5-1-1997

An investigation of the effects of a ritual counseling process on the enhancement of the self-esteem of a selected group of male Maasai adolescents in Kenya

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AN INVESTIGATION OF THE EFFECTS OF A RITUAL COUNSELING PROCESS ON THE ENHANCEMENT OF THE SELF-ESTEEM OF A SELECTED GROUP OF MALE MAASAI ADOLESCENTS IN KENYA

A DISSERTATION
SUBMITTED TO THE FACULTY OF CLARK ATLANTA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY
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DEPARTMENT OF COUNSELING AND PSYCHOLOGICAL SERVICES

ATLANTA, GEORGIA
MAY, 1997
The purpose of this study was to investigate the effects of ritual counseling process on the enhancement of self-esteem. The subjects consisted of a select group of Maasai adolescent males. The range of their chronological ages was 16 - 18 years.

The forty male Maasai adolescents were selected randomly. A pre- post-test research design was used. The Rosenberg Self-esteem Scale was administered before the ritual counseling process was begun. These results were used as the baseline data.

The study found that all the t-tests produced statistically significant differences between the pre- and post-ritualized test scores. The conclusion,
drawn from these findings, seems to warrant that, the ritual counseling process contributed to the reduction of the subjects’ negative feelings of self-worth, and contributed to the positive change in the subjects’ feelings of self-worth.
ACKNOWLEDGEMENTS

Many gracious people assisted me during the preparation of this research including Isaac Salaash Ole Sironga, Julius Piosi, and Peter Lemayian Koissaba, who were my research assistants and English-Maasai interpreters. I thank them all.

My continued gratitude goes, as well, to Dr. Eugene Herrington, who was my advisor. A special note of appreciation to Dr. Robert Smothers, who approached this research with particularly sharp eyes, and lead pencils to match, and also, Dr. Nancy Ritsko. Their critiques and suggestions enhanced this research.

It is also a joy to thank my family for their encouragement and inspiration and also to acknowledge those intrepid friends Dr. John Hendrickson, Dr. Paul Snyder, and Ms. Margaret Brewer for their daily support.

And to Dr. George R. Sinclair - thanks always for believing in me. Your faith and my faith in the same God will always be my freedom.
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CHAPTER I
INTRODUCTION

The anthropologists hypothesize that man by nature is a social animal as well as a biological animal. He is an organism endowed with a central nervous system with a neocortex which is important in the cognitive process. It helps man learn the inherited culture of his society which he uses for guiding his self-action and responding to societal's social expectations.¹

Despite modern man's scientific and technological advancements, his essential and perennial problems remain with his relationship with significant others in his life. He is concerned with the question of who am I? How did I become the way I am? Am I normal? What is good for me? What is reality? What value is life? How can I be more productive, more sensitive, more sensible, and more alive? In the contemporary world, human behavior can be observed through its dreams, concerns, and its future uncertainty. This can be done through studying how different groups of people and individuals are struggling to answer the above questions of self-worth as related to one's community and to the large global community.

Man, as portrayed by social anthropologists, is a social being. He depends upon others for help in providing his

social and psychological needs. For food and shelter, he has to depend on what nature provides. His aesthetic needs have to be met through his artistic and literary productions and those provided by other persons. His self-needs, for self-worth fulfillment, are mostly met by the way he functions with his significant others. Indeed, if a person's attitude towards himself and his significant others are inconsistent with his self-worth concepts as compared to societal's expectations towards one's readiness in accomplishing the required tasks, his self-worth feelings may take a negative direction.

A human being is equipped with certain biologically determined drives, such as hunger. Neural capacities are stimulated by such stimuli as touch, light, sound and others which are responded to through gross movements. The human organism moves through a biological and social series of developmental stages starting from infancy, childhood, adolescence, adulthood, maturity and senility. During each stage, a person learns to accommodate himself in a manner consistent with the task demands and realities expected of him by the significant others. In each of the developmental


stages, the significant others and the self become oriented towards goals which offer direction and expression towards a person’s behavior, actions, feelings and ideals.\(^5\)

Within the African cultural context, human development is viewed as a continuous ritual process. Van Gennep termed them as the "rites of passages". They are essential components of a person’s beginning and ending of life. These "rites of passage" are composed of birth, maturity, reproduction and death.\(^6\) Each of the patterns is a functional eco-map that operates on ritual paradigms which are based on significant social-politics, social-religious functions, and psycho-social others. It is also of great importance to comprehend that ritual functional paradigms are not static. They are adjustable depending on the expectations of the significant social others. This flexibility is needed in order to meet the needs of a specific social-political and cultural moment. In some societies, the ritual process, as part of rites of passage, exhibits much psycho-physical anxiety and uncertainty upon the individual subjects, but the main cause of this anxiety and uncertainty is the cultural reason behind the fear of the failure or success of what the ritual attainment contributes towards one’s self-worth within the appraisal of

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\(^5\) Ibid., pp. 122-128.

Traditionally, many cultures in Africa utilized ritualistic ceremonies in marking the transition from adolescence to adulthood, and the transition process occurred rather smoothly and with relatively few problems. But the enculturation process, by Western colonial administrations, abolished many rituals, including the adolescence transitional rites to adulthood without rituals, and the transition became vague. Today, the onset of the transition from adolescence to adulthood is more difficult to distinguish. The question that many persons raise is "Does someone become an adult when one achieves the right to vote or after graduating from school?"

Although not much attention has been given to the problems of the adolescent development stage in Kenya, many parents, teachers, social-workers and church youth workers are becoming aware that the transition to adulthood is not easy. It has been found that many adolescents are experiencing important changes in their lives where they need help in order to cope with low self-esteem and negative self-concepts.

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10 Ibid., pp. 106-115.
These two variables have been singled out by social researchers as some of the powerful influences that have contributed to poor ego development, negative emotions, and negative self-worth towards self and significant others. Also, they lead to poor peer relationships which subvert efforts to establish effective interpersonal communications which often lead adolescents to experience hostility and isolation.\textsuperscript{11}

The challenge for adolescent counselors and psychological developmentalist in Kenya is to develop a counseling model that can contribute to the development of the adolescent's abilities to cope with modern stresses and natural crises of life. The new generation of adolescents is facing greater challenges and exposure to the use of drugs, sex and mobility at an earlier age than their predecessors. At the same time, they are less likely to get the guidance they need from adults due to such cultural factors as changes of family functioning system as compared to the traditional family structures where the family and the community acted as the adolescents' support system during the transition period from adolescent to adulthood.\textsuperscript{12} As a consequence of this lack of adolescent counseling and cultural support system, adolescent related problems, such as drug and alcohol use, adolescence pregnancy,


\textsuperscript{12} Ibid., pp. 173-174.
school drop-out and suicides are occurring at a distressing high rates.\textsuperscript{13}

This researcher does not want to qualify nor totally advocate that introduction of ritual counseling is the sole salvation of the adolescents at risk or those failing to complete their transition from adolescent to adulthood successfully, but this researcher wishes to bring to an awareness of how important the ritual process education was and is today in helping the adolescents become aware of how they can deal with their transitional stresses and anxieties and negative feelings towards themselves as they enter into the next developmental stage.

\textbf{RATIONALE}

Many studies have been made during the past decade with adolescent problems, as compared to a generation before. The earlier social-cultural and political concerns, after Kenya obtained her independence from Britain in 1963, were focused on two categories:

1. The former traditionalists who were concerned whether or not the Kenyan adolescents have a positive identity of their own based on their traditional values (Ngugi Wa Thiongo, Jommo Kenyatta, Kiama Gathigira).\textsuperscript{14}
2. Those who tried to assert and compare the Kenya

\textsuperscript{13} Ezewu, pp. 106-116.

\textsuperscript{14} Gatu, John, Missionaries Go Home, International Documentation of the Contemporary Church (19), (1975): 60-80.
adolescents with their counterparts, mostly in Europe, when it comes to the issues of self-esteem (Maendeleo Ya Wanawake, Christian Churches and Individual personalities).\textsuperscript{15}

The arguments advanced by the two groups have been investigated by researchers and psychologists as the struggles continue on how to improve adolescents' self-esteem through African cultural education, or through the cultural heritage and ritual cognitive counseling. These researchers sought to affect change through creative expressions extending from the past to the present. This consisted of commensurate feeling of accomplishment, through instilling in the subjects pride in groupness and then past achievement in group spirit, and through appealing to one's need for achievement. However, the related literature indicates that most investigators found no significant changes in the self-esteem of adolescent as a result of these exposures.\textsuperscript{16}

In the above mentioned studies, the underlaying assumption seems to be that the subjects hold negative perceptions of their self-worth feelings which need to be modified and recreated from the past painful socialization memories of negated cultural values, but the present adolescent is unaware of this need to be modified and recreated from the past painful socialization memories of

\textsuperscript{15} Op. Cit., pg. 60.

\textsuperscript{16} Muya, Leah, Maendeleo ya Wanawake, An Interview, Nairobi: August, 1994.
negated cultural values, and the researchers leave him unaware of it. It appears that the various current methods of behavior modifications in Kenya do not encourage the adolescents to really look at their positive or negative perceptions in their past and in their present history. The adolescents are not encouraged to analyze their perceptions in terms of their needs, or desires for more positive perception of self-worth feelings. In most of the African countries, political theorists have done the reasoning and their technocrats have made the decisions to affect the changes through school curricula. Once again, the adolescent is being acted upon and the adolescent's self-worth as the object is still the "me" instead of the subjects, the "we" as suggested by Nyerere.¹⁷

It occurs to this writer that therein might lie the important factor. Why has the adolescent counselor not attempted to get at the reason why the individual adolescent perceives his self-worth negative while in "me", then the counselor can proceed from there towards helping the adolescent to effect a more positive self-esteem, if desired? It has been suggested, by Gelman, that to a high degree, negative evaluations of the self-worth feelings are the outcomes of various kinds of social of self-thinking.¹⁸


raises the question, "Might the adolescent counseling practices, based on cultural norms, help the adolescents raise their levels of self-esteem?"

Apparently, many African social researchers, on this subject, do not agree with the Western psychologists who propose that adolescence is an unmanageable stage, as suggested by Gergen, Mead and Erikson. In dealing with the adolescent's social and self development, psychologists should apply the development of the self structures as they occur through the learning and weighing of concepts. It is contended that, if one is viewed in negative ways by the significant others, one may come to accept these concepts of learning, and come to view one's self in terms of negative valuative weighings. Erickson, likewise theorized that a learned need in most cases leads a person to develop a set of concepts of self. One such learning is the valuative weighing of a concept will become positively adopted by the organism. Therefore, a person learns the valuative significance of concepts from experience with the surrounding culture. It is of great importance to note that, according to Erickson, the valuative learning from significant others thus forms an


20 Ibid., pp. 36-40.
integral part of a person's self-esteem.\textsuperscript{21}

Mead believes the concept of the "self-as-object" contributes toward a person's self-efficacy. The self, in this hypothesis, consists of the person's attitudes, self-feelings, perceptions, and evaluations of oneself as an object. The positive self-feeling of self-worth depends entirely on what a person considers himself to be and able to achieve within a given environment.\textsuperscript{22} One can conclude from the three statements that a person can achieve the highest level of success.

Mead further emphasizes that whatever we mean by self-theory, the "self" always belongs to the reflexive mode and it refers to the situations where a person is an agent of his own activities. All of this is simply to say that, in matters of enhancing the self-esteem of the individual he must be a participant on the whole project, and, in return, the individual attains high levels of the feeling of self-worth through his accomplishment.\textsuperscript{23} In the whole process, the African Studies on adolescent behavior see the "self" as an advocation by Western psychologists to alienate the adolescent from significant others and age group support.

The criteria, used in this study on adolescent self-

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\textsuperscript{22} Ibid., pp. 60-68.
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\textsuperscript{23} Op. Cit., pp. 62-64.
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esteem, have been based on the positive and negative scores of self-worth on Rosenberg Self-Esteem Scale. Supplementary cultural based scores were also included to allow for cultural based deficiencies of the scale used for this test. In many instances, in this day of free expression, adolescents' behavior in Kenya and other parts of the world may leave much to be desired with an end-product of teenage pregnancies, drug abuse and low achievement. During the period of testing, the researcher found it appropriate to introduce such a statement as "we are here to help you" thereby, encouraging the feeling that adolescents are part and participants of the study, and also understanding that there are others who care about their well being. According to Baldwin, attracting adolescents' attention to look at significant others for help makes them realize that they are not alone and care about them. This understanding can prompt adolescents to examine their relationships with others and develop clearer understandings of their contributions to the welfare of others. This approach may change the adolescents' perceptions' of their self-worth, feelings, and, at the same time, be productive when conducting research with adolescents.24

STATEMENT OF THE PROBLEM

The problem of this study was to ascertain the extent, if any, to which a ritual counseling process may contribute to

the development of Self-esteem in a select group of adolescents [emphasize cognitive thinking, group rational thinking and individuals readiness to enter into action on behalf of self and significant others, and how ritual counseling process contributes to the development of a more positive self-esteem among the adolescent]. Since Kenya achieved her independence from Britain in 1963, social scientists are giving more and more attention to theoretical models, or recommendations for modifying or enhancing, the adolescent's self-esteem. In a study commissioned by National Christian Council of Protestant Churches in Kenya and Catholic Secretariat in 1975, the study suggested ways and means of approaching adolescent developmental problems in a society torn between the old and the new and more shrouded in the tribal groupings and vagueness often characterized by natural adolescent identity crisis.²⁵

Empirical data, to date, do not support the Euro-centric adolescent counseling techniques as being inspirational to the adolescent's self-esteem in Kenya. This is not to be interpreted as implying that all adolescents have low self-esteem in Kenya. Far from it! It means that there is a need to further screen out and develop techniques of counseling which are more appropriate to the environment and individual adolescent and where this new approach will be positive and

congruent with the currently expected feelings of self-worth.

ASSUMPTIONS

The following Assumptions were made in conducting this study:

1. That the differences in culture, race, personality, family structure, and environmental factors would not create significant behavioral problems in performing this study.

2. That the translation of content of the instruments into Maasai would facilitate the performance of the subjects on this instrument.

3. That the validity and reliability of the Rosenberg Self-Esteem Scale would not be changed by this translation.

4. That the three research assistants were competent to translate the content of the instrument into Maasai.

Mbiti notes that the individual adolescent must become aware of himself as an individual in terms of what he is now, what he is feeling, what he is doing, and whether his future and present goals are within the context of the eco-community expectations. The feelings of self-worth, in this context, are not limited to self, but they are more observed in a cultural context which is important in development of group-

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SIGNIFICANCE OF THE STUDY

The foregoing study is significant in emphasizing the need for continued research in the areas of self-esteem multicultural measurement. Through improved approaches, the counselor can be of great help to the adolescents and the community as a whole. Frey and Carlock, in their foreward to their book, have used introductory words that can help researchers on the study of improving self-esteem testing. This may lead researchers to a more approachable and applicable measurement. They gave this theoretical illustration:

Someone with low self-worth has developed a style of life to which he/she has become habituated. It is like a familiar dress. It isn’t so pretty or comfortable, but it is there. You can count on it. When someone pays you a compliment and you feel worthless about yourself you have conditioned yourself to apologize. You feel tight when you have high self-worth and someone pays you a compliment. You genuinely thank them and recognize inwardly that you mutually share good taste. Your juices flow and you are happy.27

To measure feelings, responses, and reactions through observation or questioning can be a complicated task, but with good researched instruments this can be possible. It is also possible to measure feelings of self-esteem.

The other purpose of this study was also to investigate the effects of a ritual counseling process on the self-esteem of a select group of adolescents. Specifically, this study

27 Parsons, p. 94.
was proposed to answer the following null hypotheses:

**HYPOTHESES**

**HYPOTHESIS #1**

1. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of Positive self-worth feelings after having participated in the ritual counseling process.

**HYPOTHESIS #2**

2. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of positive self-appraisal feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #3**

3. There is no statistically significant differences between subjects' Rosenberg mean scores of positive self-identity feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #4**

4. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean
scores of positive self-attitude feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #5**

5. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of positive self-satisfaction feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #6**

6. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of positive interrelationship feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #7**

7. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of positive feelings of self-worth in interrelationship between a person and God's mystic powers after having participated in the ritual
counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #8**

8. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of a person's readiness feelings of self-worth in entering into action as a social responsibility after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #9**

9. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of negative self-defeating feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #10**

10. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of negative self-concept feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.
HYPOTHESIS #11

11. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of negative self-frustrating feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

HYPOTHESIS #12

12. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of negative self-defeating feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

HYPOTHESIS #13

13. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean scores of negative self-attitude feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

HYPOTHESIS #14

14. There is no statistically significant difference between subjects' Rosenberg Self-esteem Scale mean
scores of negative group identity feelings of self-worth after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #15**

15. There is no statistically significant difference between subjects’ Rosenberg Self-esteem Scale mean scores of negative self-disorientation feelings of self-worth against one’s eco-community after having participated in the ritual counseling process than before having participated in ritual counseling process.

**HYPOTHESIS #16**

16. There is no statistically significant difference between subjects’ Rosenberg Self-esteem Scale mean scores of negative mystic self-belief system feelings of self-worth against the subject’s eco-community and age-group after having participated in the ritual counseling process than before having participated in ritual counseling process.

**PRESENT AND FUTURE CONTRIBUTION OF THE STUDY**

If the adolescent is to evaluate his feelings, this necessitates more emotional involvement. The adolescent counselor must be able to emulate the adolescent’s mood swings and emotional outbursts. That kind of response to
adolescent mood and emotional changes would help the counselor make realistic evaluations of feelings and the subsequent action which must be taken to help the adolescent to peacefully bridge the gap between his present status and adulthood.

This study will contribute to an understanding of how positive and negative evaluations of the self-worth feelings, as related to significant others, are made and how they may be modified. This will help dispel some of contradiction stereotypes about adolescence. It may reveal information that may be important to adolescent counselors and educators as they work with adolescent groups at risk thus making possible the formulation of principles and points of view that might be taught to adolescents for the purpose of correcting or avoiding negative feelings towards one’s self-worth. Finally, the study may offer valuable information on how cultural traditional modes of counseling might be utilized within the modern counseling processes, thereby decreasing the vague abstractness of an imposed borrowed counseling mode that is not related to African cultural needs. It is highly possible that this very vagueness has a negative impact on reconciling the adolescents with their past, present and the future which a counselor hopes to achieve. If this study can make contributions towards helping adolescent counselors, in Kenya, to understand
the mode of counseling that is applicable and functional to their environment, this can be termed, by this researcher, to be a major achievement and a great contribution to the field of counseling and, specifically, to the well-being of many young people who are going through the risky stage of life as adolescents.

