

Economic Empowerment of Women Through Four Psychotherapies In Two Local Government Areas, Nigeria

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Abstract

There is currently a need for more researches to investigate indicators of voluntary/compulsive non-income generating activities and, or behaviour among adult females. Participants of the study were subjected to the quasi-experimental research design adopting the 5x1x5 matrices and 143 adult females screened through the Work Disposition Scale (WDS) and selected from four locations in two Local Government areas of Edo State, Nigeria. Participants were exposed to 5 weeks of intervention using selected work/career enrichment programmes submerged in four psychotherapies. Participants notably in the four intervention groups (i.e. 'A', 'B', 'C' and 'D') except those of 'E' showed appreciable Mean-score differences in behavioural outcomes that ranged between 45 and 57 (i.e. 98.8%) with only 1.2% depletion. Behavioural outcome using the ANCOVAR that compared Fisher's value [$F(8, 268)=4.91; P<0.05$] as well as [$F(4, 138)=7.98; P<0.05$] involving all post-interventions using the ANOVAR indicated that there were significant therapeutic effects. Overall, the reframing psychotherapy ($X=75.3$) was more effective for managing voluntary/Compulsive behaviour in adult females.

Keywords: Economic Empowerment; Women; Compulsive Behaviour; Psychotherapies

Background

Fundamental among current studies today, are issues on the best methods for the economic empowerment of the woman. Averagely, during any family crisis, the woman, especially, is the most vulnerable. This is because in several instances, the community expects that the woman should provide for the up-keep of her children when the bread winner (i.e., husband) either dies and, or is incapacitated. Sometimes too, and in considering the phenomenon of polygamous marriages, very prominent in selected African countries, the woman is solely expected to provide for her children even where the man is alive. Furthermore, a recent development within the African sub-region, is the increasing phenomena of female-headed households (Tanga, 2007; Waite, 2000; Miller, 1992) and, or single-mother families (Wong, Garfinkel and McLanahan, 1993). Having increasing numbers of either the single-mother families and, or female-headed households should presuppose that the woman cannot afford to be voluntarily idle.² Though voluntary idleness does not mean that the woman may not be actively involved

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² Voluntary idleness does not mean that the woman may not be actively involved with raising children and other household chores, it however depicts a condition of compulsive behaviour, where matured female members (married or single) of a given community are unwilling to be engaged in any income-generating activities (e.g. hawking of bean cake (akara), bottle/plastic minerals, house help, maintenance of restaurant, wood-fetching/selling, etc).

with raising children and other household chores, it however depicts a condition of compulsive behaviour, where matured female members (married or single) of a given community are not economically engaged (gainfully employed). Economic engagement is not also restricted to the civil service type of jobs only, but rather, any private income-generating activities. Family studies have shown that in the African sub-region, when women are engaged in any monetized activities (i.e. hawking the flour bread, bean cake, running a restaurant, fetching/supply of the fire wood, etc), no matter the magnitude of the income-generating ventures, they get better empowered to support and contribute to family income.

Psychotherapies, amidst some known methods for the empowerment of especially the woman, however, give a good recipe and impetus for behaviour assessment and re-orientation for useful and gainful living. Manipulating the effectiveness of psychotherapies for instance, Brett and Abramowitz (2004) have shown outstanding outcome studies following treatment on anxiety disorders. Concluding his findings that utilized the consumer reports, Seligman (1995) also said that patients benefited very substantially from psychotherapy. Harnessing the peculiar advantages that psychotherapies may provide therefore, and as a new venture, could be both useful for stress reduction and behaviour modification for women who may be voluntarily idle. The basis for a potential re-evaluation of the individual economic status can be stimulated to active involvement in income-generating ventures.

Qindia (2006) discusses seven specific reasons why women remain invisible, and where social myths were unavoidably implicated. These myths while classifying the man as capable, strong and endowed with mental prowess, view the woman as the nurturer. The quick assumption, however, in Qindia's analogy is the failure to assess what both the average woman and man thinks, when in most African cultures, it is the woman who is more educated, goes to work and acts as the bread winner while the man either drinks, tends some sheep and cattle and does some things around within the community. Studies have regularly also shown, however, that when a woman is gainfully engaged and employed, organizational profits can be triggered positively while the family also becomes happier (Heather, 2006).

