

**RELATIONSHIP BETWEEN PARTICIPATION IN ADULT
EDUCATION AND SELF-ESTEEM, SELF-EFFICACY AND
AWARENESS OF WOMEN'S RIGHTS AMONG WOMEN IN
NAIROBI COUNTY, KENYA**

JOYCE WAIGWE KINUTHIA

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26TH JUNE 2017

DECLARATION

STUDENT'S DECLARATION

I declare that this thesis is my original work and has not been presented for the award of an academic degree in any other university.

Signature Date

Joyce W. Kinuthia

C50/84397/2016

SUPERVISOR'S DECLARATION

I confirm that the candidate under my supervision has carried out the research and submitted this thesis.

Signature Date

Dr. Luke Odiemo

DEDICATION

I dedicate this work first to my Mother Damaris Waithera, who has always had a passion for education and went out of her way many times to assist adult women acquire literacy skills, and to all the adult women who through great odds have chosen to go back to school and improve their lives and those of their families and hope that this research will make a difference in their lives.

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ABSTRACT

This case study sought to find out the relationship between adult education and women's self-esteem, self-efficacy and women's rights awareness. These 3 areas are key elements of psychological empowerment and are a prerequisite to greater social participation. Quantitative and qualitative data was collected through a questionnaire and interviews. The focus was on one of the adult education centers in Starehe Constituency, Nairobi County and participants were sampled using stratified random sampling procedure. Transformative learning was used as the theoretical framework within which the relationship between the acquisition of literacy skills and psychological transformation were discussed. The study hypothesized that the participants would experience transformation by registering a significant change in the self-esteem, self-efficacy and rights awareness as a result of participating in adult education. Data was collected and analyzed from 43 participants, from different levels of participation in the adult education program; 10 from primary basic, 12 from secondary basic, 8 from primary advanced and 13 from secondary advanced. Self-esteem was measured using the Rosenberg Self-Esteem Scale, self-efficacy was assessed using the Schwarzer & Jerusalem General Self-Efficacy Scale, while women rights awareness was assessed using 5 items developed by the researcher. Both descriptive statistics and statistical summaries from inferential analysis were used to present the quantitative data while the qualitative data was manually analyzed for emerging themes and presented in narrative form. Slight differences were noted among the different groups of participants in their comparison of means for self-esteem, self-efficacy and rights awareness. The relationship between Adult Education and Self-esteem, Self-efficacy and on Rights awareness was assessed using linear regression. The correlation between participation in adult education and self-esteem and self-efficacy was found to be positive but insignificant while that for participation in adult education and awareness was found to be negative though also slight and insignificant. To find out if there were differences between the four groups, independent samples Kruskal-Wallis and median tests were done. No differences were noted among the groups examined. The independency of the categorical variables was also established using chi-square tests, with age, socioeconomic status, ethnicity and religion not exerting any significant influence on the self-esteem, self-efficacy and awareness scores of the participants. An examination of the qualitative data presented mixed results with some participants reporting an increase in their self-esteem and self-efficacy beliefs and others reporting lowered self-esteem and doubts over their self-efficacy. The study therefore concluded that adult education as offered has no significant correlation with the self-esteem, self-efficacy and awareness of women's rights of women adult learners.

CHAPTER ONE: INTRODUCTION

1.1 Background information

Women in Kenya today continue to be marginalized in multiple spheres of the society. Only 3% of all land in Kenya is owned by women, 30% of women are still illiterate, compared to 18% of men and all women in general have less credit access than men, (The Convention on the Elimination of all forms of Discrimination against women (CEDAW), 2011). The 2016 financial access household survey showed only 34.6% of women, compared to 50.4% of men use formal prudential services and relied more on formal non prudential services, informal and excluded services, to access needed finance (KNBS, 2016). A demographic and health survey showed that only 42% of women who had a cash income decided what to do with their earnings; the rest made this decision jointly with a male partner or gave up that decision entirely to the male partner, (DHS 2010).

This trend is observed in the leadership opportunities and decision making processes. In the public domain for example, according to a 2013 survey, women constituted only 30.9% of all employees in Kenya's public service, of these 72%, worked in the lower cadres. In the political sphere in spite of over 50% of the electorate being women; their representation in parliament was barely 10%. Less than this percentage headed ministries, judicial positions, commissions and councils, and only 21% served as Deputy Secretaries, Ponge (2013). Today only three women sit on the gubernatorial seat, 3 are elected to the senate and 23 to the National Assembly. These and 12 nominees by political parties, and the 47 women-only seats brings the women in the National Assembly to 76, which still falls short by 41 seats, the number required to fulfil the one-third gender rule, which is a dismal performance compared to other African countries like Rwanda (56%), South Africa (42%), Tanzania (36%), and Uganda (35%) (Kimani, 2017).

Numerous efforts have been put forth to correct this situation and to attain gender parity and empower women in Kenya. Various conferences and conventions have been held in Kenya, including two international ones; The Convention on the Elimination of all forms of Discrimination against women (CEDAW), which was hailed as an international bill of women rights in 1979 followed by the third World

Conference on women, to celebrate the UN decade for women, in 1985 in Nairobi. This latter one acted as a precursor for the Beijing conference in 1995, one of the most comprehensive forums in the articulation of women's desired action for equality (Kanyi, 2016).

A World Bank report notes that Kenya has made the greatest improvements in drafting gender equitable laws than any other country in the world between the year 2009 and 2012. With gender friendly policies like the National Reproduction Health policy of 2007, which sought to ensure access to information and family planning resources, the National Land Policy of 2009, and Maternal and new born health roadmap of 2010, and the 2010 constitution, Kenya has made remarkable women empowerment efforts (World Bank, 2012).

Affirmative action is now entrenched in the constitution, which builds on affirmative action in other spheres like education, where female students can access higher education opportunities with lower points, to now include 47 Seats in the national assembly, 16 in the senate and a third of all other elected and appointed slots in public office are reserved for women. An amendment of procurement rules gave more opportunities for women by ensuring that 30% of all contracts by the government are allocated to youth, women and the disabled (Mahia, 2014).

Women can also now pass on citizenship to both their spouse and children, inherit from their parents, claim joint assets in the event of a husband's demise, and keep the matrimonial home in case of a marriage termination, (the Succession Act, Section 5(2) & Section 26). These and other constitutional Provisions, including a channel for redress in case of discrimination in which women can lodge their complaints with the National human Rights and Equality Commission, without being subjected to court fees in order to make justice accessible to all who need it, provide women with great opportunities for their personal and community development, (Mahia, 2014).

Women have also been offered opportunities for economic advancement through micro-financing efforts. The Uwezo Fund specifically targets women, youth and the disabled and is meant to enable them to jumpstart their desired projects. It was established through Legal Notice No. 21 of 2014 for management of public finance regulations. The last three years have therefore been years of opportunity for women

empowerment through interest free loans under this fund and free training on financial management and capacity building from both the government and nongovernmental organizations. (Kenya Gazette Supplement No. 193).

These and other efforts towards achieving gender equality earned Kenya a citation as a global leader in gender reforms in a report on Women, Business and the Law (World Bank 2012) International indices showing the progress being made in reducing gender disparities ranks Kenya in the medium category with a Gender gap Index score of 0.719 (a score of 1 represents full equality), 0.86 in labor force participation and discrimination in social institutions at 0.2157. With these scores, Kenya is ranked 48 out of 145 in the disparity index and 63 out of 145 in the women labor participation index (Gender Index: 2014 Kenya).

All these efforts notwithstanding, women continue to suffer poverty and alienation in Kenya today, with pointers showing illiteracy to be the main factor in that enslavement. In spite of having legal provisions for addressing domestic violence, 68% of women, who are mostly illiterate, still think it is acceptable for a man to beat his wife (CEDAW, 2011). The policy on national Reproduction Health is also yet to impact these marginalized women with 17% of births being reported as unwanted and 26% wanted later. Most of the women in these situations, according to the Demographic and Health Survey (2010) have literacy challenges; 30% cannot read a simple sentence in their local language.

While in this state of ignorance women cannot appropriate the opportunities available to them and empowerment efforts cannot bear much fruit. In areas where some of these efforts have been put forth on behalf of marginalized women, illiteracy always hinders their success. In assessing the factors affecting access to Uwezo fund in a case study of Nyamira County, Nyanchama, Atambo & Nyangau (2016); found the formalities and the procedure required in application as one of the reasons for access difficulties, while Woche (2016), found illiteracy to be a major factor in Kiambu county, where women groups were unable to write the business plan required and their plans for using the loans.

The gender disparities in literacy are an enduring phenomenon. The Demographic and Health survey (2010) showed that 47% of rural girls don't complete their primary

education. By the ages 15-19, 36% are already mothers. This can be traced in the historical alienation of women in education. In colonial times, preference was given to boys, who were sent to missionary schools first, then later to colonial towns for industrial jobs while the women stayed on to manage households and farm work. After the establishment of the first secondary schools for boys in 1926, it took 12 years for the first secondary school for girls to be built (Barngetuny, 1999 cited in Cannon, 2011).

The lack of literacy among Kenyan adults, especially women, in post-colonial Kenya led to literacy campaigns whose chief aim was to get large numbers of people learn how to read and write (basic literacy). The United Nations Education, Scientific and Cultural organization (UNESCO), introduced functional literacy in 1972, which combined practical skills in health, agriculture and household management skills with basic literacy. Over time most adult education programs shifted back to basic literacy, focusing on literacy and numeracy skills (Bunyi, 2006).

The priority given to adult education has however shifted globally and the legitimacy of adult education programs is being questioned. In 2013 adult education as an indicator in the Human Development Index (HDI) was dropped by the United Nations Development Program (UNDP). The HDI initially had three key indicators: life expectancy at birth, GDP per capita and education. Education as measured then consisted of Adult education rates, which accounted for 2 thirds of education index weight and the rate of enrollment at all education levels, accounting for the other third of the weight's index. Since the 2013 change the education index is now measured using the mean years of schooling and expected years of schooling, both related to formal schooling (Stromquist, 2016)

In Kenya, the adult education programs are not fairing any better. According to a 2013 report, the sustainability of literacy programs was uncertain. The Kenya Adult Learning Association (KALA) is in charge of 22 learning centers countrywide. By November funding had only been secured for six of these, with only temporary provisions guaranteed for the other 16 centers for a year at a time. With the major shifts in policy favoring formal schooling, the plight of women, especially the 3,473,692 Kenyan women still estimated to be illiterate (UNESCO 2016)), is uncertain.

1.2 Statement of the Problem

The constitution Kenya 2010 has placed a strong emphasis on the empowerment of women as a national development goal. It demands that for every position, at least one third of the employees must be from either male or female gender (Article 27, sec.1-8; Mahia, 2014). This situation has been necessitated by the fact that women have suffered historical marginalization in a male dominated world (Barngetuny, 1999 cited in Cannon; 2011, Kanyi, 2016).

It has been argued that in order to overcome the marginalization of women, women will have to be empowered socially, economically and politically (Fitzgerald, 2010; Mutahi, 2017; Tripp, Lott & Khabure 2014). A number of approaches have been applied towards this goal, chief among these being affirmative action (National Gender and Equality Commission Act, 2011; FIDA-Kenya, 2010) and Financial provisions such as Uwezo fund (Kenya Gazette Supplement No. 193; World Bank 2012).

In spite of these noble efforts, women still continue to suffer marginalization in most of the sectors (Ponge, 2013; KNBS, 2016). A number of researchers have argued that above all the efforts to empower women to compete effectively in sectors of the society, it is important to equip them with the relevant skills and knowledge (Kagitcibasi, 2005; Kimani & Kombo, 2010; Olomukoro & Adelere, 2015). Without literacy, women are likely to remain unaware of the opportunities available to them (CEDAW, 2011), and even when aware and desirous of exploiting them, cannot do so effectively, without basic literacy skills (Woche, 2016, Nyanchama, Atambo & Nyangau, 2016). The awareness of their deficiencies may also affect their confidence in exploring even those opportunities within their reach. Education therefore remains the main tool for the emancipation of women and properly organized programs have great potential for transforming the lives of adult learners, Stromquist (2016).

A number of efforts have been put in place to ensure that women get education as a means of empowerment. For example, school going girls have been shielded from FGM by law (Act No.32, 2011; National Council of Population and Development, 2013). The government also has strictly laws protecting minors against sexual exploitation (Okin, 1998; Agency for cooperation and Development, 2009; Aura,

2017,)), while traditionally the government has had an adult education program for the mature women who may have been prevented from schooling as a result of moribund cultural practices that discriminated against the girl-child (Scribner, 1984; Bunyi, 2006; Moulton, 1997).

Although evaluation studies of these interventions have reported progress in political economic and social empowerment in that today Kenya, for example, has elected women representatives in the government, female corporate leaders and trading company owners among others (Mutahi, 2017; World Economic Forum, 2013), the representation is still low in comparison to women population in Kenya (Ponge, 2013; world Bank, 2003; Kanyi, 2016).

The key challenge to fully emancipating women with regard to political, social and economic spheres of life seems to lie in psychological empowerment. Farah (2002) for example noted greater self-efficacy among women participants in adult education, Burchfield, Hua, Baral, & Rocha (2002) noted heightened gender consciousness, with other studies recording greater awareness of structural and relational resources (Murphy-Graham 2010) and of unequal gender-defined roles (Kotsapas, 2011). Despite these positive effects regarding the outcomes of adult education on empowerment, negative results too have been recorded elsewhere. Deshpande & Ksoll (2015) for example, recorded a decrease in confidence among the women who had participated in a literacy and numeracy program as opposed to those who had not while Burchfield, Hua, Baral, & Rocha (2002), found a decrease in both confidence and interest in political participation among women who had gone through a literacy program for an average of three years.

These conflicting effects that participation in adult education have on women's psychological empowerment necessitated a further understanding especially with regard to Kenya since Kenya has historically had similar programs yet women keep lagging behind in social participation. It was the burden of this study therefore to assess whether adult education serves the purpose of psychological emancipation of women in Kenya. The study sought insight into these issues by assessing the extent women participants in literacy programs experienced a change in their sense of self-worth, their self-efficacy beliefs and an awareness of their rights.

1.3 Purpose of the Study

The purpose of this study was to find out whether participation in an adult education program had any relationship with women's self-esteem, self-efficacy and awareness of their rights.

1.4 Research Objectives

The objectives of the study were to:

- 1) Examine whether participation in an adult education program has a relationship with self-esteem in women.
- 2) Determine the extent to which participation in an adult education program is related to perceived personal competence or self-efficacy beliefs in women.
- 3) Establish whether participation in an adult education program is related to the awareness of women's rights in regard to marriage, property ownership and domestic abuse.

1.5 Research Questions

- 1) In which way is participation in an adult education program related to self-esteem in women?
- 2) To what extent is participation in an adult education program related to perceived personal competence or self-efficacy beliefs in women?
- 3) What is the relationship between participation in adult education program and women awareness of their rights in regard to marriage, property ownership and domestic abuse?

1.6 Justification of the Study

Although the link between education and self-esteem and self-efficacy has been the subject of numerous studies, no comprehensive studies have been conducted on their relationship with non-formal schooling, where adult education programs lie (Moulton, 1997). Most of the studies on adult education programs are of a qualitative nature and except a few nationwide or state evaluations of government or non-governmental organizations' sponsored programs with the chief aim of assessing their viability and assessing the need for continued funding, few studies, and no local ones, had

specifically evaluated adult education programs for their worth in enhancing these aspects in women.

There was also a need for a study that would use mixed methods to provide some empirical data as well as in-depth insights into the experiences of adult education learners in our local context. This study sought to fill these gaps. The need to inform the study of adult education programs with theory was also considered and this study looked at the potential of adult education programs to transform women psychologically using the transformative theory as a framework. This was discussed and the case program evaluated in its perspective to provide insights into how improvement may be done to render it more effective.

1.7 The Significance of the study

In the face of decreasing funding and neglect of adult education programs, this research will help evaluate the importance of these programs to disempowered and marginalized groups, and help redefine the goals of inclusiveness and fairness envisioned by UNESCO in the provision of education to all.

The results will serve to inform policy on adult education to ensure the importance of adult programs in empowering marginalized groups in the society for greater personal and community development. This is especially important in the light of the country's vision 2030 that focuses on social, economic and political development with the aim of making the country a middle-income country, in which equality is entrenched, irrespective of among other things, gender.

The outcomes seen in this study will also contribute significant knowledge to the women empowerment strategies currently in place by providing insight into what really serves to bring change in education and training, and how to use literacy programs so serve this purpose. This is crucial for this time when the implementation of gender rules is facing hurdles for lack of a critical mass of informed women, within and without strategic institutions like the national Assembly and the Senate.

1.8 Scope of the Study

Global self-esteem consists of two areas; the personal worth and self-mastery or competence part and it reflects an individual's overall subjective emotional evaluation

of his or her own worth (Gecas & Schwalbe, 1983). This study focused on self-worth, which was simply referred to in this study as self-esteem while the competence part was examined more comprehensively under the distinct concept of self-efficacy. Self-esteem was assessed as a global unidimensional concept and no distinctions were made among achievements, values or ambitions.

Self-efficacy is defined as one's belief in one's ability to succeed in specific situations or accomplish a task (Bandura, 1986). It consists of self-efficacy expectancy which is a belief about one's ability to successfully perform a behavior and outcome expectations, which refers to a belief about the likelihood of the behavior leading to a specific outcome. In this study no distinction was made between self-efficacy expectations and outcome expectations. The study focused instead on generalized perceived self-efficacy which measured optimistic global beliefs in one's ability to cope with a wide range of situations that one finds demanding (Schwarzer, & Jerusalem, 1995). In the study of women rights awareness, the focus was on the private sphere of the family, where most women rights violations occur (Okin, 1998), and specifically focused on awareness of marriage provisions, property ownership and domestic violence.

In examining literacy, this study focused on one of three metaphors used by Scribner (1984), in defining literacy; Literacy as grace, which brings in the self-enhancing aspects of literacy and employs cognitive interpretations. It is viewed as a means of enhancing minds, promoting logical reasoning and critical thinking. It's this description of literacy that was of interest in this study, its ability to transform women's thinking about themselves and their environment was examined.

This was a case study and it focused on one adult education program. Participation was measured according to the length of time participants had been in the program, and was limited to women participants who were still continuing with the program and were regular participants in the programs offered at the center.

The theoretical framework used for the study consists of 10 areas or steps to transformation; (i) a disorienting dilemma, (ii) self-examination, (iii) critical reflection, (iv) dialogue or rational discourse, (v) exploration of options for new behaviors, (vi) building confidence in new roles, (vii) laying plans for action, (viii)

knowledge and skills acquisition, (ix) trying new roles and (x) looking for feedback and reintegration into society. The study confined itself to the first four that are directly related to psychological transformation.

1.9 Limitations of the Study

This study, unlike many in this field, was not longitudinal in nature. It could therefore not capture the pre-literacy and post-literacy states of the women adult learners in the study. To make up for this limitation, women at different levels of participation in an adult program were compared. The quest to find a representative sample was also a great limitation in this study. Adult learners do not constitute a homogenous group and almost each participant comes with unique features that may moderate the outcomes of the study. To minimize this limitation, the study reviewed some of those moderating features and sought to select participants along certain strata.

Most of the data in this study was obtained through self-reports both from filling in the questionnaires and in the focus group discussions and this may have compromised the integrity of the data, as the method is prone to exaggerations. The study also faced the challenges of conducting a survey among a population that was either illiterate or still semi-illiterate, who did not have the ability to fill in the questionnaires given. To deal with this limitation, the study carried out assisted-filling of the questionnaires, which were to be done by the researcher herself to ensure that the validity of the responses was not affected.

1.10 Assumptions of the study

The researcher set out to conduct this research with the following assumptions:

- (i) Participation in adult education programs by women generates varying effects with regard to psychological empowerment.
- (ii) The relationship between adult education and psychological empowerment of women is moderated by a number of demographic factors.

1.11 Definition of terms

1. **Adult Education:** The entire range of formal, non-formal and informal learning activities which are undertaken by adults after a break since leaving initial education and training, and which results in the acquisition of new knowledge and skills.

2. **Transformation:** A complete change in the character of someone, especially so that that person is improved.
3. **Self-esteem:** An individual's overall subjective emotional evaluation of his or her own worth.
4. **Self-efficacy:** One's belief in one's ability to succeed in specific situations or accomplish a task. It consists of self-efficacy expectancy which is a belief about one's ability to successfully perform a behavior and outcome expectations, which refers to a belief about the likelihood of the behavior leading to a specific outcome.

CHAPTER TWO: LITERATURE REVIEW

2.1 Overview

Most of the studies on adult education programs are of a qualitative nature and except a few nationwide or state evaluations of government or non-governmental sponsored programs with the chief aim of assessing their viability and assessing the need for continued funding, the rest of the researches focus on single programs and evaluate the aspect of interest without focusing on previous work in the same field. This may be due to a genuine lack of large-scale data bases from which other studies can be accessed and used for correlation, a situation precipitated by lack awareness for the need since most national and global surveys only ask for formal schooling experiences. In this review the few studies that included psychological components in their assessments of adult education programs are critically reviewed. Missing too in this area of research is a proper study of demographic components that are known to influence the outcomes of any programs whether formal or informal. This may be due to the small samples most studies use or the nature of the research design.

2.2 Adult education programs and women's self-esteem

Most of the evaluations of literacy programs looked mainly at the attainment of literacy and numeracy skills and did not have psychological empowerment as their focus. Four of these however did ask the participants in the adult education programs how they felt about themselves during or at the completion of their study. Beder (1998), in his evaluation of studies that looked at the outcomes of adult education in the united States found that Young et al. (1994) in his national survey of 2,619 participants reported 65% as experiencing improved self-image and self-esteem, Merrifield & Shriver (1993) in Tennessee state survey reported 77% of the 240 learners surveyed as feeling better about themselves, Darkenwald & Valentine (1984) in a New Jersey state survey said 92% of the 40 participants reported feeling better about themselves and having enhanced confidence. One state study by Mahaffy (1983), done in Utah however failed to report this increase in perceived wellbeing.

A few studies however did set out to find the relationship between participation in literacy programs and psychological and political empowerment. Olomukoro & Adelere (2015), in a descriptive survey done in Nigeria, chose 1022 women through

random sampling technique. The women were from intermediate and advanced classes. The 15-item psychological empowerment scale and the political empowerment scale were administered to those who had completed at least 6 months in the program. Focus groups were also formed to collect in-depth information about the participants and their perceived gains. The study found a significant relationship between participation in literacy programs and an increase in self-confidence, self-esteem and political involvement.

The same results were found by a UNESCO evaluation (Farah 2002) of women in literacy programs in Punjab, Pakistan, with an improvement of self-image, an increase in confidence and courage to voice political opinion being the greatest gains. Both studies however were neither longitudinal in nature nor did they include a control group for comparison. It cannot be conclusively said whether the confidence and high esteem reported and the increase in political participation weren't motivated by other factors like an increase in age, or a supportive ethnic situation or an enabling socioeconomic background.

