

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

SELF-REALIZATION AND SELF-ESTEEM: A  
PRELIMINARY INVESTIGATION OF YOUNG PEOPLE  
IN NAIROBI WHO DO NOT KNOW THEIR  
PARENTAGE

BY  
GEOFFREY NJERU MBAKA

A Thesis Submitted to the Graduate School in Partial  
Fulfillment of the Requirements for the Degree of  
Master of Arts in Mission Studies

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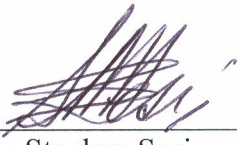
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## ABSTRACT

*Purpose:* To know the correlation between religiosity and perceived family support and the self-esteem and self-development of young people who do not know their parentage.

*Method:* This was a non-experimental correlation study that investigated the interrelationship between self-realization and self-esteem. Further, the research utilized convenience sampling and moderate participation. Besides, the study took an urban bias, focusing on young people in Nairobi Pentecostal Church Academy and Nairobi Pentecostal Church, Woodley. A questionnaire was distributed to 136 participants. However, the study limited the sample to 28 participants for analysis. This was because only 14 of the 136 participants did not know their parentage. As a result, a similar number who knew their parentage were sampled for comparison purposes. They were all Kenyan Africans living in Nairobi. The sheet included a demographic questionnaire that asked for each participant's gender, age group, and whether or not they know their parent (s). It also had the Rosenberg Self-Esteem Scale, a Religiosity Scale, and the Perceived Social Support Family Scale (Appendix I). These were used to measure the participants' levels of self-esteem, religiosity, and perceived family support respectively.

Data analysis involved determining certain variables: religiosity and perceived family social supports' relationship to respondents' self-esteem. Further, the hypotheses were tested for statistical significance using the *T test* and interpretations duly made.

*Results:* Respondents who know their parentage are more likely to have a stable social identity, hence a higher self-esteem. Also, religious and spiritual commitment influences self esteem positively.

What is more, only about 11 per cent of the religious commitment of the respondents is referable to their self-esteem. If so, since 43 per cent of the respondents' religiosity and family support is referable to their family and church setting, fully 57 per cent of their self-esteem is attributable to other factors or settings, e.g. the school.

Most important, a strong or healthy self-esteem among respondents is partly a product of wholesome interactions between young people and their parents.

*Conclusion:* A statistically significant difference exists about religiosity scores and perceived family support scores of respondents. Only the correlation between self-esteem and religiosity, among respondents who know their parentage; and the correlation between self-esteem and perceived family support, for respondents who do not know their parentage, are significant statistically.

*Key words:* Self-esteem; self-realization; self-development; religiosity; perceived family social support; parentage.



**TO**

All young people who do not know their parentage. The sincere prayer is that they  
will find their true human and biblical identity.



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## FIGURES

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## **CHAPTER 1**

### **INTRODUCTION**

#### Motivation for the Study

The primary investigator has ministered to young people in schools and churches for many years. Notably, many of them do not know their parentage. They struggle to understand who-or “whose” they are and how they ought to live (Brelsford 2002, 92). This study sprung from that social context. It also built on recommendations to study the experiences of single parents’ children (Mutai 2004, 53). Currently there is a growing trend of premeditated single parenthood in Nairobi. The study sought to investigate how the young people from such families are responding to this postmodern phenomenon.

#### Rationale for the Study

The rationale for this study was “theoretical interest” (Spradley 1980, 106). The primary investigator reasoned that the study relates well with social theories. Thus, the study used this theoretical interest to narrow the research. Moreover, the study examined the Bible’s place in aiding young people achieve self-realization, self-esteem, and self-development. Consequently, it surveyed young people in Nairobi society, including a comprehensive review of pertinent literature.

(<http://www.pastors.com/rwmt/article.asp?Art ID: 10411>)



### Problem Statement

A significant number of young people in Nairobi do not know their parentage. As a result, they experience identity crisis. Chandran (2004) appropriately remarks, "There is a general loss of identity in the city. Nairobi youth feel lost. Churches are not sufficiently addressing this problem of identity." (68-69) This identity crisis affects their self-esteem. Thus, the problem addressed in this study was the correlation between self-realization and the self-esteem of young people who do not know their parentage.

### Purpose of the Study

To determine the correlation between religiosity and perceived family support and the self-esteem and self-development of young people who do not know their parentage.

### Research Goals

This study pursued the connections between self-realization and self-esteem.

### Significance of the Study

Kenya's population is youthful- more than 70% are under 30 years. However, an increasing number of them do not know their parentage. Thus, they experience poor self-identity and low self-esteem (ibid., 43). Previous research studies have found that low self-esteem is a predictor of social problems; these include substance abuse, unprotected sex, criminal behaviors, some personality disorders, depression, and suicide (<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>).

Conversely, Maslow (1987) states that satisfying the esteem needs leads to self-

actualization (17). Therefore, in this study knowing one's parentage was one way to build young people's self-esteem.

### Thesis Statement

Self-realization amongst young people in Nairobi builds their self-esteem.

### Research Questions

1. What links are there between knowing one's parentage and self-esteem?
2. How does religiosity impact self-esteem?
3. How does the knowledge of one's parentage impact self-development?
4. Is there a relationship between self-realization, self-esteem, and self-development amongst young people in Nairobi who do not know their parentage?

### Hypotheses

There is no association between the following variables:

- 1) Self-esteem and religiosity,
- 2) Self-esteem and knowing one's parentage,
- 3) Religiosity and knowing one's parentage.

### Limitations

There were several threats to this study. First, it was difficult to collect both qualitative and quantitative data due to the sensitivity of the issue at hand. Ours is a silence and shame-oriented society. However, the investigator was first a friend, then a learner in his approach to the participants. In addition, the culture under study was not one that somebody can identify at a specific location. S/he needs to know individual cases beforehand in order to carry out case studies, interviews and surveys.



Nevertheless, the investigator overcame this by using a questionnaire where real names were not required. Informants' names and identities were to be concealed (anonymous). However, participants were given the option of giving their names for comments and feedback.

Another limitation concerned the preliminary investigator being subjective to the point of giving quick answers. This is because he had just recently known his parentage after years of searching. His breakthrough occurred after he responded to a newspaper advertisement that read, "Where are you? Geoffrey is one of your names. Your father was called Muturunjeru. Your mother was a Ugandan called Philomena Nassali Kiggundu. Your three sisters living in Uganda are looking for you. Contact them on ..." (*Daily Nation*, 25 March 2006, 38). He overcame this subjectivity through critical evaluation of the precedent literature and fieldwork. However, the study emphasized that God is sovereign and also the God of possibilities (Mt. 19:26; Mk. 10:27; Lk. 1:37; 18:27).

Finally, the case study took a lot of time since the information was never exhaustive. It also amassed a lot of data. What is more, the sample involved only 28 participants. Therefore, it could not be representative enough as a generalization for the greater Nairobi society.

#### Delimitations of the Present Work

The study sampled twelve-to-thirty-year-old middle-class residents of Lang'ata and Dagoretti Constituencies. It was a case analysis of youth in an African urban context.

### Definition of Terms

1. The *Complete Christian dictionary* (2002) defines “realize” as “to understand fully and accept as a fact.” In this study, self-identity was equated to self-realization. Therefore, “self realization” means knowing both ones’ parentage and biblical identity fully and accepting it as a fact.
2. “Parentage” is the understanding of one’s ancestry, family origin, and lineage; knowing *who* and *whose* one is; it is also *humanness* in the sense of connection to the world (humanity).
3. “Self-development” is the *process* of being all one was fitted to be; well-being; fruitfulness; purpose; full potential; it is equivalent to Maslow’s self-actualization.
4. “Young people” refers to those 12-30 years old who do not know their parentage.

### Assumptions

The primary investigator is an evangelical Christian. Therefore, he believes that God has called all people to follow Jesus Christ. As a result, the study took several theological doctrines as givens. First, it accepted the Bible as divine revelation and therefore as fully authoritative (2 Timothy 3:16). The study further took that Jesus Christ is the center of theology, for it is through Him that humans definitively know God. Moreover, the study took the continuing work of the Holy Spirit in the world today in the lives of all believers and unbelievers. What is more, the study took that all young people are sinners in need of salvation and reconciliation with God and one another. This is possible only through the death and resurrection of Jesus Christ (1 Corinthians 1:18f). In addition, the study took that the church is the sign and evidence



of the Kingdom of God now invading the earth. The church is also a *hermeneutical* and *mission* community. In the former, believers study and interpret the scriptures together where errors in interpretation can be checked. In the latter, the church brings to a lost world the message of God's salvation and also invites all into His Kingdom. "Mission is not a fruit of the church. It is of its essence. Without mission the church is not the church." (Hiebert 1999, 24-25)

Besides, the study assumed that God has a plan and purpose for the young people in Nairobi (Jeremiah 29:11). Further, this purpose will be enhanced when they know *who* and *whose* they are. Those who do not know their parentage may have been born out of human error or even sin. However, God took all that into account. 'While there are illegitimate parents, there are no illegitimate children.' (Warren 2002, 23-25) They are neither mistakes nor biological accidents. Therefore, the young people must arise in Jesus' name and know their roots. He will give them 'beauty for ashes' (Isaiah 61:1, 3).

Moreover, the study presupposed that several Nairobi families are silent about their young peoples' parentage. Thus, the young people struggle with self-esteem because they do not know their personal history. They are ignorant about *who*, and *whose* they are. As a result, they feel that a portion of their history is dark, needing illumination. Most important, they do not have a family that they can call their own. However, God will restore their lives and also turn them to their parent (s) and vice versa (Malachi 4:5).

Further, the study assumed that young people who do not know their parentage are 'vulnerable sheep.' (Maxwell 2002, 1004) Therefore, the church should care for them by promoting and protecting them (Eze. 34: 17-22, c.f. Ps. 23). If there is no mission to them, they will believe in everything (Marty 2005, 47) and settle for nothing. Failure to know their origin or parentage leads to identity crisis. Like the

biblical Moses, they ask, “Who am I?” (Exodus 3:14) Yet, they must also be assisted to release people from the expectation that they will meet their basic needs. “We become healthy...only when we don’t expect others to meet the needs that only God can meet.” (Maxwell 2002, 1150)

Finally, the study assumed that the sample was representative of the greater Nairobi society. It took that the experiences of the participants sampled were similar to those of other young people in Nairobi. Therefore, the findings were generalized to encompass the greater Nairobi society.



## CHAPTER 2

### LITERATURE REVIEW

This chapter seeks to provide a detailed and organized review of precedent literature on young people and self-esteem. It begins with a survey of the beliefs and behaviors of Nairobi's society. In addition, it explores Maslow's hierarchy of needs, giving special focus to self-esteem and self-actualization. Finally, the chapter looks into some biblical thoughts on self-realization, following which conclusions are made.

#### A Parable-the Tragedy of Tragedies-the Story of Hugh

How important is it for young people to know *who* and *whose* they are? To answer that question, we will borrow from Lane (1981). He says that if one asks a Rabbi a deep theological question, rather than get an answer, s/he will be told a story (1306). Therefore, for our purposes the story of Hugh will suffice:

Once upon a time a Royal person was born. His name was Hugh. Although I'll refer to Hugh as 'he', no one actually knew what his sex really was and it didn't really matter. Hugh was unlike anyone who had ever lived before or who would ever live again. Hugh was precious, unrepeatable incomparable, a trillion-dollar diamond in the rough.