On the contrary, Noer's (2006) arguments on dual career relationships with its possible consequences on spousal commitments have perhaps provided a good recipe for assessing some dimensions of marriage failures and otherwise, success. Its limitation was the inability to understand while the woman, married or otherwise (young adults) would not be economically engaged in a monetized environment to earn a living. Noer's view of the dual career for women was their risk of marital difficulties and problems which Corcoran (2006) equally disagrees and counters. While the present study thus acknowledges the implication of a dual and multiple careers in spousal relationship, it is its preoccupation, however, to investigate on why the woman as well as young female adults would not be gainfully and economically engaged amidst obvious circumstances and life challenges. Some life challenges may include loss/death of a spouse (otherwise, significant persons), inability to educate one's children, feeding difficulties as well as the provision of clothing family members and meeting other needs. This study is particularly concerned with ascertaining and subsequently facilitating attitudinal changes of women both in short and long term bases.

Voluntary Idleness and Unemployment Statistics

Globally, statistics have shown that in many instances, especially in developing economies, the unemployment rate has mostly been staggering. Figures indicate that for the many trained and educated (i.e skilled and/or unskilled), willing, mentally alert as well as able bodied individuals, employing them has never been absolute as such studies (Bello, 2006; Damachi,2001; Okebukola,2001, Federal Office of Statistics, Nigeria,2001; Lesotho Facts and Figures,2006) have revealed. Although statistical findings have been detailed in the majority of developing economies, there is paucity of information on individuals who are employable but are voluntarily idle. When employable individuals are voluntarily idle on their personal volition, they are usually unperturbed about their socio-economic status, and may be somehow completely fixated in thoughts and ideas, especially as it relates to the potential for income-generating activities, on what, where and how to do what. They may occasionally acknowledge that they are not doing anything or getting involved in any income-generating activities.

A Contextual Etiology on Voluntary Idleness

A wide variety of factors are implicated in voluntary idleness and the reluctance to be gainfully and economically engaged. Voluntary idleness is restricted to indicate the apparent situation where the woman merely takes care of household chores and upbringing of their children. The woman is simply not in monetized activities. Such a phenomenon may be broadly described as the consequences of psychological, physical and socio-cultural factors. Such factors are modifiable and non-modifiable. Some of the modifiable factors are religious beliefs (or indoctrination), emotional distortions and, or physical/psychiatric illnesses with the extension on imbecility while mental acuity and social class are some of the non-modifiable factors respectively. Whatever the case, however, the importance of the factors predicating such voluntary idleness may be very critical where their interconnectivity is implicated.

In considering the theory of fatalism however and its implication in voluntary idleness, all human actions are seen as the function of fate and that no matter what the individual does, what will be will be. Such assertion of fatalistic tendencies and, or theory though may share some proximal meaning with the concept of determinism and predestination, but it essentially differs in terms of contents. Using the triplex definition of determinism, predestination and defeatism, fatalism is referred to as the doctrine that all events are subject to fate or inevitable predetermination. In the deterministic paradigm, therefore, there is no free will while everything including human actions and fortunes could only have happened as it did; but in the pre-estimationist view, human actions though can be free, they are nonetheless ineffectual in determining events. Consequently, the defeatist theorists maintain that human attitude of inaction and passive acceptance of life conditions, rather than their striving, is just too appropriate. In brief, using the duplex paradigm of biological determinism and biological fatalism, Pratarelli and Mize (2002) eulogizing the concepts have, therefore, concluded that genetics wholly predicts the physical and behavioural nature of an organism adapting the evolutionary psychology approach. What this analogy portends in the immediate is that, no matter what, gullibility and compulsive idleness and in particular, voluntary idleness to gainful economic activity, as reflected in the life styles of the participants, is strictly the consequence of gene and, therefore, nothing can be done to facilitate a change. This is a

contrary position of the present study that predicts the possibility of adequate behaviour outcome when the benefits of effective psychotherapies can be harnessed. The essential premise as posited in the present study therefore is that individuals create their own reality and therefore has the power to change many aspects of that reality.

Theoretical framework for study.

