affect the men. (Health practitioner)

...the political aspect of it is that our government should consider the health of the men and boys generally. (FGD participant)

...Hmm. fund release is very important is part of their budget right from the beginning. So that it should not give them problem. Government should budget for men's health. (FGD participant)

If government can organise a programme that will cater for male, for the male gender, I think it will go immensely to help our society. (Student Affairs officer)

Then policies, the government should put in place good policies. Policies that will help schools, schools to see the counselling centre and policies that will help the institution to see the counselling centre as a place where human being could be helped (Counsellor)

Also, making attempt to ensure the implementation of the policy on ground will also facilitate enabling environment to be created.

Counselling psychologists and professors should all work towards implementation of the 6-3-3-4 educational policy, that way we will know that we are moving towards creating an enabling environment (Course adviser).

6.3.6 THEME SIX: THREATS TO CREATING AN ENABLING ENVIRONMENT

As outlined in the aim of this study, participants were asked to identify those things that might act as threat to creating an enabling environment

6.3.6.1 Sub-theme one: Finance

Finance is very crucial in every objective to be achieved and policy desired to be implemented. It is associated with the provision of necessary facilities that will aid the achievement of set objectives. It was found that finance was indicated as a threat that can hinder the creation of an enabling environment. The provision of finance is key to the successful execution of any project.

Hmm. Fund release is very important, it should be part of their budget right from the beginning. So that it should not give them problem. Government should budget for men's health (Health Practitioner)

...the university management should show interest by provide funding. (Counsellor)

Despite the desire to create an enabling environment for counselling, it was found that finance posed a threat in achieving the objective:

...Essentially now in the university we want to equip that place [the counselling centre], we don't have the finance. Except finance is provided, there's nothing we can do in the centre. We need money to do everything. (Counsellor)

This point was further supported:

...in this era of no money, no money, no money. Everything we need in the counselling centre now, we have not gotten. We have a long list. (Health practitioner)

It was further emphasised that counselling was not well developed despite its needs:

The counselling centre, I must be frank is not well developed. We still we are still trying to put things in place. (Counsellor)

...the university management should show interest, provide funding and partners. Since money is involved, the effect of not having enough funds was emphasised:

...Finance can disrupt, insufficient staff (you have written that). Management will not even show much interest. (Health practitioner)

6.3.6.2 Sub-theme two: Cultural and religious resistance

Participants stated that the creation of an enabling environment might be hindered by cultural and religious resistance, given the context of the research, the earlier identified beliefs of religiosity and spirituality, as well as subscription to masculine norms that are

propagated by culture.

One thing I want you to know is that people in the academic and non-academic and administration are very cultural and religious. So, if you bring this problem to them, they will not see the need to attend to it. The university needs to give it attention. (FGD participant)

The level adviser asserts that males enjoy the stereotypes of masculinity, and this could also pose a challenge to creating an enabling environment.

... It like the men are enjoying it. They like it, it will be difficult to change. (Level adviser)

Participants at the FDG also argued that participants might not be able to relate with the programme of change, since it is not something they have been used to.

I wanted to say something on that line. I you say you want to do something people cannot relate with it, people can't see how it would be affect them. People sees it in the abstract. (FGD participant)

6.3.6.3 Sub-theme three: Unwillingness to collaborate among stakeholders

Also, unwillingness to collaborate among stakeholders will also affect the proposed enabling environment. These views further stressed the fact that the Students Affairs Department has yet to collaborate with the counselling unit to orientate male students on the need for counselling help-seeking.

A stakeholder highlighted that there are no interrelations among other support services:

...we don't have anything to do with each other, maybe on one or two occasion we refer people there. (Health practitioner)

No! No!! We don't have that kind of inter-relationship ... don't have anything to do with each other maybe on one or two occasion we refer people there. (Student Affairs officer)

6.3.6.4 Sub-theme four: Lack of political will

Participants highlighted unwillingness to implement the measures as a potential threat to the creation of an enabling environment. Quotations relating to the lack of will from political actors is displayed below.

It is because of greediness and corruption. [Speaking Yoruba] What is their concern? Is it not that when they are sick, they travel outside the country to treat themselves? Na Naija [Nigeria] we dey now! It is well. (Health Practitioner)

...the only, the only aspect of males that politicians are interested in is to make them their followers. To be political thug, PAs and to be used for political activity. I have not seen any politician

interested in training. (Professional counsellor)

There is which is still glaring at our faces. This realisation of those at the helms of affairs to realise the importance of counselling that in every establishments. (Level adviser)

6.4 PRESENTATION AND INTERPRETATION OF PHOTOS FROM THE PHOTOVOICE

In this section, a presentation of findings from the visual participatory methods is displayed. The researcher sought to elicit pictorial messages from participants, based on the objectives of the study.

As highlighted in the methodology section, only five participants showed up for the photovoice session and participants did not take the exact number of pictures required. After making several attempts to get them to carry this out, the researcher had to make use of what was provided. Below are the pictures provided by the male students to exemplify their perceptions about help-seeking as well as an enabling environment.

In order to generate more information regarding research questions three and five, participants were asked to take four photos each relating to factors influencing counselling help-seeking and measures to be in put place to engender the creation of an enabling environment for counselling help-seeking. The photovoice data presented below (31 photographs) exemplifies the male students' perception of factors influencing help-seeking (barriers and facilitators) as well as measures and structures to create an enabling environment within the higher learning ecology.

6.4.1 RESEARCH QUESTION THREE: FACTORS INFLUENCING COUNSELLING HELP-SEEKING (BARRIERS AND FACILITATORS)

In response to this question, a total of 12 pictures were submitted by male students containing different elements of the things male students consider as those things that could positively or negatively influence help-seeking. These pictures are presented in a tabular format alongside with the caption given, as well as the narration to each picture by the male students. These pictures are categorised in line with the themes that emerge from them

6.4.1.1 Manliness and ego

The pictures in the table below shows manliness and ego. This theme has been thoroughly explicated in section 6.3. The picture in Table 6.4 shows two male students in a physical training session. Building an athletic body appears to be one of the dreams



of some men. The participant here shows that engaging in physical exercise pushes male students towards ‘machoism’. It is a painful process; it is also a medium through which male students seek relief for whatever they are going through. Their ability to withstand the pain of the physical exercise therefore transcends into building resilience to cope with life challenges, rather than running to a counsellor, which is considered a sign of weakness. This is exemplified in the photo-narration:

Weakness is not manly and going to the counselling unit is not an option...We overcome pain through pain. We are not looking for soft landing. As you go through the pain you become stronger and then you become a man. (Hybrid)

The second picture depicts ego. This picture affirms the first participant’s picture that was presented above. The participant states clearly that a masculine ego is a common trait in virtually all men and this characteristic could pose a significant barrier to help-seeking in males.

Almost all men have pride and ego, they believe they should be able to find solution to their problems. (Teraja)

Table 6.4 Depicting pictures of participants relating to manliness and ego

PHOTOGRAPHY	CAPTION	NARRATION
 <p data-bbox="194 1527 427 1563">Hybrid, 21 years</p>	<p data-bbox="699 1348 890 1384">No pain no gain</p>	<p data-bbox="922 1137 1401 1630">Generally, athletic activities push male students to the point of machoism, and they believe that pain is their friend and responsibility. Weakness is not manly and going to the counselling unit is not an option. We overcome pain through pain. We are not looking for soft landing. As you go through the pain you become stronger and then you become a man. Running to see a counsellor would amount to looking for a softer landing.</p>
 <p data-bbox="181 1930 363 1966">Teraja, 25yrs</p>	<p data-bbox="762 1796 817 1832">Ego</p>	<p data-bbox="922 1720 1401 1944">If a Man has masculine ego, he might find not seek help. Almost all men have pride and ego, they believe they should be able to find solution to their problems.</p>


6.4.1.2 Ignorance

Participants indicated ignorance as a significant factor that influence help-seeking. When an individual has no knowledge of what counselling is, there is no way it would occur to them to seek help.

It never occurs to me to go for counselling because I have never seen anyone go to counselling around me. (Larry)

This factor came out glaringly in the interviews, as participants mentioned ignorance relating to symptoms and signs of psychological problems, the benefits of counselling and the appropriate source of help.

Table 6.5 Depicting picture of participant relating to ignorance


PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Larry, 24 years</p>	Ignorance	This photo shows that before this interview and photo session, I have never given attention to seeking counselling help. It never occurs to me to go for counselling because I have never seen anyone go to counselling around me.

6.4.1.3 Friendliness and warmth of the counsellor

This is a positive factor that could influence counselling help-seeking. The participant asserts that having the presence of an accommodative, friendly and warm counsellor could propel male students to seek help either by themselves or based on the recommendations of others.

When a male student is assured of friendliness and warm, maybe through his friends that have gone to the CC or through his own visit he will be encouraged to visit. (Larry)

Table 6.6 Depicting pictures of participants' relating to ignorance

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Larry, 24 years</p>	Friendliness and warmth of the counsellor	This picture portrays a family with counsellor in a happy and relaxed mood. When a male student is assured of friendliness and warmth, maybe through his friends that have gone to the CC or through his own visit he will be encouraged to visit there again.

6.4.1.4 Peer influence



The table below contains the pictures of males in their group formation. Two participants depict peer influence with these photos. With regards to the picture in Table 6.7, the participant narrated that males come in groups to drink alcohol or other things in the name of relieving their tensions, hence help-seeking will not be necessary. It is believed that men when in this state are vulnerable and, in due course, open up to each other about their worries.

Male prefer to be in the comfort of each other to share their pain and worries rather than visiting the counselling centre. (Prime)

The second participant explained peer influence, in his own case, as a source of stigmatisation. The participant stated that if one has a company of peers that have positive disposition and proclivity towards help-seeking, there is greater chance such male student will embark on help-seeking and vice versa.

...The kind of friends a person keeps will determine if one would go to see the counsellor. (Teraja)

Table 6.7 Depicting pictures of participants' response relating to peer influence

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p style="text-align: center;">Prime, 21 years</p>	<p style="text-align: center;">Peer Influence</p>	<p>In this picture I show that male prefer to be in the comfort of each other to share their pain and worries rather than visiting the counselling centre</p>
 <p style="text-align: center;">Teraja, 25 years</p>	<p style="text-align: center;">Peer Influence</p>	<p>The kind of friends a person keeps will determine if one would go to see the counsellor. One might be worried being made jest of among peers.</p>

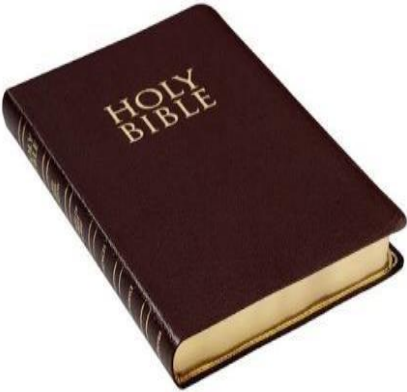
6.4.1.5 Religion influence

The picture displayed below represents religious beliefs and orientation of an individual. Religion is believed to have a great influence on individuals. This participant provided a narrative that was specific to his photovoice statement. Participants assert that male students can receive divine inspiration to their problems when their faith is activated in God.

...male students on campus who believe on divine inspiration of the Holy Spirit through the Word of God as Christian believes... at times result to the Holy Bible... by claiming the promises of good over the challenges

Judging from this, once a male student has found solution or help through this means, he might find seeking profession help irrelevant.

Table 6.8 Depicting pictures, caption and narration of participants' response relating to religion

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
	<p>Religion Influence</p>	<p>This is the picture of a bible depicting the belief of a male student on campus towards seeking help from the counselling unit. It is important to note that there are religious male students on campus who believe on divine inspiration of the holy spirit through the Word of God as Christian believes. However male students who are Christians at times result to the Holy Bible according to Christian faith by claiming the promises of good over the challenges or God over the problems they are facing thereafter believing that all shall be alright by faith in God. Hence, why they will not bother to seek counselling help</p>



6.4.1.6 Substance use

One participant spoke eloquently about the influence of substance use on help-seeking. He mentioned that male students have found the use of drug as an alternative to seek professional help. He further asserts that males use substances to boost self-esteem, get needed energy and boldness that they might have without the drug intake. Therefore, because of the temporary relief derived from it, help-seeking is hindered.

...inhaling some quantity of marijuana in order to get over some ordeal they are facing such as, anxiety or depression... to boost their self- esteem or morale when it comes to facing the crowd or doing some special work that requires them to exhibit more energy, ... Because I take to find relief instead dealing with it or going to a counsellor. (Prime)

...Male students inject themselves with drugs for temporary relief. (Hybrid)

Table 6.9 Depicting pictures, caption and narration of participant' response relating to substance use


PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Prime, 21 years</p>	<p>Substance Use</p>	<p>This is a picture of weed “Marijuana” this could serve as an hindrance for male students on campus to seek help from the counselling unit, as some would prefer to result to inhaling some quantity of marijuana in order to get over some ordeal they are facing such as, anxiety or depression. Even some take marijuana in order to boost their self-esteem or morale when it comes to facing the crowd or doing some special work that requires them to exhibit more energy, of which in the real sense if they inculcate the habit of visiting the counselling unit, therapies could be conducted on them by professional counsellor in order to solve those difficulties or challenges. If one takes this to find relieve when facing a challenge, seeking help might be difficult. Because I take to find relief instead dealing with it or going to a counsellor.</p>
 <p>Hybrid, 21 years</p>	<p>Use of drugs</p>	<p>This picture depicts an alternative means through which male students seek help. Male students inject themselves with drugs for temporary relief. And therefore, they will not see the need to look for professional help with regards to whatever they are going through</p>

6.4.1.7 Trust

This picture portrays the way participant views the counselling help-seeking relationship. The place of trust is crucial in facilitating help-seeking. It is believed that once male student can overcome this fear of trust, it will promote help-seeking behaviour in them.

The courage I will put up is like climbing that hill, you can imagine being let down at this point when you are now weak and defenceless. (Teraja)

Table 6.10 *Depicting pictures, caption and narration of participant' response relating to trusts*


PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p style="text-align: center;">Teraja, 25 years</p>	<p style="text-align: center;">Fear of break of trust</p>	<p>I will think before going to see a counsellor, won't he let me down? won't he share my story? The courage I will put up is like climbing that hill, you can imagine been let down at this point when you are now weak and defenceless.</p>

6.4.1.8 Secrecy and severity

A participant, through this picture, identified two factors that might influence counselling help-seeking. He stated the tendency to keep one's issue secret as a factor that impedes help-seeking. He however, stated that there is a point whereby the male student would eventually seek for help.

...The tendency to keep to one's secret or problem to oneself might affect one's tendency to go and visit the counsellor... But when one is overwhelmed one might eventually cry for help. (Water)


Table 6.11 Depicting pictures, caption and narration of a participant's response relating to secrecy and privacy

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p data-bbox="375 831 598 860">Water, 31 years</p>	<p data-bbox="799 521 895 645">Secrecy and privacy</p>	<p data-bbox="936 409 1369 757">This is a picture of someone sinking and about to be overwhelmed. The tendency to keep to one's secret or problem to oneself might affect one's tendency to go and visit the counsellor. But when one is overwhelmed one might eventually cry for help.</p>

6.4.1.9 Location of the counselling centre

The last factor identified as a determinant of counselling is that of location. The pictured image shows a counselling centre situated between blocks of classroom, which could pose a barrier, as male students will be concerned about being seen by others. This is a contextual factor that could pose barriers to help-seeking.

Table 6.12 Depicting pictures, caption and narration of a participant's response relating to location of the counselling centre

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p data-bbox="336 1765 557 1794">Water, 31 years</p>	<p data-bbox="719 1529 900 1653">Poor siting of a counselling centre</p>	<p data-bbox="936 1440 1407 1742">This picture shows a counselling centre that is very open in the middle of classroom. No one will go to such a place to seek help. Because easily your friends can see you, and they will wonder what you have gone to discuss with the counsellor.</p>

The photos displayed on tables 6.4 to 6.12 in the section above characterise the factors influencing counselling help-seeking behaviour of male students. Factors such as ignorance, confidentiality, peer influence, substance use, masculine ego, trust, location of the counselling and privacy were depicted with different pictures by male students as

those things that could hinder or facilitate seeking help.

With the second prompt, participants were asked to take photos representing measures that needs to be in place for an enabling environment.

6.4.2 RESEARCH QUESTION FIVE: MEASURE AND STRUCTURES FOR AN ENABLING ENVIRONMENT

In answering this research question, participants brought forth 19 different photos that spoke to perceptions of how an enabling environment for counselling help-seeking should be created. Nine measures emerged from the photos; they are: i) Housing and location; ii) Recreational facilities; iii) Use of a public figure; iv) Aesthetical arrangement of the CC; v) Proper signposting; vi) Creation of awareness; vii) Access and availability; viii) Provision of male counsellor; and finally ix) Development of mobile app.

6.4.2.1 Housing and location

Participants in Table 6.13 identified some measures that should be in place so that male students' help-seeking behaviour can be facilitated. The first picture depicts a beautiful building for the counselling centre (CC). Participants stated that the CC needs to be beautiful so that it can attract male students.

...They need to make the counselling centre beautiful and attractive. (Prime)

Prime, further, through his picture, depicted that a counselling centre should be situated in a quiet and serene place far away from distraction and noise.

...situated in a quiet place far away from noise and distraction. (Prime)

...an isolated building... Something like this will encourage male students to seek help. They are kind of sure no one will see them going to a counsellor. (Prime)

...unique location separates from other buildings. (Water)

The presented excerpts show how male students visualise the housing and the location of an enabling environment.

Table 6.13 Depicting pictures, caption and narration of participants response relating to housing and location as measures for an enabling environment

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Prime, 21 years</p>	<p>Provision of a beautiful counselling centre</p>	<p>This picture is illustrated to depict a counselling centre that will attract male students. They need to make the counselling centre beautiful and attractive.</p>
 <p>Prime, 21 years</p>	<p>Distant from noise and distraction</p>	<p>This picture speaks to the location of a counselling centre. It should be situated in a quiet place far away from noise and distraction</p>
 <p>Prime, 21 years</p>	<p>Quiet and unique counselling building</p>	<p>This picture shows the path to an isolated building. Something like this will encourage male students to seek help. They are kind of sure no one will see them going to a counsellor.</p>
 <p>Water, 31 years</p>	<p>A distinct building for counselling</p>	<p>This picture shows that a counselling centre should be situated in a unique location separate from other buildings.</p>

6.4.2.2 Recreational facilities




With regards to table 6.14, one participant provided three pictures to emphasise the importance of having sporting and gaming facilities within the counselling centre. The participant stated that installation and provision of recreational facilities, especially sports, around the counselling centre would provide the administrators of the CC with an opportunity to leverage on the hobbies of the males in attracting them towards the CC.

Sporting materials ...are also things that could be provided in a counselling unit which would enable male students to seek help...as some students are most likely attracted to their hobbies,... the knowledge of the fact that those things they have interest in are available at the counselling unit, they would want to seek help from the counselling unit. (Prime)

Furthermore, the participant also touched on the use of games as another means to create an EE that facilitates help-seeking. He asserts that when male students come to see the counsellor, playing games would have assisted them to relax before being attended to. He also stated that provision of games can make the waiting time less torturous.

...playing this game puts one in a relaxed mood before even been attended to by the therapist. It can even be used to buy time while waiting for one's turn... (Prime)

Table 6.14 Depicting pictures, caption and narration of participant's response relating to recreational facilities as a measure for an enabling environment


PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Prime, 21 years</p>	<p>Provision of sporting facility</p>	<p>This photo deals with the presence of a sporting facilities that can attract males' students to come towards the counselling centre. Sporting materials as seen in these pictures are also things that could be provided in a counselling unit which would enable male students to seek help from the counselling unit as some students are most likely attracted to their hobbies, Therefore when they have the knowledge of the fact that those things they have interest in are available at the counselling unit, They would want to seek help from the counselling unit.</p>
 <p>Prime, 21 years</p>	<p>Games for relaxation</p>	<p>This is a Ludo game. Getting to the counselling and playing this game puts one in a relaxed mood before even been attended to by the therapist. It can even be used to buy time while waiting for one's turn.</p>
 <p>Prime, 21 years</p>	<p>A table tennis-recreational gadgets</p>	<p>I love sports, so there should be variety of sporting facilities available this makes the counselling centre an interesting place.</p>

6.4.2.3 Use of public figures for campaigns

The picture in table 6.15 depicts a man addressing a group of people. The participant stated that the involvement of notable male figures in help-seeking campaigns makes the act and behaviour of help-seeking more relatable. He further expressed that the impact of using public figure is more significant when a male student considers such individual a role model.

...this act helps male students to find help-seeking relatable. Especially if it's from a male they view as role model. (Larry)

Table 6.15 Showing picture, caption and narration of a participant's response relating to the use of public figures for campaigns as a measure for an enabling environment

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Larry, 24 years</p>	<p>Use of public figures for creating awareness</p>	<p>This photo represents a notable male figure in the society creating awareness about help-seeking. This act helps male students to find help-seeking relatable. Especially if its from a male they view as role model</p>

6.4.2.4 Aesthetical arrangement



One participant provided the two images below in table 6.21. These pictures provide visual representation of how the counselling centre should be in order to attract help-seeking in males. Participants describe an enabling counselling as one that is beautiful, large and relaxing.

A beautiful counselling room, large, spacious relaxing. I feel like if one gets here alone would be relaxed and ready to talk to the counsellor. (Teraja)

Furthermore, the participant mentioned the importance of nature around the counselling centre.

I love nature, if the counselling centre has natural plants and flowers it also makes it inviting for male students to come and seek help.


Table 6.16 Showing pictures, captions and narrations of participant's response relating to aesthetic arrangement of the CC as a Measure for EE


PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Teraja, 24 years</p>	<p>An enabling counselling room</p>	<p>This picture shows a beautiful counselling room, large, spacious relaxing. I feel like if one gets here alone would be relaxed and ready to talk to the counsellor.</p>
 <p>Teraja, 24 years</p>	<p>A beautiful natural setting</p>	<p>I love nature, if the counselling centre has natural plants and flowers it also makes it inviting for male students to come and seek help.</p>

6.4.2.5 Proper signposting

Under this theme, participants highlighted the need for a well-designed signpost that gives male students a sense of what to expect at their counselling session. This point is depicted in Table 6.17. also, participant also spoke clearly about the need for a well-situated noticeboard that will provide clear direction as to where the counselling centre is located to avoid distraction.

Table 6.17 Showing picture, caption and narration of participant's response relating to proper signposting as a measure for an enabling environment

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Teraja, 24 years</p>	<p>Proper signposting</p>	<p>This is a nice picture of a counselling centre signpost already showing to students what to expect when they come for counselling</p>

 <p>Teraja, 24 years</p>	<p>Clear and bold signboard</p>	<p>A very bold signboard showing where the counselling centre is located. This is very important so that people are confused about where the counselling centre is.</p>
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6.4.2.6 Awareness

Also, in creating an enabling environment for EE, participants identified the need to create awareness through mass media and the use of educative pamphlets.


Table 6.18 Showing pictures, captions and narrations of participants' response relating to awareness as a measure for an environment

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Water, 31 years</p>	<p>Use of mass media to create awareness</p>	<p>That is the picture of a TV set, it can also be used to create awareness about counselling.</p>
 <p>Larry, 24 years</p>	<p>Pamphlets for awareness</p>	<p>This picture communicates the importance of talking to a counsellor. Such posters and pamphlets should be everywhere around the campus</p>

6.4.2.7 Access and availability

With this picture, participant motioned for the need for access and availability in order to create an enabling environment (EE) for CHS. The participant differentiated between presence of a CC and the availability of counsellors to attend to clients (male students in this case) that are coming for counselling.

Table 6.19 Showing pictures, captions and narrations of participant’s response relating to access and availability as a measure for EE (Water, 31 years)


PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Water, 31 years</p>	<p>Access and availability</p>	<p>It speaks of availability of the counsellor to attend to clients. There might be a counselling centre without anyone to attend to, but this shows there is a counselling centre as well as someone to attend to you.</p>

6.4.2.8 Provision of male counsellors

In terms of provision of EE for CHS, one participant stated that male counsellors should be provided, so that male students will be able to meet with a professional who can relate with them on a gender level.

...a male will be able to relate better to what one is going through than the female counsellor. (Water)


Table 6.20 Showing picture, caption and narration of participant’s response relating to the provision of a male counsellor as a measure for EE (Water, 21 years)

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p>Water, 31 years</p>	<p>Provision of male counsellor</p>	<p>Having more male counsellor can assist male students come forward to seek help. This is because a male will be able to relate better to what one is going through than the female counsellor.</p>

6.4.2.9 Development of mobile app

One participant stated that a mobile app that can assist male student to seek help virtually would also contribute to creating an enabling environment for help-seeking.