For the first 15 months of life, Hugh only knew himself from the reflections he saw in the eyes of his caretakers. Hugh was terribly unfortunate. His caretakers, although not blind, had glasses over their eyes. Each set of glasses already had an *image* on it. So that each caretaker only saw Hugh according to the image on his glasses. Thus, even though Hugh's caretakers were physically present, not one of them *ever actually saw him*. By the time Hugh was grown, he was a mosaic of other people's images of him, so no one had ever mirrored back to him what he really looked like. Consequently, Hugh thought he was the mosaic of images. He really did not know who he was.

Sometimes in the dark of the night when he was all alone, Hugh knew that something of profound importance was missing. He experienced this as a gnawing sense of emptiness-a deep void.

Hugh tried to fill the emptiness and void with many things: power, worldly fame, money, possessions, chemical highs, food, sex, excitement, entertainment, relationships, children, work-even exercise. But no matter what

he *did*, he never felt the gnawing emptiness go away. In the quiet of the night when all the distractions were gone, he heard a still quiet voice that said: "Don't forget; please don't forget me!" But alas! Hugh did forget and went to his death never knowing who he was! (Bradshaw 1988, x)

This parable shows that when young people do not know *who* and *whose* they are, their

self-esteem suffers. Also, the family has an important role to play in building self-esteem.

Survey of the Knowledge, Attitudes and Experiences of Young People in Nairobi who do not Know Their Parentage

### ***Silence on Family Violence***

An editorial in the *Daily Nation* screamed, "Women continue to suffer in silence." It noted that women and girls are daily subjected to physical, mental, emotional, and psychological violence countrywide (*Daily Nation*, 9 February 2007, 10). Young people who do not know their parentage also undergo mental, emotional, and psychological violence. Consequently, churches and experts warn of an epidemic of dissatisfaction and frustration in families. This culture of silence is breeding both unhappiness and violence (*Sunday Nation*, 11 February 2007, 1). It also has serious effects on how the victims (most of whom are young women) perceive themselves.

### ***Silence on Sexuality Education***

Another article read, "Survey reveals deep silence on sexual matters." (*Daily Nation*, 9 February 2007, 9) In it, *Infotrak*, a pollster acting for Oakland Media services, conducted a poll in November 2006. It covered all 8 provinces, featuring 2,400 women aged 18-25 years. Of those interviewed, 96% were either Christian or Muslim (both religions prohibit premarital sex among their followers). Most of the respondents (70%) had had sex, a majority of who were between 23-25 years. Asked about their first sexual encounter, 56% of them said it had occurred by the time they

were 16 years old. Of those that took a pregnancy test, 51% were found to be pregnant. Furthermore, the survey revealed that only one third of those polled have discussed sex with either their mothers or sisters. Although 10% say they have been sexually violated at one time or another, only one-quarter report the matter or fight back. Usually, the children born are unplanned for and unwanted. Later in life, they may experience lack of family support.

We pause to ask ourselves what becomes of these children that are born out of pre-marital sex. What about their self-esteem and prospects for self-development? Further, why are the institutions of religion and the family silent on issues such as pre-marital sex and human rights? The silent culture has permeated these institutions as well. Nairobi is a silence and shame-oriented society. People prefer to be silent on issues such as sexuality education and sexual violence. Thus, one is left to wonder what the well-being of Nairobi society will be in the next 20 years or so. With many young people ignorant about their parentage, will this impact Nairobi's corporate development? The young people may not climb the pyramid of Maslow's hierarchy of needs and achieve self-actualization.

### ***Startling Statistics on Parentage***

Moreover, genetic science is giving a rude shock to both parents and young people that doubt their parentage. Almost 50% of Kenyan men that take paternity tests at the Government Chemist come away with startling results. According to an article titled "Doubting child's father? You might be right," they realize that they are not the biological fathers of the children they are raising (*Daily Nation*, 26 April 2007, 1). Psychiatrists say that this creates highly traumatized families on three fronts: the father, mother, and children, in case they are mature enough to understand what is happening.



What is more, the young people have a feeling of loss, betrayal, being cheated, and uncertainty about the future. They doubt the person they've always thought to be their parent. They ask themselves: Who and whose am I? The trauma continues because they have a God-built, deep-rooted instinct to know *who* and *whose* they are. Yet, their families are silent concerning their parentage and prefer to keep their skeletons closeted. Nairobi culture is silent on "family secrets." (Johnson 1992, 78-79)

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### ***Struggle for Belongingness***

Besides, the young people feel that they are not loved and do not belong. Like the slaves who had long been forgotten, they never get noticed nor are they given attention (Driver 1961, 459). When they do not have a place they feel they can belong to, they move back and forth, like migrants (Editorial 1963, 635). This restlessness is both internal and external. They may be in a family, yet feel that they do not belong to it.

Young people without roots want to feel important and that they have a role to play. None wants to be disregarded and pushed aside. They are a part of humanity. They represent a special case of the power and importance that every human being wishes to have (Adler 1983, 342).

However, ignorance about their parentage makes them feel insignificant and unimportant. They manifest this problem through vices such as revenge. "Demoralization has the effect of an act of revenge and brings to the child a psychic relief." (ibid., 348) Moreover, they need counseling on certain issues common to rootless young people. These include "self esteem, rejection, anger, acting out behaviours like anti- authority, alcoholism, drug abuse and school truancy." (Gichinga 1996, 106) However, with adequate counseling, they will be able to settle down and live a normal life.

### *Search for Safety*

In addition to a silent culture, other scenarios make young people ignorant about their parentage. These include abandonment at birth, which makes it almost impossible for them to know their parentage. Alternatively, their mother may have been a prostitute or their father did not care for them. In addition, the parent (s) could have died and not been identified (ibid., 104-105). This poor start in life often affects their performance in school negatively. They may give up in life quite early since “they may not make much of a world where parents and relatives don’t care.” (ibid., 105)

Most of them find themselves in foster/children’s homes. However, others grow up in a normal family. For the latter, they will say they have both a family and are orphaned, and yet be neither. They are an “other” to the other (Reitz 2002, 145). They often wonder if there are many others who share a similar story. As a result, they choose one of two options. Either they become insecure, secretive, and ashamed of their situation, or they are secure, open, and contented.

Consequently, young people without roots lack a family heritage they can call their own. They feel that they have no identity due to lack of a family name (ibid., 148). Their lack of connection through the extended family has major ramifications. With no family name, their security and identity is shaken, impacting their self-esteem negatively. As a result, their well-being and hope of self-development is hurt. Chandran (2004) says the family can address this problem of loss of identity in Nairobi’s young people (69). The general society, including schools, the church, and the Parliamentarians can also play their part. As a result, Nairobi’s young people will have high self-esteem. Consequently, they will get onto the path of full potential and self-actualization.

### ***Self-Identity as a Felt Need***

The study of child development suggests that the “identity crisis” of adolescence is a crucial development drama. It is fraught with “deep inner turmoil, and accompanied by breakdowns or threats of breakdown.” (Ruddock 1972, 81-82) Without knowing *who* and *whose* they are, most adolescents experience identity crisis and unsteadiness (Kariuki 2002, 96). Therefore, self-identity is a felt need among Nairobi’s adolescents.

Specifically, adolescence occurs in three levels. These are pre-adolescence (10-14 years), middle adolescence (15-18 years), and post-adolescence (19-early twenties). During pre-adolescence, there is rapid biological growth. This evokes simultaneous feelings of anxiety, bewilderment, and delight. During mid-adolescence, the young people experience fewer physical changes. However, they struggle for identity and need love and acceptance. At the post-adolescence stage, they are involved in self-searching. Consequently, they ask questions such as: Who am I? How do I get along with others? Where do I fit? (ibid., 91-92) This means that it is during adolescence that the young people struggle with self-identity the most. At this stage, they seek to know *who* and *whose* they are. Thus, adolescence is the best time to satisfy their quest for identity. It is also the stage when they can either develop or destroy their self-esteem. The family, church, school, and media can play key roles in building self-esteem in the young people.

### The Foundational Needs of Young People

#### ***The Basic Need Hierarchy***

All humans, including young people have basic human needs. These are life, safety and security, belongingness and affection, respect and self-respect, and self-



actualization (Maslow 1968, 3). These needs are in a hierarchical order, beginning with the need for life to self-actualization. When the life (physiological) needs are met, other (and higher) needs emerge. The new needs, rather than physiological hungers, dominate the young person. When these needs are in turn satisfied, new (and still higher) needs emerge, and so on. This is what is referred to as the need hierarchy (Maslow 1987, 17).

#### The physiological needs

These are needs for life such as food, water, light, air, sleep, sex, exercise, etc. Most of these needs have more or less been met in the young peoples' lives in Nairobi.

#### Safety needs

Maslow (1987) categorizes these as, "security, stability, dependency, protection; freedom from fear, anxiety, and chaos; need for structure, order, law, and limits; strength in the protector; and so on." (18) When young people have this need, they can live for safety alone. Thus, those who are ignorant about their parentage feel unsafe.

#### The belongingness and love needs

These include giving and receiving affection (ibid., 20). When these needs are unsatisfied, the young people keenly feel the absence of friends and family. Maslow (1987) points out that they hunger for relations with people in general-for a place in the group or family. They strive with great intensity to achieve this goal and struggle with loneliness, ostracism, rejection, friendlessness, and rootlessness (20) Besides, young people that do not know their parentage have a high need for belongingness and love.

## The esteem needs

The *complete Christian dictionary* defines self-esteem as, “A good opinion of one’s own character and abilities.” Maslow (1987) appropriately says that young people “have a need or desire for a stable, firmly based, usually high evaluation of themselves, for self-respect or self-esteem, and for the esteem of others.” (21)

They aspire to have a happy, successful, and pleasurable belief in themselves. Moreover, their basic personal need is to regard themselves as worthwhile human beings. They search for love, acceptance, well-being, and success. The driving element within their human spirit is the need to believe they are significant. When they understand that single need, it opens the door to understanding their actions and attitudes. It also helps them channel their behavior to solve their personal problems (Mc Gee 1984, 15).

However, young people with low self-esteem feel insignificant, resulting in behavioral problems (Donahue and Benson 1995; Mruk 1995). The need for significance compels and may cause them to do anything to achieve it.

Yet, they desire strength, achievements, and adequacy. Besides, they seek reputation or prestige, status, attention, importance, dignity, and appreciation.

Maslow described two kinds of esteem needs—the need for respect from others and the need for self-respect. Self-esteem entails competence, confidence, mastery, achievement, independence, and freedom. Respect from others entails recognition, acceptance, status, and appreciation. Without the fulfillment of these needs, an individual feels discouraged, weak and inferior. For most people, the need for regard from others diminishes with age (because they have already received it) and the need for self-regard becomes more important. (<http://www.answers.com/topic/self-esteem>)

## The self-actualization need

Young people without roots have an essential biologically based inner nature (Maslow 1968, 3). This inner nature is in part unique to the individual and in part species-wide. It seeks to develop to full and maximum potential. It is the need to do

what one individually is fitted for. What humans *can* be, they *must* be (Maslow 1987, 22).

Because this inner nature is not bad but rather good or neutral, the young people should not suppress it. Instead, it is best to bring it out and to encourage it. If it guides their life, the result is health, fruitfulness, and happiness (Maslow 1968, 4). However, suppressing or denying this essential core of their lives has consequences. It leads to sickness in obvious ways, sometimes subtly, sometimes immediately, and sometimes later. Consequently, self-actualization only happens when their other basic needs are met.

The inner nature (or “intrinsic conscience”) should not be denied or suppressed even if pain is present. Doing so leads to sickness and despising of self. However, the young people should also welcome pain, grief, and conflict. As a result, they will improve individual health and experience growth and improvement (ibid., 7). Those that refuse to protest while their true inner nature is being crushed are sick—they have personality problems. Maslow (1968) explains it this way,

They take it and pay years later, in neurotic and psychosomatic symptoms of various kinds, or perhaps in some cases never become aware that they are sick, that they have missed true happiness, true fulfillment of promise, a rich emotional life, and a serene, fruitful old age, that they have never known how wonderful it is to be creative, to react aesthetically, to find life thrilling (8).

