ADJUSTING THE SELF-CONCEPT OF SOME SELECTED PRISON INMATES THROUGH COGNITIVE RESTRUCTURING: A CASE STUDY OF KANO PRISONS

BY

LABARAN BALA MALUMFASHI (MCASSON)

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF THE MASTER OF EDUCATION (M.ED.) IN (GUIDANCE AND COUNSELLING)

DEPARTMENT OF EDUCATION
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA.

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DECLARATION

I, LABARAN BALA MALUMFASHI, a Postgraduate student of Ahmdu Bello University, Zaria in the Department of Education do hereby declare that this thesis submitted in partial fulfilment of the requirements for the award of Master of Education in Guidance and Counselling is original and was conducted by myself. I also declare that it has never been presented partially or wholly anywhere for the award of a higher degree in any form.

Labaran Bala Malumfashi
1995

CERTIFICATION

This thesis entitled, 'Adjusting the Self-Concept of some selected Prison Inmates Through Cognitive Restructuring: A Case Study of Kano Prisons' by Labaran Bala Malumfashi meets the regulations governing the award of the degree of Master of Education in Guidance and Counselling of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Dr. Nsa A. Nsa
Chairman, Supervisory Committee — Date: 13/12/95

Prof. S. E. Okon
Member, Supervisorty Committee — Date: 13/12/95

Dr. Mamman Musa
Member, Supervisorty Committee — Date: 14/4/97

Head of Education Department — Date: 15/5/97

The Dean
Postgraduate School — Date: 24/09/99

DEDICATION

. This research work is dedicated to my beloved mother Madam Binta Fatima Umar and the entire family and generation of Labaran Ibn Muhammad Ibn Usman.

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All praise be to God the most High, who created man from a clot of blood and taught man by the pen what he knew not. The researcher wishes to express his sincere appreciation to Dr. Nsa Ani Nsa for energetic and inspiring guidance which he rendered to make this research work a success. As a Colleague and Supervisor, Dr. Nsa's outstanding qualities as a seasoned Counsellor inspired the researcher to read the specialty of Guidance and Counselling at Ahmadu Bello University, Zaria.

The warm support and guidance of Professor S.E. Okon had positive bearings on both the researcher's personality and the quality of his research work. Throughout the period of this work, Professor Okon had at all times been giving encouragement and motivation to the researcher without which it would have been a different story. Special thanks to Dr. F.D. Kolo, Dr. Nsa Ani Nsa and Professor S.E. Okon for their technical contributions to the validation process of the research instrument. The researcher also deeply appreciates the technical expertise of Alhaji Abdullahi Umar K/Hausa, a Senior Research Fellow with the Centre for the Study of Nigerian Languages (CSNL) Bayero University, Kano and the Director of the Centre, Dr. Abba Rufa'i for their expert contributions to the Hausa translated version of the research instrument. The researcher wishes to finally thank Mrs J. M. Morris, a (VSO) staff serving with Jigawa State College of Education, Gumel for proof-reading chapters four and five and Miss Josephine Ezekwueme - Secretary AIDSCAP Office, Dutse - for the efforts made in typing the manuscript to its present status.

ABSTRACT

The research work was conducted with prison inmates in Kano. The goal of the research work was to measure the efficacy of cognitive restructuring as a therapeutic technique with a view to establishing the need for Correctional Counselling in Nigerian Prisons. The main objective of the study is to test the efficacy of cognitive restructuring in adjusting the self-concept of some selected prison inmates in Kano prisons.

Kano Prisons - Goron Dutse and Central - were used as a case study. A sample of inmates was selected from these prisons. An experimental study was carried out with Goron Dutse as experimental group and Central prison as control group. The researcher employed systematic sampling technique to obtain a sample of 20 prison inmates. The research design used in the study is known as pretest-post-test control group design. Cognitive restructuring was applied to see how inmates' self-concept can be enhanced or adjusted.

Both T-test and ANOVA were used in the analysis of data collected. From the data analyses in Chapter Four, seven Null Hypotheses were statistically tested. Null Hypothesis (H°) No.l, that is, 'there is no significant difference between the mean scores of pre-test experimental and pre-test control groups on self-concept measures,' and Null Hypothesis (H°) No.4, that is, 'there is no significant difference between the mean scores of post-test experimental and post-test control groups on self-concept measures' were tested using T-test statistic. The results obtained show that T CAL value (1.16) is less than T CRIT value (2.262) in respect of Null Hypothesis (H°) No.l which is retained. The Null Hypothesis

(H°) No.4 was tested and the results obtained show that T CAL value (2.978) is greater than the T CRIT value (2.262) and therefore the Hypothesis is rejected. These results show that both control and experimental groups were homogeneous before experimentation. However, due to differential effect of treatment in favour of the experimental group, post-test administered by the therapist on both groups (E and C) on self-concept measures shows statistically significant difference between experimental and control groups. The researcher chose 0.05 level of significance in testing all the Hypotheses. This statistical difference found between the two grroups E and C can be attributed to the effect of cognitive restructuring that was used as treatment for the experimental group. The results show that there are significant differences between the mean scores of the experimental and control groups on self-concept measures. This shows that, cognitive restructuring is effective in adjusting the self-concept of inmates in Kano Prisons.

In the end, recommendations were given on the need to provide Correctional Counselling in prisons. It is also recommeded that both reception and adjustment counselling be provided to inmates before entry into prisons and after discharge respectively. Community Counselling Centres are also recommended for the control and treatment of adult deliquency. The researcher recomends that the Federal Government of Nigeria should establish a Department of Correectional Counselling Services in the Federal Ministry of Internal Affairs. The Department should be adequately equipped to recruit and train Correctional Counsellors for Nigerian prisons and reformatories.

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ABBREVIATIONS

C	-	Control group
E	-	Experimental group
RET	-	Rational-Emotive Therapy
RO_1	-	Random assignment of subjects to the experimental group before treatment.
RO_3	-	Random assignment of subjects to the control group before treatment.
Q_2	-	Post-treatment experimental group.
Q_4	-	Post-treatment control group.
X	-	Treatment administered on the Experimental group.
ASS	-	Adult self-concept scale.

DEFINITION OF TERMS

The terminologies used in the study have been operationally defined as follows:-

Acceptable Behaviour

Thoughts, emotions and behaviours that conform to the accepted (major) social and ethical standards of the society.

Adjustment

This concept is defined as the deliberate efforts made to uplift or enhance the personal qualities of an individual with a view to making the individual achieve congruence.

Cognitive Restructuring

Cognitive restructuring as developed by Ellis (1962) in his Rational-Emotive Therapy (RET), is a therapeutic technique employed to assist neurotics substitute their negative self-talk with positive self-statements with a view to restoring their congruence.

Correctional Institutions

These are legally established government institutions designed to reform or correct the maladjusted behaviours of juvenile delinquents and criminals who happen to go against the law of the society. Such institutions include reformatories and prisons.

Custody

This is defined as the responsibility of prison staff to guard and care for the

prison inmates as directed from time to time by the law governing the services and operations of prisons in Nigeria.

Detention

The act of keeping convicts and suspects in prison custody for a specified period determined by a court of law of competent jurisdiction or on government special order.

Deviants

Deviants are defined as individuals whose social and moral standards are in conflict with the accepted norms and values of the society.

Imprisonment

Confinement in a correctional institution for a specified period of time for an offence for which one has been found guilty.

Irrational belief

Faulty or illogical thinking that leads to emotional disturbance (in an individual).

Jail

Is defined as an act of sending a convict to prison purposely to serve his term of imprisonment.

Juvenile delinquency

This is a state in which premature children come into conflict with the law or the established standards of behaving in one's own society.

Neurotics

Neurotics are defined as individuals who exhibit disturbed and disturbing behaviour, beliefs or feelings due to unsuccessful attempts at adjustment, but are still in touch with reality. That is, they are aware of the fact that they have problems but have difficulty in resolving them.

Penal Institution

These are government institutions established by law for the purpose of punishing and rehabilitating those individuals who break the law of the country. Such individuals are detained there on the orders of either a court of law or government of the federation.

Prison

Prison refers to the penal institution where adult convicts (and suspects on remand) are kept under custody with a view to changing or modifying their unacceptable behaviours through punishment or rehabilitation or both.

Prison Inmates

Prison inmates are the convicted adults kept under prison custody to serve their various terms of imprisonment.

Self-concept

Self-concept is defined as an individual's perception of self and how this is affected by others perception of one.

Warders

Warders consist of the junior cadre of prison staff who guard prison inmates to ensure that all prison laws, rules and regulations are enforced.

CHAPTER ONE

THE PROBLEM

1.1 Introduction

Since antiquity, no society exists without crimes of some kind for which the society inflicts some kind of punishment. In pre-colonial Nigeria, different traditional societies had their own various ways of punishing or rehabilitating offenders and deviants. In these societies, the moral upbringing of the young and punishment of offenders were both administered according to customs and traditions of the people. In a related development, Fafunwa (1974) remarked that, threats and taboos, spiritual cursing, fear of witchcraft and sorcery, superstitions and flogging are used as methods of punishing or correcting offenders, accordingly. However crude these methods may have been, they were effectively used in pre-colonial Nigerian societies to control crime. But, unlike in pre-colonial period, in modern Nigeria, despite Government's use of law enforcement agencies and institutions (The Nigeria Police, State Security Service, Civil Defence Corps, Road Safety Commission, Custom, Immigration and Prison Services, Nigeria Drug Law Enforcement Agency, the modern Military Institution, Law Courts, Prisons and Remand Homes) in the prevention and treatment of crimes and the reformation and rehabilitation of criminals, the desired objectives have not been achieved. Moreover, with the modern sophisticated maximum security prisons and

trained staff in cooperation with other law enforcement personnel working in concert, crimes have not been controlled effectively and criminals and suspects are, on many occasions, reported to have escaped from prison custody unnoticed.

However, with the worsening economic crisis as characterised by galloping inflation, increased unemployment, many more syndicates of thieves (and other criminals), one of which is popularly known as Advanced Cash Receipt or 419, have emerged in addition to armed robbery. The current depression which the Nigerian economy is experiencing has further exacerbated the worsening socio-economic conditions of the people.