2.2.1 The Relationship between Age and Self-esteem

Studies in the both self-concept and self-esteem show less variability and a greater sense of clarity in older adults, suggesting that as people grow older, their sense of identity is cemented and is perhaps not subject to external influence. Significant cluster differences were noted in studies with older adults likely to be more self-assured than the younger groups, (Diehl & Hay,2011; Arnette, 2000; Charles & Pasupathi, 2005, cited in Lodi-Smith, 2010), When specifically testing for self-esteem however, a curvilinear pattern is observed.

Self-esteem was positively related to age in early adulthood and negatively related to age among older adults, (Potter, Robins, Trzesniewski, Tracy & Gosling, 2002). The non-linear relationship between age and self-esteem showed it to be highest in childhood, register a sharp decline in adolescence, increase in early and middle adulthood and sharply decline again among older adults (Burchfield Hua, Baral, & Rocha,2002; Potter, Robins, Trzesniewski, Tracy & Gosling, 2002; Gray-little& Hafdahl 2000).

2.2.2 The Relationship between Ethnicity and Self- esteem

Differences were noted between different ethnic groups in their self-esteem scores. Campbell, Trapnell, Heine, Katz, Lavalley, & Lehman (1996) examined self-concept among exchange students from Japan and those from Canada to find out whether there were differences between the two nationalities. The Japanese and Canadian students, who were studying in the same institution showed distinct differences in their scores, with the Japanese showing lower scores (35.35 vs. 40.32). The same pattern was replicated in a study that was more inclusive in terms of ethnic diversity.

In an ethnically richer sample including Blacks, Latinos, Middle-Easterners, Asians and Whites tracing global self-esteem across the lifespan involving 326,641 participants aged between 9 and 90 years was done by Robins et al. (2002). Participants were recruited on the internet and asked to fill the online survey forms. The Rosenberg Self- esteem scale was used with the participants rating themselves on a five-point Likert scale. When the results were analyzed, Black participants scored highest while the whites registered the lowest scores. All the groups however showed the same patterns, with self- esteem high during childhood, dropping during adolescence, rising during adulthood and falling again during later years of life.

The differences in esteem levels among ethnic groups, Campbell, Trapnell, Heine, Katz, Lavalley, & Lehman (1996), speculated, might be a commentary on how self-concept is viewed in different cultures. In western culture it is an autonomous and highly articulated concept, and the enhancement of individual strengths is expected, in contrast to the eastern view where self is intimately connected with the social context and cannot be assessed without reference to it. Those patterns were however not observed in the study by Robins, Trzesniewski, & Tracy (2002) where whites scored lowest on self-esteem levels as opposed to participants from more community-oriented groups, raising a possibility of other factors leading to these results.

A study of ethnic groups sharing the same culture was reviewed to provide greater insight into these differences. In a sample that came closer to cultural homogeneity, Erol & Orth (2011), chose three ethnic groups; whites, Blacks and Hispanics in the US in a longitudinal survey of youth that begun in 1979, and consisted 8 waves. Participants' ages ranged between 14 and 30, with 49% being female. A total of 7,100

participants were recruited, 37% white, 32% Black, and 20% Hispanic, 11% were classified as other. The Rosenberg 10-item self-esteem scale was used and results analyzed using the Mplus 6.1 program.

The aim of the researchers was to observe the self-esteem trajectory through adolescence into adulthood, and they hypothesized that a linear, quadratic and cubic model of self-esteem would be observed. Just like in the previous studies, significant ethnic differences were observed among the three groups studied. Blacks and whites only showed slight differences at age 14 ($d=0.03$), with Hispanics recording a lower mean than both (0.21). All groups however experienced a gradual rise in self-esteem through adulthood with Blacks and Hispanics recording the highest rise. These results point to a possibility of different factors other than ‘community orientation’ of non-western cultures in explaining these differences.

A possibility of researcher bias and differences in the kind of instruments used has always been a concern and Gray-little& Hafdahl (2000) sought to clarify these issues. In a meta-analysis of published researches, between 1960 and 1998, racial differences in self-esteem across childhood, adolescence and adulthood were studied. These researches were accessed through citations in published empirical studies and computerized searches of psychological databases for all studies on self-esteem, self-concept and race. In collecting data for the analysis, the mean difference between Whites and Blacks was recorded, percentage of each race in the data studied, the publication outlet, the instrument used by the researcher, and the race of the researcher. A total of 135 studies were analyzed for consistent patterns and results. The results showed a consistently higher self-esteem mean for Blacks compared to Whites, and a positive association with age but an insignificant gender effect.

All the studies reviewed, irrespective of instruments used and the choice of ethnic sampling came to the same conclusion; there are significant ethnic differences when it comes to self-esteem. In all the studies that had blacks in their sample (Gray-little& Hafdahl, 2000; Potter, Robins, Trzesniewski, Tracy & Gosling, 2002; Erol& Orth, 2011) showed them scoring consistently higher compared to other ethnic groups. All the groups however showed the same patterns, with self-esteem high during childhood, dropping during adolescence, rising during adulthood and falling again during later years of life.

2.2.3 The Relationship between Social Economic Status and Self-esteem

When the socioeconomic status Indicators; education, income and occupation were used to assess for differences in self-esteem, among 2,300 people aged between 18 and 65, a significant relationship was noted between education and self-esteem (+.197), occupation (+.160) and with income (+.233), (Rosenberg & Pearling, 1978). This relationship was however not noted in children, was only modest among adolescents and gained significance when it came to adults. The social comparison process theory advanced by Festinger (1954), claims that human beings have an innate desire to compare themselves with others and their self- esteem, will increase or decrease in measure with how they perceive themselves to be faring in comparison to those around them.

The results of a meta-analysis of studies on self-esteem done by Twenge & Campbell (2002) to assess the general trend of results on self-esteem seemed to confirm this theory. Three databases; PSYCHINFO, journals by the American Psychological Association (1967-1998), ERIC; journals in education and related fields (1966-1998) and Dissertations and Masters Theses (1960- 1998), were examined. The key words in this search were self-esteem, self-concept and socioeconomic/ income class. The search also narrowed down to studies using classical measures of self-esteem and social economic status, and that examined general populations with a sample of not less than 15, and provided sufficient information about the study procedure.

The data collected from the selected studies were classified into 7 categories/age groups, which included young adults (23- 39), middle adulthood (40-59) and older (60 and above). 446 effect sizes from 312,940 participants from the selected studies were chosen for analysis. Socioeconomic status was found to positively correlate with self-esteem (.08). The effect sizes shown by the 2 most used scales of measuring self-esteem; the Rosenberg self-esteem scales (1965) and the Coppersmith self-esteem scale (1967) did not show any significant differences.

Crocker & Major (1989) however argue that there might be protective elements in being socially disadvantaged. Those disadvantaged or stigmatized prefer to attribute their misfortunes to the inadequacies or unfairness of their society rather than to themselves. They also tend to selectively compare themselves to those in the same

situations, and downplay any attributes in which they fare poorly as a group, thus protecting their esteem and that of their group. Adult learners more often than not suffer this social stigma, and according to Quigley (1997, cited in Lipnevich, 2006), adult education programs are based on the assumption that adult learners are unintelligent, unproductive and wanting in positive self-concepts, and that this understanding is translated into inappropriate instructional methods, that confer high praise for small achievements and set the standards too low.

The self-esteem of adult education learners from the National Lab site for Adult education in Rutgers University was compared to that of doctoral students. 219 adults ranging between 16-67 years, with an average of 33 years participated. Lipnevich (2006), compared these with a group of 47 doctoral students enrolled for different programs at Rutgers University. The survey was done using a questionnaire consisting of 25 items measuring global self-esteem and academic self-esteem, while data were collected through the assisted self –completion method, to cater for those with very low literacy skills. The comparison was done using Analysis of Variance (ANOVA), and no differences were noted between the esteem levels of those enrolled in the Adult education program and those enrolled in the doctoral program.

This lends credence to Crocker &Major (1989), theory that people compare themselves to those in the same circumstances as themselves, in this case either fellow adult learners, or others who may not have enrolled but share the same literacy challenges. Except for Lipnevich (2006), all the other studies reviewed (Rosenberg & Pearlring, 1978, Twenge & Campbell, 2002) in this area show a positive correlation between socio economic status, (irrespective of the socioeconomic index used; income, education, and occupation) and self-esteem.

2.2.4 The Relationship between Religion and Self-esteem

Differences in the effect of religion were noted along racial lines. An examination of several ethnic groups; Black, Hispanic, Asian American and Native American, showed a positive correlation for blacks only. Blaine & Crocker (1995) assessed religious attributions using 4 items and did Zero order correlations to examine the relationship. The positive correlation seen for blacks was only marginal.

Mixed results were noted by Schieman, Pudrovska & Milkie (2005). In their sample of 1,159 adults, 65 years and above, Religiousness was conceived of as a sense of Divine control, attendance of religious services and frequency of prayer, and its relationship with self-esteem and mastery explored. Self-esteem was measured using six items, self-mastery using five and a sense of divine control using 4 items. Regression was then done to examine the relationship between the variables of religiousness and self-esteem and mastery. Attendance of religious services was positively associated with mastery, while frequency of prayer was negatively associated with mastery. A sense of Divine control was only associated with higher self-esteem among black women and was negatively associated with it among white men.

When 2 perspectives; a supportive God and an abandoning God were used by Philips, Pargament, Lynn, & Crossley, (2004), to define religiousness and Church attendance, frequency of prayer and self-perceived spirituality used to select the categories of participants for analysis, the mixed results seen in previous studies were not noted. Those who viewed God as supportive showed significantly greater personal control, reported greater wellbeing and life satisfaction, while those who viewed God as abandoning demonstrated a less active problem solving style, greater levels of anxiety and less self-esteem.

According to the studies reviewed, Differences in the effect of religion were noted along racial lines. An examination of several ethnic groups (Black, Hispanic, Asian American and Native American.) showed a marginal positive correlation for blacks only (Blaine & Crocker, 1995). Mixed results were also noted, with a sense of Divine control being predictive of higher self-esteem among black women and negatively so for white men (Schieman, Pudrovska & Milkie 2005). A view of a supportive God was however positively associated with greater personal control and sense of wellbeing irrespective of ethnic identity (Philips, Pargament, Lynn & Crossley 2004).

2.3. Adult education Programs and Women's Self-Efficacy Beliefs

Few studies have evaluated self-efficacy as a direct outcome of adult education, or whether a close relationship between the two exists, and those that have looked at specific aspects of efficacy like political self-efficacy or academic self-efficacy as opposed to general self-efficacy. In the examination of a functional adult education program in turkey, Kagitcibasi (2005), found improvement of general self-efficacy to be one of the outcomes. The study used a test-pretest design within a 4-month interval and used 140 volunteers for the experimental group a snowballing technique to get 114 women to act as a control group. Of the 140 women in the experiment group, only 95 were available for the pretest.

Significant differences were noted in the self-efficacy scores of the participants with those in adult education scoring higher. This relationship had been noted earlier by Solórzano (1989) in his evaluation of adult learners in California where 20% of the 354 learners reported increased reading self-efficacy. Not all studies have noted this positive relationship between participation in literacy programs and enhanced self-efficacy however.

In studying the impact of literacy programs in Kwara state, Nigeria, on women political empowerment, Yusuf (2013) did not find any association. 380 women recruited through the snowballing technique were assessed using the Women Political Empowerment Questionnaire and documentary analysis. The scale had two sections; one assessing perceived impact of the program on women political status and the other assessing various political issues relating to women lives. An evaluation of the data did not show any enhancement of political self-efficacy among the women participants. The women reported doubts on their ability to compete effectively with men on the political arena.

This results are interesting in the light of trends noted in nationwide evaluation of adult programs in Uganda. The older participants showed greater confidence even though they did not necessarily perform better than the younger ones in the actual classwork. The self-confidence reported had nothing to do with their participation but may have actually motivated it, (Oketch, 2001). The studies reviewed did not test this aspect leaving open speculation that those who showed improved self-efficacy may

have been confident of their abilities to begin with like the women in Uganda literacy programs and not necessarily as a result of the adult education programs. To put these speculations in perspective we review the relationship age, socioeconomic status and ethnicity have on self-efficacy.

2.3.1 The Relationship between Age and Self-efficacy

Most studies on age and self-efficacy show age to have some effect on self-efficacy though the significance of that effect is not consistently established. In a study in Wisconsin to examine the relationship between age, gender and self-efficacy, Rose (2003) examined 216 students 180 of who were male, and 36 females. These were divided into 2 age groups; the traditional college age (18-24) and nontraditional college ages/adult learners (24 and above). Self-efficacy was examined using 15 items, scored on a 5-point Likert scale.

The sum of the scores on the Likert scale were analyzed using Microsoft excel stat view. A score of 60 and above showed high efficacy, 31-59 moderate and 30 and below low efficacy, Scores ranged from 28-75 with a mean of 59.2. ANOVA was used to examine the relationship between age and self-efficacy and a t-test to compare the scores of the two age groups. Although the nontraditional college age group scored slightly higher, the differences were not significant; ANOVA $p=0.21$, t-test $p=0.30$, which insignificance may be explained by the choice of study sample. From the information provided in the study, the differences in age were not so clear cut, since no data was provided on how many were above 24 years. The two age groups therefore could be classified as the same age group (young adulthood).

A study that factored different developmental stages done in the Philippines by Santos (2014) showed age differences in general self-efficacy scores. A predictive cross-sectional research design was used. A total of 969 participants were recruited, 469 males and 500 females. The Generals Self-Efficacy Scale had 10 items and was scored on a 4-point scale, so that the maximum score possible was 40. The group was divided into 2 age groups; freshmen (15-16) and 4th years (21 and above).

Age differences were noted between the two groups ($f=2.33$, $p<0.05$) with the freshmen showing lower general efficacy scores ($m=28.16$) than the 4th years (35.33). Although this study sampled and showed differences between, developmentally

different age groups (adolescence and early adulthood), and that some adult learners do fall in the age categories sampled, the circumstances of adult learners are normally very different from those of ordinary college students. Self-efficacy as noted earlier, has as its major source, personal accomplishments, which the majority of adult learners may perceive themselves as lacking in and this study did not show whether age would still play a mediating role in a group of unemployed low skill adults, with few accomplishments to boost the self-efficacy beliefs.

No direct relationship was noted by Albion (2002), in his study of such a group in Australia, with the aim of finding out the relationship among a proactive attitude, proactive coping and self-efficacy. A total of 104 participants, 55 males, 49 females, aged between 18 and 57 and with a mean age of 30.8 were recruited from an ongoing job training program. Though the results showed that there was no clear relationship between age and self-efficacy, it did have an effect on a proactive attitude. Older participants were able to translate Positive attitudes about the possibility for change into beliefs about self –efficacy. This study provided useful insights into the psychological experiences of adults in challenging circumstances but still left a gap in our understanding of how efficacious adult learners feel in a learning environment with its accompanying challenges, and whether their participation in it affects their self-efficacy beliefs in any way.

Chyung (2007) in an examination of 81 online students whose ages ranged between 22 and 57 ($m=40$) divided them into two age groups; 39 years and below and above 39 years. The younger group had 41 members while the older group had 40. Self-efficacy was assessed at the beginning and at the end of the program using the same 40-item instrument and the difference between the score and the entrance score recorded as the level of self-efficacy improvement. The average degree of improvement for younger students was greater (106.8) than the older ones (92.08.).

self-efficacy in view of the studies reviewed, is shown to be positively correlated with age, and in an educational setting, the older students showed greater self-efficacy than the younger ones, (Rose, 2003; Santos, 2014), and even where this wasn't so, it had a moderating effect on factors related to general self-efficacy like a prosocial attitude (Albion, 2002). Self-efficacy in younger students however was more malleable, showing greater improvement than that of older ones (Chyung (2007)). Both self-

efficacy and self-concept seem to follow the same demographic patterns with an increase in age showing a corresponding increase in both.

2.3.2 The Relationship between Ethnicity and Self-efficacy

Identifying with an ethnic group appears to be positively correlated with one's self-efficacy beliefs. Smith et al. (1999) in a study of 100 adolescents from two schools in a mid-western city in the USA found the influence of ethnicity on adolescents' self-efficacy beliefs to be remarkable. The greater their identification with their ethnic group was, the greater their self-efficacy beliefs in both academic work and career. The sample in this study was however quite small and the ethnic groups not adequately represented, with more than half the participants (69) being black. A larger and more heterogeneous group was studied by Gushue (2006), who assessed ethnic influence on self-efficacy. 44% were of Dominican descent, 22% Puerto Rican 8%, Mexican 7%, Central American, 6% South American, 2% not specified and 10% other. Majority of them (67%) were born in the United States and all belonged to a low socioeconomic status.

The participants marked their level of confidence in the completion of given career tasks on a 10-point Likert scale. Outcome expectations were measured on a 6-item instrument by McWhirter, Rasheed & Crothers (2000). The surveys were administered during a seminar class period and the data tested using AMOS 5/SPSS. The scores for ethnic identity were positively correlated to self-efficacy (.34), and self-efficacy in turn had a mediating effect on outcome expectations (.48) $p < .01$. No direct relationship was found between ethnicity and outcome expectations. This study confirmed the results of the earlier study, showing a positive association between ethnicity and self-efficacy beliefs.

The results above were however not replicated by Stennis (2016), in his study of the relationship between ethnicity and academic self-efficacy among students of southern Adventist University. He hypothesized that there would be self-efficacy differences based on ethnicity and that self-efficacy would affect academic performance. The sample consisted of 397 students with a mean age of 19.84, 55% of them female. Ethnic groups were classified under Black, White, Hispanic and Other. Asian/Pacific

Islanders were 73, Blacks; 56, Hispanic; 70, whites; 173, multiracial; 17 and other; 3. 138 were freshmen, 119 sophomores, 85 juniors and 52 senior.

The mean GPA score for the whole group was 3.44 and the mean Self-efficacy score 32.97. the Asian/pacific Islanders had a self-efficacy score of 32.52, the Blacks;34.05, Whites; 32.67, Hispanics; 33.51, Multiracial and Others; 33.28, which scores showed no significant differences in self-efficacy beliefs among the different ethnic groups ($F_{4, 370} = 1.36, p = 0.248$). The self-efficacy scores did however show a positive correlation with GPA, though gender differences showed men showing higher efficacy scores and lower GPA, while the women had lower self-efficacy scores and higher GPA than the men.

Of the three studies reviewed, only one (Stennis, 2016) failed to find a relationship between self-efficacy. Both Smith, Walker, Fields, Brookins, & Seay, (1999) and Gushue (2006) found a positive relationship. The greater the identity ties to one's ethnic group, the higher they scored on self-efficacy.

2.3.3 The Relationship between Social Economic Status and Self-efficacy

Studies on social economic status and self-efficacy have showed varied results. Ali, McWhirter, & Chronister (2005), assessed students' expectations, family and peer support, perceived obstacles in achieving their goals and confidence in their ability to achieve those goals. The students were asked about their preferences after completing high school and 75% expressed desire to attend college, 10.5% wished to join some form of vocational training, 5.3% said they desired employment on a full time basis. When hierarchical regressions were used to assess the various relationships, of all four that were regressed on academic self-efficacy only contextual support (specifically peer and sibling support) showed any significance. Socioeconomic status had neither any association with the students' outcome expectations nor their vocational/educational self-efficacy beliefs.

Han, Chu, Song & Li. (2015) studied the relationship between social capital, socioeconomic status and self-efficacy. The sample of 520 participants was taken from 2 senior high schools in Beijing. These were administered to all the participants as a group and no time limit was set for its completion. SPSS 19.0 for statistics was used to analyze the data and Pearson's correlation and regression were used to establish the

relationships. The correlation between socioeconomic status, in all its measured dimensions and General self-efficacy was found to be 0.214 while that of self-efficacy and social capital was 0.398. Regression showed social economic status to be predictive of both social capital and self-efficacy.

These results confirmed those of the earlier study by Ali, McWhirter, & Chronister (2005), showing social support/contextual support, conceptualized as social capital in this study to be important in developing self-efficacy. It also linked this social support to socioeconomic status showing that families ranking higher on the social scale provide greater social support to their children and consequently develop in them higher self-efficacy beliefs. Both of the studies reviewed looked at the childhood and adolescence and the effect of socioeconomic status and its accompanying social variables like social capital/contextual support in the development of self-efficacy, pointing to Bandura's theory of social cognition emphasis that verbal persuasion is an important source of self-efficacy.

The children and adolescents in the studies above relied on their parents', siblings' and peers' affirmations to develop their self-efficacy beliefs, the question then was whether adults' self-efficacy (who are mostly the support givers) was affected by their social context. Does their socioeconomic status and that of their neighborhood affect their self-efficacy beliefs in any way? Mixed results were found by a study by Boardman & Roberts (2000) which sought to answer that question in a study on neighborhood socioeconomic status and self-efficacy.

They took data from the first wave of an earlier survey: American changing lives survey of 1986 (ACL) that had done face to face interviews with 3,617 participants aged 25 years and above. Neighborhood characteristics assessed were the % living below poverty line, the rate of adult unemployment and the % of families on public assistance. Individual characteristics were income, assets, education and employment status. Self-efficacy measures were taken from the index of standardized scores from the responses given to four questions. OLS regression was used, with self-efficacy regressed on each of the socioeconomic variables while controlling for age, sex and gender.

The results showed a negative association between unemployment, being on public assistance and self-efficacy. The relationship lost significance however when controlled for the individual socioeconomic status variables showing that though the neighborhood one lives in has an effect on one's self-efficacy, personal accomplishments, measured here using the three socioeconomic variables was more significant.

Socioeconomic status seemed to be a significant factor especially in mediating other factors that are associated with self-efficacy (Davis-Keane, Huesmann, Justin, Collins, Bates, & Lansford 2008), with social support being a significant factor in building greater self-efficacy (Han, Chu, Song & Li., 2015). A negative correlation was found between self-efficacy and both unemployment and being on public assistance (Boardman & Roberts, 2000). This association was however not found for educational and vocational self-efficacy (Ali, McWhirter, & Chronister 2005)

2.3.4 The Relationship between Religion and Self-efficacy

Practice of religious belief and self-efficacy seem to have an association according to some studies. Farshad, Farrahbaksh & Salmabadi (2015) examined the association between religious belief, life expectancy and self-efficacy using a sample of 243 students in Shiraz, Iran. 114 of these were female and 129 males. The sample was arrived at through stratified sampling. Practice of religious beliefs was assessed with the Maabad questionnaire while efficacy was measured with the Sherer efficacy scale. Their relationship was examined using linear regression, the results showed religion to be a predictor of self-efficacy. The more devoutly religious beliefs were practiced the greater the scores on self-efficacy. No gender differences were noted. The sample in this study was taken from a conservative Muslim setting where religious practice is the norm, and using instruments that haven't been used outside that setting, making it difficult to assess whether religion was the chief factor in the high self-efficacy scores.