In commenting on self-actualization, Kolbe (1990) says, “Abraham Maslow, the guru of self-actualization, said that man seeks ‘to be true to his own nature, to trust himself, to be authentic, spontaneous, honestly expressive, to look for the sources of his actions in his own deep inner nature.’ He also said that ‘capabilities clamor to be used and cease their clamor only when they are used sufficiently.’” (2)

Yet, this inner nature is weak and can be denied. However, it rarely disappears in normal young people—perhaps not even in the sick ones. Instead, it persists underground, forever pressing for self-actualization. The young people want to attain



self-actualization. When they reach this goal, they will become truly human. Consequently, Nairobi will develop as they experience self-development, hence corporate development. The artists, poets, and orators will be who they were created to be (Maslow 1987, 22). Most important, among them those that believe in God know they are made in His image. Thus, they will also acknowledge that their inventiveness reflects God's unbounded capacity to create (Sire 1976, 31).

### *The Need for a Supreme Authority*

#### Meaning

Young people want to know the meaning for their lives. They ask "Do I matter? Is it worth it?" To find meaning in life, they must look beyond themselves to the Supreme Being. Life has meaning because they are God's creation, made in His image. This means they first have a capacity for love and self-giving. In addition, they have a will of their own. They can therefore respond to God or turn away from Him. Third, they have a position of authority, under God and over all of creation (Kitwood 1970, 94-97). Thus, since they are God's creation, their lives have meaning. What is more, the meaning of life for them is love. This love is God's initiative, not theirs. God loves all young people, all of who are of equal value in His sight (ibid., 98).

Besides, life has meaning because God Himself entered human existence through the man Jesus. He lived on the same terms as the young people do, thus revealing what God is like. Also, He showed how a truly human life ought to be lived. By observing and examining His life, the young people can see it had a stature that no other human has equaled. His life was characterized by "power, gentleness, boldness, tenderness, poise and self-giving." (ibid., 100) Jesus was fully human and could lead because He knew who He was (Maxwell 2002, 1277). Similarly, the young people can embrace His Personhood and sacrificial death on the cross. In the process, their

acquired religiosity will build their self-esteem and cause their lives to find true meaning.

### Purpose

On the other hand, the purpose for their lives is service. Christians serve God with all they have—their faculties, motives, words, and deeds. Kitwood (1970, 98) puts it this way, “The mundane and trivial are included as well as the noble and spiritual. When all of life is seen as God’s service, pleasures gain in richness and sorrow is borne with more stability. Life, instead of being fragmented collections of joys and pains, fits together and begins to make sense.” The young people can find purpose by giving their lives to Jesus and serving Him. They see that all things work for good to those that love God (Rm. 8:28 c.f. Mt. 6:33). Thus, their religious beliefs ultimately build their self-esteem.

### Supremacy of Self Realization Among Young People Without Roots

#### *Restlessness and Dissatisfaction*

Young people without roots have the inborn potential of being creative and capable of achieving anything they envision. However, the reality is that they become restless and dissatisfied with their lives. This occurs because they often are unaware of what the goal of their life should be (Piper 1944, 188).

Yet, this restlessness/dissatisfaction is because the most important things in life concern foundations. For example, when countries and continents want to recover or make progress, they initiate Marshall Plans and other grand official schemes. However, often the solution lies in grassroots projects (Hamilton 1948, 382). There is something about grassroots/foundations: it is there that one really knows the real

picture-what is happening. Without such knowledge, all the plans may come to nothing.

What is more, foundations apply not only to projects but people too. If you want to train an athlete, you begin when they are (very) young. Also, the doctor first makes a diagnosis before giving the prescription. Further, before one constructs a building, they first lay a foundation. Foundations help us approach life from the roots. Anything else deals with surface issues. Therefore, roots give young people a firm foundation and a sense of heritage (Maxwell 2002, 1238). That potentially leads to healthy self-esteem.

### ***Replacing Restlessness with Integration***

Unity, wholeness, and coherence of the individual

The type of natural science that had rigid systems has been replaced by new views. These views perceive “living phenomena and their variations as connected wholes, biologically, philosophically, and psychologically” (Adler 1983, 1-2). They assume the unity of the individual. This pictures the unified personality as a variant of individual life manifestations and forms of expression.

Moreover, real (young) people have the poise, balance, and cohesion of a unified personality (Fosdick 1943, 30). They integrate or synthesize the multiple “selves” that are within them. All young people have a multiplicity of selves. Each “self” is a group of traits that are fairly consistent within its own range. However, it is also different or incongruous with the other “selves.” A “self” exists for each social context-at home, in school, on the field, in business, church etc (ibid., 29). Therefore, the young people without roots experience disunity and war within as these “multiple selves” fight. This happens because the questions about their parentage remain unanswered. In order to live real lives, the young people must be integrated. The



major criterion of success is *e pluribus unum*, the achievement of a high degree of unity within (ibid., 28). When they know their parentage, they are no longer split and scattered. On the contrary, they get themselves together into wholeness and coherence.

In addition, personal wholeness and unity lead to happiness and a sense of fulfillment. Fosdick (1943) comments, “The basic urge of the human organism is toward wholeness. The primary command of our being is, get yourself together, and the fundamental sin is to be chaotic and unfocused” (33). The young people are happy when life is not fractional and flustered; not pulling apart and having loose ends, being at all odds with themselves. Rather, they feel fulfilled when life ceases to be discordant but is blowing in one direction. Thus, for those without roots, life is fragmented. Therefore, they cannot loose themselves to simply enjoy the moment, to be creative. For them, life is a fraction, not integer. However, knowing their parentage frees them to move on with life wholeheartedly and in one direction. Yet, whereas it is difficult to save life from fragmentariness, the penalty for failure is terrific; one lives a harassed and distracted life, drawn and quartered, knowing no serenity (ibid., 34).

However, seeking self-realization, which is the foundation for a balanced life is not easy. Gardner (1964) says that self-realization is not only the most difficult thing to do; it is the most inconvenient one too (13). Nonetheless, young people without roots should forfeit running away from themselves. Rather, they should “have time to probe the fearful and wonderful world within” (ibid.). They need to know, depend, and live with themselves. Therefore, they should seek to know their parentage. As a result, they will cease being restless and experience internal integration.

Holistic approach to life

Young people value holistic development as a yardstick of socialization (Mathenge 2005, 51). Therefore, they desire to come to terms with *who* and *whose* they are. They want to be at peace with their identity. That is what holistic living is all about.

Most important, success depends on the extent to which their loved ones practice unconditional love. They (loved ones) need to be real and holistic. They should love by revealing the parentage of their children. Love is not the process of making the young people in their image, as they (loved ones) would desire. Rather, love should be their wanting to lead them back to themselves (Buscaglia 1982, 40). Lead them to *who* and *whose* they are-to their uniqueness, original beauty, and foundations. When that family support is given, the young people will develop healthy self-esteem.

### ***Recognition of the Right Goal in Life***

Young people can be asked to make an initial statement of their highest goal. This will involve completing the sentence, "The highest goal for me is..." (Ray 2004, 11) The way they write this statement should deal with being (self-realization) if they are to truly live; *being*, and not achievement or enjoyment is foundational to living.

However, their eternal problem is that they think their goal in life is satisfied in active accomplishments and enjoyments. They pursue works (events) and things (happiness). Yet, this is the wrong goal. Rather, they should aim to know *who* and *whose* they are. They must make self-realization and self-discovery the goal of their life. They need to realize that they are person's first and foremost-true human beings. They must go back to the foundations. Piper (1944) appropriately remarks,

In every human heart there is conflict between one's individuality and one's human nature. Nobody will be satisfied with himself until his individuality has become truly human. Thus the eternal problem of man is Hamlet's searching question, 'To be or not to be?' What he shall be and what he is able to become makes the individual truly human. A generation that is unaware of this problem or that conceals it from itself moves on the surface of life...questions such as, What shall I do? or, How can I get the maximum enjoyment out of life? or, How can I be successful? Must be subordinated to the basic question, What am I to be as a human being? (189)

Being (self-identity) must be superior to activity and enjoyment of life. When that occurs, one can lose everything they have, including property, health, use of their senses; s/he may be deprived of their liberty and yet not think that life has lost its meaning. Real young people are aware that under all conditions they are free to be themselves. Most important, they are able to be human beings (ibid.).

For the young people, "being" includes knowing their parentage. In commenting on being, Maslow (1987) notes it refers to being oneself, "developing, growing and maturing, not going anywhere (in the sense, e.g., of social climbing), not striving in the ordinary sense of straining and trying for a state of affairs other than that in which they are." (70) That is what the young people must aim for in life-to *be*, to know their ancestry or lineage. As a result, their opinion about their character and abilities will grow. They will have a high self-esteem because they know their parentage.

### Self-realization and Self-esteem

#### ***Who Am I?***

In life, most people struggle with three basic issues. Warren (2002) comments, "The first is *identity*: 'Who am I?' The second is *importance*: 'Do I matter?' The third is *impact*: 'What is my place in life?'" (362) Such knowledge adds impetus to the view that self-realization or discovery is foundational for young people.



The most profound thing young people can say about themselves is simply “*I am.*” When they affirm their existence by speaking the words “I am,” they assert themselves as individuals separated from all others. They say that they have an inner personal center and freedom of action, even though the limits of their freedom are confined. Furthermore, they assert that their existence has meaning; that they can recognize good from evil; that they share in the creative spirit of humans. Walton (1965) points out, “To affirm my own existence, to affirm the existence of the universe, is to rejoice in, to shout aloud for, the positives in life, even in the face of life’s negatives.” (64)

Moreover, young people naturally develop a strong interest in ideas and ideologies as they search for identity. Consequently, to have a permanent influence on them, one needs to answer their three basic questions: Who am I, where do I fit, and is it worth it? (Mathenge 2005, 10-11) As a result, they will develop a healthy self-esteem.

Besides, the identity of young people is built out of their relationships with others. From other peoples’ reflections, they develop a clear and accurate picture of themselves. It is within their relationships that they discover *who* they are as persons (Johnson 1993, 6-7). Thus, families can either build or break the young peoples’ self-esteem. Ultimately though, the young people ought to base their identity (security) in who they are in Christ.

### ***Whose Am I?***

In addition, young people have a personal ancestry, which makes them know *whose* they are—that they are humans. Behind them is a long genealogy stretching back to the first *Homo sapiens*. Walton (1965) explains it this way, “As individuals we are what we are...because of our personal inheritance. Each of us, likewise, lives in a community that has deep roots in the past. Even a...nation like...Kenya is largely

what it is because of its past history of tribalism on the one hand and colonialism on the other.” (57) Therefore, it is not wise for the young people to ignore their parentage.

However, there are many conscious attitudes towards their parentage that they can take. These may include indifference or even rejection. For example, they may choose to denounce tradition, so as to “progress” with post-modernity. They may also decide to ignore the fact of their parentage. However, such an attitude is a refusal of experience. It amounts to immaturity. Nothing can alter the fact that they have a personal ancestry and are members of a community with roots in the past. By recognizing this lineage, they possess a certain sense of security (*ibid.*, 57-58).

Conversely, maturity means among other things, to become more caring and emphatically other-centered. Mature young people can develop altruistic values and emotionally understand that though each of them is unique, they are also like everyone else. It means they feel part of a historical procession of humans. Further, they belong to an expanding community whose current and future welfare takes precedence over their own selfish interests and whose well-being they assume responsibility for nurturing. More immediately, it means they become contributing and responsible citizens in their larger community (Heath 1991, 223). Thus, their lives find meaning, purpose, and value.