LIMITATIONS

To reduce the likelihood of over generalizations from the findings of this study, the writer offers the following:

1. The subjects consisted of a select group of Kenyan adolescents. Therefore, one should avoid overgeneralizing the findings to a broader population.

2. The findings from this study were limited to the performance of the subjects' on instrument that was normalized on a different population.

3. The instrument was translated into Maasai to enable the subjects to understand the test materials.

The interactions of the effects of these factors, as they operate simultaneously, pose a problem for the researcher for it is difficult, if not impossible, to separate effects of language, culture, age and such differences as language, personality and experiential backgrounds. As G. Stanley Hall dignified adolescence
with his "storm and stress" theory, and Anna Freud, subsequently, argued that such storm and stress is a normal part of adolescence, this researcher cannot forget nor ignore the subjects' patience and understanding as they withstood the researcher's prodding and sometimes insistent questioning mode.28

DEFINITION OF TERMS

The significant terms used in this study, were defined as follows:

1. **Adolescence**: The developmental stage where ritual initiation ceremony processes are performed to distinguish that attainment of bio-physical maturity and mostly those associated with social puberty. This stage is observed in many societies in Africa and especially the Maasai adolescents who are the age range of 13-18 years.29

2. **Construct Validity**: The process used to measure levels of esteem during the pre- and post-ritual processes.

3. **Eco-community**: This is the kinship to which an individual belongs. This group represents the significant others whose responsibilities are


to provide support systems through ritual educational processes. Through eco-community, an individual is able to attain the meaning of self and how to reach a realization of his goals as a consequence of the central fact that he is a part of his kinship group.\textsuperscript{30}

4. **Eco-maps of Ritual Psychology**: The term is used to illustrate the social and cultural-psychological interrelatedness of a ritual process, and how the process draws psychological and mythical powers to enable a person to be in a position to understand his relation with God's mythical power in relation to the significant others.

5. **Face-validity**: The process of establishing the validity of an instrument by observation and inspection.

6. **Limurran**: Maasai young warriors who are entrusted with security by the eco-community. After initiation, a person has to serve for at least ten years in this status before promoted to the next passage of marriage ritual.

7. **Personality**: The unique and characteristic ways in which a person organizes his

psychological systems and behavior in order to realize self, ideas, attain goals, and satisfy his needs and, at the same time, integrating himself with the significant others.

8. Olaiguenani: Age-group counselor who is selected by the eco-community from the group. His office may keep on changing as he matures and gains experience to become an eco-community leader when his age-set takes over the eldership office.

9. Orikna: A club given to Olaiguenani as a staff of office. The club represents the eco-community’s authority on the beholder of the given office.

10. Rites of Passage: The actual passage which gives change to one’s status in life development. The action of transition takes place through ritual mobility from one status to another, e.g., from adolescence to adulthood.

11. Ritual: A mode operandi to instill energy, connectedness and symbiotic oneness with one’s kinship group. Also, a ritual serves to instill in the individual an awareness of the social value of the situation which the ritual symbolically represents and the action
appropriate to the situation. The ritual, among the Maasai adolescents, creates a common concern of the age-group in a situation which is important to the eco-community and supported by the social norms indicated through a given ritual.  

12. **Ritual-action**: The means by which an organism exercises perceptual control as it matches sensory impressions against mental categories until a workable, acceptable image and category for purposes of further action are created. Also, ritual-action has a control in the cognitive process that takes place in order to eliminate incongruity, unify, and create a workable and acceptable order. Also, it has a control over the exercised physical action and it gives it an ideal form of the needed responses.

13. **Ritual Esteem**: Through the ritual process, actions and words are brought to life. A person is made to feel able to exercise a certain amount of control over the invisible world and the other forces of nature. A person comes to feel, not just like a passive

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victim in his environment, but a creative agent of changes and actions. The purpose of the ritual is to help persons to become able to perceive the self as a part of the whole process and an actor in the process which creates change and renews the existing cultural structures.
CHAPTER II

REVIEW OF THE RELATED LITERATURE

Researchers and investigators in adolescent studies in Africa and the Western World have offered many definitions on the subject of adolescent's self-esteem. Each has offered different definitions, yet, none has been so different that a strain of similarity cannot be detected. Also, there remains unresolved issues pertaining to the meaning and the most appropriate method to measure self-esteem.

With all the unresolved issues and limitations, this researchers has, painfully, tried to obtain as much related information as possible. The researcher hopes that the information will be a great contribution to the studies of adolescents and self-esteem.

ADOLESCENT DEVELOPMENTAL STAGES AND SELF-ESTEEM

The researcher considers the Maasai adolescent transitions to be of critical importance in understanding the cultural structures which are important components in the development of the adolescent's self-esteem. According to Priest, when the Maasai boys reach the time of puberty, they go through the initiation ceremony. This is more of a family celebration. However, it is the eco-community, olosho, which decides the time when such rituals can take place. In other instances, the ritual may be suspended until the eco-community leaders find it
necessary. The Maasai people's adolescence transitional stage is more culturally promotional while the Western adolescence stage is based on observational developmental stages without much communal support. The researcher has found it necessary to deal with this topic as separate sub-topics.

Priest describes the age-set initiation suspension moratorium or the olporror, as a season of heralding a new cultural diversified next age-group. The period for this ritual suspension, among the Maasai, mostly lasted from three to seven years. The moratorium age differentiation period is monitored and controlled by the eco-community leaders called (elders). The elders have to wait until there are enough boys who have reached a developmental stage where their cognitive skills and awareness of the expected social responsibility towards self and others have developed before the initiation ritual ceremonies ban is lifted.

Also, the adolescents had to be socially and religiously critiqued by the significant others, whose representation on matters relating to ritual initiation

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3 Ibid., pg. 220.

and counseling process was entrusted to the eco-community elders. The qualities that were mostly observed as prerequisites to admission to Iimurran were efficiency, sufficiency and capacity of readiness to enter into action on behalf of self and the community, which, at this juncture, meant voluntary service to the security of the community.5

Sankan sees the adolescent’s ritual experience as the greatest societal proclamation for heralding the end of adolescence and entrance into adulthood, but the researcher found that the initiation ritual is the beginning of adulthood apprenticeship which would last from three years to ten years. The initiation ritual qualified subjects to enter and experience higher levels of psycho-physical, psycho-social, and religious conscience. These are important components in understanding the cultural corporate functional responsibilities and expectations of an adult.6

Also, Sankan pointed out that, during the ritual process, the eco-community leadership, on behalf of the whole community, helps the would be initiates select their own chief-counselor, who was given the title of Olaiquenani. The counselor, although of the same age-set

with the initiates, was set aside and ritually blessed. Later he was bestowed with an Orinka, a club that represented the power of the beholder of that office. The Olaiquenani had to be regarded by the age-set and the eco-community as a person of high esteem and an adolescent with qualities that are non-reproachable by his age-mates and the eco-community. Also, he was to be mentally healthy and more mature and widely respected. In addition, he was to be a self-starter, ready to act as a model for his age group and prepared to cultivate positive self-regard to individual members of his age-set as well as the community. The counselor was entrusted to act as a teacher, mentor and energizer of group-esteem in relationship to the group's readiness to enter into action on behalf of the group and the eco-community.\(^7\) The researcher observed that the feelings of self-worth, among the Maasai adolescents, are more observable and more practicable. They are not limited to self, but they play a functional role in the total personality of an adolescent. There is a Maasai proverb that is very applicable in this particular role of a Olaiquenani. "If the lead animal stumbles and is incapacitated by an injury, it is difficult for the herd to make positive progress towards the grazing pasture," which, in this case, means if the Olaiquenani's feelings of

\(^7\) Ibid., pp. 26-27.
worthlessness are negative, they may contribute to negative self-worth feeling of the whole group. 8

THE WESTERN ADOLESCENT DEVELOPMENTAL MOVEMENT

The western adolescent developmental movement from parental dependency during adolescence is globally characterized by such questions as "Who am I? How do I want to be? What do I want? Who should I be? How should I act? Whom should I respect? What is expected of me?" According to Clark, Clemens and Bean, the adolescent is dominated frequently with chaos. It is the developmental stage where the adolescent's separation anxiety from his parents and the beginning of his psychological and emotional process of associating with the significant others is very noticeable. 9 Also, during this period, adolescents are compelled, by their psychophysical development with the association of the significant others, to seek for their personal freedoms and identity. 10

Adolescence is a period of bio-psychological and social changes. Branden associates the developmental stage with a movement towards identity formation and

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8 Ibid., pp. 84-106.


10 Ibid., pp. 36-42.
value clarification.\textsuperscript{11} Studies have been done on the adolescent developmental stage by Diane Frey and Jesse Carlock. The researchers have reported mixed results in their longitudinal studies. The studies tend to show increases in self-esteem during adolescence while their sectional research tends to show either no relationship or a possible decline in esteem.\textsuperscript{12} Wallace and Cunningham performed another longitudinal study which showed slight increases in male self-esteem in school behavior between adolescents of 9 and 14 years old and gains in social esteem for girls. By age 14, girls and boys exhibit comparable levels of both social and school behavior as earlier differences level out.\textsuperscript{13}

According to this survey, 69\% of the males and 68\% of females scored higher on the total scale of self-esteem at age 14. The research provided convincing data which ruled out possible methodological problems to explain these increases in self-esteem. McCarthy and Hoge posited that increases in global esteem during adolescence may be accounted for by increased role


taking, increased autonomy, and increased realism about ideal self.\textsuperscript{14}

Nottemann reported early adolescence to be a relatively stable period with most young people able to effectively negotiate the transition into secondary school and adapt to higher demands. Overall, the study concluded that adolescents perceive their competency to increase and remain stable during this period.\textsuperscript{15} However, Jacquish and Savin-Williams showed that adolescent girls consistently self-reported lower esteem than adolescent boys although, when behavior measures are used, no differences appeared.\textsuperscript{16} Those problems according to this study are usually the result of multiple concurrent of bio-sociological changes.\textsuperscript{17}

Other theorists of self-esteem, like Peterson and Tylor, viewed the development of the self structure as occurring through learning and weighing of concepts. They contended that, if one is viewed in negative ways by


\textsuperscript{15} Nottemann, E.D. Competence and Self-Esteem During Transition From Childhood to Adolescence. \textit{Developmental Psychology}, 23 No. 3 (1987): 441-450.


\textsuperscript{17} McCarthy, pp. 372-379.
significant others, one may come to accept these concepts of learnings and view one's self in terms of negative valuative weightings.\textsuperscript{18} It appears that, for Peterson and Tylor, a person's self esteem may be increased or decreased depending on how the significant others respond to one's present and past actions.\textsuperscript{19}

O'Malley and Backman contended that different social groups are more likely to be exposed to characteristic reactions from others which may be decisive in the formation of self-esteem. They contended that:

\begin{quote}
The groups to which a person belongs serve as primary determiners of his self-esteem. To a considerable extent, personal feelings of worth depend on the social evaluation.\textsuperscript{20}
\end{quote}

Backman and O'Malley noted that, when an individual is faced with a major decision, and that decision is most likely to depend upon his own view of what he is like, his self-worth is likely to be at the forefront of his or her attention.\textsuperscript{21} Rosenberg hypothesized that self-esteem

\begin{footnotes}
\item[19] Ibid., pp. 42-43.
\end{footnotes}
is more of an attitude which leads to the direction of a person's self-worth as related to the significant others. The attitude towards self may turn positive or negative depending on how favorably or unfavorably one feels towards the feedbacks and responses one gets from the significant others.22

Erikson, likewise, theorized that a learned need leads a person to develop a set of positive or negative feelings of self-worth. Although a person may learn a variety of ways to view self, certain positive or negative views are learned more thoroughly than others. Can a behavior that is applied to a concept bring pleasure, acceptance and appreciation from the significant others. The person thus learns the valuative significance of concepts from experience with the surrounding culture and the significant others.23

Wylie referred to the concept of self-esteem as positive self-regards of one's self-feelings. The study contended that self-esteem is congruent between self and ideal self. In this theory, a person's self-ideal

365-380.


appraisal is very important to the specific nature of social influence upon a person's self-esteem levels.\textsuperscript{24}

Ayn, who is one of the contemporary self-esteem researchers, emphasized that a person's self-esteem could be enhanced proportionately to his total well being. Self-esteem is an urgent expression, desire or basic needs.\textsuperscript{25} A person may identify the self-esteem issues explicitly or not, but he cannot escape the feelings that his estimate of self is of great importance to himself and the significant others. Ayn posits that a person's need of self-esteem is inherent in his nature. But he is not born with the knowledge of what will satisfy those needs or of the standards by which self-feelings are to be gauged. A person becomes aware of these self-feelings needs through life encounters. Ayn pointed out that:

\textit{If a person is to achieve and maintain self-esteem, the first and fundamental requirement is that he preserves an indomitable will to understand the desire for clarity for intelligible and for comprehension of that which falls within the range of awareness.}\textsuperscript{26}

Ayn emphasized that self-esteem is such an important component in human development that it acts as the guardian of man's mental health and the motor of his


\textsuperscript{26} Ibid., p. 81.
cognitive and intellectual growth.  

Malmquist compared self-esteem to the conviction which relates to the aspects of behavior or self that one desires to be esteemed as worthy being. Malmquist places the importance of self-esteem on certain notion such as justice. His analysis of self-esteem has two components. The first is that a person has a sense of his own value and a conviction that one’s goals in life are worth carrying out. He advocated that humans should be left free to enjoy the exercise of their realized capacities and as this enjoyment increases the more the capacity is realized, or the greater is its complexity. Malmquist argued that the more proficient people become at doing something, the greater is the pleasure they gain and the more esteemed they become.

THEORIES OF ADOLESCENCE

In this sub-title, the researcher reviews the literature on several important grand theories of adolescence and their contributions to adolescent’s self-esteem. Major theorists include A. Stanley Hall on his bio-social perspective, Levinge and Snoek on interpersonal relations theory, Havighurst on sociological and anthropological perspective, Erik

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27 Ibid., p. 83.

Erikson on psychological or psycho-social theories. The final two theoretical perspectives are social learning orientation and psycho-analytic orientation of Freud and his followers, which emphasize the intrapsychic mechanism of personality.

The bio-social perspective was highly influential in the early study of adolescence. Hall saw adolescence as the time of progression of recapitulating instincts that always gave way to the primary of cultural influences.\(^{29}\) He firmly believed that human civilization was to be advanced. Hall advocated that the effective changes taking place in adolescence could be induced only by supplying the appropriate educational experience for the generation of adolescent. Childhood was too early and adulthood was too late. Hall portrayed adolescence as a period of upheaval, suffering, passion and rebellion against adult authority and physical, intellectual, and social change. Hall's concept advocated that adolescent's can achieve positive self-worth through learning, but his viewpoint came under heavy criticism from scientific researchers of his overemphasis upon the inheritance of acquired personality traits. The scientific criticism brought Hall's influence on the

study and education of adolescents to an end.\textsuperscript{30}

In contrast to Hall's emphasis upon genetic mechanism, Block, Haan and Smith, who are biosociological theorists, based their theory on somatopsychological significance of physical development in adolescence. They hypothesized that adolescence is a period of rapid physical growth and improvement in motor coordination. Also, it is a developmental and transitional period that enhances self-awareness and acceptance that the asynchronous biological conditions taking place during adolescence are reminders to the individual that he is no longer a child but not yet an adult.\textsuperscript{31}

The interpersonal-relations perspective theory posits adolescence as a developmental stage where the hormonal changes in adolescents create different modes of socialization between boys and girls. George Levinger and Snoek proposed that this stage is of "pair-relatedness". The Theory describes the intimate relationship embraced during adolescence. During this


period, several conditions can create social atmospheres where an adolescent can develop high or low levels of self-esteem. If an adolescent experiences an unpleasant emotional experience, such as a frightening encounter or perceive a rejection by the peer group or sexual frustration, this may result in low self-esteem, while acceptance by the significant others, satisfaction or excitement or pleasure may result in high levels of self-esteem towards self-achievement.  

The sociological and the anthropological theories on adolescent’s self-esteem emphasize the influence of such issues as cultural norms, mores and social expectations such as participation in societal expected rituals. These have effects on adolescents’ feelings of self worth.  

Kingsley Davis, one of the advocates of this theory, posits that, because of the modern society’s mode of mobility and changes, the contemporary adolescent group, within this social milieu, is experiencing different parental-adolescence separation anxiety than that of the previous generation.  

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34 Ibid., pp. 42-49.
adolescents are also different from that of their parents, and for this reason, it is sometimes almost impossible for the parents to meet the adolescent's generational needs due to the age-gap. The social-mobility and lack of constant communal support in time of psycho-physical stressful transitions of adolescence may lead to confusion and negative feelings towards self. Davis suggests that:

Since the parent is supposed to socialize the child, he tends to apply erstwhile but now inappropriate content [of his own day]. He makes this mistake, and cannot remedy it, because due to the logic of personality growth, his basic orientation was formed by the experience of his own childhood. He cannot "modernize" his point of view, because he is a product of these experiences... To change the basic conceptions by which he has learned to judge the rightness and reality of all specific situations would be to render subsequent experience meaningless, to make and empty caricature of what had been his life.35

According to this theory, the parents' dilemma is a result of parents' self-love in form of libido.36 This theory has been supported by some members of the psychoanalytic school of thought especially with Adler concerning the relationship of the mystery of self-esteem and the adolescent's self-respect.37

35 Ibid., p. 52.


37 Ibid., pp. 70-71.
Another theorist of the same school of thought has argued against the notion of this developmental theory of self-love and self-esteem. White feels that, self-love and self-esteem are both independent variables although, in many cases, they manifest themselves in close relation like the existing semiotic-relationship between the child and its parents. He tried to clarify his stand with a person's struggle to combine the feelings of self-worth and one's physical attributes:

A person may at once love himself for his beauty and respect himself for his competence, in which case the attitudes will reinforce one another and be difficult to separate. In similar fashion there may be a concurrence of sense of impotence and feeble love, with new manifestations of inefficiency and feeble self-love, tending to block any increase of narcissistic cathexis. I should suppose that self-love and self-esteem, both involving positive objects towards one self would go together more than often not, but correlation, unless it is perfect does not signify identity. If we cannot point to types of personality in which self-esteem is definitely stronger than self love, or the reverse, we are establishing at least a partial independence between the two variables.38

White's hypothesis tends to liberate self-esteem from the encroachment of environment and the significant others and directs it to feelings of self-efficacy. Wyman, Cowen, Hightower, and Pedro-Carroll argue that, in adolescence, self-esteem constantly under goes self modification as the adolescent directs his efforts toward

his own manipulative adolescent activities and assertions of his desires with respect to others. In this case, the self-esteem dependence and separation anxiety move up or down and they are cushioned by the social roles as adolescent identifications struggle to reach the social significant others. This attempt, to establish a relationship with others and to let go of the semiotic relation between adolescent and parents, may lower or raise the level of his self-esteem depending with how the parents react and how the significant others respond towards him.39

In a similar perspective, anthropologist Margaret Mead has admired the Samoan adolescent separation stage. She found that the experience lacks anxiety and it was remarkably smooth and free of conflict and distress. In the Samoan culture, life events, such as birth, death and sex, were handled frankly and openly, which made the transition from childhood to adulthood more smooth. Social responsibility and eco-community necessary tasks began when children were young and each individual's contribution from a child to an adult was seriously taken

and rewarded and praised equally regardless of the age.\textsuperscript{40}

The Samoan system had institutionalized the relationship between the adolescent, parents and the eco-community. In short, far from being a time of storm and stress, adolescence in Samoan society in 1920s, was a pleasant time of life. Due to a lack of stress and eco-community's support during adolescence, the Samoans were provided with positive feelings towards self and others through eco-community's positive regards and reinforcements.\textsuperscript{41}

The psychosocial theories of adolescence examine the relationship between the psychological mechanism of adjustment and the social conditions that facilitate or impede the adolescent stage.\textsuperscript{42} Erik Erikson, who originated this theory, does not view the adolescent stage as a period of personality consolidation. He views that stage as an important phase of life that functions as a transition between important issues of development in life span.\textsuperscript{43} According to Erikson's adolescence hypothesis, the adolescence stage is a time of normative crisis that revolves around the development of a sense of

\textsuperscript{40} Mead, Margaret. \textit{From the South Seas Studies: Studies of Adolescent and Sex in Primitive Societies.} (New York: Morrow, 1939). 152-164.

