

**DYNAMISM OF MALE CIRCUMCISION AND ITS SOCIO-POLITICAL
IMPACTS AMONG THE KIPSIGIS OF BOMET COUNTY, KENYA 1962-
2018**

LANGAT KIPROTICH ROBERT


**A Research Thesis Submitted to the Graduate School in Partial Fulfillment of
The Requirements for the Award of the Degree of Master in History of Chuka
University.**

**CHUKA UNIVERSITY
OCTOBER, 2024**

DECLARATION AND RECOMMENDATION


Declaration


This thesis is my original work and has not been presented for the award of a diploma or a degree in this or any other university.

Signature  Date 14/10/2024
Langat Kiprotich Robert
AM14/40094/19

Recommendation

This thesis has been examined, passed and submitted with our approval as the University Supervisors.

Signature  Date 14/10/2024
Dr. Caroline Kithinji
Chuka University

Signature  Date 14/10/2024
Dr. Job Mulati
Chuka University



COPYRIGHT

© 2024

All rights reserved. No part of this work may be reproduced, stored or transcribed in the search system by any method or means; electronically, mechanically, copying, recording, or otherwise without the prior permission of the author or Chuka University.

DEDICATION

My special and sincere dedication goes to my dear wife Mrs. Judith Langat for her unrelenting support to see me complete the course, my daughter Shantel Chepng'etich Langat for her patience and my late daughter Nellian Chepkoech Langat who went to be with the Lord the day I was preparing for Faculty defense and finally my parents Mrs. Borness Rono and my late father Mr. Joseph Rono.

ACKNOWLEDGMENT

I am grateful to Chuka University for giving me a noble opportunity to do a Master's degree in History. All the staff members of the Faculty of Humanities and Social Sciences as well as those at the department of Humanities of Chuka University for their moral support at the graduate school, I say thank you.

To Dr. Caroline Kithinji and Dr. Job Mulati, I appreciate their advice, opinions, objective criticisms, and endless encouragement for this study. In addition, I appreciate the academic counsel and guidance of my colleagues at Chuka University, during the course of this study. I thank all the respondents for their warm welcome and cooperation. The staff at the National Archives of Kenya (Nairobi) were important in the search for particular documents that ensured the success of this work.

I would like to express my gratitude to my beloved wife, who has been there for me since the beginning of my graduate studies and believed that I would succeed in my studies. Above all, I thank God for the good health during the course of the study. To everyone who ensured the success of this work, may God bless you.

ABSTRACT

This study examined the dynamisms of male circumcision and its socio-political impacts among the Kipsigis of Bomet County; Kenya. The dynamism of the ritual of male circumcision has divided the Kipsigis people into two distinct groups; the mainstream conservatives who support traditional male circumcision and the church group which supports hospital modern circumcision. These groups remain suspicious of each other and this has influenced their social and political lifestyles. This study explored the dynamisms of male circumcision and its socio-political impacts among the Kipsigis of Bomet County. To achieve this purpose the study was guided by the following objectives; to examine the traditional ritual of male circumcision of the Kipsigis, to analyze changes in male circumcision and to establish the socio-political impacts of male circumcision in men of the Kipsigis. This study covered the period between 1962 and 2018. The study was conducted on the premise that there is a tradition of male circumcision among the Kipsigis of Bomet County, that there are changes to male circumcision, that there are socio-political implications on the dynamicity of male circumcision among the Kipsigis and that all the Kipsigis male aged 18 years and above are circumcised. The study was informed by Social Darwinism theory which asserts that only the fittest species in an organized environment survives while the unfit get extinct to establish changes in male circumcision and its socio-political impacts on Kipsigis of Bomet County. This study was conducted in Bomet East Sub-county. This study adopted a descriptive design as it allowed for qualitative research. The Kenya National Bureau of Statistics in the 2019 population census revealed that the entire population of Bomet East Sub-county was 144,275 within a geographical area of 305 km². The target population for this study was 144,275 both men and women. This study applied stratified random sampling method based on age grade and snowballing technique to access respondents within the age-grade. This study sampled 50 respondents. During data collection, this study used questionnaires, field surveys and interviews. Data was collected from primary and secondary sources. The sources of data included: oral sources, archival sources and secondary sources which were corroborated to meet the reliability and objectivity of the research. The study findings were analyzed and presented through qualitative data analysis. From the findings of the study it was established that the Kipsigis male circumcision was a cultural practice that communicated values, beliefs, and customs of the community. It had a significant social function and fostered feelings of identity as well as solidarity. The study also established that Kipsigis had elaborate circumcision rituals such as the *gotab-tumin*, *lappet ab eun* and *kayaet* rituals. In regard to male circumcision, it played a significant role in the Kipsigis culture. The study also established that the social way of life of people has been impacted by changes and dynamics in male circumcision in areas like gender inequality, religious discrimination, social stratification, health care, and wage inequality. The change in male circumcision has also had an effect on how people are governed; their politics, political superiority, political psychology, and political parties and democracy have replaced the leadership of council elders. This research could help other researchers who may want to explore the culture of the Kalenjin people and it could also enrich the field of Kipsigis cultural history before, during and after the colonial period. This study contributes to the social-political historiography of the Kipsigis of Bomet County; Kenya.

