

RELATIONSHIP BETWEEN ADULT EDUCATION AND SELF-ESTEEM OF WOMEN IN NAIROBI COUNTY, KENYA

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ABSTRACT

This study sought to find out the relationship between adult education and women's self-esteem. It was part of a wider study examining 3 elements of psychological empowerment: self-esteem, self-efficacy and awareness of women rights. It focused on one adult education center in Starehe Constituency, Nairobi County. Transformative learning was used as the theoretical framework within which the relationship between the acquisition of literacy skills and psychological transformation were discussed. Data was collected and analyzed from 43 participants; 10 from primary basic, 12 from secondary basic, 8 from primary advanced and 13 from secondary advanced. The relationship between adult education and self-esteem, was assessed using linear regression, while the differences between the four groups were tested using independent samples Kruskal-Wallis and median tests. The relationship between participation and self-esteem was found to be slight and insignificant and no notable differences were seen among the groups examined.

Key words: Adult Education, transformation

1.0 Introduction

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 that this percentage headed ministries, judicial positions, commissions and councils, and only 21% served as Deputy Secretaries, Ponge (2013). By 2017 no single woman sat on the gubernatorial seat, only 5.5% of the national Assembly members were elected women, and 6% ward representatives. Total representation stood at 15%, which though an improvement on the 9.8% in the 10th parliament was still 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. Key among these is the focus on raising the literacy levels of women. 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 by UNESCO, 2016, is uncertain. This state necessitates an evaluation of adult education programs for their worth in empowering women, by not only equipping them with skills to compete in the job market, but by empowering psychologically as well.

In reviewing the various definitions for literacy, Scribner (1984) came up with three metaphors to describe it that are 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. 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 latter metaphor that was of interest in this study. The author sought to find out whether adult education offers these mind enhancing effects to women who participate in it, or as Mezirow (1997), notes in his theory of transformative learning, whether participation leads to transformation.

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.

A change in the understanding of self, and a revision of one's belief systems in transformative learning, was conceptualized in this study 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.

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 must take place. This study therefore seeks to find out whether adult education serves as grace in leading to a cognitive transformation, by changing women's self-concept, and specifically their sense of self-worth or self-esteem.

In evaluating the relationship between participation in adult programs and self-esteem, conflicting results have been recorded. Farah (2002) for example noted greater self-efficacy among women participants in adult education, 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 relationship between adult education and psychological 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.

2.0 Method

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.

2.1 Participants

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. A total of 46 women availed themselves for the study. Table 2.1 shows the distribution of these learners.

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. The participants from each level were picked randomly. When the questionnaires were given, only 43 were fully completed and the 3 that were not were excluded from the analysis. 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. A total of 9 women were picked for the focus group discussion and individual interviews.

2.2 Measures

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 consisted of the Rosenberg self-esteem scale.

The Rosenberg self-esteem scale 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 focus discussion guide consisted of 5 items assessing 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.

2.3 Socio-demographic variables

The demographic data of the respondents who took part in the survey included their age, Social economic status, religious affiliation and ethnicity. On age, the participants were divided into 3 groups; those in the 15-25 years' age bracket were classified as young, 26-40 years as middle aged and 40 years and above as older. Most of the participants (48.8%) fell in the middle category. Table 2.2 shows their age classifications.

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. These categories are shown in figure 2.2.

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. Table 2.3 shows that distribution. 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. These ethnic distributions are displayed in figure 2.1.

2.4 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 secondary advanced levels and to conduct the focus discussion group session.

2.5 Data 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 hypothesis was tested using various

inferential statistical tests. The relationship between adult education and self-esteem was assessed using linear regression.

To find out if there were differences among the four groups (primary basic, primary advanced, secondary basic and secondary advanced) in their self-esteem, independent samples Kruskal-Wallis and median tests were done.

The independency of the categorical variables, i.e., age, socioeconomic status, ethnicity and religion, were assessed using Pearson's chi-squared tests. The qualitative data was manually analyzed for emerging themes, and presented in a narrative form.

3.0 Results

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, then testing the hypothesis on the relationship between Adult education and self-esteem. Four variables; age, ethnicity, socioeconomic status and religion were considered as possible confounders in the relationship between Adult education and self-esteem, self-efficacy and rights awareness. Their effect was considered from the distribution of scores on contingency tables and measured using Pearson's chi-square tests of independence.