Table 6.21 Showing picture, caption and narration of participant’s response relating to development of a mobile app as a measure for EE

PHOTOGRAPH	CAPTION	PHOTO-NARRATION
 <p data-bbox="323 797 533 831">Larry, 24 years</p>	<p data-bbox="699 618 900 696">Development of a mobile app</p>	<p data-bbox="946 551 1378 763">This photo captions the logo of a mobile app that can assist student virtually to seek help instead of physically going to the counselling centre</p>

6.5 UNIQUE DATA EMERGING FROM THE PHOTOVOICE

The use of photovoice methodology facilitated the generation of additional themes different from those isolated through FGD and semi-structured interviews. On research question three, factors influencing CHS, new themes, such as friendliness and warmth, substance use, trust, secrecy and location, were identified. With regards to research question 5, measures and structures for CHS, themes such as development of a mobile app, provision of male counsellors and aesthetical arrangement, emerged. It is, however, pertinent to add that the engagement of this study with the photovoice methodology provided a better conceptualisation of the earlier identified themes.

6.6 SUMMATION OF FINDINGS

The findings of this study are derived from the six main themes that emerged from the FGD, semi-structured interviews as well as the photovoice methodology. The table below succinctly showcase the themes as well as sub-themes that emerged from the various methodologies engaged with.

Table 6.22 Showcasing themes and sub-themes for all qualitative data collection methods

THEMES	QUALITATIVE METHODOLOGIES	
	SEMI-STRUCTURED INTERVIEW & FOCUS GROUP DISCUSSION FINDINGS	PHOTO-VOICE
Beliefs	<ol style="list-style-type: none"> 1. Masculine creeds & ideologies 2. Myths and misconceptions about CHS 3. Sense of religiosity and spirituality 4. Cultural expectations 	NO DATA
Attitudes	<ol style="list-style-type: none"> 1. Self-reliance and independence 2. Ignorance 3. Preference for privacy and confidentiality 4. Risk-taking, resignation and problem minimisation 	NO DATA
Factors influencing CHS	<ol style="list-style-type: none"> 1. Cultural factors 2. Religious factors 3. Gender role socialisation 4. Counsellors' influence 5. Severity of the problem 6. Peer influence 	<ol style="list-style-type: none"> 1. Manliness and ego 2. Ignorance 3. Friendliness and warmth of counsellors 4. Peer influence 5. Religion 6. Substance use 7. Trust 8. Secrecy and severity 9. Location
Conceptualization of EE	<ol style="list-style-type: none"> 1. Access and availability 2. Recreational 3. Warm and accepting 4. Equal attention for both genders 	NO DATA
Measures & Strategies for establishment of EE	<ol style="list-style-type: none"> 1. Education & sensitisation 2. Disruption of norms 3. Provision of facilities 4. Provision of students' on-campus residence 5. Proper positioning of the CC 6. Ensuring confidentiality. 7. Recruitment and training of all stakeholders 8. Collaboration among stakeholders 9. Provision of male counsellors 10. Formulation of policy 	<ol style="list-style-type: none"> 1. Housing and Location 2. Provision of recreational facilities 3. Aesthetical arrangement 4. Proper signposting 5. Creation of awareness 6. Access and availability 7. Provision of male Counsellors 8. Development of mobile App
Threats to EE	<ol style="list-style-type: none"> 1. Financial challenge 2. Managerial apathy 3. Stiff religious and cultural resistance 4. Absence of political will 	NO DATA

6.7 CONCLUSION OF THE CHAPTER

This chapter contains the presentation of the research data from the qualitative strand of this study in a preliminary descriptive approach. This was done by bringing to the fore the unique account of each participant's understanding of counselling help-seeking and their perception of about an enabling environment. First, a table was used to present the frequency rates of participants' response to the interview questions. It further embodies a thematic map of the major themes that emerged from the study. From the interviews, six major themes and 38 sub-themes emerged from the analysis, through the use of Braun and Clarke's (2006) thematic analysis framework. Furthermore, exclusion and inclusion criteria tables were provided for themes 1 and 2 to provide a demarcation between sub-themes in order to avoid overlapping. Finally, analysis and interpretation of the photovoice was done. Although the presentation of data in this chapter was accompanied by little interpretation of data, in the subsequent chapter, detailed discussion of the findings, coupled with juxtaposition from extant literature, is presented.

CHAPTER SEVEN

DISCUSSION OF QUALITATIVE FINDINGS

7.1 INTRODUCTION

The previous chapter contained a detailed presentation of the findings from the qualitative strand of the study. In this chapter, an in-depth interpretation and discussion of the findings from the FGDs and semi-structured interview transcriptions as well as the photo-narration is exemplified. As previously mentioned, this study is geared towards identifying and exploring the beliefs, attitudes and factors that influence CHS. It also set to examine and conceptualise participants' understanding of an EE, to determine the measures and strategies for an EE as well as possible threats to the establishment of an EE. This aim underlies all interpretation and discussion done in this chapter.

7.2 DISCUSSION OF FINDINGS AS THEY RELATE TO THE EXTANT LITERATURE

Each of the six themes and their sub-themes are discussed in detail, as they are positioned in the literature, in the sections below and in response to each research question. First, the discussion of findings begins with the first theme: **beliefs of male students towards counselling help-seeking**, with the sub-themes; i) *Masculine creeds & ideologies*, ii) *Myths and misconceptions*, iii) *Sense of religiosity and spirituality*, iv) *Cultural expectations*.

7.2.1 THEME ONE: BELIEFS OF MALE STUDENTS' COUNSELLING HELP-SEEKING BEHAVIOUR

Male students' views and stakeholders' responses to the first research question, on what the beliefs of male students are towards counselling help-seeking, are congruent with what is obtainable from the literature. Many studies have been conducted to verify the outcome of this theme, that is, the beliefs towards help-seeking. Beliefs such as masculine creed and ideologies, myths and misconceptions, sense of religiosity and spirituality as well as cultural expectations do play a significant role in determining males' engagement with professionals (Addis & Mahalik, 2003; Mahalik & Dagirmanjian, 2019; Neville, 2012; Reznicek-Parrado, 2014; Adams et al., 2018; Koydemir-Özdena & Erelb, 2010). The following sub-themes were generated in relation to the beliefs that male students within the sampled higher education ecology have towards help-seeking.

7.2.1.1 Sub-theme one: Masculine creeds & ideologies

This sub-theme focuses on the cognitive dogmas, codes and doctrines towards help-seeking that are prevalent among male students in the studied higher education ecology. Male students' thinking processes, experiences as well as behaviours reveal a significant amount of information about the beliefs they hold towards counselling help-seeking. Growing up in Nigeria, it is common parlance to hear statements like "why are you behaving like a woman". Usually, this statement is often used in a derogatory manner to describe a man who is not behaving or acting up to the male ethos standard. This statement indicates that there is a certain kind of creed that guides the behaviour of males. As similarly demonstrated in this study, males in general and particularly males within the studied higher learning ecology are guided by some tacit and implicit creeds that determine that their proclivity towards help-seeking. In congruence with this, the Andersen behavioural model of health service utilisation identified beliefs as a fundamental predisposing variable that influences an individual's decision to seek or not to seek help (Andersen & Davidson, 2007, p. 7).

From the thorough examination of the transcripts from the interviews as well as the photo-narration, it becomes vividly clear that male students have ideologies that are related to their sense of manliness, masculine nature and ego. The majority of the participants affirmed that seeking counselling help is antithetical to the creeds and ideologies of what it means to be a male. And, for them to be acceptable within their social circle and the society at large, it is imperative for them to live by these tenets and ethos.

Participants in this study view themselves as strong, capable and competent, therefore would not seek help. This is substantiated from the quotes below that male students perceive help-seeking as a sign of weakness, incompetence and unwittingness, therefore, making them conclude that the act of seeking help is demeaning and unnecessary. Affirming this finding, Ibrahim et al. (2019, p. 5), in their study on help-seeking with university and secondary school students in Malaysia, they categorically state that students consider seeking help from a counsellor as sign of weakness, a threat to self-esteem as well as acceptance of failure or giving up.

The finding from this study reveals that male participation in athletic activities fosters machoism, as explicitly stated by one male student in the FGD. He stated that exposure to pain in the form of physical exercise or athletics develops in them a belief that pain is

their friend and responsibility to handle. Wasylikiw and Clairo (2018, p. 234) argue that males' engagement in sporting activities acculturate them into traditional masculine ideals. Scholars have explored the associations among participation in sport, masculinities, how males' handle psychological distress as well as their help-seeking intention and attitudes. Results from this study reveals that athletic males who have higher conformity to masculinity norms were more negatively predisposed to seeking professional help from counsellors or professionals in general (Lindinger-Sternart, 2015, p. 2; Ramaeker & Petrie, 2019; Steinfeldt & Steinfeldt, 2012, p. 58).

Generally, athletic activities push male students to the point of machoism, and they believe that pain is their friend and responsibility...weakness is not manly and going to the counselling unit is not an option... We overcome pain through the pain. We are not looking for soft landing. As you go through the pain you become stronger and then you become a man... Running to see a counsellor would amount to looking for a softer landing. (Hybrid, 21yrs, Photovoice)

Furthermore, participants also attributed their tendency for not help-seeking help to ego and pride, stating unequivocally that this nature is an inborn trait in every male. The following excerpts provide clear evidence for the participants' acclaimed perfect knowledge, control and endurance abilities.

Almost all men have pride and ego, they believe they should be able to find solution to their problems... he might find not seek help. (Teraja, 24yrs, Photovoice)

Naturally, whether you're a boy or a man, they [males] have this ego that is within them. They believe that in so many situations, they are above it that they are absolutely control, they can do these, they can do that (Counsellor).

...by our nature, we don't succumb to victimisation or whatever. We always believe, we are we are we okay. We are perfect, we have the knowledge, and we are above board. And that is just it ... We believe we are on top of whatever any situation. So, by that feeling, we don't always believe we should go for counselling or advice... I do not expect men to seek help from counsellors, average man would not want anybody to advise... we believe that we can weather anything. (Student Affairs officer)

Commenting on males' ego, pride and stubbornness, Ashfield and Gouws (2019, p. 623) contend that male antipathy towards help-seeking should not be flippantly dismissed as a problem with ego or pride but rather, that underlining these observed traits is the dire need to preserve the integrity of masculinity. Liddon et al. (2019, p. 81) assert that most

males perceive that masculinity is the core of the essence of their being thus revealing the reasons for the protection. Similarly, Lynch (2018, p. 141), further asserts that males' non help-seeking and resort to adaptive coping strategies are all geared towards protection of their pride, self-esteem and self-image.

Conversely, some participants in this study stated that machoism, male ego or masculinity is not an important belief that could debar them from seeking help. Participants clearly identified other things that they rated above preserving their masculinities. For instance, Prime clearly stated that:

...Going to the counsellor will have nothing to deal with being macho, the thing is that it is because you have not seen issues {you have not been confronted with real problems}. If you see issues, I went to my doctor then, she was there, I will just carry for no reason. The manliness will fail oh! (Prime, FGD)

Another male student corroborated by affirming that at the height of the severity of a problem, masculinities tendencies will be overridden, however, still upholding the belief that males can handle things on their own.

...when an issue arise, what would make a man to be in such mood to seek help, is the level of the distress because I believe that a man can handle these things but when they just have no option to submit yourself to the best opportunity. (Larry)

This is also supported by S-squared who asserts:

...Personally, the masculine ego should not be something I have to battle with. For me who has never gone for counselling, how will I know that the person would leak the information? Won't the person look down on me? (S-Squared)

These excerpts underscore the difference in the inclination of male students towards masculine creeds and ideologies with regards to help-seeking. This observed difference with regards to the masculinity creed amidst study participants resonates with the position of the critical theorists, who argue that term "masculinity" should be regarded as "masculinities", as there is no universal definition of the term (Gardiner, 2004). Moreover, Connell (2005) propose a pluralistic approach to understanding masculinities, with the understanding that males differ and are diverse in the manner in which they enact their masculinities. He contends that masculinities varies and modifies across time, place and culture. Connell and Messerschmidt (2005, p. 836) discouraged mere putting forward of a categorisation of men, but rather emphasise paying attention to differences that underscores the characteristics of each individual man as they tactically

try to cope with the varying daily situational demands.

Therefore, findings from this study clearly demonstrates that males differ in their beliefs with regards to masculinity creeds and ideology. This difference, as asserted by Jewkes et al. (2015, p. 2), could arise as differences in culture, socialisation processes and situations. Jewkes et al. (2015) argue that masculinities are diverse and, as such, they are positions occupied situationally. Therefore, from the findings of this study, one could argue that masculinities are a state and not trait. As men tend to vary in their subscription to masculinity norms from situation to situation. This is apparently evidenced in the quotes below.

Men cry but secretly... the issue is that we want men to start feeling big, because there is this kind of mentality that we see [speaking Yoruba] any man that cries is called a woman. (FGD participant)

...this overhype on the nature of we men. Men are not so superhuman that can withstand anything. (Larry)

...men are not born strong. We are no gods. We are humans like you [the researcher- a female] in fact, we were taught about being strong when we got here [the world]. (Hybrid)

...I think males are not strong, we are all humans, men don't have special superpowers. (Student Affairs officer)

The foregoing demonstrates the complexity and diversity that shrouds the male students' help-seeking behaviour. Excerpts from photovoice narration and focus group interviews provide a vivid reflection of how these males views themselves with regards to masculine ideologies and creeds. As against the prevalent ideology that male students do not seek help due to masculinity ideology, this study has demonstrated that masculinity ideologies and creeds do not affect male students in the same way. Furthermore, this study showcases a divergence in the opinions of stakeholders of male students about masculinity creeds and ideology. Although, few male students strongly identified with beliefs of masculinity, the majority of them agreed. However, all stakeholders interviewed indicated an ideology of masculinity as the fundamental belief underlining non-help-seeking. This revelation buttresses the principle of participatory research that emphasises the need of including people who are directly concerned with the social problem at hand, to be involved in all the research processes leading to finding solutions to their problem (Vallianatos, Hadziabdic, & Higginbottom, 2015, p. 7).

7.2.1.2 Sub-theme two: Myths and misconception about help-seeking

Numerous studies have demonstrated that utilising professionals in the incidence of socio-psychological problems and engagement with therapy is very beneficial (Hunsley, Elliott, & Therrien, 2013, p. 1; McAleavey et al., 2019, p. 139; Mullings, 2017, p. 1). However, despite its acclaimed benefits and usefulness in resolving personal as well as social problems, a lot of people refuse to utilise the services provided by these professionals. After years of practice and research, professionals have come to a basic realisation that one of the reasons people state for not coming for counselling are premised on myths and misconceptions. These myths and unfounded beliefs apparently promote non-help-seeking in people across all works of life, they also contribute to promotion of stigma, as well as hinder people from adequately learning about and utilising counselling services (Rubinstein, 2019). Meissner (2013, p. 3) conceptualises myths as people's way of making sense of a phenomenon that they find difficult to understand.

With regards to the participants' views on their beliefs about counselling help-seeking. The analysis of data revealed some myths and misconceptions that male students hold onto that pose a constraint to help-seeking. The first misconception isolated in this study relates to questions over a female's competence to assist male students with their difficulties. One of the participants in this study clearly avowed that a female professional cannot have the requisite skill and competence to address a male student's challenges:

...Ordinarily, a female counsellor can have little influence on male students and men generally... their nature will not allow a woman to sit them down and counsel them[males] about their problems. A female counsellor does not have much influence on a male's character, belief or whatsoever but men in general hardly speak out. (Student Affairs officer)

...the gender of the counsellor can have an impact because the issue of opposite sex. They can be biased about the opposite sex. Me as a man going to woman for counselling, I cannot do that. Who are they? (Health practitioner)

This misconception was spotted from the semi-structured interview session with the health practitioners as well as the Students Affairs officer. However, a few other male students did not countenance this misconception and stated that gender does not have anything to do with competence but, rather, knowledge, experience and approach. The other male student also assert that females are more empathic and understanding than the male counsellors.

...for me, I feel better visiting a female counsellor, cause I feel...uuuhm...because she's a woman, I feel I can communicate with her ,because she would have a sense of empathy, but if it is a man (hisses)... we are both in the same level and he will expect me to be strong... (Hybrid)

Gender does not have anything to do with competence of the female counsellor, I'll say that gender is just like sex...it really depends on what the counsellor knows and how the counsellor can handle matter, the approach of the counsellor and the experience of such counsellor. Even as a matter of fact there are more female counsellors who are more... and far... better than male counsellors...so the issue of gender should not be a barrier, it does not stand in the way of competence of a counsellor. (Prime)

The above excerpts show the different views individuals hold about female competence regarding delivering their professional responsibilities. A scrutiny of the excerpts shows that the older participants in the study feel very strongly attached to the stereotype, while the young male students do not consider gender as basis for measuring competence. This difference could be explained in terms of generational difference. This is because stereotypes regarding female competence were prevalent in the early 1950s, but recently, according to a report published by Eagly et al. (2019, p. 1), women's competence is now a common knowledge. They further assert that women are as equally competent as males because they have been more agentic over the years.

There is, however, need to pay attention to gender competence. This is defined as the ability of a psychotherapist or counsellor to successfully achieve the end goal of a therapeutic relationship with all clients regardless of their gender (Owen, Wong, & Rodolfa, 2009, p. 448). Owen et al. (2009) investigated the relationship between counsellors' gender and therapeutic outcome. They did find out that indeed the counsellor's gender does have significant impact on the therapeutic outcomes (i.e., psychological well-being) of clients. It is therefore imperative not to disregard the counsellor's gender in terms of competency. For example, Yilmaz-Gözü (2013) argues that some counsellors are more proficient at handling female clients than male clients.

In addition to the misconception regarding female competence, another misconception observed is the belief the counsellors are not stern enough in assisting in discipline, as against the prevalent religious and cultural ideology of sparing the rod and spoiling the child. Counsellors are not punitive in the approach to disciplinary issue; rather they assist the client to identify the cause of the maladjustment and both develop means of

overcoming the challenge. This approach seems passive to an average Nigerian, who believes that “folly is in the heart of a child, and the rod of correction drives it out”. This disjunction between the typical Nigerian ideology to child training and counselling could further the non-help-seeking behaviour observed.

...one of the barriers is that people believe that when you are trying to re-orientate a child, you are pampering the child. So, they see us as [Speaking Yoruba] we are destroying the future of children. And they might not even encourage them to see us. They would not. (Counsellor)

She further elaborated by saying that:

...some people believe they are just talking and talking. (Counsellor)

This is another myth identified in this study. People often believe that counsellors just sit down with you and make you recount your experience, both the hurtful and the pleasant ones. However, this is misconception is unfounded and mere fallacy. Factually, counselling and therapeutic relationship are driven specifically towards individual's needs and situations (Klearminds, 2018). Importantly, some clients desire to uncover how their past experiences is shaping or has shaped their present predicament, and the counsellor helps them walk through it. Those who wants to be focused on the future are likewise assisted. However, contrary to the opinion that counsellors just talk and talk, the counselling relationship requires the counsellor to draw on different approaches and theories in order to assist a client to achieve their desired goal (Zarbo et al. 2016, p. 2021).

Participants in the study also stated that, for one to engage with a professional with regards to their problems, there must be something very severe going on. This notion is evidenced in the quotes below:

...So, I'll say it's majorly depression, depression can be the only thing to seek a counsellor...If it's mental problem, even the counsellor will know you need a psychiatrist. (Hybrid)

Seriously, like that there's going to be something major, major, major problem going on that would want you to go and see a counsellor because...counsellors are like the extreme...do you mean you have no like friends, right? no family? (Water).

...I would like to ask, how I can come in or help and then if the issue need an attention like that, I will make sure he meets the right person (Larry).

Having this notion is assumed to hinder and help-seeking and lead to piling up of

challenges that could lead to eventual mental breakdown. As opposed to this notion, studies have shown the relevance and helpfulness of counselling interventions in different situations and scenarios, such as stress management, depression, relationship issues, bereavement and grief among many others (Baugh, 2018, p. 384; Ramakrishnan & Jalajakumari, 2013, p. 102). Counsellors and psychotherapists are skilful and knowledgeable in providing assistance to a wide range of everyday concerns

Furthermore, another misconception highlighted in the quotes above is the belief that seeking the support of your friends and family is just as good as getting professional counselling, although getting support from friends and families at times of difficulty is an adaptive coping behaviour, as evidenced by some studies (Alexander, 2017; Belete, Mekonen, Fekadu, Legas, & Getnet, 2019; McDermott et al., 2017). Nonetheless, help-seeking from a professional counsellor is not the same or cannot be compared with the help received from family and friends, because the counsellor is specially skilful and trained to diagnose, treat and assist to ameliorate diverse kind of emotional, behavioural and cognitive dysfunctions. Often, family and friends provide listening ears and offer empathy, but counsellors may ensure a resolution of that problem, if totally not by himself or herself, possibly through referral (Wampold, 2008, p. 5).

Another participant based his misconception on his personal experience with a counsellor he had met at one point in his life.

I have this belief about counsellors... a very, very strict woman. The way she handles you, and when issue happen in our class in which we are supposed to see her but the fear of what will happen if we get to her office made us not to go to her office and the issue, we knew her to always complicate the issue. Let me say that is one of the reasons why I don't want to consult a counsellor. (SSquared).

This misconception is unfounded and fallacious, as the results of every therapeutic encounter differ from each other. However, studies have established the important link between counsellors' characteristics and counselling outcomes. Rowe, Wayne, & Murphy (1975, p. 231) assert that there should not be a disjunction between the counsellor's personality and her role as a counsellor, as it influences their competence. Iyamu (2014, p. 28), examined the effect of counsellors' personality traits on their interpersonal skills in therapy; the result of the study showed that personality traits do not affect interpersonal skills. It was therefore submitted that effective counselling outcomes is not premised on counsellors' personality but rather on their proficiency and

interpersonal skills.

The foregoing misconceptions and myths identified could pose a hindrance to male students' help-seeking behaviour, if not properly addressed through education and sensitisation (Winter, Patel, & Norman, 2017). Also, the difference in the opinions of the male students and the stakeholders underscores the need to involve the people who are directly facing the problem, rather than prescribing solutions to them (Flicker et al., 2008).

7.2.1.3 Sub-theme three: Sense of religiosity and spirituality

Studies have demonstrated that spirituality and religiosity are tightly woven into the everyday lives of a lot of people (Bonner et al., 2013, p. 196; Crosby & Jorge & Varela, 2014, p. 707; Pfeiffer et al., 2018, p. 1). Verghese (2008, p. 233) defines spirituality as a strong belief, conviction and submission to an external powerful being – usually referred to as God, who controls the world and the fate of man. Among participants interviewed for this study, a conspicuous sense of spirituality and religiosity was observed. Participants were very clear in their assertions that belief in spirituality is fundamental to their everyday living and thus automatically becomes a resort when in challenging situations. This is evidenced in the assertion of a participant.

...In the African context, we believe so much in prayer... We just believe that everything is spiritual. (Course adviser)

...male students on campus who believe on divine inspiration of the holy spirit through the Word of God as Christian believes... at times result to the Holy Bible... by claiming the promises of good over the challenges. (Prime, Photovoice)

This simple quotation highlights three important things about spiritual beliefs as it relates to help-seeking. First, the isolation of the African context as a unique community with its established identity, practices and ways of life. Second, the recognition of a prayer as a coping strategy and lastly the common belief regarding the etiology of all things – illness and challenges in this context. In unpacking these three aspects, it is a common knowledge within the body of literature that spirituality and religiosity are fundamental to the lives of Africans (Aderibigbe, 2015, p. 29; Rougier, 2011, p. 38; Faris & Wane, 2019, p. 165). Hence, the assertion of the participants about the role of spirituality and religiosity in their quest for help. The findings of Ayalon and Young (2005) affirm these three components. In their study, which sought to investigate racial difference in help-seeking, they found out that the black participants had higher tendencies to fatalism than their white counterparts. That is, the black respondents had beliefs in external control

which was linked to their sense of religiosity and spirituality. They further submitted that, since the black participants endorsed an external locus of control then, there were higher chances that spiritual meaning would be attributed to the sources of the psychological problems and symptoms and spiritual help-seeking will be adopted accordingly, rather than professional counsellors.

The following quotations by participants also highlights the place of religion in help-seeking among participants. Participants unequivocally believe in the capability of God, through some spiritual rituals, to resolve different kinds of problems.