\textsuperscript{41} Ibid., pp. 106-120.

\textsuperscript{42} Erikson, pp. 140-142.

\textsuperscript{43} Ibid., pp. 149-151.
industry or the internalization of sense of inferiority. During this adolescence development process, there is an increasing in the attention given to the individual’s striving towards competence, mystery and achievement. The adolescents, at the same time, become aware of the significant others and society’s expectations. Through the instructional activities, the adolescent comes to understand the cultural and eco-community technological ethos. If a young adolescent fails to experience achievements that are supported by the significant others, the adolescent may develop low self-worth feelings and this can lead to a sense of despair and low self-esteem.\footnote{Erikson, E.H. Eight Stages of Man. In W.E. Martin and C.B. Standler (Eds.) Reading in Child Development. (New York: Harcourt Brace Jovanovich, 1954). 152-196.}

The social learning theory has a different approach when we come to the consideration of the adolescence stage. Albert Bandura and R. Walters provided a comprehensive social-learning theory that is applicable to adolescents. They proposed that cognitive processes that mediate behavior change are influenced by inducing or altering self-efficacy or experience leading to mastery of skills or tasks. They demonstrated that increased "efficacy expectations" enhance the likelihood
that a desired behavioral outcome will occur.\textsuperscript{45}

The cognitive theorists argued that observational learning can have powerful effects on adolescents' acquisition of both social and anti-social behavior. In accordance to this theory, social interactions of adolescents in peer group can stimulate positive or negative feelings of self worth through observational learning. Peer modeling influences can inhibit or disinhibit behavioral patterns that have been relatively fixed in an environmental setting. However, observational learning can alter a behavior or create a new one, this means if an adolescent models after a group with feeling of self worth towards self and others, the adolescent will develop positive regards towards self and others, there are chances for the adolescents to relinquish the constraint and follow the negative aspects of the new model. In the observational learning theory, self esteem becomes situational depending with what the prevailing behavior is at the time.\textsuperscript{46}

Anne Freud's adolescence theory consists of the recognition of two powerful forces in direct opposition. It is a stage in life where an adolescent experiences


inherent needs to live in a social group. According to psychoanalytic theory, humans are individualistic and selfish, but still in need of social living. Anne supported her father’s theory that people are always in constant conflict. On the one hand, if they want to maximize, they must learn to follow the social norms and ethos to avoid punishment as social beings.  

Therefore, during childhood, a personality mechanism evolves that is referred as the ego. The ego is the executive of personality and it distributes and governs the involvement of psychic activities in the external world. The ego’s activities are involved with perceptions, discrimination, recognition, and experience relevant to the satisfaction of instinctual demands. The ego had the ability to test the reality and to manipulate actions in the external world to determine whether they are effective in reaching a goal. The ego’s major function is to attempt to satisfy the demands of the id from the external world while observing the dictates of the third component namely, the super ego.  

Hall suggested that the super ego is the judge of all behavior. It is the internalized moral code and it

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develops through differentiation of part of the ego's function into an internal socio-control structure. Through experiences with parents, the child assimilates what he perceives to be the parental standard of what is good or bad. Therefore, through the process of internalization, the child develops an inner authority that aids in controlling behavior. Through a gradual developmental process the structure of the child's personality differentiates the diffuse psychic energy of the instincts, or id.\textsuperscript{49} Due to the inability of the id to function in the external world and in service of the id, the ego acquires limited energy from the instincts and, ultimately, comes to restructure some of that energy into the super ego.\textsuperscript{50} This process is thought to provide the energy necessary to check the urges of the id and keep the selfishness of the id in balance with the needs of the significant others.\textsuperscript{51}

These developments lead to occasions when the adolescent experiences feelings of being overwhelmed with stimulations or feelings of being threatened by anticipating or impending pain. These experiences initiate feelings of anxiety which are expressed by the


\textsuperscript{50} Ibid., pp. 54-55.

\textsuperscript{51} Ibid., pg. 60.
ego, which, according to Anne Freud, these feelings of anxiety are experienced in three ways; which she explains:

*Reality anxiety is the realistic fear of something dangerous in the external world. Neurotic anxiety is a fear that the instincts will gain control and cause the individual to engage in a punishable act. Moral anxiety is a perceived experience of a threat from the conscience, that is the individual feels conscience ridden. If the ego cannot cope with anxiety and feels overwhelmed, the personality will result to primitive means of coping.⁵²*

The methods of coping with anxiety are referred as defense mechanisms. These can be thought as the means by which personality deals with painful socialization experiences, internal conflicts, personal inadequacies and self-esteem.⁵³

Anne concludes that the adolescence stage is a period of life where internal disharmony has the major control. She maintains that with the onset of adolescence the intrapsychic equilibrium between instinctual demands and ego mechanism is temporarily disrupted, resulting in a period of storm and stress. Anne stressed the notion that, during this period, new and strong genital urges emerge during pubescence. The ego consolidation of the latency is threatened by a new genital orientation that can also revive the pregenital


Repression, according to Freud, is a defense mechanism that guards against certain unrecognized fantasies, wishes or thoughts. Anne believed that the anxiety, accompanying pregenital urges, renews the use of old defense mechanisms. Engaged in this combat, the id constantly confronts the ego with its demands. This confrontation creates an adolescence image of continuously undergoing vacillations in ego functioning. Adolescents becomes overly sensitive to significant others and always in a struggle trying to retain legitimate and normal attempts at restoring intraphysic peace.

Peter Blos, a neo-Freudian, sees adolescence as a period of maturation of ego functioning which, decidedly, prepares the child for handling the increased instinctual drives encountered during puberty. The sublimation capacities, developed during the latency period, enable the child to channel incremental instinctual energy into socially approved psychosocial activities. He contains that adolescence maintains a strong similarity to Freud’s latency period and can be considered as a time of psychic consolidation. Blos compares this period with a time

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54 Ibid., pp. 84-87.

when a child goes through a genital striving stage and where the adolescent's character formation consolidates and personality characteristics stabilize to form a constancy of ego choice and preference which is necessary for an adolescent's positive or negative self-esteem.56

Priest views adolescence, among the Maasai, as a psychophysical process that triggers pubescence and calls for a transition from childhood to adulthood. The transition process is considered as an external and an internal process where different social and religious agents interplay combined roles through the ritual process in providing identification values and ideals to help the initiate meet his own present and future ego needs and crisis.57 The Olaguenani (counselor) and the whole eco-community are culturally obliged to help adolescents cope with their new conflicts over independence, sexual drives, self-identification and their physiological changes.58 Priest expressed his views of Maasai adolescence as follows:

Their needs for independence stems from both an internal process and societal expectations; their sexual drives are experienced as not within their control and are multifaceted; their self-identification is dependent upon the support group, and their self-feelings are unmoored and


57 Priest, pp. 221-226.

58 Ibid., pp. 232-236.
Adolescence, among the Maasai, is cushioned through ritual education and eco-community support. The question of positive feelings towards self is developed through individual and group responsive actions towards eco-community expectations which is more of a representation of significant others.

Among the Maasai society, there are several different perspectives on the beginning and end of adolescence. Four distinctive propositions have often been observed. These are the physiological definition, cognitive definition, sociological definition and a chronological definition. The physiological definition, supported by Sankan, posits that adolescence begins when the reproductive organs begin to change in late childhood and the and the end of adolescence is associated with maturation of the reproductive system. This hypothesis is based on a group developmental growth or age-set, given the fact that testicle growth is predictive of pubic hair and skeletal changes in boys, it is reasonable then among the Maasai to assume that the end and the beginning of adolescence coincide with bio-psychological development which is, similarly consistent with the physical growth and regularity of manhood growth as the

59 Ibid., pg. 246.

60 Ibid., pp. 247-250.
Kenyatta among the Kikuyus who are related to Maasai argued for the cognitive definition of adolescence as being the time for the acquisition of the ability to reason which is necessary in enabling the individual to use different symbols, abstractions, and complex problem-solving strategies in thinking. Although the Kenyatta approach is considered reasonable, it is difficult to determine when adolescence begins and ends. The sociological approach supports the notion that the onset of puberty generally pinpoints the start of adolescence. Kiama Gathigira has argued that adolescence ends when the individual has established a coping style that is consistent with the demands of his social world and when society recognizes the individual's entry into adulthood through the rites of passage.

The chronological definition is perhaps less complicated than the rest. This approach incorporates different indices from a variety of perspectives making it more eclectic and shifting its definitions depending on the sociological and political situations of the time.

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63 Kenyatta, pp. 95-103.
The approach argues that adolescence is a social conditions change. During the periods of war, chronological definitions of who is and is not an adolescent are shifted according to needs and demands of young adults. Thus, adolescents’ self-esteem may be enhanced by significant others depending on social, political, and cultural expectations of the time. Walter Sangree, who did his study among Tiriki people of Western Kenya, is one of the advocates of adolescent chronological definition.65

**DEVELOPMENT OF SELF AMONG ADOLESCENTS**

The adolescent’s understanding of "self" in Africa has different social and cultural dimensions as compared to their counterparts in western world. The major difference is in the interpretation of the concept of "self" and not in the genetic or psychological make-up of an African or a western person. The African defines the "self" as cognatus argo (I belong therefore I am) as opposed to the Western Cartesian individualistic dictum ergo sum (I think therefore I am).66 In the African concept, the "self" is judged positively or negatively depending on a person’s abilities to corporately belong

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and corporately participation in eco-community activities. Mbiti hypothesizes that the success or failure of an individual, in developing positive or negative feelings towards "self", depends on the person's portrayed ambitions to enter into action on behalf of "self" and the community. Group participation and cultural orientation become the greatest measures of one's self worth. The successful "self" in Africa is not measured by one's achievement of his material possession, contrary to the western concept of a person's worth, the African observes a person's interactions and acceptability in one's eco-community. This concept of communal self is not only a phenomenon in the African continent, but it can be found in some other world cultures as Kakar describes the Indian's self-identification process as compared to the western:

The western society socializes the person by pressing for crisis formation of individual identity leading to autonomy, position, and asserting one's own rights, other cultures socialize for dependent, collaboration group identity, personal responsibility to the group, collective-solidarity, and submission of individual right to the harmonious interaction of the larger community.

Kakar's understanding of the "self", in reference to Indians, stands in opposition to the western

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67 Mbiti, pg. 246.
understanding of "self". It is important to argue that the western concept limits the individual's participation in the group process, but, before drawing to such a conclusion, it is necessary to thoroughly review literature that is related to this subjects.69

The Maasai people of Kenya, who are the subjects of this study, interpret the "self" through the ritual-cultural and religious dimensions. The psychological and physical outcomes of the ritual process, are and hysterical reunions that unite the initiate with the eco-community's past and present and reflect on the expected "self". To understand the process, the writer will include the role of ritual and adolescent personality among the Maasai adolescents.

RITUALS AND PERSONALITY

Ever since missionaries analyzed African society, the western social scientists have continued to interpret African social institutions of rituals as oppressive. They believe that rituals hinder the growth of such personality traits as independence, initiative, persistence and achievement motivation in the individual. Such interpretations, however, are intimately related to the historically determined and culturally specific western ideal of a "healthy" person. Today, this is

69 Ibid., pp. 260-265.

Baldwin argues that the western concept of "self" is closely linked with the concept of the personality. It has been said that it may refer to the "self-as-object" consisting of the person's attitudes, feelings, perceptions and evaluation of himself as an object. The "self", in this concept, is the person's ideal image of personality or his goal.\footnote{71 Baldwin, Joseph A. African (Black) Psychology Issues and Synthesis: The Black Psychology (ed) Jones, Reginald L., (Berkeley: Cobb and Henry, 1991). 125-130.}

This is a contrary view of the African concept of "self" where the personality is viewed as a process of becoming. "Personality continuously evolving in a life that is felt but untold in an orderly fashion." In this view, personality is a system of social interactions. Without the rituals a person would not be able to grasp the identity process.\footnote{72 Kenyatta, pp. 116-121.}

Esteem in African concept does not start with prerequisites for the basic need satisfactions as described by Maslow's concept of personality and self-needs. Maslow theorized that an organism had to satisfy some basic needs.\footnote{73 Maslow, A.H. Motivation and Personality. (New York: Harper and Row, 1954). 56-74.} These were the physical, safety
belongingness, esteem, and self-actualization. According to Maslow, a person's cognitive capacities of perception, learning and thinking were to be considered as the beginning point of motivation of behavior.\textsuperscript{74}

In contrast, the African personality is based on the need for community interactions. Reik in contrast to Maslow's theory describes the costs for a healthy personality, according to Africans, as follows:

\begin{quote}
\textit{The price of the communal security is unconditional readiness to share or to enter into communal action. It is a complete surrender of individualism.}\textsuperscript{75}
\end{quote}

Maslow and Reik see personal priorities of needs being provided by the community support system which start with the nuclei family and extends to the extended family and community as a whole. Self-actualization, in this process, as total self-dissolvement to communal identity. Personal needs were provided through a hierarchical ritual process and personal gratification was total communal acceptance of an individual.

Mwiti states that the cultural values are, from the beginning, intimate and inextricable parts of ego. They are the organizing principles of personality. The ego is that which differentiates and mediates between "I" and

\begin{flushright}
\textsuperscript{74} Ibid., pp. 80-102.
\end{flushright}

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\end{flushright}
"You"; between what is inside and outside.\textsuperscript{76} The development of the ego in an African concept, according to Evans-Pritchard, cannot be comprehended except in its interdependence with society into which and individual is born. A society, in this case, is represented in the beginning by the family and culturally sanctioned by the society through the ritual.\textsuperscript{77}

Gluckman sees culture as the grand design of action of society. Personality is considered to be a design of future ability for the action of a person as a result of experience in his culture. Gluckman views Freud's concept of the personality as the mode that provides a basic conceptual framework for viewing the broad contour actions of the individual as he participates in the society.\textsuperscript{78}

Sapir identifies personality as a product of culture. A person is a by-product of his experiences in his culture.\textsuperscript{79} Just as a society in Africa assumes a constituted order through rituals, the process produces broad patterns of coherence and interactions of its

\textsuperscript{76} Mwiti.


constituent groups. Kenyatta sees personality as the concept which consists of the characteristic ways in which a person organizes his psychological systems and acts in order to realize self, express ideas, attain goals, and satisfy needs.\(^80\) Turner posits that personality in this context is the consistent patterns or tendencies evidenced by a person in integrating himself with the situations through the rituals.\(^81\)

**SELF THROUGH RITUALS**

In Fallers' view, the society's framework for living made man a part of the constricted whole. An individual could only have meaning of self in a perspective in which he was part of an age group and society as a whole.\(^82\) Traditionally, in Africa, there is a strong tendency to adopt the habitual behavior of the age-group. An individual is viewed as a means of instilling group ambition and a sense of duty into the hearts of growing youth. Actions of heroism are used as a process of educating the adolescents.

Rukungah Mwiti found that the "self" has little meaning, in African traditions. Individualism, in the

\(^{80}\) Kenyatta, pp. 122-124.


African community, is viewed with suspicion. Group action is encouraged. It forms a fellowship, and binds persons of the same age. The age group provides equal standing through the rituals. Individuals with limited abilities are galvanized through the group spirit to achieve and act through society's laid down regulations.\textsuperscript{83}

In contemporary society, Wheelis argues each person is an island to himself. The individual lives in a society which is a constellation of interdependent groups of primary organizations. A person has no self identity with the group, even as he participates in them.\textsuperscript{84} A person never gives up his self completely to the group. He tries to create his own space of free movement. In his participation, he never perceives himself as dissolvable part of the group. Although these are groups and social clubs today, an individual's life remains intact, with minimal or no self dissolution. In contemporary tradition, rituals have no effective dissolution power between self and group membership.

**SELF IN PAST AND PRESENT**

Durkheim expresses self-as-object which consists of a person's attitudes, feelings, perceptions, and

\textsuperscript{83} Mwiti, pp. 24-36.

evaluations. The "self", in his description, is more centered on individual needs and achievements. In traditional Africa, Mbiti sees "self" as a process through the rituals, where an individual is trained to participate in common patterns of social interactions. An individual is guided to find his identity within the structures of social action. Rituals are used to help a person transform himself into the self of others. Within the ritual process, the individual's myth of "self" is supplemented and transformed into the functions of a collective-self. Turner theorized that individuals, through the rituals, discovered their interrelatedness and their interdependence with others. This self-understanding brought realization of the weakness of self-myth. Rituals helped individuals to converge and overlap with others. The collective myth of "self" was supplanted with a group-myth which replaced the functions of self.

