

RATIONAL EMOTIVE BEHAVIOUR THERAPY IN IMPROVING SELF-CONCEPT AMONG FEMALE CIVIL SERVANTS IN NIGERIA

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ABSTRACT

Women working life has not been smooth nor favorable to them. It is imbued with series of challenges in the workplace such as, sexual harassment, stereotypes, class ceiling metaphor. The structure of public service appears not favorable to women folk based on the way they are seen in the society. This paper is gear towards looking at women self concept in the workplace, that is how they look at themselves, the conceptions and misconception about themselves and the world of work using REBT in improving their low self-concept and jettison the wrong notion and assumption they have about themselves. Self-concept is the way people think about themselves, it is unique, dynamic and always evolving. This mental image of oneself influences a person identity, self-esteem, body image and role in the society. As a total understanding of oneself, self-concept shapes and defines who we are, the decision we make and the relationship we form. It is the basis of all motivated behavior.

This study also looked at the characteristics of women in the workplace, job challenges, self-concept and counseling strategies using REBT in improving women self-concept in the workplace.

Keywords: Rebt, self-concept, female, civil servants.

INTRODUCTION

Women are fundamental in every society growth and development. In the traditional Nigerian and African societies, women represent the most essential ingredients in the formation of the family .Women in most societies of the world, whether developed or developing is regarded as bridge builders with which political and economic alliances are cemented.

The industrial revolution in England and other parts of the western world in the 18th century drastically altered the primary roles which were regarded as exclusive reserves of men in the economic, political and social lives of the society. Women today engage in activities and jobs that were exclusive for men (Fasugba, 2000).

In recent past, there has been a measured rise in the numbers of highly skilled female professionals and managers across different government parastatals and industries, which has led to a gradual re-configuration of the top position for male to female (Ismail & Ibrahim 2007).

However, available statistics reveals a high level of disparity in levels of gender diversity at top management position in Nigeria. In the Nigerian Federal Civil Service, the largest employer of labour in Nigeria, 76% of civil servants are men and 24% are women with women holding 14% of the total management level position in the Nigerian Public Sector (Goldstar, 2006). It is clear that despite the changes in previous decades, which resulted

in women having an increased presence in the workforce and in higher education, gender imbalances still exist.

There has been a well documented increase in the number of women in the work place from 40% of adult women employed in 1970 to more than 70% employed in 2007 in the United States of America (USA) (America Bureau of Statistics, 2009). The world economic forum measured the Gender Gap Index by assessing equality between men and women in the areas of cooperate participation and opportunity, political empowerment, educational opportunity and physical wellbeing of the 58 countries in 2007 and found that none had achieved gender parity (Wood, 2008). Moreover, the proportion of women on board of major companies are consistently below 20 percent in the United State of America (Catalyst, 2011), Canada and United Kingdom (Thomson, Graham & Lloyd, 2008).

Although Nigeria ratified the 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) on 13th June, 1985, although efforts to operational its thirty articles locally have faltered. Nigeria also adopted the 1995 Beijing platform of Action and signed up to the universal declaration of Human Rights, the International Covenant on Civil and Political rights, the International Covenant on Economic, Social and Cultural Rights, African Charter on Human and People's Right and crucially the protocol on the Rights of women in Africa (The Maputo Protocol).

However, local implementation of these has remained weak. Although the essence of these important global and regional declarations was captured in the National Gender Policy (NGP) launched in 2007 the latter document is unequivocal in its assertion that "Nigeria is a highly patriarchal society, where men dominate all spheres of women's lives" (Federal Ministry of Women's Affairs and Social Development, 2006:6). One area where this is reflected very aptly is in women's representation, it is in fact a key area in which women's empowerment has faltered since democratization.