...Well because of my own religious belief, I would agree that prayer and visiting pastors could resolve a lot of problems. (Level adviser)

... male student believes in God and that all their problems can be solved by God... men always believe in fate [amuwa olorun ni-it is/was caused by God]. (Student affairs)

The strong inclination towards spiritual beliefs could then provide an explanation for preference of help-seeking from religious sources. Matthews et al.'s (2006, p. 253) study also affirms this finding, in that they found out from the focus group conducted that participants used their religiosity and spirituality to cope with emotional and mental health problems. As with this study, they stated that some participants in their study do not consider seeking professional help as they have been taught to deal with problems with their trust and belief in God.

Another important finding worth highlighting is the fact that participants view religious leaders as synonymous to professional counsellors. They are viewed as equally trained and competent to handle their issues with their spiritual capacity. However, a participant asserted that some pastors' training has elements of psychology, therefore their assistance can be sought.

...Pastors, Reverend fathers, Reverend Pastors are also seen as counsellors... some will not even do anything without seeing their pastors or seeking guidance and help from them. (Counsellor)

...but understand that in their training, they do some psychology... (Counsellor)

Similar to the findings of Freire, Moleiro, and Rosmarin (2016), one participant in this study identified professional help-seeking as the last resort, while seeking help from the religious leader will be the first of call.

I attempted to go to a counselling centre, but I opted for a pastor and through that pastor the issue was kind of resolved... (Prime)

These authors' study sought to understand the role of religiosity and spirituality in mental health and psychotherapeutic processes. The mixed-methods study revealed that participants were willing to seek professional help but would rather make it their last resort. Their research also highlighted that religion and spirituality is a fundamental sphere of people's life and consequently the primary source of coping. Furthermore, they state that elements of religious beliefs and practices need to be integrated into psychotherapeutic or counselling sessions and expressed preference for professionals acknowledging their spiritual beliefs without concealing or marginalising them.

The foregoing excerpts and discussion underscore the role of spirituality and beliefs in males' help-seeking behaviour, as against the previous notions held in the 1900s, that religion was a cause of neurosis and psychological disorder (Koenig, 2007, p. 5). The role of spirituality and religiosity has gradually been embraced by professionals in recent times (Freire, Moleiro, & Rosmarin, 2016, p. 233; Verghese, 2008, p. 681). There is abundant research evidence attesting to the efficacy of religious beliefs in coping with mental health problems, especially problems related to aggravated stress, which has in turn resulted in greater wellbeing and improved mental health (Aghababaei, Blachnio, & Aminikhoo, 2018, p. 408; Alemi et al., 2018, p. 215; McQuillan, 2010, p. 734; Smolak et al., 2013).

7.2.2 THEME TWO: ATTITUDES TOWARDS HELP-SEEKING

With regards to research question two, 'what are the attitudes of male students towards counselling help-seeking?', from the general observation of responses provided by participants there was a sense of negativity around the male students' attitude towards help-seeking. One participant clearly stated that the attitude is negative, and she attributed the cause of this to the prevalent cultural norms in the society.

Generally, their attitude is sort of negative because of the traditional and cultural feelings about the male child in the society.

Studies have demonstrated that a negative attitude towards help-seeking often results in the underutilisation or total lack of use of the services provided (Aldalaykeh, Al-Hammouri, & Rababah, 2019; Roškar et al., 2017; Zalat, Mortada, & El Seifi, 2019, p. 1). Attitude is a concept that describes an individual's affinity, desirability or aversion for certain things or phenomenon (Kumar, 2018, n.p). The term 'attitude' is used as an umbrella word that covers different dispositional traits. In this study, four types of attitudes have been isolated among male students that could impede or facilitate their

help-seeking behaviour, they are namely; 1). Ignorance; 2). Self-reliance and Independence; 3). Preference for privacy and Confidentiality; 4). Risk-taking, resignation and problem minimisation.

7.2.2.1 Sub-theme one: Ignorance

Most of the stakeholders raised an issue regarding ignorance as a key feature of male students in the study. They stated that this aspect deals with the absence of information and knowledge about where to seek help, signs and symptoms that warrant the need for help. As pointed out in the quotation below, male students struggle to maintain healthy living in terms of their dietary requirements. One then cannot be surprised at the absence of knowledge requiring where, when and for what to seek help.

Two types of ignorance were noticed from the excerpts of the health practitioner. First, one would notice a lack of knowledge with regards to what they are going through, i.e. an inability to adequately identify and label what they are going through, so that they can know where to reach for help. Secondly, they are ignorant of where to source help, either from a general practitioner or a professional psychologist. These two points are highly significant to the execution of help-seeking, this because being ignorant of a source for help means being automatically barred from receiving help. In the same vein, knowledge about signs and symptoms of problems is fundamental, as it assists the individual to mobilise their internal resources in a bid to seek help.

...majority of them, they are ignorant of what they are passing through. They are ignorant of seeking counselling either at the health centre or counselling unit in the university campus. They are ignorant because even the type of food they eat at times. They are ignorant of it they just eat and at the end of the day, they fall sick and they will not even come for counselling. (Health practitioner)

Another research participant corroborated the previous assertion by the health practitioner that male students are young and thus they lack awareness of how to traverse the process of help-seeking for their concerns.

These findings corroborate the findings of other authors (Brenman et al. 2014, p. 1; Henderson, Evans-Lacko, & Thornicroft, 2013, p. 777; Zewdu et al., 2019, p. 1). All these studies highlight the impact of ignorance on the attitude towards help-seeking. Brenman et al. (2014, p. 5), in a study among low and middle income countries, found that lack of awareness about mental health issues is a significant barrier to access for help-seeking. They further state that the level of education and socio-economic status could not

moderate the effect of ignorance. Furthermore, Bilican (2013, p. 43) conducted a study among Turkish college students. The study revealed that participants were not aware of the location of the counselling centre and the inherent benefits of utilising services as equally found out in this study.

...Most male students lack awareness, they are ignorant... Students are young, and they are not aware that if they encounter problems there is a place where they can get help... (Student Affairs officer)

I think when I came on campus, I don't know if the counselling unit exists then but till last year [the third year in the university] that I heard about the counselling unit. (S-Squared)

With regards to the awareness of the benefits of help-seeking, a participant stated that:

...they don't know the benefit of counselling. So that is ignorant. Supposing they know the importance of coming to counselling centre or coming to see the health worker, the care giver, to seek counsel, they will come but they are ignorant of it. (Health practitioner)

Vidourek et al. (2014, p. 1010) assert that informing students about the benefits of utilising counselling services increases their help-seeking tendencies. As highlighted by participants, an ignorant attitude is a barrier to seeking help.

7.2.2.2 Sub-theme two: Self-reliance and independence

Participants in this study identified self-reliance and the need for independence as a recurrent attitude displayed by students that poses a hindrance to their help-seeking when necessary. Individuals who don't seek help are likely to believe that they are able to change things they don't like and solve their problems on their own. Research have proven that people with self-reliant and independent tendencies are less likely willingly to seek to help (Heath et al., 2017, p. 94; Labouliere, Kleinman, & Gould, 2015, p. 3741; Zartaloudi, 2010, p. 67). Participants in this study assert that seeking help and not being self-reliant will make such a male participant to be labelled as weak.

...You cannot survive this society if you do not man up. If you must go for help for everything and every time, then you are considered weak. (Water)

As evidenced in the quote above, self-reliance instead of help-seeking could be a form of defence male students adopt for themselves in order to prevent the stigma, shame and embarrassment that society imposes a male who seek help. Therefore, male students decide to be intentionally self-reliant in order to counter the perception of being labelled weak (Jennings et al., 2015, p. 93).

Furthermore, the stakeholders assert that there is possibility in the fact that male students take pride in being self-reliant and not requiring anybody to help them. This is the most common form of self-reliance and independence identified with males (Bass et al., 2016, p. 1; Salaheddin & Mason, 2016, p. e686). Possession of exaggerated pride and self-worth could be detrimental to an individual's wellbeing. This is because such an individual would not be able to adequately assess their capabilities and acknowledge their inadequacies. As clearly posited in many studies, the need for self-reliance stems from subscribing to masculinity norms that entail the ability to withstand suffering, emotional stoicism and independence (Pittius, 2014, p. 35; Seidler et al., 2016, p. 106; Powell et al., 2016, p. 150).

They feel they should be self-sufficient whenever they have problems, hence they do not seek help from the CC or from anyone..., they will tell you don't you know that I can take care of myself. (Counsellor)

In this study another reason for self-reliance provided by a male student is the need to take care of oneself. He stated that having realised from the way the society treats males, he has learned to take care of oneself. This reason is closely related to gender-socialisation. Males might learn to tackle their problems from the way they see their parents treat them or others when confronted with similar situations.

... in the society today ...even if both genders are going through the same problem and the same degree, we are not given equal attention, therefore I have learnt to take of my myself from there. (S-Squared)

Research has proven that values such as competitiveness, self-reliance and independence are celebrated within African culture, especially in rural areas (Page-Carruth, Windsor, & Clark, 2014). These values are however known not to facilitate help-seeking and, if not present in an individual, such an individual can be labelled dependent. A Yoruba proverb my mother says to us often comes to mind at this time 'ko mo ni ara e, ko lo loni'. The direct interpretation means, 'you had better don't think you have anyone, own yourself'. Having this perspective or mindset makes anyone who needs to seek help be regarded as dependent, lazy, passive or incapable. This labelling happens despite the awareness that help-seeking is inevitable at sometimes.

Jennings et al. (2015) report that self-reliance and the need for independence is the major factor influencing self-stigma for help-seeking. Their study reveals that individual with higher levels of social stigma also has higher levels of self-stigma that is expressed

in the form of self-reliance and non-help-seeking behaviour. Other reasons for adoption of self-reliant and independence attitudes could also be explained in terms of the unavailability of resources, lack of knowledge about the severity of the problem and lack of knowledge about how to access help. In that case, male students would learn or develop coping strategies for them to handle themselves (Schenk et al., 2018, p. 263). However, it is noteworthy to state that self-reliance is not totally unadaptive, but rather that an individual needs to have an adequate gauge of their abilities and capabilities so that they know the right time to reach for help. As asserted by Labouliere et al. (2015, p. 3741), dysfunctional self-reliance relates to a compelling urge to do things by oneself all the time. Their study revealed that extreme self-reliance is strongly associated with levels of depressive symptoms and suicide ideation.

7.2.2.3 Sub-theme three: Preference for privacy and confidentiality

Another prominent attitude that came out was the preference for privacy and confidentiality. There is a consensus among scholars that the need for privacy and confidentiality is critical in facilitating help-seeking (Azfredrick, 2016, p. 3; Hean, Willumsen, & Ødegård, 2018, p. 24 ; Hussain et al., 2013, p. 1). This sub-theme came out in all the data collection methods. The opinions of participants regarding this attitude reveal that it is an important factor to be taken seriously, else it would impede help-seeking. As stated in the interview sessions, the health practitioner asserted that male students prefer to keep their physical illnesses to themselves until it escalates, before resorting to help-seeking.

...Others just don't discuss their issues due to fear of confidentiality breach, they prefer to stay in their rooms until the problem escalates and then they will start rushing to the health centre. I believe they will also transfer the same behaviour to seeking counselling help... (Health practitioner).

In affirmation of this statement, the Student Affairs official stated that male students prefer to 'die' with the problem or look to other places other than the counselling centre to seek help.

...they will not even come if they have any challenge. They prefer to die with that challenge or to look for the solution elsewhere. (Student Affairs officer)

... They keep their issues to themselves. That don't even want others to know about what is happening to them. (Course adviser)

These quotations highlight the premium placed by male students on confidentiality in

their help-seeking processes. To corroborate this assertion, a study was conducted among people infected with HIV in Ghana to determine the significant factor that influences medical help-seeking of these group of people (Dapaah & Senah, 2016, p. 1). The result revealed that concerns regarding confidentiality were rated highly than the fear of stigmatisation.

In the photovoice session, a participant vividly describes what breach of confidentiality means to him. He stated that it's like falling off a cliff. He communicated a sense of vulnerability that accompanies bearing everything out to a counsellor. The study by Lynch, Long, and Moorhead (2018, p. 138) confirms this male student's assertion. They categorically state that young male adults have strong preference for privacy, and that divulging their concerns to a third party or professional is often accompanied by a feeling of powerlessness and loss of control.

I will think before going to see a counsellor, wont he let me down? Won't he share my story? The courage I will put up is like climbing that hill, you can imagine been let down at this point when you are now weak and defenceless. (Teraja, Photovoice)

Rickwood et al (2005) contend that, when young people want to seek help, they desire to speak to someone they can trust as well as wanting to be ensured their confidentiality. This assertion corroborates what the male students stated in this study. Participants clearly stated that their concern is about the fear of the lack of professionalism in which confidentiality is embedded.

...I am a very private person..., fear of confidentiality, may be! Again, I do not trust the professionalism of the officers at the counselling centre. (S-Squared).

...I am a kind of person who doesn't like exposing myself out, so I just trashed the idea of going to a counselling unit. (Prime).

Contrary to the opinion of the stakeholders, about the attitude of male students to be unnecessarily private, the students clarified the reasons why they prefer to keep their issues to themselves. Studies have shown that young adults living in close knitted or small towns are reticent to seek help, due to the fear that their information could get around, especially in rural areas where everyone knows everyone's business (Gulliver et al., 2010; Gulliver, Griffiths, Christensen, & Brewer, 2012b).

The foregoing reflects that lack of trust with a prospective source of help is a potential threat and barrier to male students' help-seeking behaviour. This is coupled with the fear

of breach of trust leading to exposure of clients' sensitive information, resulting in the service provider losing authenticity or credibility. Consequently, others are barred from seeking necessary help.

7.2.2.4 Sub-theme four: Risk-taking, resignation and problem minimisation

The tendency to engage in risky behaviour, being resigned to fate about problems as well as minimising problems has been associated with males (Cantrell & Posner, 2016, p. 146; Croisant, Laz, Rahman, & Berenson, 2013, p. 16). Similarly, male students in this study have shown from their responses that also have these attitudes, and it could pose a hindrance to their appropriate help-seeking. Hunter and Rosairo (2010) contend that, generally, young male adults have greater tendencies to engage in risky behaviour than females. According to them, masculinity is associated with risk taking behaviour, acceptance of risk and disregard for pain. This opinion is clearly evidenced in the quotes from the health practitioner.

Male students dabble into a lot of things, make some irrational decision without minding the risk involved. (Health practitioner).

In support of this, Pilkington et al. (2014, p. 1) state that the high proportion of deaths in young adults and adolescents can be attributed to their high risk-taking behaviour. Smith, Braunack-Mayer, and Wittert (2006) explain the reason why males engage in risky behaviour. They assert that young males particularly engage in risky behaviour because of biological influences such as hormonal changes and age. They further posited that these biological influences are further mediated through cultural pressures and socialisation processes to conform to the masculine ethos. Studies have explored how this behavioural tendency interacts with help-seeking and how socialisation influences moderate it (Ashwick, Syed, & Murphy, 2018; Murphy, Busuttil, & Turgoose, 2018; Snell, 2002). These studies show that risk taking behaviour interferes with and causes delay in help-seeking.

Bass et al. (2016, p. 3) conceptualise problem minimisation as a barrier that constrains people from seeking help by making them feel that, whatever problem have is illegitimate or does not merit the intervention of an external help. As shown in the quotes below, males have the tendency to minimise their problems so that it does not seem as if they are exaggerating.

Whereas, if a man will still die, if you go to him, he will tell you that, I am okay now... There's nothing wrong with me. If they say

to him 'death is coming', he will say let it. (Prime)

This resonates with the study of Mansfield et al. (2005) among male undergraduates, who state that they do not want to be seen as overreacting hence and who tend to convince themselves that what they are going through is nothing. With problem minimisation, such a male student convinces himself or those around him about the way the problem is perceived.

Karabenick (2012) argues that resigning to fate is an indication that one has accepted to continue to live the problem and this could lead to complication of the problem. In a study conducted by Giallo, Dunning, and Gent (2017, p. 236), on fathers with regards to their attitudinal barriers to mental health support, their findings were that these adult males had the tendency to downplay or trivialise what they are going through and also resign to fate that seeking help would not be valuable. This report clearly resonates with the assertion of Prime, a male participant in this study.

Another element noticed in the quote below is the resort to fatalism as a result of resignation to problem and unwillingness to seek. Staiger, Waldmann, Rüschi, and Krumm (2017, p. 7), conducted a qualitative study to ascertain the barriers and facilitators to mental health help-seeking for unemployed people. The result of the findings is such that hopelessness can result to non-help-seeking, therefore making individuals to be fatalistic and to adapt themselves to the new situation. Also, their study revealed that living long with a problem could de-motivate one from seeking required help.

...there is a belief that, where life ends, is the end. So, that is it...males will still tell you that something must kill a man. Ehen, they don't shy away from whatever the outcome of their action... when you see an average man, he always makes up his mind. In fact, they say there is nothing you can offer them that they cannot do by themselves. That is how they are made up. (Student Affairs officer)

The foregoing discussion shows how the attitudes of risk-taking, resignation and problem minimisation interact with and pose constraints to help-seeking in male students. These behaviours have been associated with the masculine nature of young male adults.

7.2.3 THEME THREE: FACTORS INFLUENCING HELP-SEEKING BEHAVIOUR

It is believed that human behaviour can be influenced by various differing factors. Counselling help-seeking behaviour is no exception to these factors. Participants in this

study, using the SSI, FDG and photovoice, identified specific factors that positively or negatively help-seeking behaviour, in response to research question three which states, **‘What are the factors influencing CHS behaviour of male students in a HLE?’** The factors isolated are in alignment with the factors identified across the literature. Aside from the beliefs and attitudes which have been addressed with research question 1 and 2, other factors such as 1). **Culture and Gender role socialisation**; 2). **Counsellors’ Influence**; 3). **Severity of the Problem**; 4). **Peer Influence**; and lastly 5). **Substance Use** were identified as those paramount factors that could positively or negative influence their counselling help-seeking behaviour.

7.2.3.1 Sub-theme one: Culture and gender role socialisation

This sub-theme deals with the role of socialisation around help-seeking in an individual’s environment, that is, the embedded customs, norms and practices in determining whether an individual will seek help or not. Gender role socialisation, on the other hand, relates to how children are being raised according to cultural scripts, to have them behave in certain ways that are considered as appropriate for each gender. In this study, participants highlighted the influence of acculturation processes that they have received regarding their roles as a male child and from the society and how this influence has shaped them to have the kind of disposition they possess towards help-seeking.

As highlighted by one of the participants in this study, culture informs all behaviours. Therefore, male students’ disposition towards help-seeking is ultimately affected by the kind of information they regarding themselves as a male.

...cultural aspects inform all other behaviours; the cultural formation is key. Because of this, a male student carries on with his ways on campus with the mindset of the cultural information they have received and might not seek help. (Course adviser)

Male dominance and patriarchy are not a concealed issue within the Nigerian context during the distant past and even in the current society (Allanana, 2013, p. 115). Culturally, male children as regarded as special and accorded with special honour and respect, regardless of age, status or class. The label ‘male’ automatically demands equivalent respect from a female folk regardless of her status, class or age as well (Asiyanbola, 2005, p. 18; Ezenbuwa, 2007, p. 219). As asserted by the counsellor, a male child naturally sees himself as the head, the leader in whichever setting, not because of any skill or capability set he has but rather because of his maleness. Invariably, someone who sees himself as the leader, as someone who should proffer

solution to the problems of others, will find it difficult to be in place of vulnerability of help-seeking.

...I believe male students are shying away from seeking counselling because the African culture sees a male as a controller, one who gives orders in the home, who will eventually become the head of the home. (Counsellor)

The counsellor further stated that this acculturation instils in them the ideology that they should be able to confront whatever task or challenged they have been faced with.

...the African culture ...whenever they have problems or concerns, they feel they should be up to the task and may not want to seek guidance or help. (Counsellor)

Buttressing the cultural influence, a male student unequivocally states the role of a man as well as the rule of being a man is to be strong. This ideology is picked from the society. This implies that for one to be labelled as an appropriate male child or man it is compulsory to take up the responsibility of headship and strength. He also described it as the rule, that is the guiding compass of manhood. Therefore, seeking help does not seem to be a thing within the purview of the roles and expectations males are laden with.

...In the society... I think is either the role of a man and the rule of men. I think every male child needs to experience and that every child needs that mentality... that man should be strong and do things by themselves... how would you raise your family and cope with all responsibility if one does not have this mindset. (Hybrid)

The impact of culture in shaping the way male students view themselves in the context of help-seeking in this study is apparent. The subsequently presented quotes have demonstrated that male students are not willingly to seek help because this behaviour or skill is not part of the skill set they live by. Other scholars have also investigated the interplay between cultural values and help-seeking. In a cross-national survey conducted to ascertain the role of dominant cultures on mental health care utilisation by Bracke, Delaruelle, and Verhaeghe (2019), their study revealed that in countries where stigmatising beliefs were a dominant part of the culture, help-seeking was constrained. The study highlighted that shared cultural beliefs have a significant influence on mental health service utilisation.

Furthermore, Nguyen et al. (2019, p. 1), in their study on help-seeking behaviour of international students, identified culture as the key determinant of their help-seeking intention as well as future behaviour. Also, Vidourek et al. (2014, p. 1010), in their study

geared towards identifying benefits and barriers of help-seeking among 658 college students, also confirmed that culture is a significant predictor of help-seeking. They report that individuals from specific sub-cultures have the proclivity towards seeking help from informal sources. Emphasising the role of culture in psychopathology and healthcare utilisation, Moleiro (2018) asserts that culture influences the way individuals perceives their problem, their perception about the credibility and acceptability of the services rendered and the extent to which they will adhere to the regimen of the help offered. Thus, culture is a key influencing factor in predicting help-seeking behaviour as seen by male students in this study.

Coming to gender role socialisation, some participants state how the influence of the socialisation processes as males influences their help-seeking behaviour. Addis and Mahalik (2003, p. 8) define gender roles as the learned and taught behaviours and values about how to be a man. A male participant stated that having his dad as a role model taught him the strength of been a man. This implies that young male adults look up to the behaviour of older adults in their lives and then copy them.

Looking up to how my Dad handled my nagging Mum with so much maturity has taught me how to handle my life as a man... I have never seen him gone for counselling. (Hybrid, FGD)

The course adviser also corroborated this, by stating that male students often learn non-help-seeking from adults, because they see them trying to do things on their own.

... I think that males have that kind of behaviour naturally, they see themselves as growing up to be a man someday, they see what their older males do, how they do so many things on their own, they also want to copy that. (Level adviser)

Participants here believe that the different levels of care, concern and attention demonstrated to females when in similar situations as they are, implicitly teaches them to learn to take of care of themselves by themselves, as shown in the quotation below. This argument seems valid. as many researchers have argued that young male adults are neglected and underserved in terms of issues relating to their mental health and wellbeing (Kaul & Irwin, 2018, p. s1; Rice, Purcell, & McGorry, 2018, p. s72).

There is more of hyping because in some societies when a female child is not feeling well, they tend to take care of the female first, because they know that to some extent, man should be strong. Now you see all these adds up to make sure I help myself. What we are saying is that we are not at all naturally born like...to be strong, but the way we were nurtured has conditioned us to be. So, the way things are the male had to take pride that he can handle it. (Prime)

Also corroborating Prime, another participant stated:

...the way we have nurtured results in the belief that we can handle things on our own as they are. (Larry)

The male student further asserts that possession of the special ability to go through difficulty is not inborn but that it is nurtured and thus males now are forced to take pride in the knowledge that they can help themselves. As asserted by some scholars, subscribing to masculine ideals prescribed by socialisation processes could also be burdensome to the men (Adil, Shahed, & Arshad, 2017, p. 1; Keedi, 2015, p. 56).

Berman and McNelis (2005), in their study on help-seeking and suicide prevention, identified gender role socialisation as a major factor that influenced males' help-seeking behaviour. Moreover, Danforth (2016, p. 65) also found gender role conflict as a significant factor influencing male service members' help-seeking behaviour. The foregoing discussion illuminates the role of culture and gender role socialisation in predicting and determining future intention to seek help. It is therefore apparent that male students within the context of this study has given a consensus to the fact that truly culture and gender role socialisation influence help-seeking.

7.2.3.2 Sub-theme two: Counsellors' influence

Another significant factor that emanated from the interviews is counsellor influence. This factor could either positively or negatively influence the counselling experience, as well as the intention to seek help. In the FGD session, a male student stated that he would not consider seeking help from a professional counsellor, based on his previous experience with an unfriendly and harsh counsellor.

...I could remember back then our counsellor she is a very, very strict woman. The way she handles you when you come late to school, and issue happen in our class in which we are supposed to see her but the fear of what will happen if we get to her office made us not to go to her office and the issue brought a little crises among the class. Let me say that is one of the reasons why I don't want to consult a counsellor. (SSquared)

The quotation by the male students reflects the importance of a counsellors' influence in fostering or impeding help-seeking. From just one experience of a 'bad' counsellor, the male student is uncertain as to whether he would seek help when next its needed. Kearns et al. (2015, p. 3) assert that personal previous help-seeking experience or the experience of a known person has a significant influence in determining help-seeking among University undergraduates.