Comparing the present and the past, the self-esteem of the contemporary individual does not assume a personal meaning to him as a result of his membership in a group. Traditionally, rituals were instruments for group value

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86 Mbiti, pp. 121-125.
87 Turner, pp. 69-87.
realization. The traditional person and contemporary person are at polar extremes as they compare their esteem. Nevertheless, their feelings of their worthwhileness are to be judged from the same normative criterion. "To what extent do they have opportunities for the full healthy development of esteem? Is an organized society or individualistic environment?

The western sociologists, as well as the African social researchers, advocate that one of the most important parts of the ecology is the development of adolescent self-esteem. Social relationships with significant others most often develop through social interactions. These relationships serve as feedback sources for the development of the adolescent's self esteem.88

Adams and Gullotta hypothesized that adolescents often become sensitized and develop a heightened concern about their feelings of self-worth. One of the major developmental tasks at this stage is to forge an identity with others. Self-assessment, as related to others, occurs during this period and leads to such questions such as "What am I like?" "What should I become?" "How good am I?" and "How should I judge myself?" These researchers attributed some major reasons for this heightened concern about the adolescent's feelings of

88 Frey and Carlock, pp. 373-378.
self-worth. First, late adolescence is a time of major decisions-making which includes career, marriage, religious affiliation, and family. Secondly, adolescence is a time of rapid physical change. Height, weight, and sexual characteristics all change suddenly.99

Secord and Peevers found that, during adolescence, the feelings one holds concerning body closely approximate the feelings one has about self in relation to others and these feelings affect the adolescent’s feelings of self-esteem in general.90 Rosenberg emphasized that the reason for heightened concern about "self" in relation to others among the adolescent is that this stage is a time of status ambiguity. There are no clear expectations for adolescents in some societies. In many cases, mostly in Western world, adolescents are mostly treated like children and other times like adults. Consequently, they become confused about their position in the society. Evaluation of feelings of self-worth is, on many occasions, made with reference to certain criteria. Different societies set forth standards by which self-evaluation is judged. These standards tend to


shift over time and vary across age groups. Answers to the questions "Who am I" and "Where am I going?" are most easily found during this stage of development.\footnote{Rosenberg, M. Self-Concept and Psychological Well-being in Adolescence. In R. Leahy (Ed.), The Development of Self. (New York: Academic Press, 1985). 301-316.}

A healthy adolescent's self-esteem, as researchers have observed, seems to depend on the synthesis of all the above variables. In order to develop a harmonious regulation of positive self-esteem among adolescents, different social, religious and cultural-political sources might need to be relied upon and they all need to be integrated. This would be a healthy pattern of moving from a predominately external locus of control to an internal locus of control with regard to adolescent sources of the feelings of self-worth.

Also, Gestalt theory contributes important information on the feelings of the adolescent's self worth which is described as a process. The theory explains that the organism will seek to meet its biopsychological and physical needs. A person sensory ability, body, emotional and intellectual contact functions are not limited or closed off. A person has an ability to meet his needs. In case the organism is frustrated by the significant others. This leads to the development of a faulty sense of self which is
detrimental to the development of feelings of positive self-esteem.\textsuperscript{92}

Other adolescent studies have also attributed feelings of low or high self-esteem to the effects of dissatisfaction or satisfaction of self as related to significant others who are within one's environment. Hormuth suggested that:

An impediment to a genetic self-concept change is the self-imposed restriction which usually accompanies low self-esteem... A low self-esteem may initially inhibit an active search of the environment for new aspects of the self-identity, whereas if one has high self-esteem, one is more able to take advantage of new structures in one's social and physical environment to enhance one's present self-identity.\textsuperscript{93}

Hormuth sees self-esteem as the actual focus in rebuilding self-identities which means that according to his context a person's behavior is subjected to feelings of self-esteem or satisfaction with oneself.\textsuperscript{94}

The question of the "self" and its relationship to a person's self-esteem, among western philosophers and developmental psychologists, has been a field of intensive study and interpretations. Mead, who is one of

\begin{footnotesize}
\begin{enumerate}
\item[\textsuperscript{92}] Gestalt Institute of Cleveland Post Graduate Training Program, \textit{Lecture Cycle of Experience}. (Cleveland: 1979). 10-16.
\item[\textsuperscript{94}] Ibid., pp. 31-45.
\end{enumerate}
\end{footnotesize}
the early proponents of this theory, based argument on the role of the language. He claimed that language plays a great role in sensitizing positive or negative feelings towards the self. Thus, language can be a stimulus to which both the feelings of self-worth, as expressed by the significant others, can create positive or negative feelings towards the self.\footnote{95}

In a later context, Hormuth shifted his argument and developed it further. He suggested that the "self" is not solely defined by the significant others. It is beside shared by a social identity the "me". In "me" there is the spontaneous and alive aspects of the individual which he termed as the "I". The "I" acts upon the "me" and, therefore, becomes the agent for the socialization process itself. Thus, "I" and "Me" are not static, but they make a continual alteration of the "self". Hormuth suggested that:

"The "I" gives the sense of freedom, of initiative.\footnote{96} taken together (the "I" and "me") constitute a personality as it appears in social experience.

The self-identity in this context is essentially a social process which gives a person a conscious responsibility."
Heron theorized that seeing one-self as "me", according to Mead, is the standards for describing and judging one's particular performance, yet these judgements depend on an individual's abilities and capacities which affect the performance of their definite actions. Each person has an innate drive to excel in accomplishment for self-enhancement and self-superiority. The feelings of self-worth, to some extent, are then determined by the feelings of the superiority of the self, or the group of which a person is a member. It is a struggle to keep one step ahead of the significant others.\(^97\)

William James defined self as the sum of all a person can call his/her own. These aspects consisted of bio-psychological and social-physical factors.\(^98\) Cooley later introduced the concept of a "looking-glass-self". He believed that, by seeing ourselves in a looking glass, we are more aware of how others perceive us. We are affected by these perceptions.\(^99\) Hall and Lindsey distinguished between two different meanings of "self" in

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modern psychology. They defined self as:

A person’s attitudes, feelings and evaluations of oneself. The second meaning of self was defined as a process of thinking, remembering and perceiving, which is important in the development of positive feelings of self-worth.\(^{100}\)

Secord theorized on different ideas about an adolescent’s self-identity which may contribute to positive or negative feelings of self-worth. The theory hypothesized that self development is a result of social learning which primarily plays the role of identification learning. These learnings are the bases of positive or negative responses towards one’s self-feelings of self-worth in relationship to the significant others.\(^{101}\)

Wylie did not see any great psychological need in dwelling on different hypotheses related to adolescent self-theories. Her argument laid the blame on Freudians for their emphasis on ego development and the evolution of humanistic psychology and its interest in phenomenology that has helped increased in the importance of the self-theory.\(^{102}\)

**RITUAL PSYCHOLOGICAL THEORIES**

For the purposes of this study, the researcher will try to portray ritual as those symbolic psycho-physical

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\(^{100}\) James, William. pp. 162-179.  
\(^{101}\) Secord, pp. 130-132.  
actions that include the conscious and voluntary aspects of personality that fundamentally engage in the paradigmatic forms of reality. Thus, ritual in this context, brings the body's social and cultural identity to the ritualized, and, whereas, each person is able to transcend the individual's self and be linked together into enduring and true forms within his eco-community.

Also, this study will approach this subject in a multi-disciplinary approach, the researcher will look at the various levels of symbolic reference in ritual in order to help the readers understand the applicability of many disciplines and theories of ritual and how ritual can enhance self-esteem in adolescence through the cultural, political, and religious, infrastructure, Neo-Freudian theorists have developed the relevance of an organic process in the development of personality from infancy to the organization of behavior in adults. Freud was the first to show, in detail, just how, through sublimation, repression, projection, and other transformations, bodily symbolisms can be expanded in dreams, art, language and how ritual can be turned into entire cosmological dramas. Freud showed how an organic symbolism of ritual can organize increasing in wider ranges of experiences within the development of a
This expansion of each ritual symbol, according to Freud, has the imperialistic tendency to control all the experiences around itself. It also engages in competition with other personality symbols and even with conscious thought. However, this approach has recently been challenged. Volney Gay has recently shown that Freud’s restrictions of meaningfulness to the ritual organic level alone, and solely to sexual complexes, are infantile and inadequate to qualify as criteria of regressive neurotic compulsions.104

The operations, by which bodily ritual symbols are organized, are systematic and coherent. This disposition has been illuminated by Judith Brown who has analyzed how ritual cognitions help an individual to organize space, time, and identity.105 Also, other Neo-Freudians approach the ritual symbolism as of great importance in their theory of ritual psychology.

Also, Jung’s approach to ritual symbolism is of great importance in his study of ritual psychology. This approach hypothesizes that ritual and the cultural


religious myths are structured cognitively by a process resembling the binary computer operations. These ritual mental operations lie finally outside of all meaning and simply reflect autonomous cognitive drive towards order. Through ritual process, the "self" is inducted into space and time. Ritual cognitive forms are disclosed, as necessary, for harmonious existence between the "self" and significant others.\textsuperscript{106}

Rituals can be utilized to perform social and political calculations. This can happen consciously or otherwise. The use of rituals, in these functions, are acts of necessity in order to check on societies' competing egos and to permit the eco-community to exist harmoniously. By centering ritual forces on an eco-community's ego, the ritual provides a subjective and social confirmation of reality which is necessary for the individual's eco-community members' ego in order for the individual to participate in a world where he cannot wholly control this experience without support and acceptance by the significant others. Although inner structures of awareness are shared through ritual process, the eco-community creates a legitimacy and ritual controlled environment to the degree that the ritual cohesive mystic power is anchored in the

\textsuperscript{106} Ibid., pp. 103-105.
structural realities of the individual selves. Thus, it is found that the ritual has significant social, psychological, and cultural religious values. A society can enhance itself and authenticate its members by fusing ritual symbolism with its norms. The ritual can be quite useful in overcoming tensions and divisions in the community. In this way, ritual can sublimate violence and raise positive individual's self-feelings of worth within the socially functions of the eco-community.

Emile Durkheim brought the attention to ritual researchers of the structural and social mode of rituals. He saw the ritual, not as a religious phenomenon, but as a psychological force that enhances social groupings and values. A ritual, according to Durkheim, adolescent ritual process cannot be individualized. It can only be symbolized to group cohesiveness and recreated as a force to forge the individuality to a group togetherness. The ritual process promotes belongings and gives meaning to an individual and his relationships to the significant others as an individual moves from one stage of human development to another.

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107 Ibid., pp. 76-78.


TRANSFORMATION RITUALS

Transformatory rituals serve to bridge the various departments and divisions of human growth. They are used to cushion the personal bio-physical and psychological growth when it is threatened by physical and physiological changes. These rituals arise in response to anomaly, fault, disequilibrium, and developmental changes mostly in adolescents. They have as their aim the restoration of harmony and ideal patterns of bio-psychophysical changes.

Arnold Van Gennep, in his classic study of the rites of passage, emphasized that during that transformational stage, the middle rites which he terms as, liminal or threshold phase, are considered to be outside of ordinary life, e.g. between adulthood and childhood. The ritual transcendent and transformative power, through the liminal, may help an adolescent purge resentment and be able turn an unwanted behavior upside down. Within this context, ritual is utilized to enforced social conformity as it is important to portray a character that is acceptable to self and the significant others in order to develop positive self-feelings.110

Jomo Kenyatta in his anthropological study of the Agikuyu people, saw the transformatory ritual as an

110 Gennep, pp. 166-174.
important cultural mode. He emphasized that:

Rituals in most initiations' mark the commencement of participation in various governing groups in the tribal administrations because the real age-group begins from the day of the physical operation.\textsuperscript{111}

The role of ritual, according to Kenyatta, is to immerse the self deep within the eco-community's social, political, and psycho-religious structures. This process gives the "self" a new interrelated identity and acceptance of the significant others, whereby, raising the individual's feelings of being wanted and appreciated.

Among the Maasai adolescents, of whom are the subjects of this study, the period of Iimurranhood lasts from three to fourteen years. The time variations are due to social-political structures set by the eco-community. The adolescents, before entering the warrior stage, had to go through a ritual of circumcision which is more of a family rites of passage for the individual to move from one status to another.\textsuperscript{112}

The circumcision ritual, at this stage, is designed and structured to cushion the separation anxiety of the adolescent from his family and to give the adolescent an extended identity bond that will exist between the adolescent's family, the adolescent's self, and the

\textsuperscript{111} Kenyatta, pp. 42-51.

\textsuperscript{112} Sankan, pp. 25-27.
The Maasai adolescent ritual, of bonding and separation, portrays a deep sophisticated psycho-physical system and how it reduces separation anxiety. Victor Turner is more expressive when he deals with the developmental ritual structures. He says that:

Each ritual has a symbolic structure, a value structure, telic structure, and a role structure.114

In the ritual process study, Turner argued that "telic structure" is the means by which ritual system has ends and attains a meaning, at the same time the structure accommodates for the ritual to continue to the next sage. This process of mobility and continuity incident, within the ritual process, has an aim, because each ritual depends upon the completion of the preceding one, and all the ritual structures are important and interdependent in the final analysis.115

The essentials and the interdependence of ritual on the self's psycho-physical development and the rituals interconnectedness of the self and the significant others (eco-community) are posed contributors to the enhancement of the adolescent's self-esteem which is the adolescent's ability to relate and function as part of the community.

113 Priest, pp. 75-81.
114 Turner, pp. 89-94.
115 Ibid., pp. 96-100.
CONCEPTS OF SELF-ESTEEM

This study is not inclusive in nature, but it tends to consider different cultural weightings by presupposing that adolescence is a universal cultural phenomenon that is noticeably experienced in many different communities in the world. Mbiti, is one of the reputable researchers in Africa on group behavior. He conceptualizes esteem as that cooperate behavior adolescents display because of societal expectations under certain circumstances.\(^{116}\)

A definition of self-esteem found in the fourth edition of the Psychiatric Dictionary edited by Hinsey, Leland, and Campbell. The following definition of self-esteem is given:

A state in which narcissistic supplies emanating from the super-ego is maintained so that the person does not fear punishment or abandonment by the superego. In other words self-esteem is a state of being in good terms with one’s superego. Pathological loss of self-esteem is characteristic of clinical depression.\(^{117}\)

This definition relates largely to Freud’s earlier considerations dealing with narcissism. Freud, in his concern with developing the libido theory, developed distinctions between narcissistic and object libido.\(^{118}\)

\(^{116}\) Mbiti, pp. 187-208.


Another concept of self-esteem relates to White's theories. There seems to be same indications, according to White, that differentiate between self-esteem and feelings of self-efficacy. An adolescent's self-love, which the neo-Freudians describe as self-esteem in terms of superego factors, has validity. White constructed a test of feelings of effectiveness. This test consisted a series of statements which the adolescent is able to accept or reject in various ways and which relates to social communication, manipulation of activities, and, lastly, control of inner impulses. White's studies did not come to any conclusion, but he felt that the instrument may have provided an increased understanding of self-esteem in young adolescents.\textsuperscript{119}

Cohen, Burt and Bjorck, in their study, noted that self-esteem seems to move along with the sense of self-sufficiency and the need of appreciation by the significant others.\textsuperscript{120} In a different study with children, placed in institutions by their parents, Pulaski found that a child of the same parents living with parents has higher self-esteem than the


institutionalized children. The greater reduction in self-esteem or sense of self-worth due to separation suggests that normal children may depend, for support, on the parental figures for self-esteem. Frey and Carlock has also hypothesized that:

Self-esteem, is the degree to which one values self, is the fertilizer which nourishes one's talents, resources, and abilities. The more positive and pervasive the self-esteem the richer the soil within which one can grow.

Self-esteem in this context is portrayed as a valuative term which refers to negative, positive, neutral, and ambiguous judgements that one places on the self-concept. Frey and Carlock continued to say the self-esteem is also an evaluation of the emotional, intellectual and behavioral aspects of self-concept. Therefore, self-esteem is not self-love, but the evaluation one places on self-concept. They concluded that person's with high self-esteem consider themselves as equal to others. They do not pretend to be perfect. They recognize their limitations, and they expect to overcome this deficiency.

Those low in self-esteem generally experience self-rejection, self-dissatisfaction, negative self-concepts, and self-disparagement. Self-esteem, in this context, is

121 Frey and Carlock, pp. 270-288.
122 Ibid., pp. 290-306.
123 Ibid., pp. 7-10.
the feeling that one is worth of hiring. Being competent includes the confidence one has in his/her mind, feelings, and behavior. Feeling worth means affirming oneself and feeling self-respect.\textsuperscript{124}

Frey and Carlock posited that individuals with high self-esteem are protected from extreme demands incurred on self-concept. The effects of minor stresses are easily absorbed but changes in self-esteem, across the life span, are in the form of fine tuning rather than major changes. Persons with high self-esteem are protected by networks of internal and interpersonal resources which shield the self from most traumas. Only in the case of multiple assaults to self-esteem will those with high self-esteem be noticeably affected. The lower self-esteem is, the more susceptible it is to disruption from even the mildest life challenges and, conversely, the more highly resistant it is to positive growth and change.\textsuperscript{125}

Horrocks characterized adolescence as a period when an individual comes to terms with himself and his environment. It is a time of development of a set of concepts of self. It is the time of confirmation and integration which is crucial in determining the adolescent’s personal and social behavior as well as his

\textsuperscript{124} Ibid., pp. 21-24.
\textsuperscript{125} Ibid., pp. 51-65.
future state as a functional mature adult.\footnote{126}

Inhelder and Piaget theorized that, during the age period from 7-11 years, the adolescent exists in a concrete simplistic world. He is able to tell "who" and "what" he is but he does not ask "why" he is. According to Piaget, the child begins a final period of operational development based on formal elements at about 11-12 years and reaches a peak at 14-15 years. During this time, the adolescent tries to discover all possible combinations of hypotheses so as to select the true and discard the false. The adolescent is in search of himself, but he is limited in his search by affect, habit, and stereotypes engendered by his previous experience.\footnote{127} Thus the individual pays attention to the significant others in his culture in order to evaluate his self-worth.\footnote{128}

Erikson's theory of psychosocial development postulated that the origins of the self are in childhood. Starting with the individual adolescent struggle to determine the differences between "me" and the "not me".\footnote{129} Enright, Lapsey, Drivas, and Fehr concluded that


\footnote{128} Ibid., pp. 74-81.

those feelings of individuals differentiation are mostly noticeable in the years between infancy and childhood. But Erikson took a social-psychological stance claiming that this determination is the acquisition of "individual autonomy" which is very prevalent mostly during adolescence. The adolescence stage is a time span when the adolescent is seeking final integral identity in the face of a complicating environment and total confusion. The adolescent, according to Erikson, becomes involved in trying to evolve a new set of self-views from his old identities. The core conflict of adolescence, according to social-psychologists, is a question of "identity versus diffusion". It is a developmental span during which partial identifications take place. It is also a time of "identity consolidation". The key problem of the identity of this stage is maintaining sameness and continuity in the face of change as the adolescent struggles to resolve this crisis. It may result in negative feelings of self worth, but if the adolescent manages to regroup his childhood


131 Ibid., pp. 529-532.

132 Ibid., pp. 534-537.

133 Ibid., pp. 539-541.
identifications into a new pattern, his levels of self-worth becomes higher.\textsuperscript{134}

The adolescent, who has trouble in the development of his self-system to the point of being "identity non-diffused", often uses different or "out-group persons" as targets for the attribution of his self doubts. Essentially, the identity - non-diffused person is dependent, sometimes to the point of passivity. The passive person often ends up accepting the identity assigned to him or copies of an idealized significant other identity, which can be a source of low self-esteem.\textsuperscript{135}

In contrast to psycho-sociological theory, Elkind saw adolescence as a societal period of moratorium\textsuperscript{136}, and Friedenberg viewed this moratorium as purely a western middle-class phenomenon. Further, Friedenberg viewed adolescence as an interruption in the identity continuum in which the young person accepts the "illusion of finality" rather than the reality of continuity.\textsuperscript{137}

In a study of self-esteem and professional business

\begin{quote}
\textsuperscript{134} Ibid., pp. 543-544.
\textsuperscript{135} Ibid., pp. 544-545.
\end{quote}
management, Pete Brandshaw sees self-esteem as the interchangeable mode that increases or decreases a person's outlook of his or her performance. He says:

Self-esteem in what is put or taken out of the self-concept, it is building up or its tearing down. Self-esteem is also like credits and debits. The net balance is what we experience: it is what we feel about ourselves.