The April 2011 elections saw women lose some of the ground they had begun to claw back after 1999. The National Gender Policy (NGP) target of 35% as a benchmark towards gender parity in Nigeria has not been accomplished as much work is still required. Women constitute over 51% of the world's population and makes up 50% of the workforce. It is quite impressive when compared to two decades ago, it shows an appreciable increase in women advancement. Before now, women are expected to be homemaker with the traditional and socially approved roles of child bearing, housekeeping and farming. The advent of western education in Nigeria through British colonialism brought about a change in old values, beliefs and norms. It opened up a wide range of possibilities and revealed contributions that women could make in other fields. Nigerian women have since time immemorial contributed significantly in the area of trade and commerce. Nigerian women are found in every aspect of development and in every sector of the economy. They are managing directors; chief executive officers, professors, pilot, engineers, accountants, lawyers, doctors and so on (Akanbi & Salami, 2011).

The women interviewed by the BBC included Marian Alsop, the first woman to head a major US orchestra, Sandra Edokpayi, Nigeria's first female mechanic, Holly Benneth, one of Europe's only female explosives engineers and Tahany Al-Gebaly, Egypt's first woman Supreme Court Judge.

The interview revealed what women can do or achieve; and at the same time exposed the unusual challenges women face (Punnett, 2007). In the history of Nigeria, a woman has never attained or ascend to the rank of a chief justice of Nigeria, which is the highest position in the Supreme Court of Nigeria. In 2013 Aloema makhutar was appointed the first female chief justice of Nigeria.

Understanding women as capable managers requires an understanding of both women and their workplace. Dantiye and Garba (1990) analyzed the functional characteristics of women as follows Tolerance and endurance, high need for association, frankness and openness, consideration and fairness, irrationality and emotional stability. Although these characteristics sum up a picture of a functionally dynamic personality, they have not been seen as positive attributes capable of promoting desirable work practice in women. Osundahunsi (1992) viewed women as being more painstaking, careful, thorough and meticulous than men in taking decision. According to Osundahunsi women are more concerned with keeping a good image and therefore, carefully weigh the consequences of any action before taking it. Women are also more consultative because of the fear of failure.

Janes (1991) pointed out that women are better communicators than men, they are fairer to all sexes and less prone to fraud because they are generally risk averse and less ambitious and acquisitive than men. Some literature portrays women as being unsuitable for top positions because of their disposition. Umar (1990) described female managers as people who do not know how to wield power, who are usually unable to distinguish important issues from trivialities. Women are generally seen as being too emotional, temperamental and usually not too aggressive in achieving results.

WOMEN AND CAREER DEVELOPMENT

The theories of career development as stipulated have great impact on women's career choice. It must be noted that the majority of the studies conducted on theories of career development result from studies of men. With the exception of Levinson (1978, 1986) and some other writers who wrote brief journal articles postulating career stages for women (Zytowski 1969; Psathas, 1969), no serious attempts have been made to differentiate women's career development from men's career. In other, words, the unique needs and varied career stage patterns of women are not considered when formulating and postulating theories of career development.

It is widely recognized that women's career development is significantly affected by family responsibilities. This makes women to face career development challenges as they progress from the early stages of career exploration and career choice to pre-retirement and retirement decisions. Women progress through careers at different rates and in varied succession depending on a number of factors, such as economic and family status. For example, while men typically enter and exit the career exploration stage during adolescence, women experience this stage during mid-life for the first time, or they may re-enter exploration as children responsibilities decrease.

Similarly, the retirement stage is based on the premise that a man has a lifelong career while women may retire or intermittently leave the labour force as pregnancy or other family obligations arise. With these shortcomings, men have greater opportunity for career advancement at a higher rate than their women colleagues. Family life stage often parallels the career stage of the individual. For instance the demands made at work as one moves through career establishment occur concurrently with the demands made on the family as children are born and begin school.