Another issue raised with the counsellor is the uncertainty envisaged by participants

about how the counsellor would react to the issue presented. Gulliver et al. (2010) report a similar finding in their study among young people with regards to barriers and facilitators of help-seeking. In their study, participants identified judgmental attitude, rude behaviour and an exaggerated response to the problem as barriers that could hinder them from seeking help.

... But the experience, is that you tell people things, but they reply you in way you aren't expecting... (Teraja)

Participants also expressed the fear of been undermined or looked down upon.

...so, I'll have the fear of won't I look less of myself in front of this person if I pour out my mind or would she not look down on me? Will she keep everything I will table down? (S-Squared)

On an optimistic note, another participant spoke highly and positively of how his counsellor encounter was positively impacted by the counsellor he came in contact with.

...When I first approach the counselling centre of the institution, I thank for the person I met that day, she was a kind of God's sent to me. God was just preparing her that I am going to meet her that day. She was warm and welcoming. Assuming I didn't meet her that day I will not even be here because I dedicated even my research work to her. You can see the effect of the counselling it had on me up till now. (Water, FGD)

As stated earlier, meeting a professional counsellor who demonstrates warmth and unconditional positive regard to client will facilitate future help-seeking as well as the referral of other peers. Also, from the photo and the photo narration of another participant, the influence of warmth and friendliness of the counsellor was identified as one that would facilitate help-seeking.

When a male student is assured of friendliness and warm, maybe through his friends that have gone to the CC or through his own visit he will be encouraged to visit. (Larry, Photovoice)

Different studies have evaluated the influence of the counsellor on help-seeking in terms of their race, their gender competence (Owen et al., 2009, p. 448), been known to client, credibility among other factors. In the systematic review conducted by Gulliver et al. (2010), they found other counsellor related factors such as unavailability, unhelpful assistance, breakage of trust and divulging of clients' information, not having adequate knowledge to handle young adults among other factors.

7.2.3.3 Sub-theme three: Severity of the problem

The severity of a symptom is the overall impact of the problem on an individual's functioning in terms of the psychological symptoms they are being confronted with

(Magaard et al., 2017, p. 1). Studies have identified the level of severity of a problem as one of the most important contributors and predictors of help-seeking among diverse population and groups of people (Brown et al., 2014; Hunt & Eisenberg, 2010; Magaard et al., 2017). Shine (2019, p. 15) asserts that a greater severity of problems is often positively correlated to higher help-seeking. The evidence from this current research positively aligns with stated findings about help-seeking. Participants in this study states clearly that when they are faced with situations that is beyond what their capabilities can handle, they will seek help.

...That must have been a technical issue, like me personally if I'm having a kind of issue, I go online first to browse about it, can I overcome it? how can I manage this? ...If I see that this thing is serious and I can't overcome it by my own experience, and too technical for me to handle and it requires a kind of special skills, special knowledge then, I tends to see a counsellor. (Prime)

Furthermore, the participant went forward to highlight that manliness or need for machoism will be relegated to the background when a problem becomes very severe.

...Going to the counsellor will have nothing to deal with been macho, the thing is that it is because you have not seen issues {you have not been confronted with real problems}. If you see issues..., when I went to my doctor then, she was there, I will just be crying for no reason. The manliness will fail oh. (Prime, FGD)

Studies up till now have not been able to ascertain the interaction among help-seeking, masculinity and severity of the problem (Shine 2019, p. 12). Therefore, the variability among help-seeking in men experiencing distress may be explained by the moderating effect of masculinity. However, this study has illuminated this aspect by showing that the influence of masculinity is reduced when the severity of the problem heightens, therefore help-seeking is enacted. Another participant also corroborated this stance:

...when an issue arise, what would make a man to be in such mood to seek help, is the level of the distress because I believe that a man can handle these things but when they just have no option to submit yourself to the best opportunity. (Larry).

Participants were asked to vividly state the kind of problems that they felt was severe enough to warrant a professional counsellor intervention; two participants from the study indicated that depression or getting tired of oneself to the point of suicide ideation were examples.

...So, I'll say its majorly depression, depression can be do the only thing if it's mental problem, even the counsellor will know you need a psychiatrist. So, it's just depression. (Hybrid).

He further stressed that:

...that you are getting tired of yourself...to the point of thinking about suicide, that is the height someone seeks a counsellor. (Hybrid).

Another participant emphasised what he said by opining that depression will be the least thing he can present to a counsellor for help.

I will go with depression. (Teraja)

In a cross sectional correlational study design, geared towards identifying the predictors of help-seeking among university students, the study isolated severity of depression as a significant factor influencing help-seeking, among other factors (Aldalaykeh et al., 2019, p. 1). Furthermore, Byrow et al. (2019, p. 2), investigated barriers to help-seeking among refugee men. Their study revealed that the severity of Post-Traumatic Stress Disorder (PTSD) in males leads to higher chances of help-seeking. These two listed research works corroborate the findings of this study, that level of severity is a significant predictor of help-seeking.

7.2.3.4 Sub-theme four: Peer influence

Peer influence falls under the contextual factors influencing counselling help-seeking behaviours of male students. Peer influence has been isolated as a significant predictor of help-seeking among young people, especially males (Lubman et al., 2017; Lynch et al., 2018; Mundt & Zakletskaia, 2019). In consonance with the existing literature, participants in this study identified peer influence as a determinant of whether they would seek help or not. One participant asserted that peer influence has the greatest effect or impact on males' lives, even greater than on females. This opinion corroborates the assertion of Lynch, Long, and Moorhead (2018, p. 146) that males always strive to live according to the values of their group members so that they will not be tagged an outcast or perceived as abnormal. Furthermore, the participant disclosed that male students prefer to disclose to each other the problems going on in their lives, rather than discussing it with adults or professionals (Cakar & Savi, 2014; Divin et al., 2018, p. 610). In a fairly large survey conducted among 710 students in Italy to ascertain their preference for help-seeking. The study revealed that students preferred to seek assistance from informal rather than formal sources. Specifically, they identified discussing their issues first with their friends then followed by their parents.

...and you know, this peer group influence, it has a great influence, I will say on the males, more than the females, you know, like, even as a mother, they will open up to their peers. (Course adviser)

Another important element of peer influence that was noticed by the Course adviser, is the tendency to believe in their peers more than in professionals or older adults in their lives. This could be explained in terms of the existence of the trust and bond peers share amongst themselves. Rickwood et al. (2005, p. 9) state that working with young people demands the development of healthy relationships that are based on trust and mutuality. Therefore, one can infer that male students' inclination to agree with their friend's advice is based on the established confidence and trust they have demonstrated towards each other, rather than taking guidance from a strange adult they are probably meeting for the first time.

...and one problem that I have observed that they have is that they believe more in the in their peers, rather than coming for counselling. (Course adviser).

In affirmation of the counsellor's thought about males' preference for seeking help from each other, Prime, during the photo-narration, provided a picture of a group of males relaxing in the company of each other.

Male prefer to be in the comfort of each other to share their pain and worries rather than visiting the counselling centre. (Prime, Photovoice)

Moreover, participants perceive that their peers are the first point of contact when they are faced with any challenge. After consulting with friends, one can then move on to discuss with a counsellor, maybe. One participant categorically stated that it would be a very complicated issue that would warrant him to seek help from a professional.

...that there's going to be something major, major, going on that would want you to go and see a counsellor for, because counsellors [exclaims], that's like the extreme but you can talk to people like friends, right! Is there no friend to talk to? (Larry)

Teraja also, using photovoice and his narration, stated that a male students peer could either positively stimulate him to seek help or influence him negatively. This depends on the value the peers place on self-reliance and help-seeking.

...The kind of friends a person keeps will determine if one would go to see the counsellor or not. (Teraja)

Male student will not be able to seek or might find it difficult to if the ethos of the group stigmatises dependence on others; the group's inclination has the tendency to overrule the males' desire to seek help (Lynch et al., 2018). An earlier study also further corroborates this result. Hogg and Turner (1987, p. 325) asserts that, if the group rejects or does not value help-seeking and perceives it as an out-group behaviour, the male

student in that group would be exposed to shame, damaged self-esteem and ridicule if he enacts help-seeking behaviour.

Therefore, understanding how peer influence can be positively channelled to facilitate the help-seeking of male students is an imperative. The presented quotations from participants and arguments from the literature have demonstrated that peers exert a significant amount of influence in determining help-seeking among males.

7.2.3.5 Sub-theme five: Substance use

The use of substances has been identified as a factor that influences non help-seeking of male students. As evidenced from participants responses, substance such as drugs, alcohol and even marijuana are used to seek temporary relief for their problems, instead of engaging in appropriate help-seeking. As seen in the responses of participants, male students use the drinking of alcohol to cope, to temporarily numb the pain and get relief for whatsoever challenge they are going through. Also, as shown on the quotes and pictures in Chapter 6, figure 6.12, participants prefer to be in the comfort of each other to speak about their problems. Participants stated that being under the influence of alcohol facilitates vulnerability, which allows males to divulge their concerns to their peers.

...you understand that is why some of my friends. I have some friends that like I have friends that drink, smoke that go into drugs and if you ask them why they will say I am trying to get over this. (Hybrid)

...inhaling some quantity of marijuana in order to get over some ordeal they are facing such as, anxiety or depression... to boost their self- esteem or morale when it comes to facing the crowd or doing some special work that requires them to exhibit more energy, ... Because I take to find relief instead dealing with it or going to a counsellor. (Prime)

...Male students inject themselves with drugs for temporary relief. (Hybrid)

...they prefer going to beer parlour to relieve their tension. (Student affairs officer).

These findings corroborate the findings of Gulliver et al. (2010), in their systematic review which identified substance use as a significant factor that poses an impediment on male students' help-seeking. The use of this method, that is, substance use, is often ineffective and, in most cases, escalates the problem. When substance use is used as a coping mechanism, failure to provide the desired relief can result in the feeling of

hopelessness. Furthermore, Dschaak and Juntunen (2018, p. 184) investigated the help-seeking attitude of those with alcohol disorder and those that did not meet the threshold of alcohol disorder. The authors found a significant difference between the attitude of individuals who were identified positive for alcohol use and those who use alcohol sparingly. This study suggests that those with alcohol disorders are likely more to stigmatise help-seeking. In another study conducted in Ethiopia by Belete et al. (2019, p. 2) on help-seeking behaviour for problematic substance use, the authors found that there is a higher rate of non-help-seeking among individuals with problematic substance use.

7.2.4 THEME FOUR: CONCEPTUALISATION OF AN ENABLING ENVIRONMENT FOR HELP-SEEKING AMONG MALE STUDENTS

Central to this study is the research aim of creating an enabling environment that facilitates counselling help-seeking among male students within the higher learning ecology. To achieve this, participants' opinions were sought with regards to what an enabling environment means to them. The question, 'How do male students conceptualise an enabling environment for CHS in a HLE?' was posed to them. Four sub-themes were generated, namely: access and availability, recreational, equal attention for both genders as well as a warm and accepting space. These four sub-themes define what an enabling environment means to the participants of these study.

7.2.4.1 Sub-theme one: Warm and accepting space

From interviews with male students and participants alike, there was a strong indication that a core definition of what an enabling environment means has to do with friendliness, respect, warmth and tolerance. The first point mentioned by the course adviser is the need to make the male students sense an atmosphere of genuine friendliness. This kind of environment is one that is calming, nurturing, and that engenders feelings of acceptance. When male students sense this type of environment, it facilitates trust and confidence. Consequently, male students are able to let down their guard, display their vulnerability and therefore seek appropriate help. According to the World Health Organisation (2013, n.p.), an enabling environment that facilitates the counselling goes beyond the physical facilities provided, instead it begins from the welcoming process, how clients are greeted, the body language and how counsellor makes eye contact with the client. They assert that the welcoming process, as well as how empathy and respect is communicated, all form part of creating an effective counselling environment. This type of environment facilitates confidence in the support services within the HLE, thus

appropriate referrals can be made. But when the support networks are hostile and unfriendly, male students avoid them and keep their problems till when it has blown over.

...one important thing we can do to assist male students reach out for professional help is that there is need to be friends with them, whether you are a course adviser or a course adviser, being a lecturer in the university, we should always consider it as an opportunity to be in these students' life...and it has to be genuine (Course adviser).

Another participant also buttressed the need for being friendly to all.

...the professional counsellor should be friendly to the students...also provision of a friendly atmosphere (Health Practitioner)

A male student spoke about the welcoming process, the need to refresh clients with water or snacks and welcoming them with a smile. He stated that this simple act creates a sense of been welcomed and valued. It was implied that, when a male student visits the counselling centre and experiences such level of warmth, he becomes a referral agent based on his own experience. Research has clearly shown a link between counselling experience and future help-seeking (Koydemir-Özdena & Erelb, 2010, p. 688; Parent et al., 2018, p. 74).

For example, now if you must interview someone, the way they you will even start the interview, it should be welcoming, one will be surprise and feel important. At least, look at you [the researcher] when we came in, we were refreshed. You offered us water; snacks you were at the same time smiling. (Teraja).

Another essential element that came out of the interview is respect. Participants echoed the need for the counsellor to speak in friendly and respectful tone. Also, not undermining the participant is important. Male students do not want to be treated as a child, but rather they should be valued, respected and treated as a whole person without necessarily projecting their age onto them.

We just sit down feel relaxed and they talk to you gently instead of [speaks Yoruba]...kilo se e, "what is wrong with you" [shouting, then laughs]. They should talk to you as if they gave birth to you like a child. (SSquared)

Also, incorporated in the warm and accepting space is the ability of the significant support figures and counsellors not to be judgemental and overreactive when male students bring issues to their attention. As pointed out by Gulliver et al. (2010, p. 7), when young adults perceive that the adult providing is judgmental, they may not want to continue in the help-seeking process, or it may hinder future help-seeking process.

Again, this participant endorsed the need for them to have a sense of value and being respected.

By not overreacting to the slightest deviant act. Like ok, I might be a lie now [speaking Yoruba] anybody who tells lies, steals [a Yoruba proverb]. Little things that you do will make them condemn you massively that will make you think you are not a human being; you are not like a valid member of the society. But instead, when society sees that you are doing something not right, they should say come let me talk with you. Like now, let us say stealing, they have found the thief, but they will publicly disgrace him because he has stolen. What's up, why do you steal? But when the person is beaten, the person will get out of prison and the stigma will still be there and the person will end up committing suicide.

According to Jacobson (2016, n.p.), providing a non-judgemental environment is described as unconditional positive regard for the client. He asserts that this involves setting aside personal bias and accepting the client as one that has inner capacities to bring about change in their own life. This sub-theme highlights the importance of providing an environment that facilitates vulnerability such that male students can explore and communicate their feelings over a range of emotions, either positive or negative, knowing fully well that they are accepted, understood and valued. Highlighting the importance of providing a warm and accepting space, Geldard and Geldard (2005, p. 21) declare that creating a warm and accepting environment requires communicating empathy to the client such that they feel a sense of togetherness. This in turn creates a feeling of being cared for, safety as well as self-disclosure. The authors further contend that in such an environment, the client can open up to the counsellor about sensitive issues, communicate their innermost feelings and the things they have not had courage to share with anybody.

7.2.4.2 Sub-theme two: Access and availability

Participants further describe an enabling environment as one that is characterised by access and availability. Gleaning from the participants quotations, it became very clear that access and availability means being able to get helped at whatever time help is required. The course adviser communicated the need to operate an open door policy system, whereby male students can walk in at any time and will be able to receive the help they need. The adviser stated that, if a sense of unavailability is communicated to male students, they might be discouraged from future help-seeking.

*...you have to be available like operating and open-door policy.
You have to be available because if you restrict their movement*

or say I am not available now that may be the end of him discussing with you, they may not come back again. So open door policy... (Course adviser)

The health practitioner also spoke of the need to provide follow up:

Professional should always be available so that we will be able to counsel them aright and follow them up...we should make the staff at the counselling centres very close to students. (Health practitioner)

A male student expressed concern with regards to availability; he stated that the first barrier for him would be the concern about the availability of counsellors.

If I am going to the counselling unit, the first thing that will come to your mind is will I see another one in the office? (S-squared)

Also, the provision of 24/7 access was noted by the counsellor. An environment that enhances or facilitates help-seeking should provide male students with access at whatever time they have summoned the courage to visit the counselling centre. It becomes devastating for such male student if he is not able to receive the required help at the needed time.

...I think twenty four seven (24/7) anytime the students are coming down, they should be able to meet somebody we should have full time counsellor in the counselling centre. (S-Squared),

The participants expressed worries about the likelihood of counsellors not being available even when now they are ready to seek help.

...Even if they are there will they attend to you? they prefer discussing with their colleague than attending to you. (Hybrid)

...another thing about staff is this, if I am going to the counselling unit, the first thing that will come to your mind is will I see another one in the office? (FGD participant)

Access is critical to receiving support and care for psycho-social problems. Access has been labelled as one of the most significant barriers to seeking help for mental health problems in low- and middle-income countries (Kisa et al., 2016, p. 1; Jacob & Coetzee, 2018, p. 176). The authors further sought to unravel the barriers to access to mental health care. Their study posited that factors influencing barrier are multifarious, such as systemic, familial, community and individual factors. They therefore suggest the need to formulate policies and embark on programmes of action that address the multi-level barriers to access. Although the cost barrier is not a challenge within the higher learning ecology being studied, as students are required to pay a token just for registration, male students will still be faced with access challenges if, peradventure, they are referred to public mental facilities. This aligns with the assertion of Rowan, McAlpine and Blewett

(2013, p. 1723), who state that the cost barrier is one of the most fundamental challenges to accessing mental health care facilities. Addressing structural barriers such as availability and access is a key ingredient in the creation of an enabling environment for help-seeking behaviours in male students.

7.2.4.3 Sub-theme three: Recreational

In the context of this study, an enabling environment for help-seeking is such that that it facilitates recreation and relaxation. Participants in the study gave the following exposition about an enabling environment as being recreational:

A counselling centre should not be lesser than a recreation centre, able to capture the attention of the visiting student. (Student Affairs officer)

...recreational facilities. Maybe soft music, maybe draft, Whot [card games], table tennis could be provided to help one relax, in fact one will be attracted to the place because of sports. (Water)

To endorse the provision of recreational facilities, another participant, using photovoice, narrated that counselling centre official can facilitate help-seeking by leveraging or tapping into the hobbies of male students. As it is widely known that males are generally athletic and sport loving, the presence of recreational facilities automatically draws their attention.

Sporting materials ...are also things that could be provided in a counselling unit which would enable male students to seek help...as some students are most likely attracted to their hobbies,... the knowledge of the fact that those things they have interest in are available at the counselling unit, they would want to seek help from the counselling unit. (Prime, Photovoice)

This finding resonates with the submission of Jefferies and Lepp (2012, p. 37), who asserts that the installation and provision of recreational facilities can give institutions a competitive advantage over others. Furthermore, they have been used in increasing the enrolment rate, retention and satisfaction of students into higher education (Andre et al., 2017, p. 15). In the light of this benefit, it appears that the conceptualisation of an enabling environment by male students as one that is recreational is not misplaced or inappropriate. Leveraging on the benefits of recreational and sporting facilities as adopted by universities can be beneficial also to the counselling centres. Therefore, through the provision of sporting facilities to the counselling centres, male students are attracted to the centre, encouraged to complete their therapeutic sessions and may ultimately be satisfied by the counselling process outcome.

In addition to that, participants assert that the presence of recreational and sporting materials provides male students the opportunity to relax, even before beginning the therapeutic session.

Research has shown a clear link between physical exercise and improved mental wellbeing (Chekroud et al., 2018, p. p. 739; Ohrnberger, Fichera, & Sutton, 2017, p. 42). Therefore, installation of recreational facilities to make the environment enabling is imperative. In support to this, it is well known that traversing through higher education is a highly stress-laden adventure. Studies have shown that providing recreational and sporting facilities can assist in offsetting and reducing the burden and tension that comes with it (Andre et al., 2017, p. 15). This assertion confirms thus confirms the opinion of the participants, in that recreational facilities enhance relaxation and stress reduction.

...playing this game puts one in a relaxed mood before even been attended to by the therapist. It can even be used to buy time while waiting for one's turn... (Prime, FGD)

Besides, waiting time in therapy has been consistently identified as a barrier to help-seeking (Fortenberry, 2017, p. 3; Turnbull et al., 2019, p. 8). Participants in this study therefore suggested the provision of recreational facilities as a solution to that barrier. Instead of sitting, waiting and getting frustrated; clients can utilise those periods to engage in healthy activities. The foregoing therefore provides us with a clear indication that recreational facilities are paramount in creating an enabling environment.

7.2.4.4 Sub-theme four: Equal attention for both genders

The majority of effort, in terms of the attention of funding of research, both governmental and non-governmental, over the past few decades has been devoted to liberating and empowering females while little or no attention is paid to the male child (Baker et al., 2014; Chang'ach, 2012, p. 181). Male students in this study expressed that providing an environment where equal opportunities and attention are provided to both genders can facilitate help-seeking. According to a male participant, development agencies need to integrate male students' needs into their plans so that they can also become useful and viable members of the society.

It is important that males are carried along in the social rebuilding process, Males should not be regarded as the evils of women and so neglect their need for empowerment and mental health. (Hybrid, FGD)

Moreover, another participant clamoured for the design of programmes that are specifically driven towards the male students as part of the effort towards creating an

enabling environment. She also argued for the need of policy formulation.

There men-specific issues that do not affect women. Politically, policy should be projected at helping men. (Health practitioner)

Attention should also be given to male folks to aid their wellbeing and development because we are being left behind. (SSquared).

This finding resonates with the assertion of Hawkes and Buse (2013, p. 1783). The authors assert that gender inequalities in health are not paid any significant attention globally by health institutions, including the WHO, either in policy formulation or programmes of action. They further contend that policy-makers and researchers presuppose that gendered approaches to health issues give attention fundamentally or exclusively to women instead for both genders. This assertion is an affirmation of what the one participant stated:

Anything on gender is about female. Genders are the two-opposite sex. Gender should not dwell on females alone but even as well, there mandate and function is not about female alone. Like we started, I don't see any programme here that put male into consideration (Prime, FGD).

There is too much emphases on woman empowerment, let there be male empowerment too because no matter how whatever a woman how empowered is, she ends up in a man's house. (Students Affairs officer)

Therefore, an environment where both male and female are given equal opportunities and are supported to thrive was identified as an enabling environment.

I think he should be, there should be equality. Equality should be the watch word... So, I think both males and females should be given equal privileges, equal opportunities as you are training women be training men as well. (Teraja, FGD)

Research has demonstrated that there is a gradual neglect of males and this observed inequality looms with its consequences (Sanauddin, 2012). Therefore, in alignment with the findings of this study, researchers have clamoured for a holistic approach that involves bridging the disparity gap between males and females and addressing the vulnerabilities that are specific to males; this will be beneficial for both genders.

7.2.5 THEME FIVE: MEASURES AND STRATEGIES FOR CREATING AN ENABLING ENVIRONMENT

In order to identify strategies for creating an enabling environment for counselling help-seeking, the researcher in the following section succinctly discusses the sub-themes identified from participants responses to this question. Several strategies have been

identified by participants as those elements that should be in place for an enabling environment to be achieved. This is in response to the fifth research question. These strategies are discussed in the following chapters.

7.2.5.1 Sub-theme one: Education and sensitisation

The first strategy identified in this study for creating an EE for male students' CHS is education and sensitisation, given the identification of ignorance as an attitude that influences help-seeking. Hence, participants eloquently stated their views with regards to provision of education and sensitisation to address the pervasive ignorance observed among male students and general public at large about the need to seek help. This education programme is directed towards all the forms of ignorance identified. Namely, ignorance with regards to symptoms and signs of psychological problems, location of the counselling centre as well as the benefits of engaging with professionals. Therefore, education and sensitisation were recommended as an antidote to combat the menace of ignorance within the selected higher learning ecology.

Orientation

Participants clamoured for the creation a general sense of awareness within the higher learning ecology so that all students and members of staff can be informed of the presence of the Counselling centre, its functions, services as well as the benefits of utilising their services.

...there should be education. It is not only when you have a problem that as escalated that you see a counsellor. We should know the good thing attached to seeing a counsellor. (Teraja).

The Health Practitioner suggested this awareness should be provided in form of orientation for first year student as soon as they are settling into University. She further stated that, subsequent forms of orientation and awareness should be carried out until there is an impressive turn in of students at the counselling centre.