Brandshaw concludes that it is the self-esteem that controls the debits and credits of one's feelings and this comes as a result of four basic principles. He maintains that:

1. Visible achievement and accomplishment of a person's goals, objectives and expectations. These initially are imposed by the significant others, but later they start to develop as personal qualities to improve one's feelings about self-worth. These expectations are mostly imposed by the significant others and later a person adopts them to develop personal goals and objectives.

2. Evidence of increasing personal power and influence over events and people becomes an essential part of "self", which calls for recognition and influence of decisions being taken by the significant others.

3. There is a clear sense of being accepted, valued and cared about as a worthwhile person
by the significant others.

4. There is the development of awareness of which behaviors to use which are consistent with important personal values like belief systems, ethical ideals and religious conceptions.

GROUP-ESTEEM

Parsons and Shils proposed that the concept of preparing for a position, such as adulthood, is useful for the characterization of the type of performance and adolescents who are expected to perform such a role. Adolescents, in order to achieve such a socially recognized status, had to be prepared for the type of role they are expected to perform in a social-system or their eco-community. The development of their awareness to the task ahead was not an individual task, but cultural corporate action. 138

An anthropological study of the tribal rituals treats esteem as that "mystic will" that points out how "legitimate allocation of power is distributed in an eco-community". Individuals who portrayed a lesser degree of enthusiasm to perform their social roles on their behalf and eco-community's behalf, would always be placed in the periphery of the involving action, while the individuals who displayed a higher degree of readiness on behalf of

a social role would be offered a chance to prove their readiness. The African metaphor of a circling action would be applied, in testing each individual as an actor in the corporate action. In an anthropological study of the Bantu people, he termed this group action as spirit of group readiness towards achievement where group action and group readiness are paramount. The self is not seen as a contributor to the success of the action, but achievement of the action is fairly distributed as a group spirit. Therefore, organized esteem among the Bantus is seen as the key to achievement.\textsuperscript{139}

Hart and Pilling view ritual group esteem in a comprehensive manner that appears to address the entire range of an individual's readiness to act on behalf of his eco-community. The readiness includes actions of a cooperative nature to achieve valued goals on behalf of the eco-community as well as to an individual. Schapera posits group esteem as "that process of total organization which is concerned with the establishment and maintenance of group cooperation." This implies that the organization of age-set ritual ceremonies and the performance of their functions are relevant in raising the adolescent's morale and readiness to achieve and to confront the tasks ahead of them. The task may be on

behalf of the age-group or the eco-community. Hart and Pilling defined ritual-esteem as an organized process where each individual is a corporate actor and where every actor is a contributor to the success of the play.140

Harris believed that the group-esteem perception has been conceptualized in many African metaphors. Among the Bantus, of East Africa, they believed in "we-ness", which is important in the spirit of achievement as opposed to western "I-ness".141 This African social theory is also supported by some Western moral philosophers. Paul Tillich, the famous theologian, gives an illustration that can fit within the paradigm of understanding of African group esteem:

_No individual exists without participation and no personal being exists without communal being. The person as the fully developed individual self is impossible without fully developed selves._142

The above quotation makes a fair representation of ritual action and its functions. Ritual, in this context, operates as a form of symbolic statement about the social order and it expresses the system of socially

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approved relations between individual and the age-group. Regarding the ritual process, Goody hypothesizes that this not only expresses the means whereby the social group periodically reaffirmed itself, but ritual action also determines an individual's worthiness to the group and also the individual's status as a social person in the structural system in which he finds himself for the time being. \(^{143}\)

**PROBLEMS OF THE THEORY OF SELF-ESTEEM**

At the end of the last century, William James, one of the renown American psychologists, expressed a sense of uneasiness. Although he, himself, was one of the founders of American psychology, James was disturbed by the trends he saw developing in the field of psychology. He warned against the tendency to treat humans as a mere technical problem, and he suggested that the basic facts of inner life, to which he meant of the human experience, should be approached with caution when it comes to experimentation. At one point, he complained of the quick fix pretense of exactitude that was being produced in psychological literature. \(^{144}\)

The fears, expressed by William James almost half a century ago, seem to have caught up with the contemporary


\(^{144}\) James, 406-423.
self-esteem investigators. The intensive study of self-esteem has emerged with a divided consensus of hypotheses that have been tested to try to compare and contrast the relationships between self-esteem and hundreds of other psychological variables. Many of these hypotheses have been formally supported, but most observed trends have been weak and insubstantial. It has been found that there are many replications or systematic extensions, and it is difficult to know which findings are worth perusing. Moreover, because investigators begin with different assumptions, their findings stand in obscure relation to one another. On some occasions, reviewers of self-esteem investigations have noted massive inconsistencies and contradictions in literature.\textsuperscript{145} For example, Wylie, in 1979, concurs with the findings of a major survey of published research on self-esteem by pointing out the "striking incidence" of weak, null, and contradictory findings.\textsuperscript{146}

In some other studies, empirical support can be found for each of the positions. For example, Beck found a negative relationship between self-esteem and


\textsuperscript{146} Wylie, pp. 30-34.
authoritarianism.\textsuperscript{147} In contrast, data collected by McKay and Fanning refutes and suggest that there is no relationship between self-esteem and authoritarianism.\textsuperscript{148} The research done by Beck\textsuperscript{149}, McKay and Fanning\textsuperscript{150} also concluded that high self-esteem persons are more ambitious and confident while low self-esteem persons are more competitive and mature. These findings were not conclusive, but they opened a panorama of confusion of the real definition and application of self-esteem.

Faced with findings like these, Satir's recent self-esteem research study has concluded with an overview of the self-esteem literature as the utter bankruptcy of it all.\textsuperscript{151} He came out with a recommendation of more improvements in self-esteem testing are called for.

Other critics of the self-esteem literature have generally attributed these problems to lack of rigor. For example, Wylie cites shortcomings common to many self-esteem investigators and suggested a number of steps which could be taken to remedy these problems.


\textsuperscript{149} Beck, pp. 286-288.

\textsuperscript{150} McKay & Fanning, pp. 301-316.

primarily, the validation of a small number of research instruments and the use of these instruments in a consistent program of carefully designed and reported research.\textsuperscript{152} Wells and Marwell made similar recommendations and advocated the use of new experimental and statistical techniques. This researcher finds recommendations like these, which, in some cases, show little more than statements of faith in the experimental approach of self-esteem disturbing. While it is undoubtedly true that some studies find the quality of experimentation often nearly imperfect in the investigation of self-esteem, Jackson comments that there is little reason to believe that more experimental rigor will lead to a better understanding of the phenomenon.\textsuperscript{153} He hesitates to hypothesize that there is good reason to expect just the opposite. The three decades of increasingly sophisticated experimentation on self-esteem have produced a divergence of information and the result of recent rigorous experimentation are, in many cases, more difficult to apply to ordinary life than those associated with the less-sophisticated work of the past.\textsuperscript{154}

The Gestalt Institute found that the problem seems

\begin{itemize}
\item \textsuperscript{152} Wylie, pp. 79-92.
\item \textsuperscript{153} Jackson, pp. 116-120.
\item \textsuperscript{154} Op. cit., pp. 116-120.
\end{itemize}
to lie in experimentation itself or, more correctly, in the application of the experimental method to the investigation of self-esteem. That, while the experimental method is clearly a useful device in many areas of human inquiry to the hard sciences like physics, self-esteem experimentation is radically different.\textsuperscript{155} This study emphasized that self-esteem is not a determinant process like the ones studied in the physical sciences. It has a nature that lies rather in its subjective character and its ever shifting manifestation and implications.\textsuperscript{156} Confronted by this elusive and dynamic phenomenon, the self-esteem researchers face multiple and conflicting consequences that must be resolved, and, as such, self-esteem issues needs to be studied by procedures that systematically reduce it to its simplest forms and which manipulate its interactions with other variables to determine its underlaying causal structures. This study utilized the dynamics of ritual to determine how important they are in shifting levels of self-esteem in adolescents. The researcher included the following literature review which is mostly related to theory oriented groups who have also contributed much literature to enrich this study.\textsuperscript{157}

\textsuperscript{155} Gestalt Institute of Cleveland, 1979.


\textsuperscript{157} Hughes, pp. 1002-1004.
Another group of investigators has approached the phenomenon of self-esteem in primarily an analytic mode. The models proposed by these investigators have usually postulated certain components associated with the experience of self-esteem. Some of the major proponents of these theories have taken a variety of views; for example, Freud and associates state:

That the conception of self-esteem is as a result of the libidal cathexis of the ego by the super ego. Their analysis describes the positive self-feeling as an outcome of a well functioning self "dynamism".\(^{158}\)

The above psycho-analytic model of self-esteem has tended to be rather abstract, the school of thought has in recent times reformulated the theory more in phenomenological terms, thus Freud's psycho-sexual development theory on self-esteem has largely been altered by including the analysis of internalized social experience.\(^{159}\) The internalized social experience analysis focuses on the importance of developing an internally cohesive system of "self-representations" leading to a stable and clear meaning of self-esteem.\(^{160}\) The theory applies different perspectives that are related to human development as a contrary approach to


\(^{159}\) Branden, pp. 133-140.

\(^{160}\) Ibid., pp. 141-144.
earlier emphasis on sexual needs.

O’Brien feels that measurement of self-esteem should be consistent with conceptual models. For example, a test of specific self estimates should be consistent with a theory of self-esteem which indicates that self-esteem is composed of several self-estimates.\footnote{O’Brien, E.J. Global Self-Esteem Scales: Unidimensional or Multidimensional? Psychological Reports 57 (1988): 383-389.} This consistency, as it was found by Demo, is not always the case when one reviews tests of self-esteem. Frequently, over reliance on traditional measures of global self-esteem has resulted in self estimates being neglected.\footnote{Demo, D.H. The Measurement of Self-Esteem: Refining Our Methods. Journal of Personality and Social Psychology 8 No. 6 (1985): 1490-1502.}

Several other theorists have criticized the global approach to the measurement of self-esteem. Gegas\footnote{Gegas, V. The Self Concept. Annual Review of Sociology, 8 (1982): 1-33.} and later Marsh and Shavelson\footnote{Marsh, H.W., and Shavelson, R. Self-Concepts: It’s Multi-faceted, Hierarchical Structure. (1983). 47-58. Unpublished Manuscript.} have argued that, since self-esteem is multifaceted and better prediction result from specific self-esteem measurement are sophisticated, therefore, measurement of self-esteem is enhanced when it focuses on specific factors. Although the number and type of factors of self-esteem have varied across
studies, most investigators have yielded at least one fact which is associated with the achievement area, e.g. feeling competent and one association with relationship to significant others, e.g. feelings of self-worth. But in significant cases use of specific self-esteem measures has lead to greater success in predicting behavior and attitude.

CEILING EFFECT

The other problem is with ceiling effect. Wylie concluded that Rosenberg's Self-esteem Scale yielded impressive reliability and, yet, its ability to discriminate among adults has been less than adequate. In another study, Bingham has reported that two-thirds or more adults score so close to the top of the scale on this test that differentiation is impossible. Thus, the ceiling effects limit the usefulness of this instrument and some other instruments when studying adults.

The other problem with measurement of self-esteem is often situationally specific. Bingham found that a person may be pleased with him/herself at work and not pleased with his/her social self. An individual may have


positive self-esteem in a family context but not feel good about himself in an academic setting. Measurements of self-esteem ask the respondent to repeat only abstract or generalized ideas about self-esteem. Self-esteem, therefore, in this context, has been measured almost exclusively in general terms.\textsuperscript{167}

**SEX DIFFERENCES**

One other problem is a conceptual difficulty, as found by Juhasz, in measuring self-esteem which occurs in the inconsistency of results regarding sex differences. Sex differences in self-esteem frequently have been discussed in his literature.\textsuperscript{168} Bingham found that the self-approval of an act and social approval are developed at different levels among boys and girls. Boys more frequently manifested instinctive self esteem.\textsuperscript{169} Kelly found the sex related differences that vary across time. Sex differences in self-esteem, therefore, need to be assessed using variables other than just level of self-esteem.\textsuperscript{170}

\textsuperscript{167} Ibid., pp. 18-21.


Gecas believes that measurement is still a serious problem in self-related issues research.\textsuperscript{171} O’Brien concurred in stating that the over reliance on global self-esteem measurement has lead to the neglect of other dimensions of self.\textsuperscript{172} Hughes, consequently, complained that well developed measures for clinical use are difficult to acquire partly because few measures are subjected to close systematic investigation.\textsuperscript{173}

**PROBLEM RELATED TO DEVELOPMENT ISSUES AND SELF-ESTEEM**

Hughes and Pugh, in another extensive review of the literature on measures of self-esteem for children three through twelve years, stated that developmental concerns are issues in the measurement of self-esteem of children. They concluded that most tests of self-esteem are experimenter or test designer determined for content, thus preventing children from specifying areas which comprise their self-concept.\textsuperscript{174}

In general, this researcher, after reviewing literature related to measurement of self-esteem, found

\textsuperscript{171} Gecas, V., pp. 1-33.
\textsuperscript{172} O’Brien, pp. 383-389.
some factors that are unique to the measurement of self-esteem in different age groups, different social-economic groups and differences in environment settings. People change in language, cultural concepts and their cognitive abilities which are reflected in their abilities to understand different concepts. These changes are crucial to item selection, method of administration, and test format. Also, cultural differences are important when testing and designing tests for particular cultural groups. It is important to give some consideration of these differences, because every test item may have a different meaning when applied to a different cultural situation.

This researcher found self-esteem to be a construct difficult to define just as it is difficult to measure. These problems are generally recognized. They have been pointed out by psychologists for a number of years. They have even been the focus of occasional studies.\textsuperscript{175} Self-esteem is an important phenomenon mostly among the adolescents. Not only would it appear to involve the issues of identity and value, but it would also seem to reflect how individuals act and respond under different

circumstances. It is not surprising, therefore, that a great deal of research, that has been focused on self-esteem in recent years, has exposed and focused self-esteem to a wide range of theoretical orientations. It has been "operationalized" in a several ways for example, as a score on questionnaires, a coded behavior, an intervening variable, a "self-ideal discrepancy" an evaluation of task performance, a "buffer mechanism", and a variety of other functions and tendencies. These approaches to the study of self esteem are complex and have produced negative and positive responses from different self-esteem theorists. This researcher has found that to de-construct this sophisticated phenomenon and to identify its basic elements to make it be suited to the cultural field of this study and to accumulate objective knowledge in this field are over-arching tasks.

**SELF-ESTEEM SCALE**

It is believed that the Rosenberg Self-Esteem Scale was used to determine the self-esteem of respondents. The scale is believed to have been first used in Rosenberg’s 1965 study of 5,024 students from 10 high schools. He stratified the community by size and chose

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them from New York State high schools.\textsuperscript{177}

No subsequent samples were used for purposes of scale development, but the scale and its modifications have been widely used in substantive research studies, with a range of nationalities, ages, socioeconomic levels, ethnicity, and psychiatric conditions, as exemplified in later sections of their review.\textsuperscript{178}

It is believed that the Rosenberg Self-Esteem Scale is a Guttman Scale which measures overall self-esteem, or what Wylie called "global self-regard". It is a series of 10 questions to be answered by choice of strongly agree, agree, disagree, strongly disagree.\textsuperscript{179}

In constructing the Rosenberg Self-Esteem Scale, it is believed that Rosenberg chose only those items that appeared to have face validity. Taken together these ten items may imply uni-dimensional scale.\textsuperscript{180} Rosenberg's items had a scalability of 73 percent and for individuals the scalability was 72 percent.\textsuperscript{181}

Kaplan and Porkorny performed an internal factor

\begin{itemize}
\item\textsuperscript{178} Coopersmith, S. \textit{The Antecedents of Self-Esteem}, (San Francisco: W.H. Freeman, 1967). 66-89.
\item\textsuperscript{179} Wylie, p. 27.
\item\textsuperscript{180} Ibid., p. 28.
\item\textsuperscript{181} Op. cit. p. 28.
\end{itemize}
analysis on a matrix of intercorrelations of all 10 original Rosenberg items. They found only two factors that were uncorrelated and these accounted for 45 percent of the total variance. The first score frequently correlated in the expected fashion; and thus, replicated some of Rosenberg's findings. The second score did not correlate with other variables.\textsuperscript{182}

Construct validity was the third factor considered in assessing the value of Rosenberg's Scale. Rosenberg controlled for response set by placing alternate "agree" and "disagree" responses which indicated high self-esteem. In the scale used only an agree and disagree dichotomy, thus merging the strongly agree-agree and strongly disagree-disagree responses into two possibilities. This helped to counteract confusion resulting from item wording that includes intensity or frequency built into the item.\textsuperscript{183}

Internal correlation and analysis have been discussed by writers who analyzed the six Rosenberg Self-Esteem Scale items.\textsuperscript{184} The division of five of the six items replicates was initially made in the Kaplan


\textsuperscript{183} Rosenberg, pp. 161-162.