Yohalem (1980) pointed out that educated women's career progress is often dependent upon full-time, full-year employment. Thus, family members who are equally committed to career and family often fit the "interrupted" career pattern described by super. Schwartz (1989) aptly identified this phenomenon in "the Mommy Track", while Nicholson 1996 noted that careers which do not follow steady pattern of continuous service and regular and steady promotion are likely to be considered "imperfect". As long as work/family field becomes gendered progressively women's family demands may

continue to affect their development. Considering each theory of career development, it seems that women are compartmentalized into certain functions because of the personal characteristics attributed to them, chronological stages in super's theory of career development makes it apparent that homemaking should be the primary life role for women. Super implied that entering into the labour force for women would be somewhat misused and likely to parallel the less successful career patterns described for men. In other words, working outside the home may be violating women's stereotypes and if they must work in the home, this may not lead to career advancement. This is because all the activities performed at home such as taking care of the children, cleaning the home, cooking for the family and more may not lead to work experience as these are not usually conceived as part of a career (Vander Heijde & Vander Heijden, 2003).

For career development theories to make meaning and for their findings to be generalizable to women, theorists need to explore the formation of new career development theories based on women's needs, varied career stage patterns of women, and the effect of modern family structure and dual-career families on men's career stages.

Self-Concept

Self-concept is the way people think about themselves. It is unique, dynamic, and always evolving. This mental image of oneself influences a person's identity, self-esteem, body image and role in society. As a total understanding of oneself, self-concept shapes and defines who we are, the decisions we make, and the relationship we form. Self-concept is perhaps the basis for all motivated behaviour (Franken, 1994). Self-concept according to Oladele (1998) is the sum of what a person believes to be true about him together with the importance he attaches to those beliefs he will have in accord with those beliefs. Shaveslson and Bolus (1992) posited that self-concept is an individual's perception of self through experience with the environment, interaction with significant others and attributions of his/her own behavior.

Self-concept is not an instinct; it is learned or acquired through experience and one's interaction with the environment and people. Self-concept is formed directly through social experience which embraces social norms, personal value and cultural pattern.

According to Leonard, Beauvaise and Scholl (1995), all these dimensions of social interaction become internalized as one develops psychologically, which now becomes standards of evaluating the behaviour of the concerned individual regardless of the persons that may be around.

Rogers (2008) states that self-concept is how we think and evaluates ourselves. To be aware of oneself is to have a concept of oneself; this means that there is a link between self-concept and behaviour. In other words, self-concept can affect personnel behaviour in an organization such as civil service the need to think and feel positive about oneself and the profound benefits of this positive cognition are central goals in many social policy areas. More generally, individuals in all works of life are likely to accomplish more if they feel competent in what they do, if they are self-confident and feel positively about themselves. Therefore, self-concept holds an implication for job performance of an employee in civil services.

According to Pierce and Gardner (2004), individuals who believe they are worthy and valuable in general are likely to believe that they are worthy and valuable in specific settings, such as the workplace. Hackett (1995) and Lent & Hackett (1987) confirmed that individuals, who lack confidence in skills needed to be acquired, will more quickly give up in the face of difficulty. Ipaye (1986) explains that the Nigerian society trains the males for super-ordinate roles whereas the females are trained for subordinate roles in

line with dictates of the socialization process. Generally, self-concept is a person's combined view of one's self (Doherty, 2011). It is the totality of a complex, organized and dynamic system of learned beliefs, attitudes and opinions that a person holds to be true about his/her personal existence (Yahaya & Ramli, 2009). In other words, self-concept are cognitive structures that can include content, attitudes, or evaluative judgments and are used to make sense of the world, focus attention on one's goals and protect one's sense of basic worth (Oyserman & Markus, 1998). The main factors determining the formation of the self-concept of an individual are the environment as well as people whom the individual lives with. Pynnet (2003) claim that people describe a given individual in terms of various personality traits and when these traits are consistently applied, the person often accepts them as descriptions of him/her (Kimain, 2009)

Basic Assumptions of Self-Concept

Many of the successes and failures that people experience in many areas of life are closely related to the ways they have learned to view themselves and their relationships with others. Self-concept has at least three major qualities of interest to counsellors:

Self-Concept Is Learned

One of the very basic assumptions is that no person is born with a self-concept. Self-concept is believed to develop as a person grows old. This means that the perceptions towards one can be shaped and can be altered, and can also be affected by environmental factors. In this sense, self-concept is actually a product of socialization and development. A person may have a perception of himself different from what other people thinks of him.