Syeda & Ali (2015) explored the same relationship in a sample of 222 students. All were attending the regular program at the University of Karachi, Pakistan and were all Muslims. The general self-efficacy scale was used and Pearson's r done to examine the relationship between the two variables. The results showed only a weak

correlation (.25) between religious belief and self-efficacy and no gender differences were noted. Although this study was done in a less conservative setting and with instruments that have been using widely to assess the same variables, the age of the sample is not representative of the wider population.

A more representative sample as seen in McEntee (2013), who sampled 100 participants that varied in ages, however did not show significant differences in that trend. In the sample, those aged 18 to 25 were 49, 24 were aged 26-33 and 21 were 34 years old and older. 6 participants did not disclose their age. All the participants were either full time or part time students at Dublin Business School. The study aimed at finding the effect of religiosity on stress, self-efficacy and autonomy. The general self-efficacy scale was used for self-efficacy. The questionnaires were administered during psychology lectures and took about 15 minutes to complete. T tests showed higher religiosity among the female students that among the male ones. No significant correlations were however noted between the self-efficacy and religiosity in both genders.

Self-efficacy and religion seem to show the greatest positive correlations in conservative religious settings. Farshad, Farrahbaksh & Salmabadi (2015) discovered a strong positive association between devout religious practices and self-efficacy in a conservative setup while Syeda & Ali (2015) only found a weak positive correlation between the two in a less conservative setting. McEntee (2013) found none in an even less conservative setting than the previous two.

2.4. Adult education programs and women's awareness of their rights

The greatest self-reported gains for women participants included knowledge about family planning, HIV/Aids prevention and greater political awareness (Burchfield, Hua, Baral, & Rocha 2002), gender consciousness, structural and relational resources (Murphy-Graham 2010), heightened awareness of unequal gender-defined roles (Kotsapas, 2011), and of greater awareness of community resources (Walker, Ewart & Whaples, 1981, cited in Beder, 1998) greater interest in and participation in social activities (Olomukoro & Adedore, 2015; Clark & Gakuru, 1982, cited in Moulton, 1997).

2.4.1 The relationship between Age and rights awareness

Most studies on age and political awareness have had little variations in their results. Patgiri (2015) measured levels of political awareness among different voter age groups in the rural region of Assam in India. 30 voters of different age groups were selected and classified into 3 categories; 18-34, 35-51 and 52 and above. Each group had ten participants who filled questionnaires designed by the researcher, and were observed and interviewed in informal settings. ANOVA and the Turkey's post-hoc analysis found group differences with the middle category showing the greatest interest and awareness in political issues and had greater participation.

The Turkey's post-hoc analysis showed a significant difference (-2.5) between the first age group and the second, an insignificant difference (0.4) between the first age group and the third, and a significant difference (2.1) between the second group and the third. This study showed an interesting pattern in political interest and awareness; it however used a very small sample that may not necessarily be replicated in larger scenarios and in a different political setup

An earlier study by Martinussen (1971) in Norway sought to find out what social factors influence political awareness among Norwegians. Data was collected from 2000 Norwegians in a nationwide cross-section of voters who were interviewed before and then after the 1965 election. Three indicators of political awareness were used; political interest which was assessed by interest in following political affairs and the importance placed on the outcome of elections, a defined set of political issues a voter thought should be solved through the political process and the amount of political information possessed. Some of the issues discussed included religious instruction in primary schools, foreign aid, income taxes, development of Norwegian languages and social insurance. The age differences were small though the non-linear relationship between age and political awareness seen in Patgiri (2015) were noted here.

Political interest and awareness increased after the 21-25 group all the way to 50-60 and then declined after 60, with senior citizens showing little interest and minimal awareness of political affairs. The patterns were also observed for both genders though there were differences between the levels of awareness. On the question of political interest there was a 23% difference between men and women, 13%

differences on articulating political issues and 20% difference in the amount of political information they possessed on various issues. These % differences however decreased when education increased showing almost similar levels of awareness between educated men and women.

Almost similar differences were noted by Aminrad (2011) in the measurement of age differences in the awareness and attitude towards a different socio political issue; environmental awareness. His sample consisted of 554 Iranian students studying in Malaysian universities. 541 participants were chosen through stratified random sampling out of a population of 2200. These were divided into three age groups; 17-25, 26-40 and 40 and above. Their education level was also noted: Bachelors, masters and PhD students. Kruskal Wallis analysis and Tukey's HSD test showed small but significant differences between the different age categories.

The total awareness score for category 1 according to Tukey's test ($M = 9.603, \pm SD = 2.831$) differed significantly from the second category's ($M = 10.567, \pm SD = 2.610$) but showed no significant differences with that of the third category. No attitudinal differences were noted among the 3 groups. The older group's greater awareness of environmental issues in this setup could be explained by the education level. Most of those in the 40 and above category were PhD student with greater exposure on varied issues. It is interesting however to note that the age range in that group also matches the age ranges in previous studies showing the greatest interest and awareness on political matters.

All the studies reviewed here (Patgiri, 2015, Martinussen, 1971 & Aminrad (2011) showed the same patterns in socio political interest and awareness. Political interest and awareness increased after the 21-25 group all the way to 50-60 and then declined after 60, with senior citizens showing little interest and minimal awareness of political affairs. Younger women and older women didn't show much interest in the political structures around them, the middle-aged ones however were not only interested but were vocal about issues they felt needed to be resolved through the political process. Comparatively however, women showed greater apathy towards political matters than men (Martinussen, 1971; Bartle 2000).

2.4.2 The relationship between Ethnicity and rights awareness

A hypothesis that an increase in social assimilation, socioeconomic mobility and education levels among various immigrants in the United States would render ethnic identities irrelevant in political participation and awareness by Nelson (1982) yielded interesting results when tested. He tested this and other hypotheses using data from 15 ethnic groups, Black Americans; 63, Cubans; 78, Dominicans; 61, Jewish; 69, Irish; 58 and Puerto Rican; 50.

Political participation was assessed through survey questions that collected information on whether participants were involved in voting in local elections, signing of petitions to provoke action on community improvement, joining organizations aimed at solving community problems and participation in protest demonstrations. Education level was measured according to the numbers of years of schooling one had, Socioeconomic status by the index of occupational prestige of the head of the household and social assimilation by intermarriage, multiethnic friendship, low primary ethno- centrality and low ethnic religiosity. Pearson's r correlation matrix was used to assess relationships.

Education levels and socioeconomic mobility showed the highest correlation with political interest and participation (.404 and .341 respectively). Social assimilation on the other hand showed a slightly negative correlation with political participation. On further analysis however, when the results were controlled for acculturation, both education and socioeconomic mobility did not show any significant correlation with political participation showing the effects of ethnic grouping on acculturation and subsequent participation as the only remarkable relationship.

The influence of ethnicity on civic commitments and faith in the American system among 4 ethnic groups in the United States was examined by Flanagan (2009). Data was collected during social studies classes from 1,096 adolescents from Northern and Mid-western states. The four ethnic groups included Arabs (115), African American (115), Latino (127) and European (749), ages ranged from 11-18 years and 53% were female. There were some age and gender differences among the groups with the Arabs having the oldest participants and the largest female representation, while the African American group had comparatively more males.

Ethnic awareness was assessed by asking the participants to state how often they thought of themselves as members of their ethnic community, the strength of their belonging was measured with 11 coded items. Equal Opportunity scale and Responsiveness of the American government scale were used to assess the adolescents' perceived view of their opportunities in America. Significant relationships were found between ethnic groups and ethnic awareness. The Arabs reported the greatest awareness (83%), followed by African Americans (69%) and Latino (64%). The European Americans had a mere 45% and were the least aware of their ethnic identities.

Those ethnic groups that had experienced prejudice had lowered beliefs about the equality of opportunity and the responsiveness of the government but did not show varied civic commitments compared to the other groups. The ethnically conscious groups were also more likely to support or stand up for their ethnic group compared to the less ethnically aware groups. Gender and age differences were also noted with female participants and younger adolescents expressing greater desire for good interethnic relations than their male counterpart and older adolescents. This study confirmed Nelson's (1982) findings that ethnicity remains a central issue in determining how people view themselves, how and whether they should engage in civic commitments and the amount of interest they express in political affairs.

The ethnic differences noted were not restricted to specific issues as Arrowood et al. (2006) noted in a national survey of women to determine their awareness of cardiovascular health in the United States. 1008 women, all 25 years and above, were selected through random-digit-dialing. An interviewer-assisted questionnaire with open ended questions on the leading cause of death and closed-ended ones on prevention measures was administered.

The results showed that nearly half of all women knew what healthy blood pressure levels were though white women were more aware about these facts than either Blacks (52% versus 40%) or Hispanics (52% versus 37%). they were also more aware of healthy cholesterol levels (42% versus 27% of Blacks and 26% of Hispanics) and more likely to remember what their LDL cholesterol levels were than the other ethnic and racial minorities.

The study confirmed enduring ethnic differences in awareness and interest in socio political matters that were suggested by previous studies. The results from studies in this section point towards the significance of ethnicity in defining people's sociopolitical interests and awareness (Nelson, 1982), awareness of even their own ethnicity and their beliefs about the equality of opportunity and the responsiveness of the government to their needs (Flanagan, 2009), as well as awareness of health information and community resources (Arrowood et al., 2006)

2.4.3 The relationship between Social economic status and rights awareness

In an examination of data from a British Election Study that interviewed respondents in 1992, 1994, 1995 and 1996, to trace the stability of ideological positions, Bartle (2000) noticed some relationships between political awareness and some social characteristics. Age, gender, race, education and social class showed correlation with political awareness and participation. In examining age, the same non-linear patterns seen in other studies were seen. Gender differences were also marked with men showing greater awareness than women. Education, as a socioeconomic indicator was however the greatest determiner of whether an individual would be aware of political issues or not; those with A-level education exceeded the O-level and CSEs in awareness of political on goings.

In the social strata, the bourgeoisie did not seem to have greater awareness than the manual workers, while the salariat showed the greatest socio political know how. These trends look like an accurate replication of the Norwegian results in the study by Martinussen (1971), which showed that an increase in education by at least three and a half years beyond the primary level was necessary in raising awareness, and that the self-employed and white collar employees formed the group with the highest political awareness and participation, pointing to an enduring pattern of social characteristics' influences on various aspects of people's lives.

Socioeconomic status was also found to influence the discernment of the privileges, or lack of them that accompany social class. The question of whether the privileged are aware of their privileges and the under-privileged of their lack of them was answered in the affirmative by Booske, Robert, & Rohan (2011). The study measured the awareness levels of people from different ethnic groups, in varied socio-economic

classes and with different political ideologies, about the racial, ethnic and socioeconomic disparities in health. 2,791 US adults were sampled through random-digit-dialing. Chi-square tests were done to measure differences in disparity awareness across panels and the relationship between the respondents' social characteristics and awareness.

Political ideology and education levels showed the greatest influence on awareness. Only 45% of those with a high school education were aware of any disparities while 71% of college graduates showed awareness that disparities existed. Those who classified themselves as liberals also showed greater awareness than the conservatives (65% vs. 32%).

The study above was quite informative about what disparities actually do to the awareness of those disparities. Those in economically marginalized position not only seemed to have minimal access to physical resources but also to information about the existence of those resources. The same was noted in a study specifically examining women and their gender awareness. Parveen (2007) examined that awareness among women of different socioeconomic statuses in Bangladesh.

Four socioeconomic categories were identified according to the type of farm household; landless, marginal, small and medium. Socioeconomic status indicators were social status of natal family, income, physical beauty, dowry payment and birth of a son. A four-point scale was used to assess each of these and the sums of the scores used as the index for social status. Gender awareness was measured using 10 items with a 5-point Likert scale. The ten items assessed a woman's ability to express her opinion on existing gender inequalities and discrimination, the cumulative score was taken for the gender awareness index.

Differences among the four categories were noted with the landless and marginal groups showing less capability of identifying discrimination compared to the women from small and medium farm households the latter group had greater access to better education, some personal income and media exposure and these factors showed the greatest correlation with gender awareness (0.53 for formal education, 0.34; media exposure, 0.21; spatial mobility, and 0.20; access to institutional resources). Low socioeconomic status puts women in a state less mobility and less media exposure and

most important, little or no access to education and consequently little or no awareness of issues pertaining to themselves like discrimination and gender inequalities.

The studies reviewed show the socioeconomic index associated most positively with socio political awareness to be education (Martinussen, 1971; Bartle, 2000; Booske, Robert & Rohan, 2011). An increase in education by at least three and a half years beyond the primary level was necessary in raising awareness, though other socioeconomic indices like media exposure, spatial mobility, and access to institutional resources, were also significant. Those in the lower socioeconomic classes are not only not aware that there are disparities between them and others from a higher economic status but the women in this group also display lowered gender consciousness and are rarely aware of unequal gender defined roles and access to resources (Booske, Robert & Rohan, 2011; Parveen, 2007).

2.4.4 The relationship between Religion and rights awareness

In the study of religious influences, researchers have had a special interest in the influence of religious affiliations. Correa & Leal (2001) sought to find out whether religion influences political participation among Latinos, and whether affiliations to the catholic or protestant faiths made any difference in that participation. The data drawn from 2 surveys; the American National Election study and the Latino national political survey (LNPS) had 1,546 participants, 30.3% of whom were catholic and 61.5 protestant.

Political participation was assessed by electoral participation (presidential congressional and school board elections) and non-electoral activities like posting placards, attending public meetings, signing petitions and contributing towards political causes. The centrality of religion in participants' lives was examined by church attendance and personal religious experience. After Logit regression was done, regular church attendance rather than religious affiliation was shown to be the significant influence on the models of participation as no differences were noted between Catholics and Protestants.

This lack of differences between religious groups was also noted by Djupe & Grant (2001), who explored the impact of religious institutions on political participation in

America. Catholic and protestant (Mainline, Evangelical and African), were noted for comparison. Political participation was assessed through electoral participation, involvement in political campaigns, correspondence with government officials, participation in protests and local community politics. For religious participation, regular church attendance was used to arrive at the final sample. Logit regression and T-tests were done to examine differences among the various groups and relationship between church attendance and political participation.

Those who perceived their denomination's political intentions, who viewed political participation as a religious duty and preferred political conversations in church, were more likely to participate in politics. Those who preferred religious activities within the church and limited their political discussions to fellow members were less likely to be knowledgeable about and to participate in politics. Most of those in the latter group belonged to the Evangelical and African Protestants.

This is in contrast to Verba et al (1995), cited in Scheufele (2002) earlier hypothesis that church affiliation matters in political participation primarily because churches provide opportunities for the development of civic skills by giving involving members as lay workers. In that hypothesis Catholics, who have less opportunities for civic training would fare worse in political participation. These 2 studies tend to disapprove that, pointing to a different way in which denominational affiliation works in encouraging or discouraging political participation.

The centrality of religion in an individual's life was shown to be a significant influence of political awareness and participation. A study by Scheufele, Nisbet & Brossard (2002), which focused on Protestants (Mainline and Evangelical), and had sampled 1,555 participants from the national election study of 2000, showed differences between the two groups. Models for religion were church attendance, availability of political information in worship places, church based discussions on politics and doctrinal commitment (assessed by how literary members took the Bible to be). Political participation was measured using five items which assessed attendance of political meetings, contributions towards political causes, wearing campaign materials, lobbying for a political candidate and working for a political party. Chi-square tests showed evangelical Protestants to be less knowledgeable about politics and to be less likely to participate.

Exposure to political cues in church and political discussions with other members had a positive relationship with both political awareness and participation while doctrinal commitment (noted within the evangelical group) had a negative relationship with awareness, participation and political efficacy. The centrality of religion in influencing politics, as envisioned by de Tocqueville (1966), cited in Scheufele (2002), does not seem to be true among those whose religion has a central place in their lives. The most significant factor in the study of religious influence on political participation, contrary to expectations was not denominational affiliations (Correa & Leal, 2001)) but rather the proactive attitude of a church in political matters; giving political cues in church and facilitating political discussions, and on the member's part, regular attendance of church services, a perception of the church's political intentions and a preference for political discussions, were all positively correlated with both political awareness and participation. Doctrinal commitment on the other hand was negatively correlated with political participation (Scheufele, Nisbet & Brossard, 2002, Djupe & Grant, 2001) Religious influence however is felt if integrated into cultural values and norms of a community (Jejeebhoy & Sathar, 2001), in which case, conservative religious positions serve to keep women in ignorance of their legal rights (Zakar, Zakar, & Kramer, 2011).

2.5 Theoretical Framework:

2.5.1 Transformative learning theory

Associated with Mezirow (1997), the theory of transformative learning conceptualizes the transformation process as having three dimensions; psychological, which involves a change in the understanding of self, convictional, which requires a revision of one's belief systems, and behavioral, which encompasses changes in lifestyle. It emphasizes a change in perspective, and in order for that change to occur, a critical reflection of one's assumptions and beliefs and a conscious making and implementation of plans that change the definition of one's world must take place. Mezirow outlines 10 areas or steps to transformation; (i) a disorienting dilemma, (ii) self-examination, (iii) critical reflection, (iv) dialogue or rational discourse, (v) exploration of options for new behaviors, (vi) building confidence in new roles, (vii) laying plans for action, (viii) knowledge and skills acquisition, (ix) trying new roles and (x) looking for feedback and reintegration into society.

2.5.2 Self-esteem theory

The concept of Self-esteem has been studied and conceptualized in many different ways. It has been viewed as an outcome, as a motive, and as a buffer, but no overall theory of self-esteem as yet exists. This study conceptualizes it as an outcome. The beginning of the study of self is credited to William James in the 19th century, who viewed self-esteem as the result of how we view our achievements against our goals and values. When actual achievements are lower than our believed potential, then self-esteem suffers while the reverse causes it to rise (Flynn, 2003). The theory was developed by other scholars to include the social comparison aspect. Rosenberg for example theorized that both reflected appraisal and social comparisons determined self-esteem. He argued that since human communication involves seeing matters from others' perspectives, we eventually learn to view ourselves through the eyes of other people (Rosenberg, & Pearling, 1978). This social comparison aspect was emphasized earlier by Festinger (1954), in his social comparison theory where he argued that people evaluate themselves in part by comparing themselves with others and those in low-status groups would internalize this and show lower self-esteem. This view was however challenged by Crocker and Major (1989), who demonstrated protective elements in social stigma and showed that those in socially disadvantaged groups compare themselves with those in their own circles rather than those outside it.

2.5.3 Self-efficacy theory

Self-efficacy theory was developed by Bandura (1977) as part of the larger theory of Social Learning, which later became the Social Cognitive Theory. The Social Cognitive Theory emphasizes the importance of the interaction among cognitive, behavioral, personal, and environmental factors in determining motivation and behavior while the basic idea behind the Self-efficacy Theory is that performance and motivation are in part determined by how effective people believe they can be (Bandura, 1986). In his description of self-efficacy, Bandura defined it as a belief in one's capabilities to mobilize available cognitive resources, motivation and courses of action to meet the demands of a given situation.

Personal efficacy is said to stem from four main sources; personal accomplishments; which are perhaps the most important source, where performance outcomes or past experiences, influence the ability of an individual to perform a given task. Previous

success in the performance of a task, makes one more likely to feel competent and perform well at a similarly associated task. The second is vicarious experiences or watching others perform successfully. Watching someone in a similar position perform successfully or unsuccessfully can increase or decrease one's self-efficacy respectively. The third is verbal persuasion that one is able to perform a certain task, which may be characterized by positive remarks or encouragement pertaining to one's performance or ability to perform. The last of these, and the least influential is states of physiological arousal for example anxiety, based on which an individual may judge their vulnerability to stress and their ability to perform (Bandura, 1977).

2.5.4 Literacy (adult education)

In reviewing the various definitions for literacy, Scribner (1984) came up with three metaphors to describe it, one of which is of interest to this study. These were literacy as adaptation, literacy as power and literacy as grace. Literacy as adaptation views literacy from its survival value. This fits in well with the idea of functional literacy, which originated from the military to describe the literacy skills needed to survive in combat, but which has been adapted in literacy studies to refer to proficiency levels necessary for effective performance in a range of settings and customary activities.

Literacy as power places it in the context of group and community advancement and looks at its potency in maintaining dominance of certain groups over others in some societies. It is therefore viewed as basis for social and political participation by those who gain it, (Resnick, 1983 cited in Scribner, 1984) and as a means for the poor and powerless to claim their place in the world. This concept of literacy is best expounded by Paulo Freire's ideas of critical consciousness. He emphasized literacy's role in bringing adults to an understanding of themselves, of their social and political structures and of the heritage of knowledge, ideas and traditions of the world in which they live, all towards the greater goal of revolutionizing the world. The greatest emphasis in his idea of literacy was therefore an ability to reflect and act upon the world in order to transform it. His implementation of this ideas is seen in his instruction to Brazilian workers where he sought to arouse them to think critically about their working conditions and direct their minds towards striving for social change (Barroso, 2002).

Literacy as grace on the other hand brings in the self-enhancing aspects of literacy and employs cognitive interpretations. It is viewed as a means of enhancing minds, promoting logical reasoning and critical thinking. It is this description of literacy that this study focused on, seeking to find the utility of adult education in enhancing the minds of the participants in a personal way or at the individual level.

2.5.5 Literacy (Adult education) and transformation

A change in the understanding of self in transformative learning, is conceptualized here as a transformation of one's self-concept, and specifically as an increase in one's self-esteem (Rosenberg, 1979). This transformation is envisioned as the development of positive beliefs about oneself, especially in reference to their achievements and their values. The convictional aspect which requires a revision of one's belief systems is examined in this study under self-efficacy beliefs (Bandura, 1986).

The change that requires the redefinition of one's world is studied under the transformation in awareness of gender related socio-political structures (Gutierrez, 1990). Gutierrez sites self-efficacy, development of group consciousness, reduction of self-blame and the assumption of personal responsibility for change as important goals of the empowerment process. Group consciousness is described as an awareness of how socio-political structures influence both individual and group experiences. In this study this awareness is studied under three areas: the awareness of marriage provisions, property ownership and domestic violence, all within the private sphere of the family, where most women rights violations occur (Okin, 1998).

These 3 areas are key elements of psychological empowerment, which is defined by Israel as "an individual's ability to make decisions and have control over his/her personal life, and has its emphasis on positive self concept, personal competence and a critical and analytical understanding of social and political contexts" which concepts are said to be similar to those of self efficacy and self esteem,(Israel, Checkoway, Schulz & Zimmerman, 1994).