Silber and Tippet found convergent and discriminant validity for the Rosenberg Self-Esteem Scale by correlating it against three other measures of self-esteem. They used 44 college students and found the correlations between Rosenberg Self-Esteem Scale and the other three scales of self esteem. They claim that:

Kelley’s Repertory Test Sum of (Self-Ideal) discrepancies on 20 bipolar dimensions, $v = .67$. Health Self-Image Questionnaire, sum of 20 selected items, $v = .83$. Interviewers’ ratings of self-esteem, $v = .56$.186

Wylie stated that "these convergent validities are among the highest we have observed in cross-instrument correlations."187

Silber and Tippet further evaluated the Rosenberg Self-Esteem Scale as a part of a multi-trait - multi-method matrix and made it comparable to the three self-esteem scales. They included four self-image stability measures. They were a five-item Guttman Scale by Rosenberg aimed at changeability of subjects’ self-view, interviewers ratings of subjects' self-image stability

185 Kaplan, pp. 21-26.


and the amount of change after two weeks on Health and Repertory test. All of these correlations exceeded .53 between the two different traits namely, self-esteem and self-image stability.  

Construct validity of Rosenberg Self-Esteem Scale can be assumed from the theoretically predicted associations obtained from Rosenberg's 1965 study. Rosenberg examined the relationships between self-esteem and various variables. Further, his original findings have been cross-validated by different studies which have observed and tested the following statements:

1. Rosenberg found that subjects with low Rosenberg Self-Esteem scores were significantly more often rated by National Institute of Mental Health nurses as "gloomy and frequently disappointed."  

2. Rosenberg, Kaplan and Porkorny found low Rosenberg Self-Esteem scores to be significantly associated with a large number of psychosomatic symptoms. Rosenberg also found that subjects with low Rosenberg Self-Esteem scores significantly reported themselves more often as having difficult in making friends, being sensitive to criticisms from others, being lonely, being shy persons, and being bothered if others have poor opinions of them.

3. Rosenberg, in a separate group of 272 high

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188 Silber, pp. 1017-1071.

189 Rosenberg, pp. 236-238.

school seniors, found subjects with high self-esteem were significantly nominated more often by peers as someone they would vote for as "leader of English class today".  

4. Hensley obtained Rosenberg Self-Esteem scores at six points in a two year study of 303 students who attended an Upward Bound Program. In two different ethnic groups, Rosenberg Self-Esteem scores increased steadily and significantly across the six testing points but no differences were reported in control subjects.  

In the perfect Guttman scale, the successive items would represent degrees of strength of the construct i.e., in this case self esteem. Since most Guttman scales do not produce perfect results, a coefficient of reproductibility is calculated based on an index of individual errors when measuring self-esteem with Rosenberg Scale. Rosenberg's scale had a Rep. > .92. Also, the reproductibility coefficient is a measure of reliability. Further a reliability coefficient of the Rosenberg Self-Esteem scale has been established at .85


on a two week test-retest by Dickstein.\textsuperscript{194} Also, Wylie concluded that the Rosenberg Self-Esteem Scale presents reasonable validity and reliability in the measurement of self esteem.\textsuperscript{195}

These findings hold significance for the present study because if counselors utilize reinforcements and initiatives, adolescents can make positive attributions of self-worth towards themselves and their significant others.

\textbf{SUMMARY OF SIGNIFICANT POINTS FROM THE LITERATURE REVIEW}

The writer offers the following significant points after making a thorough and critical review of the related literature:

1. Self-esteem can be learned through observation.

2. Self-esteem has revolved around positive or negative feelings of self-worth and how one is judged by the significant others.

3. Self-esteem is viewed as a variable comprised of many different aspects of a person's personality.

4. There is a positive relationship between the attitudes towards feelings of self-worth and


\textsuperscript{195} Wylie, p. 30.
how significant others respond towards one's self.

5. According to different studies, self-esteem can change according to the significant others' expectations.

6. There is evidence that adolescents who are shown positive attributes by the significant others have high levels of self esteem and they are in positions to peacefully negotiate psychological and emotional upheavals of adolescence.

7. Self-esteem can be developed through ritual actions used as cooperate spirits of readiness to enter into actions on behalf of one self and the significant others, i.e. the Eco-Community.\textsuperscript{196}

\textsuperscript{196} Parsons, p. 94.
CHAPTER III

CONSIDERATIONS RELATIVE TO RITUAL COUNSELING PROCESS

The researcher has been faced with a difficult question as related to self-esteem. Is low self-esteem a result of negative feelings towards one's self worth? Researchers in this field have found that a person who experiences negative feelings towards himself fails to properly evaluate his relationship with the significant others before drawing conclusions. According to Carlock and Frey, the person does not weigh the relevant evidence by determining if what he is feeling is congruent to the significant others' feelings. The individual may reach a self-judgmental decision by drawing conclusion through emotionality and stereotyping.¹

The religio-cultural and psychological structured counseling process tries to achieve, in varying degrees, the development of a virtual repertoire of ritual dynamics. The process is structural to provide support and guidance to an individual and avail a collective resourcefulness in mobilizing the eco-community. Some aspects of this ritual psychological eco-maps can fulfill and provide these requirements. They can also provide a well structured psychological panorama of how ritual counseling is applicable. Elaine Ramshaw states that this point thusly:

¹ Frey and Carlock, pp. 46-48.
We can say, without giving ourselves over to psychological subjectivism, that sacred ritual serves human needs. On the level of exploring what those needs are and how ritual can answer them, both through theological and psychological understanding can come into play.²

Through a combination of religion and psychology, and in the form of ritual counseling, an individual is given a sense of direction. This researcher tried to define ritual guidance and counseling as a process of activities. Erikson says:

Those are carefully rehearsed symbolic notions and gestures through which we regularly go, in which we articulate the felt shape and rhythm of our own humanity and of reality as we experience it, and by means of which we negotiate the terms or conditions for our presence among and our participation in the plurality of realities through which our humanity makes its passage.³

Four bases of ritual counseling process will be developed from this definition (1) ritual as a psycho-empowerment; (2) ritual as articulation of self; (3) ritual as negotiation of relationships; and (4) ritual as passage. The group counseling process of ritual dynamics will figure more prominently at each stage of this chapter.

RITUAL COUNSELING THROUGH RITUAL EMPOWERMENT

Ritual counseling is empowerment that has nutritive

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power, i.e., power for others. Nutritive power is nutritious. It feeds power to others by giving it away. It is power for others. It is shared power that has the other persons’ well being in mind and power that is undergirded with positive feelings. Nutritive empowerment includes all the ways that the eco-community ambiotes others. Within the community it helps persons assume responsibilities for the directions of their own lives and to assume leadership roles within the age group.⁴

**RITUAL COUNSELING AS NUTRITIVE EMPOWERMENT**

Catherine Bell defines rituals, in African traditional society, as the social functions which were meant to be the means whereby a person tried to manage the unmanageable or the unpredictable as he carried out his various pursuits.⁵ A basic concept in ritual counseling is that the ritual process has a charisma which refers to the ability of an individual to produce extraordinary effects either as a result of his natural endowment or by some means through the ritual process. Also, ritual is utilized to master an accident, where necessary, and to ensure luck through ritual


interrelationships with God's mystic powers.\footnote{Ibid., pp. 47-53.}

The ritual process, in some other cultural religious occasions, was employed to enact a desired goal. It was performed to enable a person to overcome un-anticipated failure in reaching a person's future goal.\footnote{Ibid., pp. 48-51.} In some African societies, like the Agikuyu of Kenyan highlands, ritual counseling was used as a practical means to overcome danger and risk in important pursuits of critical situation. In this concept, the ritual process concept enables a person to meet confidentially and with courage the important crisis of his life and be in a position to overcome despair and anxiety.\footnote{Kenyatta, pp. 129-148.}

Also, rituals instill group-esteem and individual self-esteem through a person's awareness about the social value of the situation which the ritual symbolically represents. The ritual process has been viewed as a common concern of the eco-community in a situation which was of importance to the society which supported the performance of the social norms manifested by the occasion. The ritual performance expresses the social-relationships to secure general blessings, purification protection, and prosperity to persons involved in a mystical manner which is out of sensory control. The
ritual process has the power to influence the supernatural world to favor the desired outcome of a situation.\textsuperscript{9}

In conclusion, the ritual counseling process empowerment, the ritual has been confirmed to be a means of achieving the desired ends. Rituals have been used for achievement and courage to act on behalf of the eco-community which is organized to provide knowledge and awareness of an intended action. In ritualistic societies, an individual who failed to successfully complete the expected rituals was not allowed to participate in a communal oriented action unless he repeated the expected ritual process. Also, ritual process provides and involves appraisal of the significant value of the action as related to self and the significant others. An individual's behavior was judged through his approach and avoidance of group tasks. Individuals, with negative willingness to enter into tasks on behalf of others because of their feelings of self-worth, are offered ritual support which, in turn, raises their self-awareness, self-value, and feeling of worth which enable them to respond to the groups or individuals on an individual contract basis. This becomes the individual and group source of positive

\textsuperscript{9} Gennep, pp. 93-100.
feelings of self-worth.\(^\text{10}\)

**RITUAL COUNSELING AS INTEGRATIVE EMPOWERMENT**

The initiation rite is one of the many adolescence rituals that adolescents pass through in many African societies. Mbiti describes the rite as circumcision which involves cutting of the foreskin of the boy’s penis. The blood that is shed during this physical operation integrates the person to the age set, the land, and, consequently, the departed and the present members of the eco-community.\(^\text{11}\) Laughlin suggests that the circumcision blood through the ritual counseling process makes a solemn covenant between the individual and his eco-community. The self becomes diffused and becomes one with the significant others. The self is turned to collective. Also, the ritual of circumcision leaves a great psycho-physical impact on the individual and the age-set as a whole that promotes group-esteem rather than individual-esteem.\(^\text{12}\)

Elolia cited the integrative empowerment of ritual counseling as a success in instilling commitment in an individual in accomplishing any expected social action on behalf of the eco-community and his age-group, i.e., his

\(^{10}\) Paige and Paige, p. 48.

\(^{11}\) Mbiti, pp. 172-189.

significant others.\textsuperscript{13} Priest concludes that the fear, anxiety and physical shock that the adolescent experiences through the initiation ritual process are associated with changing the status of a boy to an adult, i.e., the Iimurran.\textsuperscript{14} Among the Bukusu the ritual creates a psychological state which transforms the adolescent's cognitive awareness into an internalized, transformed set of perceptions and cognitions of rights, duties, and privileges involved in his new status. The individual adolescent, as observed after initiation rites, becomes more committed in upholding his office as prescribed by the society and his age-group. This ritual process enhances the initiate's readiness to enter into action on behalf of himself and the community.\textsuperscript{15} This psychological state of readiness is what this researcher perceives as being the high levels of individual and group-esteem which act as a base of energy to be drawn upon in times of individual and group crisis.

In the ritual study done by Paige and Paige, they have reported some positive responses of self-worth feelings after subjects had gone through the ritual


\textsuperscript{14} Priest, pp. 190-202.

counseling process. These positive feelings, according to Paige and Paige, are the result of psycho-physical and biological changes that re-anticipated before and after the ritual counseling process.¹⁶

**RITUAL COUNSELING PROCESS AS ARTICULATION OF SELF**

According to Jennings, ritual is a pattern of actions, which plays a symbolic role as the starting point for entrance into the nature and character of ritual action.¹⁷ In this context, esteem is the willingness and preparation of the individual to enter into ritual actions on behalf of himself and the significant others. The ritual counseling process acts as a mode of gaining knowledge about the process of inquiry and discovery. Also, ritual counseling process serves as a means of transmitting knowledge of the past, present and the future to the individual in order to understand himself as related to the significant others.¹⁸

The ritual counseling process teaches the concept of the self as a product of ritual symbolic action. Sankan refers to these as:

1. The ideal status a person strives to attain in

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¹⁶ Paige, pp. 50-52.


¹⁸ Ibid., pp. 115-120.
social actions because it is the embodiment of his value system.

2. A person’s self-feelings and perceptions of the ritual order assumed by his own social action as a result of the history of social action.

3. The ritualistic self-ideal value order which a person:
   a. Holds up as a goal.
   b. Seeks to express in social action; and
   c. Endeavors to control the self-conflict arising from the incongruence of the ideal subjective order and the objective order of the personality by modifying the order represented by the self or the order represented by the personality or both.¹⁹

The Bantu speaking people see the ritual counseling process as a means of offering an individual cognitive abilities to be in a position to perform cognitive actions in the dimensions of time extending from the present into the future and the past. Also, the ritual counseling process is functional and practical in its approach to self-awareness. It offers an individual abilities:

¹⁹ Sankan, pp. 116-126.
a. To process information embracing the past, present and future.
b. To think imaginatively and creatively.
c. To make plans and share with others.
d. To create and decide upon plans which will be action-oriented and which will reflect on self as related to the significant others.\(^2\)

In some other related literature, Fallers views society's framework as the basic man-made struggle of a constricted whole. An individual can only have meaning of self in a perspective in which he is a part of a culturally structured group. Traditionally, in Africa, the eco-community had a strong tendency to compel the age group to adopt a habitual behavior through a ritual process. An individual used to grow with pride of belonging to his group. Through the ritual, actions of the past, attained by famous personalities, were utilized as ways of developing identity and a sense of ambition into the hearts of developing adolescents.\(^2\)

As compared to the contemporary society, Wheelis argues that each person is an island of self. This self lives in a society which is a constellation of independent groups of primary organization. A person has


\(^2\) Fallers, pp. 88-102.
no self identity with the group even as he participates in group activities. A person never gives up his self completely to the group. He tries to create his own space of free movement. In participating in the group, the self is never perceived as an indissolubly part of the group. Although there are groups and social clubs in many communities, an individual’s life remains intact, with minimal self-dissolution.\textsuperscript{22} In ritual practicing societies, like the Maasai of Kenya, rituals have effective dissolution power between the self and group membership.\textsuperscript{23}

Mbiti sees the ritual counseling as energy that enables the self to participate in common patterns of social interactions. An individual, through ritual cognitive awareness, is guided to find identity within the structure of social actions. The ritual, in this context, is used to help the feelings of "self" to be transformed to feelings of "ours".\textsuperscript{24} Turner hypothesizes that individuals, through the rituals, discover their interrelatedness and their interdependence with others. This self-understanding, through the ritual counseling, brings individual realization of the weakness of the

\textsuperscript{22} Wheelis, pp. 60-72.

\textsuperscript{23} Priest, p. 138.

\textsuperscript{24} Mbiti, pp. 106-112.
self-worth. Rituals, according to Paige, help individuals converge with others and overlap with others. The myth of the self is supplanted with the group-myth which replaces the functions of the self.

By comparing the present and the past, the self-esteem of the contemporary adolescent still assumes a personal meaning to him as a result of his membership in a group. The cultural value norms differ in different degrees depending on social-economic status levels of group membership, the education level, and the environmental factors. Contrary, the African traditional rituals were instruments for group value realization. The old and the new are at extreme positions as they compare their meanings and basis of esteem development. Never-the-less, their feelings of self-worth are still judged from the same normative criterion "To what extent do they have opportunity for a full healthy development of esteem?" "Is it an organized society or individualistic society?"

RITUAL COUNSELING PROCESS AS NEGOTIATION OF RELATIONSHIPS

In Carlson's view of law and structures of social action, a person is portrayed as an organism that exists within a framework that has been structured by the eco-

25 Turner, pp. 240-244.

26 Paige and Paige, pp. 57-66.
community. This framework, if culturally viewed, represents an order that exposes each participant within the eco-community a provision to be appreciated and evaluated on the basis of his personality development. Also, the framework was a cultural instrument which made members of the eco-community part of a constricted whole. Each individual in the eco-community had a meaning in a perspective in which he was a part of his kinship group. A person attained his goals and realized his value simply as a consequence of the central fact that he was a part of the eco-community.27

In contrast, Mugo Gatheru, as he struggles through his past happy socialization memories, observes that the modern man's framework of living fails to provide him with the opportunity to fully pursue life through participatory responses, as there no longer exists cohesiveness or any identity in his eco-community. He is becoming the organizational person and an ideological personality and less a communal person. The family and eco-community system are disintegrating in modern times. The environment of natural beauty, which once characterized many societies mostly in Africa, is being eroded by the harsh and mechanistic environment of urbanization. The isolation of adolescents and the increasing psychological pressures and tensions they  

27 Carlston, pp. 115-120.
encounter lead to a proliferation of personality disorders and unresolvable inter-person conflicts.  

In ritualistic society, like the Somali of Eastern Africa, the ritual counseling process was used as an instrument for effectuating social cohesion as well as goal attainment. Lewis, in a study of the functions of social conflict, commented:

\[\text{Release of tension periodically took place in rituals of rebellion or rituals of conflict. When a lineage group grew to the point where its formal status in a segmentary society did not correspond to its actual status, fission instead of civil strife took place. Mystical, symbolic, sanctioning process handled situations of interpersonal conflict.}^{29}\]

In a situation as mentioned above, ritual counseling process was utilized to reaffirm and repair social and interpersonal relations damaged by a conflict.

In this context, the ritual counseling process becomes a part of a cultural mechanism that assures that the conflicting organisms exercise control in perception. It also functions as a control of the cognitive process which helps to eliminate incongruity and unify and create a workable, and acceptable order. Control, through the ritual counseling process, is exercised over physical


action to bring it closer to an ideal form that is acceptable to the conflicting parties. Also, the ritual counseling process brings control to events in the past, present, to the future into the social accepted conformity. The ritual acts as a feedback mechanism to regulate the contentment value of the action and decides on the worthiness of the actors. Ritual counselors weigh the actors’ self-feelings by their readiness to move into the next phase of action. The more capable the subjects are to move to the future, the more positive their feelings are toward their self acts and feelings towards the significant others represented by the eco-community.30

**RITUAL COUNSELING PROCESS AS A PASSAGE**

It has been said that the ritual process and ritual action are to be understood as forms of energetic reactions that create mobility and social order in an eco-community. Ritual symbols, within the whole process, act as a system that establishes socially acceptable relations between the individuals and the community to which he belongs.