By strengthening their links with the past, the young people seem to increase their feeling of stability. They feel connected to the world. They long to find their place-to have a name and be a part of the remnant of humanity. For all humans, this security is personalized “when we can see our personal history and the history of our world in the round.” (Walton 1965, 58) Thus, genealogies give young people a sense of belonging (Nthamburi 2000, 36). This gives them security, meaning in life and builds self-esteem.

### Scriptural and Theological Thoughts on Self-Realization

The Bible speaks about the prominence of foundations in all of life. For example, it talks of life's foundations (Job 22:16; Eze. 30:4 *NLT*) and foundations of the temple (Ezra 6:3; Isaiah 6:4 *NLT*). Also, both heaven and earth have foundations (2 Sam. 22:8, 16; Job 9: 6; 38:4, 6; Ps. 18:15; 75: 3; Prov. 8:29; Is. 48:13; Mic. 1:6; Zec. 12:1 *NLT*). The mountains too have foundations (Ps. 18:7 *NLT*). Even cities and prisons are said to have foundations as well (Lam. 4:11; Mic. 1:11; Acts 16:26; Heb. 11:10 *NLT*). Besides, the prophet said to Israel, "Listen to Me, you who follow after righteousness, You who seek the LORD: Look to the rock from which you were hewn, and to the hole of the pit from which you were dug. Look to Abraham your father, and to Sarah who bore you." (Is. 51:1-2 *NKJV*) God called on Israel to remember her spiritual foundations. Therefore, knowing one's parentage can be classified as a basic foundation in young people's lives.

Besides, scripture records that believers have freedom, liberty and identity in Jesus. Christ has rescued them from the kingdom of darkness and made them members of His kingdom. Arnold (1992) says they are "forgiven, acquitted by God of all guilt, reconciled to God, and will experience no condemnation either now or after death." (212) These things-and so many more-define whom the Christian is. Thus, the young people can find their ultimate identity in Christ. Jesus builds their self-esteem.

In commenting on the believers' identity in Christ, Anderson (2000) points out several qualities that further boost self-esteem. First, the believers are *accepted* (Jn. 1:12; 15:15; Rm. 5:1; 1 Cor. 6:17, 20; 12:27; Eph. 1:1, 5; 2:18; Col. 1:14; 2:10). Second, they are *secure* (Rm. 8:1, 2, 28, 31-39; 2 Cor. 1:21f; Php. 1:6; 3:20; Col.3:3; 2 Tim. 1:7; Heb. 4:16; 1 Jn. 5:18). Lastly, they are *significant* (Mt. 5:13f; Jn. 15:1, 5, 16; Acts 1:8; 1 Cor. 3:16; 2 Cor. 5:17-21; 6:1; Eph. 2:6, 10; 3:12; Php. 4:13) (37-39).



What is more, the Bible says that humans are people of flesh and blood (Hebrews 2:14 *CEV*). The biblical figures knew this and did not suppress or deny their humanity. Neither should we. Being connected with the human race is part of self-realization. For instance, as to His human nature, Jesus Christ, God's Son was a descendant of David (Mt. 1:1; Lk. 1:27; 2:4; Rm. 1:3; 11:1; 2 Tim. 1:8 *CEV*). To underline His humanity, the Gospels record His genealogy (Mt. 1:1-17; Lk. 3:23ff). In addition, when Cornelius fell at Peter's feet, he (Peter) noted, "Stand up! I am nothing more than a human." (Acts 10:26 *CEV*) In another incident, Paul said, "Why are you doing this? We are humans just like you." (Acts 14:15 *CEV*) In the above scenarios, Jesus and the apostles did not suppress their humanity; neither did they overemphasize it. It is okay to be human. Therefore, young people without roots need to know *who* and *whose* they are. They should know their parentage so that they can put their personal history together (John. 8:32). As a result, they will experience a healthy self-esteem and self-development.

However, self-realization is a means to an end, not the end itself. Ultimate identity is met in Christ, the root and offspring of David (Revelation 22:16 *NIV*). Thus, it is wrong to judge young people by what they seem to be (2 Corinthians 5:16 *CEV*). Young people without roots are full human beings and have intrinsic value. They belong to God. Consequently, their religiosity gives them a sense of belonging, thus healthy self-esteem.

### Summary of Literature Review

The goal of this study was to determine the connections between self-realization and self-esteem. It observed that a significant number of young people in Nairobi do not know their parentage. This is complicated by a silence and shame-oriented culture. Further, it found that young people in Nairobi struggle for safety,

belongingness, and self-identity. Moreover, the study explored Maslow's hierarchy of needs. These include the physiological, safety, belongingness and love, esteem, and self-actualization needs.

Finally, the study expounded on scriptural and theological thoughts that concern self-realization. It urged the young people to base their ultimate identity in Jesus. If they love Him, they will be fulfilled as they serve Him. Besides, they will find their true potential and purpose for living in Him (Ps. 57:2; Jer. 29:11; Eph. 2:10).

## CHAPTER 3

### RESEARCH METHODOLOGY

In this chapter, the investigator outlines the research method concerning data collection and analysis. First, it defines and justifies the selected correlation method of inquiry. In addition, it describes features of data collection including participants, variables, and the related issues of validity and reliability. Finally, the chapter summarizes the approach used to analyse data.

#### Research Design

This was a correlation study. First, it tested many variables simultaneously. Second, it examined three hypotheses. In addition, it acknowledged that no research of this type has been undertaken locally, especially among young people without roots (Williams 1967, 5).

The style of research involvement in this study was “moderate participation.” For example, the investigator became a Bible study member at the church youth group. By this he maintained a balance between being an insider and an outsider, between participation and observation (Spradley 1980, 60). The former is the “*emic*”, and the latter-the “*etic*” view. “Emic” view focuses on “what one must know to behave correctly”; conversely, the “etic” view helps outsiders understand other’s behavior” (Sesi 2006, 12).



## Entry

The study took an urban bias, focusing on young people in Nairobi.

Convenience sampling was used. The investigator followed protocol by first seeking permission at the target population. Specifically, a written request letter was given to the school's deputy head teacher (Nairobi Pentecostal Church Academy); and church's youth pastor (Nairobi Pentecostal Church, Woodley) (Appendix III). Verbal consent was obtained prior to participation in the research study. He then distributed a questionnaire to the participants (students and youth members in the school and church respectively). The same procedure was followed in getting permission for the case study. (<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>)

Further, the primary investigator announced to the participants that a project of this kind needed volunteers to participate in the study. They were assured that they would offer significant insights into the topic under study.

## Participants

There were a total of 136 participants, 73 males and 63 females. They included adolescent primary, high school, and college students, and young professionals ranging from ages 12-30. However, the study limited the sample to 28 participants for data analysis. This was because only 14 (7 males and 7 females) of the 136 participants did not know their parentage. As a result, a similar number (N=14, i.e. 7 males and 7 females) who knew their parents were sampled for comparison purposes. They were matched by age and gender to get a close-as-possible a comparison. The sample consisted of 20 ten-to-fourteen-year-olds, 2 fifteen-to-eighteen-year-olds, 4 nineteen-to-twenty-three-year-olds, and 2 twenty-five-to-thirty-year olds. They were all Kenyan Africans living in Nairobi. (<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>)

There was also a case study involving the life history of a young person that does not know their roots. For this, both the structured questionnaire and unstructured questions were utilized. These participants were chosen so that the study could be reliable, and also have both an insider (*emic*) and outsider (*etic*) view.

### Data Collection

After consent was given for conducting the study, the researcher handed out the questionnaire sheets to each participant. In the school, the deputy head teacher facilitated the process through the teaching staff. At the church, during the conclusion of a concert the youth pastor requested willing participants to convene at a section of the church building. The sheet included a demographic questionnaire that asked for each participant's age group, gender, and whether or not they know their parent (s). It also had the Rosenberg Self-Esteem Scale, a Religiosity Scale, and the Perceived Social Support Family Scale (Appendix I). These were used to measure the participants' levels of self-esteem, religiosity, and perceived family support respectively. (<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>)

The demographic questionnaire asked for the participant's age group, gender, and whether they know their parent (s) or not. The Rosenberg Self-Esteem Scale was initially created to measure self-esteem among high school students. It is a ten-item survey with a four Likert scale ranging from "Strongly Agree" to "Strongly Disagree." A participant that scores highly on this survey indicates that s/he feels valuable and worthy of self-respect. A low score on this survey is an indication of feelings of self-rejection, self-dissatisfaction, and self-contempt.

(<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>)

In addition, the Religiosity Scale consisted of five questions with a five or six option Likert Scale. The survey asks questions that concern the participant's level of

religious beliefs, religious activity, and religious service attendance (Appendix I has the complete survey). This religiosity scale was modeled after a validity study that showed that the questions measured the religiosity of the participants (<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>).

The Perceived Social Support Family Scale is a twenty-item survey. It contains the response options “Yes,” “No,” and “Don’t know.” Answers signifying perceived social support were scored as one point each. Consequently, the highest possible score was 20 (<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>).

Besides, the study was ethnographic, which is an involving type of research. Spradley (1980) says, “Ethnography is the work of describing a culture.” (3) In this study the researcher sought to understand life from the point of view of young people that do not know their parentage. Fieldwork, then, involved the disciplined study of what the world is like to young people who have learned to see, hear, speak, think, and act in ways that are different from those of adults. Rather than *studying people*, ethnography meant *learning from people* (ibid.). As a learner, the researcher utilized interviews (questionnaire), observation (Bible study) and case study.

This gave him the opportunity to describe the culture under study. Best (1998) points out that,

A descriptive study describes and interprets what *is*. It is concerned with conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions...descriptive research is concerned with the analysis of the relationships between nonmanipulated variables and the development of generalizations, extending its conclusions beyond the sample observed. (113, 139)



### Validity and Reliability

The researcher sought to obtain reliable data by using a questionnaire that had already been pre-tested.

(<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>) Most important, the data aimed to reflect the context, be consistent, and representative; it sought to be accurate and authoritative. (Sesi 2006, 39) In order to validate the data, the researcher used different methods to produce the same conclusions. These included precedent literature and survey.

This study also aimed to ensure that the data, researcher, and presentation were trustworthy. Thus, repetition was pursued because many observations (sources) increase reliability and also facilitate predictability. The belief was that an adequate database was essential in order to demonstrate reliability. Consequently, the primary investigator (key research instrument) used various data collection tools. These included interviews (questionnaire), case study, and moderate observation (Bible study).

Significantly, some weaknesses of the research instrument might have impacted the outcome of this study. The validity of the instrument used to assess religiosity appears to lack validity. Items in the instrument are general and superficial; focusing on whether one prays or attends church regularly, and the like. To measure religiosity, actually spirituality (internal religion), any efficacious instrument should instead seek to ascertain the belief system of respondents; whether they have a sense of belonging to a religious establishment, and whether their religious beliefs guide their behavior or form their personal identity, and the like (Stark and Bainbridge 1985). The primary investigator overcame this weakness by clarifying any related queries that the respondents had. Specifically, he defined religiosity as including

important parameters such as scripture reading, prayer, fellowship, service, giving, witnessing, praise and thanksgiving et al.

### Data Analysis

The data was analyzed to determine the following variables: religiosity and perceived family supports' relationship to young peoples' self-esteem. Moreover, the hypotheses were tested for statistical significance using the *T test*. Finally, an interpretation of findings was made.