One paramount economic theory argues that human beings behave rationally while their life experiences and decisions cannot be atypical. Using an economic-anthropological (i.e. Formalism, substantivism, and culturalism) approach may be useful in understanding human beings being idle and the reluctance to be economically engaged. The economic-anthropological paradigm has as its central theme that all human cultures represent a collection of "choice making individuals whose every action involves conscious or unconscious selections among alternatives means to alternative ends" (Prattis, 1982, citing Burling). According to this paradigm, the ends have culturally defined goals. Goals refer not only to economic value or financial gain but to anything that is valued by the individual, be it leisure, solidarity or prestige. Some of the sub-themes of the paradigm include formalism, substantivism, and culturalism. The Formalist, for instance, believes that individuals pursue utility (or preference) maximization by choosing between alternative means. While the Substantivist on the other hand argues that Economics is simply the way society meets their material needs, the Culturalist idea is simply the extension of the Substantivist view. Culturalism is based on a much stronger emphasis on cultural constructivism as well as a more detailed account of local understandings and metaphors of economic concepts, while maintaining a greater focus on socio-cultural dynamics (Hann, 2000).

A critical focus of the economic-anthropological theory and as some of the analyses shown is the emphasis, however, on the human choice on the alternative means to ends. Human choice to alternative means, considered as part of rational behaviour can be difficult to underpin the relevance of idle gullibility and, or reluctance to be economically empowered for the woman. This is because being idle and reluctant to be economically empowered cannot symbolize the means to ends and, or useful indication to livelihood. Essentially therefore, if the woman must eat, clothe herself and she is not a social miscreant, it is imperative that skills for facilitating her economic empowerment are ably provided and maintained. In consequence, therefore, the premise of the study is hinged on the fact that to live well and be satisfied economically, the woman should work to eat. To work, in this analogy, means that the woman should have income-generating activities. To have income-generating activity would mean that the woman would have some money to attend to her basic needs. The rationale propelling such assumption is that the woman does not need to become an economic nuisance (otherwise, dependant) to earn a living while voluntarily idle.

The Study and Setting

The focus of the present study is to examine the effectiveness of four psychotherapies (i.e. Provocative, Reframing, Auto-suggestion and Prayers Techniques) in the behaviour modification and economic empowerment of women who are in voluntary idleness. It is majorly designed to bring to the fore the irrelevance and the none-clinical utility of fatalism amidst very obvious economic challenges that now

confront families particularly in the twenty-first century Nigeria. One of the challenges of the twenty-first century, for instance, is that, rather than the woman tending the home while the man was seen as the bread winner; the woman is now expected to contribute economically in household management to enhance marital quality as family resources are now being over-stretched. The assumption, therefore, is that, if women who are in voluntary idleness (i.e. non-involvement in any income-generating ventures) are exposed to the selected psychotherapies and the control group (i.e. non-intervention group), the outcome would not be statistically significant or effective. Second, it was further hypothesized that should the women be exposed to the intervention strategies, there would be no statistical significant difference in the outcome results following the pairing of the psychotherapies. Third, the marital status of the participants would not significantly influence their behavioural outcome following the interventions.

The setting of the study was Nigeria while the participants are 143 women screened and selected from four locations in two Local Government areas of Edo State. The Local Government areas are Owan West and Owan East. The population of Nigeria, according to the Census Figures of 2006 is conjecturally over 140 million people; even though the debate rejecting its estimation is continuous. Although Nigeria is essentially endowed with various mineral resources as oil, gas, coal, to mention just a few, the two selected Local Government Areas are Rural-Urban for the levels of their separate infrastructural developments and following the World Health Organisation (WHO) descriptions. The Nigerian economy is basically agrarian dispersed with favourable climatic weather conditions and one of the most suitable soil and wide expanse of land. Despite such gargantuan advantages, however, Nigeria still cannot be said to be out of the woods. This is because the condition of the abject economic situation of her people, due perhaps, to the persistent fallout of its political maladministration, with a disguised human face, have false and unfulfilled promises. As a very religious country, the people of Nigeria have always believed that their deliverance (otherwise, economic resurgence) would one day come from God. Hence, it is the reason for one of the explanations, perhaps, why some women are deliberately and voluntarily idle.