This theory is supported by Hollis. A person, according to this view, is placed in various sections of the society synchronically and in succession in order to

---

pass from one category to another and to join individuals in other sections. To whom he must submit from the day of birth to that of his death. Ritual ceremonies are applied to enhance a person’s readiness to go through these ritual passages down the corridors and across the thresholds and boundaries which once divided and now connect these categories and sections of the society together. What is being ritually negotiated is a world passage through humanity. Van Gennep distinguished the ceremonial patterns of the rites of passage in three categories (1) rites of separation; (2) rites of transition, and (3) rites of incorporation. He called the second of these, the rites of transmission, liminal or threshold rites, and referred to the other kinds as pre-liminal and post-liminal rites.31

Under the conditions of this study, the partitions of these passages looked thinner, but the passages and the corridors from infancy, childhood, adolescence and adulthood have not disappeared, and there is no evidence, as shown by the analysis of the data, that modernity has diminished the need for the ritual counseling process to articulate adolescents’ relationships to the society and to help them negotiate the passage from adolescence to

31 Van Gennep, pp. 196-207.

122
adulthood.32

Turner, who is a scholar of rites of passage, is exploring the viability of incorporating the past understanding of the rites of passage to the present understanding. In his approach, he suggests displacing the liminality phenomenon with what he calls liminoid by coining that term to refer to the process that resembles liminality. The crucial point here is to create differences that will separate the structure, function, style, scope, and symbology of the past liminal social and psychological functions to a symbolic form that is applicable to the Western concept of individual choice and not as a cultural obligation as found in Africa.33

Turner's experimentation may pass or fail. His operating paradigm is based on Western materialistic notion. Mary Douglas notes:

The difference between the old and the new approaches to the ritual process as a passage do not rest on any imagined presence or prominence of ritual in the former and absence or marginality of ritual in the later. The real differences are that we do not bring forward from one context to the next the same


Mary Douglas sees the traditional ritual process as a means of creating single identity while Turner’s approach would create sub-worlds of cultural values which are unrelated and fragmented. Ritual counseling creates a mode of passage from one positive psychological situation to another. Individuals are initiated into situations whose claims upon them are often subject to renegotiation in the face of continual ritual counseling solicitation. The ritual counseling process offers passage into cultural and social regions that are firmly constituted and which offer security and support system. The researcher finds it of great importance that after subjects successfully negotiate ritual passage from one cultural region to another, they are thereby either subjectively or objectively free of continuing ritual solicitation through the ritual process.35

Ritual, solicitation, in this case, is in a sense acting as a means of a movement that actualizes the means of ritual negotiation and they indicate the successful transition that an individual accomplishes. Societies, like the Maasai, are under continual ritual solicitation in order to help their adolescents cross the different


cultural regions, e.g., the Iimurran stage to the next status. These cultural stages are controlled by the hegemonic balancing forces of the eco-community. The ritual solicitations are socially structured to meet any competition and to provide the necessary social and psychological support during the rituals of retention from Iimurran to marriage, status, or confirmation to adulthood or age-group consolidation and cognitive, social action reinforcement. These intensifications are crucial in raising individual and group levels of esteem. The ritual counseling process, as observed in this study, plays a major role in transitioning a person or persons through social and cultural passages. In every stage, the operating paradigms of the ritual counseling process must be shifted to cater for the required need. In its counseling relationship, the ritual counseling process acts as a catalyst of all actions.
CHAPTER IV

RESEARCH DESIGN

A pre-post-test research design was used. The Rosenberg Self-esteem Scale was administered before the ritual counseling process was begun. These results were used as the baseline data.

POPULATION

The population of this study was based in Narok and Kajiado districts of Kenya. The geographical locations of these two districts can be found in Appendix A. The Maasai people are mainly pastoralist who occupy large tracts of grass land in the Rift-Valley Province of Kenya. In the townships of Kajiado, Ngong and Narok, the community is more heterogeneous. Some of the residents of these townships are company executives, others are factory workers from the city of Nairobi which is the state capital of Kenya.

Many pastoralist are wealthy. They derive this wealth from cattle. Although the Maasai people are rich in wealth and culture, the local governments and politicians in Kajiado and Narok County Councils frequently entertain issues relating to the indigenous people. They claim that the Maasai people are socially and educationally marginalized. Sometimes they are exploited by their progressive neighbors.

Adolescents constitute less than forty percent of
the high school students of the Kajiado and Narok districts. Approximately ten percent of the high school population are females. Many of the families, in these two districts have few or no high school graduates in their families. The politicians, in these districts, have recently recommended employing qualified teachers and government department heads who are natives of these districts to act as role models for the Maasai adolescents and to help the Maasai young generation make transition from pastoralism to a modern market. They are trying to make the Maasai adopt the western educational values and technological models.¹

The writer had observed that, with few exceptions, the Maasai male adolescent’s life-style was structured to prepare him for his community’s social responsibilities. He was usually segregated from urban social life and academic situations. The Maasai male adolescent tends to spend more of his time tending to cattle and other related social chores than he did attending teenage social hang-outs in the nearby urban centers.

THE SUBJECTS OF STUDY

The subjects consisted of a select group of Maasai adolescent males. The range of their chronological ages was 16 - 18 years. More specifically, the subjects’ chronological ages were as follows:

1. Fourteen were 16 years of age.
2. Sixteen were 17 years of age.
3. Ten were 18 years of age.

**THE INITIATION RITUAL COUNSELING PROCESS**

The initiation ritual counseling process is one of the rites of passage among the Maasai male adolescents. The ritual prepares the adolescent’s entrance into adulthood, but not to marriage institution. It is more of a cultural ritualistic counseling means to the Iimurran stage. This Iimurran stage is a cultural-political and psycho-religious transient process by which the initiates are prepared for their future social-religious and political roles. The Iimurran stage has a duration of five to ten years depending on the social-political and peaceful co-existence prevailing with neighboring tribes. If the eco-community leaders feel that a bigger army is needed, for security reasons, different age-set’s transition from Iimurran to marriage institution was delayed. This stage of Iimurran is also structured in a way that the younger generation of Iimurrans will socialize and learn from their peers.²

**DURATION OF RITUAL COUNSELING PROCESS**

The ritual counseling process was used to counsel these subjects for a period of eight weeks. The Rosenberg Self-esteem Scale was administered before the ² Sankan, pp. 10-30.
initiation and again after eight weeks of the ritual counseling process. All forty subjects took the pre-and-post-tests and participated in the counseling process throughout this duration. This counseling process was used prior to these adolescents becoming initiated and after the initial ritual counseling process.

PERMISSION TO CONDUCT THE STUDY

The researcher requested permission and guidance from the Director of Social Services in Nairobi, Kenya, to conduct this study. This letter can be found in Appendix B. A follow-up conversation, by telephone, was held in May, 1994. Permission and moral support were granted verbally to the researcher to conduct the study.

INSTRUMENT

The Rosenberg Self-esteem Scale with six culturally based supplementary questions was used to obtain the information needed to complete this study. This instrument was selected because it was judged to meet the criteria set for appropriate instruments for the writer's purpose. The instrument with an addition of six cultural supplemented questions was judged to have adequate validity and reliability for the use in this study.

This scale was developed to measure of "All Esteem" or what may be described as "Global Self-regard".3 This

scale consists of a series of the positive and negative types of responses used by the subject to indicate his or her perception of the self-worth. The responses can be indicated as "Strongly Agree", "Agree", or "Disagree", "Strongly Disagree". The sample of this scale can be found in Appendix C.

**USE OF MAASAI-ENGLISH SPEAKING INTERPRETERS**

These Maasai adolescent males speak very little or no English. Because of this limitation, use was made of Maasai-English-speaking interpreters to verbally translate the English context of Rosenberg Self-esteem Scale into Maasai language for these subjects. These were highly trained and competent interpreters. The writer is a native of Kenya who is conversant with Maasai and English languages. He was present and participated during the ritual counseling activities throughout the duration of this study.

**PROCEDURES**

The researcher arrived in Kenya in July, 1994, with the help of three Maasai-English speaking assistants, communication with potential subjects was established, and they requested their consent to serve as subjects for this study. After agreeing to serve as subjects, a verbal contract was executed between the subjects and the researcher.

The second meeting was held with the subjects. The
purpose of the meeting was to explain what was expected of them in completing the questionnaire.

**INSTRUCTION FOR COMPLETING THE QUESTIONNAIRE**

The subjects were given instructions for completing the questionnaire. These instructions were precise and given in Maasai language. The researcher was satisfied that the instructions were clear and understood by all subjects.

**TESTING**

The third meeting, which was before the pre-ritual testing, was used for further orientation of the subjects to the nature of the study. The subjects were later administered the Rosenberg Self-esteem Scale. After the completion of the pre-ritual testing, opportunities were provided to ask questions relating to the testing. A schedule of dates was developed for the meetings which were to take place after the subjects' initiation.

After initiation, the subjects were taken through the ritual counseling process which continued for a period approximately eight weeks. During the ritual counseling sessions, the following issues were highlighted:

1. How to process knowledge and information embracing the past, present and future utilizing the eco-community network.
2. To think imaginatively and creatively while
3. The responsibility of an adult and how to make plans and share them with the significant others.

Throughout this period, the counseling sessions were held for at least one hour per week. This ritual process is more institutionalized within the eco-community’s social-religious and political frame-work. The duration of the ritual process was determined and controlled by the elders.

At the end of the ritual counseling process, the Rosenberg Self-esteem Scale was administered again to the now forty male adult participants. The Maasai research assistants assisted with the translation during this post-test period. The researcher acted in many capacities as one of the facilitators during the ritual counseling process. The participants’ responses were fully scored by the researcher.

On the final day, the researcher, the subjects, their Olaiguienani and the research assistants went through a ritual of blessings to bid farewell to the researcher who was returning to U.S.A.
CHAPTER V

FINDINGS

The findings, derived from this investigation, are presented in this chapter.

Each hypothesis is re-stated and tested separately and a summary of all the findings is presented at the end of the chapter. The data are presented in tabular form.

Table one contains data about the subjects' positive self-worth scores after having participated in the ritual counseling process.

**TABLE 1**

**COMPARISON OF SUBJECTS' POSITIVE SELF-WORTH SCORES**

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.150</td>
<td>1.575</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.770</td>
<td>.501</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1233</td>
<td>.0802</td>
</tr>
<tr>
<td>Difference</td>
<td>.5750</td>
<td></td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between the Mean</td>
<td>.1471</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>3.1856*</td>
</tr>
</tbody>
</table>

*P < .01

The difference between the pre-ritualized and post-ritualized scores of the subjects was .770. The t-ratio was 3.1856 which indicates a statistically significant
difference at the .01 level. A difference of .5750 was found between the means.

Table two contains information about the subjects' positive self-appraisal feelings of self-worth after having participated in the ritual counseling process.

**TABLE 2**

**COMPARISON OF SUBJECTS' POSITIVE SELF-APPRAISAL SCORES**

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.3750</td>
<td>1.550</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.7740</td>
<td>.5520</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1239</td>
<td>.1199</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>.8250</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td>.1726</td>
</tr>
<tr>
<td>t-ratio</td>
<td></td>
<td>4.4740*</td>
</tr>
</tbody>
</table>

*P < .01

The most salient observation derived from the data in Table two is that the t-ratio of 4.4740 which was statistically significantly different at .01 level. A difference of .8230 was found between the means.

Table three contains information about the subjects' positive feelings of self-identity after having participated in the ritual counseling process.
TABLE 3

COMPARISON OF SUBJECTS' POSITIVE SELF-IDENTITY SCORES

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.462</td>
<td>3.450</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.756</td>
<td>.749</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1534</td>
<td>.1916</td>
</tr>
<tr>
<td>Difference</td>
<td>-.988</td>
<td></td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.2722</td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>-5.0305*</td>
<td></td>
</tr>
</tbody>
</table>

*P < .01

A difference of -.988 was found between the mean pre-ritualized and post-ritualized self-attitude scores. The standard error of this difference was .2722. The t-ratio was -.5.0305 which was statistically significant beyond the .01 level.

Table four contains information about the participants' positive self-attitude feelings of self-worth after having participated in the ritual counseling process.
TABLE 4

COMPARISON OF SUBJECTS' POSITIVE SELF-ATTITUDE SCORES

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.8000</td>
<td>1.5500</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.8230</td>
<td>.5520</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1318</td>
<td>.0864</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>1.250</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.1588</td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>6.6560*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was 1.250 between the groups' mean positive self-attitude scores. The standard error of this difference was .1588. The t-ratio was 6.6560 which was statistically significant beyond the .01 level.

Table five contains information about the participants' positive self-satisfaction feelings of self-worth after having participated in the ritual counseling process.
### TABLE 5

**COMPARISON OF SUBJECTS' POSITIVE SELF-SATISFACTION SCORES**

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.500</td>
<td>3.150</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>1.038</td>
<td>.834</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1882</td>
<td>.1335</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>-.6500</td>
</tr>
<tr>
<td>Standard Error of Difference Between the Mean</td>
<td></td>
<td>.2132</td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>-2.9667*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was -.6500 between the subjects' mean pre-ritualized and post-ritualized positive self-satisfaction. The standard error of this difference was .1889. The t-ratio was -2.9667 which was statistically significant beyond the .01 level.

Table six contains information about the subjects' positive interrelationship feelings of self-worth with significant others after having participated in the ritual counseling process.
TABLE 6

COMPARISON OF SUBJECTS' POSITIVE FEELINGS ABOUT INTERRELATIONSHIP WITH SIGNIFICANT OTHERS

GROUPS

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.775</td>
<td>1.667</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.895</td>
<td>.772</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1427</td>
<td>.1236</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>1.1080</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.1889</td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>5.3656*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was 1.1080 between the subjects' mean pre-ritualized and post-ritualized scores. The standard error of the difference was .1889. The t-ratio was 5.3656 which was statistically significant beyond the .01 level.

Table seven contains information about the subjects' feelings of self-worth in relationship between a person and God's mystic powers after having participated in the counseling ritual.
TABLE 7

COMPARISON OF SUBJECTS' POSITIVE FEELINGS ABOUT INTERRELATIONSHIP BETWEEN A PERSON AND GOD'S MYSTIC POWERS

GROUPS

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>3.15</td>
<td>2.289</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.921</td>
<td>.732</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1427</td>
<td>.1236</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>.8610</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.1883</td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td>4.1816*</td>
</tr>
<tr>
<td>t</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*P < .01

The difference was .8610 between the subjects' mean positive feelings about interrelationship with God's mystic powers. The standard error of this difference was .1883. The t-ratio was 4.1816 which was statistically significant beyond the .01 level.

Table eight contains information about subjects' readiness feelings of self-worth in entering into action as a social responsibility after having participated in the counseling ritual process.
### TABLE 8

**COMPARISON OF SUBJECTS’ READINESS FEELINGS OF SELF-WORTH IN SOCIAL RESPONSIBILITY GROUPS**

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>1.850</td>
<td>2.615</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.736</td>
<td>.547</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1179</td>
<td>.1356</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>-.7650</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td>.1787</td>
</tr>
<tr>
<td>t</td>
<td>-3.7965*</td>
<td></td>
</tr>
</tbody>
</table>

*P < .01

The difference was -.7650 between the subjects’ mean pre-ritualized and post-ritualized positive feelings of self-worth in social responsibility. The t-ratio was -3.7965 which was statistically significant beyond the .01 level.

Table nine includes information about subjects' negative self-defeating feelings of self-worth after having participated in the ritual counseling process.
TABLE 9

COMPARISON OF SUBJECTS' NEGATIVE SELF-DEFEATING FEELINGS OF SELF-WORTH

GROUPS

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.250</td>
<td>3.300</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.840</td>
<td>.564</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1345</td>
<td>.0903</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>-1.0500</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td>.1620</td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>-5.5351*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was -1.05 between the subjects' mean pre-ritualized and post-ritualized negative self-defeating feelings of self-worth. The standard error of this difference was .1620. The t-ratio was -5.5351 which was statistically significant beyond the .01 level.

Table ten contains information about the subjects' negative self-concept feelings of self-worth after having participated in the ritual counseling process.
TABLE 10

COMPARISON OF SUBJECTS' NEGATIVE SELF-CONCEPT
SCORES OF SELF-WORTH

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-ritualized</th>
<th>N=40 POST-ritualized</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.026</td>
<td>3.325</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.932</td>
<td>.572</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1492</td>
<td>.0916</td>
</tr>
<tr>
<td>Difference</td>
<td>1.2990</td>
<td></td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.1752</td>
</tr>
<tr>
<td>t</td>
<td>-6.6141*</td>
<td></td>
</tr>
</tbody>
</table>

*P < .01

The difference was -1.2990 between the subjects' mean pre-ritualized and post-ritualized negative self-concept scores of self-worth. The standard error of this difference was .1752. The t-ratio was -6.6141 which was statistically significant beyond the .01 level.

Table eleven contains information about the subjects' negative self-frustrating feelings of self-worth after having participated in the ritual counseling process.
TABLE 11

COMPARISON OF SUBJECTS’ NEGATIVE SELF-FRUSTRATING FEELING
SCORES OF SELF-WORTH

GROUPS

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.775</td>
<td>2.175</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.768</td>
<td>.884</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1230</td>
<td>.1416</td>
</tr>
<tr>
<td>Difference</td>
<td>.6000</td>
<td></td>
</tr>
<tr>
<td>Standard Error of Difference Between the Mean</td>
<td>.0200</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>2.9169*</td>
<td></td>
</tr>
</tbody>
</table>

*P < .01

The difference was .6000 between the subjects’ mean negative self-frustrating feeling scores. The t-ratio was 2.9169 which was statistically significant beyond the .01 level.

Table twelve contains information about subjects’ negative self-defeating feelings of self-worth after having participated in the ritual counseling process.
TABLE 12

COMPARISON OF SUBJECTS' NEGATIVE SELF-DEFEATING FEELING SCORES

GROUPS

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.650</td>
<td>2.150</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.662</td>
<td>.700</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1060</td>
<td>.1121</td>
</tr>
<tr>
<td>Difference</td>
<td>.5000</td>
<td></td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between the Mean</td>
<td>.1544</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>2.6752*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was .5000 between the subjects' mean negative self-defeating feeling scores. The t-ratio was 2.6752 which was statistically significant beyond the .01 level.

Table thirteen contains information about subjects' negative self-attitude feelings of self-worth after having participated in the ritual counseling process.
**TABLE 13**

**COMPARISON OF SUBJECTS' NEGATIVE SELF-ATTITUDE FEELINGS OF SELF-WORTH**

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.750</td>
<td>1.615</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.670</td>
<td>.493</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1073</td>
<td>.0789</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>1.1350</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td>.1331</td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>6.5721*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was 1.1350 between the subjects' mean negative self-attitude feelings of self-worth scores. The t-ratio was 6.5721 which was statistically significant beyond the .01 level.