...there should be proper orientation. Normally, the orientation is done before the matriculation of the students. And this thing can be repeated if we discover the students are not coming forth, the professional counsellor should go and notify the management that these students are not coming forth as expected. So, the orientation should be done again. At least in a year, it can be done twice or thrice. (Health practitioner)

Another participant supported this:

...another avenue is during students' orientation. (Student Affairs officer)

... if the students are well oriented, they will know the importance of counselling, going to the counsellor. (Water)

There is an agreement in literature regarding the benefits of providing orientation to first year students and generally to the general student body that is particularly tailored to certain needs. This kind of orientation has been said to facilitate smooth transition within the university, ease settling down and to be required for gaining necessary information about the services and resources within the university (Caplan, 2008, p. 23; Evensen, 2017, p. 31).

Educative pamphlets

The usage of educative pamphlets was also identified by participants in this study to sensitise male students as well as the society at large about help-seeking. Studies have confirmed the effectiveness and efficacy of educative pamphlets in promoting help-seeking behaviour (Bhugra & Hicks, 2004; Sun et al., 2017).

...This picture communicates the importance of talking to a counsellor in a pamphlet. Such pamphlets should be shared and pasted everywhere around the campus. (Water, Photovoice)

...One can put some write-ups on fliers and pamphlets because they can afford to read, it will help them a lot. So, I will advise things like that should be put in black and white and give to them. (Student affairs officer)

Use of Public Figures

Male students in this study identified the use of public figures, celebrities and sport super stars to be involved the campaign. A participant stated that, if these people, whom male students view as role models of strength and masculinity, come to share how they sought help for their psychological problems, other males will be encouraged and emboldened as well to seek help.

...And get an external like celebrities and social influencers members of societies and other influential counsellors. (Prime)

If male footballers come out to share their experience with psychological problems and how they sought help from a counsellor, many male students will feel like wow! I can seek help too. (S-squared)

This photo represents a notable male figure in the society creating awareness about help-seeking. This act helps male students to find help-seeking relatable. Especially if it's from a male they view as role model. (Larry, Photovoice)

Previous research has also identified the use of public figures in promoting help-seeking

among male students (Ellis, 2018, p. 8; Jewkes, Flood, & Lang, 2015, p. 1580; Lynch et al., 2018, p. 148).

Mass media & social media

Furthermore, the use of disseminating appropriate information about help-seeking was suggested by male students. These platforms in form of TV, radio and the Internet, among others, were suggested as viable media through which misconceptions, myths and false notions about males' help-seeking can be demystified. Randomised trial studies of differing sorts have been carried to investigate the efficacy of the different media. These channels have been described as efficacious in bringing about behavioural change (Hui, Wong, & Fu, 2015; Halsall et al., 2019, p. 38)

...What is the function of mass media? ...we are now in the Internet era where everybody can access it. Everybody is on Instagram we can use the social media in sensitising people about counselling. (Hybrid)

...So, enlightenment campaign, seminars and may be jingles radio and TV. (Counsellor)

That is the picture of a TV set, it can also be used to create awareness about counselling. (Water, Photovoice)

Appropriate Signposting

Lastly, in creating awareness and sensitisation, participants spoke about the need to install appropriate signage to facilitate easy access of male students to the counselling centre. Apart from ease of access participants also mentioned that such signposting should give prospective clients a first-hand knowledge about the services rendered at the session.

This is a nice picture of a counselling centre signpost already showing to students what to expect when they come for counselling.

The same participant also added:

A very bold signboard showing where the counselling centre is located. This is very important so that people are confused about where the counselling centre is. (Teraja, Photovoice)

In creating an enabling environment that facilitates help-seeking, education and sensitisation takes place across all levels. As central to the socio-ecological model, targeted interventions must be curated for each level of the environment so that a holistic enabling environment that facilitates help-seeking can be created (McLeroy et al., 1988). Therefore, conscientious efforts must be taken to ensure that individuals, peer groups,

and organisations in the society are informed, so that those in charge of policies are abreast about the mental health services available, their location and benefits.

However, the assumptions were anchored on the principle of critical pedagogy, where the informant is not in any way superior to his/her audience. Rather, education and sensitisation take place in a dialogical and reflective approach, such that the problem regarding male students' help-seeking is posed to members of society generally (Dawkins-Moultin et al., 2016). Through this approach, a consensus solution is arrived at, as demonstrated in this study.

7.2.5.2 Sub-theme two: Disruption of norms, ideals and notions

In creating an enabling environment that facilitates help-seeking, a fundamental strategy identified in this study is the disruption of norms. Norms and ethos are known to be underlying creeds that guide most behaviours. As identified in this study, certain cultural, masculine norms, gender socialisation processes, religious beliefs and institutional practices are pervasive in the society that these male students find themselves. These ideologies have in turned influenced their beliefs, attitudes and behaviour towards counselling help-seeking; they are prevalent in the society at large and need to be disrupted and challenged. These norms and ethos are the basic underlying factor why male students are not seeking help. The principles of critical theory, which states that for social problems to be resolved such problems should be examined from the historic and cultural perspectives (Lindlof & Taylor, 2002, p. 49), have assisted this study in identifying norms, beliefs and ideologies that have prevented male students from seeking help. With this done, analysis of those ideologies in terms of power relations, inequalities and subjugation are therefore carried out so that they can be properly addressed. Hence, the need for challenging and disruption of norms in this study. The following excerpts reflects participants opinion about disruption of norms.

The first participant proposed the need to change the mindset and understanding about what it means to be a man, about the ideologies that they have towards masculinity and the culture that fuels these behaviours.

...our mentality needs to change about a lot of things...what it means to be a man...been strong and our culture. (Prime)

Another participant supported the need for change:

...things may appear normal, but they are not normal. We have to let everyone know that these things aren't done like that...including the culture and the norms and everything and

*even the religion...we need to change about a lot of things.
(Teraja)*

This assertion is in accordance with the submission of many scholars, who have called for the deconstruction, reconstruction and transformation of toxic masculinity (Gibbs et al., 2015, p. 208; Gibbs, Vaughan, & Aggleton, 2015, p. 301; Ratele, 2017, p. 10). For instance, Gibbs, Jewkes et al. (2015) propose that reconstructing masculinities deals with creation of new forms of masculinities that are antithetical to the hegemonic and toxic forms of masculinities. They further assert that these new forms of masculinities are healthier for themselves and their significant others. Furthermore, Philaretou and Allen (2001, p. 301) assert that deconstruction of masculinity involves formation of a more balanced type of masculinity that is not gender stereotypic but that rather draws on the cultural, social and historical viewpoints of the cherished masculine and feminine traits.

Participants in this study have proven that the assumption of Paulo Freire is true about education. Through the process of dialogue, participants came up with critical solutions that align with critical thoughts within literature, even when they are not regarded as 'knowledgeable' or 'researchers' in some scientific contexts.

Besides that, another participant argued that changing our mindset or understanding does not mean changing the African culture. The participant contested against the notion of neglecting African culture and embracing western culture.

...they try to change our opinion about who we are... if we are condemning our culture, we are excepting to take up the western man's culture, idea... that means you are condemning your forefathers' ideas. (Hybrid, FGD)

However, another participant therefore went further to explain the idea of changing mindsets. He stated that positive aspects of cultural masculine ideals and cultural norms can be upheld while those that are detrimental to their wellbeing and that others should be expunged.

...Think about what he has said, the African tradition. It is not about changing the African tradition but changing our mentality about something, we can use the positive part to our culture to our advantage. (Larry)

This participant's assertion aligns with the submission of this study, which proposes critical positive masculinities as an alternative to hegemonic toxic masculinities (Lomas, 2013a). According to this approach, the author argues that masculinity is not inherently

evil, but rather that males have the capacity to enact erstwhile forms of toxic masculinity in a positive way that is healthier for themselves and their wellbeing, and that of others. That is, counteracting toxic hegemonic masculinity tendencies or intentionally acting out constructive aspects of this form of masculinity.

The ongoing conversation reflects participants' views on the type of change, process, approach and means to create an enabling environment through disruption of norms.

Furthermore, in the disruption of norms process, participants categorically argued for involvement of women in the campaign, as it has been observed that women are also critical to perpetuating and reinforcing stereotypical norms in males. That is, the changing of mindset and ideology of what it means to be a man as to change from the women's angle as well, essentially, because of their role in socialisation processes and their influence on their partners. Berman and McNelis (2005, p. 24) suggest that, in promoting help-seeking amongst males, the first and foremost link is women. They argue that most of the times when males go through difficulties, their first point of contact is a woman. The authors, therefore, indicated that women should be established as a referral link for appropriate help-seeking in males.

...we also will not just limit our outreach to men. We will also reach out to women not to make men feel less of themselves... and you don't think as a woman that because your husband cried, you husband isn't man enough. (Water)

There are also women who care, they're also women who want their husbands to express themselves... let the women be involved in the least we want our men to be expressive, we want to see them cry, we want to make them feel good that they cry to us. (Hybrid)

Also, participants highlighted the importance of involving pastors and religious leaders in the norm disruption process. This is because a lot of pastors or religious leaders have patriarchal mindsets and they use their religious beliefs to support this attitude. Also, participants identified the possibility of pastors becoming referral links for psychological help-seeking, once they are aware of the uses and benefits themselves. In support of this finding, Heward-Mills et al. (2018, p. 1) argue that the influence of religious leaders transcends the individual, but rather it encompasses social and cultural scopes. Their influence is enhanced through the spiritual authority they exert on their congregants as well as their status of being role models.

The church, the school need to be oriented about these social norms that prevent men from seeking help so that males can be

assisted early. (Health practitioner)

...Pastors also need to be educated and informed so that they can assist in referring their church members to professionals as at when due. (Course adviser)

Yes... religious leaders need to be educated, there are some pastors who would not allow females to get to the altar or perform any spiritual role in their church...or when members come to them they can just be bathing with oil or some crazy ideas to their members. (Hybrid)

With regards to the approach employed in disruption of these norms, participants spoke against the current oppressive approaches that are been used in Nigeria, that leave males with feelings of marginalisation and neglect. They assert that this approach could lead to grave consequences, such that the goal of the change is not achieved.

...we cannot take an aggressive route. we cannot challenge these norms aggressively. We must be subtle about it. Subtly in the sense that we are not saying men are no longer the head. Men are no longer powerful, no! (Hybrid)

Teraja then suggested the approach to be used in changing these norms He suggested that a loving approach that takes one's opinion into consideration will create the desired transformation.

...in Nigeria now, we have a lot of groups on gender equality... the approach of most of these groups increase inequality and violence between both genders ... these groups use an aggressive way that we want to change these things by fire by force[aggressively]...things are not done like that...it gets complicated. So, you have to consider the males' opinion and that of everyone, you need to create an atmosphere of love. (Teraja)

Furthermore, participants hinted that changing the norms and ethos would not be drastic, but rather a gradual process, so that it can be sustained. This participants' thoughts are in alignment with Freire's critical pedagogy, where he asserts that education should not be oppressive but rather should be emancipatory, such that it can facilitate transformation of the individuals and the society. This form of education takes place through a reflexive process that involves problem posing, questioning and critical dialogues (Dawkins-Moultin, Mcdonald & Mckyer, 2016, p. 32; Rajesh, 2014, p. 17).

...And one thing I will add is that these things we have been saying [changing norms] not that we can eradicate them in a day, but it will take time. Actually, we can subsidise it to the minimal. Did you get the point? (S-Squared)

The foregoing reflects the intervention processes that are targeted towards individuals, institutions as well as the society large. As suggested by participants, targeting the

higher learning ecology for change, as well as religious institutions, is critical for fostering the enabling environment for help-seeking. This is because institutional spaces, such as schools and churches, are places where gender norms can be moulded and redefined. Therefore, the religious institutions, given the level of influence they exert on the lives of individuals, are viable platforms for redefining and teaching transformative masculine ideals.

7.2.5.3 Sub-theme three: Improvement of physical settings

Fundamental to creating an enabling structure is the installation and provision of facilities that are needed for the day to day smooth running of that environment. The impact of the physical settings of an institution or an element within the institution is said to have the capacity to facilitate a change process or impede it.

Participants in this study stated that, when male students observe that efforts are been taken to change the physical and structural setting of the centre, they become curious, hence they visit the place.

...these students whenever, they discover that something is going on, they will even bring more people, because when they get to the place, they look at the structure, they look at the environment. The look at the investment made into the counselling facility and they will discover that they can find help for whatever problem, they bring to the place, they will bring more people. (Student Affairs officer)

Research has shown that different settings and arrangement of some social or activities can either facilitate or hinder help-seeking (Mulcahy, Cleveland, & Aberton, 2015, p. 575; Saltmarsh et al., 2015, p. 315).

Speaking of the photo the one participant presented, he argued that the counselling room aura has a way of bringing one into a relaxing mood.

...a beautiful counselling room, large, spacious relaxing. I feel like if one gets here alone would be relaxed and ready to talk to the counsellor... (Teraja, Photovoice)

He further shared with another picture, the essence of nature and flowers.

I love nature if the counselling centre has natural plants and flowers, it also makes the place inviting for male students to come and seek help. (Teraja, Photovoice)

Another participant corroborated:

...getting a place for them that will be of interest to them. A place for them to sit down and be comfortable. (Student Affairs officer)

The participant is describing the room where the FGD is taking place as an unsuitable for counselling.

...If I am to come to this room saying I have a problem, I wouldn't feel comfortable. You have no couch, no foam and there no is air but a lot of books around...it wouldn't be comfortable. (Hybrid, FGD)

The opinions of the students are a match for the expectations of an enabling counselling room. The use of space, location, client and counsellor's sitting position are critical and contributory to the success of any counselling relationship (Pressly & Heesacker, 2001, p. 148; Miwa & Hanyu, 2006, p. 484). Woolner, Thomas, and Tiplady (2018, p. 288) assert that the physical environment for any institution or programme is a direct reflection of their functioning and practices. They further describe it as an indicator and tangible evidence of what ideas are taken for granted and of the ways of doing things. They, therefore, submitted that, through the intentional, curated changes within the physical settings, more changes in terms of practices and operation can be initiated and set in motion.

7.2.5.4 Sub-theme four: Provision of on-campus student residences

The following quotes depict how participants considered the provision of residence as a measure for creating an enabling environment that facilitates help-seeking.

...one of the ways to create an enabling environment for these our students is first; to make this university residential to accommodation 75% of the students' population without that there will be a problem. You go to this off-campus accommodation; they perpetuate a lot of things...assuming the university can afford to accommodate no less than 45-75% of the students and they would better whatever programme aimed at assisting them because you know when to reach them. Not less than 95% of the students' population is living in various private hostels outside the campus. (Student Affairs Official, SSI)

...making it residential areas will help a lot...it allows one to interact with other members of the hostel, but when you come to my hostel[off- campus], everyone minds your business. I was shocked somebody committed suicide in my hostel. Before it happened, I was happy. When he died, we were surprised...so if the school is a residential area, he would have interacted with others (Hybrid, FGD)

...this issue of not providing accommodation to students on campus is very key. An institution should be an institution of learning. In the campus, there should be a hostel, the Vice-Chancellor, I mean, the principal officers should be residential in the campus and we should have staff quarters on the campus as

well... So that they would provide needed support to students...especially the new students coming into the university, to prevent them from been negatively influenced. (Course adviser)

In correlation with the findings of this study, Karam (2019, p. 18) found out that living off-campus could be a potent barrier to help-seeking because these groups of student do not readily have access to services and, in most cases, they are not aware of the services available as compared to students living in the school residence. Participants in the study also spoke about isolation and disconnectedness from the university community as one of the characteristics of living off-campus. This also aligns with Hybrid's thoughts, while he recounted the story of the hostel mate that committed suicide because 'everybody was minding their business'. Also, Yorgason, Linville, and Zitzman (2008, p. 173) affirm in their study that living off-campus and being a male are significant barrier to help-seeking.

7.2.5.5 Sub-theme five: Proper positioning of the counselling centre

Participants had different views about the siting of the counsellor, reflecting their unique personalities. However, a recurrent concern with regards to the siting of the counselling centre is the need for privacy and accessibility. A few of the participants' views regarding ease of access to the counselling centre are presented below.

The counselling unit should be very close to the students if possible, it can be more than one on campus. One can be close to their hostel, not too far to their hostel and the other not too far from their theatre lecture so that anytime they can just come for counselling. (Health practitioner)

...and even the venue of the units should not be so close to the busy areas. It should be at the heart or centre of the institution where everyone from the north, west or south part of the University can easily have access to it. (FGD)

In the pictures, participants vividly described how the counselling centre should be cited. Their picture depicted a quiet isolated building away from the hustling and bustling noise of the campus.

...an isolated building... Something like this will encourage male students to seek help. They are kind of sure no one will see them going to a counsellor. (Prime, photovoice)

...unique location separates from other buildings. (Water, Photovoice)

In affirmation of this, the professional counsellor stated that, for enhanced help-seeking, the counselling centre should not be too open. She, therefore, suggested a conglomerate building that houses all the university's support services. At such collaboration will be facilitated and help-seeking enhanced.

...If you want clients to come, then it must not be exposed place...you see counselling services cannot be done in the open and it should be secluded a bit far away from the noisy area of the classroom. it should be secluded a bit far away from the noisy area of the classroom...the best thing is to have a building separate building, student Support Centre for counselling, for rehabilitation, for Student Affairs, some you see some things you cannot do in the open and it should be secluded. It should be secluded a bit. (Counsellor)

Therefore, in creating an enabling environment for help-seeking, considerations regarding the siting of the counselling centre should take into cognisance the two core themes, namely, access and privacy. Scholars have also agreed that counselling spaces should be carefully chosen, bearing in mind both accessibility and privacy (Pearson & Wilson, 2012, p. 13; Pressly & Heesacker, 2001, p. 204; Sawatzky, 2013, p. 13).

7.2.5.6 Sub-theme six: Ensuring confidentiality

Ensuring confidentiality in the context of this study relates to the idea of keeping issues discussed with the counsellor as private. It entails the safety of the information provided and the identity of the provider being kept from access by any third party. Ensuring confidentiality as one of the strategies for creating an enabling environment for male students' help-seeking is necessary, because a sense of trust and confidence is felt by these male students and therefore they will be confident to disclose their issues with the counsellor. Mitchell, McMillan and Hagan (2017, p. 8) assert that ensuring confidentiality reduces the stigma and embarrassment attached with help-seeking process.

Naturally, confidentiality provides a sense of safety and creates opportunities for the male students to discuss their problems with the counsellor, ranging from substance use, sexual activity, illegal or general misconduct, without the fear of judgment or reprisal. The need for ensuring confidentiality is highlighted by all participants. This implies the centrality of it in facilitating help-seeking. It is reflected in the comments of the health practitioner who stated that, once students sense any breach of confidentiality, they are not likely to return to seek help or refer their friends.

...he should keep their secret. The professional counsellor should be their confidant because whatsoever they tell as a male student, if other students are hearing it, they will not come

back.(Health practitioner)

...they should have the assurance that they are safe in the hand of the counsellor. (Course adviser)

... it is very important that the counsellor should be confidential...you don't want to start hearing your story everywhere, the shame will be so much. (S-Squared)

Lamont-mills, Christensen, and Moses (2018, p. 3) assert that maintaining confidentiality and gaining the trust of clients is central to ethics and the practice of counselling. This lies in the ability of counsellors not to disclose clients' information, except for those permitted under law in certain circumstances. Therefore, counsellors working within the HLE should ensure that various channels to guide against clients' information are in place.

7.2.5.7 Sub-theme seven: Recruitment and training of more support staff

The responsibility of creating an enabling environment rests majorly on the staff and stakeholders that provide services to the male students. Therefore, there is the need to recruit competent members of staff and retrain existing staff, so that they can be abreast concerning the goal and intention for an enabling environment. Olumuyiwa (2012, p. 48) affirms that members of staff are critical for sustainable organisational change and growth because they are the key drivers of the desired change. The interviews with participants revealed a conviction that the creation of EE demands the recruitment and training of staff. First, participants demanded the provision of full-time counsellors who will be accessible to male students as well as the general student body, all the time.

... lecturers that already have heavy academic workload are the ones seconded to work at the counselling centre at the same time... I think twenty-four-seven, anytime the students are coming down, they should be able to meet somebody, we should have a full-time counsellor in the counselling centre. (Course adviser)

Currently, in the studied ecology, lecturers take on the dual role of lecturing and acting as counsellors; this will not facilitate their availability to attend to male students. Gulliver et al. (2010), in their study of barriers and enablers of help-seeking among young people, identify counsellors as acting in dual roles as a significant barrier to help-seeking. This fact, therefore, makes the need to recruit professional full-time staff into the unit a matter of urgency and priority. Participants further stated the need to recruit other professionals as well, such as psychiatrists, psychologists, etc., to form a formidable team in the counselling centre.

...it should have a competent staff, psychiatrist and a psychologist. Even the counsellor should be there too. (Prime)

The male students also anchored the need to recruit more staff, on the premise that work overload could make support staff displace their aggression or become unprofessional in their dealings with students.

...Imagine you bring your own problem... and about 34 to 35 persons also brought theirs to him. This person is even stressed out, worked out... he might even take the aggression out on you... I think these people need more helping hand.

A participant in the photovoice session presented a photo relating to this sub-theme. He stated that providing male counsellors could facilitate help-seeking, in that male students would find them relatable. In terms of preference for a particular gender as counsellors, there have been inconsistent results from the literature. Some studies have shown that females are drawn towards male counsellors and vice versa, while others have found attraction to counsellors of the same gender. In the study of Yilmaz-Gözü (2013, p. 181) the author found that participants were drawn to counsellors of their own gender. They, therefore, explicated that several factors could explain the reason for these inconsistencies, such as the type of problem for which help is sought, gender stereotypes held by participants and the countries from where the research is emanating from.

...Having more male counsellor can assist male students to come forward to seek help. This is because a male will be able to relate better to what one is going through than the female counsellor. (Water, Photovoice)

From casual observation, it seems more females are drawn to the counselling profession than males. This condition might account for non-help-seeking in males, as they are likely to consider females as emotional or not able to understand their situation from a masculine lens. Therefore, to cater for individual differences in help-seeking, the provision of male counsellors should also be in place alongside with female counsellors, so that that male students can choose according to their preferences.

Training of new staff and the existing staff is also vital for the acquisition of skills and technical know-how required for creating an enabling environment. For instance, studies have shown that male student counselling and psychotherapy demands a different, action approach, rather than an emotion-focused approach (Berman, & McNelis, 2005; Englar-Carlson & Kiselica, 2013). If counsellors are not abreast with the competing skills and techniques required to bring about the change in males, the effort towards creating

an EE will be sabotaged.

...and so, pieces of training to make them feels their worth on within the organisation and allow them to be able deal with as well as manage student better.

...the level coordinator needs to be informed...they need to be trained on that course adviser thing. Some of them don't know what to do. Some of them are confused and when you approach them, they will give you their problem...they need to know what it takes to be a level coordinator. (Hybrid)

According to the socio-ecological model, recruitment and training of staff are necessary for creating and maintaining change at the organisational level (McLeroy et al., 1988). They assert that ensuring this strategy is in place is critical to the support of long term behavioural change among members of this higher education ecology.

7.2.5.8 Sub-theme eight: Collaboration among all support services

Creating an enabling environment that facilitates help-seeking demands collaboration between all and sundry, most importantly between all the stakeholders working within the higher learning ecology. Participants mentioned the need to collaborate between stakeholders and highlighted their importance.

...but we should be collaborators in work to assist male students to come forward for help. (Counsellor)

Because we are working together. If there are any problems, we refer to the students' management or student affairs units or department. (Health practitioner)

Comodore et al. (2018, p. 39) investigated the role of collaboration between support services and faculty members. Their study revealed the importance of collaboration, especially in under-resourced higher education environments. First, they found out that collaboration takes away bureaucratic tendencies that often slow down administrative activities and processes. They further argue that it increases accessibility of students to help, as every member of the support services becomes a referral link and all work hand in hand to ensure the creation of an environment that is nurturing and supportive for students. The authors, therefore, suggest that collaboration between stakeholders should be approached with clearly defined outcomes, not merely for the sake of culture and trends. There is, therefore, a need for all support services to clearly define their goal, the action points and the desired outcomes, so that each unit can appropriately fit into their without overlapping or role conflicts.

7.2.5.9 Sub-theme nine: Development of mobile application

One of the strategies to facilitate help-seeking would be the development of a mobile application that is driven towards real-time and hands-on assistance to male students.

This photo captions the logo 'Stay alive' of a mobile app that can assist student virtually to seek help instead of physically going to the counselling centre.