Methods

Participants and Procedure

Adopting the non-equivalent method in a quasi-experimental research design the study utilizes the 5x1x5 matrices. The participants were essentially 114 female adults who were screened using the selection criteria. Paramount in the selection criteria are that participants have not been economically engaged for upward of one year and above. They also subsequently retain some compulsiveness (i.e. character unperturbness which epitomizes some measures of observable behaviour and subjectively reportable inner experiences). With the use of the stratified random technique, the four locations were zoned using the ABCDE format. The simple random method was then adopted to pick participants for each of the groups (i.e. ABCDE) where 'A' was comprised of 26 participants, 'B' has 31, 'C' (23), 'D' (34) and E (29) participants, respectively. The non-equivalent nature of the participation was due to sample availability and willingness to participate in the intervention study while the rationale for choosing entirely females was muted on the conviction that they represent the most vulnerable group in any family crisis. Their age range was between 25 and 51 years while Mean age of 33.7 (SD=6.45)

was obtained. The participants were dully briefed on the purpose of the intervention study while their personal identity was not disclosed as part of ethical requirements after eliciting their consent.

Measures

All measures used were in local translations (i.e. Aoma and Ora languages as well as Pidgin English), the participants' mother tongue and the adulterated version of the English Language commonly spoken by the people. Two research proctors who are fluent in the local languages and the pidgin were identified and trained to facilitate adequate participation. Following the selection stage, the participants responded to the Work Disposition Scale (WDS) which was administered at the pre-test, mid-test and post-test periods respectively. The WDS is a 20-item scale constructed by the researcher in a 3-Likert Point format of 'Certainly Yes' (3 points), 'Certainly No' (2 points) and 'Undecided' (1 point) ratings. The WDS was designed to know the work/career status of the participants as well as their perception and disposition to economic-related productive engagements. Local productive economic activities, for instance, can involve the hawking of plastic water, soft drinks, flour cake/bread, the running/maintenance of restaurants, frying of bean cakes (i.e. akara which is the local term), and house helps, to say the least and that are peculiar income-generating activities to these localities. Though the WDS does not have potential for right and wrong answers, the response format was expected to positively change as the participants meaningfully and gainfully apply the benefits of the intervention strategies. For instance, the participants' responses to items '4' (I don't know why I cannot get anything to do) and '17' (I cannot see it as being my fault because I am not doing anything) are expected to be reverted through continuous self-reappraisals during and after training by the participants. The range of likely scores for the WDS is between 20 and 60 while the norm states that scores of 44 and above are essentially considered normal. Any score below 44 is an indication that the individual needs psychotherapy and, or counseling. Estimate of the internal consistency (cronbach's alpha) was however 0.89.

Work/Career Enrichment Programmes

The participants that were allocated to the experimental groups were given the opportunities to harness the benefits of work/career enrichment programmes. The opportunities were provided through the training that was facilitated by the researcher in five concurrent week-periods. The only exception was those in the Control Group who only had the privilege of the benefits, after the intervention/assessment periods were completed. The career enrichment programmes had such related topics of: (a) job-seeking behaviour, (b) type and prospects of income-generating activities within the locality, (c) empowering adult females in economic independence (d) income-generating activities and their peculiar hazards, (e) boost to personal income and marital quality, (f) problems of idleness and family coherence, (g) commitments in chosen career, and (h) how to retain success in chosen income-generating activities. Participants in the four sub-groups (i.e. ABCD), except those of the control, were importantly exposed to the various training sessions having the enrichment programmes.

Psychotherapies/Treatment

The intervention (otherwise, treatment) periods had the participants exposed to the four experimental treatment conditions and the control group for five weeks of six sessions each week made up of 60 minutes hourly contact each day. The four experimental conditions which summed up the content of the independent variables are Provocation Technique (Prov.T), Reframing Technique (RT), Auto-Suggestion Method (A-SM) and the Prayers Technique (Pray.T) while the Control Group (CG) constituted the non-treated group. The four experimental treatment conditions and the control made up the acronym "ABCDE" with each of the letters representing the intervention and control groups that the participants belong to following their screening and thumb rule allocation. While manipulating the independent variables to predict its effects on the dependent, the participants, except those in the control group were overall given the benefits of different work/career enrichment programmes (see outline above) by the researcher (who is a trained psychologist). Each of the sub-themes as indicated in the work/career enrichment programme above, constituted the daily/weekly activity for the groups while applying the intervention strategies separately.