Nigeria, as a dependent capitalist economy, does not seem able to distribute the resources of the nation evenly or fairly among the populace thereby further deepening the existing gap between the rich and the poor. As the economic conditions deteriorate, the strong (the ruling elite and merchants) get richer and the poor (workers and peasant farmers) poorer. It should be noted here that, the wider the economic gap the more serious the danger to which lives and properties become exposed. Those in position of authority need an understanding of the fact that not all individuals have the capacity to cope with or adjust themselves adequately to the prevalent socio-economic and political changes occurring in Nigeria. With respect to the harsh economic conditions of life, many crimes are committed either due to faulty learning or irrational pattern of thinking or generally due to failure to adjust to the challenges of life. These problems have led to such crimes and evils as

increasing wave of street begging, burglary, pick pocketing, prostitution, drug pushing, drug abuse, assault, currency trafficking, car theft, armed robbery, manslaughter, smuggling, and many more offences and crimes that are daily committed in order to get rich quickly or eat with minimum difficulty.

In view of the above, many people develop faulty pattern of thinking that lead them to commit offences and crimes as a result of which prisons in Nigeria are overly congested. Justice Obi-Okoye in Osefo (1991:43) asserted that, "Enugu prison, built in 1973 to accommodate 636 inmates, as on the 1st of April, 1986, accommodated 1,559 inmates---" In a related discussion the researcher had with superintendents of prisons in Kano, it was discovered that, prison congestion has some adverse effects on both the quality and quantity of whatever rehabilitation programmes are provided for the inmates.

One of the consequences of irrational beliefs or pattern of thinking which is known as theft has continually threatened the security of many innocent Nigerians. As a result of government's lack-lustre style or attitude, individual egocentricism was allowed to meander about unchecked and hence theft as one of the major criminal offences is bedeviling Nigeria. However, there are several forms of theft, but fundamentally, there are crude as well as sophisticated forms of theft. The crude type involves breaking into and stealing from an individuals house, pick-pocketing, and all other forms of unauthorized removal of property not belonging to the individual with an intent to cheat. The sophisticated type includes mainly the (official) looting of public resources, otherwise known as misappropriation of public funds by public officers. It is euphemistically referred to as stealing with the pen: Such

cases are, the giving of phoney contracts, receiving of 10% kick-back from contract awards, inflating contracts awards, looting and embezzling public funds by government functionaries and forgery to cover fraud. This second category of theft is what can be regarded as "pen robbery" in public service as opposed to armed robbery.

However, whether one steals with the pen or by the use of force, one is still stealing. It is stealing only done in different styles. Both situations are products of irrational pattern of thinking. Those deviants, troubled by irrational beliefs and thinking, need rehabilitation and therapeutic techniques to enable them regain or achieve congruence (Rogers, 1965). Such individuals should not be rejected by the society rather they should be treated in the same manner a physician treats physical ailments. It is the opinion of this researcher that such individuals are products of societal defects which have to be corrected for effective functioning of the entire society. If they are not corrected, they are likely to influence other members of the society.

In an attempt to correct or modify the behaviour of these criminals, the state established prisons (penal institutions) all over the country but little is done in the application of counselling and psychotherapeutic techniques to enable the inmates adjust to the 'hard realities' of life. Despite all efforts by prison authorities, the desired effects have not been felt in the direction of reformation rather the prisons have become institutions of dehumanization. Evidence abounds that confirm the dehumanizing and lowering effects of detention on prisoners' self-concept. Linder in Osefo (1991) asserts that;

> the regressive effect of detention, the peculiar liability of imprisonment to move back the clock and to foster a slow but progressive return to psychic stages of childhood and infancy. Torched off by the total dependence of the confined individual there comes about a gradual decay of those elements in the personality which have won through to maturity, and most detained persons tend to move back psychologically upon their own timelines, abandoning one by one whatever independent qualities and characteristics accompanied them through the prison gates (p.43).

In another development, Akinpelu in Osefo (1991:42) opined, "that maximum security prison, kirikiri, is not just a house of horror but a house of death" because in 1988 alone, "60 inmates of the prison died, mostly of hunger".

In view of the foregoing, it is the considered opinion of this researcher that the self-concept of prison inmates may be affected negatively. In the first place, prison inmates experience rejection by other members of the society (including significance others). The dehumanising and degrading treatments meted out to them are enough to lower their self-concept. Unfortunately, instead of getting them reformed or rehabilitated; a lot of them become hardened criminals because of the models available to them in prison custody. While in prison, many of the inmates derive vicarious reinforcement from the unpunished behaviours of the hardened criminals. As a result they see criminality as a way of getting on in life. That could not have been possible without having the inmates' self-concept affected negatively. It is this same self-concept they would strive to maintain whether in or out of the prison.

That is the reason many ex-convicts are seen returning to the prisons soon after their discharge.

In that regard, correctional counselling and psychotherapy are required as means of adjusting the self-concept of prison inmates in Nigeria. It is hoped that by adjusting the self-concept of inmates, they would be better equipped than ever before to develop positive attitude towards life. Also, through the proper application of appropriate therapeutic techniques such as cognitive restructuring in prisons, the inmates would be guided on how to make the best use of their human resources (potentials) to enhance their personal growth and development. Moreover, with that, they can be made to contribute positively to the overall development of the society.

1.2 Statement of the Problem

The study intends to examine the self-concept of some selected prison inmates and how their self-concept can be adjusted through cognitive restructuring techniques as developed by Ellis (1962) in his Rational-Emotive Therapy (RET). This study also intends to confirm some of the major irrational beliefs that are associated with the criminal acts committed by the inmates. Thereafter, cognitive restructuring technique would be employed as a therapeutic technique to assist the inmates substitute their irrational beliefs with rational ones with a view to enhancing or adjusting their self-concept which may be experiencing regression due to the effects of detention. It is hoped that, by cognitively restructuring the irrational pattern of thinking of the selected prison inmates, their self-concept too may change. That means, if the inmates' self-concept become positively changed, their behaviour towards life

too would change positively. These would, on the whole enhance healthy growth and development of the selected prison inmates.

1.3 Objectives of the Study

The purpose of the study is to achieve the following objectives:-

1. To help the selected prison inmates identify their irrational beliefs and get them substituted with rational ones with a view to enhancing their self-concept.

2. To establish homogeneity or otherwise existing between prison inmates in the control and experimental groups through a pre-test of the two groups on self-concept measures.

3. To test for significant differences between the mean achievements of the control and experimental groups on self-concept measures after experimentation.

4. To test the efficacy of Cognitive Restructuring as a therapeutic technique in adjusting the self-concept of some selected prison inmates in Kano prisons.

1.4 Research Hypotheses

Null Hypothesis (HO_1)

There is no significant difference between the mean scores of pre-test experimental and pre-test control groups on self-concept measures.

Null Hypothesis (HO_2)

There is no significant difference between the mean scores of pre-test and post-test control groups on self-concept measures.

Null Hypothesis (HO_3)

There is no significant difference between the mean scores of pre-test experimental and post-test control groups on self-concept measures.

Null Hypothesis (HO_4)

There is no significant difference between the mean scores of post-test experimental and post-test control groups on self-concept measures.

Null Hypothesis (HO_5)

There is no significant difference between the mean scores of pre-test control and post-test experimental groups on self-concept measure.

Null Hypothesis (HO_5)

There is no significant difference between the mean scores of pre-test control and post-test experimental groups on self concept measures.

Null Hypothesis (HO_6)

There is no significant difference between the mean scores of post-test and pre-test experimental groups on self-concept measures.

Null Hypothesis (HO_7)

There is no significant difference in the mean scores of all the four groups on self-concept measures.

1.5 Basic Assumptions

The following assumptions have been found relevant to this study:

1. Prison inmates have low self-concept because of the degrading effects of detention.
2. Prison inmates experience regression in their personality.

3. Criminal acts committed by prison inmates are a reflection of their self-concept.

4. Adjustment of inmates' self-concept would help to reduce, if not eliminate, the criminal tendencies they exhibit.

5. The crimes for which the inmates were brought to prisons constitute irrational (beliefs and) behaviour.

1.6 The Delimitation of the Study

As a study in the area of correctional counselling in Nigeria's prisons, the research was based in Kano prisons namely, Kano Central Prison and Goron Dutse Prison. The Kano Prisons are among those in the country functioning under the Federal Ministry of Internal Affairs because no prison is controlled by a State or Local Authority (or Local Government) today.

The research study being a quasi-experimental research using a sample of inmates from both prisons in Kano can generate findings that can be generalized to all prisoners in Nigerian prisons. However, the sample used in this study does not adequately represent the population of inmates in all prisons of this country, and therefore whatever conclusions are drawn from the findings of this study can only be generalized to the population represented by the sample. Nevertheless, such generalization can be extended with great caution, to other inmates in other prisons in Nigeria.

1.7 The Significance of the Study

One of the principles of guidance states that guidance is for all people (Ikeotuonye, 1983). All categories of people need guidance for proper adjustment and effective functioning.

It would be imperative here to note that, of all the factors of production, human being is the most important and the only active factor in the exercise without which there is no society. Human being is the producer of labour by which natural resources are harnessed and capital generated to finance or promote national development in any country. For this reason, human being should be treated with positive regard and given the attention he deserves. Human beings should not be left to become slaves to their whims and caprices or irrational pattern of thinking or what can be regarded as faulty learning which results in deviance. If human beings are sick, the entire society is sick.

In response to these issues, a study such as this readily recommends itself because the researcher's sole aim is to use Rational-Emotive Therapy (RET) in the treatment of some deviants who have been led by irrational pattern of thinking to engage in socially unacceptable behaviour as a result of which they have found themselves in conflict with the law. In view of this, the following points are hereby given to justify the importance or significance of the study.

1. The study is intended to lend credence to the development of correctional counselling in penal institutions.

2. The study is important because it would aid the development of effective rehabilitation system in correctional institutions in Nigeria. In support of this, Osefo (1991) remarked that:

> The present day prison administration, it seems, require that prisons run in a progressive and more human spirit will ensure not only prisoner's custody, ultimate reformation and social rehabilitation but....more conducive psychological climate which....heal the already battered personality of the prisoners (p44).

With respect to the above statement, a study such as the one at hand would, significantly, contribute towards making Osefo's (1991) recommendation a reality.

3. The study would enable prison inmates, like all other set of human beings, to benefit from counselling services that would enable them make appropriate adjustment.

4. The study would boost government efforts in the prevention and treatment of crimes in the society.

5. It would increase the counsellors' repertoire of techniques.

1.8 Summary

In this chapter, the main cause of increased crimes has been highlighted as the worsening economic crisis which left many wretched with the privileged few enjoying at the expenses of the oppressed majority. This abject inequality in the distribution of resources or wealth breeds all sorts of evils and crimes in the Nigerian society. In an attempt to face the challenges of life, some individuals have resorted to irrational thinking and behaviour as mechanisms of adjustment to meet their daily demands. While doing so they came into conflict with the law which results in their being placed under

prison custody. Such group of persons include prison inmates who constitute the subject of this research.