Self concept is organized

Most researchers (Sincero, 2012; Purkey 1988) agreed that self-concept has a generally stable quality that is characterized by orderliness and harmony. Each person maintains countless perceptions regarding one's personal existence, and each perception is orchestrated with all the others.

Stable and organized quality of self-concept gives consistency to the personality. This organized quality of self-concept has corollaries such as:

Self-Concept Requires Consistency, Stability, And Tends To Resist Change. If self-concept changes readily, the individual would lack a consistent and dependable personality. The more central a particular belief is to one's self-concept, the more resistant one is to changing their belief.

Self-Concept is dynamic

Self-concept is active in nature; it is a continuously active system that dependably points to the "true worth" of a person's perceived existence. This guidance system not only shapes the ways a person views oneself, others, and the world, but it also serves to direct action and enables each person to face a consistence 'stance" in life. Rather than viewing self-concept as the cause of behaviour, it is better understood as the gyrocompass of human personality, providing consistency in personality and direction for behaviour. According to Purkey (1988) the dynamic quality of self-concept also carries corollaries thus:

The world and the things in it are not just perceived; they are perceived in relation to one's self-concept.

Self-concept development is a continuous process. In the healthy personality, there is constant assimilation of new ideas and expulsion of old ideas throughout life.

SELF-CONCEPT IN THE WORKPLACE

Self-concept is derived from self-appraisal which also includes the thought pattern of an individual. This could possibly determine the kind of responsibility he/she may want to accept at the place of work. An individual with a high level of work self-concept may willingly accept any challenging responsibility while the contrary may be the case for the employee with low level of work self-concept. Huitt (2004) asserts that the relationship between work performance and personality (self-concept) is more a consequence of social aspects of the workplace than of ability. Since self-concept is said to be the cognitive aspect of self (Franken, 1994 & Huitt, 2004) there is the likelihood that an employee who has high level of work self-concept may exhibit good work performance in jobs requiring mental skills. Poon (2006) in a research examining the relationship among three self-concept dimensions of an employee in an organization (traits, entrepreneurial orientation and firm performance) discovered that self-concept was positively related to the performance of the employees thereby making them aspire high in attaining the peak of their career.

Judge and Bono (2001) presented a meta-analysis showing that components of a positive self-concept construct were among the best predictors of job performance. Leonard (1995) introduced the self-concept as a source of motivated behaviour. The work and organizational experience constitutes an important domain of lives. It partially answers the question of "who we are" and thus constitutes an indispensable part of overall self-concept, depending on the meaning of work to the whole "self". This sub-domain self-concept developed around people's work and organizational experiences is known as workplace self-concept (Hung, 2001). Self-concept is a person's way of perceiving himself and may be either positive or negative. Part of self-concept is how a person thinks others see him. Whether a person develops a positive or negative self-concept, depends on how he is treated and how he perceives such treatment.

As a person interacts with others, he evaluates his behaviour on the basis of the environment, for example religious leaders, parents, colleagues and other members of the community. If the reaction of such others is positive he is likely to accept. Negative self-concept can limit what one is willing to try and can forestall opportunities for a growth and enjoyment. It can lead to anxiety, hopelessness, frustration, depression, suicide and so on (Modupe 2010..