Intervention Strategies

Provocation Technique: This is a radical psychotherapy activities intended to jolt the individual out of his/her current mindset. It is particularly aimed at helping clients who are recalcitrant to a significant and resilient change and, or action.

(a) **Reframing Technique:** This is a robust psychotherapy that assists the individual potentials for rephrasing, re-stating and re-evaluation of life perspectives and circumstance and, or situation to the point of personal self-worth and growth as well as fulfillment. Its theoretical underpinnings are clarified in terms of systemic and solution-focused therapies, and Social Constructivism. Application of reframing technique in group and individual counselling has been profoundly successful empirically. The practical application of reframing in psychotherapy derives its usefulness from life frames that facilitates individual's ability in reconstructing the advantages of life challenges for future bliss and especially the economic empowerment of women as the present study indicates. It is positively-oriented. Through the continuous adaptation of re-labeling, pre-emption, worse alternatives, prescription, de-reflection and advertising (sub-themes in Reframing), the participants in the group with this technique are assisted in their re-definition of life postures to joblessness and idleness.

(b) **Auto-suggestion Method:** It is a technique that guides the effective identification and utilization of one's innate potentials to the individual benefits through some positive self-talks self-verbalizations and self- control/monitoring. The practice of autosuggestion is usually linked to self-hypnosis. It is really not a magical technique but, mostly used to overcome personal deficiencies. In many ways, autosuggestion is reminiscent of the techniques of concentration and visualization, often requiring a material aid to bring about results.

(c) **Prayer Technique:** Arising from the cultural importance that participants may place on God, faith and the word of God (i.e. Religiosity), the prayer technique employs the intermittent use of faith-builders as assurance to demystify possible fears and anxieties as well as metaphysical postures inherent in the participants. In using this technique, the participants and researcher identified the varying areas of needs of the participants as

well as the problems of voluntary idleness while simultaneously offering positive statements as prayers.

Data Analysis

The one-way ANCOVAR and ANOVAR as well as the student-t at the alpha levels of 0.05 were the main statistics adopted for quantification of data along side the descriptive statistics of percentages. These statistical methods are used as the study seeks solely to identify the possible differences while comparing the treatment effects and their co-variants on the independent variable.

Results and Findings

Critical in the findings was that the pre-test screening of participants prior to the intervention on the average showed that scores ranging between 23 and 35 were observed even though this arguably changed at the mid-test stage where the scores mostly ranged between 29 and 46 respectively. The observed dimension of scores which were characteristically below the stated norm was the participants' reaction to the WDS. Participants in the non-treatment (i.e. Control group) at the pre-test stage comparatively did not exhibit any Mean-score difference in behavioural outcome. At the post-test stage, however, participants notably in the four intervention groups (i.e. 'A', 'B', 'C' and 'D') except those of 'E' showed appreciable Mean-score differences in behavioural outcomes that ranged between 45 and 57 (i.e. 98.8%) with only 1.2% depletion.

Furthermore, behavioural outcome details following the interventions indicated overall that, the psychotherapies were significantly effective. Using the ANCOVAR, the compared Fisher's value $[F(8, 268)=4.91; P<0.05]$ as well as $[F(4, 138)=7.98; P<0.05]$ involving all post-interventions using the ANOVAR indicated that there were significant differences when the first assumption was tested and a combined Mean-Scores ($X=81.6$) was obtained for the psychotherapies (tables 2 and 4). It showed that participants exposed to the RT had the highest Mean-score advantage ($X=75.3$) when treatment gains along independent psychotherapy-comparison was made (table 3, Appendix). Though it also showed that the non-treatment group (i.e. CG) did not manifest any significant gains ($X=52.3$), among those exposed to the psychotherapies however, the participants with Pray.T demonstrated the least treatment gains having its Mean score ($X=60.4$) as indicated in the Appendix (table3). In testing the second assumption, the pair-wise t-test at 0.05 alpha levels was used. Its findings indicated that there were significant treatment differences (table 5, appendix) just as it was the case when the third assumption was tested along the dimension of participants' marital status (table 6) where $[F(5, 287)=6.33; P<0.05]$ as summarized in table 6.