In the context of adult education, the transformative theory seeks to distinguish among transmissional, transactional and transformational education. In transmissional education, knowledge is simply passed on from the teacher to the student, which

barely compares to literacy as adaptation (Scribner 1984). A transactional experience may involve critical thinking, an informed interaction among the students, and learning through experience, and may be compared to literacy as power (Resnick, 1983 cited in Scribner, 1984), but that learning may still not be transformative.

For learning to qualify as transformative, the learner must as a result of the learning experience have a shift of consciousness that alters understanding of self, relationship with others, and the power relations in the racial, gender and class structures. For that transformation to occur, literacy must serve as grace. To serve as such, three things must take place; a disorienting dilemma, which is anything that causes a disruption in a person's life, critical reflection and dialogue or rational discourse.

Adult Education that serves as grace must challenge an erroneous understanding of the adult women's worth, abilities and opportunities and lead them to critically reflect on their beliefs about them. This would happen by having an exposure to ideas radically different from those held by themselves, and which would serve the disorienting purpose and lead to a critical reflection of any ideas they hold.

This reflection should be enhanced by dialogue/rational discourse. For the four main sources of personal efficacy, personal accomplishments, which are perhaps the most important source, must be affirmed through dialogue and placed in their proper light. vicarious experiences or watching others perform successfully and verbal persuasion that one is able to perform a certain task are also highly dependent on rational discourse, while states of physiological arousal for example anxiety, based on which an individual may judge their vulnerability to stress and their ability to perform are necessary in creating the disorientation necessary to set off the transformation process.

The final result of the transformation process is a correction of any distortions, stereotypes, and prejudices the adult learners may be holding about their values, their achievements, their capabilities and their opportunities. This study therefore sought to find out whether adult education as offered in the literacy center chosen creates an environment that causes the learners to experience a disorienting dilemma, encourages critical reflection and creates space for dialogue in order for the learners

to experience a cognitive transformation, observed in a change in self-esteem, their self-efficacy beliefs and enhanced awareness of their rights.

These theoretical perspectives are the lenses through which this study examined adult education and its ability to enhance women’s self-esteem, self-efficacy beliefs and an awareness of their rights. It hypothesized that participation in an adult education program would have a relationship with these three aspects and that age, socioeconomic status, ethnicity and religion would have a moderating effect on that relationship.

2.6 Research Hypotheses

- (i) **H₁** Participation in adult education is related to self-esteem in women.
- (ii) **H₂** Participation in adult education has a relationship with perceived competence/ self-efficacy beliefs in women.
- (iii) **H₃** Participation in adult education programs is related to increased awareness of women rights.

2.7 Conceptual Framework

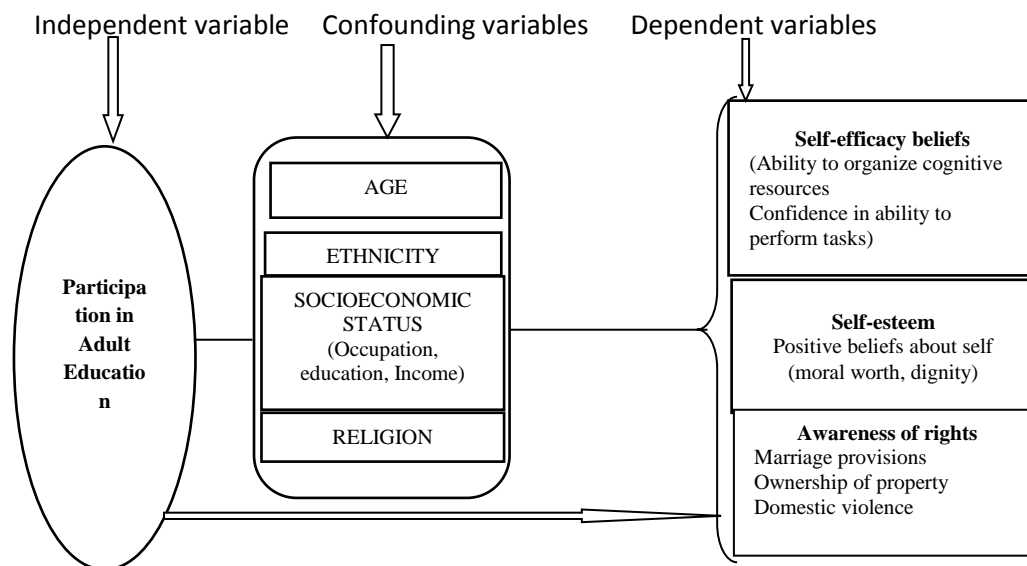


Figure 2.1: Conceptual Framework:

Source: The researcher

CHAPTER THREE: RESEARCH METHODOLOGY

This chapter discusses the research design, the method, the population, target sample and the procedure that was used for sampling. It will then introduce the instruments used, the data Collection Procedure and analysis. Ethical Obligations and Issues of External and Internal Validity will be addressed at the end of the chapter.

3.1 Research Design

The study employed a case study design in which quantitative data was collected through a survey while qualitative data was obtained through interviews. It focused on one adult education center with the aim of discovering the unique experiences of the women learners in it, their challenges and the perceived benefits participation has had in their lives primarily as individuals and as a community of women. Being a study on women empowerment, a feminist qualitative approach was favored, since this gives women a forum to narrate and theorize their experiences. It therefore, targeted a population of female adult learners in Nairobi where a specific learning institution was identified for an in-depth study. The participants were sampled by stratified random sampling procedure and the resulting data processed both qualitatively and quantitatively.

3.2 Method

The study employed both a structured questionnaire which was used to collect quantitative data and semi-structured in-depth interviews to collect qualitative data. The questionnaire was chosen for its advantage in collecting data anonymously from a group that feels stigmatized and may have felt reluctant to speak to the researcher face to face. It also allowed for collection of data from respondents whom the researcher would not have been able to reach due to time constraints (the researcher was only allowed a short duration each day in the course of the five days of data collection). The in-depth individual and focus group discussions were also conducted to a limited extent due to the time limitations mentioned, and were insisted upon for the room they afford in clarifying the answers provided and the insights they give, which this study needed in order to describe the attitudes, beliefs and experiences of adult learners in the center chosen.

3.3 Population

There are about 8 active learning centers in Nairobi County under the Department on Adult Education, though it is estimated that several other programs of a transient nature are offered across the county. Nairobi county has the fewest adult learners with an estimated enrollment of 12,305 according to the 2012 survey with the majority of them (more than 70%) being women. There is typically one facilitator per literacy center at the basic levels. The case program in this study was selected because of its record as one of the few centers that has offered adult classes consistently over the years. Some of the other centers visited by the researcher in the initial survey to establish a suitable center either didn't have any students attending the programs on a regular basis or had absentee instructors.

3.4 sample

The case program under study is located in Starehe, Nairobi County. The center hosts a number of adult programs which include basic literacy programs, the Kenya certificate of primary education and Kenya Certificate of Secondary Education classes. The school is under the Department of adult Education (DAE), which offers accelerated programs to adult learners. Those in the basic program have 3 levels which cover literacy skills up to standard four work, then up to class six work for level two and class 8 work for level three. The secondary level takes about two years to complete. An estimated 170 learners frequent the center for the various adult education programs. More than half of these are women. The intention of the researcher was to assess if possible all the women in the center but only regular learners could be picked to ensure the validity of the findings. Of those who attended the programs regularly only those who were willing were given the questionnaires and chosen for the individual interviews and the focus group discussions. A total of 46 women availed themselves for the study.

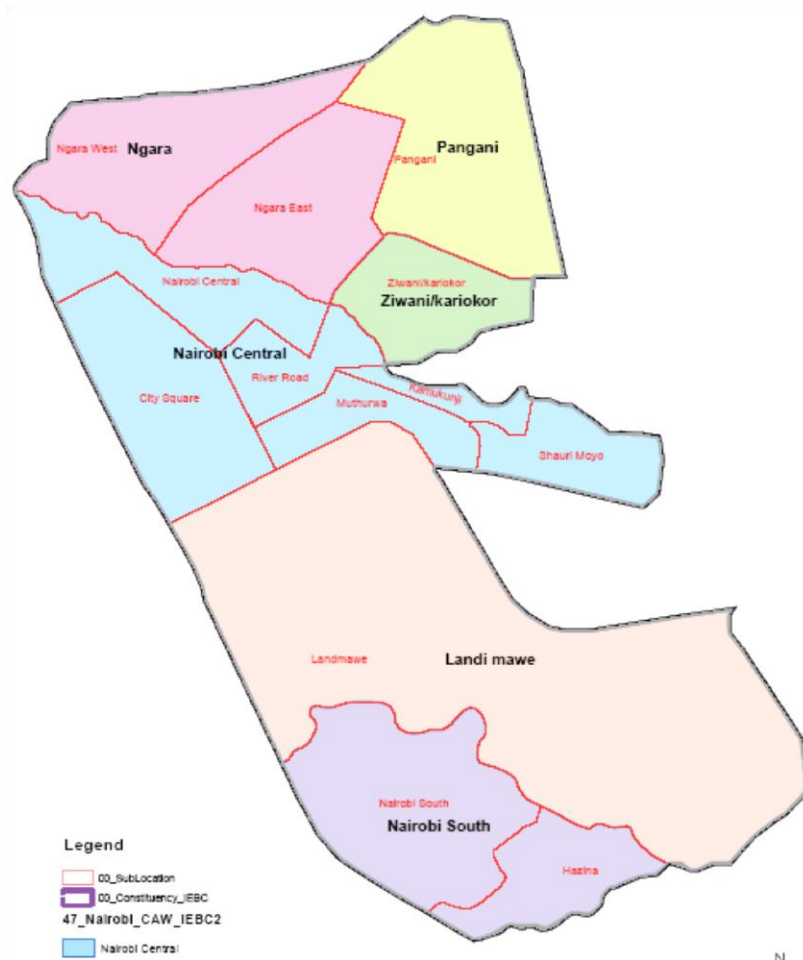


Figure 3.1 Map of Starehe constituency

3.5 Sampling Procedure

The 46 women were selected using stratified random sampling from those participating in the program. Participants were picked from four levels of participation in the adult education program; those acquiring basic literacy skills (primary basic), those covering advanced primary school syllabus (primary advanced), those in the first level of the secondary program (secondary basic) and those in their final year of their secondary program (secondary advanced). 13 were taken from primary basic, 12 from secondary basic, 8 from primary advanced and 13 from secondary advanced. This stratification was for the purpose of assessing whether there would be a corresponding increase in self-esteem, self-efficacy and awareness with each level in the program. The participants from each level were picked randomly in order to avoid any bias on the researcher's part and to reach as near a representative sample as could be obtained within the confines of a case study. When the questionnaires were given, only 43 were fully completed and the 3 that were not were excluded from the analysis.

The table below shows the 43 participants and their levels in the adult education program.

Table 3.1: participants' level of participation in Adult Education

	Frequency	Percent
Primary Basic	10	23.3
Secondary Basic	12	27.9
Primary Advanced	8	18.6
Secondary Advanced	13	30.2
Total	43	100.0

Source: The researcher 2017

Purposive sampling was used to get the women participants for the in-depth interviews. They included women from any of the levels who had attended the program regularly and had shown considerable progress in their academic activities. This was done to ensure that the qualitative data collected reflected the genuine experiences of women who were fully involved in the program and who had been exposed to the benefits it was supposed to offer. A total of 9 women were picked for the focus group discussion and individual interviews.

3.6 Instruments

A questionnaire and a semi-structured interview guide were the chief instruments. The questionnaire was administered to individuals and consisted of two parts. The first part was a factual survey collecting demographic data. The second part had 3 scales; the Rosenberg self-esteem scale (appendix ii, item 1-10), the Schwarzer & Jerusalem General self-efficacy scale (appendix ii, item 11-20), 5 items to assess awareness of women rights and (appendix ii, item 21-25) and a semi-structured interview guide (appendix iii).

The Rosenberg self-esteem scale has been found to be largely invariant across nations in its administration to participants across 53 nations and was thus deemed the most appropriate instrument for measuring global, unidimensional self-esteem, which was the focus of this study. It consists of ten items and is scored out of 30 or 40 depending on the researcher's discretion. In this study it was scored out of 30. A score of 15 and

below in self-esteem was classified as low self-esteem, 16-24 as medium self-esteem and 25 and above as high self-esteem.

The Schwarzer & Jerusalem General self-efficacy scale consists of 10 items, measures one global dimension of self-efficacy, which makes it easy to administer to a population that needs special assistance and in circumstances where there are time constraints as was the case in the present study. The scale is scored out of 40. In this study Scores of 35 and above in the self-efficacy scale were classified as high self-efficacy, while 18-34 were classified as medium self-efficacy, any scores below 18 were classified as low self-efficacy.

The 5 items used to assess awareness of marriage provisions were chosen for their effectiveness in assessing the knowledge of the participants of the rights within the private sphere of the home. Two categories were used to classify the awareness levels of the participants; those with scores of 4-5 were classified as aware while those that scored less than 3 were classified as less aware. The focus group discussion guide consisting of 5 items assessed participants' aim of joining the program, their experiences in it as adult learners how they felt about themselves and their own assessment of their gains as a result of participating. The five items were carefully chosen to give the participants an opportunity to narrate their perceived gains in their own words and to give the researcher an insight into their motivation for joining the adult program.

3.7 Data Collection Procedure

Data for this study was collected in the course of five days. A total of four days, the first three days and the fifth day were used to administer questionnaires to the women in primary basic and a few from primary advanced who needed assisted-filling of the questionnaires. The researcher read each item in the questionnaire, explained the options in each in the language the participants were most conversant with before guiding them to fill or filling in the options the participant chose. Interviews with individual participants and facilitators were conducted during this period. The fourth day was used to administer questionnaires to the participants in secondary basic and a secondary advanced levels and to conduct the focus group discussion session. This

manner of data collection was necessitated by the availability of the learners and their instructors' preferences.

3.8 Validity and Reliability

The scales chosen for use in this study have been validated for their internal consistency. The Rosenberg Self-esteem scale has an internal consistency of 0.77, a coefficient of 0.90 in reproducibility, and a test-retest reliability of 0.85 (at two-week interval). The Schwarzer & Jerusalem General self-efficacy scale has high reliability with Cronbach's alphas ranging from 0.76 to 0.90 in samples taken from its use in 23 countries. In Correlation studies it showed positive coefficients with optimism, work satisfaction and favorable emotions and negative ones with anxiety, depression, stress and health complaints, showing high criterion based reliability.

3.9 Data Analysis

3.9.1 Quantitative analysis

The collected data was analyzed using SPSS V. 23 for PC and Excel XL. For the three objectives, the quantitative data was analyzed using descriptive measures, for which frequency distributions, central tendency i.e., means and dispersion i.e., standard deviation were computed. The means for each level of participation (primary basic, primary advanced, secondary basic and secondary advanced) for self-esteem (item 1-10), for self-efficacy (item 11-20) and for rights awareness (item 20-25) were computed and compared.

The independency of the categorical variables, i.e., age, socioeconomic status, ethnicity and religion, were then assessed using Pearson's chi-squared tests. Chi-square tests were favored for this part of the analysis because they are designed to analyze group differences when the dependent variable is measured at a nominal level and permits evaluation of both dichotomous independent variables, and of multiple group studies. This primary analysis was followed by cross tabulations of adult education, the confounding variables (for each confounding variable in turn) and self-esteem for objective one, adult education, the confounding variables and self-efficacy for objective two and adult education, the confounding variables and awareness for

objective three. A three-way chi-square analysis was then done to assess the significance of the patterns observed in the cross tabulations.

The hypotheses were tested using various inferential statistical tests. The relationship between participating in adult education and self-esteem in hypothesis one, the relationship between participating in adult education and self-efficacy in hypothesis two and the relationship between participating in adult education and rights awareness in hypothesis three were assessed using linear regression. Simple linear regression was chosen for its appropriateness in understanding the association between an independent or predictor variable and a continuous dependent or outcome variable. In this study that association was between the independent variable adult education and the dependent variables self-esteem, self-efficacy and rights awareness, each of which was assessed separately.

To find out if there were differences among the four groups (primary basic, primary advanced, secondary basic and secondary advanced) in their self-esteem, self-efficacy and rights awareness scores, independent samples Kruskal-Wallis and median tests were done. The Kruskal-Wallis test gives valid results when 3 main assumptions are met: that the dependent variable is measured at the ordinal or continuous level, second, that the independent variable consists of 2 or more categorical, independent groups and third, that there be an independence of observations. These assumptions fitted the present study whose dependent variables were measured at the continuous level, had 4 categorical, independent groups and had independence of observations since there was no overlap and all participants belonged solely to each distinct group.

Correlations between the dependent variables in objectives 1-3 were examined using Pearson's 3-way chi-square.

3.9.2 Qualitative Analysis

The focus group discussion guide consisted of 5 items assessing participants' aim of joining the program (Question 1), their experiences in it as adult learners (Question 2), how they felt about themselves (Question 3) and their own assessment of their gains as a result of participating (Question 4 & 5). The qualitative data obtained from these discussions was manually analyzed for emerging themes, and presented in a

narrative form. The emerging themes in this study consisted of 3 main areas; the first being any self-reported increase in self-esteem, self-efficacy and awareness. The second was reports of disorientation from the learners, the third was experiences of rational discourse or memorable dialogues. These were noted and classified under other subsections after the results of the quantitative analysis for each objective.

3.10 Ethical Obligations

The necessary authorization was obtained from both the University of Nairobi and the National Council of Science and Technology and Innovation. During the study, confidentiality and anonymity was ensured. No unnecessary personal information was asked for in the survey, and any identifying information obtained was secretly coded for anonymity, and will remain so in the event of publication of the research. The participants were also fully informed of the purpose of the study and requested participation on a voluntary basis.

CHAPTER FOUR: RESULTS

4.1 Introduction

In this chapter results from the statistical analysis of the data collected are presented. Both the descriptive and inferential statistical analysis is presented in 3 major sections. The first section (4.2) presents the demographic data obtained from the participants. The second, third and fourth sections (4.3-4.5) presents tests done under the three objectives of this study. Under each objective, measures of central tendency, chi-square tests results and hypothesis test results are presented. The second last section (4.6) presents the test results on relationships among the three variables while the last (4.7) presents some of the qualitative results in view of the theoretical perspective used in this study.

4.2 Demographic information

This is the demographic data of the respondents who took part in the survey, this included the age of the respondents, their Social economic status, religion and ethnicity.

4.2.1 Age of the participants

The participants were divided into 3 groups according to their ages, those in the 15-25 years' age bracket were classified as young, 26-40 years as middle aged and 41 years and above as older. Most of the participants (48.8%) fell in the middle category. The table below shows the distribution of these age groups.

Table 4.1: classification of participants according to age

	Frequency	Percent
Young	19	44.2
Middle	21	48.8
Older	3	7.0
Total	43	100.0

Source: The researcher 2017

4.2.2 Ethnic Groups

More than half of the participants identified themselves as either Kikuyu or Luo. The ethnic groups that had less than 3 respondents were grouped together and classified as others. This distribution of groups is presented below.

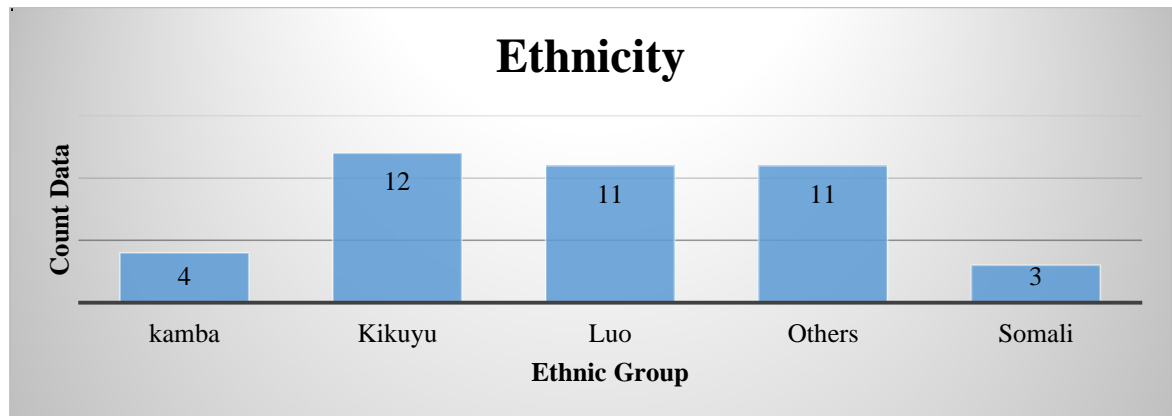


Figure 4.2: Distribution of Respondents according to their Ethnic groups

Source: The researcher 2017

4.2.3 Social Economic Status

Three indicators were initially chosen to determine the socioeconomic status of the participants; income, occupation and residential area. The latter was however dropped after it became evident from the data that a large number of respondents, who were mostly in domestic service indicated their employers' residence as their own. Income and occupation were therefore used for classification, with those earning less than 10,000 and working as either casual laborers or running a small scale enterprise being classified in the low socioeconomic status category while those earning between 10,000-18,000 from either employment or their own enterprises were classified in the upper lower category. All the respondents fell into these two categories; the figure below shows their percentages.

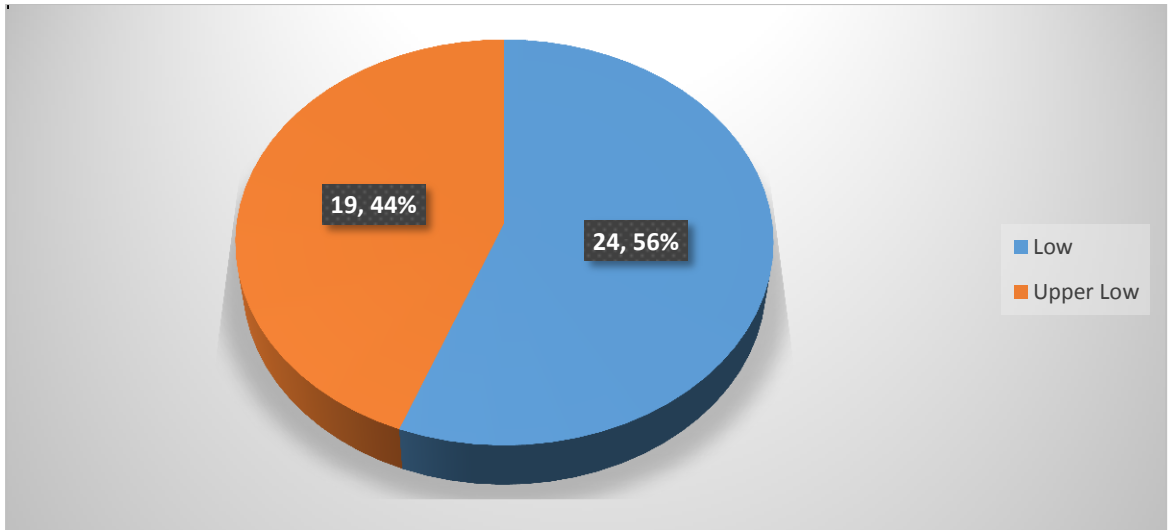


Figure 4. 3: Distribution of Respondents according to socioeconomic status

Source: The researcher 2017

4.2.4 Religion

The religious affiliation of the respondents was noted under the broad categories of Christian, Muslim and others. The Christian category was further divided into Catholic and Protestant with 53.5% of the respondents being Protestants, followed by Catholics (39.5%). Muslims constituted 7% of the respondents. There were no respondents who indicated any other religious affiliation. Below in figure 4.4 is a graphic presentation of these categories.