Studies have confirmed that young people, especially males, spend long hours on the Internet doing a variety of activities, from chats, to gaming, watching movies, etc. Buhari and Ahmad (2014, p. 24), in their study, found that young adults spend more than five hours on the Internet daily. This then provides a clear indication that the Internet and technology provides a viable platform for meeting young male needs in terms of seeking help. Pretorius, Chambers, and Coyle (2019) enumerate some benefits that accompany the use of mobile apps for counselling help-seeking; these are anonymity, confidentiality, removal of barriers of access and availability as well as absence of stigma. Male students can receive confidential and efficacious help with immediacy. In the development of such an app, chatting and messaging facilities can be incorporated to facilitate sharing and interaction. Other benefits of using a mobile app to facilitate help-seeking include a greater sense of control, it assists help-seeking in young male students who value self-reliance and also takes away their concerns regarding stigma (Halsall et al., 2019, p. 13; Huda et al., 2017, p. 83; Levin, Krafft, & Levin, 2018, p. 302).

7.2.5.10 Sub-theme ten: Formulation of government policies

Formulation of policies provides a framework for advocating for male students' help-seeking behaviour (Baker et al., 2014). Participants advocated the formulation of policies that will place men's issue on the forefront. Also, the course adviser emphasised the implementation of the ones already on the ground.

...Then policies, the government should put in place good policies. Policies that will help the management to pay attention to the counselling centre and policies that will help the institution to see the counselling centre as a place where a human being could be helped. (Counsellor)

...if possible for the government to consider the health of the male very important... because there are some situation men are passing through that are personal to them yet they do not do men's programme. (Health practitioner)

...the political aspect of it is that our government should consider the health of the men and boys more importantly. (Prime)

Counselling psychologists and professors should all work

towards implementation of the 6-3-3-4 educational policy, that way we will know that we are moving towards creating an enabling environment. (Course adviser)

In accordance with the findings of this research, it is proposed that policies guiding male health should take into consideration: 1) How gender norms and ethos interact with other factors to influence males' exposure to risky health outcomes; 2) Making sure that the policies enacted or formulated are driven by an ideology of equality across the lifespan of males; 3) Taking into critical consideration male health issues in the formulation of the policy; 4) Provision of a financial budget plan to facilitate the execution of programmes and plans; 5) Strengthening networks across all critical dimensions to ensure the practicality of the policies designed. Furthermore, White (2003) argues that the designing of policies should be directed towards the educational institutions where masculine norms and ethos can be challenged and also towards the promotion of male health and well-being.

7.2.6 THEME SIX: THREATS AND CHALLENGES TO THE CREATION OF AN ENABLING ENVIRONMENT

The threats and challenges are those elements or factors that could pose a hindrance to the creation of an enabling environment. Participants in this study came up with answers that were categorised into four subthemes, namely: financial challenges, stiff religious and cultural resistance, unwillingness to collaborate, managerial apathy and absence of political will. These are the threats to an enabling environment.

7.2.6.1 Sub-theme one: Financial challenges

As stated in the measures and strategies for an enabling environment, there is a need for procurement of facilities, the building of accommodation and engaging in various activities that are financially demanding. The absence of finance to execute these changes might interfere with the process of creating an enabling environment. As stated by Woolner et al. (2018, p. 233), effecting changes in the physical settings of an organisation can motivate operational and practice changes. Therefore, if the institution is unable to garner financial resources to facilitate the creation of the environment, the desire for it might only remain in our imagination. A good number of participants spoke with regards to how important finance is to the creation of an enabling environment.

Hmm. Fund release is very important; it should be part of their budget right from the beginning. So that it should not give them a problem. The government should budget for men's health. (Water)

... Essentially now in the university, we want to equip that [Counselling centre] place, but we don't have finance. To buy necessary gadgets and to renovate the centre. We need money to do that...the university management should show interest by providing funding. (Counsellor)

This point was further supported:

...in this era of no money, no money, no money. Everything we need in the counselling centre now; we have not gotten. We have a long list. (Course adviser)

...Finance can disrupt the creation of an enabling environment. (Health practitioner)

Participants clearly stated the importance of finance in creating and sustaining the enabling environment. Provision of finance, ensuring male students health in budgetary allocations is sensed as a form of support to an enabling environment. However, in the absence of this there is no way any can be enacted. In the context of business, Heinrich-Fernandes (2016, p. n.p.), contends that access to finance is a key factor in creating an inclusive business environment. The author further asserts that financing an organisation could be done directly or affiliating such business with suitable investors. These assertions have direct implication to enabling environment for help-seeking. Concretely, the higher learning ecology can rely on the financial provision supplied by the management or could also link with up with corporations that are interested in issues relating to male students. It is therefore imperative to facilitate access to finance so that the EE can be created and sustained.

7.2.6.2 Sub-theme two: Cultural and religious resistance

As has been seen in other sections, cultural and religious factors are fundamental influences in determining male students' help-seeking. Participants envisage a form of resistance from people who are fanatically subscribed to these ideologies and this can pose as threat and challenge to enabling environment creation. Brandt and Reyna (2017, p. 276) contend that those individuals who are opposed to changes within a given society are often inclined to maintaining the status quo about the current societal practices. However, Jost, Nosek, & Gosling (2008, p. 126) clarify that people in this category are often conservative and traditional in their ideological beliefs, especially if a situation represents contradictory beliefs or practices that do not align with their theirs.

One thing I want you to know is that people in the academic and non-academic and administration are very cultural and religious. So, if you bring this problem to them, they will not see the need to attend to it. (Hybrid)

Another participant corroborated that a lot of stakeholders might not be able to relate to the practice of help-seeking by male students or creating an enabling environment, as it does not align with their cultural or religious practices.

...the challenge would be that people cannot relate to these ideologies

...it is not in line with what they have known since their life... people can't see how it would affect them people see it in the abstract. (Larry)

Furthermore, resistance to this change is attributed to the fact that male students enjoy hegemonic masculine privileges. A participant stated that they might be unwilling to relinquish this for a more liberal masculinity that facilitates vulnerability and yields up their power and help-seeking. Ellsworth's (2000) assertion corroborates with this finding, that often people are resistant to change because of their vested interest and advantage in existing behaviour or practices.

... It like the men are enjoying it. They like it, it will be difficult to change. (Level adviser)

Other reasons linked to cultural and religious resistance include the inability of the people to understand the need for the change. This is particularly for those who are set in their ways and have the belief that things are currently being done rightly. There is also the fear of the unknown. People are better inclined to change if the benefits of the behaviour change clearly and significantly outweigh the risks. Lack of competence could also engender resistance. This is very difficult for people to admit. As stated in the review of measures and strategies, there is a need for training. If people feel incompetent and feel uncertain about the new set of skills required in bringing about change, resistance is consequently expected (Zhu, Kay, & Eibach, 2013, p. 755).

Having the knowledge and understanding of why people are restricting this change allows one to prepare against it.

7.2.6.3 Sub-theme three: Managerial apathy

The lack of readiness of management members is a threat to creating an enabling environment. There was a consensus among the participants that management will be unwilling or disinterested to invest into an issue that concerns males.

I am sure the management cannot have special interest for male students, except the programme concerns everyone (Student Affairs officer)

The management needs to give attention to male students, but you see they will say there are more pressing issues. (Counsellor)

No, I do not think the management will be committed to this programme[creating an enabling environment]...they think females are more fragile members of the school and the males can hold up on their own. (Hybrid)

McLeroy et al. (1988, p. 362) assert that, for any health behaviour to be institutionalised, there has to be support from the top-level management officers. This is because they are critical to the release of funds, human capital and other resources. The authors further assert that organisational processes are greatly linked to the support of long term behavioural changes among individuals. Therefore, when the management shows apathy towards it, then becomes obvious that the programme is heading nowhere.

7.2.6.4 Sub-theme four: Unwillingness to collaborate

Unwillingness to collaborate is also a significant threat to creating an enabling environment. This could arise from competition among units as to who takes credit for the outcome. Participants state here that there is no collaboration between support units at the unit.

...we don't have anything to do with each other may be on one or two occasions we refer people there. (Health Practitioner)

No! No!! We don't have that kind of inter-relationship ... don't have anything to do with each other may be on one or two occasions we refer people there. (Student Affairs officer)

7.2.6.5 Sub-theme five: Absence of political will

Political will is defined as a degree or level of commitment and support a political actor or key decision-maker is willing to give in support of a policy formulated as a solution to a particular problem. (Raile, Raile, & Post, 2018).

The absence of political will is often attributed to the failure of many development programmes. Kukutschka (2014, p. 4) asserts that political will is the most critical factor in ensuring effective implementation of the desired change. Political leaders are believed to be holders of powers, who are meant to act in ways that serve the good of everyone in society and not their own selfish interest. These actors are the ones saddled with the responsibility of making laws and allocating the powers, providing human resource and funds to enable the creation and sustenance of any development programme. Equally, for the creation of an enabling environment for help-seeking, it is imperative for political leaders to enact laws and provide resources in form of manpower, funds and legislations that would facilitate the desired change in the help-seeking behaviour of male students. Participants' thoughts and opinions clearly align with the assertions above. A participant

clearly stated that political leaders in Nigeria will be unconcerned about male students' help-seeking. She further stated that they are merely concerned about themselves.

...they [politicians] will not be bothered and concerned about males... It is because of greediness and corruption. (Speaking Yoruba- what is their concern. Is it not that when they are sick, they travel outside the country to treat themselves? Na Naija [Nigeria] we dey now [we are in Nigeria]! It is well. (Health Practitioners).

The counsellor further stressed that the politicians are only willing to engage males in unproductive activities such as thuggery, violence and election manipulations.

...the only the only aspect of males that politicians are interested in is to make them their followers. To be politics thugs and to be used for violence during political activities. I have not seen any politician interested in training. (Professional counsellor)

This is still glaring at our faces. Many leaders at the elms of affairs do not realise the importance of counselling that in every establishment. (Level adviser)

The following reflects the essence of political will in creating an enabling environment; its absence can, therefore, impede the creation of the desired enabling environment.

7.3 CONCLUSION OF THE CHAPTER

This chapter presented a detailed discussion of the qualitative data generated from male students and stakeholders within the higher learning institution, using data from the FGD, semi-structured interview and photovoice. This discussion of findings was done in relation to the extant body of knowledge regarding help-seeking and an enabling environment. The six themes and their subsequent sub-themes that emanated from the study were discussed. Table 7.1 below shows the aggregate of findings from the qualitative data mass. Repetitive themes have been deleted and the themes that required merging, such have been merged.

Table 7.1 Showing findings from the qualitative data mass

THEMES	SUB-THEMES
1. Beliefs	<ol style="list-style-type: none"> 1. Masculine creeds & Ideologies 2. Myths and misconceptions about CHS 3. Sense of religiosity and spirituality
2. Attitudes	<ol style="list-style-type: none"> 1. Self-reliance and Independence 2. Ignorance 3. Preference for privacy & confidentiality 4. Risk-taking, resignation & problem minimisation
3. Factors	<ol style="list-style-type: none"> 1. Culture and gender role socialisation 2. Counsellors' Influence 3. The severity of the problem 4. Peer Influence 5. Substance Use
4. The conceptualisation of EE for CHS	<ol style="list-style-type: none"> 1. Accessibility and availability 2. Recreational 3. Warm and accepting 4. Unwillingness to collaborate 5. Equal attention for both genders
5. Measures and Strategies for an Enabling Environment	<ol style="list-style-type: none"> 1. Education and sensitisation 2. Disruption of norms, ideals and notions 3. Improvement of physical Settings 4. Provision of on-campus students' residence accommodation 5. Proper positioning of the counselling centre 6. Ensuring confidentiality 7. Recruitment and training of all stakeholders 8. Collaboration among all support services 9. Development of a mobile app 10. Formulation of policy
6. Threats to EE	<ol style="list-style-type: none"> 1. Financial challenge 2. Managerial apathy 3. Stiff religious & cultural resistance 4. Absence of political will

CHAPTER EIGHT

CRYSTALLISATION, IMPLICATIONS AND CONTRIBUTION OF THE STUDY

8.1 INTRODUCTION

This chapter concludes the study on creating an enabling environment for male students' help-seeking behaviour in a higher learning ecology. It embodies the crystallisation of both the quantitative and qualitative strands of the study. The research questions are revisited to provide answers to each of them. Furthermore, the implications of findings, contribution to knowledge and the limitations of the study are expounded in the sections below.

To begin with, this study was initiated to propose strategies for creating an enabling environment that would facilitate counselling help-seeking in male students. To achieve this aim, the study explored the shared beliefs, attitudes and factors that influence male students towards help-seeking behaviour. It further went on to investigate the male students' conceptualisation of an EE, the measures and strategies for creating an EE and potential threats and challenges to the creation of an EE. This study was premised on two assumptions: first, male students do not seek counselling help and, secondly, an enabling environment could facilitate help-seeking in male students. These assumptions were confirmed by this study since, as we know through the quantitative data, the percentage of students who utilised the counselling services was meagre. Also, findings from this study revealed how an enabling environment could facilitate help-seeking among students.

In order to find answers to this research questions, I situated the study within the transformative paradigm, This approach facilitated the co-creation of knowledge by participants and researcher and provided this study with a lens to investigate norms, beliefs, and practices that perpetuate inequalities and marginalisation of male students' mental health and wellbeing (Jewiss, 2018, p. 2). The participatory mixed-method research allowed for data generated through various methods concerning the knowledge about the prevalence of non-help-seeking of male students. It also identified various beliefs, attitudes and factors that influence help-seeking, thereby critiquing these beliefs and envisaging strategies for an enabling environment that could facilitate help-seeking. Furthermore, the meaning-making process and interpretation of findings that emanated from the study were done using the theoretical lenses of critical theory, Andersen's behavioural model of health care utilisation as well as the socioecological approach, which, together, framed this study.

8.2 CRYSTALLISATION AND SYNTHESIS OF FINDINGS

In the following sections, crystallisation of findings of the study derived from the quantitative analysis and quantitative analysis are presented.

8.2.1 WHAT ARE THE BELIEFS OF MALE STUDENTS TOWARDS COUNSELLING HELP-SEEKING IN A HIGHER LEARNING ECOLOGY?

The findings of this study, across all data collection methods, revealed that **masculine ideologies, sense of religiosity and spirituality** as well as certain **myths and misconceptions** characterise the beliefs of male students towards help-seeking.

The choice of responses of male students from the questionnaire and the various expressions through the FGD, SSI and photo narration, reflected that their beliefs towards help-seeking were informed by the knowledge of identity as males. Phrases like 'I had to be a man', 'I feel more responsible', 'it is a sign of weakness' among others, as depicted in the conversations during data generation, as a result of these deep-rooted beliefs in their masculine traits of being strong, the head, indomitable and powerful. Their willingness to seek help was undermined by the view that help-seeking is antithetical to masculinity, considered as 'weak or soft', as compared to the beliefs they have about themselves. Therefore, based on all the pieces of evidence from all data generation methods, masculine ideologies and creeds are identified as a core belief guiding the disposition of male students towards or against help-seeking.

Also, participants in the study revealed some ideologies and beliefs that they have towards help-seeking, which I labelled myths and misconceptions. These unfounded and fallacious beliefs were held by male students and thus have a negative implication on their help-seeking tendencies. One of the fallacious beliefs held among participants is that the counsellors' preoccupation is helping people with mental illness and severe psychological problems. Therefore, male students grappling with academic or psychosocial problems, such as uncertainty with career choice, relationship issues, loss, anxiety or extreme stress do not consult counsellors. Moreover, participants believed that the counselling approach to problem is mere talking and they believed that this approach cannot bring about any resolution of their issues. Thirdly, participants viewed the profession as weak and too soft on deviant behaviour, hence, their non-utilisation. Participants believed that behaviour change techniques, especially for the deviant ones, should be castigating and punitive rather than rehabilitative. Therefore, these misconceptions, as revealed in these findings, portray male students' beliefs towards help-seeking.

Fundamental to male students' understanding about help-seeking are their beliefs towards their spiritual affiliation and affinities. Among all participants, there was a strong belief in God as one who can handle their problems, regardless of its type, nature or severity. There was a deep sense of belief in the efficacy of some spiritual rituals such as prayer and fasting, meditation, revelation and consultation with one's spiritual leader in order to solve their problems.

8.2.2 WHAT ARE THE ATTITUDES OF MALE STUDENTS TOWARDS HELP-SEEKING TOWARDS HELP-SEEKING WITHIN A HIGHER LEARNING ECOLOGY?

Findings across this study reveal five dominant attitudes displayed by male students, and they are **emotional restrictiveness, secrecy and privacy, ignorance, self-reliance and risk-taking, problem minimisation and resignation tendencies.**

Specifically, the data emerging from the quantitative data showed that a significant percentage of the sample population indicated that they would not like to display their emotions before anyone. However, when asked if emotional display was a sign of weakness, many of the study participants do not consider emotional expression as sign of weakness. Unwillingness to display emotion could, therefore, be explained in terms of socialisation and their upbringing. Male students recounted that they do express their emotions, as against the widely spread ideology that 'men do not cry'. However, they stated that they do prefer to do it in their privacy and not in public. Hence, emotional restrictiveness is an attitude displayed by male students. Counselling puts one in a state that facilitates vulnerability which could lead to emotional display, and having this knowledge, combined with a lack of willingness to display emotion, might hinder male students from seeking help.

Another form of attitude that was found is the preference for privacy and the tendency to be secretive. The data from the questionnaire and semi-structured interviews with stakeholders brought to fore the attitude of being private and secret-keeping. When male students were interrogated about this, their responses revealed that privacy and secrecy are not an intentional act but motivated by a number of reasons. First, male students in this study indicated that their preference for privacy was premised around the concern of judged or ridiculed by the counsellor. As revealed by this study, the assumed nature of males forms the core of their essence and being. Thus, the fear of been belittled, judged or undermined prompted the tendency to keep their issues secret. The other concern identified with secrecy is the fear of breach of confidentiality.

Also, ignorance was identified as a significant attitude displayed by male students. The ignorance was displayed in different ways. First, the student revealed that male students are ignorant about the benefits of the services provided by counsellor. Also, the majority of the participants showed a lack of awareness about the symptoms and signs of psychological problems, hence they could not appropriately identify their need for help. A few other participants indicated lack of knowledge about the location of the counselling centre. The presence of ignorant attitudes also forms part of the characteristic attitude of male students towards help-seeking.

The fourth type of attitude identified, in response to research question four, is a self-reliant attitude. Throughout the data collection methods, participant identified self-reliance as a vital characteristic of every male child. To them, being self-reliant means being responsible and having development towards manliness. Again, a crucial underlying revelation about self-reliance is that male students utilise self-reliance as a defence against being stigmatised. They resort to themselves instead of being ridiculed or stigmatised. This was also highlighted as the reason for privacy and secrecy.

Risk-taking, problem minimisation and fatalism were found to be a prevalent tendency among male students across the data generation methods. This study reveals that risk-taking is an attribute embedded in masculinity. It relates to an inclination to ignore the consequences of the action they are taking. In the context of male students' health, they assume the problem is illegitimate and is not worth the attention of a professional. Hence, they keep the problem to themselves and fail to seek appropriate help. Also, the tendency to resign to continue living with problems was identified amongst the male students. This resignation to fate is anchored on the belief that nothing can help to alleviate the situation, hence the observed non-help-seeking behaviour.

8.2.3 WHAT ARE THE FACTORS INFLUENCING HELP-SEEKING BEHAVIOUR AMONG MALE STUDENTS IN A HIGHER LEARNING ECOLOGY?

Asides from beliefs and attitudes which have been identified through this study as potential factors that influence help-seeking, other factors are **culture and gender role socialisation**, the **counsellor's influence**, the **severity of the problem**, **peer influence** and **substance use**.

Among the study participants, **culture and gender role socialisation** formed the basis of the majority of all beliefs held and attitudinal behaviour of male students. It is a strong predictor of male help-seeking. It relates how the social environment of an individual in

terms of norms, practices and beliefs, all aggregated, shape such individual behaviour. Gender role socialisation relates explicitly to how parents and significant adults in an individual's life intentionally or unintentionally transfer teachings that are specific to one gender to a child. Children are taught the expected and accepted ways of doing gender. Male students identified that the influence of their cultural environment and the way they were socialised have a significant influence on their help-seeking behaviour.

Besides the cultural factor, the **counsellor's influence** was another significant factor identified in this study that influenced male students' help-seeking behaviour. This factor could either enable or hinder help-seeking. Participants stated that when counsellors are warm and friendly towards male clients, they are encouraged to seek help and become future referral links to their peers. On the contrary, when professional counsellors are harsh, judgemental and undermining towards male students, help-seeking outcomes might not be successful, and students might fail to engage with the counsellors in future situations of need.

In addition to that, the **severity of problems** is also a significant factor influencing counselling help-seeking. Participants stated that, when they are faced with severe problems beyond their capacities, the problems will ultimately compel them to seek help. According to them, engaging in help-seeking will be done in this situation, without consideration of their masculinity. However, the quantitative study showed no significant influence of severity on help-seeking. This discrepancy underscores the need for using multiple methods to ascertain the certainty of a response. Participants at both semi-structured interviews and the FGD highlighted severity as an enabling factor that could motivate help-seeking. The insignificance found in the quantitative study could be as a result of instrument design or sample size.

Male students and stakeholders alike jointly agreed that **peer influence** is a significant factor influencing help-seeking. There is a consensus within the body of quantitative and qualitative research that peer influence has a major influence on whether a young adult would seek help. Findings from the study reveal that male students are under constant tension to conform to the ethos of their group, even to the detriment of their own wellbeing. Also, noteworthy is the fact that male students prefer to seek help from their peers, owing to the credits of trust and dependability they have built with each other. This finding, therefore, highlights the importance of demonstrating warmth and acceptance to male students, in order to encourage them to seek help.

Lastly, the **use of substances** was also identified as a factor that could hinder help-seeking in male students. Male students stated that the use of substance such as alcohol, marijuana and other drugs are used to find temporary relief for whatever situation they are going through, instead of seeking counselling.

8.2.4 HOW DO MALE STUDENTS CONCEPTUALISE COUNSELLING HELP-SEEKING WITHIN A HIGHER LEARNING ECOLOGY?

In response to this question, four major descriptions highlighted the male students' description of an enabling environment. They described it as a **warm and accepting space**, where equal attention is provided for both genders, a **recreational space** that has **access and availability**.

8.2.5 WHAT ARE THE MEASURES AND STRATEGIES THAT ARE NEEDED TO BE IN PLACE?

Across the data, several measures and strategies were identified as inputs into creating an enabling environment. These measures and strategies are: education and sensitisation, disruption of norms, improvement of physical settings, provision of residences on campus, proper siting of the CC, ensuring confidentiality, recruitment and training of staff, collaboration between stakeholders, preference for male counsellors, development of a mobile app and policy formulation. Male students and stakeholders all agree that the input of these measures and strategies will fast-track the creation of an enabling environment.

8.2.6 WHAT ARE THE THREATS AND CHALLENGES TO CREATING AN ENABLING ENVIRONMENT THAT FACILITATES HELP-SEEKING?

Participants stated five elements that could pose as threats to the creation of enabling environments. Threats are external and internal forces that are not in alignment with the goal of creating an enabling environment. These threats are: financial challenges, stiff religious and cultural resistance, unwillingness to collaborate by stakeholders, managerial apathy and lack of political will. These threats and challenges are all related to the earlier identified beliefs, attitudes and factors that influence counselling help-seeking behaviour of male students.

Given the exposition of the current help-seeking behaviour of male students as demonstrated by the beliefs and attitudes they have towards, it is thus obvious that male students in the selected higher learning institution are reticent and reluctant to seek help from counsellors. This revelation, therefore, places a compelling demand on us to enhance the help-seeking behaviour of male students. This study has thus contributed

its part, by bringing in the voices of male students and stakeholders alike to determine ways in which the help-seeking behaviour of male students can be enhanced. Hence, the proposition of the enabling environment model to enhance the help-seeking behaviour of male students within the higher learning ecology. It is therefore believed that the proposed model will serve as a framework guiding the designing and creation of an enabling environment that facilitates help-seeking behaviour.

8.3 PROPOSED ENABLING ENVIRONMENT APPROACH MODEL FOR HELP-SEEKING

The enabling environment approach model is derived from the responses of the participants, using various data collection methods that are guided by participatory and transformative principles of equal power, co-creation of knowledge and social justice as the end goal. The theoretical underpinning of the design of this model is first, Andersen's behavioural model of health care utilisation that facilitated the exploration of factors that enable and constrain help-seeking. Secondly, critical theory; which assisted in identifying forms of ideologies, norms and institutional practices that are upheld and perpetuated through certain power relations (Geuss, 2001). It also assisted in assessing that the targeted intervention plans across each level of the socio-ecological model ensured equity, access and social justice, while the socioecological model provided a framework for designing targeted intervention plans across all the levels of ecology, to facilitate help-seeking in male students (Wendel, McLeroy, & McLeroy, 2012).