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 standard 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. These results are shown in table 3.1.

The effects of age, ethnicity, socioeconomic status and religion did not seem to have a remarkable moderating effect on the self-esteem of the women participants in the adult education program. The P-values obtained for Age (0.138), ethnicity (0.731), Socioeconomic Status (0.864) and Religion (0.852), did not reach significance levels (0.05).

The researcher used linear regression to trace what relationship being in the adult education program had on participants at the different levels of the program. ($Y=b_0+b_1x$ (Self Esteem= $22.795+0.683(\text{Education})$); 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 table 3.2, was however too small to be significant.

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. Table 3.3 presents the summary of the hypothesis tests on these differences.

4.0 Discussions and conclusions

4.1 The findings in view of other studies

The Examination of whether participation in an adult education program has a relationship with 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 impact of adult education programs (Farah 2002 & Olomukoro & Adolore, 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.

4.2 The findings in view of Transformative learning theory

In order for transformation 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 for 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 and instructors.

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; "I found myself staring at pictures in a book one day, and it occurred to me that I was really illiterate. I was missing out on all the things those words stood for, I became curious about what meaning was hidden in those words, that's when I decided to come to school and change my life" a respondent from primary advanced.

Others cited feelings of denial prior to accepting their inadequacies and taking a step, "I always thought it didn't matter that I was illiterate. It didn't really affect my life. I run my own business and the clients never knew. The problem started at home with my children. One day they came home with their homework and their father was not there, he always takes care of such things, when they asked me for help I had to pretend I was very busy, I was so embarrassed. That's when I decided to come to school"- a respondent from primary basic.

There were also those whose crisis was precipitated by another party "When my employer asked me to do things that would require me to read or write, I became very rude, then it occurred to me that I might be fired, I had to admit that I had a problem, I could not read or write and I told her, that's when she sent me to school."

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.

“I wish we could talk about the things we go through, at home, in school, life is stressful, but we don’t talk, nobody wants to talk, people are ashamed of being adult learners, but we all are, nothing to fear here”- a respondent from secondary advanced.

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 “We teach them to survive, learn to read and write, count and make fireless cookers so they can earn a living out there”- the adult education instructor in primary basic. The adult participants themselves had specific desires about the outcome of the program “I work as a sales assistant in a retail outlet and have worked there for a long time. All my colleagues moved on to other places and are earning 4 times what I earn. I am a good worker but I can’t look for another job because I don’t have school certificates and I don’t know English, that’s my reason for coming, to get a better job”- a respondent in primary basic.

Self-preservation rather than self-development seemed to be a greater motivation for others “My employer sent me here so I can learn how to read and write and help children with the homework. I am working hard so I don’t let her down”-a respondent in primary advanced. Participation for some was viewed as a tool they could use to effectively fulfill their roles “I am doing this for my children. If I stay in school, they will also be challenged to stay in school and continue learning, otherwise I don’t have much to do with this education”-a respondent in primary advanced.

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, are missing in the program.

The experiences of adult women in adult education programs show 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. 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 reconsider, 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.