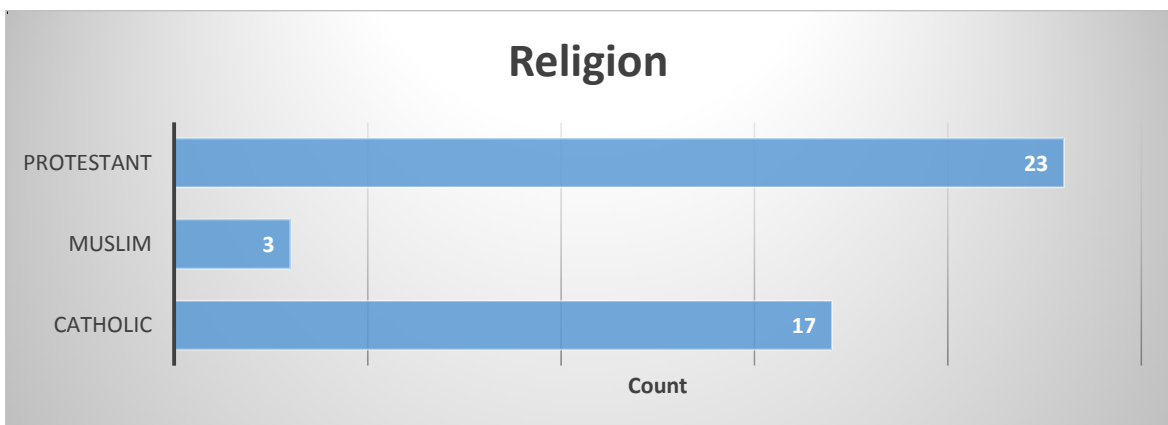


Figure 4.4 Respondents' Religious affiliations

Source: The researcher 2017

4.3 Adult education programs and women's self-esteem

The relationship between adult education and self-esteem was examined by computing measures of central tendency and comparing the means of the participants at the different levels of participation, observing the effect of confounding variables on that relationship and testing the hypothesis on the relationship between participation and self-esteem.

The researcher sought to find out how the self-esteem scores of participants in the adult education program differed according to their level of participation in the adult education program. The table below shows the differences observed.

Table 4.2: self-esteem scores/30 according to level of participation

Education	Mean	N	Std. Deviation
Primary Basic	23.10	10	4.483
Primary Advanced	24.00	8	1.690
Secondary Basic	26.00	12	2.256
Secondary Advanced	24.85	13	1.819
Total	24.60	43	2.871

Source: The researcher 2017

A comparison of the means shows those in the secondary section scoring slightly higher, with a mean score of 26 and std. deviation of 2.256 for those in secondary basic and a mean of 24.85 and std. deviation of 1.819 for those in the secondary advanced category, than the participants in the primary level; means of 23.10 and std. deviation of 4.483 and 24 and std. deviation of 1.690, for the primary basic and primary advanced respectively. No participants however irrespective of level of participation fell in the low self-esteem category and the average mean of all participants (24.60 and std. deviation of 2.871) fell in the medium self-esteem range.

Four variables; age, ethnicity, socioeconomic status and religion were considered as possible confounders in the relationship between Adult education and self-esteem. Their effect on Self- esteem was considered from the distribution of scores on contingency tables and measured using Pearson's chi-square tests of independence. This section presents the relationships observed.

4.3.1 The Relationship between Age and Self-esteem.

The distribution of self-esteem scores across the three age groupings showed slight differences with the middle aged group scoring higher in self –esteem than both the young and the older group. The distribution of their scores is shown below.

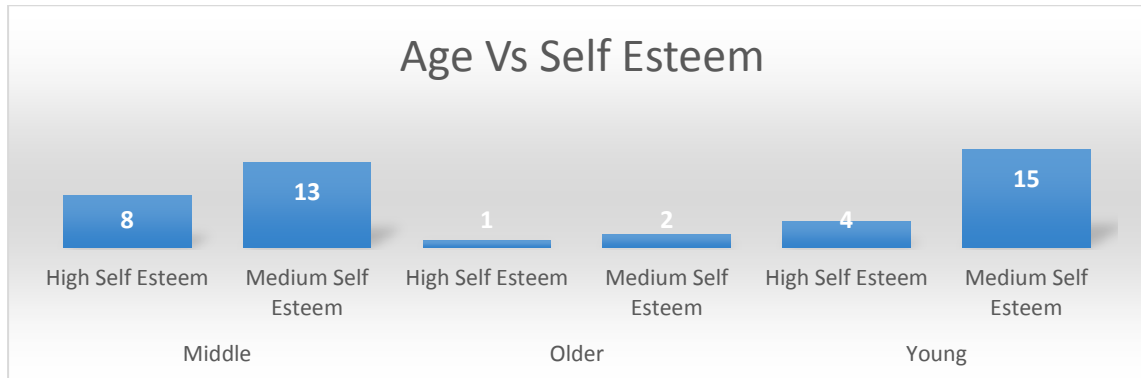


Figure 4. 5: Distribution of Self-esteem scores among the age groups

Source: The researcher 2017

The strength of the relationship between age and self-esteem according to Cramer’s V and Pearson’s Phi is 18 %. Chi-square tests of independence did not show any significance however in the differences observed since the p-value of 0.138 was greater than the significance level of 0.05. The null hypothesis H_0 : there is no relationship between age and self-esteem, could not be rejected. Further analysis was done to find out how the how participants in the different age groups faired in their self-esteem scores. Below is a cross tabulation of education level, age and self-esteem.

Table 4.3: Cross-Tabulation of Education, Age and Self-Esteem

Education	Column1	Age	Medium Self Esteem	High Self Esteem	Total
Primary Basic	Age	Young	37.5%		30.0%
		Middle	62.5%	50.0%	60.0%
		Older		50.0%	10.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Age	Young	66.7%	100.0%	75.0%
		Middle	16.7%		12.5%
		Older	16.7%		12.5%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Age	Young	66.7%	16.7%	41.7%
		Middle	16.7%	83.3%	50.0%
		Older	16.7%		8.3%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Age	Young	40.0%	33.3%	38.5%
		Middle	60.0%	66.7%	61.5%
	Total		100.0%	100.0%	100.0%
Total	Age	Young	50.0%	30.8%	44.2%
		Middle	43.3%	61.5%	48.8%
		Older	6.7%	7.7%	7.0%
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, age and self-esteem found out that 50 percent of the medium self-esteem respondents were youths, 43.3 percent were middle aged and 6.7 percent were elderly respondents. Of the high esteem respondents, the majority, 61.5 percent were middle aged, 30.8 percent were youths and 7.7 percent were the elderly. The older respondents showed higher levels of self-esteem irrespective of the level of participation in adult education. Chi-square tests were then carried out to find out whether this association with age was a significant one. The table below shows the chi-square test results.

Table 4.4: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	4.792 ^b	2	.091
Primary Advanced	Pearson Chi-Square	.889 ^c	2	.641
Secondary Basic	Pearson Chi-Square	5.467 ^d	2	.065
Secondary Advanced	Pearson Chi-Square	.043 ^e	1	.835
Total	Pearson Chi-Square	1.388 ^a	2	.500
N of Valid Cases		43		

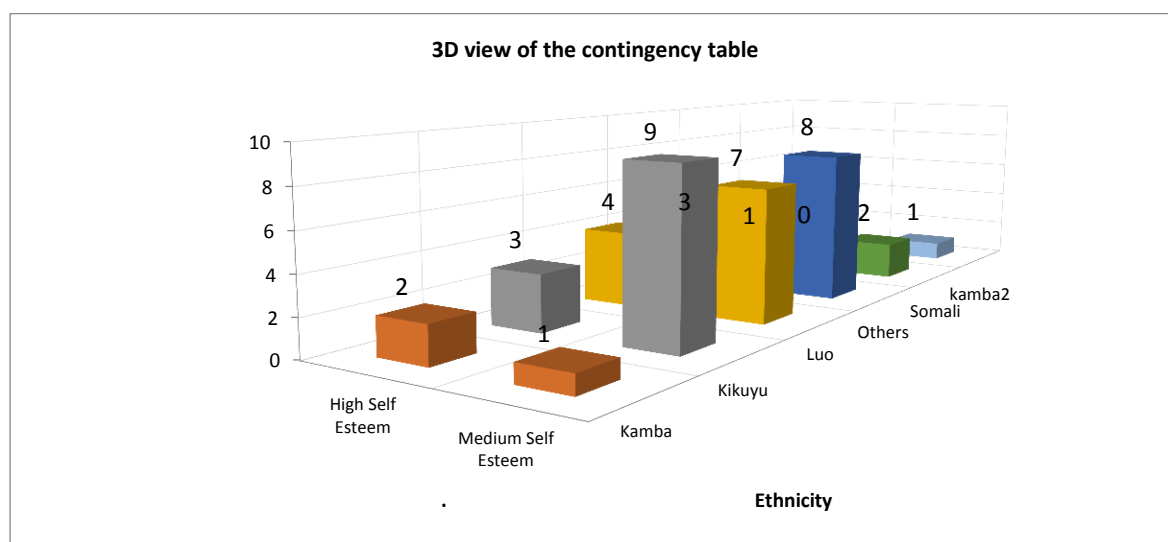
Source: The researcher 2017

The analysis revealed a chi value of 0.5 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-esteem scores was not significantly influenced by the age.

4.3.2 The Relationship between Ethnicity and Self- esteem

The distribution of respondents with medium and high self-esteem shows slight differences between the different ethnic groups with those from the Luo community registering the highest number of respondents with high self-esteem. The table below shows the pattern of their scores.

Table 4.5: Distribution of self-esteem scores among different ethnic groups



Source: The researcher 2017

A chi-square test of independence however gave a p-value (0.731) that is greater than the significance level of 0.05, leading the researcher to the conclusion that Self-Esteem and Ethnicity are independent. The risk to reject this null hypothesis while it is true is 73.07%. The researcher then cross tabulated participation in adult education, ethnicity and self-esteem. Below are the results of the analysis.

Table 4.6: Cross-Tabulation of Education, Ethnicity and Self-Esteem

Education	Column1	Ethnicity	Medium Self Esteem	High Self Esteem	Column3
Primary Basic	Ethnicity	Kikuyu	37.5%	50.0%	40.0%
		Luo	12.5%	50.0%	20.0%
		Kamba	12.5%		10.0%
		Others	37.5%		30.0%
		Total	100.0%	100.0%	100.0%
Primary Advanced	Ethnicity	Kikuyu	33.3%		25.0%
		Luo	16.7%		12.5%
		Kamba	16.7%		12.5%
		Somali	33.3%	50.0%	37.5%
		Others		50.0%	12.5%
Total	100.0%	100.0%	100.0%		
Secondary Basic	Ethnicity	-	16.7%		8.3%
		Kikuyu	33.3%	33.3%	33.3%
		Luo	33.3%	33.3%	33.3%
		Kamba		33.3%	16.7%
		Others	16.7%		8.3%
Total	100.0%	100.0%	100.0%		
Secondary Advanced	Ethnicity	-	10.0%		7.7%
		Kikuyu	20.0%		15.4%
		Luo	30.0%	33.3%	30.8%
		Others	40.0%	66.7%	46.2%
Total	100.0%	100.0%	100.0%		
Total	Ethnicity	-	6.7%		4.7%
		Kikuyu	30.0%	23.1%	27.9%
		Luo	23.3%	30.8%	25.6%
		Kamba	6.7%	15.4%	9.3%
		Somali	6.7%	7.7%	7.0%
		Others	26.7%	23.1%	25.6%
Total	100.0%	100.0%	100.0%		

Source:

The researcher 2017

A comparison of education, ethnicity and self-esteem found out that 30 percent of the medium self-esteem respondents were from the kikuyu community, 23.3% from the Luo community, 6.7% from the Kamba community, 6.7% from Somali community

and 26% from the groups classified as others. The majority of those with high self-esteem came from the Luo community (30.8 %), and scored higher in self-esteem scores irrespective of the level of participation they were in. A 3-way chi square test followed this analysis to determine the significance of these differences. The table below shows the chi-square test results.

Table 4.7: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	2.188 ^b	3	.534
Primary Advanced	Pearson Chi-Square	4.444 ^c	4	.349
Secondary Basic	Pearson Chi-Square	4.000 ^d	4	.406
Secondary Advanced	Pearson Chi-Square	1.264 ^e	3	.738
Total N of Valid Cases	Pearson Chi-Square	2.019 ^a 43	5	.847

Source: The researcher 2017

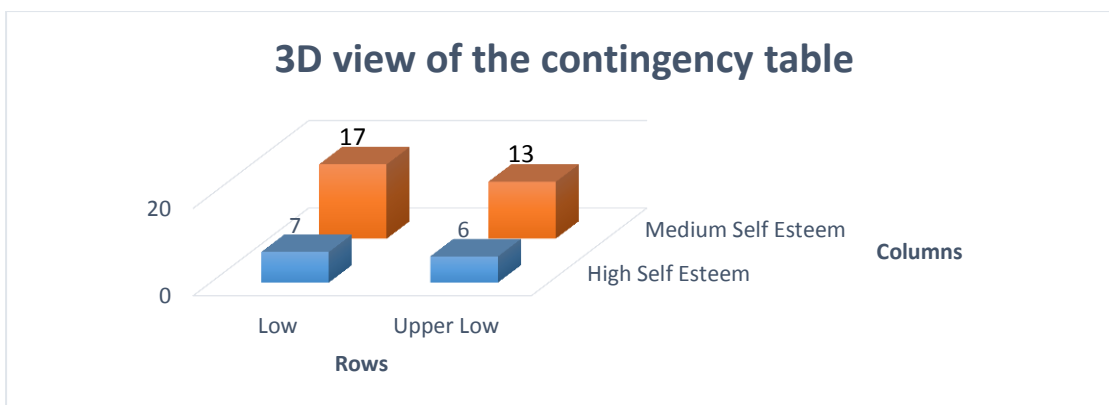
The analysis gave a chi value of 0.847 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-esteem scores was not significantly influenced by ethnicity in the present study.

4.3.3 The Relationship between Social Economic Status and Self-esteem

The distribution of self-esteem scores according to socioeconomic status, as shown in the contingency table below, shows slight differences between those in the low and upper socioeconomic groups with the low category registering slightly higher values in the high-esteem category.

Table 4.8: Distribution of self-esteem scores according to socioeconomic status

Column1	High Self Esteem	Medium Self Esteem
Low	7	17
Upper Low	6	13



Source: The researcher 2017

Chi-square values however show these differences to be insignificant. The researcher did not reject the null hypothesis H_0 : socioeconomic status and self-esteem are not related. The risk to reject this null hypothesis while it is true stands at 86.42%. A cross tabulation of participation in adult education, socioeconomic status and self-esteem was then carried out, below are the patterns observed.

Table 4.9: Cross-Tabulation of Education, S. Economic Status and Self-Esteem

Education	Column1	Social Economic Status	Social Economic Status		Total
			Medium Self Esteem	High Self Esteem	
Primary Basic	Social Economic Status	Low	62.5%		50.0%
		Upper Low	37.5%	100.0%	50.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Social Economic Status	Low	66.7%	100.0%	75.0%
		Upper Low	33.3%		25.0%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Social Economic Status	Low	50.0%	66.7%	58.3%
		Upper Low	50.0%	33.3%	41.7%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Social Economic Status	Low	50.0%	33.3%	46.2%
		Upper Low	50.0%	66.7%	53.8%
	Total		100.0%	100.0%	100.0%
Total	Social Economic Status	Low	56.7%	53.8%	55.8%
		Upper Low	43.3%	46.2%	44.2%
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, socio-economic status and self-esteem found out that 56.7 percent of the medium self-esteem respondents were from the low social-economic group, while 43.3 percent were from the upper lower group. Of the high esteem respondents, the majority, 53.8 percent were from the low socioeconomic group, and 46.2 from the upper-lower group. The only variation was in the secondary advanced group where those in the upper lower socio-economic group scored higher (66.7%) compared to 33.3% from the low socioeconomic category. The participants from the low socio-economic category showed higher self-esteem at the primary levels but were distributed equally in the middle-esteem categories in the secondary groups. Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.10: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	2.500 ^c	1	.114
Primary Advanced	Pearson Chi-Square		1	.346
Secondary Basic	Pearson Chi-Square	.889 ^d	1	.558
Secondary Advanced	Pearson Chi-Square	.343 ^e	1	.612
Total N of Valid Cases	Pearson Chi-Square	.029 ^a 43	1	.864

Source: The researcher 2017

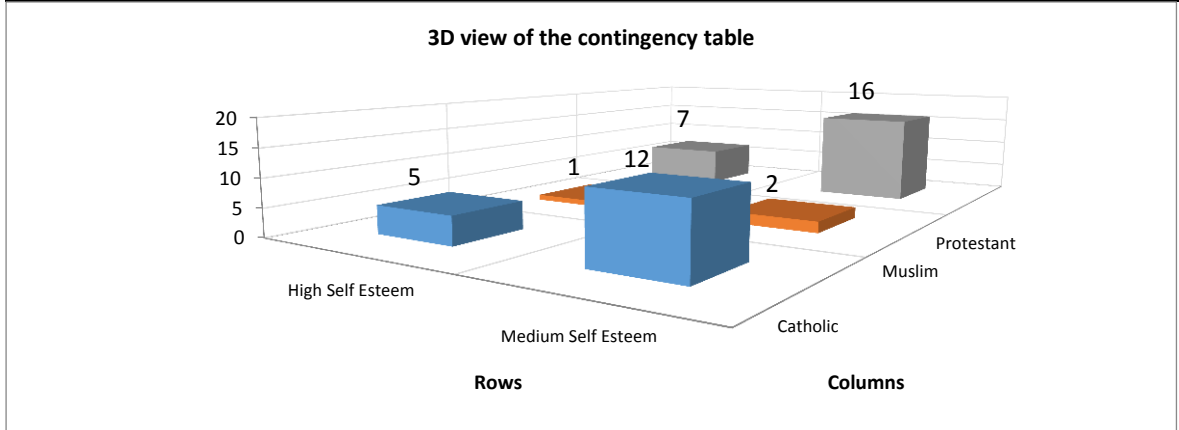
The analysis gave a chi value of 0.864 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-esteem scores was not significantly influenced by socioeconomic status in the present study.

4.3.4 The Relationship between Religion and Self-esteem

Differences were observed in the distribution of self-esteem scores between Catholics and Protestants, with Protestants showing higher self-esteem than the Catholics. The table below shows the distribution of those scores.

Table 4.11: Distribution of self-esteem scores among religious groups

Column1	Catholic	Muslim	Protestant
High Self Esteem	5	1	7
Medium Self Esteem	12	2	16



Source: The researcher 2017

These differences were however not observed in chi-square tests. The p-value (0.852) was greater than the significance level of 0.05, and so the researcher could not reject the null hypothesis H_0 : there's no relationship between religion and self-esteem. The risk to do so is 85.22%. Further analysis was done by cross tabulating participation in adult education, religion and self-esteem. The table below shows the results of that analysis.

Table 4.12: Cross-Tabulation of Education, Religion and Self-Esteem

Education	Column1	Religion	Self Esteem	Self Esteem2	Total
			Medium Self Esteem	High Self Esteem	
Primary Basic	Religion	Catholic	50.0%	100.0%	60.0%
		Protestant	50.0%		40.0%
		Total	100.0%	100.0%	100.0%
Primary Advanced	Religion	Catholic	16.7%	50.0%	25.0%
		Muslim	33.3%	50.0%	37.5%
		Protestant	50.0%		37.5%
		Total	100.0%	100.0%	100.0%
Secondary Basic	Religion	Catholic	16.7%	16.7%	16.7%
		Protestant	83.3%	83.3%	83.3%
		Total	100.0%	100.0%	100.0%
Secondary Advanced	Religion	Catholic	60.0%	33.3%	53.8%
		Protestant	40.0%	66.7%	46.2%
		Total	100.0%	100.0%	100.0%
Total	Religion	Catholic	40.0%	38.5%	39.5%
		Muslim	6.7%	7.7%	7.0%
		Protestant	53.3%	53.8%	53.5%
		Total	100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, religion and self-esteem found out that 53.3 percent of the medium self-esteem respondents were from the protestant group, 40.3 percent were from the catholic group and 6.7 from the Muslim respondents. The Protestants formed the majority of respondents with high self-esteem (53.8). Variations at different levels of participation were however only observed at the secondary levels. Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.13: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	1.667 ^b	1	.197
Primary Advanced	Pearson Chi-Square	1.778 ^d	2	.411
Secondary Basic	Pearson Chi-Square	.000 ^e	1	1.000
Secondary Advanced	Pearson Chi-Square	.660 ^f	1	.416
Total N of Valid Cases	Pearson Chi-Square	.020 ^a 43	2	.990

Source: The researcher 2017

The analysis gave a chi value of 0.99 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-esteem scores was not significantly influenced by socioeconomic status in the present study.

4.3.5 Hypothesis tests

The researcher used linear regression to trace what association being in the adult education program had with self-esteem for participants at the different levels of the program. ($Y=b_0+b_1x$ (Self-Esteem=22.795+0.683(Education)); The regression coefficients suggest slight changes in the self-esteem scores of the participants at different levels of participation in the adult education program from the primary basic: Self Esteem=22.795+0.683(1) =23.478, the primary advanced: Self Esteem=22.795+0.683(2) =24.161, Secondary Basic: Self Esteem=22.795+0.683(3) =24.844 and finally the Secondary Advanced Self Esteem=22.795+0.683(4) =25.527. That association, as shown in the table below, was however too small to be significant.

Table 4.14: Regression coefficients on Education and self-esteem

Column1	Unstandardized Coefficients	Column2	Standardized Coefficients	Sig.
	B	Std. Error	Beta	
Constant	22.795	1.080		.000
Education	.683	.374	.274	.075

Source: The researcher 2017

Asked whether they felt better about themselves after joining the literacy program, the respondents' interviewed gave mixed responses on how they felt. The experience seemed to strip some of their confidence and cited feeling embarrassed at being asked to answer questions in an adult class by an instructor younger than themselves or in front of others whom they thought must be more knowledgeable than themselves. "I am always afraid of being asked to say something in class, sometimes you don't know what the answer is, sometimes you know but are afraid others will laugh at your English"-a respondent in primary advanced.