This model of creating an enabling environment illustrates how to improve the help-seeking behaviour of male students as well as their counselling experiences within the higher education environment. This is done by shifting from the individualistic approach aimed at assisting male students to rather more holistic approach. This model of creating an enabling environment perceives males' non-help-seeking behaviour as a challenge that goes beyond their individual self but rather takes into consideration environmental factors that shapes and influences the help-seeking behaviour. As stated earlier, the model is designed based on a highly collaborative research process between the researcher, male students as well as essential stakeholders within the higher education ecology. This is a departure from the traditional approach of prescribing solution to a community of peoples' problem without carrying them along. Therefore, by enhancing the qualities of structures within the environment and installation of the unavailable ones; an enabling environment that enhances help-seeking is thus created. Ultimately, the use

of this model provides an evidence-based framework for designing an enabling environment.

8.3.1 DESCRIBING THE MODEL

The enabling environment approach model presented in this study describes each activity that must be carried out to bring about the expected short, intermediate and long-term outcomes. With connecting arrows and lines, the model shows the interconnections and relationships between each layer of the model. This model is a graphical illustration of how the intervention programmes are supposed to work. Despite the display of each programme of action and their parts in boxes and links through arrows, they are not unidirectional, but instead, they are intricate, dynamic and interactive.

Moreover, it is essential to state that the activities are not arranged in any specific order neither does the positioning indicate which activity is prioritised over another, as well as the length of time such activity might take. Also, the time required to achieve different outputs may vary among intervention programmes and is contingent on many factors, such as the number of people the activity has to do with and other activities undertaken, the number of resources devoted to activities such as dissemination, and other social and physical factors. Thus, this enabling environment approach model does not stipulate the amount of time it may take to achieve the outputs or the impact. Lastly, different colours are used to denote each activity, and a legend is provided to facilitate ease of comprehension.

At the **input level**, eight elements are included in the model as the raw material for creating an enabling environment. The materials are *physical infrastructure, technology, development of ethical codes of counselling practice, collaboration between stakeholders, personnel, finance, education and sensitisation* as well as political actors. The **activities** show various intervention programmes to be carried out to bring about the desired changes towards each input. The **short-term outcomes** are those immediate measurable successful products of the intervention programmes. These outcomes are changes in beliefs and attitude, acquisition of skills and knowledge, identification of values among others. Besides, the **intermediate outcomes** are the results seen, after all the necessary activities have successfully taken place and the short term outcomes are clearly evident in such a manner that they are observable and measurable. The outcome at this level is enhanced help-seeking and improved service delivery. While the **long-term outcomes** of the ongoing becomes, improved mental

wellbeing and social justice that has access and equity embedded in it. The model also shows all the **beneficiaries** of each activity putting into consideration all the levels of the socio-ecological model. The different parts of the model have been designed using varying colours while the legend has been provided.

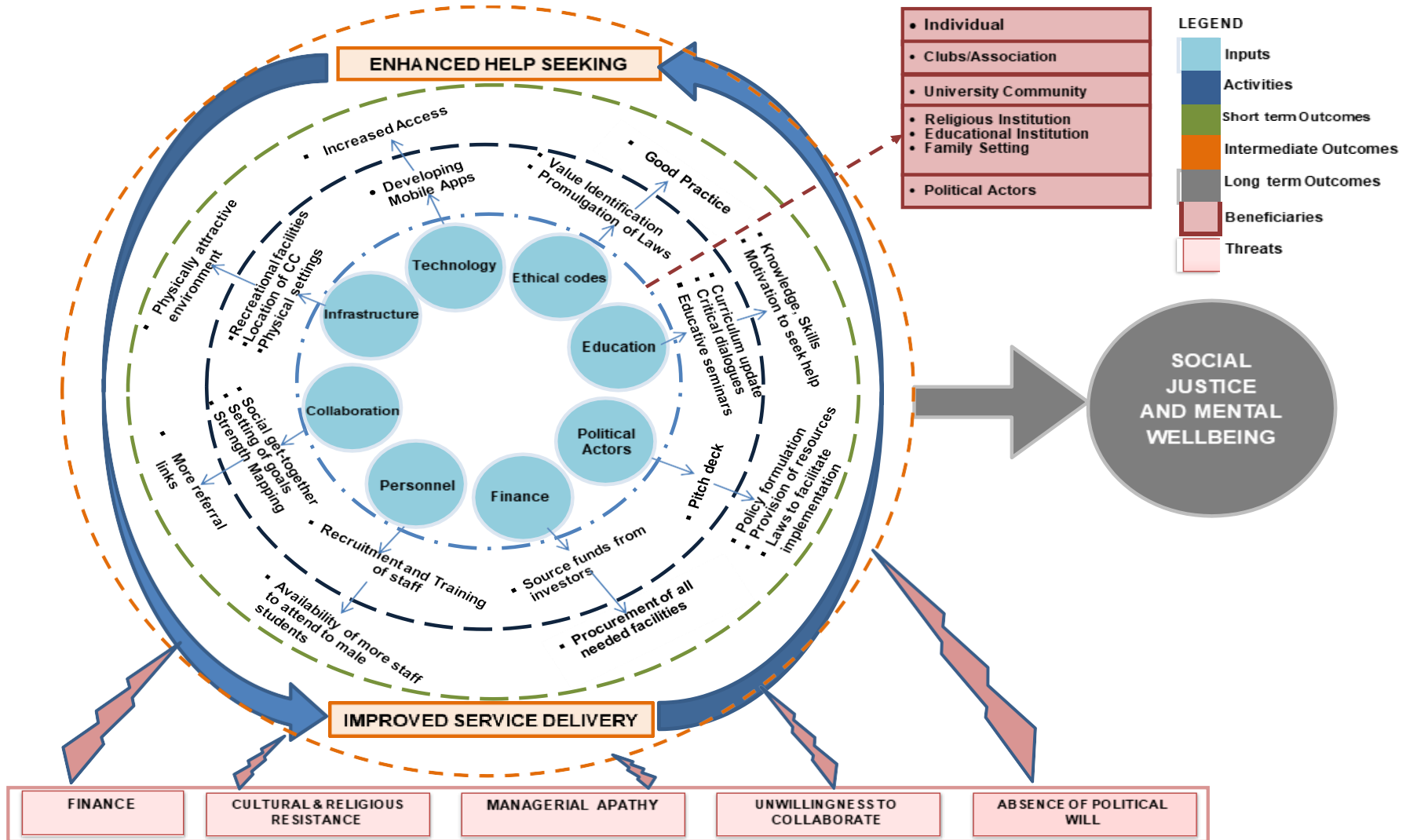


Figure 8.1: An enabling environment model for enhancing Male students' help-seeking

8.4 CONTRIBUTION TO KNOWLEDGE

This study has brought to the fore the voices of male students and stakeholders alike, in the conversations regarding fostering the male students' CHS behaviour. This is, however, non-existent in the literature. It has also incorporated the use of visual participatory research method in fostering engagement and communication participation among research participants. In the section below, I, therefore, present the contributions to knowledge brought forth by this study.

8.4.1 CONCEPTUAL CONTRIBUTION

The core aim of this research, 'creating an enabling environment that facilitates counselling help-seeking among male students', is a response to a vacuum within the body of knowledge. Several scholars have set out to design intervention programmes geared to facilitate help-seeking in male students. However, a full literature review has shown that scholars have not paid attention to the role of creating an enabling environment that naturally predisposes male students to seek help. This approach is premised on the principle that, instead of focusing on individuals to change their behaviour, they are alternatively provided with and situated within an environment that makes the change in behaviour possible. Therefore, this study has contributed to the body of knowledge by providing an innovative and viable 'enabling environment' approach to facilitating help-seeking in male students.

Evident from the responses of participants in this study, was the clarity about their understanding and conceptualisations of an enabling environment; they further shared their perspectives on the envisaged strategies for creating an enabling environment that fosters help-seeking, and, thirdly, the anticipated threats to creating an enabling environment. These findings represent the voices of the male students and respective gatekeepers, in line with the suggestion for further studies made by Lynch et al. (2018, p. 10), who argued for the need for research on young males' help-seeking behaviour that incorporated the voices of essential adults and gatekeepers in their lives. Therefore, in response to that gap within the body of literature, this study considered the voices of essential stakeholders and gatekeepers who are actively involved in the day to day lives of male students within the higher learning ecology. These stakeholders were a counsellor, a student affairs' official, a course advisor and health practitioners. These stakeholders hold key positions in various support services within the university and they have lent their voices to determining strategies for creating an enabling environment that

will facilitate help-seeking behaviour in male students.

This study optimistically anticipates that enhancing help-seeking behaviour in male students through the enabling environment approach is a dynamic and multidimensional process that involves the active participation of all key actors within the ecology, such as individual, the associations, the immediate organisation the individual is situated, the social community as well as the political actors. This approach, therefore, provides a framework for holistically accessing male students' beliefs and attitudes about help-seeking as well as their conceptualisation and strategies for creating an enabling environment that facilitates help-seeking. It is this understanding that, therefore, results in the provision of a context-specific enabling environment that can enhance the help-seeking behaviour of male students in Nigeria.

Furthermore, this study has contributed to raising awareness among male students and stakeholders about the importance of help-seeking. It has also provided a methodological and strategic foundation for creating an enabling environment through the designed model.

8.4.2 METHODOLOGICAL CONTRIBUTION

This study has demonstrated the usefulness of engaging with multiple methodologies in conducting social sciences. First, the engagement with mixed-methods research approach facilitated arriving at a holistic understanding of the phenomenon of concern. As clearly demonstrated in this study, the qualitative strand of the study provided unique illumination to findings generated from the quantitative findings, while unravelling its unique findings as well. Besides, the scant research conducted on help-seeking in Nigeria has been purely quantitatively driven in its approach. This study has further proven that issuing out of questionnaires or conducting opinion polls cannot sufficiently address social problems that are contextually situated. Nevertheless, instead, engagement with methodologies that facilitate critical engagement, participation and knowledge, in a co-creation process between the researcher and the participant, is what is needed.

Furthermore, to the best of the researcher's knowledge, this study is the first to engage with a visual participatory method – photovoice – in addressing an enabling environment for male students' help-seeking behaviour. This study has demonstrated that this method has a unique benefit in showing graphically, how male students conceptualise

an enabling environment. As is often said, a picture is worth more than a thousand words. The pictures and images provided by the research participants underpinned the opinions from the FGD. These vivid images will give implementation a clear blueprint as to what is required in creating an enabling environment.

In addition, this method provided an exciting and innovative approach to see and provide solutions to problems. This is because a lot of the participants in the study indicated that the photovoice awakened them to be aware of the strengths and barriers within their immediate environment. It also facilitated agency in them, in that participants went out of their way to get pictures that could denote an enabling environment from elsewhere even when there was nothing in their environment to depict it.

8.4.3 THEORETICAL CONTRIBUTION

Scholars have contended against the use of linear and unitary theoretical approaches in understanding health behaviour, in the case help-seeking behaviour (Glanz & Rimer, 2005; Raingruber, 2014, p. 54). In the light of this submission, this study proposed an integrated theory for an enabling environment for help-seeking. In this theory, vital elements of critical theory, of Andersen's behavioural model of health care utilisation and the socio-ecological model of health behaviour promotion were fused, to arrive at a holistic and comprehensive understanding about male students' help-seeking behaviour. It also provided this study with a robust theoretical foundation for proposing an enabling environment model for counselling help-seeking (see Chapter Four).

8.5 RECOMMENDATIONS OF THE STUDY

Based on the findings of this study, the following recommendations are advanced:

The Counselling Association of Nigeria (CASSON) needs to design enlightenment programmes for male students, the university community and the society about the usefulness and benefits of utilising the help of professional counsellors. It also needs to educate community members about the centrality of mental health to people's everyday functioning. Having these understandings will assist individuals to seek help when necessary.

This study has demonstrated that a critical part of creating an enabling environment is the display of professionalism in alignment with the ethics of counselling practice. It appears at the moment, that there are no codes of ethics guiding the practice of counselling in Nigeria that are backed up by law. It is, therefore, recommended that the

professional body guiding the affairs of counsellors in Nigeria should work assiduously to develop codes of practice that will be promulgated into law, so that clients are assured of their safety and the confidentiality of their issues.

Also, there is need to provide constant training and re-training to the counsellors within the higher education context, so that they can have the requisite skills and knowledge required to handle the constantly changing needs of male students.

In terms of research, it is recommended that individuals or research bodies that are interested in addressing social problems relating to mental health and help-seeking should engage with multiple methods, especially participatory methodologies, as they seem to be a viable approach to addressing community problems, such that the strategies and solutions arrived at are contextual and suitable for the people for whom they are designed. Specifically, a methodology that incorporates visual methods is vital, as it provides participants who are not able to properly communicate in spoken language with the means to express themselves as well as the ability to generate unique answers to research questions.

It is also recommended that quality elements of gender education need to be infused into the curriculum, right from the primary schools, so that alternative forms of masculinities and femininities can be taught to learners, instead of the prevalent ideologies of doing gender within the society.

Lastly, this study has shown the influence and impact that religious institutions and beliefs have on people, with regards to their understanding regarding psychological problems and the nature of help that is being sought. Therefore, there is a need to make a conscientious effort to provide training for religious leaders so that they can be aware of their limitations with regards to helping people and thus become important referral links.

8.6 LIMITATIONS OF THE STUDY

Research studies generally are often faced by one limitation or the other; hence, the conduction of this study was laden with its own limitations and challenges. These limitations are discussed below.

8.6.1 RESEARCH DESIGN LIMITATION

There is a consensus among researchers that conducting mixed-method research is a complex and time-consuming venture. This was experienced first-hand, as it was independent research. The researcher had to go through the rigour of planning, conducting and the researcher. Also, being originally quantitative research, I had to immerse myself into studying the qualitative research approach so that I will be grounded in order to produce credible outputs from this strand of the study.

8.6.2 INSTRUMENT DESIGN

As with any form of invention, designing an instrument that would be suitable for the context of the research location and population is a venture intensive in terms of expertise, time and resource. In designing the instrument, the relevant literature guided the choice of items and selection constructs. However, in the course of analysis, it became evident that more fine tuning and refining needs to be done with regards to the wording of this questionnaire to make it more suitable for use beyond this study.

Some specific problems were identified in reflection on the questionnaire. First, the framing of some items was confusing as students were being asked to respond to two elements at the same time; they may have felt positive about one element and negative about the other. One example would be 'providing a platform on the school's websites for the counselling session which may allow the student to book appointments and have online counselling assistants who get online help for male help-seeking students'.

Another problem was of using items that communicated gender stereotypes, e.g. 'ensuring the recruitment of more male counsellors who would reason along logically without allowing for unnecessary emotional interference'. On reflection, this saddles the question of male counsellors with unnecessary additional assumptions, as the respondent may prefer or reject a male counsellor for quite unrelated reasons, such as having experiences like those of the respondent. Such additional factors would cause uncertainty as to what exactly the item is about. In response to this, a post PhD research is intended to be conducted to address the challenges with instrument design so that its validity and usability can be enhanced. However, with the use of the different qualitative data collection employed in this study, it can be therefore be asserted that these limitations are well catered for. Therefore, the authenticity and the trustworthiness of the research is not compromised.

8.7 DATA OVERLOAD

A significant limitation encountered within the course of this study was managing large data sets during data collection, analysis and intervention. As with the use of multiple methods, different types of data needed appropriate labelling and filing. However, I was careful enough from the outset to create different folders for each data set to avoid any form of mix-up or confusion later. Also, in terms of data analysis, the output was quite cumbersome. Nonetheless, I employed the use of tables, maps and charts to provide a graphical picture of the data sets. This also facilitated the ease of data interpretation later.

8.7.1 FINANCIAL CHALLENGES

With the mixed methods approach, it is financially demanding in terms of instrument development, pilot-testing, and even conducting the main research. Besides, doing analysis with the help of experts was also financially demanding. Meanwhile, the researcher had no external funding for the study. It all had to come from my meagre income.

8.7.2 ASSEMBLAGE OF SAMPLES

Due to the tightness of the schedules of the male students, it was challenging to engage with them in more than two sessions, several participants were also absent initially, this challenge was overcome through constant text messages and reminders, and provision of refreshments which served as an incentive for their time. Hence, they were motivated to come.

8.7.3 GEOGRAPHICAL LIMITATION

Being an international student at a University in South Africa posed a challenge with regards to travelling for data collection in Nigeria. The researcher experienced delays in the renewal of travel documents, which almost led to the expiration of the procured ethical clearance. However, despite the extended delay, the researcher was still able to collect the data as my visa renewal was approved.

8.8 SUGGESTIONS FOR FURTHER STUDIES

This study proposed an integrated theory of an enabling environment for enhancing help-seeking behaviour which was designed to identify factors influencing help-seeking behaviour across the individual and the contextual levels, which also provided a framework for designing interventions that addressed each factor at the different levels

at which they are operating. The work was anchored by a critical lens that guided the assessment of norms and practices that impede help-seeking and also ensured equity, access and social justice in the design of intervention. This integrated theory can be employed in other contexts to provide understanding of help-seeking behaviour as well as how to enhance it.

Also, the proposed enabling environment model designed in the course of this study to facilitate help-seeking should be tested in order to ascertain its efficacy in enhancing help-seeking behaviour.

In addition to this, the self-designed questionnaire employed for eliciting responses from the participants of this study needs to be subjected to further refinement and enhancement in terms of its wordings order to foster its accuracy, suitability and efficiency of usage both within Nigerian context and other contexts.

Furthermore, this study was conducted only in a university in Ekiti State, which is not a representative of male students in Ekiti State or in Nigeria. Therefore, a large scale study could be launched using appropriate sampling techniques, such that understanding about help-seeking behaviour of males in Nigeria can be arrived at.

As was noticeable from this study, members of the general society such as religious leaders, community leaders and political actors were not selected to form a part of this study. Subsequent research effort should incorporate these community members so that they can provide useful insights into the study.

8.9 CONCLUSION

Male students' unwillingness to seek professional counselling help affects them in multiple ways. This study has focused on unravelling the beliefs and attitudes that male students have towards counselling help-seeking. It also investigated different factors that influence male students' help-seeking behaviour. This study further demonstrates how the use of participatory mixed-methods design situated within the transformative paradigm can be used to explore male students' and stakeholders' understanding of how an enabling environment is conceptualised, strategies for creating an enabling environment as well as threats and challenges to an enabling environment. Critical theory, Andersen's behavioural model of health care utilisation and the socio-ecological model of health behaviour were used to frame the study, while providing lenses for making meaning from participants' responses. These theoretical framings also provided

an underpinning for arguing for the use of an enabling approach as the viable and efficacious method for enhancing counselling help-seeking among male students. This approach becomes imperative because male students are situated within multiple and complex levels of their socio-ecological environment. In this thesis, I, therefore, recommend that an enabling environment that caters for all individual and contextual elements operating within the male students' physical and social environment is what is needed to enhance their help-seeking behaviour.

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APPENDICES

Appendix 1

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

The Registrar,
Ekiti State University, Ado-Ekiti,
Nigeria.

Dear Sir,

I am Damilola Ruth Seyi-Oderinde, a doctoral student of the University of Free State, Bloemfontein, South Africa. I would like to request your permission to conduct my research at Ekiti State University, Ado-Ekiti, Nigeria in fulfilment of the dissertation requirement for the Doctor of Philosophy degree in Educational Psychology. Dr Fumane Khanare (an Educational Psychologist and a Senior Lecturer from the Department of Education Studies at the University of Free State, Bloemfontein, South Africa) supervises this research work. This study has received approval from the Research Ethics Committee of the UFS with approval number **UFS-HSD2018/1104**. A copy of the approval letter is available on request.

The title of the study is “**Counselling Help-seeking Behaviour among students’ in a Higher Learning Ecology**”

Principal Researcher:

Damilola Ruth Seyi-Oderinde. M.Ed.
Department of Education Studies,
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0815054990
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Supervising Researcher:

Dr Fumane P. Khanare, Ph.D
Senior Lecturer
University of the Free State
0834321772
KhanareFP@ufs.ac.za

PURPOSE OF THE STUDY

The overall aim of this study is to find how an enabling environment that can enhance male students help-seeking can be created. Generation of knowledge for this study will be through the participation of male students, some members of staff of the university counselling centre, as well as some student affairs officials. My interest in male students’ particularly arose from the steady rise in challenges that young men face in terms of their mental health wellbeing and the culture in which they live in, that encourages them to stifle their emotions and handle their challenges by their selves in order to be seen as a man. To get an adequate solution to this problem, I thought it would be perfect to involve essential stakeholders that are linked with this issue of concern; this accounts for the administrators and University counselling centre staff that would be involved in this. I chose Ekiti State University as my point of research based on the little experience I have had with male students on this campus while I worked as a lecturer and well as being resident in the counselling centre. Again, I assume that this is my way of contributing to the achievement of the institutional goal “*to be a world-class university*, being an alumna of this University as well as a lecturer. The outcome of this study is hoped to inform better counselling practices in Ekiti State University as well as other Nigerian Universities by providing ways in which the environment can be enabled to facilitate help-seeking, thereby improving the well-being of male students and ultimately the entire student population.

POTENTIAL BENEFITS TO THE INSTITUTION AND PARTICIPANTS

The ultimate goal of this study is to design a model of an enabling environment that can enhance male students’ help-seeking behaviour. This study will be beneficial to the institution in that outcomes of this research will be specific to the lived experiences of EKSU students. Participating in this study might help them to become more self-aware as well as recognize how counsellors can help them and other students in dealing with pressures, difficulties and problems they face. Findings from this research will help specialists and professionals in devising strategies, putting up structures that can help other male students in the future to seek help from counsellors when they are in need of it.

PROCEDURES

Individuals from your organization who would be volunteering to participate in this research will be completing a questionnaire containing some of their details, questions about how they perceive going to discuss their issues with a counsellor, how you usually deal with stress and so on. Also, some of them might be invited to partake in an interview, focus group discussion and a photo collage as part of the research process that might take a considerable amount of their time, estimated to between 2-3 hours long per session. They are however not in any way obliged to do this. Data collected through interviews will be approximately one to two hours long. Interviews will be based on a previously prepared list of guide questions that will be made available to them on request. Interviews and focus group discussion will be done in private, safe and conducive spaces and will be audio-taped for future transcription by the researcher

POTENTIAL RISKS AND BENEFITS

There are no envisaged risks in participating in this study. However, participants might feel a little uncomfortable with some questions because they will have to reflect on the good and bad times regarding past happenings in your life and how they dealt with those issues. However, they are not under any obligation to respond to any question that they do not want to answer.

CONFIDENTIALITY

All gathered information will be kept private and anonymous. Only the data analyst and the researcher will have access to your information. The names of the participant from your organization will not be recorded anywhere and no one will be able to connect them to the answers he or she gives. Their answers will be given a fictitious code number or a pseudonym, and they will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. The answers they give may be reviewed by people responsible for making sure that research is done correctly, including the transcriber, external coder, and members of the Research Ethics Committee. Otherwise, records that identify them will be available only to people working on the study, unless they permit for other people to see their records. For instance, during the focus group discussions, while every effort will be made by the researcher to ensure that they will not be connected to the information, they share during the focus group meetings. I cannot guarantee that other participants in the focus group will treat information confidentially. Also, all electronic data will be encrypted and kept in password-protected devices.

STORAGE OF INFORMATION

Hard copies of your answers will be stored by the researcher for five years in a locked cupboard in which only approved researchers will have access to it for future research or academic purposes. The electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. After five years, or when all possible publications have been extracted from the data, the hardcopy data will be shredded and burnt while the e-copy data deleted from the system.

PARTICIPATION AND WITHDRAWAL

Participation is voluntary, and there is no penalty or loss of benefit for non-participation. Being in this study is voluntary, and they are under no obligation to consent to participation. If they decide to take part, they will obtain a similar form like these to keep and sign as a written consent. They are free to withdraw at any time and without giving a reason. However, withdrawing is no longer possible once you have submitted the questionnaire aspect of the research process.

COMMUNICATION OF OUTCOMES RESEARCH

If you would like to be informed of the final research findings, please contact Christa Duvenhage through DuvenhageCS@ufs.ac.za or 0514013651. The findings are accessible on <https://www.ufs.ac.za/library>. Should you require any further information or want to contact the researcher about any aspect of this study, please contact Damilola Ruth Seyi-Oderinde via 0815054990 or 2016334183@ufs4life.ac.za. In case you have concerns about the way in which the research has been conducted, you may contact Dr FP Khanare via KhanareFP@ufs.a.za or 0514019490.

Thank you in anticipation

D.R. Seyi-Oderinde

Appendix 2

Advertisement to Partake in research

Are you a full-time male student of the Ekiti State University?