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Tables and figures

Table 2.1: 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

Table 2.2: 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

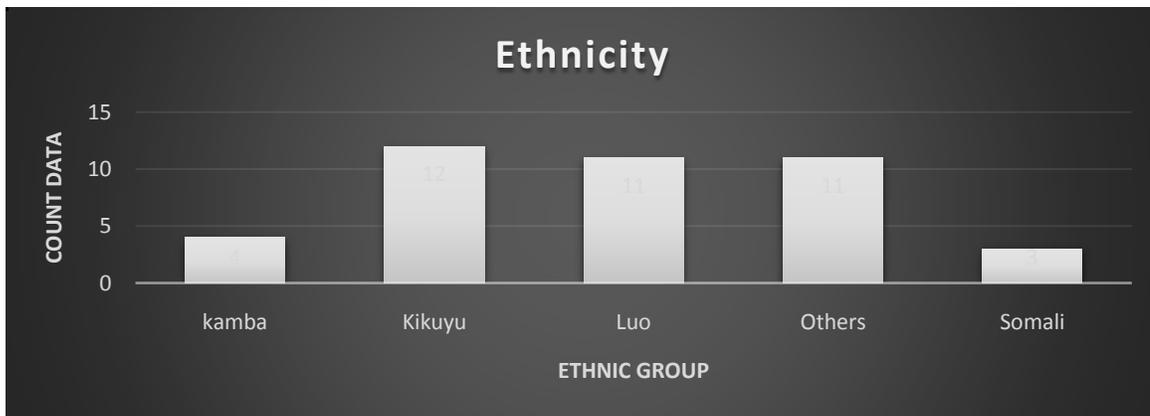


Figure 2.1: Distribution of Respondents according to their Ethnic groups

Source: The researcher 2017

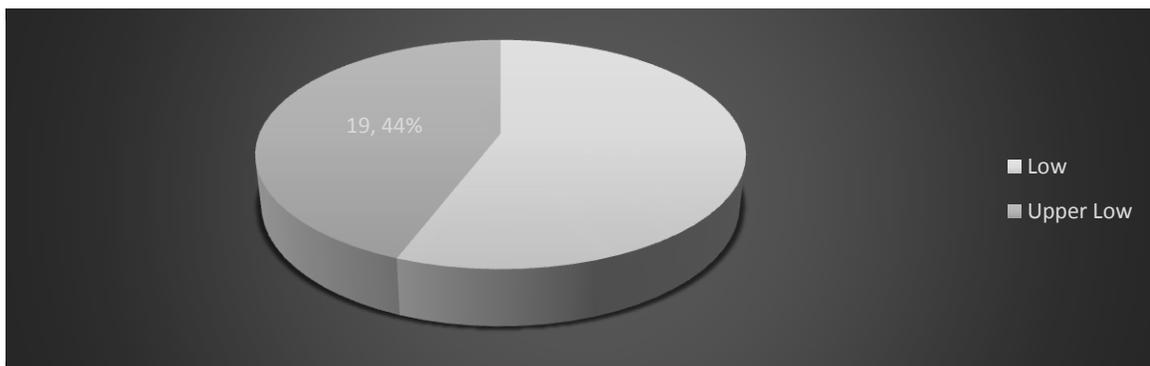


Figure 2.2: Distribution of Respondents according to socioeconomic status

Source: The researcher 2017

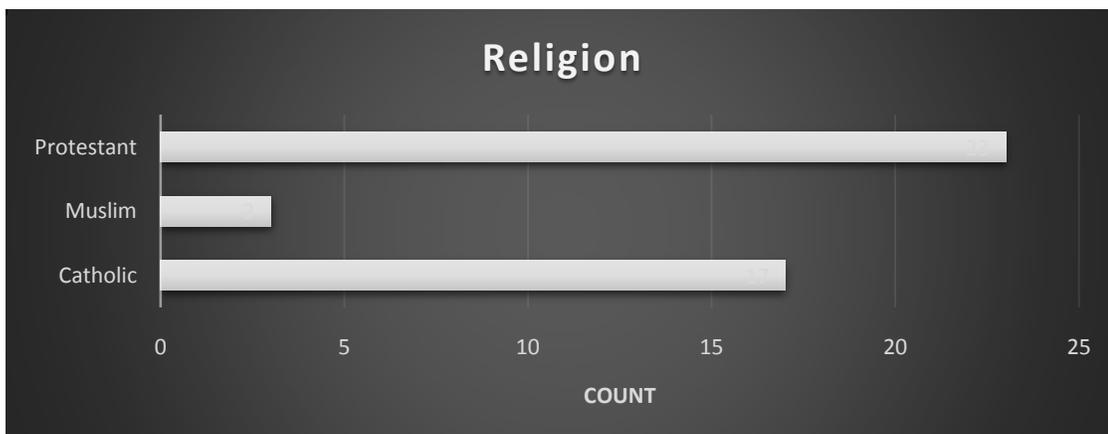


Figure 2.3 Respondents' Religious affiliations

Source: The researcher 2017

Table 3.1: 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

Table 3.2: Regression coefficients on Education and self-esteem

Column 1	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

Table 3.3: Hypothesis tests 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