Self-concept represents knowledge structures that consist of beliefs about the self, including one's attributes, social roles, and goals. The individual, relational and collective self-concept refers to whether the self is viewed as separate from others, linked to others through relationships, or included in large groups, respectively. Every individual has all the three self-concepts (individual, relational and collective) but differ in the importance they place on each aspect of the self. Researchers such as Cooper & Thatcher (2010), have established that individuals differ in their orientations toward the three levels of the self-concept the following is explained in the dimension of self-concept:

- **Individual self-concept:** This kind of self-concept relate to individuals' abilities and weaknesses. This level could be strengthen or weaken via comparing individual's abilities and weakness to other's.
- **Relational self-concept:** People usually judge themselves in regard to the relationships. If one assumes a proper picture of relations, his/her self-esteem will reinforce.
- **Collective self-concept:** It refers to membership in workplace or out of it. In this level, individuals describe themselves in terms of their conditions within group (Golparvar, 2007).

Self-concept organization is perhaps understood best from a social-cognitive perspective when examining the positive and negative content of an individual's self-aspects, it is possible that some aspects would be mainly positive, and others mainly negative. Self-concept is implicated in work assessing self-esteem (the evaluative component of self-concept), in relation to adjustment. Performance at a high level is one manner in which they can maintain behaviour that is consistent with their self-concept (Gardner et al. 2004). The issues of gender role in the workplace most especially the female gender, propelled this study; The stereotype, Glass ceiling and inadequate training and mentoring in civil service for the woman has not been given a proper attention thereby making these women feeling not highly placed and satisfied. The focus of this paper aims at highlighting Rational Emotive Behaviour Therapy (REBT) as a counselling strategy in improving self-concept of female civil servants in Nigeria.

Counselling Strategies

The word counselling has been defined variously by different people. Olayinka (1999) defined counseling as the process in which one person assists another person in a person-to-person or face-to-face encounter. The assistance which Olayinka stressed may be that of career choice or vocational, social, educational, recreational, emotional and/or moral.

Makinde (1985) defined counselling as an enlightened process whereby people help people by facilitating growth, development and positive change through an exercise of self-understanding. Duntoye (2002) defined counselling as a special kind of interaction between two individuals, a trained helper and the helped, in search of clarification of a problematic situation he/she finds him/herself.

Counselling may therefore be seen as a relationship between a concerned person and a person, although sometimes it may involve more than two people. It is designed to help people understand and clarify their views, and learn through the resolution of emotional or interpersonal problems.

Counselling strategies are counselling interventions that consist of more respectful and collaborative therapeutic activities tailored to the uniqueness of clients that is consistent with effective counselling. These interventions are the theories that have been propounded and used in career development planning and counselling by career counselling experts or counselling professionals

RATIONAL EMOTIVE BEHAVIOUR THERAPY

REBT is a comprehensive, active-directing, philosophically and empirically based psychotherapy developed by Albert Ellis in the mid-1950s. REBT posited that people to a large degree consciously and unconsciously construct emotional difficulties including anxiety, anger, depression, shame, and guilt which frequently lead to negative behavioural consequences (Dryden, DiGiuseppe & Neenan, 2003). REBT viewed human being as 'reponsibly hedonistic' in the sense that they strive to remain alive and to achieve some degree of happiness. However, it also holds that humans are prone to adopting irrational beliefs and behaviour which stand in the way of their achieving their goals and purpose. Often, these irrational attitudes or philosophies take the form of extreme or dogmatic 'musts', 'shoulds', or 'oughts'. They contrast with rational and flexible desires, wishes, preferences and wants.

REBT implores many humanistic qualities in its philosophy of emotion and life; these include:

- Constructivism
- Self-actualization

- Long-range enjoyment of life
- Unconditional acceptance and
- Existential choice (Shavelson et al. 1976; Ellis, 1996).

As a result of REBT humanistic stance, many techniques and tools have been developed to foster rational thoughts, explore emotions, and encourage helpful behaviour. REBT brings about a constructive change in the thinking patterns of clients. REBT is a direct solution oriented therapy that focuses on resolving specific problems facing a troubled individual. The concept of REBT is that the emotion suffering results primarily from the beliefs and met by events occurring in one's live. Hence it is important that there should be healthy, rational growth and happiness. The irrational beliefs shall be identified, disputed and replaced with rational ones. Once the client is equipped with healthy beliefs, emotional difficulties and problematic behaviour are abated (Dryden 1985). The presence of extreme philosophies can make all the difference between healthy negative emotions (such as sadness or regret or concern) and unhealthy negative emotions (such as depression or guilt or anxiety).