Table fourteen contains information about subjects' negative group identity feelings of self-worth after having participated in the ritual counseling process.
### TABLE 14

**COMPARISON OF SUBJECTS’ NEGATIVE GROUP IDENTITY FEELINGS OF SELF-WORTH**

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.325</td>
<td>3.256</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.526</td>
<td>.498</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.0842</td>
<td>.0797</td>
</tr>
<tr>
<td>Difference</td>
<td>-.9310</td>
<td></td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.1160</td>
</tr>
<tr>
<td>t</td>
<td>-5.7469*</td>
<td></td>
</tr>
</tbody>
</table>

*P < .01

The difference was -.9310 between the subjects’ mean negative group identity feeling scores of self-worth after having participated in the ritual counseling process. The t-ratio was -5.7469 which was statistically significant beyond the .01 level.

Table fifteen contains information about subjects’ negative self-disorientation feelings of self-worth against their eco-community after having participated in the ritual counseling process.
TABLE 15

COMPARISON OF SUBJECTS' NEGATIVE SELF-DISORIENTATION FEELINGS OF SELF-WORTH AGAINST THEIR ECO-COMMUNITY GROUPS

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.200</td>
<td>2.8460</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.5160</td>
<td>.6700</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.0826</td>
<td>.1073</td>
</tr>
<tr>
<td>Difference</td>
<td>-.6460</td>
<td></td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.1353</td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>3.7041*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was -.6560 between the subjects' mean negative self-disorientation feelings of self-worth against their eco-community after having participated in the ritual counseling process. The t-ratio was 3.7041 which was statistically beyond the .01 level.

Table sixteen contains information about subjects' negative mystic self-belief system feelings of self-worth against their eco-community and age-group after having participated in the ritual counseling process.
### TABLE 16

**COMPARISON OF SUBJECTS' NEGATIVE MYSTIC SELF-BELIEF SYSTEM FEELINGS OF SELF-WORTH AGAINST THE ECO-COMMUNITY AND AGE-GROUP GROUPS**

<table>
<thead>
<tr>
<th>STATISTICS</th>
<th>N=40 PRE-RITUALIZED</th>
<th>N=40 POST-RITUALIZED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.6250</td>
<td>3.3000</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>.740</td>
<td>.608</td>
</tr>
<tr>
<td>Standard Error of the Mean</td>
<td>.1185</td>
<td>.0974</td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td>-.6750</td>
</tr>
<tr>
<td>Standard Error of Difference</td>
<td></td>
<td>.1533</td>
</tr>
<tr>
<td>Between the Mean</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td></td>
<td>4.4031*</td>
</tr>
</tbody>
</table>

*P < .01

The difference was -.6750 between the subjects' mean negative mystic self-belief system feelings of self-worth against their eco-community and age group after having participated in the ritual counseling process. The t-ratio was 4.4031 which was statistically significant beyond .01 level.

Table seventeen contains a summary of all findings derived from a thorough analysis of data obtained from this study.
TABLE 17

SUMMARY FINDINGS

<table>
<thead>
<tr>
<th>VARIABLES</th>
<th>N=40</th>
<th>TEST SCORES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>MEANS</td>
</tr>
<tr>
<td></td>
<td>Pre-</td>
<td>Post-</td>
</tr>
<tr>
<td></td>
<td>Ritualized</td>
<td>Ritualized</td>
</tr>
<tr>
<td>Positive Self-Worth Feelings</td>
<td>2.150</td>
<td>1.575</td>
</tr>
<tr>
<td>Positive Self-Appraisal Feelings</td>
<td>2.3750</td>
<td>1.550</td>
</tr>
<tr>
<td>Positive Self-Identity Feelings</td>
<td>2.462</td>
<td>3.450</td>
</tr>
<tr>
<td>Positive Self-Attitude Feelings</td>
<td>2.800</td>
<td>1.5500</td>
</tr>
<tr>
<td>Positive Self-Satisfaction Feelings</td>
<td>2.500</td>
<td>3.150</td>
</tr>
<tr>
<td>Positive Feelings Towards Significant Others</td>
<td>2.775</td>
<td>1.667</td>
</tr>
<tr>
<td>Positive Feelings of Relationship Between Person and God's Mystic Powers</td>
<td>3.15</td>
<td>2.289</td>
</tr>
<tr>
<td>Positive Self-Worth Feelings of Readiness to Social Responsibility</td>
<td>1.856</td>
<td>2.615</td>
</tr>
<tr>
<td>Negative Self-Defeating Feelings of Self-Worth</td>
<td>2.250</td>
<td>3.300</td>
</tr>
<tr>
<td>Negative Self-Concept Feelings of Self-Worth</td>
<td>2.206</td>
<td>3.325</td>
</tr>
<tr>
<td>Negative Self-Frustrating Feelings of Self-Worth</td>
<td>2.775</td>
<td>2.175</td>
</tr>
<tr>
<td>Negative Self-Defeating Feelings of Self-Worth</td>
<td>2.650</td>
<td>2.150</td>
</tr>
<tr>
<td>Negative Self-Attitude Feelings of Self-Worth</td>
<td>2.750</td>
<td>1.615</td>
</tr>
<tr>
<td>Negative Group-Identity Feelings of Self-Worth</td>
<td>2.325</td>
<td>3.256</td>
</tr>
<tr>
<td>Negative Self-Disorientation Feelings of Self-Worth Against Their Eco-Community</td>
<td>2.200</td>
<td>2.8460</td>
</tr>
<tr>
<td>Negative Mystic Self-Belief System of Self-Worth Against The Eco-Community and Age-Group</td>
<td>2.6250</td>
<td>3.3000</td>
</tr>
</tbody>
</table>

*P < .01

All t-tests produced statistically significant differences between the mean pre- and post-ritualized test scores.
CHAPTER VI
FINDINGS, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

RECAPULATION OF RESEARCH DESIGN PROBLEM

The problem of this study was to investigate the effects that a ritual counseling process would have on the self-esteem perceptions of a selected group of Maasai male adolescents.

PURPOSE

The purpose of this study was to test the following hypotheses:

NULL HYPOTHESES

1. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of positive self-worth feelings after having participated in the ritual counseling process and before having participated in ritual counseling process.

2. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of positive self-appraisal feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

3. There will be no statistically significant
difference between the subjects' Rosenberg Self-esteem Scale mean test scores of positive self-identity feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

4. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of positive self-attitude feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

5. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of positive self-satisfaction feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

6. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean test scores of positive interrelationship feelings of self-worth with significant others after having participated in the ritual counseling
process and before having participated in ritual counseling process.

7. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean test scores of positive feelings of self-worth in interrelationship between a person and God's mystic powers after having participated in the ritual counseling process and before having participated in ritual counseling process.

8. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean test scores of a person's readiness feelings of self-worth in entering into action as a social responsibility after having participated in the ritual counseling process and before having participated in ritual counseling process.

9. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of negative self-defeating feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.
10. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of negative self-concept feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

11. There will be no statistically significant difference between the subject's Rosenberg Self-esteem Scale mean test scores of negative self-frustrating feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

12. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of negative self-defeating feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

13. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of negative self-attitude feelings of self-worth after having participated in the ritual counseling process.
process and before having participated in ritual counseling process.

14. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean test scores of negative group identity feelings of self-worth after having participated in the ritual counseling process and before having participated in ritual counseling process.

15. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean test scores of negative self-disorientation feelings of self-worth against one's eco-community after having participated in the ritual counseling process and before having participated in ritual counseling process.

16. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean test scores of negative mystic self-belief system feelings of self-worth against the subject's eco-community and age-group after having participated in the ritual counseling process and before having participated in ritual counseling process.
FINAL FINDINGS

The findings, obtained from a thorough and careful analysis of the data derived from this study, are presented in this section. Each hypothesis will be restated in a sequence and the relevant findings will be listed.

HYPOTHESES

Hypothesis 1. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores on Positive Self-Worth feelings after having participated in the ritual counseling process.

The difference was .5750 between the subjects' mean pre and post-ritualized feeling of self-worth scores. The t-value was 3.1856 which was statistically significantly different beyond the .01 level. The hypothesis was rejected.

Hypothesis 2. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test of self-worth after having participated in the ritual counseling process.

The differences was .8250 between the subjects' mean pre- and post-ritualized positive feeling of self-appraisal of self-worth scores. The t-value was 4.4740 which was statistically significant beyond the .001 level. This hypothesis was rejected.
Hypothesis 3. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean scores of Positive Self-Identity feelings of self-worth after having participated in the counseling process.

The difference was -.988 between the subjects' mean pre- and post-ritualized positive self-identity feelings of self-worth scores. The t-value was -5.0305 which was statistically significant beyond the .01 level. This hypothesis was rejected.

Hypothesis 4. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of positive self-attitude feelings of self-worth after having participated in the ritual counseling process.

The difference was 1.250 between the subjects' mean pre- and post-ritualized positive self-attitude feelings of self-worth scores. The t-value was 6.656 which was statistically significant beyond the .001 level.

Hypothesis 5. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of positive self-satisfaction feelings of self-worth after having participated in the ritual counseling process.

The difference was -.6500 between the subjects' mean pre- and post-ritualized positive self-satisfactory
feelings of self-worth scores. The t-value was -2.9667 which was statistically significant beyond the .01 level.

Hypothesis 6. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale Scores of positive interrelationship feelings of self-worth with significant others after having participated in the ritual counseling process.

The difference was 1.1080 between the subjects' mean pre- and post-ritualized positive interrelationship feelings of self-worth with significant others scores. the t-value was 5.3656 which was statistically significant beyond the .01 level.

Hypothesis 7. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean scores of positive feelings of self-worth in interrelationship feelings between a person and god's mystic powers after having participated in the ritual counseling process.

The difference was .8610 between the subjects' mean pre- and post-ritualized positive feelings of self-worth in interrelationship feelings between a person and God's mystic powers scores. The t-value was 4.1816 which was statistically beyond the .01 level. The hypothesis was rejected.

Hypothesis 8. There will be no statistically significant difference between the subjects' Rosenberg
Supplementary Self-esteem Scale mean test scores of readiness feelings of self-worth in entering into a social action responsibility scores after having participated in a ritual counseling process.

The difference was -.7650 between the subjects' mean pre- and post-ritual readiness feelings of self-worth in entering into a social action responsibility scores. The t-value was -3.7965 which was statistically significant beyond the .01 level. The hypothesis was rejected.

Hypothesis 9. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of negative self-defeating feelings of self-worth after having participated in a ritual counseling process.

The difference was -1.0500 between the subjects' mean pre- and post-ritual negative self-defeating feelings scores. The t-value was 5.5351 which was statistically significant beyond the .01 level.

Hypothesis 10. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of negative self-concept feelings of self-worth after having participated in the ritual counseling process.

The difference was -.2990 between the subjects' mean pre- and post-ritual negative self-concept feelings of self-worth scores. The t-value was -6.6141 which was
statistically significant beyond the .01 level. This hypothesis was rejected.

Hypothesis 11. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale Score of negative self-frustrating feelings of self-worth after having participated in a ritual counseling process.

The difference was .6000 between the subjects' mean pre- and post-ritual negative frustrating feeling scores. The t-value was 2.9169 which was statistically significant beyond the .01 level. This hypothesis was rejected.

Hypothesis 12. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean test scores of negative self-defeating feelings of self-worth after having participated in a ritual counseling process.

The difference was .5000 between the subjects' mean pre- and post-ritualized negative self-defeating feelings of self-worth scores. The t-value was 2.6752 which was statistically significant beyond the .01 level.

Hypothesis 13. There will be no statistically significant difference between the subjects' Rosenberg Self-esteem Scale mean scores of negative self-attitude feelings of self-worth after having participated in a ritual counseling process.
The difference was 1.1350 between the subjects’ mean pre- and post-ritualized scores of negative self-attitude feelings. The t-value was 6.5721 which was statistically significant beyond the .001 level. This hypothesis was rejected.

Hypothesis 14. There will be no statistically significant difference between the subjects’ Rosenberg Supplementary Self-Esteem scale mean feelings of self-worth after having participated in a ritual counseling process.

The difference was -.9310 between the subjects’ mean pre- and post-ritualized negative group identity feelings of self-worth scores. The t-value was -5.7469 which was statistically significant beyond the .01 level.

Hypothesis 15. There will be no statistically significant difference between the subjects’ Rosenberg Supplementary Self-esteem Scale mean test scores of negative self-orientation feelings of self-orientation feelings of self-worth against one’s eco-community after having participated in a ritual counseling process.

The difference was -.6460 between the subjects’ mean pre- and post-ritualized negative self-orientation feelings of self-worth against one’s eco-community scores. The t-value was -3.7041 which was statistically significant beyond the .01 level. This hypothesis was rejected.
Hypothesis 16. There will be no statistically significant difference between the subjects' Rosenberg Supplementary Self-esteem Scale mean test scores of negative mystic self-belief system feelings of self-worth against the subjects' eco-community and age-group after having participated in a ritual counseling process.

The difference was -.6750 between the subjects' mean pre- and post-ritualized negative mystic self-belief system feelings of self-worth against the subjects' eco-community and age-group. The t-value was 4.4031 which was statistically significant beyond the .01 level. This hypothesis was rejected.

**IMPLICATIONS**

The conclusions, drawn from the findings of this study, seem to warrant the following implications:

1. The Rosenberg Self-Esteem Scale, where skillfully used, may have wider research implications.

2. Universal human behavioral characteristics may be investigated by the usage of the Rosenberg Self-esteem Scale when subjects understand the language of the instrument.

3. Counseling process may be effectively used, by competent counselors, when subjects understand the language of the counseling processes.

4. Carefully developed and precisely stated
verbal translation of instrument contents, by competent translators, may cause questions to be raised about the validity of the subjects' performance.

CONCLUSIONS

The findings of this study seem to warrant the following conclusions:

1. The counseling process contributed to the positive change in the subjects' feelings of self-worth.

2. The counseling process had a positive effect on the subjects' feelings of self-appraisal.

3. The subjects' feelings of positive self-identity were decreased.

4. The use of the counseling process was effective in increasing the subjects' feelings of positive self-attitudes.

5. The subjects' feelings of positive self-satisfaction were reduced by the use of the counseling process.

6. The positive interrelationship feelings were improved by the use of the counseling process.

7. The subjects' interrelationship feelings between a person and God's mystic powers were increased by the use of this counseling process.
8. A reduction was caused in the subjects' feelings of readiness to accept responsibilities for their social action.

9. The subjects' feelings of defeat were reduced by the use of the counseling process.

10. There was a significant reduction in the subjects' negative self-concept feelings.

11. The subjects' negative frustrating feelings were greatly reduced.

12. The subjects' negative self-defeating feelings were reduced.

13. There was a reduction in the subjects' negative self-attitude feelings.

14. The subjects' negative group identity feelings were increased by the counseling process.

15. The subjects' feelings of negative self-orientation were increased.

16. The counseling process helped cause a significant increase in the subjects' negative mystic self-belief system of their eco-community and age-group.

**RECOMMENDATIONS**

The implications, inferred from the conclusion drawn from this study, seem to warrant the following recommendations:

1. That more carefully designed research
strategies be properly implemented in conducting similar studies to determine the validity of the findings.

2. That appropriate comparisons be made of the effects of written and verbal translations of instrument content and the validity of subjects' performance.

3. That more carefully developed and carefully implemented research studies be made of international subjects in their native homelands utilizing comparable valid instruments under standard conditions.
APPENDICES
8. Political boundaries, 1963-1972

Provincial and district boundaries since Kenya's Independence as a Republic in 1963.
Principal Youth Officer  
Director of Culture & Social Services  
P.O. Box 49958  
Nairobi, Kenya

Dear Sir:

I am a doctoral student in the Department of Counseling and Human Development at Clark Atlanta University, in Atlanta, Georgia. During the months of March and April, 1994, I will be conducting a study survey in parts of Central Province and Rift-Valley Province, and I would appreciate your support. This study will focus on community rituals and the ways they contribute towards adolescent's esteem.

The purpose of the study will be to learn how indigenous education process, through rituals and the formal education process through our education system can enhance group-esteem and individual-esteem among adolescents in Kenya. I will assure you that all data collected during this research will be kept in the strictest confidentiality and anonymity.

I would appreciate your help and your cooperation.

Thank you.

Yours Sincerely,

Mwangi W. Theuri (Rev.)  
Doctoral Candidate  
Clark Atlanta University
APPENDIX C

ROSENBERG’S SELF-ESTEEM INDEX

On the following questions please mark one of the answers as most closely representing your own feeling. Remember there are no right or wrong answers, only what you think.

1. I feel that I'm a person of worth, at least on an equal plane with others.
   Strongly Agree | Agree | Disagree | Strongly
   _______ _______ _______ _______

2. I feel that I have a number of good qualities.
   Strongly Agree | Agree | Disagree | Strongly
   _______ _______ _______ _______

3. All in all, I am inclined to feel I am a failure.
   Strongly Agree | Agree | Disagree | Strongly
   _______ _______ _______ _______

4. I am able to do things as well as most other people.
   Strongly Agree | Agree | Disagree | Strongly
   _______ _______ _______ _______

5. I feel I do not have much to be proud of.
   Strongly Agree | Agree | Disagree | Strongly
   _______ _______ _______ _______

6. I take a positive attitude toward myself.
   Strongly Agree | Agree | Disagree | Strongly
   _______ _______ _______ _______
7. On the whole, I am satisfied with myself.

Strongly Agree Agree Disagree Strongly Agree Agree Disagree

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

Strongly Agree Agree Disagree Strongly Agree Agree Disagree

9. I certainly feel useless at times.

Strongly Agree Agree Disagree Strongly Agree Agree Disagree

10. At times, I think I am no good at all.

Strongly Agree Agree Disagree Strongly Agree Agree Disagree

11. Many times I feel proud of my ancestry.

Strongly Agree Agree Disagree Strongly Agree Agree Disagree

12. I feel I can work and achieve by working with others in my community.

Strongly Agree Agree Disagree Strongly Agree Agree Disagree

13. I feel God helps those who tend to try to help themselves.

Strongly Agree Agree Disagree Strongly Agree Agree Disagree

Strongly
Agree  Agree  Disagree  Strongly
Agree  Agree  Disagree

15. I feel I’m better than others in my community.

Strongly
Agree  Agree  Disagree  Strongly
Agree  Agree  Disagree

16. I feel by identifying with others in my community makes me feel at loss of who I am.

Strongly
Agree  Agree  Disagree  Strongly
Agree  Agree  Disagree

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