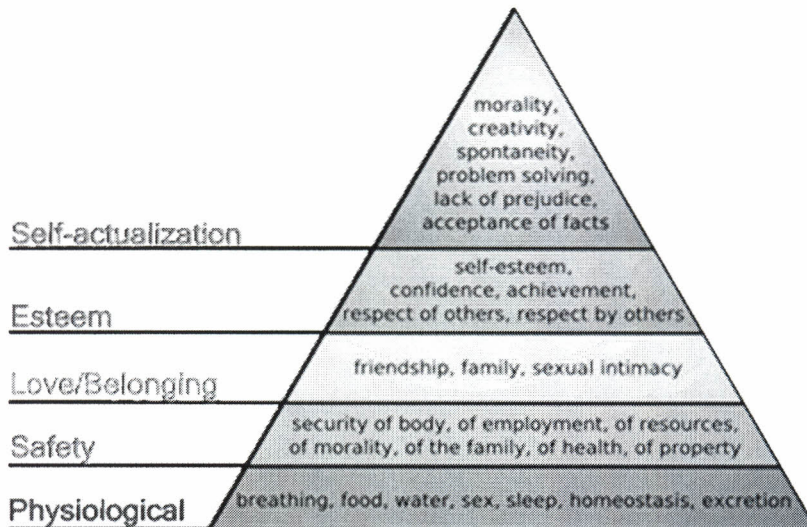
Besides, the study pursued implications of method on analysis (Sesi 2006, 14). Further, the investigator used Excel software and bar charts. He also tested the means between the two variables, including testing the significance of correlations.

In addition, the data collected was linked to the goals and purposes of this study. Therefore, the study critically analyzed both the field research and literature review. That enabled the drawing of findings that formed the basis for interpretation and application in chapter four and chapter five.

Further, the study involved controlling, manipulating, and observing variables. The research analyst broke down data into constituent parts to obtain answers to research questions and also test research hypotheses. "Analysis means the categorizing, ordering, manipulating, and summarizing of data to obtain answers to research questions... to reduce data to intelligible and interpretable form so that the relations of research problems can be studied and tested." (Kerlinger 1973, 134) What is more, the study explored psychologist Abraham Maslow's hierarchy of needs.

Maslow's hierarchy of needs is divided into five general categories, from the most urgent to most advanced. These are physiological, safety, belongingness/love, esteem, and self-actualization. They can be represented in diagram form as a pyramid, with the more primitive needs at the bottom.

## Maslow hierarchy



**Fig. 1. Diagram of Maslow's hierarchy of needs**

(<http://answers.com/topic/abraham-maslow>)

#### Procedure for Interpretive Analysis

This study was a non-experimental correlation study that investigated the interrelationship between self-realization and self-esteem. The study defined self-esteem as, "Ones' good opinion of his/her own character and abilities." (*The complete Christian dictionary*) Self-esteem was operationalized as the score from 0-40 on Rosenberg's Self-Esteem Scale where 40 signified the highest self-esteem score. Religiosity was defined as the level of an individual's religious beliefs, religious activity, and religious service attendance. It was operationalized as the score from 5-28 on the Religious scale with 28 signifying the highest level of religiosity. Perceived family support was defined as the extent to which an individual believes that his/her family fulfills his/her needs for support, information, and feedback. Perceived family support was operationalized as the score from 0-20 on the Perceived Social Support Family Scale with 20 signifying the highest score of perceived family support.

(<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>)



Participants were tested in their classrooms or youth group setting. The study took place at times that were convenient for the teachers and youth pastor on a weekday and weekend; between 8:00 am and 5:00 pm on May 24 and May 27, 2007 respectively.

The preliminary investigator obtained verbal approval from the deputy head-teacher and youth pastor whose students were participating. Once consent was obtained, the participants each received the questionnaire sheet. They were asked to put their names on the sheet only if they desired follow up and feedback. The participants were asked to provide information about their age, gender, knowledge about their parent (s), and fill out 3 surveys: the Rosenberg Self-Esteem Scale, a Religiosity Scale, and the Perceived Social Support Family Scale (Appendix I). Participants were allowed as much time as they needed in order to complete the surveys. The contact information of the investigator was written at the bottom of the questionnaire sheet incase any participant felt a need to talk about any feelings which may have surfaced during their participation in this study. Once all the participants were through, the teachers and youth pastor thanked them.

(<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>)

## CHAPTER 4

### DATA PRESENTATION AND ANALYSIS

In this chapter, the researcher will analyze and discuss the data. First, he will present the descriptive statistics of the data. Second, he will perform several attendant statistical analyses, including testing the significance of correlation coefficients. Finally, the researcher will discuss the findings of this study. The following section is a summary of important descriptive data.

#### Descriptive Statistics

##### Age Group and Gender

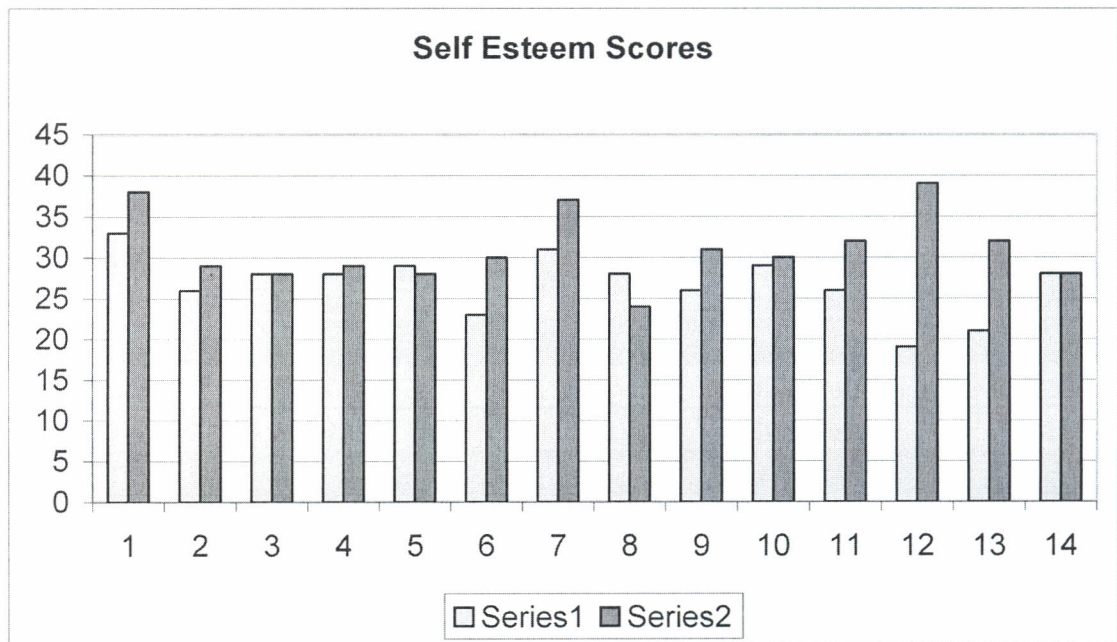
Table 1: Descriptive statistics

<u>Age Group</u>	%
10 to 14	72
15 to 18	7
19 to 23	14
24 to 30	7
 <u>Gender</u>	
Male	50
Female	50

Table 2: Comparative self-esteem scores

<b>Respondents who know their parents</b>				<b>Respondents who do not know their parents</b>	
Mean	<b>26.7857</b>			Mean	<b>23.2143</b>
Median	28			Median	23.5
Mode	28			Mode	25
<b>Standard Deviation</b>					
Standard Deviation	<b>3.74533</b>			Standard Deviation	<b>3.62</b>
<b>Sample Variance</b>					
Sample Variance	14.0275			Sample Variance	13.1044
<b>Kurtosis</b>					
Kurtosis	0.42868			Kurtosis	2.22059
<b>Skewness</b>					
Skewness	-0.6451			Skewness	-1.0985
<b>Range</b>					
Range	14			Range	14
<b>Largest (1)</b>					
Largest (1)	33			Largest (1)	28
<b>Smallest (1)</b>					
Smallest (1)	19			Smallest (1)	14

Table 3: Self-esteem scores



**Series 1:** Respondents who do not know their parents

**Series 2:** Respondents who know their parents

The highest possible score was 40. Based on median scores, respondents' scores on this instrument were as follows: sample 1, 58.8 % and sample 2, 70 % respectively. Respondents who know their parents (series/sample 2) seem to have

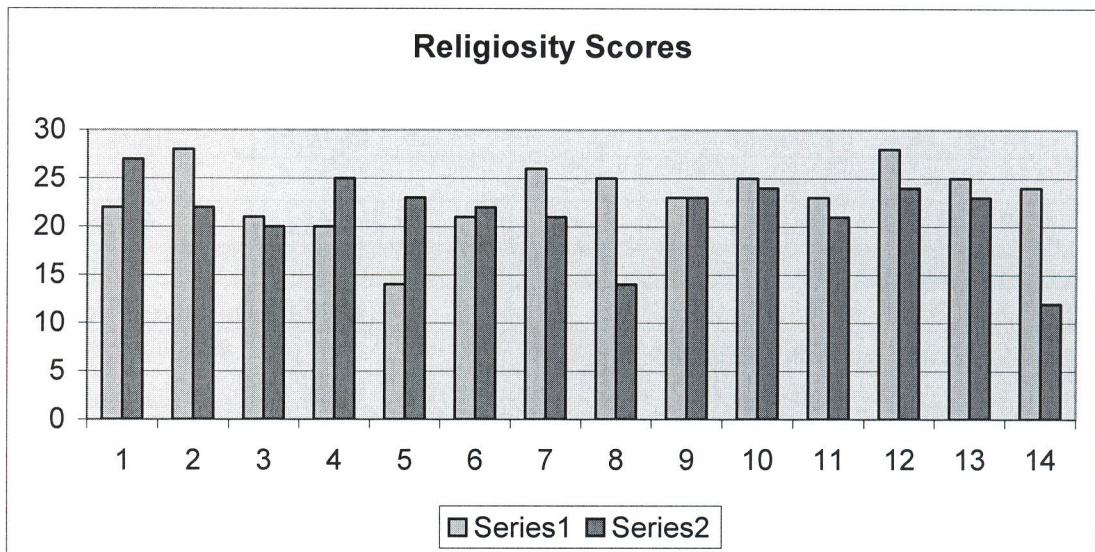


higher self-esteem relative to the respondents who do not know their parents, even as the comparative mean score (3.57) in Table 1 indicates: sample 1=26.8; sample 2=23.7. This difference is consistent with the implicit research question. Respondents who know their parents are more likely to have a stable social identity, and thus, a higher self-esteem. Also, with the esteem needs met, they feel encouraged and strong enough to be who they were fitted to be. They do not suffer from inferiority complex, which may plague those who do not know their parentage. Instead, according to Maslow's need hierarchy they will pursue self-actualization (creativity, morality, spontaneity, problem solving, non-prejudice etc).

*Table 4: Comparative religious commitment scale*

<b>Respondents who know their parents</b>			<b>Respondents who do not know their parents</b>		
Mean	<b>23.2</b>		Mean	<b>21.5</b>	
Median	23.5		Median	22.5	
Mode	25		Mode	23	
Standard Deviation	<b>3.62</b>		Standard Deviation	<b>4.03351</b>	
Sample Variance	13.1044		Sample Variance	16.2692	
Kurtosis	2.22059		Kurtosis	1.92589	
Skewness	-1.0985		Skewness	-1.4113	
Range	14		Range	15	
Largest (1)	28		Largest (1)	27	
Smallest (1)	14		Smallest (1)	12	

Table 5: Comparative religiosity scores



*Series 2: Respondents who know their parents*

*Series 1: Respondents who do not know their parents*

The highest possible score was 28. Based on median scores, respondents' scores on this instrument were as follows: Sample 1, 75 % and Sample 2, 78 % respectively. The applicable median scores are almost at par (Sample 2: 23.5; Sample 1: 22.5). The spread between the means is also marginal (1.7). The foregoing differences are consistent with the research hypothesis of this study. Religious and spiritual commitment influences self esteem positively in the following ways: (1) it entails a sense of belonging and relatedness, which makes one feel loved and cared for; and (2) spiritual beliefs are vital coping mechanisms for the challenges of life attributes of healthy self-identity, vis a vis, other people, which contributes to higher self-esteem (Hyde 1990). Testing the significance of scores of respondents about their religiosity would help shed light on whether knowledge of parents is a factor in making young people more religious (perhaps by reinforcing the motif of a caring and supportive relationship, if nothing else).