In response to this malady, cognitive restructuring has been highlighted in this chapter as a therapeutic technique purposely employed to adjust the low self-concept of the selected prison inmates. Also, the objectives of the study have been highlighted, and one of such is to enhance congruence in the personality of the selected prison inmates. Some assumptions have been drawn among which include the perception of prisoners as personalities whose self-concept has been distorted or lowered due to the dehumanizing effects of detention.

The study is significant because it is a research investigation in the area of correctional counselling on which there is little if any research work or data as already confirmed by Osefo (1991). In this study, seven hypotheses have been put forward to test the effectiveness of cognitive restructuring in adjusting the self-concept of the selected prison inmates. Finally, the study hopes to aid government efforts in the development of rehabilitation system which is at present grossly inadequate.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, efforts have been made to review previous literature relevant to the study. However, research data proved difficult to obtain in the area of correctional counselling, most especially on cognitive restructuring of prison inmates' self-concept. The researcher endeavoured to explore some related literature on both self-concept and cognitive restructuring technique, and examine how self-concept can be changed or enhanced. Also, attempt was made to examine prisoners' self-concept, and how Ellis' rational-emotive therapy or cognitive restructuring can be employed to enhance or modify inmates' self-concept.

Since correctional counselling with prison inmates is practically non-existent in Nigeria and the literature in the area rather negligible, the researcher would also attempt, in this section, to make salient, the necessity for a vigorous pursuance of the inclusion of correctional counselling in our counselling scheme and the shifting emphasis from preventive and remedial counselling to facilitative counselling in our didactic programmes. To facilitate such discussion, this chapter is broken up into the following sub-headings:-

2.1 Definition of Self-concept

2.2. Theoretical Background of Self-concept

2.3 Self-concept and Behaviour.

2.4 Cognitive restructuring and Self-concept of prison inmates.

2.5 Ellis' A-B-C Theory of Personality Disturbance

2.6 Summary.

2.2 Definition of Self-Concept

Combs and Purkey (1971) define self-concept from a perceptual view point where they remarked that:-

> By the self-concept is meant all those aspects of the perceptual field to which we refer when we say "I" or "me". It is that organization of perceptions about self which seems to the individual to be who he is. It is composed of thousands of perceptions varying in clarity, precision, and importance in the person's peculiar economy (p.39).

Sartain et. al. (1967), in another attempt, define self-concept as comprising of both conscious and unconscious beliefs, attitudes and feelings individuals have about themselves, which they hold true. Murkerjee (1978:277) portrays self-concept as one's set of feelings and cognition about oneself. He asserted that, self-concept has three components namely, cognitive, affective and behavioural. The cognitive component refers to one's knowledge about oneself. The affective refers to one's evaluation of one's own feelings and behaviours. For example, a lady may feel she is beautiful because she is tall and fair in complexion or ugly because she is short and fat. The third component, the behavioural, refers to those actions of an individual which are in consonance with his or her beliefs and feelings about the sort of person he or she is. Nwachukwu (1989), in his definition, views self-concept as a

reflection of who the individual is and what he or she thinks about himself or herself in three dimensions - 'self as seen by me', 'self as seen by others' and the 'ideal self.' Hansen et. al. (1972) and Corey (1982) maintained that, where discrepancy exists between how an individual sees himself or herself or how he would like to become (ideal self) and the reality of his performance or achievement in whatever endeavour, might result in psychological maladjustment. According to Purkey (1970:7), self-concept is defined as "a complex and dynamic system of beliefs which an individual holds true about himself, each belief with a corresponding value." Also, Carl Rogers defines self-concept in Burns (1982) as:

> Composed of such elements as the perceptions of one's characteristics and abilities, the percepts and concepts of the self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objects; and the goals and ideas which are perceived as having positive or negative valence. It is then the organized picture or ground, of the self-in-relationship, together with the positive and negative values which are associated with those qualities and relationships as they are perceived as existing in the past, present or future (p.8).

Derlega and Janda (1978:130) commented on Rogers' definition of self-concept where they remarked that, "the most important aspect of what individuals believe and experience are perceptions of the "I" or "me" - in other words, of the self-concept."

Combs and Purkey (1971), in agreement with Derlega and Janda (1978), view self-concept as the perception characteristics of "I" and "me".

Burns (1983) describes self-concept as the perception of one's characteristics and abilities, including his or her concept of self in relation to others. Rogers (1959) also, emphasizes the role of conscious experience, actualizing tendency and the unconditional positive regard from significant others as the major factors in the making of self-concept. Purkey (1970) remarked that, self-concept is a dynamic system of one's beliefs about oneself. In his own view, Mukherjee (1978) portrays self-concept as composed of cognitive, affective and behavioural components. As seen from a different perspective, however, in the opinion of the researcher, self-concept is the sum total of an individual's beliefs, feelings and behaviours as influenced by his or her interaction with others, and by which an individual perceives his concept of self.

2.3 **Theoretical Background of Self-Concept**

Purkey (1970) reported that, it was not until the middle age when people started to talk about the soul, spirit or psyche. The theologians in particular, have dominated the discussion on spirit, which they argued, was superior to the physical body it dwelled in. Rene Descartes, a French philosopher, as reported in Mears and Gatchel (1979) had in 1644, revealed in his 'Principles of Philosophy' that, the physical body and mind were separate. Descartes, in his dual theory of body - mind interacting, maintained that, the pineal gland in the midbrain serves as a connection between the physical body and mind. The first physician to recognize Descartes' dualistic

theory was Claude Berhard, a French Physician. He went further to explain the effects of psychological factors on bodily ailments. This can be regarded as the foundation of psychosomatic medicine.

Lipowski in Mears and Gatchel (1979:134) remarked that, "individual mind-body complexes (are) ceaselessly interacting with the social and physical environment in which they are embedded." According to Lipowski, this justifies the application of holistic approach in clinical treatment for effective understanding of diseases and mental health. Sigmund Freud, in Mears and Gatchel (1979), revealed that, there exists an interaction of physical and psychological factors in various disorders. These developments, argued Mears and Gatchel, led to the emergence and development of psychosomatic medicine as an integral part of medical sciences in the 20th century.

Since then, self-concept continues to attract the attention of both psychologists and generally social scientists. William James in Burns (1982) highlighted the concept of global self as being represented by "I" (pure experience) and "Me" (content of the experience). He suggests that, self-esteem is lowered by feeling of failure as well as enhanced by that of success.

Some prominent sociologists namely, Cooley and Mead, as reported in Burns (1982), have developed the theory of "looking-glass self" and the "generalized other". Cooley's looking-glass self refers to one's self-concept as being significantly influenced by his perception of how others think of him. In other words, the 'looking-glass self' is a reflection of others' evaluation of self from a subjective view point. However, the looking-glass self is a product of the interaction between the individual and significant others. Mead

agreed with Cooley, and also added that, social sanctions, demands and models are gradually transformed into personal values and integrated into the self-concept. Burns (1982) remarked that, Erikson, in his psychosocial stages of development, has emphasized the theory of ego development within the context of culture. In addition to all these; the most important work on self-concept, was that by Carl Rogers. According to Rogers, "man lives essentially in his own personal and subjective world (Burns, 1982:21)". One of Rogers' postulates, regarding his self-theory, states that, "self-concept becomes differentiated as part of the actualizing tendency, from the environment particularly the social environment (Burns, 1982:21)".

However, Purkey (1970) has reported several views expressed by different authorities on the study of self-concept. Such authorities include, Mead (1934), Lewin (1935), Lecky (1945), Murphy (1947) and Rogers (1959). Their various descriptions have viewed self-concept as a product of interaction that preserves consistency in the personality. Some view self-concept as the motive behind behaviour and others view self-concept as a process of self-actualization.

Moreover Rogers (1959), in his self-concept theory, refers to self-concept as phenomenological concept which embodies conscious perception experienced by the individual. Rogers remarked that every human being has the tendency for self-actualization but this had to be supported by positive regard from significant others.

Mukherjee explained a theory he called 'Interpersonal theory of the self' which is not significantly different from both Rogers' self-theory and

Cooley's looking-glass self. Mukherjee (1978:278) opined that, "in interpersonal behaviour, every individual strives to achieve some form of congruency in his behaviour to others by doing what others want him to do and yet not sacrificing the totality of his own beliefs and convictions about what should be done". This theory explains how congruence is achieved through adjustment in interpersonal relationship with others. Closely related to the above theory, is the theory of 'congruence factor in interpersonal behaviour', as postulated by Secord and Backman in Mukherjee (1978:280), in which they argued that, "individuals' concepts about themselves grow out of various strivings to achieve congruency between their behaviour manifestations and others' expectations or behaviours." Congruency factor theory has three basic elements namely, aspect of the self, individual's interpretation of his behaviour as it affects the self, and his beliefs about how others behave towards him. The individual uses various defenses such as denial and distortation, to achieve or maintain a consistent self-concept when faced with threatening experience. In many cases, only experiences that are self-enhancing are perceived from others, whereas those that do not agree with one's self-concept are either denied or distorted.

In his thesis, "The presentation of self in every day life", Goffman, in Mukherjee (1978:288) postulated the 'theory of working concensus', and maintained that, "individuals in an interaction strive to achieve 'working concensus' with their differing self-esteem so that some agreed grounds can be worked out for further interaction". He pointed out that, this theory is to a great extent coloured by pretence. While interacting with others, an

individual may say, "Recently I have returned from a study conference held by Harvard University, and Prof. X was saying to me....". In such a situation, the individual wants to communicate to the others, who he is. In this regard, the individual wants to boost his ego by associating himself or herself with Professor X at Harvard University. In other words, the individual in pretence, expects the others to perceive him or her as a person of high social status and as a colleague of a Professor at Harvard.

2.4 **Self-Concept and Behaviour**

According to Rogers (1959), the individual perceives experience that are consistent with the self and distorts or denies those (experiences) that are not consistent with the concept of self. Such experiences that are not consistent with the self are not only distorted but perceived as threat. In view of this, one can assume that, many of the neurotic or psychological disorders exhibited by individual are a reflection of their self-concept. Gerow (1986:564), also remarked that, "Maladaptive behaviours stem from maladaptive cognitions which, in most cases, are simply unrealistic beliefs about one's self and one's environment." Beck in Gerow (1986:564), asserted that, "people with psychological disorders.....tend to have very negative self-image."