General Discussion

Inferred from the findings highlighted above, and which supported the effectiveness of some selected four psychotherapies (i.e. Provocative, Reframing, Auto-suggestion and the prayer techniques) in the treatment of voluntary idleness among female adults, the outcomes confirmed that women who are compulsively idle can be assisted to embrace income-generating economic activities. Comparing the differential Mean-score outcomes from the pre-test through to the post-test therefore, the arguments that is particularly maintained by the proponents of fatalism that 'whatever has been

would be and cannot be changed' (i.e. biological determinism and fatalism, according to Pratarelli and Mize, 2002) was not supported. Voluntary idle posture which hitherto was observed in the participants in Edo state prior to the intervention study easily, therefore, gave way at the mid and post intervention periods when the participants were trained. Although the consequences of cultural and environment influences in maintaining idleness may not be doubted, what became obvious at the intervention stages was that, when voluntary idle behaviour was confronted with a superior argument on economic empowerment that was submerged in work/career enrichment programmes, it got modified. The work/career enrichment programmes for the intervention were, however, facilitated through the application of four psychotherapies. Adjudged, therefore, from the findings, the relevance of psychotherapy in the elegant enhancement and management of behaviour deficit and, or excesses would continue to be both a regular demand and application whenever the need arises.

Furthermore, the outcome details of the psychotherapies along the participants' marital levels also indicated without any equivocation that, irrespective of the participants' status in marriage, psychotherapy can be at its best in the management of voluntary idle behaviour. Thus, in consequence, whether the participants are divorced, married, widowed and, or as single parents as it was the case, they essentially need to be economically empowered rather than being idle if family and, or individual ambitions and challenges would be met. These findings are in strict confirmation that using psychotherapy in behaviour modification is still as reliable and potent as ever (Seligman, 1995; Hayes, Kirk and Kelly, 2003; Brett and Abramowitz, 2004), even though from the perspective of group utilization, those exposed to the reframing psychotherapy had demonstrated more reliable treatment gains.

Conclusion

Though more investigations are needed to understand the complex factors maintaining voluntary idleness among rural women especially compulsiveness and nonchalance in the search for income-generating behaviour can be managed with effective psychotherapies. Psychotherapies are in different grades and sub-categories. Adapting a most adequate sub-type in behaviour modification, as depicted in the study, could be effective. The screening tool (i.e. WDS) with additional input from work/career enrichment programmes would be a reliable method for complimenting and facilitating assessment and behaviour change in diagnosed individuals. Such application would be productive as the method would provide insight into the trainees' perspectives.

Implication for Guidance and Counselling

The findings as encapsulated in the study show without doubt, that nonchalance and compulsive non-job-seeking behaviour in adult females can be effectively modified. It therefore means that, while in counselling relationship, the individual in consultation who may be having some confusion should not be written off. This is because whenever disturbing phenomena are effectively assessed, particularly in the African sub-regions, and there is effective selection and application of psychotherapies, there would be a resurgence of hope for clients and the confused as the study portends. The effectiveness of the intervention strategies in the study arguably showed that the Mean-score treatment gains particularly at the mid-test and post-test stages favourably changed to indicate the

success of counselling relationship as well as psychotherapy. Thus in consequence, and as demonstrated in the differential-Mean-score gains, individuals who attend counselling relationship are unique and would apply therapeutic gains differentially as their background and culture differs. This also implies that whenever the occasions to facilitate the disturbed needs came on, the counselling expert, particularly in the African sub-region may have to be patient to understand their orientation so that counselling outcome would not be derailed.

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Appendix

Work Disposition Scale [WDS]

Table 1

S/N	Type of Item	Certainly Yes	Certainly No	Undecided
1	Every human being who is well physically and Mentally should work to earn a Living.			
2	To work or to be productively engaged is good but it is not everyone that may work			
3	Not to be economically engaged nor productive is not healthy for human beings			
4	I don't know why I cannot get anything to do			
5	Only God can tell whether it is right for one to be economically engaged or not			
6	In this World it is not possible for everyone to work			
7	I don't know the reason why I am not working			
8	Not to work means that I should not also eat			
9	Whether to work or not, it is by the Grace of God. I cannot blame myself			
10	Whether I am working or not I am okay			
11	Though I am not working nor doing anything economically, I think that is the way God or nature has determined it to be			
12	Being economically and productively engaged for individuals to be able to provide for themselves and family is simply by the God's Grace and nothing more			
13	It is God or Nature that has decided my present condition or situation; I don't think that I should get myself any worry			
14	Work or no work life must continue			
15	It is absolutely my fault for my inability to do anything economically no matter how little			
16	Getting productively engaged at least for some economic independence is very good; but it depends on whatever God or nature says			
17	I cannot see it as being my fault because I am not			

	doing anything			
18	I don't know whether I am happy or not			
19	I don't know what else to do since there is no Government work for me			
20	Well, if God says that I would get something to do I will get something to do; there is no problem			