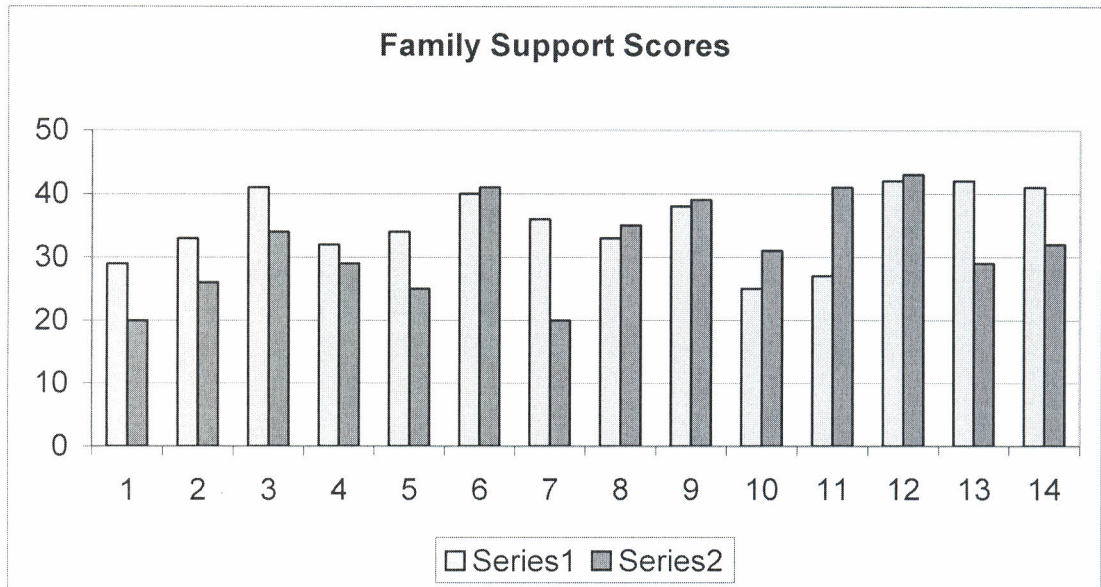
Table 6: Comparative perceived family support scores

Respondents who know their parents			Respondents who do not know their parents		
Mean	<b>35.2143</b>		Mean	<b>31.7857</b>	
Median	35		Median	31.5	
Mode	33		Mode	20	
Standard Deviation	<b>5.69991</b>		Standard Deviation	<b>7.52615</b>	
Sample Variance	32.489		Sample Variance	56.6429	
Kurtosis	-1.0407		Kurtosis	-0.9794	
Skewness	-0.3744		Skewness	-0.0904	
Range	17		Range	23	
Largest (1)	42		Largest (1)	43	
Smallest (1)	25		Smallest (1)	20	

According to Maslow's hierarchy of needs, perceived family social support would be classified under both the safety and belongingness/love needs. First, the safety needs are met when the young people feel that their families are intact. This may include knowing their parentage and receiving support from the home. In addition, their need for belongingness and love is fulfilled as the young people give and receive affection to/from their family members. Therefore, they find that they have a place in the family. However, for those who do not know their ancestry or family origin, the need for belongingness and love cannot be met there. Rather, they hunger for relations elsewhere, majority of which are in the wrong places. They then struggle with loneliness, ostracism, rejection, friendlessness, and rootlessness. Eventually, they do not succeed in climbing Maslow's need hierarchy as they get stuck on the need for belongingness and love. However, that is not the case for those that know their parentage-they are able to pursue the esteem needs.



Table 7: Family support scores



**Series 2:** Respondents who know their parents

**Series 1:** Respondents who do not know their parents

The highest possible score was 60. Based on median scores, respondents' scores on this instrument were as follows: sample 1, 52.5 % and sample 2, 58.3 % respectively. The difference in the mean scores about family support is relatively higher than the differences in the scores of both self-esteem and religiosity. What is more, respondents with higher self-esteem seem more religious and have higher family support, relative to respondents who do not know their parents. A correlation analysis is required to ascertain the scope and direction of the association between these variables. However, we can answer research question 4 in the affirmative. When young people know *who* and *whose* they are (self-realization) due to their religiosity and family support, their self-esteem builds; consequently, they experience self-development as they live to their full potential.

## Testing for Significance Between the Means of the Two Samples

Self Esteem

Table 8: Testing for significance between the means of the two samples

Subjects	Sample 1	Sample 2	Difference
1	33	38	5
2	26	29	3
3	28	28	-
4	28	29	1
5	29	28	-1
6	23	30	7
7	31	37	6
8	28	24	-4
9	26	31	5
10	29	30	1
11	26	32	6
12	19	39	20
13	21	32	11
14	28	28	-
Mean	<b>23.21</b>	<b>29.78</b>	<b>6.57</b>
SD	<b>3.62</b>	<b>3.745</b>	<b>0.125</b>

The statistical analysis of paired data is performed on the difference between the pairs; and for the data the mean difference (Sample 1-Sample 2) between self-esteem scores is a seemingly high 6.57. The standard deviation of the differences is 0.125.

Suggested hypotheses are as follows:

$H_0$ : There is no difference in the self-esteem scores ( $p \leq .05$ ) between the two populations.

$H_1$ : There is a difference in the self-esteem scores between the two populations.

Or equivalently

$H_0$ : On average, there is no difference between self-esteem scores ( $p \leq .05$ ) in the two populations.

$H_1$ : On average, there is a difference between the self-esteem scores in the two populations.

The computer output from the performing a paired sample t-test on the self-esteem scores of respondents who do not know their parentage (sample 1) and those who know their parentage (sample 2) is 0.016. Thus, the probability of getting a difference of 6.57 between the mean scores is 1.6 per cent. Therefore, we must accept the null hypothesis ( $0.016 < 0.05$ ) and accept that there is insufficient evidence to suggest that there is a difference in the self-esteem scores between the two samples.

### Comparative religiosity scores

*Table 9: Comparative religiosity scores*

Subjects	Sample 1	Sample 2	Difference
1	22	27	5
2	28	22	-6
3	21	20	-1
4	20	25	5
5	14	23	9
6	21	22	1
7	26	21	-5
8	25	14	-11
9	23	23	-
10	25	24	-1
11	23	21	-2
12	28	24	-4
13	25	23	-2
14	24	12	-12
Mean	<b>21.5</b>	<b>23.21</b>	<b>1.71</b>
SD	<b>4.03</b>	<b>3.62</b>	<b>0.41</b>

The statistical analysis of paired data is performed on the difference between the pairs; and for the data the mean difference (Sample 1-Sample 2) between religious commitment scores is 1.71. The standard deviation of the differences is 0.41.

Suggested hypotheses are as follows:



$H_0$ : There is no difference in the religious commitment scores ( $p \leq .05$ ) between the two populations.

$H_1$ : There is a difference in the religious commitment scores between the two populations.

Or equivalently

$H_0$ : On average, there is no difference between the religious commitment scores ( $p \leq .05$ ) in the two populations.

$H_1$ : On average, there is a difference between the religious commitment scores in the two populations.

The computer output from the performing a paired sample t-test on the religious commitment scores of respondents who do not know their parentage (sample 1) and those who know their parentage (sample 2) is 0.29. Thus, the probability of getting a difference of 1.71 in the religious commitment scores is 1.6 per cent. Therefore, we must reject the null hypothesis ( $1.6 > 0.05$ ) and accept that there is sufficient evidence to suggest a statistically significant difference in the religious commitment scores of the two samples.

Perceived family support*Table 10: Perceived family social support*

Subjects	Sample 1	Sample 2	Difference
1	29	20	-9
2	33	26	-7
3	41	34	-7
4	32	29	-3
5	34	25	-9
6	40	41	1
7	36	20	-16
8	33	35	2
9	38	39	1
10	25	31	6
11	27	41	26
12	42	43	-1
13	42	29	-13
14	41	32	-9
Mean	<b>35.2</b>	<b>31.78</b>	<b>3.42</b>
SD	<b>5.7</b>	<b>7.52</b>	<b>1.82</b>

The statistical analysis of paired data is performed on the difference between the pairs; and for the data the mean difference (Sample 1-Sample 2) between perceived family support scores is 3.42. The standard deviation of the differences is 1.82

Suggested hypotheses are as follows:

$H_0$ : There is no difference in the perceived family support scores ( $p \leq .05$ ) between the two populations.

$H_1$ : There is a difference in the perceived family support scores between the two populations. Or equivalently,

$H_0$ : On average, there is no difference between the perceived family support scores ( $p \leq .05$ ) in the two populations.

$H_1$ : On average, there is a difference between the perceived family support scores in the two populations.

The computer output from the performing a paired sample t-test on the perceived family support scores of respondents who do not know their parentage (sample 1) and those who know their parentage (sample 2) is 0.14. Thus, the probability of getting a difference of 3.42 in the perceived family support scores is 1.4 per cent. Therefore, we must reject the null hypothesis since  $(1.4 > 0.05)$  and accept that there is evidence to suggest that there is a statistically significant difference in the scores of perceived family support between the two samples.

### Correlation Analysis

A Pearson correlation coefficient was to ascertain the relationship between the following: (1) respondents' self-esteem vis a vis respondents' religiosity, (2) respondents' self-esteem vis a vis respondents' perceived social support scale, and (3) respondents' religiosity versus perceived family support.

This would also allow us to explore Maslow's hierarchy of needs. Specifically, it would enable the subjects (young people who do not know their parentage) beware of what it takes to climb up the pyramid.

As noted earlier, the thesis of this study was that "self-realization amongst young people in Nairobi builds their self-esteem." Self-esteem was a key issue in this study; notably, we wanted to learn its predictors. Specifically, when the esteem needs are met, Maslow's need hierarchy teaches that self-actualization becomes the next natural pursuit of the young people.



Table 11: Correlation analysis

1	<u>Self-Esteem vs. Religiosity</u>	<u>Sample 1</u>	<u>Sample 2</u>
		Correlation	( <b>r= -0.33</b> )
	Coefficient of Determination	( <b>r=0.1089</b> )	( <b>r=0.319</b> )
2	<u>Self-Esteem vs. Perceived Social Support</u>		
		Correlation	( <b>r=-0.567</b> )
	Coefficient of Determination	( <b>r=0.32</b> )	( <b>r=0.018</b> )
3	<u>Religiosity vs. Perceived Social Support</u>		
		Correlation	( <b>r=0.09</b> )
	Coefficient of Determination	( <b>r=0.0081</b> )	( <b>r=0.0361</b> )

*Sample 1:* Respondents who do not know their parentage

*Sample 2:* Respondents who know their parentage

#### Sample 1

The correlation between self-esteem and religiosity is a low negative score: ( $r=-0.33$ ). The coefficient of determination ( $r=0.11$ ) is even more illustrative of the aforementioned. Effectively, only about 11 per cent of the religious commitment of the respondents is referable to their self-esteem. Put simply, the positive effect of their religious beliefs and praxis—coping mechanisms (way of seeing and behaving in life), not to mention the corollary caring and supportive relationships (which presumably implicates religiosity) only play a minor role in structuring the self-esteem of respondents. The bulk of respondents' self-esteem must be attributable to other factors.