Rogers (1965:507) also remarked that, "most of the ways of behaving which are adopted by the organism are those which are consistent with the concept of self". Rogers (1965:513) made several postulates, one of which states that, "psychological adjustment, exists when the concept of self is at least roughly congruent with all the experiences of the organism." This

implies, where experiences are in conflict with the concept of self, they are likely to result in maladaptive behaviours or defenses, some of which might be in conflict with the law.

On criminality, Sperling (1982:233) noted that, "Many crimes against people and property are committed by individuals suffering from the neuroses known as manias. Theft, arson, rape, assault, and manslaughter are some of the terrible acts..... maniacal neurotics feel compelled to commit." They emphasize that some criminal acts are committed by 'normal' people in situation of emotional stress. Such cases are minor, because individuals involved do not see criminality as a way of life. This category of criminals express feelings of guilt after committing crimes. According to Sperling, there are professional criminals who are not neurotic, psychotic or emotionally disturbed. These criminals organize crimes with robbers, burglars, gangsters, killers, racketeers, and a host of other criminals. These criminals can be categorized in two groups. The first being those who admit feelings of guilt. Their maladjustment can be traced to faulty or defective socialization. The second group consists of delinquent personalities who see criminality as a way of life. Such criminals do not admit being guilty. This is the group of criminals referred to as psychopaths.

Apart from the two categories of criminals stated above, there are those who commit crimes, either because they are psychotic or mentally retarded. As Sperling (1982:233) has indicated, that, "as more criminals are found to be mentally retarded, severely neurotic, psychopathic, or psychotic, prisons take on aspects of the therapeutic institutions." This clearly indicates

the need for correctional counselling in prisons. According to Osefo (1991:46), majority of those in prisons, "are there because of one problem or the other which they have experienced outside the prisons and which they had difficulty resolving". For this reason, conditions generate new problems for the inmates. For them to cope with the problems and achieve personal adjustment, a comprehensive counselling programme in the prison is imperative.

In view of the foregoing, it is the researcher's opinion that, many of the neurotic or abnormal personalities exhibit some psychological disorders that may be a reflection of their self-concept. A study by Benjamin in Purkey (1970:24) has pointed "that when individual's self is influenced, changed, or threatened, it is reflected in his overt behaviour." Generally, some researches reported in Purkey (1970) have shown a significant correlation between self-concept and academic achievement. In other words, individuals with low self-concept tend to have poor achievement whereas those with relatively high self-concept tend to attain higher academic achievements.

2.5 Cognitive Restructuring and Self-Concept of Prison Inmates

In view of the evidences presented above, it is the considered opinion of the researcher, that, the prison inmates might have had their self-concept lowered due to the dehumanizing effects of detention. If prison inmates are allowed to go out uncorrected, the very self-concept they have developed while in prison might remain with them (unchanged) for the rest of their lives. While they act in consonance with their self-concept and strive to maintain it, they may come in conflict with the law and consequently taken back to prison.

This was confirmed by the researcher during his several visits to the Kano Prisons. There are several cases of relapse reported in the prisons.

Cognitive restructuring can, therefore, be used as a therapeutic technique to restructure or modify the inmates' irrational pattern of thinking. By applying cognitive restructuring technique, most of the criminal tendencies associated with inmates' self-concept, can be changed by having their irrational belief system modified. Ellis (1976:82), in his 'Rational-emotive psychotherapy', asserted that, "emotional disturbance, therefore, essentially consists of mistaken, illogical, invalidated sentences or meanings which the disturbed individual dogmatically and unchallengingly believes, and upon which he therefore emotes or acts to his own defeat." Referring to Ellis' description of irrational beliefs, Kriss and Kendall (1983:772) suggest that, "irrational thoughts serve no useful function to individuals and only lead to self-defeating or self-destructive consequences." Ellis' description of irrational beliefs as reported by Kriss and Kendall (1983) can be sumed up as follows:-

> Irrational thought patterns are said to arise from assumption that constitute the individual's basic belief system. The most common beliefs that are seen in clinical cases are that one must be loved and approved by others at all times; that one must always be thorough, competent, and achieving, in order to have any self worth; and the tendency to view an event as a failure or catastrophe when something goes wrong (p.772).

When viewed from the perspective of Rogers (1959), irrational beliefs can be regarded as conditions of worth, which leads to incongruence between self and experience and consequently to psychological maladjustment.

Ellis (1978) in his discussion on 'Rational and Irrational values and Behaviors' remarked that;

> RET.....designates certain negative emotions such as sorrow, regret, irritation, and annoyance - as appropriate when individuals are faced with obnoxious stimuli, since such emotions motivate them to remove or change these stimuli; and it designates certain emotions - such as anxiety, depression, feeling of worthlessness, and hostility - as inappropriate, since such emotions encourage people to become obsessed with but not to do anything effective to change obnoxious stimuli (p.204).

Ellis (1978) asserted that, all humans have the following basic goals of life - survival, happiness, belongingness, and that anything that facilitates these goals is rational or appropriate and that anything that mars them is irrational or inappropriate. Ellis (1978:207) equates personality disturbance with "devout religiosity, intolerance, dogmatism, magical thinking and antiscientism," and also remarked that, "if people strongly adhere to the logico-empirical approach to life and give up all forms of magic and absolutism, it is virtually impossible for them to be what we usually call "emotionally disturbed."

2.6 Ellis' A-B-C Theory of Personality Disturbance

Ellis (1979) has enumerated his theory of personality disturbance as illustrated below. Kriss and Kendall (1983) have also made some additional comments:

A = (the activating event) refers to the situation or event to which client is exposed.

B. = (mediating belief) consists of series of thoughts or self-statements

that follow the activating event A and cause

the experience of psychological distress at C.

C. = (emotional consequences) refers to the emotion or behaviour which clients report as resulting from A. It is B that cause C, which the client is not aware.

D. = (disputation) refers to the therapeutic process by which irrational beliefs of the client are disputed. As a result, clients may experience some relief from psychological distress.

E. = (effects of disputation) at this stage, the effects of disputation of the clients' irrational beliefs are examined. Clients are expected to experience some relief from psychological distress.

The work of a therapist is to examine point "B", apply cognitive restructuring and modify the irrational beliefs to enable clients change their inappropriate emotions. Ellis, in Garry and Joseph (1978), has asserted that, most of every day emotional problems and behaviours stem from irrational statements people say to themselves when things have turned the way they don't like them to. According to Ellis, clients should be taught how to counteract these negative self-statements and substitute them with more rational and realistic statements. Ellis (1977:259) suggests that, "(psychopaths) individuals suffering with a severe character disorder whose behaviour is distinctly antisocial, are exceptionally difficult to treat with psychotherapy". Nevertheless, Wolpe in

Garry and Joseph (1978), developed a cognitive restructuring technique-thought-stopping technique, which was found to be effective in the treatment of obsessive thoughts. Also, Nwoke (1992), in an unpublished Doctoral thesis has reported studies by Mahoney (1974), Meichenbaum (1975) and Ellis (1962) which have confirmed the effectiveness of self-instructional talk technique which is basically cognitive restructuring.

2.7 Summary

To the best knowledge of the researcher, there is a dearth of data currently available to show the efficacy of cognitive restructuring in changing or adjusting the self-concept of prison inmates. The research study may be considered as a pioneer work on correctional counselling in Nigeria. To support this assertion, Osefo (1991:46) confirmed in a study (he conducted) that, "correctional counselling is a highly neglected area in our training programme. There is dearth of training programme, research and relevant literature in this area." This dearth of research data on correctional counselling has set limitations for the researcher's exploration of relevant literature.

Inspite of these problems, the researcher made some efforts to relate self-concept theories with behaviour patterns exhibited by maladjusted personalities. As a result of maladaptive behaviours they exhibit, criminals in prisons require correctional counselling for appropriate adjustment.

CHAPTER THREE

RESEARCH DESIGN AND PROCEDURE

3.1 Introduction

In this chapter, both research design and procedure are discussed. The areas covered by this chapter include the population and the sample used for the study, instruments and how they are administered and scored. Lastly, the chapter explains how the data collected was analysed and hypotheses tested.

3.2 Design of the Study

The research design used in this study as Cohen and Manion (1980):161) put it, is the "pretest-post-test control group design" as illustrated below:

Experimental	RO_1	x	O_2
Control	RO_3		O_4

In the above experimental design, subjects are randomly assigned to both Experimental and control groups. The symbol R represents the element of randomisation whereas X stands for the treatment given to the experimental group. Already, both Experimental (RO_1) and control (RO_3) groups were pretested. After the experimental treatment of RO_1, both control (O_4) and Experimental (O_2) groups were given post-treatment test.

In this research design, the experimenter would administer the Adult

self-concept scale to measure the self-concept of the subjects before treatment is given. After the pretest, the researcher would administer the treatment on the experimental group. In this case, cognitive restructuring or Ellis' Rational-Emotive Therapy (RET) would be used as a therapeutic treatment for the subjects of this research. After administering the experimental treatment, the experimenter would test both control and experimental groups. Both scores of pretest and post-test would be used for data analysis and hypotheses testing.

3.3 **Population**

In this study, the target population consists of all prison inmates in Kano that is, the parent population from which the sample would be drawn consists of all inmates in Kano central prison and Goron Dutse Prison.

3.4 **Sample and Sampling Techniques**

The sample size used by the researcher is 20. The research study being experimental would not necessarily require a large sample of say 30 or more.

The sampling technique used by the researcher in selecting the sample of the study was systematic sampling. This technique is probablistic because element of randomness was introduced in the selection. The population of inmates in both Central and Goron Dutse prisons was used as a parent population. From these prisons, the researcher collected a list of all inmates in each of the two prisons. The researcher therefore picked one out of every ten cases until a set of 10 inmates was selected from each of the two prisons. When put together, a sample size of 20 was obtained.

3.5 Instrument

The instrument employed in this study is the Adult self-concept scale designed by the researcher and certified suitable by three eminent psychologists to measure levels of self-concept of the inmates. The instrument, in the considered opinion of the researcher, is capable of detecting individuals with low, medium and high self-concept, and those with poor self-concept. For reference, see appendix A.

The instrument developed by the researcher was translated into Hausa language. The translation was checked and certified by the Centre for the Study of Nigerian Lnaguages (CSNL), Bayero University, Kano. The Hausa translated version was produced for those subjects who do not understand English Language. For the Hausa translated version of the instrument, see appendix B.