You are more than qualified to participate in this research.

Hi,

I am Damilola Ruth Seyi-Oderinde, an educational psychology student at the University of the Free State, Bloemfontein, South Africa. I am researching how to create an enabling environment that can assist male students to seek help for their emotional or psychological needs from professional counsellors.

I am looking for male students to help fill out a questionnaire and to participate in a focus group discussion. The questionnaire would take about 15mins to fill while the focus group discussion will be between 1-2 hours at the most.

Please, if you are interested you can please contact me on +2348066798514 or via adamilolaruth7@gmail.com.

Thank you in advance.

Appendix 3

SAMPLE OF STAKEHOLDERS' CONSENT FORM

Counsellors' Consent Form

Study Title: Counselling Help-seeking Behaviour among students' in a Higher Learning Ecology

Principal Researcher:

Damilola Ruth Seyi-Oderinde. M.Ed.

Department of Education Studies,

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0815054990

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Supervising Researcher:

Dr Fumane P. Khanare, Ph.D

Senior Lecturer

University of the Free State

0834321772

KhanareFP@ufs.ac.za

You are invited to participate in research being conducted by Damilola Ruth Seyi-Oderinde in fulfilment of the dissertation requirement for the Doctor of Philosophy degree in Educational Psychology. Dr. Fumane Khanare, an Educational Psychologist and a Senior Lecturer from the Department of Education Studies are supervising this research. This study has received approval from the Research Ethics Committee of UFS with approval number **UFS-HSD2018/1104**. A copy of the approval letter can be obtained from the researcher.

PURPOSE OF THE STUDY

The overall aim of this study is to find how an enabling environment that can enhance male students help-seeking can be created. Generation of knowledge for this study will be through the participation of male students, university staff, and administrators. My interest in male students' help-seeking behaviour particularly arose from the rise in challenges that male students' face and the culture in which they live in, that encourages them to stifle their emotions and handle their challenges by their selves to be seen as a man. To get an adequate solution to this problem, I thought it would be excellent to involve essential stakeholders that are linked with these issues of concern; this accounts for involving you as a staff of the University counselling centre. The outcome of this study is hoped to inform counselling practices in Nigeria University by providing ways in which the environment can be enabled to facilitate help-seeking, thereby improving the well-being of male students and ultimately the entire student population.

PROCEDURES

Volunteering to participate in this research means that you will partake in an interview that might take about 1-2 hours. Interviews will be based on a previously prepared list of guide questions that will be made available to you on request. Interviews will be done in private, safe and conducive spaces and will be audio-taped for future transcription by the researcher.

POTENTIAL RISKS AND BENEFITS

There are no envisaged risks in participating in this study. However, you are not under any obligation to respond to any question you do not want to answer.

CONFIDENTIALITY

Your information will be kept private and anonymous. Only the data analyst and the researcher will have access to your information. Your name will not be recorded, anywhere and no one will be able to connect you to the answers you give. Your answers will be given a fictitious code number, or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. The answers you give may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records. Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Committee.

STORAGE OF INFORMATION

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet in which only approved researchers will have access to for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. After five years, or when all possible publications have been extracted from the data, the hardcopy data will be shredded while the e-copy data deleted from the system.

PARTICIPATION AND WITHDRAWAL

Participation is voluntary and there is no penalty or loss of benefit for non-participation. Being in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason. However, withdrawing is no longer possible once you have submitted the questionnaire.

POTENTIAL BENEFITS TO SOCIETY AND PARTICIPANTS

Participating in this study will assist us to find solution to the problem of not seeking help by male students. Your answers to interview will help specialists and professionals in devising strategies, putting up structures that can help other male students in the future to seek help from counsellors when they are in need of it.

COMMUNICATION OF OUTCOMES OF RESEARCH

If you would like to be informed of the final research findings, please contact Christa Duvenhage through DuvenhageCS@ufs.ac.za or 0514013651. The findings are accessible on <https://www.ufs.ac.za/library>. Should you require any further information or want to contact the researcher about any aspect of this study, please contact Damilola Ruth Seyi-Oderinde via 0815054990 or 2016334183@ufs4life.ac.za. In case you have concerns about the way in which the research has been conducted, you may contact Dr FP Khanare via KhanareFP@ufs.a.za or 0514019490.

Thank you

DECLARATION

I.....(name of participant)
would like to participate in this research “**Counselling help-seeking behaviour among male students in a higher learning ecology**” conducted by *Damilola Ruth, Seyi-Oderinde and Dr Fumane P. Khanare of the University of the Free State, Bloemfontein, South Africa*. I have decided to participate based on the information provided in the informed consent form. I am aware that I will be given the opportunity to ask any questions that I may have regarding the study. I am also aware and fully understand that my participation is voluntary and that I can withdraw this consent at any time without any penalty.

I also understand that my identity will not be disclosed in this these and that all information will be kept safe and interviews will be audio recorded in the present study in order to ensure the integrity of the data. I understand that this study has been reviewed for its adherence to ethical guidelines and approved at the University of the Free State. I also understand that I may contact the individuals above should in case I have any concern regarding my participation in this study.

Name:

Signature:

Date:

Appendix 4

Male Students Participant Consent Form

Study Title: Counselling Help-seeking Behaviour among students' in a Higher Learning

Ecology

Principal Researcher:

Damilola Ruth Seyi-Oderinde. M.Ed.

Department of Education Studies,

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Supervising Researcher:

Dr Fumane P. Khanare, Ph.D

Senior Lecturer

University of the Free State

0834321772

KhanareFP@ufs.ac.za

You are invited to participate in research being conducted by Damilola Ruth Seyi-Oderinde in fulfillment of the dissertation requirement for the Doctor of Philosophy degree in Educational Psychology. Dr. Fumane Khanare, an Educational Psychologist and a Senior Lecturer from the Department of Education Studies are supervising this research. This study has received approval from the Research Ethics Committee of UFS with approval number **UFS-HSD2018/1104**. A copy of the approval letter can be obtained from the researcher.

PURPOSE OF THE STUDY

The overall aim of this study is to find how an enabling environment that can enhance male students help-seeking can be created. Generation of knowledge for this study will be through the participation of male students, university staff, and administrators. My interest in male students' help-seeking behaviour particularly arose from the rise in challenges that male students' face and the culture in which they live in, that encourages them to stifle their emotions and handle their challenges by their selves to be seen as a man. To get an adequate solution to this problem, I thought it would be excellent to talk to male students in person so that we can discuss and come out with solutions to this problem together. The outcome of this study is hoped to inform counselling practices in Nigeria University by providing ways in which the environment can be enabled to facilitate help-seeking, thereby improving the well-being of male students and ultimately the entire student population.

PROCEDURES

Volunteering to participate in this research means that you will be completing a questionnaire containing some of your details, questions about how you perceive discussing your issues with a counsellor, how you usually deal with stress and so on. Also, you might be invited to partake in an interview, focus group discussion and a photo voice as part of the research process that might take a considerable amount of your time estimated to between 2-3 hours long per session. You are however not in any way obliged to do this. Data collected through interviews will be approximately one to two hours long. Interviews will be based on a previously prepared list of guide questions that will be made available to you on request. Interviews and focus group discussion will be done in private, safe and conducive spaces and will be audio-taped for future transcription by the researcher

POTENTIAL RISKS AND BENEFITS

There are no envisaged risks in participating in this study. However, you might feel a little uncomfortable with some questions because you will have to reflect on the good and bad times in terms of previous happenings in your life and how you dealt with them. However, you are not under any obligation to respond to any question you do not want to answer.

CONFIDENTIALITY

Your information will be kept private and anonymous. Only the data analyst and the researcher will have access to your information. Your name will not be recorded, anywhere and no one will be able to connect you to the answers you give. Your answers will be given a fictitious code number, or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings. The answers you give may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records. Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Committee. For instance, during the focus group discussions, while every effort will be made by the researcher to ensure that you will not be connected to the information that you share during the focus group, I cannot guarantee that other participants in the focus group will treat information confidentially. I shall, however, encourage all participants to do so. For this reason, I advise you not to disclose personally sensitive information in the focus group. Also, all electronic data will be encrypted and kept in password protected devices.

STORAGE OF INFORMATION

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet in which only approved researchers will have access to for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. After five years, or when all possible publications have been extracted from the data, the hardcopy data will be shredded while the e-copy data deleted from the system.

PARTICIPATION AND WITHDRAWAL

Participation is voluntary and there is no penalty or loss of benefit for non-participation. Being in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason. However, withdrawing is no longer possible once you have submitted the questionnaire.

POTENTIAL BENEFITS TO SOCIETY AND PARTICIPANTS

Participating in this study might help you to be aware of yourself as well as how counsellors can help you and other students in dealing with pressures, difficulties and problems they face. Your answers to the

questionnaire and interview will help specialists and professionals in devising strategies, putting up structures that can help other male students in the future to seek help from counsellors when they are in need of it.

COMMUNICATION OF OUTCOMES OF RESEARCH

If you would like to be informed of the final research findings, please contact Christa Duvenhage through DuvenhageCS@ufs.ac.za or 0514013651. The findings are accessible on <https://www.ufs.ac.za/library>. Should you require any further information or want to contact the researcher about any aspect of this study, please contact Damilola Ruth Seyi-Oderinde via 0815054990 or 2016334183@ufs4life.ac.za. In case you have concerns about the way in which the research has been conducted, you may contact Dr FP Khanare via KhanareFP@ufs.a.za or 0514019490.

Thank you

DECLARATION

I.....(name of participant) would like to participate in this research “**Counselling help-seeking behaviour among male students in a higher learning ecology**” conducted by *Damilola Ruth, Seyi-Oderinde* and supervised by *Dr Fumane P. Khanare of the University of the Free State, Bloemfontein, South Africa*. I have decided to participate based on the information provided in the informed consent form. I am aware that I will be given the opportunity to ask any questions that I may have regarding the study. I am also aware and fully understand that my participation is voluntary and that I can withdraw this consent at any time without any penalty.

I also understand that my identity will not be disclosed in this these and that all information will be kept safe and interviews will be audio-recorded in the present study in order to ensure the integrity of the data. I understand that this study has been reviewed for its adherence to ethical guidelines and approved at the University of the Free State. I also understand that I may contact the individuals above should in case I have any concern regarding my participation in this study.

Name: -----
Signature: -----
Date: -----

Appendix 5

SEMI-STRUCTURED INTERVIEW GUIDE
UNIVERSITY OF THE FREE STATE
FACULTY OF EDUCATION
DEPARTMENT OF EDUCATION STUDIES

The enabling environment for counselling help-seeking interview protocol

(For administrative officers and counsellors)

The following questions will be asked during the interview:

OBJECTIVE 1: What are the current beliefs and attitudes of male students towards counselling help-seeking?

1. It is evident from research that male students are very reluctant to seek help, in fact, more than one-third of the male do not utilise counselling services can you say this is your experience here?
2. What do you think could be the reasons for your answer above?
3. How do you think this male student perceive seeking help from a counsellor?
4. Are you aware of any worries or concerns that male students have about seeking help from a counsellor? What are those worries?

OBJECTIVE 2: What factors impede or enhance counselling help-seeking of male students in higher learning ecology (HLE)?

5. What would you say are the significant barriers to help-seeking faced by male students?
6. Can you think of things that might encourage male students to seek help from a counsellor?
7. With regards to counselling services, What do you think is helping students to come forward to seek help?

OBJECTIVE 3: What is the understanding and interpretation of an enabling environment for counselling help-seeking (CHS) of male students?

8. What does an enabling environment means to you?
9. Can you describe what you think is the ideal environment for male student help-seeking?
10. Who do you think should be involved in the creation of the ideal environment for male student help-seeking?

OBJECTIVE 4: What measures and structures should be in place for an enabling environment for male students CHS?

11. What are the elements in an enabling environment for male students' help-seeking?
12. As you know that the University Counselling Centre is funded by the University and

despite this fact, many students fail to seek help for their psychological problems.

What strategies, programmes or methods are being used by various support services on campus to address these problems (i.e., the barriers to help-seeking)

13. What are your roles and how do you interact with the various support services on campus, e.g. the health centre, student affairs?
14. What has been the response(s) of students and staff to these approaches?
15. What strategies do you think can be in place to enhance their help-seeking behaviour?
16. Concerning the counselling centre on campus, what do you think needs to be changed both at policy and at a practical level to meet the needs of male students?
17. In an ideal setting, how do you think counselling service should be structured?
18. Are there other Universities that have supporting structures that you think are desirable that can enhance creation of an enabling environment?
19. How can we make the counselling centre more accessible to male students?
20. How do you think the environment can be enabled to enhance male students' help-seeking?
21. Are there any points you would like to raise concerning the enabling environment for male students help-seeking?

OBJECTIVE 5: What are the possible threats and challenges to an enabling environment for CHS of male students in a HLE?

22. What would be some of the things that would disrupt the providing of an enabling environment for male students' help-seeking?
23. What do you think we can do as a University community to prevent the disruption of the enabling environment for male students help-seeking?
24. How do you think we could overcome the challenges posed to an enabling environment?
25. What else could you say about the challenges against the operationalization of this enabling environment?

Appendix 6

FOCUS GROUP DISCUSSION SCHEDULE

OBJECTIVE 1: What are the current beliefs and attitudes of male students towards counselling help-seeking?

QUESTIONS	RESPONSES
1.1. From where did you get the awareness about the counselling centre?	
1.2. What is your opinion about seeking help from a counsellor?	
1.3. Have you visited the counselling centre for help before? If yes, what is your can you describe what your experience was in the counselling room? If no, what are your assumptions about a typical counselling experience?	
1.4. Can you describe a situation where you think an individual needs a counsellors' help	
1.5. What would be your reaction supposing you see any of your friends going to see a counsellor?	
1.6. Would you have any concerns or worries about visiting a counsellor?	
1.7. Do you think you would visit a counsellor if you have problems?	
1.8. Why or why not would you visit a counsellor?	

OBJECTIVE 2. What factors impede or enhance counselling help-seeking of male students in HLE?

2.1. Do you think there are obstacles to overcome in seeking help from a counsellor?	
2.2. What was the major obstacle you had to overcome before you could seek a counsellor for help?	
2.2. Do you think there are any limitations you envisage in seeking a counsellor for help?	
2.3. What do you think are the potential problems students can encounter while they are trying to seek help from a counsellor?	
2.4. If you have difficulties, what are those things that might encourage you to seek a counsellors' help	
2.5. What are those things that can encourage you to seek help from a counsellor?	

OBJECTIVE 3: What is the understanding and interpretation of an enabling environment for CHS of male students?

3.1. What type of environment do you think can assist male students to seek help?	
3.2. Describe what an enabling environment means to you	
3.3. Describe an environment that you think is conclusive for male students for male students for male students to seek help?	

OBJECTIVE 4: What measures and structures should be in place for an enabling environment for male students CHS?

4.1. What can be done to create an enabling counselling help-seeking environment for male students'?	
4.2. How can the current efforts and initiatives of this university assist in encouraging male students to seek help?	
4.3. Do you think that it is possible to encourage male students to ask for help?	
4.4. What more can be done to enhance help-seeking behaviour of male students?	
4.5. As a male student how do you think your support will enhance an enabling counselling help-seeking environment?	
4.6. how will your lack of support influence the establishment of an enabling counselling help-seeking environment.	

OBJECTIVE 5: What are the possible threats and challenges to an enabling environment for CHS of male students in a HLE?

5.1. What would be some of the things that would disrupt the provision of an enabling counselling help-seeking environment for male students'?	
5.2. What do you think we can do as a University community to prevent the disruption of the enabling environment for male students help-seeking?	
5.3. How do you think we could overcome the challenges of an enabling environment?	
5.4. What else could you say about the challenges against the operationalization of the framework?	

Appendix 7

**UNIVERSITY OF THE FREE STATE
FACULTY OF EDUCATION
DEPARTMENT OF EDUCATION STUDIES**

ENABLING ENVIRONMENT FOR COUNSELLING HELP-SEEKING QUESTIONNAIRE

Dear Participant,

This questionnaire is designed to ascertain your beliefs, attitude and predisposition towards seeking counsellors' help and utilizing counselling services. It also aims to know how the environment can be enabled to improve how male seek help for their needs.

Kindly read the various sections carefully and respond to the items honestly. The questionnaire is only for research purpose and any information provided will be treated with utmost confidentiality. Therefore, you do not need to write your name. Thank you for your anticipated cooperation.

SECTION A: Personal Data

Instruction: Please provide your details in the spaces provided below as applicable to you.

1. Level: 200(); 300(); 400(); 500 ()
2. Faculty:
3. Religion:
4. Family type: Monogamy (); Polygamy ()
5. Phone number (not mandatory):

SECTION B:

Instruction: Please read the following items carefully and provide detailed information about yourself. Tick (√) as many responses as applicable to you:

1. Since you got into this campus, have you ever visited the campus counselling centre to talk to a professional about your academic frustrations, emotional or mental health challenge, etc?
 - ┆ Yes, I went to the student counselling centre on my own volition
 - ┆ Yes, my level advisor referred me to the counsellor
 - ┆ I was referred from the student affairs
 - ┆ Others (Please specify)
 - ┆ No, I am not aware there is a student counselling centre on this campus
 - ┆ No, I have not had contact with a professional counsellor since I came to this campus

2. Since you got to this institution, has there ever been a time when you felt that you needed help in coping with emotions, mental health, or substance use?

- Yes, I needed help but did not receive it from the counselling centre.
- Yes, I needed help and got help from religious leaders, peers or family members
- Yes, I do not know the right person to seek help from
- No, I was afraid I would lose a part of me
- No, I have always got things under control
- No, I'm shy

3. What were the issues you needed help for? Please tick all responses that may apply to you.

- Emotional problems
- Behaviour problems
- Substance use (e.g., cigarette, drugs, alcohol)
- Family problems
- Problems with friends or romantic relationships
- Problems with self-confidence or anxieties
- Suicidal thoughts
- Dealing with stress
- I am not sure what it is, I am not myself
- Academic pressure (low grades/CGPA, change course)
- Other - Please specify:

4. How seriously did you feel the problem was?

- Extremely serious
- Very serious
- Moderately serious
- Neutral
- Slightly serious
- Low seriousness
- Not serious at all

SECTION C: Beliefs and attitudes about counselling help seeking

Direction: The following items are information about your beliefs about professional counselling. Kindly indicate how each of these statements relates to you by ticking the appropriate boxes. There are no right or wrong responses. You can choose from the listed options that best fits your belief.

7- Very true of me

6- True of me

5- somewhat true of me

4- Neutral

3- Somewhat untrue of me

2- Untrue of me

1-Very untrue of me

Attitudes and Beliefs about counselling Help-seeking

S/N	Items	7	6	5	4	3	2	1
1	I would feel bad about myself for needing a counsellors' help							
2	I feel more responsible for solving my problems than when I am seeking help from a professional counsellor							
3	I do not believe a counsellor knows about my problem more than I do							
4	Going to a counsellor for help is like handing over my power to someone else							
5	I believe a normal man should be able to solve his problems							
6	I do not like to display my emotions before anyone							
7	Expressing my emotion to a counsellor is a sign of weakness							
8	I would rather keep my feelings and problems to myself rather than talking to a counsellor							
9	I do not trust a professional counsellors' ability to help resolve my difficulties							
10	I think emotional or psychological issues are not big deal							
11	I think emotional or psychological issues will go away with time							
12	Confiding in someone about my intimate issues does not seem right with me							
14	I think the counsellors are there to help people with mental illness							
15	I would rather talk to my religious leader, family and friends rather than go to professional counsellors that I do not know at all							
16	I think discussing my problems/difficulties with a professional counsellor would worsen the situation							
17	My peers will think I am stupid for not knowing how to resolve my own problems							
18	Other people might find out what I have gone to discuss with the counsellor							
19	I think the help of a professional counsellor would be inadequate or unhelpful							
19	Going to a counsellor's office can tarnish my image with my peers							
20	I would not like discussing my issues with a female counsellor							
21	I do not know where the counselling centre is located							
22	I think the counsellors here are not competent enough to handle my difficulties							
23	I do not know the types of services provided by the counselling centre							
24	I think the counsellors' office is too exposed/open							
25	I believe religion can proffer a solution to most of my difficult issues							

26	I have always known that males have a way of dealing with their challenges without seeking any professional help								
27	My parents gave me the impression that I should be able to handle my personal issues								

SECTION D: Enabling environment for counselling help-seeking

The following items deal with the ways you think the environment can be enabled to enhance male students counselling help-seeking.

Instructions: Kindly use the key below to select your opinion about each of the items

7- Strongly Agree

6 - Agree

5 - Somewhat Agree

4 – Undecided

3 – Somewhat Disagree

2 – Disagree

1 – Strongly Disagree

S/N	Items	7	6	5	4	3	2	1
In my opinion, establishing an enabling environment for male students to seek help can be achieved by:								
1	locating the counselling centre in an isolated environment							
2	locating the counselling centre in the heart of the school which is accessible to every student (e.g. administrative building)							
3	making the counselling room setting to be conducive, comfortable and attractive with complimentary picture frames and quotes							
4	ensuring counsellors incorporate codes of practices that are more professional							
5	signing a legal contract of confidentiality of no disclosure of whatever is discussed in the centre							
6	establishing an online counsellors' profiling that allows help-seeking males to make their choices of preferred and trusted counsellors							
7	ensuring the recruitment of more male counsellors who would reason along logically without allowing for unnecessary emotional interference							

8	ensuring the recruitment of female counsellors who could be more compassionate and relatable								
9	ensuring counsellors are not judgmental but warm, enthusiastic and willing to help at all times (online or offline)								
10	engaging counsellors in up-to-date training to equip them with the latest trends of issues that are affecting male students								
11	making sure there is a legal agreement between counsellors and students to ensure confidentiality of issues discussed								
12	providing a platform on the school's websites for the counselling section which may allow the student to book appointments and have online counselling assistants who get online help for male help-seeking students								
13	organizing workshops and programmes to enlighten the entire university body, so that they can stop stigmatising male students that visit the counsellors								
14	ensuring that all course advisers, administrative staff and lecturers are aware of importance seeking counsellors' help by male students (for academic needs or otherwise) and therefore assist in directing them to the counselling centre								
15	creating a partnership and collaboration among various support services (health centre, student affairs, etc.) within the school and the counselling centre so that they can help with a referral of male students								
16	making sure that the counselling centre consistently organize a range of attractive programs such as anger management, career development, Test and Exam Anxiety workshop, thereby making the counselling centre more inviting for all students								
17	designing activities and therapies that are more male-oriented								
18	providing more fund to the counselling centre to facilitate the smooth running of the centre								
19	formulating policies that are male-centered to facilitate their help-seeking behaviour.								
20	formulating policies to drive the implementation of various programmes of action								

Appendix 8

PHOTOVOICE PROCESS SCHEDULE

Data generation through Photovoice

You are invited to participate in this study which explores how male students' help-seeking behaviour can be enhanced through an enabling environment. It seeks to find out how an enabling environment can be created for male students' help-seeking. Participation in this photovoice process is voluntary and you are free not to answer any questions that you feel uncomfortable with or to withdraw from participating at any time.

Title of study: Counselling Help-seeking behaviour of Male Students in a Higher Learning Ecology

Introduction by Facilitator

Hello, my name is Damilola Ruth Seyi-Oderinde. Thank you for taking the time to participate in the photovoice process in relation to the study mentioned above.

Introduction by the participants

Let us do a quick round of introductions. Can each of you tell us your name, level and faculty?

(NOTE TO THE INTERVIEWER: The following questions will guide the photovoice process).

Session 1:

Photovoice workshop: - This includes the photovoice process namely:

- Exploring what photovoice is? Using a PowerPoint slide.
- The use of camera (explaining the different type of cameras for example digital and manual cameras)
- Discussing the ethics in photovoice method (Wang & Redwood- jones, 1999).

Session 2:

Photo shooting: - In this session, participants are encouraged to use their phone cameras to take photographs that will depict their beliefs and attitude towards male students' help-seeking using the following guiding prompts:

- Using your phone camera, take four (4) photographs representing factors that influence counselling help- seeking
- Using your phone camera, take four (4) photographs of things that you think might be done to create an enabling environment for male students help-seeking.

After the photo shooting, the researcher will open a folder on her laptop for each of the participants and upload their pictures inside it.

Session 3:

Photo Description: Each of the photographs will be printed out on an A4 power point paper with content and caption design and the participant will be requested to interpret the reason they took the photographs using guiding prompts to give a full detail of what the photographs is all about.

Using the SHOWeD Mnemonics as the guiding prompts: -

- Who is in the photographs?
- Why did you take the photographs?
- What is in the photographs?

The end of the session:

Thank you so much for your time!