For example, one person's philosophy after experiencing a loss might take the form: "It is unfortunate that this loss has occurred, although there is no actual reason why it should not have occurred. It is sad that it has happened, but it is not awful, and I can continue to function". Another might take the form:

'This absolutely should not have happened, and it is horrific that it did. These circumstances are now intolerable, and I cannot continue to function: The first person's response is apt to lead to sadness, while the second person may be well on their way to depression. Most importantly, REBT maintains that individuals have the power to change their beliefs and philosophies profoundly, and thereby change radically their stage of psychological health. REBT employs the 'ABC Framework' depicted in the figure below to clarify the relationship between activating events (A); our beliefs about them (B); and the cognitive, emotional or behavioural consequences of our beliefs (C). The ABC model is also used in some rendition of cognitive therapy or cognitive behavioural thereapy, where it is also applied to clarify the role of mental activities or predispositions in mediating between experiences and emotional responses.

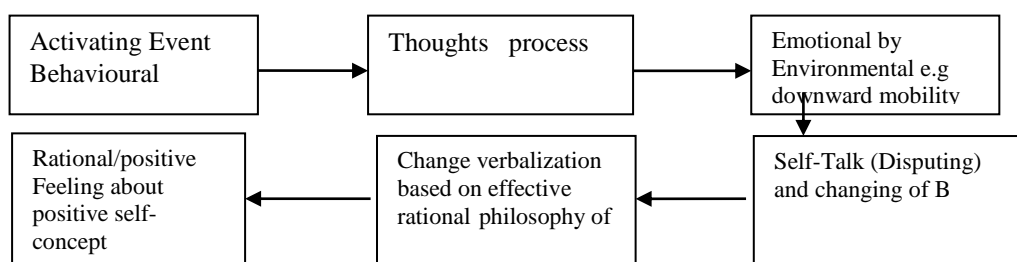


Figure 1.
The REBT 'ABC' Framework
 "A" low self-concept, "B" (belief system that A initiates), "C" Consequences, "F", "E"
 Adopted from Titilayo 2012

The steps involved in helping clients change can be broadly summarized as follows:

- Help the client understand that emotions and behaviours are caused by beliefs and thinking. This may consist of a brief explanation followed by assignment of some reading.

- **Show how the relevant belief may be uncovered. The ABC format is invaluable here. Using an episode from the client's own recent experience, the therapist notes the 'C', then the 'A'. The client is asked to consider (at 'B'): What was I telling myself about 'A', to feel and behave the way I did at 'C'. As the client develops understanding of the nature of irrational thinking, this process of 'filling in the gap' will become easier. Such education may be achieved by reading, direct explanation, and by self-analysis with the therapist's help and as homework between sessions.**
- **Teach the client how to dispute and change the irrational beliefs, replacing them with more rational alternatives. Again, education will aid this. The ABC format is extended to include D (Disputing irrational belief), 'E' (The new effect the client wishes to achieve, i.e. New ways of feeling and behaving), and 'F' (Further Action for the client to take).**
- **Help the client get into action. Acting against irrational beliefs for example disputing the belief that disapproval is intolerable by deliberately doing something to attract it, then discovering that one survives is an essential component of REBT. Its emphasis is on both rethinking and action makes it a powerful tool for change. Such activities are usually referred to as 'homework'**

TECHNIQUES, GOALS AND PROCEDURES

REBT is an eclectic approach using a lot of cognitive, affective and behavioural techniques .REBT therapies uses role-playing, assertion training, desensitization, humor, operant conditioning, suggestion and support etc. Some of the most popular cognitive techniques include rational emotive imagery, behavioural include operant conditioning, self-management strategies and others. REBT major goals are to eliminate client's self-defeating outlook on life, replace irrational thoughts with rational ones and help clients critically examined and recognized present behaviour and beliefs.