3.6 Programme of Treatment

The programme of experimental treatment was conducted in three stages. According to Ellis as reported by Gesinde (1991), the process of counselling in RET consists of three main steps as can be seen below:

STEP 1: The therapist, using Ellis' A-B-C theory of personality disturbance, would dispute the irrational beliefs or pattern of thinking of his client. The therapist would also endeavour to show to the client the logical relationship between his irrational pattern of thinking and his emotional disturbance.

STEP 2: The therapist endeavours to make the client understand that as long as he maintains his irrational thinking or beliefs, his emotional disturbance would persist.

STEP 3: While counselling is on, the therapist would help the client have his irrational beliefs substituted with rational ones. If the client achieves this, he would be in a state of congruence.

3.7 Detailed Programme of Treatment

The counselling process described in the three steps above would integrate the following detailed programme of treatment developed by the researcher in three stages. Cognitive restructuring refers to a therapeutic technique used in modifying the illogical or crooked thinking (irrational beliefs) of an individual with a view to restoring his/her emotional adjustment. In cognitive restructuring, clients are re-educated on how to get rid of their emotional disturbance by getting their irrational beliefs substituted with rational ones based on the belief that emotional disturbance is caused by irrational or illogical thinking. This technique was used in the treatment of the experimental group. The intention was to enhance the self-concept of the selected prison inmates through cognitive restructuring.

3.7.1 Diagnostic Stage

3.7.1.1 Identification of irrational beliefs held by the experimental subjects by the therapist.

3.7.1.2 The experimenter/therapist used both individual and group counselling and was able to identify the following irrational

beliefs.

(a) My wife is the cause of all my misfortunes

(b) All the five children delivered by my wife died because she is 'emera'

(c) I started criminality because I was dismissed from my job (d) I found myself in prison because of lack of government employment

(e) I experience a compelling desire to commit crime which I find difficult to stop.

(f) The second wife to my father charmed me with evils to make me displease my parents

(g) I saw a friend who was less intellegent than myself getting more success than me and I felt why shouldn't I enjoy as much as he was enjoying?

(h) I rely on God, believe in fate. It cannot be avoided (means, he could not avoid crimes).

(i) The food we eat is only fit for animals

(j) It is fate that I must suffer

(k) I have feelings of worthlessness

(l) I expect all significant others to love me

(m) I feel rebelious whenever I get slightly provoked

(n) I joined a gang to get money for my hospitalized father and poor family.

3.7.2 Application of RET (Personality Disturbance Theory)

3.7.2.1 Disputing the irrational beliefs of the client.

3.7.2.2 Substituting irrational with rational beliefs through some of the

following techniques:-

(a) Using dyadic-counselling approach to help clients understand and dispute their irrational beliefs.

(b) Cognitive therapy through thought-stopping technique.

(c) Behavioural methods: homework using imaginative and self-reinforcement techniques.

(d) Emotive-evocative therapy through role-playing and modelling aimed at helping the clients learn to think and behave more appropriately.

3.7.2.3 Restructuring of Irrational Beliefs

After the application of some cognitive restructuring techniques shown in 3.7.2 above, the irrational beliefs identified under diagnostic stage were restructured to read as follow:-

(a) The crime I have committed rather than my wife is the source of my problem and I can learn to change my conditions for the better.

(b) It was unlikely that my wife could have caused the death of our five children. I could have rather resorted to medical advice for scientific explanations than believed in heresy.

(c) Though I was worried over my dismissal from my previous employment, I still have other self-employment

options to explore than engage in criminality.

(d) The same as (C) above.

(e) I do not want to commit crime. (Self-internalized directed talk).

(f) Though my step-mother might have hated me, it was my delinquent behaviour rather than any of her charm that made me a criminal. I can learn to change myself up to the standards expected by my parents.

(g) I can enjoy myself within the limit of my legal earnings and understand that many people are placed in priviledged positions above as well as below me.

(h) Though my religion demands reliance on God, some efforts are required on my side. What happened to me could have been avoided had I explored more options and made wise choice.

(i) The food we eat, though it may be substandard, it is meant for all inmates. Warders who are staff and not inmates eat the same food we eat.

(j) There is the concept of fate as well as the right of choice. I would strive to choose what is good for myself and my society.

(k) I am a human being with some potentials that can be worth exploring for the benefit of mankind. I am not

worthless. I can be useful to myself and my society.

(l) I want to be loved by significant others. But it is not possible for all the significant others to love me. This is not abnormal.

(m) I understand that my environment is full of provocative personalities, stimuli or objects. I need to learn to accommodate or tolerate conflicting feelings, beliefs or ideas.

(n) I could have exercised restraint and pursued legal avenues of getting money for my poor family and hospitalized father than joining a criminal gang whose action brought me to prison.

3.7.3 Review Stage

3.7.3.1 Revision of stage 2 above.

3.7.3.2 Evaluation of therapy to determine whether rational beliefs (cognitive aspect), appropriate feelings (emotional aspects), and desirable behaviours are enhanced in the prison inmates.

3.8 Method of Administration of Treatment

The therapist made use of both individual and group counselling in the administration of his treatment on the experimental subjects. However, there is no hard-rule about the use of any of the methods of counselling.

3.9 Statistical Analysis of Data

Both descriptive and inferential statistics were used to organize, analyse, and

interpret the data from the pre-test and post-test. In this research, t-test for related sample was used to test the hypotheses at 0.05 level of significance. Another test namely, the One Way Analysis of Variance (ANOVA) was also used to test the same hypotheses in order to detect significant difference between two groups mainly Experimental and control groups.

T-test and ANOVA were selected and used for data analysis. According to Denga and Ali (1988), T-test is a very powerful sttistical instrument in detecting significant difference between two groups (especially control and experimental) and ANOVA too is equally powerful in identifying significant difference between two or more groups. Where there are more than two groups ANOVA rather than T-test was preferred or used.These therefore justify the use of T-test and ANOVA in this work.

3.10 Summary

The design of the research known as pretest-post-test control group design is reported to be very effective in controlling the effects of extraneous variables. This is confirmed by Kerlinger in Cohen and Manion (1980:161), where he remarked that, "random assignment to E and C conditions control all possible independent variables". In this study, the researcher used Ellis' cognitive restructuring technique to manipulate subjects' cognition or belief system, and examine the consequential effects it may have on their self-concept. The sample of the study consisted of 20 prison inmates randomly selected from both Kano Central and Goron Dutse Prisons. An instrument designed by

the researcher was used to measure inmates' levels of self-concept before and after treatment. The results were statistically analysed to enable the researcher test the research hypotheses. In this case, the researcher has chosen t-test for related sample and ANOVA to test hypotheses Nos. 1 to 7.

However, the sample was finally reduced to twenty due to Inter-prison transfers during the course of experimentation. Four subjects were dropped from each of the two groups - control and experimental.

CHAPTER FOUR

DATA ANALYSIS AND RESULTS

4.1 INTRODUCTION

The main purposes of this chapter are to analyse the data collected and interpret the findings arising thereof. The statistical methods used in the analysis of data include student T-Test and One Way Analysis of Variance (ANOVA).

The researcher, having used cognitive restructuring to adjust or enhance inmates' self-concept in Kano prisons, had administered his research instrument namely Adult Self-Concept Scale (A.S.S.) and collected data on inmates' self-concept. The findings as contained in this chapter lend credence to the efficacy of cognitive restructuring as a behaviour modification technique. The research study can be seen as an important contribution to the development of correctional counselling in penal institutions which is practically lacking in Nigeria today.

All the hypotheses stated in this study were tested. The results, interpretation of the data and conclusions drawn from the findings are also herein reported.

4.2 DATA ANALYSIS AND INTERPRETATION

The data analyses are presented in form of tables with interpretations of the findings integrated in the analysis.

Table 4.1:- T-test for differences between Pretest Experimental and Pretest Control groups.

Groups	Mean	SD	Range	T-CAL	T-CRIT
Pretest Exp.	177.4	7.32	25	1.16	2.262
Pretest Cont.	170.4	16.57	45		

Level of significance = 0.05, Degrees of freedom = 9

Null hypothesis (H_o) No. 1

There is no significant difference between the mean scores of pre-test experimental and pre-test control groups on self-concept measures.

To test the hypothesis, student t-test was used. From Table 4.1 above, the t-cal value (1.16) is less than t-crit value (2.262), hence the null hypothesis is retained. That means there were no significant differences between the mean scores of the two groups on self-concept measures prior to the administration of treatment in form of cognitive restructuring. Further more, the retention of the null hypothesis confirms the homogeneity of both experimental and control groups before the administration of treatment to the experimental group.

Further analysis of data using ANOVA T-Adhoc test confirms the homogeneity of the two groups viz, experimental and control groups.

Table 4.2: ANOVA T-Adhoc test for differences between each of the six pairs of groups.

Groups	T-CAL T-CRIT	Hypotheses
Pret. C vs Pret. E	1.085 < 2.101	Retained
Pret. C vs Post. C	0.605 < 2.101	Retained
Pret. E vs Post. C	1.690 < 2.101	Retained
Post. E vs Post. C	3.504 > 2.101	Rejected
Post. E vs Pret. C	2.899 > 2.101	Rejected
Post. E vs Pret. E	1.814 < 2.101	Retained

Level of significance = 0.05. Degrees of freedom = 18.

From ANOVA T- Adhoc test for differences between pre-test experimental and control groups as shown on Table 4.2, the value of t-cal (1.085) is less than the value of t-crit (2.101) and therefore the null hypothesis is retained.

Both analyses of student t-test and ANOVA have shown that there were no significant differences in the mean scores of both experimental and control groups before the administration of treatment to the experimental group.

Table 4.3:- T-test for difference between Pretest and Post-test control groups.

Groups	Mean	SD	Range	T-CAL	T-CRIT
Pre-test control	170.4	16.57	45		
Post-test control	166.5	18.75	64	0.998	2.262

Level of significance = 0.05. Degrees of freedom = 9.

Null hypothesis (H_0) No.2

There is no significant difference between the mean scores of pre-test and post-test control groups on self-concept measures.