Others claimed a feeling of feeling free "I don't have to keep lying about my education, covering my tracks every time I meet people the way I used to. Now I can tell them I am in school and will finish soon, it feels so good to say that"-a respondent in secondary advanced. For others it was the anticipated benefits that made them feel better about themselves "I can now make an intelligent conversation, I know I will be a good spouse because I can talk to my husband about important matters"- an unmarried respondent in primary advanced.

The researcher also examined the differences in the distribution of self-esteem scores for the four groups of participants. An independent Samples Kruskal-Wallis test gave a value of .131 while an Independent Samples Median Test showed the significance to be .330. These values were greater than the significance level of .05 and as such the researcher noted no significant differences in the self-esteem scores of women participants in the adult education programs at the different levels of participation examined. The table below presents the summary of the hypothesis tests on these differences.

Table 4.15: Test summary on Adult education and Self-esteem

	Null Hypothesis	Test	Sig.	decision
1	The distribution of self-esteem scores/30 is the same across all levels of education	Independent Samples Kruskal-Wallis Test	.131	Retain the null hypothesis
2	The medians of self-esteem scores/30 are the same across all categories of education	Independent Samples Median Test	.330	Retain the null hypothesis

Source: The researcher 2017

4.4. Adult education Programs and Women’s Self-Efficacy Beliefs

To test the relationship between adult education and self-efficacy, measures of central tendency were computed, the means of the participants at the different levels of participation compared, the effect of confounding variables on that relationship tested, and the hypothesis presented earlier on the association between participation and self-efficacy examined.

In this section the researcher sought to find out how the self-efficacy scores of participants in the adult education program differed according to their level of participation in the adult education program. The table below shows the differences observed in that regard.

Table 4.16: Self-efficacy scores according to level of participation

Education	Mean	N	Std. Deviation
Primary Basic	34.70	10	4.596
Primary Advanced	32.14	7	4.059
Secondary Basic	32.42	12	7.128
Secondary Advanced	35.08	13	4.132
Total	33.74	42	5.236

Source: The researcher 2017

The pattern observed earlier in self-esteem scores was not replicated for self-efficacy scores with the primary basic and the secondary advanced groups scoring higher, a mean of 34.70 and std. deviation of 4.596 for primary basic and a mean of 35.08 and std. deviation of 4.132 for secondary advanced. All the groups however fell into the high efficacy category.

The four variables; age, ethnicity, socioeconomic status and religion were examined for their possible confounding effect on the relationship between Adult education and self-efficacy. This effect on Self- efficacy was observed on the distribution of scores on contingency tables and measured using Pearson’s chi-square tests of independence. This section presents the relationships observed.

Table 4.18: Cross-Tabulation of Education, Age and Self-Efficacy

Education	Column1	Column2	Medium Self Efficac	High Self Efficac	Total
Primary Basic	Age	Young	20.0%	40.0%	30.0%
		Middle	80.0%	40.0%	60.0%
		Older		20.0%	10.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Age	Young	83.3%	100.0%	85.7%
		Older	16.7%		14.3%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Age	Young	57.1%	20.0%	41.7%
		Middle	28.6%	80.0%	50.0%
		Older	14.3%		8.3%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Age	Young	33.3%	42.9%	38.5%
		Middle	66.7%	57.1%	61.5%
	Total		100.0%	100.0%	100.0%
Total	Age	Young	50.0%	38.9%	45.2%
		Middle	41.7%	55.6%	47.6%
		Older	8.3%	5.6%	7.1%
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, age and self-efficacy found out that a majority of respondents with medium self-efficacy were young (50%), while the majority of those with high self-efficacy were from the middle-aged group (55.6%). This pattern was noted across the various levels of education, where the middle aged and older group scored higher in self-efficacy scores. Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.19: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	2.000 ^b	2	.368
Primary Advanced	Pearson Chi-Square	.194 ^c	1	.659
Secondary Basic	Pearson Chi-Square	3.223 ^e	2	.200
Secondary Advanced	Pearson Chi-Square	.124 ^f	1	.725
Total N of Valid Cases	Pearson Chi-Square	.808 ^a 42	2	.667

Source: The researcher 2017

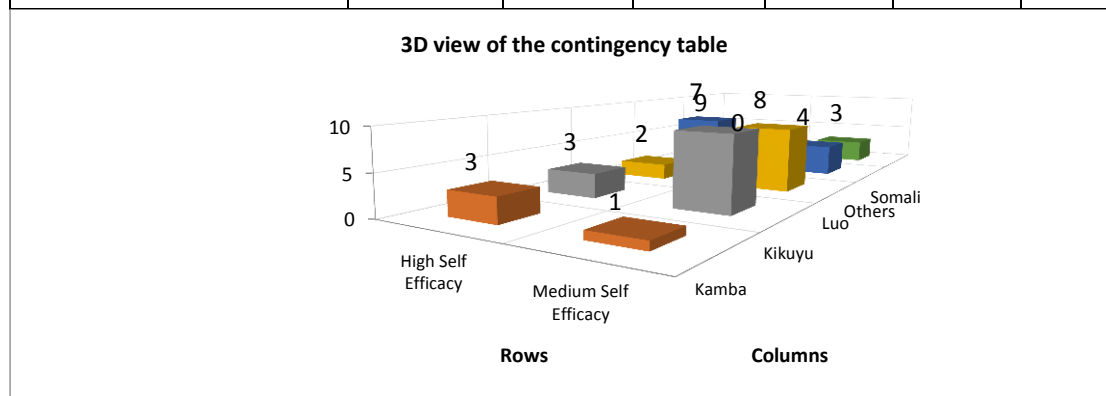
The analysis gave a chi value of 0.667 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-efficacy scores was not significantly influenced by age in the present study.

4.4.2 The Relationship between Ethnicity and Self-efficacy

The pattern of responses as observed on the contingency table shown below, was not noteworthy among the major ethnic groups studied, those classified as others however did show notably higher self-efficacy scores than the other ethnic groupings.

Table 4.20: Distribution of self-efficacy scores among different ethnic groups

Column1	-	Kamba	Kikuyu	Luo	Others	Somali
High Self Efficacy	2	3	3	2	7	0
Medium Self Efficacy	0	1	9	8	4	3



Source: The researcher 2017

Chi-square tests however did not show them to be significant with the p-value of 0.116 being greater than the significance level of 0.05. The risk to reject the null hypothesis H_0 : there is no relationship between ethnicity and self-efficacy, while it is true is 11.64%. The researcher followed this analysis with a cross tabulation of participation in adult education, ethnicity and self-efficacy. The table below shows the results.

Table 4.21: Cross-Tabulation of Education, Ethnicity and Self-Efficacy

Education	Column1	Column2	Medium Self Efficac	High Self Efficac	Total
Primary Basic	Ethnicity	Kikuyu	60.0%	20.0%	40.0%
		Luo	40.0%		20.0%
		Kamba		20.0%	10.0%
		Others		60.0%	30.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Ethnicity	Kikuyu	33.3%		28.6%
		Kamba		100.0%	14.3%
		Somali	50.0%		42.9%
		Others	16.7%		14.3%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Ethnicity	-		20.0%	8.3%
		Kikuyu	28.6%	40.0%	33.3%
		Luo	42.9%	20.0%	33.3%
		Kamba	14.3%	20.0%	16.7%
		Others	14.3%		8.3%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Ethnicity	-		14.3%	7.7%
		Kikuyu	33.3%		15.4%
		Luo	33.3%	28.6%	30.8%
		Others	33.3%	57.1%	46.2%
	Total		100.0%	100.0%	100.0%
Total	Ethnicity	-		11.1%	4.8%
		Kikuyu	37.5%	16.7%	28.6%
		Luo	29.2%	16.7%	23.8%
		Kamba	4.2%	16.7%	9.5%
		Somali	12.5%		7.1%
		Others	16.7%	38.9%	26.2%
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, ethnicity and self-efficacy found out that a majority of respondents with medium self-efficacy were from the Kikuyu community (37%), while the majority of those with high self-efficacy were from the communities classified as other (38.9%). This pattern was noted across the various levels of education, with the exception of the secondary basic group. Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.22: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	7.000 ^b	3	.072
Primary Advanced	Pearson Chi-Square	7.000 ^c	3	.072
Secondary Basic	Pearson Chi-Square	2.743 ^d	4	.602
Secondary Advanced	Pearson Chi-Square	3.611 ^e	3	.307
Total N of Valid Cases	Pearson Chi-Square	10.781 ^a 42	5	.056

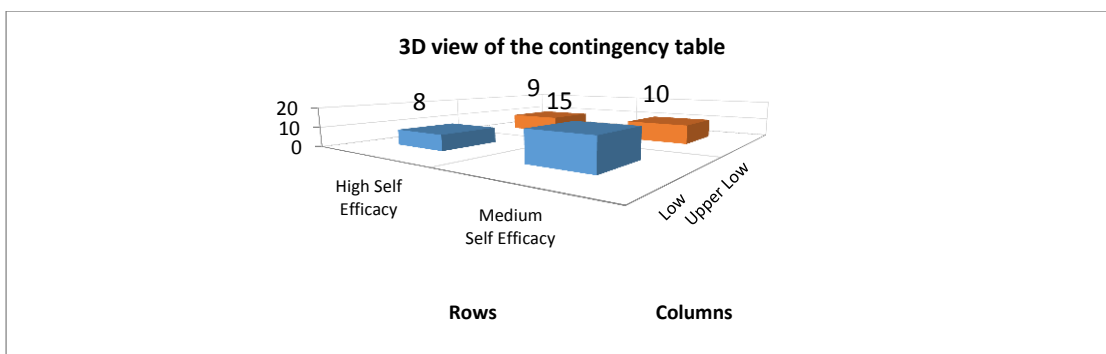
Source: The researcher 2017

4.4.3 The Relationship between Social Economic Status and Self-efficacy

A review of scores on the contingency table shows those in the low socioeconomic group to lean heavily on the medium self-efficacy category (15 in the medium self-efficacy category against 8 in the high self-efficacy category) while those in the upper low status are almost equally distributed over the two categories (10 in the medium self-efficacy category and 9 in the high-efficacy category). These distributions are shown in the table below.

Table 4.23: distribution of self-efficacy scores according to socioeconomic status

Column1	Low	Upper Low
High Self Efficacy	8	9
Medium Self Efficacy	15	10



Source: The researcher 2017

Chi-square test of independence did not find these patterns significant with a p-value of 0.473 being greater than the significance level of 0.05. The risk to reject the null hypothesis H_0 : there is no relationship between socioeconomic status and self-efficacy, while it is true is 47.29%. It could therefore not be rejected. Further analysis was however done beginning with a cross tabulation of adult education, socioeconomic status and self-efficacy. The table below shows the results.

Table 4.24: Cross-Tabulation of Education, S. Economic Status and Self-Efficacy

Education	Column1	Column2	Medium Self Efficacy	High Self Efficacy	Total
Primary Basic	Social Economic Status	Low	60.0%	40.0%	50.0%
		Upper Low	40.0%	60.0%	50.0%
	Total	100.0%	100.0%	100.0%	
Primary Advanced	Social Economic Status	Low	66.7%	100.0%	71.4%
		Upper Low	33.3%	28.6%	28.6%
	Total	100.0%	100.0%	100.0%	
Secondary Basic	Social Economic Status	Low	85.7%	20.0%	58.3%
		Upper Low	14.3%	80.0%	41.7%
	Total	100.0%	100.0%	100.0%	
Secondary Advanced	Social Economic Status	Low	33.3%	57.1%	46.2%
		Upper Low	66.7%	42.9%	53.8%
	Total	100.0%	100.0%	100.0%	
Total	Social Economic Status	Low	62.5%	44.4%	54.8%
		Upper Low	37.5%	55.6%	45.2%
	Total	100.0%	100.0%	100.0%	

Source: The researcher 2017

A comparison of education, socioeconomic status and self-efficacy found out that a majority of respondents with medium self-efficacy were from the low socioeconomic category (62.5%), while the majority of those with high self-efficacy were from the upper lower socioeconomic category (55.6%). This pattern was noted across the various levels of education except in the secondary advanced group where more of those in the low socioeconomic group (57%) score higher than those in the upper lower category (42%). Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.25: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	.400 ^c	1	.527
Primary Advanced	Pearson Chi-Square	.467 ^d	1	.495
Secondary Basic	Pearson Chi-Square	5.182 ^e	1	.023
Secondary Advanced	Pearson Chi-Square	.737 ^f	1	.391
Total N of Valid Cases	Pearson Chi-Square	1.354 ^a 42	1	.245

Source: The researcher 2017

The analysis gave a chi value of 0.245 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-efficacy scores was not significantly influenced by socioeconomic status in the present study.

4.4.4 The Relationship between Religion and Self-efficacy

A few slight differences were observed in the distribution of self-efficacy scores among catholics and protestants and muslims, with more protestants falling in the medium self-efficacy category and no muslims in the high self-efficacy category. The table below presents the distribution of their scores.

Table 4.26: Distribution of self-efficacy scores among Religious groups

	Medium Self Efficacy	High Self Efficacy
Catholic	8	9
Muslim	3	0
Protestant	13	9

Source: The researcher 2017

The strength of the relationship observed according to Cramer's V is 26% .Chi-square tests of independence did not find those differences significant, with the p-value (0.299) being greater than the significance level of 0.05, the null hypothesis H₀: there is no relationship between religion and self-efficacy, could not be rejected. A cross tabulation of adult education, religion and self-efficacy was then done, the results are displayed below.

Table 4.27: Cross-Tabulation of Education, Religion and Self-Efficacy

Education	Column1	Column2	Medium Self Efficacy	High Self Efficacy	Total
Primary Basic	Religion	Catholic	60.0%	60.0%	60.0%
		Protestant	40.0%	40.0%	40.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Religion	Catholic	16.7%	100.0%	28.6%
		Muslim	50.0%		42.9%
		Protestant	33.3%		28.6%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Religion	Catholic	14.3%	20.0%	16.7%
		Protestant	85.7%	80.0%	83.3%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Religion	Catholic	50.0%	57.1%	53.8%
		Protestant	50.0%	42.9%	46.2%
	Total		100.0%	100.0%	100.0%
Total	Religion	Catholic	33.3%	50.0%	40.5%
		Muslim	12.5%		7.1%
		Protestant	54.2%	50.0%	52.4%
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, age and self-efficacy found out that a majority of respondents with medium self-efficacy were from the protestant group (54%), while the majority of those with high self-efficacy were equally distributed among the Protestants and the Catholics. (50% Protestants and 50% Catholics). There were notable variations however across the various levels of participation with the Catholics in all levels except the primary advanced scoring higher self-efficacy scores than the Protestants and the Muslims. Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.28 Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	.000 ^b	1	1.000
Primary Advanced	Pearson Chi-Square	2.917 ^d	2	.233
Secondary Basic	Pearson Chi-Square	.069 ^e	1	.793
Secondary Advanced	Pearson Chi-Square	.066 ^f	1	.797
Total N of Valid Cases	Pearson Chi-Square	2.990 ^a 42	2	.224

Source: The researcher 2017

The analysis gave a chi value of 0.224 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-efficacy scores was not significantly influenced by religion in the present study.

4.4.5 Hypothesis tests

The regression test results showed slight changes at different levels of participation in the adult education program; ($Y=b_0+b_1x$ (self-efficacy =33.288+0.169 (education))) from the Primary basic: Self-efficacy= 33.288+0.169 (1) =33.457, the primary advanced: self-efficacy= 33.288+0.169 (2) =33.626 secondary basic: 33.288+0.169 (3) =33.795 and secondary advanced: 33.288+0.169 (4) = 33.964. The differences as seen in the table below, are not significant (0.814).

Table 4.29: Regression coefficients on education and self-efficacy

Column1	Column2	Column3	Column4	Column5	Column6	Column7
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	33.288	2.068		16.100	.000
	Education	.169	.712	.037	.237	.814

A discussion with the respondents about their confidence in being able to tackle their roles in the community yielded varied responses also. For some the experiences in class led to self-doubt about being able to accomplish what they thought they could. “every day I come I learn things, but when I come the next day I can’t remember what I learnt, it is very frustrating, I really don’t know whether I can do this”-a respondent from primary basic. For others participation provided a forum to prove what they claim to have known all along “I am a very capable person, I was a bright child, I just lacked the opportunity to go to school, I can do great things, and I know I will when I finish school”- a respondent from secondary basic.

Differences in the distribution of participant’s scores were tested using the Independent Samples Kruskal-Wallis Test and the Independent Samples Median Test. the values of .590 and .363 from the two tests did not reach the significance level of .05. The researcher concluded there were no significant differences in the self-efficacy scores of women participants in the adult education programs at the different levels of participation examined. The table below presents the summary of the hypothesis tests on these differences.

Table 4.30: Test summary on Adult education and Self-efficacy

	Null Hypothesis	Test	Sig.	decision
1	The distribution of self-efficacy scores/40 is the same across all levels of education	Independent Samples Kruskal-Wallis Test	.590	Retain the null hypothesis
2	The medians of self-efficacy scores/40 are the same across all categories of education	Independent Samples Median Test	.363	Retain the null hypothesis

Source: The researcher 2017

4.5. Adult education programs and women's awareness of their rights

The relationship between adult education and women rights awareness was examined in different ways with measures of central tendency being computed, the means of the participants at the different levels of participation compared, the effect of confounding variables on that relationship tested, and the association between of participating in the program and rights awareness measured using linear regression and hypothesis tests.

The means of the rights awareness scores among the adult education participants were compared to find out if there were differences according to their level of participation in the program. The table below shows these mean scores and standard deviations for the four groups.

Table 4.31: Awareness scores/5 according to level of participation

Education	Mean	N	Std. Deviation
Primary Basic	3.60	10	.843
Primary Advanced	3.75	8	.463
Secondary Basic	3.42	12	.996
Secondary Advanced	3.62	13	1.193
Total	3.58	43	.932

Source: The researcher 2017

The mean scores showed all groups to be aware with only the secondary basic group (mean of 3.42 and std. deviation of 0.996) showing slightly less awareness. The primary Advanced registered the highest awareness scores (mean; 3.75 and std. deviation of 0.463) followed by the secondary advanced group (mean; 3.62 and std.

deviation of 1.193) and the primary basic group (mean; 3.60 and std. deviation of 0.843).

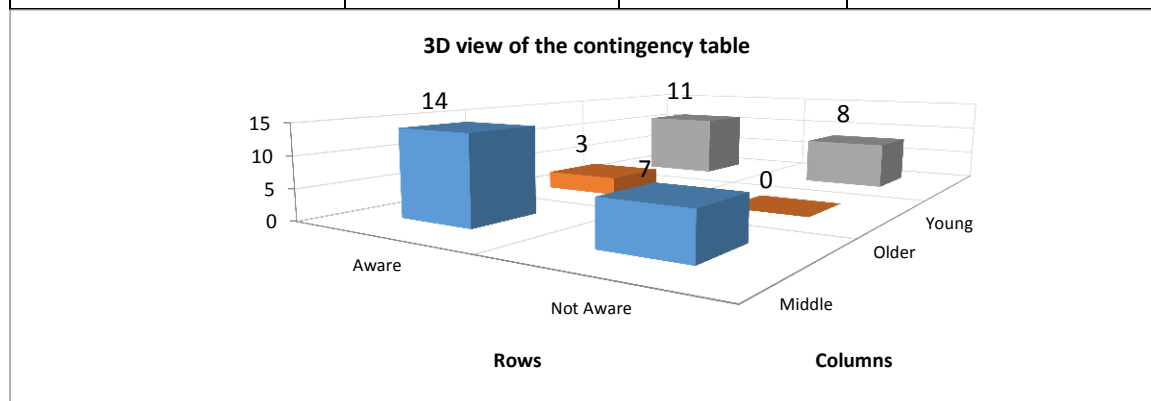
The four variables; age, ethnicity, socioeconomic status and religion were examined for their possible confounding effect on the relationship between Adult education and women rights awareness. This effect on rights awareness was observed on the distribution of scores on contingency tables and measured using Pearson’s chi-square tests of independence. This section presents the relationships observed between them and rights awareness.

4.5.1 The relationship between Age and rights awareness

The pattern of scores observed on the contingency table presented below, show greater awareness among the older and the middle aged compared to those in the young category.

Table 4.32: Distribution of awareness scores among age groups

Column1	Middle	Older	Young
Aware	14	3	11
Not Aware	7	0	8



Source: The researcher 2017

The differences as tested using chi-square did not reach significance with a p-value of 0.356 being greater than the significance level of 0.05, the null hypothesis H_0 : there is no relationship between age and awareness, could not be rejected. The risk to reject the null hypothesis while it is true is 35.60%. The researcher then did a cross tabulation of adult education, age and awareness. The results are shown in the table below.

Table 4.33: Cross-Tabulation of Education, Age and Awareness

Education	Age	Column2	Not Aware	Aware	Total
Primary Basic	Age	Young	50.0%	16.7%	30.0%
		Middle	50.0%	66.7%	60.0%
		Older		16.7%	10.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Age	Young	100.0%	66.7%	75.0%
		Middle		16.7%	12.5%
		Older		16.7%	12.5%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Age	Young	25.0%	50.0%	41.7%
		Middle	75.0%	37.5%	50.0%
		Older		12.5%	8.3%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Age	Young	60.0%	25.0%	38.5%
		Middle	40.0%	75.0%	61.5%
		Total	100.0%	100.0%	100.0%
	Total	Age	Young	53.3%	39.3%
Middle	46.7%		50.0%	48.8%	
Older			10.7%	7.0%	
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, age and awareness found out that a majority of respondents (53%) who showed less awareness (classified as not aware in the table above) were young, while the majority of those with high awareness came from the middle and older groups of participants. This trend was observed across the different levels of participation except for the secondary basic group where the majority of those who showed higher awareness (50%) came from the young category of participants. Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.34: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	1.667 ^b	2	.435
Primary Advanced	Pearson Chi-Square	.889 ^c	2	.641
Secondary Basic	Pearson Chi-Square	1.650 ^d	2	.438
Secondary Advanced	Pearson Chi-Square	1.593 ^e	1	.207
Total N of Valid Cases	Pearson Chi-Square	2.066 ^a 43	2	.356

Source: The researcher 2017

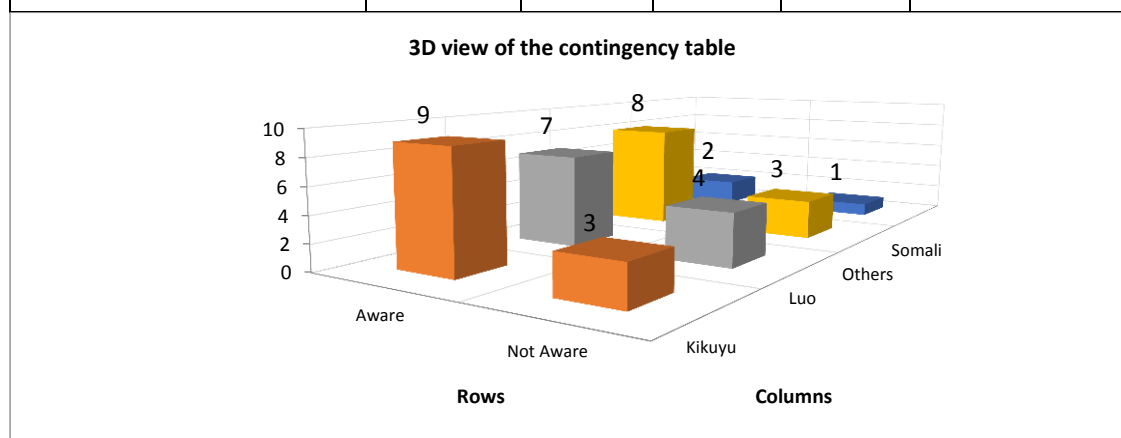
The analysis gave a chi value of 0.356 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in awareness scores was not significantly influenced by age in the present study.