The correlation between self-esteem and perceived family social support is a modest negative correlation ( $r=-0.567$ ). In other words, with a coefficient of determination of ( $0.32$ ), the self-esteem of respondents cannot be referred to the support they receive

from their families in 68 per cent of the cases. If so, since 43 per cent of the respondents' religiosity and family support is referable to their family and church setting, fully 57 per cent of the self-esteem is attributable to other environmental factors or other settings, namely, school or social situations.

The correlation between religious commitment of respondents and their family support is extremely positive low at ( $r=0.09$ ). The coefficient of determination is 0.008. Discourse on the foregoing seems unfruitful.

### Sample 2

The correlation between respondents' self-esteem and religious commitment is a modest positive correlation of ( $r=0.565$ ). With a coefficient of determination of (0.32), fully 68 per cent of the religious commitment of the respondents is referable to other factors other than self-esteem. Two things are noteworthy. The mean score for self-esteem and religiosity among respondents who know their parentage is slightly higher than the corresponding score of respondents who do not know their parentage. But the coefficient of correlation of the latter sample of respondents is slightly higher than the corresponding coefficient of respondents who do know their parentage. Indeed, the scores of the respondents who know their parentage are higher than the scores of respondents who do not know their parentage on the religiosity scale. This difference can be attributed to two things. Respondents who know their parentage consider religious beliefs or practices as less important to their self-image or identity, relative to respondents who do not know their parentage. Alternatively, the validity of the test instrument is dubious.

The correlation between self-esteem and family support seems surprisingly low, standing at a low positive correlation of ( $r=0.135$ ). With a correlation of coefficient of 0.018, fully about 98 per cent of the self-esteem of these respondents is due to their family support. This data seems consistent with the data for sample 1,

suggesting that the self-esteem of respondents is molded by factors outside the family and church setting. If so, the role of the school setting as a predictor in the self-esteem of young people needs to be fleshed out.

The correlation between perceived religiosity and family support is a low negative coefficient ( $r=-0.19$ ). Only 4 percent of the respondents' religiosity is due to family support. In general, the median scores of respondents for family support are on average lower than the corresponding scores of respondents for religiosity: 55.25% against 76.5%. The self-esteem of respondents is attributable to other settings rather than the home.

#### Testing for Significance in Correlation

The applicable null hypotheses were as follows.

Ho: Null Hypothesis: There is no association ( $p \leq .05$ ) between the following variables:

1. Self-esteem and religious commitment
2. Self-esteem and perceived family social support
3. Religious commitment and perceived family social support

H<sub>1</sub>: Alternative Hypothesis: There is an association ( $p \leq .05$ ) between these variables:

1. Self-esteem and religious commitment
2. Self-esteem and perceived family social support
3. Religious commitment and perceived family social support



Young people t-Results*Table 12: Young people t-Results (A)*

<u>Sample 1</u>	<u>Computed Value</u>	<u>Criterion Value</u> (t)
Hypothesis 1	2.57	1.71
Hypothesis 2	-4.62	1.72
Hypothesis 3	-6.7	1.72

Hypothesis 1: Since the computed value  $2.57 >$  than the criterion value 1.71, our data is significant at the .05 level. We must reject the null hypothesis and accept the alternative hypothesis. There is a statistically significant correlation between self-esteem and religiosity.

Hypothesis 2: Since the computed value  $-4.62 <$  than the criterion value 1.71, our data is insignificant at the .05 level. We must accept the null hypothesis. There is no statistically significant correlation between self-esteem and perceived family social support.

Hypothesis 3: Since the computed value  $-6.7 <$  than the criterion value 1.72, our data is insignificant at the .05 level. We must accept the null hypothesis. There is no statistically significant correlation between religiosity and perceived family social support

*Table 13: Young people t-Results (B)*

<u>Sample 2</u>	<u>Compute Value</u>	<u>Criterion Value</u>
Hypothesis 1	6.1	1.7
Hypothesis 2	-0.31	1.72
Hypothesis 3	-4.5	1.72

Hypothesis 1: Since the computed value  $6.1 >$  than the criterion value 1.7, our data is significant at the .05 level. We must reject the null hypothesis. There is a statistically significant correlation between self-esteem and religiosity.

Hypothesis 2: Since the computed value  $-0.31 <$  than the criterion value, our data is insignificant at the .05 level. We must accept the null hypothesis. There is no statistically significant correlation between self-esteem and family support.

Hypothesis 3: Since the computed value  $-4.5 <$  than the criterion value, our data is insignificant at the .05 level. We must accept the null hypothesis. There is no statistically significant correlation between religiosity and family support.

## Discussion

Research Question 1: What links are there between knowing one's parentage and self-esteem?

Self-esteem implicates one's sense of self-respect and self worth, among other parameters. Not knowing one's parentage would, thus, likely occasion a lower sense of personal self worth (Corsini 1984). To be sure, young people who come from dysfunctional families tend to have a lower self-esteem relative to those who come from well functioning families (Nunley 1996). On the other hand, young people who actively participate in church activities and regard such religious forms of socialization would be more likely to have specific roles in their families and feel closer to their family members, which would make them feel happy and contented with family life. Such young people would have a higher self-esteem (Hyde 1990). One would thus expect to see statistically significant correlations between (1) self-esteem vis a vis religiosity, (2) self-esteem vis a vis perceived family support, and (3) by extension, religiosity and perceived family support.

Research Question 2: How does religiosity impact self-esteem? In this study, the correlation between self-esteem and religiosity was mixed. The self-esteem of respondents who know their parents was a modest positive correlation of ( $r=0.57$ ), a coefficient that was at once statistically significant. This finding is consistent with other studies that have shown that a moderate correlation between religiosity and self-esteem exists (Hyde 1990; Donahue & Benson 1995). On the other hand, the correlation between religiosity and self-esteem was a low negative correlation, a coefficient that was statistically significant for all that. Put differently, from the data in this study, there is no statistically significant correlation between self-esteem and religiosity. These findings are consistent with studies done elsewhere (e.g., Mandara & Murray 2000).

Research Question 3: How does the knowledge of one's parentage impact self-development?

Apparently, a strong or healthy self-esteem among respondents is partly a product of wholesome interactions between young people and their parents (Smedley & Willower 1981). Put differently, young people are likely to have a more favorable self-esteem if their parents love, support, and are deeply involved in their lives (Copper, Holman, & Braithwaite 1983). Therefore, according to Maslow's hierarchy of needs they can then progress to self-development since their esteem needs have been met.

The family background is the primary influencer of behavioral outcomes in young people. This developmental role of parents pertains to the following domains of the young peoples' lives: social and instrumental competence, academic performance, and problem behavior. These domains tend to boost the self-esteem of young people (Yakibu, Axinn, and Thornton 1999; Baumrind 1991; Weiss & Schwarz 1996).



The findings in this study suggest that the correlation between family support and self-esteem among respondents who do not know their parentage was statistically significant at ( $r=-.567$ ). At the same time, the corresponding coefficient for respondents who know their parentage was a low ( $r=0.135$ ). In both cases, family support does not seem to be a significant predictor of self-esteem outcomes for both descriptions of respondents. These results are likely referable to the small sample used in this study.

### Summary of Findings

In this study, a comparison was made between young people who know/don't know their parentage. The research findings were that those who know their parentage have higher self-esteem than their counterparts (table 2 and 3). In addition, they also scored higher on their religious commitment and perceived family social support scales (tables 4-7). This means that the latter need support so as to build their self-esteem.

However, the study found that the young people's self-esteem is not attributable solely to the family and church (religiosity). The school and other social situations can play key roles in building self-esteem among the young people. That gives hope to the young people and other relevant caregivers. Despite a negative start to life, there is hope for rebuilding the lives of those that do not know their parentage. Their setbacks can be turned into comebacks; their stumbling blocks made into stepping-stones to success. Finally, the family must recapture its role as the place for spiritual nurture; according to the study, only 4% of respondents' religiosity is due to family support.

## CHAPTER 5

### CONCLUSION, IMPLICATIONS, AND RECOMMENDATIONS

#### Conclusion

A significant number of young people in Nairobi do not know their parentage (and counting). In this study, 14 out of the total 136 participants (10.3%) are in this category. Interestingly, 10 of the 14 who do not know their parentage are 10-14 years (72%). This projects a growing trend of young people who do not know their parentage. Further, the silent culture places the young people under the proverbial knife-edge with regards to self-realization, self-esteem, and self-development. Without knowing their parentage (*who* and *whose* they are), they have low self-esteem; eventually, they do not experience self-development. However, they can experience self-esteem if they know their parentage. The study proposes that self-realization should be foundational to their lives because it builds one's self-esteem. Most important, the young people can solve their identity crisis by basing their security ultimately on *who* they are in Jesus Christ.

According to Maslow (1968), the young people's basic needs are divided into five categories, from the most urgent to most advanced. These are physiological, safety, belongingness/love, esteem, and self-actualization. They can be represented in diagram form as a pyramid, with the more primitive needs at the bottom. This study found that an urgent need among Nairobi's young people is esteem; occasioned by ignorance about their parentage. Until this need is met, they will not experience self-actualization. However, by knowing their parentage, they will climb up Maslow's

hierarchy and maximize their full potential. Religiosity and family support are key in building esteem. Further, in this study a statistically significant difference exists about religiosity and perceived family support scores. Only the correlation between self-esteem and religiosity, among respondents who know their parentage, and the correlation between self-esteem and perceived family support, for those who do not know their parentage, are significant statistically. The small sample used in this study likely contributed to the unusual results observed. On top of that, the religiosity scale seems to have doubtful validity. Religious beliefs and practices ought to boost the self-esteem of young people.

This study needs to be repeated using a larger sample and a more valid and reliable instrument for testing religiosity. It is however illustrative about the link between two presumed predictors of self-esteem, religiosity and family support. Also, studies are needed to examine the role the school plays in the esteem of youth. Studies on self-esteem are vital because the literature suggests that one can use them to predict anything- from the scholastic achievement of youth, to their normative/anti-normative behavior (drug, alcohol use, or other delinquent behavior); all of which retard their successful education and socialization (Donahue & Benson 1995; Mruk 1995; Nunley 1996).

In addition, the study found that respondents who know their parentage seem to have higher self-esteem relative to those who do not. However, family support does not seem to be a significant predictor of self-esteem for young people. Another finding was that religious and spiritual commitment positively influences self-esteem. Further, those young people with higher self-esteem seem more religious and have higher perception of family social support. Finally, there were only two correlations that were statistically significant: 1) self-esteem and religiosity for those who know



their parentage, and 2) self-esteem and perceived family social support for those that do not know their parentage.

### Missiological Implications

The study's purpose was to determine the correlation between religiosity and perceived family support and the self-esteem and self-development of young people in Nairobi who do not know their parentage. It sought links between self-esteem and both religiosity and perceived family support (revelation of young people's parentage).

#### *Hypothesis 1*

The study found that there is a moderate (statistically significant) correlation between self-esteem and religiosity. This did not support the first hypothesis. A possible explanation for this correlation could be that the religious beliefs of the young people give them identity in Christ. Therefore, the church should consider having a proactive mission to young people that do not know their parentage. As a result, they will develop high self-esteem and progress to self-development. In addition, the church must find ways of being relevant in addressing this issue of ignorance about one's parentage. Churches need interventions that are both preventive and proactive.