Analysis of Covariance (ANCOVAR) comparing the combined outcome of participants to the intervention conditions (i.e. Prov.T, RT, A-SM, Pray.T, CG).

Table 2.

Source of Variation	Sum of Square	df	Mean Square	F-Dist.	P
Main Effect	198.423	8	24.803	4.91	<0.05
Prov.T/RT/A-SM/Pray.T/CG	198.423	8	24.803	4.91	<0.05
Explained	198.423	8	24.803	4.91	<0.05
Residual	2433.0608	482	5.047		
Total	2631.4838	486			

F (8, 268) =4.91; P<0.05

Group Post Means-Differential Scores Comparison

Table 3

Category of Variable	Column Mean (X)
Prov.T	72.8
RT	75.3
A-SM	64.2
Pray.T	60.4
CG	52.3
Prov.T/RT/A-SM/Pray.T/CG	81.6
Prov.T/RT	79.7
Prov.T/Pray.T	69.4
RT/Pray.T	77.3
Pray.T/A-SM	66.0
Prov.T/A-SM	68.9
RT/A-SM	71.4

Analysis of Variance (ANOVAR) comparing the outcome of participants to the Post-intervention conditions only (i.e. Prov.T/RT/Pray.T/ A-SM,/ CG).

Table 4

Source of Variation	Sum of Square	df	Mean Square	F-Dist.	P
Main Effect	112.08	4	28.02	7.98	<0.05
Prov.T/RT/A-SM/Pray.T/CG	112.08	4	28.02	7.98	<0.05
Error	1576.41	449	3.51		
Total	3688.49	453			

F (4,138) =7.98; P<0.05

Post-test Outcome Results of intervention Group showing Mean-Scores, Standard Deviation, Student-t cal. and the degree of Freedom Comparison

Table 5.

Category of Items	N=143 n	X	SD	t-Cal.	df	P
RT VS Prov.T	31 26	75.32 72.81	4.71	7.02	55	P<0.05
RT VS A-SM	31 23	75.32 64.24	5.34	6.61	52	P<0.05
RT VS Pray.T	31 34	75.32 60.40	2.34	3..64	63	P<0.05
Prov.T VS CG	26 29	72.81 52.33	4.80	5.91	53	P<0.05
RT VS CG	31 29	75.32 52.33	6.32	4.42	58	P<0.05
Prov.T VS A-SM	26 23	72.81 64.24	5.61	8.57	47	P<0.05
Prov.T VS Pray.T	26 34	72.81 60.40	7.04	5.63	58	P<0.05
A-SM VS Pray.T	23 34	64.24 60.40	6.53	7.34	55	P<0.05
A-SM VS CG	23 29	64.24 52.33	4.93	4.70	50	P<0.05
Pray.T VS CG	34 29	60.40 52.33	3.61	3.51	61	P<0.05

Analysis of Covariance (ANCOVAR) comparing the combined outcome of participants along their marital status (i.e. Levels) to the intervention conditions (i.e. Prov.T, RT, A-SM, Pray.T, CG).

Table 6.

Source of Variation	Sum of Square	df	Mean Square	F-Dist.	P
Main Effect	187.431	5	37.486	6.33	<0.05
Widowed	17.091	1	17.091	2.89	<0.01
Unmarried	14.655	1	14.655	2.47	<0.01
Single Parent	19.210	1	19.210	3.24	<0.01
Married	23.122	1	23.122	3.90	<0.01
Divorced	16.713	1	16.713	2.82	<0.01
Marriage Status	187.431	5	37.486	6.33	<0.05
Explained	187.431	5	37.486	6.33	<0.05
Residual	1937.008	327	5.924		
Total	2124.439	332			

F (5, 287) =6.33; P<0.05