4.5.2 The relationship between Ethnicity and rights awareness

The distribution of awareness scores as observed on the contingency table below show high levels of awareness across the various ethnic groupings, though those who identified as kikuyu did seem to score slightly higher than the rest of the ethnic groups.

Table 4.35: Distribution of awareness scores among ethnic groups

Column1	Kamba	Kikuyu	Luo	Others	Somali
Aware	2	9	7	8	2
Not Aware	2	3	4	3	1



Source: The researcher 2017

Chi-square tests of independence did not show these to be significant though, with the p-value of 0.422 being greater than the significance level of 0.05, the null hypothesis H_0 : there is no relationship between ethnicity and awareness could not be rejected. The risk to reject the null hypothesis while it is true is 42.25%. A cross tabulation of adult education, ethnicity and awareness was carried out to find out how the three variables relate. Below is a display of those results.

Table 4.36: Cross-Tabulation of Education, Ethnicity and Awareness

Education	Column1	Ethnicity	Not Aware	Aware	Total
Primary Basic	Ethnicity	Kikuyu	25.0%	50.0%	40.0%
		Luo	25.0%	16.7%	20.0%
		Kamba	25.0%		10.0%
		Others	25.0%	33.3%	30.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Ethnicity	Kikuyu		33.3%	25.0%
		Luo		16.7%	12.5%
		Kamba		16.7%	12.5%
		Somali	50.0%	33.3%	37.5%
	Others	50.0%		12.5%	
Total		100.0%	100.0%	100.0%	
Secondary Basic	Ethnicity	-	25.0%		8.3%
		Kikuyu	25.0%	37.5%	33.3%
		Luo	25.0%	37.5%	33.3%
		Kamba	25.0%	12.5%	16.7%
	Others		12.5%	8.3%	
Total		100.0%	100.0%	100.0%	
Secondary Advanced	Ethnicity	-	20.0%		7.7%
		Kikuyu	20.0%	12.5%	15.4%
		Luo	40.0%	25.0%	30.8%
		Others	20.0%	62.5%	46.2%
	Total		100.0%	100.0%	100.0%
Total	Ethnicity	-	13.3%		4.7%
		Kikuyu	20.0%	32.1%	27.9%
		Luo	26.7%	25.0%	25.6%
		Kamba	13.3%	7.1%	9.3%
		Somali	6.7%	7.1%	7.0%
	Others	20.0%	28.6%	25.6%	
Total		100.0%	100.0%	100.0%	

Source: The researcher 2017

A comparison of education, ethnicity and awareness found out that a majority of respondents (26.7%) who showed less awareness (classified as not aware in the table above) were from the Luo community while the majority of those with high awareness (32.1%) came from the Kikuyu community. This latter trend was observed across the different levels of participation Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.37: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	2.014 ^b	3	.570
Primary Advanced	Pearson Chi-Square	4.444 ^c	4	.349
Secondary Basic	Pearson Chi-Square	3.000 ^d	4	.558
Secondary Advanced	Pearson Chi-Square	3.142 ^e	3	.370
Total N of Valid Cases	Pearson Chi-Square	4.946 ^a 43	5	.422

Source: The researcher 2017

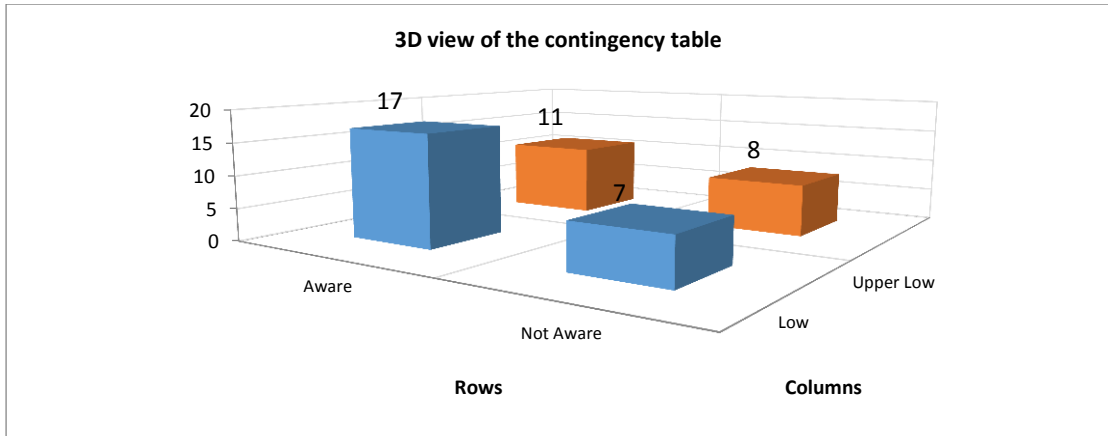
The analysis gave a chi value of 0.422 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-efficacy scores was not significantly influenced by ethnicity in the present study.

4.5.3 The relationship between Social economic status and rights awareness

Scores presented on the contingency table below show slight differences between the two socioeconomic categories with those in the low socioeconomic category showing greater awareness than those in the upper low class.

Table 4.38: Distribution of awareness scores according to socioeconomic status

Column1	Low	Upper Low
Aware	17	11
Not Aware	7	8



Source: The researcher 2017

No significant link was proved by the chi-square test of independence. As the computed p-value of 0.377, was greater than the significance level of 0.05, the null hypothesis H_0 : there is no relationship between socioeconomic status and awareness could not be rejected. The risk to reject the null hypothesis while it is true is 37.67%. A cross tabulation of adult education, socioeconomic status and awareness showed how the three variables related in this study. Below are the results.

Table 4.39: Cross-Tabulation of Education, S. Economic Status and Awareness

Education	Column1	Column2	Not Aware	Aware	Total
Primary Basic	Social Economic Status	Low	25.0%	66.7%	50.0%
		Upper Low	75.0%	33.3%	50.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Social Economic Status	Low	100.0%	66.7%	75.0%
		Upper Low		33.3%	25.0%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Social Economic Status	Low	25.0%	75.0%	58.3%
		Upper Low	75.0%	25.0%	41.7%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Social Economic Status	Low	60.0%	37.5%	46.2%
		Upper Low	40.0%	62.5%	53.8%
	Total		100.0%	100.0%	100.0%
Total	Social Economic Status	Low	46.7%	60.7%	55.8%
		Upper Low	53.3%	39.3%	44.2%
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, socioeconomic status and awareness found out that a majority of respondents (53.3%) who showed less awareness (classified as not aware in the table above) were from the upper lower socioeconomic group while the majority of those with high awareness (60.7%) came from low socioeconomic group. This trend was observed in the primary basic and secondary basic groups. Chi-square tests were run to find the significance of these patterns. The table below shows the chi-square test results.

Table 4.40: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	1.667 ^c	1	.197
Primary Advanced	Pearson Chi-Square	.889 ^d	1	.346
Secondary Basic	Pearson Chi-Square	2.743 ^e	1	.098
Secondary Advanced	Pearson Chi-Square	.627 ^f	1	.429
Total N of Valid Cases	Pearson Chi-Square	.782 ^a 43	1	.377

Source: The researcher 2017

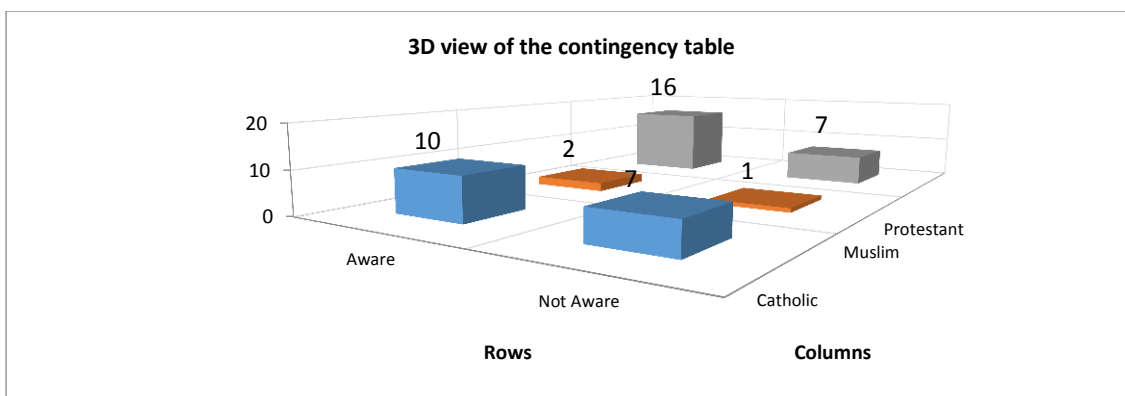
The analysis gave a chi value of 0.377 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in self-efficacy scores was not significantly influenced by socioeconomic status in the present study.

4.5.4 The relationship between Religion and rights awareness

The different religious groupings showed some differences in their awareness levels with the Protestants showing greater awareness than the Catholics and the Muslims. This differences are observed in the table below.

Table 4.41: Distribution of awareness scores among religious groups

	Catholic	Muslim	Protestant
Aware	8	2	13
Not Aware	7	1	6



Source: The researcher 2017

This differences were not proved significant on the chi-square test of independence, with the computed p-value of 0.689 being greater than the significance level of 0.05, the researcher could not reject the null hypothesis H_0 : there is no relationship between religion and awareness. The risk to reject the null hypothesis while it is true is 68.90%. A cross tabulation of adult education religion and awareness followed this analysis. The results are displayed in the table below.

Table 4.42: Cross-Tabulation of Education, Religion and Awareness

Education	Column1	Religion	Not Aware	Aware	Total
Primary Basic	Religion	Catholic	50.0%	66.7%	60.0%
		Protestant	50.0%	33.3%	40.0%
	Total		100.0%	100.0%	100.0%
Primary Advanced	Religion	Catholic	50.0%	16.7%	25.0%
		Muslim	50.0%	33.3%	37.5%
	Total		100.0%	100.0%	100.0%
Secondary Basic	Religion	Catholic	25.0%	12.5%	16.7%
		Protestant	75.0%	87.5%	83.3%
	Total		100.0%	100.0%	100.0%
Secondary Advanced	Religion	Catholic	60.0%	50.0%	53.8%
		Protestant	40.0%	50.0%	46.2%
	Total		100.0%	100.0%	100.0%
Total	Religion	Catholic	46.7%	35.7%	39.5%
		Muslim	6.7%	7.1%	7.0%
		Protestant	46.7%	57.1%	53.5%
	Total		100.0%	100.0%	100.0%

Source: The researcher 2017

A comparison of education, religious affiliation and awareness found out that a majority of respondents (57.1%) who showed greater awareness were from protestant

group while the majority of those with less awareness (classified as not aware in the table above) were evenly distributed between the catholic and protestant groups. This trend was observed across the various levels without any consistently dominant group in higher awareness scores. Chi-square tests were run to find if there was any significance of these scores. The table below shows the chi-square test results.

Table 4.43: Chi-square tests

Education	Test	Value	df	Asymp. Sig. (2-Sided)
Primary Basic	Pearson Chi-Square	.278 ^b	1	.598
Primary Advanced	Pearson Chi-Square	1.778 ^d	2	.411
Secondary Basic	Pearson Chi-Square	.300 ^e	1	.584
Secondary Advanced	Pearson Chi-Square	.124 ^f	1	.725
Total N of Valid Cases	Pearson Chi-Square	.500 ^a 43	2	.779

Source: The researcher 2017

The analysis gave a chi value of 0.779 which is greater than the P value of 0.05 leading to the conclusion that the pattern seen in awareness scores was not significantly influenced by religion in the present study.

4.5.5 Hypothesis tests

The association between participating in Adult Education and women rights awareness as tested through linear regression showed it to be negative ($Y=b_0+b_1x$) (Awareness = 3.642+ -0.023 (education)). A decrease in awareness was noted at the different levels of participation in adult education from Primary basic: Awareness= 3.642+ -0.023 (1) =3.619, primary advanced: 3.642+ -0.023 (2) =3.596, secondary basic: 3.642+ -0.023 (3) =3.573 and secondary advanced: 3.642+ -0.023 (4) =3.550. This negative correlation however, as seen in the table below, did not reach significance levels.

Table 4.44: Regression coefficients on education and awareness

Model	Column1	Unstandardized Coefficients	Column2	Sig.
		B	Std. Error	
1	(Constant)	3.642	.364	.000
	Education	-.023	.126	.857

Source: The researcher 2017

For some of the respondents, participation seems to have taken away time for participation in social affairs “it is very stressful, I have to take care of the house, my husband and the children and still do my homework and prepare for exams. I don’t have time for anything else”- a respondent in secondary basic. “Between trying to eke out a living and coming to school, there’s no time left for anything else”- a respondent in secondary advanced. “being in school at my age is very hard, I have to attend to so many other things sometimes I can’t even make to school on a regular basis” a respondent in primary basic.

The differences were tested for significance using the Independent Samples Kruskal-Wallis Test, which gave a value of .936 and the Independent Samples Median Test which showed the significance level to be .173. Both failed to reach the significance level of .05 leading to the conclusion that there are no significant differences in the rights awareness scores of women participants in the adult education programs at the different levels of participation examined. The table below presents the summary of the hypothesis tests on these differences.

Table 4.45: Test summary on adult education and awareness

	Null Hypothesis	Test	Sig.	decision
1	The distribution of awareness scores/5 is the same across all levels of education	Independent Samples Kruskal-Wallis Test	.936	Retain the null hypothesis
2	The medians of awareness scores/5 are the same across all categories of education	Independent Samples Median Test	.173	Retain the null hypothesis

Source: The researcher 2017

4.6 Relationships among Self Esteem, Self-Efficacy and Awareness

The researcher sought to find out the relationship between the three variables self-esteem, self-efficacy and awareness. The table below presents a summary of the findings:

Table 4.46: Chi-square between self-esteem, self-efficacy and Awareness

Self Esteem		Self-Efficacy		Total
		Medium Self-Efficacy	High Self-Efficacy	
Medium Self Esteem	Not Aware	3	5	8
	Aware	13	8	21
	Total	16	13	29
High Self Esteem	Not Aware	4	3	7
	Aware	4	2	6
	Total	8	5	13
Total	Not Aware	7	8	15
	Aware	17	10	27
	Total	24	18	42

Source: The researcher 2017

Majority of the respondents, 29, were of medium self-esteem. The remaining 13 were of high self-esteem. 24 of the respondents were of medium self-efficacy while 18 were of high efficacy. 27 of the respondents were aware while 15 were less aware.

Of the 29 medium self-esteem respondents, 16 were of medium self-efficacy and 13 were of high self-efficacy. Equally, 21 of these were aware and the remaining 8 were not aware. A Pearson chi square value of 1.395 at 0.238 significance show that the variables are independent. The relationship amongst the variables was a random relationship. The table below show the Pearson Chi-square test results.

Table 4.47: Pearson Chi-square Tests

A		Self-Efficacy	
Medium Self Esteem	Awareness	Chi-square	1.395
		df	1
		Sig.	.238 ^a
High Self Esteem	Awareness	Chi-square	.124
		df	1
		Sig.	.725 ^a

Source: The researcher 2017

Of the 13 high self-esteem respondents, 8 were of medium self-efficacy and 5 were of high self-efficacy. Equally, 7 of these were not aware and 6 were aware. A Pearson chi square value of 0.124 at 0.725 significance show that the relationship between the three variables was a random relationship hence the variables are also independent.

CHAPTER FIVE: DISCUSSION, SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS.

5.1 Introduction

In this chapter, the issues of internal and external validity are discussed, a summary of the major findings presented, their relation to findings in other researches and recommendations for further research. The findings are also presented in view of the theoretical perspectives used as the framework for this study. The conclusion of the study is then drawn before the researcher's recommendations are outlined.

5.2 Internal and external validity

The biggest challenge in this study was finding willing adult learners to participate. In those centers where there were willing learners and facilitators, the attendance was so poor and dropout rates so high, the researcher could not get a meaningful sample of participants. One such institution was the Giovani Community center where the researcher intended to carry out this research. After the election break, most of the participants failed to return to the center for their studies and the researcher had to find another center. In the course of searching for a new institution, issues of integrity, stigma and interference arose. Some of the facilitators met offered to facilitate the filling in of the questionnaires by a few learners who would fill in several, each under different names as long as the researcher told them what the expected results should be, in which cases the researcher had to seek another institution.

The researcher also discovered there was much stigma associated with being an adult learner. In some adult learning centers the learners, especially the younger ones, camouflaged their true level of education by labelling their books "University of Nairobi" or other institutions they perceived to be prestigious instead of their adult learning centers. Participants in these centers and their facilitators were the least willing to participate in the study.

When the researcher finally found a willing center, the question of interference became an issue. The participants in primary level who were a little reluctant to participate were threatened by their facilitators. The researcher had therefore to explain at length before giving out the questionnaires, that they were free to

participate or not to participate in the study and only those who were willing would be given the questionnaires and interviewed. This piqued their interest and most wished to know what the study was about and how they would benefit.

After these explanations, all the participants except two, chose to participate. Time constraints now became the challenge as the facilitators could only allow for a short period each day during which the researcher had to translate and explain each item together with the responses for the participants in primary basic to fill out the questionnaire. The questionnaires that took the secondary level participants an average of ten minutes to fill, took the primary basic participants about half an hour.

The challenge with finding willing participants made the strata the researcher wished to obtain a challenge. The categories of age, ethnicity, socioeconomic status and religion did not contain proportionate groups for purposes of meaningful comparison. The sample obtained for the study was also very small and the results obtained from this study may therefore not be representative of the wider population of adult learners. A longitudinal study, which was beyond this researcher's ability to do in terms of time and monetary resources, would also have been more revealing as it would have followed the participants throughout their participation in the adult education program to monitor the changes in self-esteem, self-efficacy and awareness at individual levels without the need for comparison groups.

5.3 Major Findings

In view of the Transformative learning theory, which was the theoretical framework used for this study, the psychological dimension of transformation involves a change in the understanding of self, which was studied under self-esteem (Rosenberg, 1979), the convictional dimension requires a revision of one's belief systems, which was examined in this study under self-efficacy beliefs (Bandura, 1986). It also emphasizes a change in perspective, and requires the redefinition of one's world which was studied under the transformation in awareness of gender related socio-political structures (Gutierrez, 1990). The question of whether participation in adult education has a relationship with these three areas in women was the main enquiry this study made. It specifically sought to find out whether participating in adult education

programs had any relationship with women's self-esteem, self-efficacy and awareness of their rights.

5.3.1 Relationship between Adult Education and Self-esteem

The Examination of whether participation in an adult education program has a relationship with change in the understanding of self, studied under transformation of one's self-concept, and specifically an increase in self-esteem in women yielded varied results. Self-reports obtained from interviews and focus group discussions indicated that women participants felt better about themselves after joining the adult education programs. Most claimed to feel like "better people" feeling "free, with no need to cover up their tracks by lying about schooling" and feeling "confident in interacting with educated people".

This self-reports are similar to those obtained by other researchers in their own evaluation of the outcomes of adult education programs (Beder 1998; Farah 2002 & Olomukoro & Adedire, 2015). When the relationship between participation and self-esteem was tested however, the coefficients obtained did not reach significance levels, only slight incremental changes were observed in the self-esteem scores of the participants at different levels of the adult education program. This study however was mainly carried out in one adult learning center. A study including several adult education centers and a larger sample size is needed to establish whether the insights provided by this study are representative of adult learners elsewhere.

Age, ethnicity, socioeconomic status and religion were tested for their possible moderating effect. Though statistically insignificant positive patterns were observed in this study on age and self-esteem, with the middle-aged group scoring higher on self-esteem scores. This pattern was observed in previous studies where curvilinear patterns were observed, showing self-esteem to be highest in childhood, a sharp decline in adolescence, and an increase in early and middle adulthood before sharply declining again among older adults (Burchfield, Hua, Baral, & Rocha, 2002; Potter, Robins, Trzesniewski, Tracy & Gosling, 2002; Gray-little & Hafdahl 2000). Those classified as older adults in these studies did not feature in this study, but the middle age period shown to correspond with higher self-esteem was noted in the distribution of scores.

The relationship between socioeconomic status and self-esteem was found to be controversial in other studies with results showing no significant difference between those in the lower status and those higher up in the scale (Lipnevich, 2006). While others even suggested the possibility of protective elements in being socially disadvantaged since personal misfortunes are attributed to the inadequacies or unfairness of their society rather than to themselves (Crocker & Major, 1989). In this study, though not statistically significant, those in the low social economic category scored higher on self-esteem than those in the upper lower lending some credence to the possibility of Crocker & Major's argument on protective elements in stigma. The groups examined in these two categories, in this study did not have major differences in terms on their socioeconomic status and further research, using more distinct socioeconomic categories is necessary to establish whether this is true.

The distribution of respondents with medium and high self-esteem showed slight and insignificant differences between the different ethnic groups with those from the Luo community registering the highest number of respondents with high self-esteem. Differences have been observed in studies comparing self-esteem among different races with all the studies reviewed, irrespective of instruments used and the choice of ethnic sampling coming to the same conclusion; there are significant ethnic differences when it comes to self-esteem. In all the studies that had blacks in their sample (Gray-little& Hafdahl, 2000; Potter, Robins, Trzesniewski, Tracy & Gosling, 2002; Erol& Orth, 2011) showed them scoring consistently higher compared to other ethnic groups. All the groups however showed the same patterns, with self- esteem high during childhood, dropping during adolescence, rising during adulthood and falling again during later years of life.