Nairobi society is faced with the problem of premeditated single parenthood. This is because people choose to be parents but do not want to live with a spouse. In most cases, they send the young people to live with their aunties, uncles, and grandparents. Such practices are not right because parents pass on the parental and financial responsibilities to others. For example, they are absent when the young people need help in schoolwork, or on visiting days (for boarders). Where the young people are daring to ask about their parentage, some encounter severe beatings. As a

result, they fear raising more or frequent questions. Some hold it in; others cry; many become social deviants. Nevertheless, they all share one thing in common: they die within. They want to talk to someone about their parentage. The best person to answer their questions is the available parent, since s/he alone knows the truth. However, the young people interpret silence about their parentage as lack of love. They feel they have no relationship with their parent (s). At this point, many of them consider suicide. These attitudes and experiences are consistent with previous studies on young people lacking self-esteem (Gichinga 1996;

<http://clearinghouse.missouriwestern.edu/manuscripts/247.asp>).

Nevertheless, the church can provide biblical teaching on family; teaching that the nuclear family includes a father, mother, and possibly children. However, with doubt about their parentage, young people cannot socialize normally with their peers. They feel left out when others talk about their parentage. This leads to low esteem and potential social problems. In extreme cases, they never have families of their own in adulthood.

Therefore, the church should confront premeditated single parenthood and challenge parents to commit to raising children. They (parents) should think about their posterity since young people ignorant about their parentage develop low self-esteem. Further, the church should teach that love means revealing the truth, even about the young peoples' parentage. Such information is what family social support is all about.

### *Hypothesis 2*

Moreover, there was no statistically significant correlation between self-esteem and perceived family social support. Thus, the second hypothesis was supported. These results are not consistent with those of previous studies such as the one done by Chandran (2004). This surprising finding could be attributed to the

limitation of a small sample in this study. Thus, a more broad-based and larger sample is needed for future research.

Nairobi society is in need of more Christian psychiatrists, psychologists, and family counselors. These will help address the emotional and psychological abuse that is on the rise in the city. Such professionals will also help young people that are struggling with low self-esteem by giving them biblical and professional support. This will further assist Nairobi society to view family as a place of joy, encouragement, and fulfillment; not bitterness, fear, distrust, and lack of forgiveness.

### *Hypothesis 3*

What is more, there was no statistically significant correlation between religiosity and perceived family social support. This also supported the third hypothesis. Besides, the current study's result suggests the need to research further on the effects knowing one's parentage has on his/her religiosity.

### *Strengths and weaknesses*

A notable strength of this research study was that it was conducted in an African setting. Previous studies have mostly been carried out in the West with little relevance to postmodern Africa. However, the fact that all the participants were from Nairobi limits the study so that the conclusions cannot be generalized to all young people in Africa. The assumption was that these variables are similar from one part of Africa to another. That means that the sample cannot be representative enough to generalize these conclusions to Africa's young people. Further, the sample consisted of only 28 participants. Therefore, for the conclusions to be generalizable there is need for the sample size to be larger.



### Recommendations for Further Studies

More research needs to be done on the correlation between: 1) self-esteem and religiosity for those who know their parentage, 2) self-esteem and perceived family social support for those that do not know their parentage, 3) self-esteem and the school setting, and, 4) knowing one's parentage, religiosity, and perceived family social support.

The method of data collection should include a larger and broader sample, cutting across all boundaries. That way, the conclusions will be more representative nationally and continentally. This is because young people that do not know their parentage are all over. They are in all racial, ethnic, and tribal groups; among different ages, geographical areas, religions, and marital status; they include both sexes, and various disabilities.

What is more, a valid and reliable questionnaire needs to be constructed around Maslow's hierarchy. This will help investigate the correlations of Maslow's needs and young people that do not know their parentage. Also, further research should be done on the correlation between intellectual ability, emotional stability, physical stature, social competence, and spiritual development; and self-development among the young people.

This study adds to the body of knowledge on the predictors of self-esteem for young people. It is possible to predict the self-esteem of young people if we know their parentage. Also, one can predict the religiosity of young people based on the knowledge of their parentage. For example, if young people have low self-esteem due to ignorance about their parentage, then revealing their parentage will increase their self-esteem. Therefore, families should assist their young people to know *who* and

Third, the church should support the young people that do not know their parentage. This can be through worship, prayer, the Word of God, and social support (spiritual family). It will assure them of divine providence in their circumstances.

Further, the Press (mass media) ought to highlight the plight of young people that do not know their parentage. Many Kenyans look to the media as their source of information. Therefore, media houses should take advantage of the captive audience and challenge society concerning this family issue. They can utilize music and the arts in this.

What is more, the school (education) system needs to be overhauled to include family heritage in its history curriculum. This will enable Kenyans to take their personal history, lineage, and legacy seriously. It will also boost the national campaign, "I am proud to be Kenyan" ("*Najivunia kuwa Mkenya.*")

Finally, the Parliamentarians must assist young people that do not know their parentage. First, legislation should be put in place making it a right for children to know their parentage. Further, these laws should state that both parents (if alive) must provide for the young people's needs until they reach age of maturity. The present laws exempt fathers from parental responsibility, unless they acknowledge paternity (ANPPCAN Kenya 2003). DNA tests can be used to confirm paternity today. In addition to that, Parliament should make it mandatory for young people (including females) ignorant about their parentage to inherit land and property. They all can trace their heritage to a family and thus be catered for there. However, those who cannot trace their roots should get their portion from the government. In African society, every child belongs and has a right of support in the home. Post-modernity should not change this. As the African saying goes, "*Mwacha mila ni mtumwa*" (s/he that denounces their culture is a slave).

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## APPENDIX I

### Section A

#### *Rosenberg's Self-Esteem Scale*

Circle whether you **Strongly Agree**, **Agree**, **Disagree**, or **Strongly Disagree** with each of these statements. Please answer all questions.

1. I feel that I'm a person of worth at least on an equal plane with others.

**Strongly Disagree Disagree Agree Strongly Agree**

2. On the whole, I am satisfied with myself.

**Strongly Disagree Disagree Agree Strongly Agree**

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

**Strongly Disagree Disagree Agree Strongly Agree**

4. I certainly feel useless at times.

**Strongly Disagree Disagree Agree Strongly Agree**

5. At times I think I am no good at all.

**Strongly Disagree Disagree Agree Strongly Agree**

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

**Strongly Disagree Disagree Agree Strongly Agree**

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

**Strongly Disagree Disagree Agree Strongly Agree**

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

**Strongly Disagree Disagree Agree Strongly Agree**

9. I feel that I do not have much to be proud of.

**Strongly Disagree Disagree Agree Strongly Agree**

10. I take a positive attitude toward myself.

**Strongly Disagree Disagree Agree Strongly Agree**

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### Section B

#### *Religiosity Scale*

Circle which answer best fits your religious beliefs/ behavior. Answer all questions.

11. I go to religious service(s) once a ...

**never day week month 6 months year**

12. I would consider myself religious.

**Strongly Slightly Slightly Strongly Disagree Disagree Disagree Agree  
Agree Agree**

13. I believe in a higher power.

**Strongly Slightly Slightly Strongly Disagree Disagree Disagree Agree  
Agree Agree**

14. I speak/pray to my higher power once a ...

**never day week month 6 months year**

15. To what extent do you live your life according to your spiritual beliefs?

**never seldom some often most always**

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**Section C**
***Perceived Social Support – Family Scale***

These statements that follow refer to feelings and experiences that occur to most people at one time or another in their relationships with their families. For each statement there are 3 possible answers. Please answer all questions.

16. My family gives me the moral support I need. **Yes No Don't Know**
17. I get good ideas about how to do things or make things from my family. **Yes No Don't Know**
18. Most other people are closer to their family than I am. **Yes No Don't Know**
19. When I confide in the members of my family who are closest to me, I get the idea that it makes them uncomfortable. **Yes No Don't Know**
20. My family enjoys hearing about what I think. **Yes No Don't Know**
21. Members of my family share many of my interests. **Yes No Don't Know**
22. Certain members of my family come to me when they have problems or need advice. **Yes No Don't Know**
23. I rely on my family for emotional support. **Yes No Don't Know**
24. There is a member of my family I could go to if I were just feeling down, without feeling funny about it later. **Yes No Don't Know**
25. My family and I are very open about what we think about things. **Yes No Don't Know**
26. My family is sensitive to my personal needs. **Yes No Don't Know**
27. Members of my family come to me for emotional support. **Yes No Don't Know**
28. Members of my family are good at helping me solve problems. **Yes No Don't Know**
29. I have a deep sharing relationship with a number of members of my family. **Yes No Don't Know**
30. Members of my family get good ideas about how to do things or make things from me. **Yes No Don't Know**
31. When I confide in members of my family, it makes me uncomfortable. **Yes No Don't Know**
32. Members of my family seek me out for companionship. **Yes No Don't Know**
33. I think that my family feels that I'm good at helping them solve problems. **Yes No Don't Know**
34. I don't have a relationship with a member of my family that is as close as other people's relationships with family members. **Yes No Don't Know**
35. I wish my family were much different. **Yes No Don't Know**

**Thanks. Kindly return the questionnaire to the interviewer. God bless you.**  
***Jeff Njeru, P. O. Box 24686-00502 Karen; 0721972526; [jeffnjeru@yahoo.ca](mailto:jeffnjeru@yahoo.ca)***



## APPENDIX II



# **NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY**

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) / 882104/5, 882038  
Fax: 254 (020) 882906  
Mobile: 0722-882104/ 0734-123123  
Email: info@negst.edu  
Website: www.negst.edu

25th April, 2007

The Librarian  
Pan African Christian University  
P. O. Box 56875  
Nairobi

Dear Sir/Madam,

**RE: GEOFFREY NJERU**

I would like to introduce the above named person as a student at Nairobi Evangelical Graduate School of Theology and therefore is a member of the NEGST Library.

He is doing research in areas that will need library services from your institution. I am therefore requesting that you kindly assist him in his endeavor to complete his studies by allowing him access to your library resources.

May the Almighty bless you and your ministry to his people that you serve.

In Christ's Service

**Peter Mwangi**  
**Ag: Librarian**

## VITA

### **Personal and family history**

Name: Geoffrey Njeru Mbaka  
Date of birth: 26 January 1973  
Marital status: Married  
Name of spouse: Margaret Wanjiru Njeru  
Number of children: 0

### **Work Experience**

2004 - 2006 Pastoral Assistant, Outreach & Youth, Karura Community Chapel  
2003 - 2004 Pastoral intern, Karura Community Chapel, Nairobi  
Church worker (volunteer), Pneuma Ministries, Nairobi  
2002 Intern, Kisumu Pentecostal Church, Kisumu  
April 2001 Intern, Christian Life Assembly, Rwanda  
1990 - 1997 Church volunteer (evangelist), Nairobi

### **Educational Background**

2005 Post Graduate Diploma (Christian Studies)-NEGST, Nairobi  
2001 B.A. Bible and Theology-Pan African Christian College, Nairobi  
2000 Exchange program (Bible and Theology)-EPBC, Canada

### **On Job Training**

2007 Certificate Million Leaders Mandate  
2004 Certificate School of Worship  
Certificate Foundations Level 1 (Discipleship)  
2003 Certificate Key Man Leadership Training

### **Other Certificates**

1996  
Sept - Oct Certificate Training leaders for social development  
Nov Certificate Church management and administration  
1995 Certificate Advanced counseling  
1994  
Feb- March Certificate Church ministry to children  
June- July Certificate Youth ministry  
August Certificate Principles for church growth  
Sept Certificate Theology of missions  
Oct Certificate Teaching Bible in an African setting  
Certificate Islam  
1987-1990 K.C.S.E Nairobi School  
1979-1986 K.C. P. E Moi Nyeri Complex

### **Awards**

Certificate of Merit, Participation in Bible Club, 2001, Ruaraka Academy  
Certificate of Merit, Participation in Sports, 2001, Pan Africa Christian College

**Interests-** altruism (Rotary Club Charter Member), children/youth evangelism, leadership, marriage enrichment, music, pioneering, sports, traveling, and volunteerism.