To test the Hypothesis, two statistical methods namely, the student t-test and ANOVA were used. From Table 4.3, t-test results have shown that, the value of t-cal (0.998) is less than the value of t-crit (2.262) as contained in Table 4.3. Also, analysis of data using ANOVA (T-Adhoc test) as indicated on Table 4.2 shows that, the value of t-cal (0.085) is less than that of t-crit value (2.101). In view of this therefore the null hypothesis is retained. That means there were no interaction effects between the experimental and control groups during experimentation. The experimenter did not make any deliberate efforts to cognitively restructure the self-concept of those prison inmates in the control group. However, it can be deduced from Table 4.3 that members of the control group did not experience significant change in their self-concept from the period of pre-test to post-test primarily due to non-experimental treatment given to them.

Table 4.4:- T-test for difference between Pretest Experimental and Post- test control groups.

Groups	Mean	SD	Range	T-CAL	T-CRIT
Pretest Exp.	177.4	7.32	25	1.698	2.262
Post-test Cont.	166.5	18.75	64		

Level of significance = 0.05. Degree of freedom = 9.

Null hypothesis (H_o) No.3

There is no significant difference between the mean scores of pre-test experimental and post-test control groups on self-concept measures.

To test this hypothesis, both t-test and ANOVA (T-Adhoc test) were used to detect if any significant difference between the mean achievement of pretest experimental and post-test control groups on self-concept measures. Table 4.4 shows that, t-cal (1.698) is less than t-crit (2.262). Also, ANOVA Table 4.2 shows that, the value of t-cal(1.690) is less than the value of t-crit (2.101). In both analyses of T-test and ANOVA statistics, the above hypothesis, as can be seen from Table 4.4, is retained. This result shows the high degree of homogeneity existing between experimental and control groups before experimentation. In other words, these two groups were experimentally and statistically tested and confirmed homogeneous. If they were found to be significantly different during pre-testing period, the use of t-test could have been discarded for a more suitable statistical technique.

Table 4.5:- T-test for differences between Post-test Experimental and Post-test control groups.

Groups	Mean	SD	Range	T-CAL	T-CRIT
Post-est Exp.	189.1	12.32	31	2.978	2.262
Post-test Cont.	166.5	18.75	64		

Level of significance = 0.05. Degree of freedom = 9.

Null hypothesis (H_0) No.4

There is no significant difference between the mean scores of post-test experimental and post-test control groups on self-concept measures.

To test this hypothesis, both student t-test and ANOVA T-Adhoc test were used. From Table 4.5 above, the t-cal value (2.978) is greater than the t-crit value (2.262). In an analysis of the same data using ANOVA T-Adhoc test from Table 4.2, the t-cal value (3.504) is greater than the value of t-crit (2.262). It was discovered that, using 0.01 level of significance and degrees of freedom 18, ANOVA shows that the t-cal value of 3.504 is still greater than the new critical value of t, that is 2.878. In both statistical methods, the null hypothesis (No.4) is rejected.

Results from data analysis using both T-test and ANOVA have shown significant difference between the mean scores of post-test experimental and post-test control groups. The significant difference in the mean scores of the two groups could be attributed to the effect of experimental treatment which the experimental group received while the control had none.

The results of this research study have indicated that cognitive restructuring as a tool for behaviour modification and enhanced rational living is equally effective in adjusting or enhancing the self-concept of prison inmates in Kano prisons. The significant difference in the mean achievement of post-test control and post-test experimental groups shows how cognitive restructuring can be effectively used in helping prison inmates to enhance or adjust their self-concept and adapt themselves to new situations. These coping strategies are essential to mental health.

Overall, these results have confirmed the efficacy of cognitive restructuring as a therapeutic technique and an integral part of behaviour modification or Rational-Emotive Therapy (RET).

Table 4.6: T-test for difference between Pre-test control and Post-test Experimental groups.

Groups	Mean	SD	Range	T-CAL	T-CRIT
Pretest Cont.	170.4	16.57	45	2.720	2.262
Post-test Exp.	189.1	12.32	31		

Level of significance = 0.05. Degrees of freedom = 9.

Null hypothesis (H_0) No.5

There is no significant difference between the mean scores of pre-test control and post-test experimental groups on self-concept measures.

To test this Hypothesis, t-test and ANOVA (T-Adhoc test) were used. From the T-test Table 4.6 above, t-cal value (2.720) is greater than t-crit value (2.262). Therefore, the hypothesis is rejected. A look at ANOVA T-Adhoc Table 4.2 shows that the t-cal value (2.899) is greater than the t-crit value (2.101). In both t-test and ANOVA, the hypothesis is rejected.

These results show that there are significant differences in the mean achievements of pre-test control and post-test experimental groups on measures of self-concept. The results have confirmed the effectiveness of cognitive restructuring as a counselling technique that can be effectively used in correctional institutions in Nigeria. The provision and application of such treatment technique as cognitive restructuring can enhance prison inmates' self-concept.

From the researcher's encounters during one-to-one and group counselling with the inmates of Kano prisons (Goron Dutse), he discovered that most of the criminal behaviour exhibited by the inmates were a reflection of their self-concept. A reasonable number of such inmates started criminality as school drop-outs, family rejectees, juvenile delinquents, members of broken families and a few others lacked government employment. Before treatment, most of these inmates continued to blame others or the society for their misfortunes. Later they began to realise the importance of one's taking responsibility for his action. They started developing positive and objective attitudes towards life. In this respect, cognitive restructuring can be used to guide individuals in realising who they are in terms of their strengths and weaknesses so that they may be able to exhibit appropriate emotions that are necessary for enhancing mental health, growth and development.

Table 4.7:- T-test for differences between Post-test and Pre-test Experimental groups.

Groups	Mean	SD	Range	T-CAL	T-CRIT
Post-test Exp.	189.1	12.32	31	2.523	2.262
Pre-test Exp.	177.4	7.32	25		

Level of significance = 0.05. Degrees of freedom = 9.

Null hypothesis (H_0) No.6

There is no significant difference between the mean scores of post-test and pre-test experimental groups on self-concept measures.

To test this hypothesis, t-test and ANOVA T-Adhoc test were used. T-test Table 4.7 shows that, t-cal value (2.523) is greater than t-crit value

(2.262). The null hypothesis is therefore rejected. That means there are significant differences in the mean scores of pre-test and post-test experimental groups which are attributed to the effect of experimental treatment. In other words, the experimental treatment was effectively and successfully applied as a result of which the mean scores of the post-test experimental group on self-concept measures were enhanced.

When the same hypothesis was tested using ANOVA T-Adhoc test, the result shows no significant difference between the mean scores of the pre-test and post-test experimental groups. By ANOVA method, the null hypothesis (No.6) is retained. However, this does not imply lack of difference between the mean achievements of the two groups. Despite ANOVA indication of no significant differences between the mean scores of the said groups, analysis of data using t-test method has shown significant difference between the mean scores of the two groups as reported on Table 4.7.

Table 4.8:- ANOVA for significant differences in the mean scores of the groups namely, pre-test control, post-test control, pre-test experimental and post-test experimental groups.

SUMMARY OF ANOVA

Source of Variation	Sum of squares	Degrees of freedom	Mean sum of squares (Variance)	F
Between Groups	2950.9	3	983.63	4.733
Within Groups	7482.2	36	207.84	
TOTAL	10433.1	39		

Level of significance = 0.05. F critical = 2.84.

One way analysis of Variance (ANOVA) was also employed to detect significant differences in the mean achievements of the four groups namely; pre-test control, post-test control, pre-test experimental and post-test experimental groups on measures of self-concept. The data analyses show significant differences in the mean scores of the four groups.

To test for significant difference between any two of the four groups, ANOVA T-Adhoc test was employed and the results reported on Table 4.2 in this chapter.

Null hypothesis (H_0) No.7

There are no significant differences in the mean scores of all the four groups on self-concept measures.

To test this hypothesis, ANOVA was found to be the most appropriate test as the groups were more than two. A look at Table 4.8 above shows that, F-cal value (4.733) is greater than F-crit value (2.84) at 0.05 level of significance. When 0.01 level of significance was chosen, the F-crit value became 4.31. In both cases, the value of F-cal is greater than F-crit value and hence, the null hypothesis is rejected. That means at both levels of significance 0.05 and 0.01, the F-cal value (4.733) is greater than any of the F-crit values (2.84 or 4.31). The table of ANOVA showing the summary of the analysis is reported on Table 4.8.

SUMMARY

The data collected on inmates' self-concept in Kano prisons was analysed by both student t-test and One way Analysis of Variance (ANOVA). Results of data analysis have shown significant differences between the mean

scores of the experimental and control groups. These have confirmed the effectiveness of cognitive restructuring technique in enhancing the self-concept of prison inmates. The research may be considered a land-mark in the development of correctional counselling in Nigeria's penal institutions.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

In this research study seven hypotheses were statistically tested using mainly two statistical methods viz, student t-test and one way Analysis of Variance (ANOVA).

The null hypothesis (H_o) Nos. 1-3 were tested and retained using student t-test. The same number of hypotheses were also retained using One Way Analysis of Variance. The retention of these null hypotheses using two statistical methods had established the homogeneity of both control and experimental groups before experimentation or treatment took-off. The treatment or experimentation was administered in form of cognitive restructuring.

The other set of null hypotheses (H_0) Nos. 4-7 were statistically tested and rejected. These hypotheses involved comparison of post-test experimental group with the control and pre-test experimental groups. In all the cases but one, both statistical methods used rejected the hypotheses from number 4 to 7.

In the final analysis, findings reported in this research study as contained in chapter four have confirmed the efficacy of cognitive restructuring as an effective therapy technique that can be used in prisons to provide correctional counselling.

The provision of correctional counselling in prisons would enhance inmates' self-concept towards a positive and realistic view of life. The enhanced self concept may enable prison inmates achieve maximum or necessary adjustment and exhibit acceptable behaviour or what RET practioner regards as rational behaviour conducive to self-actualization.

5.2 CONCLUSION:

Based on the findings of this research work, it can therefore be concluded that prison inmates' system of beliefs (cognition involving the processes of thinking, reasoning and emoting) including irrational beliefs can be effectively restructured, changed, modified and enhanced towards helping them to achieve personality adjustment or congruence necessary for a smooth transition to self actualization. This can be done through the application of Ellis's Cognitive Restructuring therapy or Counselling technique as demonstrated or confirmed in this research work.

The major limitations arising from the research study include the following:

1. Nature of prison conditions being a closed institution did not allow researcher to freely organise treatment sessions unless they were vetted and found permissible by prison authorities as non-contravention of the prison laws and regulations. Prison superintendents also had to closely monitor the activities of the researcher to ensure compliance with their laws governing the operations of prisons in the country. This may give rise to undue interference with client's privacy and confidentiality

which are professional ethics in counselling practice.