There is a want of studies in this area that have explored the effect of ethnicity and self-esteem and local studies would provide room for comparison. The studies that explored differences in self-esteem among races explored the idea of how self-concept is viewed in different cultures, in western culture as an autonomous and highly articulated concept, where the enhancement of individual strengths is expected, in contrast to the eastern view where self is intimately connected with the social context and cannot be assessed without reference to it, and have viewed it as a possible commentary on the differences observed. Local research in that area to

explore how different ethnic groups view self-concept would provide greater insights into studies on ethnicity and self-esteem.

The differences that were observed in the distribution of self-esteem scores among groups from different religious affiliations were slight. Though the Protestants showed higher self-esteem than the other groups, these differences were not significant. These results agree with other studies in this area showing religious effect to be slight and to have been distributed along gender and ethnic lines (Blaine & Crocker, 1995; Schieman, Pudrovska & Milkie 2005).

When specific measures of religiousness were however used like the concept of a supportive God and an abandoning God differences were observed with those who viewed God as supportive showing significantly greater personal control, wellbeing and life satisfaction, while those who viewed God as abandoning demonstrated a less active problem solving style, greater levels of anxiety and less self-esteem (Philips, Pargament, Lynn & Crossley 2004). This study did not explore specific measures of religiousness and restricted itself to simple religious affiliation. Further studies that are inclusive of this aspect are therefore needed to examine the extent to which religion influences self-esteem.

5.3.2 Relationship between Adult Education and Self-efficacy

The convictional aspect which requires a revision of one's belief systems was examined in this study under self-efficacy beliefs (Bandura, 1986). In seeking to determine the extent to which participation in an adult education program is related to perceived personal competence or self-efficacy beliefs in women, the researcher noted mixed reports from the interviews and focus group discussions. Some of those interviewed were doubtful of whether they were now more capable than they were previously of participating in community activities. Some were noncommittal about their feelings saying "time would tell". Regression coefficients also showed only slight, insignificant increments of self-efficacy scores at the different levels of participation.

These results are in harmony with the findings of others who failed to trace greater self-efficacy outcomes as a result of participation. Yusuf (2013) reported women expressing doubts on their ability to compete effectively with men on the political

arena, Deshpande & Ksoll (2015) noted a decrease in confidence among the women who had participated in a literacy and numeracy program as opposed to those who hadn't, while Burchfield, Hua, Baral, & Rocha (2002) found a decrease in both confidence and interest in political participation among women who had gone through a literacy program for an average of three years. Unlike these studies, this study was not longitudinal in nature and further research using a longitudinal design, in which the self-efficacy of participants is traced over a longer period of time is needed to provide greater insights into the long term psychological benefits of participating in a program of this nature.

No major differences were noted among the three age groups in their responses though those in middle age did score slightly higher on self-efficacy scores. Other studies showed self-efficacy to be positively correlated with age, and in an educational setting, where older students showed greater self-efficacy than the younger ones, (Rose, 2003, Santos, 2014) Self-efficacy in younger students however was more malleable, showing greater improvement than that of older ones (Chyung (2007). The sample used in this study was pretty small and a more inclusive sample in terms of age categories is needed in future researches to establish these differences.

Among the major ethnic groups studied, differences were noteworthy though insignificant. Those classified as others showed notably higher self-efficacy scores than the other ethnic groupings. Other studies showed a relationship between ethnicity and self-efficacy with the greater the identity ties to one's ethnic group, the higher the self-efficacy scores (Smith, Walker, Fields, Brookins, & Seay, 1999; Gushue, 2006). The distribution of ethnic groups in this study was however not adequate to make conclusion on ethnic effect, since those classified as other included several ethnic groups. An evaluation of these as separate groupings in further research would give clarity on the effect observed.

A review of scores from the two socioeconomic groups did not show any coherent patterns. Other studies reviewed showed socioeconomic status seems to be a significant factor especially in mediating other factors that are associated with self-efficacy (Davis-Keane, Huesmann, Justin, Jager, Collins, Bates & Lansford, 2008). A higher socioeconomic status is associated with greater social support, which is a significant factor in building greater self-efficacy (Han, Chu, Song, & Li, 2015). A

negative correlation was found between self-efficacy and both unemployment and being on public assistance (Boardman & Roberts, 2000). The two socioeconomic groupings in this study were not distinct enough and further research in this area using more comprehensive groupings is needed to explore the socioeconomic effect on self-efficacy.

A few slight differences were observed between the distribution of self-efficacy scores between Catholics and Protestants and Muslims, with more Protestants falling in the medium self-efficacy category and no Muslims in the high self-efficacy category. This study did not assess the differences between conservative and liberal positions of religious beliefs, which factor was shown to be of significant influence in other studies. Farshad, Farrahbaksh & Salmabadi (2015) discovered a strong positive association between devout religious practices and self-efficacy in a conservative setup while Syeda & Ali (2015) only found a weak positive correlation between the two in a less conservative setting. McEntee (2013) found none in a more liberal setting. Further exploration of this area in light of those perspectives is therefore recommended.

5.3.3 Relationship between Adult Education and Women's Rights Awareness

The change that requires the redefinition of one's world was studied under the transformation in awareness of gender-related socio-political structures (Gutierrez, 1990). The study specifically examined whether participation in an adult education program is related to the awareness of women's rights in regard to marriage, property ownership and domestic abuse. Unlike the results observed for self-esteem and self-efficacy, where though insignificant, there were incremental changes in both at different levels of participation, the slight changes in awareness were negative, with awareness decreasing at the various levels in the program.

This was contrary to studies that found the greatest self-reported gains for women participants to include knowledge about family planning, HIV/AIDS prevention and greater political awareness (Burchfield, Hua, Baral, & Rocha 2002), gender consciousness, structural and relational resources (Murphy-Graham 2010), heightened awareness of unequal gender-defined roles (Kotsapas, 2011), greater awareness of community resources (Walker, Ewart & Whaples, 1981, cited in Beder, 1998) and

greater interest in and participation in social activities (Olomukoro & Adelore, 2015; Clark & Gakuru, 1982, cited in Moulton, 1997).

This study limited itself to three areas of psychological empowerment and the fourth one on behavioral change was not explored, and the awareness and lack of, observed here would have been enriched by insights into how it translates into behavioral change. Studies focused on this area would be useful in shedding light on whether participation in adult education programs does translate into behavior change among the participants.

The observation on age and self-awareness in this study, though not statistically notable, corresponds with other findings (Patgiri, 2015; Martinussen, 1971), where the middle-aged respondents and the older respondents scored higher on awareness scores than the younger ones. The studies reviewed showed an increase in women's interest and awareness of socio and political issues, where the interest increased after the 21-25 group all the way to 50-60 and then declined after 60, with senior citizens showing little interest and minimal awareness of political affairs. The senior group studied in these other studies was however not available for comparison in the present study.

The distribution of awareness scores as observed showed high levels of awareness across the various ethnic groupings though those who identified as kikuyu did seem to score slightly higher than the rest of the ethnic groups. This agrees with observations in other studies that ethnicity is a significant factor in defining people's sociopolitical interests and awareness (Nelson, 1982, Arrowood, Burdick, Mosca, Mochari, Christian, Berra, Taubert & Mills, 2006). The results in the present study were however not significant and an analysis of a larger and a more ethnically inclusive sample is needed to generalize the observations in this section.

Scores presented on the contingency table show slight differences between the two socioeconomic categories with those in the low socioeconomic category showing greater awareness than those in the upper low class. Though statistically insignificant, they point to a trend observed in other studies where the bourgeoisie did not seem to have greater awareness than the manual workers (Bartle, 2000), and that the self-employed and white collar employees formed the group with the highest political awareness and participation (Martinussen, 1971). socioeconomic indices like media

exposure, spatial mobility, and access to institutional resources, which those in the low socioeconomic group, majority of whom served in the domestic service sector, and lived mainly with their employers, had free access to, were a significant factor in shaping awareness (Parveen, 2007).

The different religious groupings showed some differences in their awareness levels with the Protestants showing greater, though not significantly so, awareness than the Catholics and the Muslims. Other studies found the most significant factor in the study of religious influence on political participation, contrary to expectations was not denominational affiliations (Correa & Leal, 2001)) but rather the proactive attitude of a church or religious grouping in political matters; giving political cues in church and facilitating political discussions, and on the member's part, regular attendance of church services, while doctrinal commitment on the other hand was negatively correlated with political participation (Scheufele, Nisbet & Brossard, 2002, Djupe & Grant, 2001) Religious influence however is felt if integrated into cultural values and norms of a community (Jejeebhoy & Sathar, 2001), in which case, conservative religious positions serve to keep women in ignorance of their legal rights (Zakar, Zakar, & Kramer, 2011). These aspects of religion need further exploration in future researches to establish their significance in the local setting in relation to women in adult education.

5.3.4 The findings in view of Theoretical Perspectives

The theoretical framework used for this study was transformative learning, which conceptualizes the transformation process as having three dimensions; psychological, which involves a change in the understanding of self, convictional, which requires a revision of one's belief systems, and behavioral, which encompasses changes in lifestyle. It is the first two; the psychological and the convictional part that were of interest in this study. A change in the understanding of self was studied under transformation of one's self-concept, and specifically self-esteem (Rosenberg, 1979). The convictional aspect which requires a revision of one's belief systems was examined in this study under self-efficacy beliefs (Bandura, 1986).

It emphasizes a change in perspective, and in order for that change to occur, a critical reflection of one's assumptions and beliefs must take place. The change that requires

the redefinition of one's world was studied under the transformation in awareness of gender related socio-political structures (Gutierrez, 1990).

In order for transformation of these three areas to occur, a disorienting dilemma, which is anything that causes a disruption in a person's life, critical reflection and dialogue or rational discourse must take place. The researcher sought to find out during the interview sessions whether the participants went through these three key elements of transformation. Under the question "What have been your experiences since you joined?" the researcher specifically enquired about a possible personal crisis, critical reflection of the crisis situation and dialogue with fellow adult learners.

For most learners a personal crisis did herald their quest for education in the literacy center. The crisis that caused them to review their beliefs about themselves however did not occur within the learning environment but was the motivation for joining the adult education program. The learning environment itself did not seem to create situations that would drive learners into self-reflection deep enough to precipitate the needed transformational crisis.

Some participants relate experiences of coming face to face with their illiteracy and developing curiosity about all the things they may have been missing out because of it; some cite instances when they had specific moments when the fact of their illiteracy really came home to them and how that became the turning point of their life and the beginning of their literacy acquisition journey.

Others cite feelings of denial prior to accepting their inadequacies and taking a step. This denial was facilitated by circumstances that didn't require them to use literacy skills in order to successfully go about their daily activities. It is only when these circumstances changed and they found themselves faced with tasks like helping their children with homework that shame and embarrassment led to decisions to acquire literacy.

There were also those whose crisis was precipitated by another party. Those in employment tell of moments when their employers learnt of their illiteracy and their livelihood was at stake because of their lack of reading skills and how they were required to go for literacy classes to maintain their jobs.

Personal efficacy is said to stem from four main sources; personal accomplishments, which are perhaps the most important source, vicarious experiences or watching others perform successfully, verbal persuasion that one is able to perform a certain task and states of physiological arousal for example anxiety, based on which an individual may judge their vulnerability to stress and their ability to perform. Successful negotiation of life tasks, an interaction with positive models and verbal affirmations, therefore form the foundation to an efficacious approach to future tasks. Dialogue is therefore necessary for the third component of self-efficacy development; verbal persuasion, to take place, and for eventual transformation. This component of the adult learners' experiences in the program was however missing.

The participants reported being too busy, or unable to engage others in conversation since everyone seemed to mind their own business. Time constraints also seemed to be a hindrance with participants always rushing through their classwork and out of class to go and take care of their own affairs at home or at work. There were expressions of a desire to have meaningful conversations with other participants though none, especially the younger participants were willing to initiate those conversations.

In the three metaphors used to describe literacy, Literacy as adaptation, which views literacy from its survival value fits in well with the education sought by the adult learners and offered by the literacy center reviewed. The motivation expressed by most learners is simply the ability to function effectively in a range of settings and activities. Literacy as grace which brings in the self-enhancing aspects and employs cognitive interpretations, and which is viewed as a means of enhancing minds, promoting logical reasoning and critical thinking does not seem to feature in this setting.

The goals of the program as expressed by the instructors is basic survival skills. According to them, their role as they see it is to teach adult learners survive, learn to read and write, count and make fireless cookers so they can earn a living. The adult participants themselves had specific desires about the outcome of the program which was to maintain their jobs or get better ones. Self-preservation rather than self-development seemed to be the greater motivation for most. There were few also who

viewed the acquisition of literacy skills as a tool they could use to effectively fulfill their parental roles by motivating their children to stay in school.

In the case study examined, adult education neither serves a transactional nor transformational purpose, but is rather to a great extent transmissional, which simply passes knowledge from the teacher to the student. The critical reflection and informed interaction among the adult learners that may lead to a shift of consciousness that alters understanding of self, relationship with others, and the power relations in the gender and class structures, were missing in the program.

5.3.5 Summary of the major and other findings

On the relationship between participating in an adult education program and self-esteem, the regression coefficients suggest slight incremental changes in the self-esteem scores of the participants at different levels of participation in the adult education program from the primary basic: 23.478, the primary advanced:24.161, Secondary Basic: 24.844 and finally the Secondary Advanced:25.527. Similar to self-esteem scores, slight incremental changes in self-efficacy scores are observed at different levels of participation in the adult education program from the Primary basic: 33.457, the primary advanced: 33.626 secondary basic: 33.795 and secondary advanced: 33.964.

Unlike in the cases of self-esteem and self-efficacy where though insignificant, the positive association between them and participation can be observed from the coefficients, in rights awareness the correlation seen was negative. A decrease in awareness is noted at the different levels of participation in adult education from Primary basic: 3.619, primary advanced: 3.596, secondary basic: 3.573 and secondary advanced: 3.550. The correlation observed in all three variables however did not reach statistical significance.

Two hypothesis tests: the independent samples Kruskal Wallis test and the independent samples median test both showed the distribution of self-esteem, self-efficacy and awareness scores and the medians of all three variables to be the same across all levels of participation in the adult education program. The researcher concluded that participation in the adult education program has no significant relationship with the self-esteem, self-efficacy and awareness levels of women.

The final result of the transformation process as discussed earlier, in the theoretical framework, is a correction of any distortions, stereotypes, and prejudices the adult learners may be holding about their values, their achievements, their capabilities and their opportunities. This study therefore sought to find out whether adult education as offered in the literacy center chosen creates an environment that causes the learners to experience a disorienting dilemma, encourages critical reflection and creates space for dialogue in order for the learners to experience a cognitive transformation, observed in a change in self-esteem, their self-efficacy beliefs and enhanced awareness of their rights.

Though the component of a disorienting dilemma could be traced as the motivation for most learners to join the program, the program itself did not seem to create situations that encourage critical reflection and a rational discourse among the learners. This missing components of the transformational process may be the reason no significant relationship could be traced between participation in adult education and women's self-esteem, self-efficacy and awareness of women's rights.

Among the Categorical Variables, none showed statistical significance in their relation to Self-esteem, self-efficacy and awareness. Some positive patterns were however observed on age and self-esteem, with the middle-aged group scoring higher on self-esteem scores, and on age and self-awareness, where the middle-aged respondents and the older respondents scored higher on awareness scores than the younger ones.

On the relationship between the three variables self-esteem, self-efficacy and awareness, a Pearson chi square value of 1.395 at 0.238 significance shows the pattern of self-efficacy and awareness scores among respondents within the medium self-esteem category to be random, while a Pearson chi square value of 0.124 at 0.725 significance shows the pattern of self-efficacy and self-awareness scores among respondents with the high esteem category to be a random one too, suggesting the relationship among the three variables to be an independent one.

5.4 Conclusion

In view of the results observed, this study came to the conclusion that adult education, as offered in the case program reviewed has no significant relationship with women's self-esteem, self-efficacy and awareness of their rights. The experiences of adult women in the case adult education program suggests that adult education programs as carried out do not provide a forum for the women to challenge their own understanding of themselves, revise their beliefs about their capabilities and develop a greater awareness of structures involved in gender balance. The critical reflection and informed interaction among the adult learners that may lead to a shift of consciousness that alters understanding of self, relationship with others, and the power relations in the gender and class structures, are missing in the program. Participating in an adult education program as observed in this study seems limited to an exchange, or in the metaphor used here a simple transmission of skills that does not lead the participant to question themselves or consider the possibility of erroneously held beliefs they may need to consider, it is similar to an exchange of goods in a market place setting where participants come to buy what in their perception lacks in their repertoire of life skills but falls short of becoming an experience that would transform them into psychologically empowered individuals.

5.5 Recommendations

In the light of the results obtained in this study and the theoretical perspectives considered, the researcher recommends that;

1. The adult education curriculum be reviewed and developed in the light of the theoretical perspectives considered in this study. In view of the transformative learning theory this would mean creating a learning environment that challenges the learners to think about themselves and the beliefs they hold about their own worth.
2. The adult education provided, especially to women should include subjects that provide exposure to the provisions, legislative and otherwise, made for their protection and advancement.
3. Adult education programs be restructured to allow for dialogue among the participants, and guidance to ensure rational discourse takes place.

4. Training of the facilitators is done to enlighten them on the process of transformation and how they can facilitate that process in the classroom setting.
5. Provide forums for women in adult education programs to participate in community activities as part of their literacy program to give them confidence to use the acquired skills.

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APPENDICES

Appendix I: Consent Form

Nairobi University, Department of Psychology

Consent to Participate in a Research Study

Title of the Study: The Association between Participation in Adult Education Programs and Psychological Empowerment of Women

Researcher: M/S Joyce Kinuthia

Contact: 0723174446, waigwe144@gmail.com

You have been selected as a possible participant to take part in this study on women psychological empowerment. If you agree to participate, you will be asked to answer some questions about yourself. This will take less than ten minutes. Only necessary identifying information will be collected and retained from you. This research will be published as a paper and anonymity will be ensured to protect your identity.

You have a right to refuse participation and to withdraw at any point of the study should you consent to be part of it. You also have the right to ask any questions about the study before during or after the research, in person or using the contacts given on this page. You may also ask to see the results of the study itself, which may be sent to you at a later date.

If you consent to participate please write your name and signature below;

Participant's name _____

signature _____

Appendix II: Questionnaire for examining self-esteem, self-efficacy and rights awareness

SECTION A	
Information about the Participant	
Age	<input type="checkbox"/> 15-25 <input type="checkbox"/> 26-40 <input type="checkbox"/> 40+
Religion	Christian <input type="checkbox"/> Protestant <input type="checkbox"/> Catholic Muslim <input type="checkbox"/> Other <input type="checkbox"/>
Ethnic Group	State_____
Previous schooling	<input type="checkbox"/> No previous schooling <input type="checkbox"/> Primary level: state level attained_____ <input type="checkbox"/> Secondary level: state level attained_____

Occupation	<input type="checkbox"/> No employment <input type="checkbox"/> Casual laborer Self-employed <input type="checkbox"/> medium enterprise <input type="checkbox"/> large scale enterprise <input type="checkbox"/> small scale business No. of employees (if applicable) _____
Income	My income falls in the following range <input type="checkbox"/> 10,000-18,000 <input type="checkbox"/> 20,000-35,000 <input type="checkbox"/> 40,000-65000 <input type="checkbox"/> 70,000 or more
Residence _____	
SECTION B	
1. On the whole, I am satisfied with myself. <input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree	
2. At times I think I am no good at all.	

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

3. I feel that I have a number of good qualities.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

4. I am able to do things as well as most other people.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

5. I feel I do not have much to be proud of.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

6. I certainly feel useless at times.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

7. I feel that I am a person of worth, at least on an equal plane with others.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

8. All in all, I am inclined to feel that I am a failure.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

9. I take a positive attitude toward myself.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

10. I wish I could have more respect for myself.

- Strongly Agree
- Agree
- Disagree
- Strongly Disagree

11. I can always manage to solve difficult problems if I try hard enough.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

12. If someone opposes me, I can find the means and ways to get what I want.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

13. It is easy for me to stick to my aims and accomplish my goals.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

14. I am confident that I could deal efficiently with unexpected events.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

15. Thanks to my resourcefulness, I know how to handle unforeseen situations

- Not at all true
- Hardly true

- Moderately true
- Exactly true

16. I can solve most problems if I invest the necessary effort

- Not at all true
- Hardly true
- Moderately true
- Exactly true

17. I can remain calm when facing difficulties because I can rely on my coping abilities.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

18. When I am confronted with a problem, I can usually find several solutions.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

19. If I am in trouble, I can usually think of a solution.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

20. I can usually handle whatever comes my way.

- Not at all true
- Hardly true
- Moderately true
- Exactly true

21. Women have a right to acquire and dispose property without their husbands consent

- True
- False

22. A man married in church has a right to marry another person

- True
- False

23. If a man you have been living together with, without a ceremony wants to marry someone else, he is free to do so.

- True
- False

24. Men have greater rights over children than women

- True
- False

25. When a woman marries everything she owns becomes the husbands

- True
- False

Appendix III: Focus group discussion Guide

1. Why did you choose to join an adult education program?
2. What have been your experiences since you joined?
3. Do you feel better about yourself now than you did before you joined the program?
4. Do you think you are now able to participate in your community's activities more? Which activities are you most interested in participating in?
5. What do you plan to do with the skills you have acquired?

Appendix IV: The authorization letter from University of Nairobi



UNIVERSITY OF NAIROBI

FACULTY OF ARTS
DEPARTMENT OF PSYCHOLOGY

Telegrams: Varsity Nairobi
Telephone: 3318262 ext.28439
Telex: 22095

P.O. BOX 30197
NAIROBI
KENYA

September 05, 2017

TO WHOM IT MAY CONCERN

RE: JOYCE KINUTHIA – C50/84397/2016

Joyce Kinuthia is a student in the Department of Psychology studying Community Psychology Masters programme at the University of Nairobi. She is doing a project on "*Relationship between adult literacy, Self-efficacy and Women rights awareness*". The requirement of this course is that the student must conduct research project in the field and write a thesis.

In order to fulfill this requirement, I am introducing to you the above named student for you to kindly grant him permission to collect data for his Masters Degree project.

Thank you very much for accepting our students in your setting. If you have any
Yours Sincerely,

A handwritten signature in blue ink, appearing to read 'L. Odiemo', is written over a circular purple stamp. The stamp contains the text 'DEPARTMENT OF PSYCHOLOGY' and 'UNIVERSITY OF NAIROBI' around the perimeter.

Dr. Luke Odiemo
Chairman,
Department of Psychology

Appendix V: The authorization letter from National Commission for Science, Technology and Innovation



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/87561/17968**

Date: **6th July, 2017**

Joyce Waigwe Kinuthia
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Relationship between adult literacy, self-esteem, self-efficacy and awareness of women rights,”* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **6th July, 2018**.

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.