Application of REBT in Fostering

Positive Self-Concept of Female Civil Servants in Nigeria

Self-concept is a product of complex interactions among a number of factors, including physical and mental growth, personal experiences, and environmental characteristics and stimulation (Super, 1990). Super presumed that there is an organic mechanism acting behind the process of development and maturation. Self-concept is not a static entity and it would continue to evolve as the person encounters new experience and progresses through the developmental stages. Life and work satisfaction is a continual process implementing the evolving self-concept through work and other life roles. REBT contains detailed principles of personal growth, for example, enlightened self-interest, self-acceptance, risk-taking which is helpful for people to develop and act on a more functional philosophy of life (Frogatt, 1997). The benefit of positive self-concept enhanced initiative and pleasant feelings, it also enhances one's ability to cope effectively with stress in the workplace.

REBT postulates that self-defeating behaviours stems from irrational beliefs contributing to low self-concept, through teaching and counselling on the healthy life style geared towards rational thinking which is focused on changing a mid array of irrational beliefs, female civil servants will develop positive self-concept irrespective of people's perception about them. Irrational belief brings about low self-concept which REBT posit four factors responsible like demand for approval, high self-expectation, anxious over concerns and problem of avoidance (Daly & Burton, 1983). People cope with inferiority by striving for compensatory superiority in the workplace through mastery, competence and perfection (Elliott, 1992).

Women in the workplace has this self-defeating behaviour which REBT termed irrational, until this irrational thought is jettisoned positive self-concept which is said to be our inner personality and can be likened to the soul or Freud's Psyche (McLeod, 2008). However, Lawrence, (1996) sees self-concept as an individual's awareness of his/her identity.

Akinade (2008); Rogers (1980) stated that self-concept is an organized consistent conceptual gestalt composed of perceptions of the characteristics of "I" or "me" to others and the various aspects of life together with the values attached to these perceptions; it is the perception someone has of him or herself to do certain things; it could be positive or negative in relation to the environment. REBT helps people change themselves and their unwanted circumstances. Ideniyi, (1992), shows that REBT is effective in solving the motivational problems of Nigerian workers by promoting higher productivity and in fostering adjustment to work and behaviour through the use of cognitive techniques i.e.

Rational analysis to teach the female civil servants how to uncover and dispute irrational belief; and challenges faced by women in the workplace; such as the concept of glass ceiling, stereotypes and prejudice, pregnancy and family responsibilities; opt-out revolution, low self-esteem and gender disparity.

REBT clearly asserts that despite the irrationality, human beings have the ability to construct self-enhancing thoughts, feelings and behavior and are strongly motivated to change things for better. The counselor teaches the client how to feel undepressed even when they are unaccepted and rejected by others, in civil service, one cannot be loved by everybody, so developing self-concept in the workplace will help people find the way of overcoming depression, hurt, loss of self-worth and hatred, REBT stresses further that, blaming oneself or other people for not ascending or not being accepted is one of the reasons for emotional disorder; women must accept themselves in the workplace irrespective of their imperfections.

REBT posits that females in the civil service with low self-concept may have difficulty identifying how they feel and adapting to problem situations. REBT appears to be a viable intervention for fostering self-concept among female civil servants due to its well reported efficacy in removing irrational fears and thought distortions which interfere with job satisfaction and positive self-concept.

CONCLUSION

A female civil servant who holds a fairly accurate or slightly over-confident sense of her own skill level will be more positive in her self-concept in contrast, an individual who excessively over- or underestimates her own skill level and irrational thoughts will be more likely to experience low self-concept.

The counselor helps female civil servants to believe in themselves as they believe in others. The counselor through questioning tried to find out some of the real life problems for example low self-concept, low level of confidence, fear of ridicule and others.

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