2. The population of inmates in both Kano Central and Goron Dutse prisons is always fluctuating with new comers and out going inmates daily. The researcher experienced this sort of problem while administering treatment. Three subjects each from the control and Experimental groups at Kano Central Prison and Goron Dutse Prison were respectively transferred to other prisons in the country. The researcher could not replace them as treatment had started already. As a result of this, the sample of the study was reduced from twenty-eight to twenty.

3. There is practically no provision for correctional counselling in Kano Prisons. The researcher also could not lay hands on any research literature relating to correctional counselling in Nigerian prisons and elsewhere. Though no one can say with high degree of precision that there has never been a research work conducted on correctional counselling in penal institutions in Nigeria, the difficulty encountered by the researcher in obtaining relevant research literature on the above subject matter, which proved abortive, may be seen as an indicator of the reality that such literature is very scanty. The abortive efforts of the researcher to discover research literature on correctional counselling in Nigeria set some limitations for the research work.

5.3 RECOMMENDATIONS

The purpose of Nigerian prisons and indeed all prisons is to correct offenders, help them adjust and become fully functional members of their societies. Majority if not all prisoners are brought to prisons because they exhibited irrational or maladaptive behaviour that are counter productive. In order to mend these deviations and protect society from destruction, the institution of prison came into being in various societies.

1. To further the realization of the goals for which Nigerian prisons were established, the Federal Government of Nigeria had to establish and provide personnel and facilities for a department to be called Correctional Counselling Department in the Federal Ministry of Internal Affairs. This department shall be charged with the following responsibilities:

(a) Recruitment and training of correctional counsellors for employment in Nigeria prisons and other reformatories;

(b) Restructuring of prisons to accommodate correctional counsellors in the scheme of prison service;

(c) Provide adequate resource, facilities and personnel for the effective management of correctional counselling services in prisons; and

(d) Establishment of Community Counselling Clinics for the provision of correctional counselling services in various local communities throughout the country. This would help delinquents and deviants in our communities enhance their self-concept for proper adjustment. Many neurotics in our

communities may achieve personality adjustment through the services of these clinics;

2. In pursuance of the foregoing, the Federal Ministry of Internal Affairs shall be required to formulate a comprehensive correctional counselling policy which should be operated as follows:-

(a) Establishment of prison orientation centres. These centres shall provide orientation services to incoming prisoners (convicts, suspects on remand and detainees). These orientation centres shall provide guidance and orientation services to all the inmates before they are taken to prisons.

(b) The Federal Ministry of Internal Affairs in collaboration with both the Federal Ministry of Health & Human Services and the Federal Ministry of Education, shall provide a team of specialists who would be involved in the orientation services to be provided at each of the Prison Orientation Centres. Such specialists shall include:- professionally trained counsellors, clinical psychologists, psychiatrists, psychiatric social workers, and supporting staff of the centre. Counsellors at these centres shall provide counselling services to the inmates of the centres and where necessary refer clients to appropriate specialists of the centres.

(c) Adjustment Counselling Centres shall be established to guide prison inmates achieve successful transition from prisons to their communities. These shall provide Adjustment

Counselling Services to those inmates discharged from prisons. These centres shall receive and accommodate prison inmates for a period of satisfactory adjustment. The centres are expected to serve as a link between the prisons and the communities until inmates are adequately integrated into their own societies and communities before they are finally graduated from these centres.

(d) In view of the importance attached to Correctional Counselling Services in prisons, those specialists identified in 2(b) above are also required in the prisons and adjustment centres.

3. In order to explore more on Correctional Counselling in penal institutions, research studies need to be carried out to confirm the efficacy of different counselling techniques in enhancing the self-concept of prison inmates. Behavioural Scientists in general and Counsellors in particular should organise and carry out research studies with a view to developing a comprehensive programme of Correctional Counselling Services for Nigeria Prisons. The research studies should also be directed towards enriching Counsellor training programmes in the Universities and other tertiary institutions concerned.

4. The current research study needs to be extended and carried out in other prisons throughout the country. This may enable further generalizations of the findings of the current research study to other areas in and outside Nigeria.

With these recommendations, Government and Researchers in

the field may be able to enhance the personality growth and development of individuals through the provision of correctional counselling services in three stages namely: Prison Orientation Counselling Centres, Prison Correctional Counselling Services and Adjustment Counselling Centres after discharge. Research efforts in tertiary institutions and the establishment of Community Counselling Centres or Clinics may enhance the development of a curriculum for correctional counselling and treatment centres for members of the community to benefit accordingly. The combined effects of these are likely to lessen or minimise adult delinquency, juvenile delinquency and criminality all of which are associated to self-concept phenomenon. Correctional Counselling in general and cognitive restructuring in particular can be used to guide individual neurotic personalities have realistic and healthy perception of the sort of persons they are. This may enhance the efforts of correctional institutions towards promoting peace, progress and unity of individual members of a community or nation.

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APPENDIX A

ADULT SELF-CONCEPT SCALE (A.S.S.)

Personal Data

1. Age Range
   - i) 21 - 25 years
   - ii) 26 - 30 years
   - iii) 31 - 35 years
   - iv) 36 - over

2. Sex: Male/Female.....

3. Institution/ Place of work.....

4. Residence/Permanent address.....

   .....

5. Religion.....

6. Nationality.....Tribe.....

7. State of Origin if Nigerian.....

Instructions

The following statements describe how one feels about or believes in oneself. Please read each of the statements carefully. You are required to respond to all the statements. Each of the statements has four possible responses, namely:Always Sometimes, Rarely and Never.

You are required to give ONLY one response.

In making your responses, you are required to place a tick (✓) in the collum that correctly expresses your opinion about each of the statements. It would be appreciated if you could give very honest answers (because your answers will help us improve things around here). Please be sincere.

You are required to respond to all the statements. Please ask for clarification if you are in doubt. Be rest assured that whatever information you give would be treated very confidentially. Thank you for your cooperation.

On this scale, Always represents 4 points, gometimes represents 3 points, Rarely represents 2 points and Never represents 1 point.

SECTION A: SELF-ACTUALIZATION

	Items	Always	Sometimes	Rarely	Never
1.	I am striving to do what is right.				
2.	I easily adjust to new environments/ changes.				
3.	I regard myself important.				
4.	I feel encouraged to face the challenges of life.				
5.	I feel I am achieving the status I desire.				
6.	I am successful in life.				
7.	I am hardworking and confident.				
8.	I feel, I can be of good use to my people or country				
9.	I am struggling to achieve my life goal.				
10.	I feel I have achieved some considerable progress toward my life goal.				
11.	I am satisfied with myself.				

SECTION B INTERPERSONAL RELATIONS

	Item	Always	Sometimes	Rarely	Never
12.	Iam acceptable to many people.				
13.	I am friendly with many people				
14.	I am expecting love from all others.				
15.	I am not experiencing warm regard from important others around me.				
16.	I am liked by important people around me.				
17.	I am happy in my relationship with others.				
18.	I am not safe with people.				
19.	I am a member of a group of happy friends.				
20.	I feel secure in the midst of people.				
21.	I am generally popular among many people.				
22.	I am totally dependent on others for assistance.				
23.	I am popular among my age-group.				

SECTION C: STATE OF EMOTION

	Items	Always	Sometimes	Rarely	Never
24.	I feel life is meaningless.				
25.	I feel emotionally stable.				
26.	I am severely disturbed by a life of loneliness.				
27.	I feel depressed when faced with problems of any kind.				

	Items	Always	Sometimes	Rarely	Never
28.	Iam hopeless.				
29.	I am happy with myself				
30.	I feel humble when interacting with others				
31.	I feel rebellious at the slightest provocation.				
32.	I feel very elated at the slightest commendation.				
33.	I feel too shy talking to the opposite sex.				
34.	I feel anxious when in public place or gathering with others.				
35.	I am generally shy.				
36.	I feel life has meaning for me.				

SECTION D: REFLECTION FROM OTHERS

	Items	Always	Sometimes	Rarely	Never
37.	I am regarded as important by some others.				
38.	I am conscious of reasons other people use to probe my actions.				
39.	I am condemned by many others as worthless.				
40.	I am seen to be doing good by most people.				
41.	I feel rejected by all people.				
42.	I am judged good by many others.				
43.	I feel everyone else				

SECTION E: SOCIAL AND INTELLECTUAL PERCEPTION

	Items	Always	Sometimes	Rarely	Never
44.	I think intelligently.				
45.	I feel encouraged to do good and be kind to others.				
46.	I am destined to suffer, so I must suffer.				
47.	I am poorly rated or rewarded at any given work or assignment.				
48.	I feel, I think independently.				
49.	I feel morally bound to do what is accepted as right.				
50.	I am precise/articulate in my talk.				
51.	I am fairly accurate at understanding ideas or issues.				
52.	I feel comfortable in learning mental activities and akills.				
53.	I feel I do not reason the way I should.				

SECTION F: PERCEPTION OF BODY IMAGE

	Items	Always	Sometimes	Rarely	Never
54.	I am an attractive person.				
55.	I have a healthy body.				
56.	I am good looking (beautiful or handsome).				

SECTION G: PERSONAL WORTH :

	Items	Always	Sometimes	Rarely	Never
57.	I am not responsible for my actions.				
58.	I am trustworthy.				
59.	I feel courageous in most of the things I do.				
60.	I feel, I should accept responsibility for my action.				

Please go back and check if there is any statement you omitted. Once more we are very grateful to you for sparing the time to complete this questionnaire.

Thank you.

APPENDIX B

MA'AUNIN MATSAYIN-KAI NA MANYA (M.M.M.)

Bayanin Kai

1. Rukunonin Shekaru

(i) 21 zuwa 25

(ii) 26 " 30

(iii) 31 " 35

(iv) 36 " sama

2. Jinsi: Namiji/Mace----------

3. Ma'aikata/Wajen aiki----------

4. Wajen zama/Adireshin dindindin----------

---

5. Addini----------

6. Kasa----------Kabila----------

7. Jihar asali in dan Najeriya ne----------

Ka'idoji

Wadannan bayanai da ke biye, suna nuna yadda mutum yake jin kansa ko ya dauki kansa. Don Allah ka karanta wadannan bayanai a hankali. Ana bukatar ka ba da amsa ga kowace tambaya. Kowace tambaya za a iya amsa ta da daya daga cikin wadannan kalmomi:-

Koyaushe, Wasu lokutta, jefi-jefi, da Ba a taba yi ba.

Amsa daya tak za a zaba.

A wajen ba da amsoshinka, ana bukatar ka saka alamar tik (✓) a cikin gidan da ya dace da ra'ayinka a kan kowace tambaya. Zai yi kyau idan ka ba da amsoshin tsakani da Allah (Saboda amsoshinka za su taimaka wajen kyautata al'amura a nan). Don Allah ka yi gaskiya.

Ana son ka ba da amsoshin tambayoyin nan duka. Idan akwai wani abu da ya shige-ma-duhu to sai ka yi tambaya. Muna tabbatar maka da cewa duk amsoshin da ka bayar za a yi amfani da su cikin sirri. Muna matukar godiya dangane da hadin kan da ka ba mu. Mun gode.

A wannan ma'auni, koyaushe na da maki 4, Wasu lokutta maki 3, Jefi-jefi maki 2 da Ba a taba yi ba mai maki 1.

Kashi Na A: Cimma Burin-Kai

Lamba	Bayanai/Kalamomi	Koyaushe	Wasu Lokutta	Jefi-jefi	Ba a taba yi ba.
1.	Ina matukar kokarina na ga na aikata Kyakkyawan abu.				
2.	Ina sabawa cikin sauki da canje canjen rayuwa da sabbin wurare da na sami kaina.				
3.	Na dauki kaina wani muhimmi.				
4.	Nakan sami karin kwarin gwiwa idan matsalolin rayuwa suka taso mini				
5.	Ina jin na fara kaiwa ga matsayin da nake buri				
6.	Na kai ga nasara a rayuwa.				
7.	Ina da kwazo da natsuwa.				
8.	Ina jin zan iya amfanar da al'ummata ko kasata.				
9.	Ina kokarin na ga na cimma burina a rayuwa.				
10.	Ina jin, na sami muhimmin cigaba wajen cimma burina a rayuwa				
11.	Na gamsu da matsayin Kaina.				

KASHI NA B: MU'AMALA DA MUTANE

Lamba	Bayanai/Kalamomi	Koyaushe	Wasu Lokutta	Jefi-Jefi	Ba a taba yi ba.
12.	Na sami Karbuwa ga mutane da yawa.				
13,	Ina abota da mutane da dama.				
14.	Ina sa ran kowa ya so ni				
15.	Ba na samun mutuntawa daga muhimman mutanen da nake tare da su.				
16.	Muhimman mutanen da ke tare da ni suna kaunata.				
17.	Ina mai farin ciki a yayin huldata da mutane.				
18.	Ba ni da kwanciyar hankali in ina tare da mutane.				
19.	Ni dan kungiyar abokai ne masu farin ciki (da juna)				
20.	Nakan ji hankalina kwance idan ina cikin jama'a.				
21.	Ni, Shahararre ne a cikin mutane da dama.				
22.	Ni, na dogara ne kwata-kwata a kan taimakon da wasu mutane ke yi mini.				
23.	Ni, Shahararre ne a cikin sa'o'ina.				

KASHI NA : C: YANAYIN ZUCIYA

Lamba	Bayanai/Kalamomi	Koyaushe	Wasu Lokuta	Jefi-Jefi	Ba a taba yi ba.
24.	Ina jin rayuwata ba ta da wani amfani.				
25.	Ina jin natsuwar zuci.				
26.	Rayuwar kadaita takan sa ni a damuwai mai matukar tsanani.				
27.	Raina yakan baci kwarai a duk lokacin da na shiga kowace irin matsala.				
28.	Ba ni da burin kome a rayuwata.				
29.	Ina farin ciki da (matsayin) kaina.				
30.	Ni mai saukin kai ne wajen mu'amala da mutane.				
31.	Ina da saurin fushi da zaran an tsokane ni kiris.				
32.	Ina mutukar jin dadi da zaran an yabe ni.				
33.	Ina jin kunyar yin magana da wanda ba jinsinmu daya ba,.				
34.	Na kan shiga halin damuwa da fargaba a duk lokacin da na shiga cikin jama'a ko wani taro na mutane.				
35.	Ni, mai jin kunya ne.				
36.	Ni, ina jin rayuwa na da amfani a gare ni.				

KASHI NA D: YADDA MUTANE KE DUBA NA

Lamba	Bayani/Kalamomi	Koyaushe	Wasu Lokutta	Jefi-Jefi	Ba a taba yi ba
37	Akwai masu gani na da mutunci.				
38	Ina sane da dalilan da wasu mutane ke amfani da su domin tabbatar da abubuwan da nake aikatawa.				
39.	Mutane da yawa sun maida ni wofi mara amfani.				
40.	Mutane da yawa na ganin cewa abin da nake yi mai kyau ne.				
41.	Nakan ji kamar kowa ki na yake.				
42.	Mutane da dama sun tabbatar cewa ni mutumin kirki ne.				
43.	Ina jin kowa ba ya kauna ta.				

KASHI NA E: HASASHEN AL'AMURAN RAYUWA DA KAIFIN HANKALI

Lamba	Bayani/Kalamomi	Koyaushe	Wasu Lokutta	Jefi-Jefi	Ba a taba yi ba.
44.	Nakan yi tunani da basira.				
45.	Ina jin ya dace in yi abu mai kyau kuma in kyautata wa mutane.				
46.	An ƙaddara min shan wahala saboda haka tilas ne in wahala.				
47.	Nakan sami yabo ko sakamako mafi ƙasƙanci a duk lokacin da aka ba ni aiki.				
48.	Ina jin,ina yin tunani na kaina.				

Lamba	Bayani/Kalamomi	Koyaushe	Wasu Lokutta	Jefi-Jefi	Ba a taba yi ba.
49.	Ina jin wajibi ne a gare ni in yi abin da aka amince shi ne mai kyau.				
50.	Ina da natsuwa da kuma kulawa a abubuwan da nake fada.				
51.	Ina da kyakkyawar fahimtar al'amura ko mas'aloli.				
52.	Ina jin dadin koyon ayyukan kaifafa kwakwalwa da basira.				
53.	Ina jin ba na yin tunani ta yadda ya dace.				

KASHI NA F: HASASHEN KIRAR JIKI

Lamba	Bayani/Kalamomi	Koyaushe	Wasu Lokuta	Jefi-Jefi	Ba a taba yi ba.
54.	Ina da kama mai jan hankalin mutane.				
55.	Ina da lafiyar jiki.				
56.	Ina da siffar jiki mai kyau.				

KASHI NA G: MUTUNTAWA

Lamba	Bayanai/Kalamomi	Koyaushe	Wasu Lokutta	Jefi-Jefi	Ba a taba yi ba.
57.	Ba ni da alhakin abin da na aikata.				
58.	Ni abin amintuwa ne.				
59.	Ina da jarunta a kusan dukkan abubuwan da na aikata.				
60.	Ina jin ya wajaba in dauki alhakin abin da na aikata.				

Ana rokon ka da ka koma baya ka duba idan akwai wata tambaya da ka tsallake . Muna kara gode maka saboda lokacinka da ka yi amfani da shi ka amsa wadannan tambayoyi.

Madalla, an gode.

APPENDIX C

BAYERO UNIVERSITY, KANO

CENTRE FOR THE STUDY OF NIGERIAN LANGUAGES

DIRECTOR:-
DR. A. RUFA'I, B.A., M.SC., PH.D.

P. M. B. 3011
Kano, Nigeria.
Tel. 601280/260-1

Telegrams: UNIBAYERO

YOUR REF:

OUR REF:

7th April, 1994.

TO WHOM IT MAY CONCERN

Certification of Translation:

This is to certify that Malam Lubaran S. Malumfashi's translation into Hausa, of Adult Self-Concept Scale (ASS), was reviewed at the Centre for the Study of Nigerian Languages, Bayero University, Kano. We became satisfied with the translation after he had done all the corrections pointed out.

Yours faithfully,

Dr. Abba Rufa'i
(DIRECTOR):

APPENDIX D

AHMADU BELLO UNIVERSITY, ZARIA - NIGERIA.

DEPARTMENT OF EDUCATION

Vice-Chancellor: Professor Daniel A. Saror,
B. Sc., D V M (K S U), M. Sc. (Minnesota) Ph.D (A B U.)

Head of Department: F. O. Ogunlade, B A. (Ibadan) M A. (Ibadan) Ph. D. (Birmingham U.K.)

Telephone: 069/3292
Telegarms: UNIBELLO ZARIA

Our Ref: 1

Ref Your

Date 5th April 1994

The Controller of Prisons,
Nigeria Prison Service,
Kano State Headquarters, Kano

Dear Sir,

COLLECTION OF RESEARCH DATA

The bearer LABARAN BALA MALUMFASHI is conducting research in Adjusting the Self-concept of Prison Inmates through Cognitive Restructuring: A Case Study of Kano Prisons.

for the degree of M.Ed (Guidance & Counselling)

The Faculty of Education will be grateful if you could permit Him/her to conduct classroom experimentation/collect data at Kano Prisons

Thank you for your continued cooperation with us.

Yours sincerely,

Dr. Nda Ani Nda
Post-graduate Studies Committee

APPENDIX E

GDP /GEN.60/VOL.II/66.

Nigeria Prisons Service,
G/Dutse Prison,
P.O.Box 1486,
Kano.

26th July, 1995.

The Postgraduate Studies Committee,
Ahmedu Bello University,
Zaria.

RE:- COLLECTION OF RESEARCH DATA.

Reference to your letter of 5th April 1994 on above mentioned in respect of LADARAN BALA MANUMFASHI. I am directed to write to inform you that the student has seccessefully carried out his research work with us from the period of May - July 1994. During his stay, he was serious with his research work and didn't violate any of the Prisons regulations.

Thank you for the usual Co-operation please.

(MOHAMMED YUSUFU)SOP
fro: DEPUTY CONTROLLER OF PRISONS,
G/DUTSE PRISONS,
KANO.

APPENDIX F

KANP/060/VOL.I/147

Nigerian Prisons Service,
Central Prisons,
Kano.

25th July, 1995.

The Postgraduate Studies Committee,
Department of Education,
Ahmadu Bello University Zaria.

RE:COLLECTION OF RESEARCH DATA BY
LABARAN BALA MALUMFASHI FORWARDING
OF:

With reference to your letter No.Telegrams; UNI BELLO ZARIA of 5th April, 1994 on the above mentioned subject,

I am directed to write and inform you that the above named student has undertaken the research in the above named Prison from May to July, 1995.

His behaviour during the period was very good.

(GARBA MUHAMMED GWARZO) CSP
FOR: Asst. Controller of Prisons.