TABLE OF CONTENTS

COPYRIGHT	iii
DEDICATION	iv
ACKNOWLEDGMENT	v
ABSTRACT	vi
TABLE OF CONTENTS	vii
LIST OF TABLES	x
LIST OF FIGURES	xii
ABBREVIATIONS AND ACRONYMS	xiii
CHAPTER ONE: INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	7
1.3 Purpose of the Study	8
1.4 Objectives of the Study	8
1.5 Research Questions	8
1.6 Assumption of the Study	8
1.7 Significance of the Study	9
1.8 Limitation of the Study	9
1.9 Scope of the Study	9
1.10 Operational Definition of Terms	11
CHAPTER TWO: LITERATURE REVIEW	12
2.1 Traditional Rituals on Male Circumcision	12
2.2 Dynamics on Male Circumcision	19
2.3 Social- Political Impacts on Male Circumcision	21
2.4 Theoretical Framework	32
CHAPTER THREE: METHODOLOGY	34
3.2 Location of the Study	35
3.3 Research Design	34
3.4 Target Population	36
3.5 Sampling Procedures and Sample Size	36
3.6 Research Instruments	37

3.6.1 Interview Schedule	37
3.6.2 Focus Group Discussion	37
3.7 Data Collection Procedures	38
3.7.1 Primary Data	38
3.7.2 Archival Data	38
3.7.3 Secondary Data	39
3.8 Data Analysis Procedures and Presentation	39
3.9 Logistics and Ethical Considerations	40

CHAPTER FOUR: THE TRADITIONAL RITUALS OF MALE CIRCUMCISION AMONG THE KIPSIGIS BY 1962	41
4.1 Introduction	41
4.2 Background Characteristics of the Respondents	41
4.2.1 Respondents' Age	41
4.2.2 Respondents' Gender	42
4.2.3 Respondents' Level of Education	42
4.2.4 Respondents' Occupation	43
4.2.5 Respondents' Religion	43
4.3 Pre-Colonial History of the Kipsigis	43
4.3.1 Kipsigis Migration and Settlement	44
4.3.2 Economic Organization of the Kipsigis	44
4.3.3 Political Organization of the Kipsigis	45
4.3.4 Social Organization of the Kipsigis	46
4.3.5 History of the Origin of Kipsigis Ritual Male Circumcision	47
4.3.6 Traditional Male Ritual Circumcision among the Kipsigis by 1962	49
4.3.7 Ritual Places and Times	54
4.3.8 Ritual Clothing and Their Symbols and Significance	55
4.3.9 Ritual Clothing and Their Symbols and Significance	56
4.4 Stages of Ritual Male Circumcision of the Kipsigis	56
4.5 Conclusion	67

CHAPTER FIVE: CHANGES ON MALE CIRCUMCISION OF THE KIPSIGIS BETWEEN THE 1962 AND 2018	68
5.1 Introduction.....	68
5.2 Changes in Male Circumcision of the Kipsigis between the 1962 and 2018.....	68
5.3 Conclusion.....	75
CHAPTER SIX: HOW THE CHANGES IN MALE CIRCUMCISION HAS IMPACTED ON THE SOCIO-POLITICAL WAY OF LIFE THE KIPSIGIS BY 2018	77
6.1 Introduction.....	77
6.2 Social Impacts of the Changes in Male Circumcision Rituals among the Kipsigis.....	77
6.3 Political Impacts of the Changes in Male Circumcision Rituals among the Kipsigis.....	81
6.4 Conclusion.....	83
CHAPTER SEVEN: SUMMARY, CONCLUSION, RECOMMENDATION AND SUGGESTIONS	85
7.1 Summary of the Findings of the Study.....	85
7.2 Conclusion.....	88
7.3 Recommendations of the Study.....	90
7.4 Suggestions for Further Studies.....	91
REFERENCES	92
APPENDICES	96
Appendix I: Data from the Kenya National Archives.....	96
Appendix II: List of Respondents.....	97
Appendix III: Glossary of Kipsigis Words.....	99
Appendix IV: Researcher’s Self Introductory Letter.....	103
Appendix V: Focused Group Discussion Based on Age Grades.....	104
Appendix VI: Interview Schedule on the Socio-Political and Economic Impacts of Dynamicity of Male Circumcision Among the Kipsigis.....	105
Appendix VII: Dynamicity of Male Circumcision among the Kipsigis of Bomet County.....	107
Appendix VIII: Interview Schedule on the Socio-Political Implications on the People of Bomet County.....	108
Appendix IX: Researcher’s Permit From NACOSTI.....	109
Appendix IX: Researcher’s Permit From Archives.....	110

LIST OF TABLES

Table 1: Target Population	36
Table 2: Respondents' Age	41
Table 3: Respondents' Gender	42
Table 4: Respondents' Level of Education	42
Table 5: Respondents' Occupation	43
Table 6: Respondents' Religion	43

LIST OF FIGURES

Figure 1: Map of Bomet County, Bomet East Sub County	34
Figure 2: Mabwaaita	50
Figure 3: Menjo	51
Figure 4: <i>Ormarichet gate</i>	53
Figure 5: <i>Chemenjo, in one of the Rituals</i>	61
Figure 6: <i>Marangochik</i>	63
Figure 7: <i>Kibisio(elder)</i>	65

ABBREVIATIONS AND ACRONYMS

AIDS:	Acquired Immune Deficiency Syndrome
HIV:	Human Immune-deficiency Virus
MC:	Male Circumcision
MMC:	Medical Male Circumcision
NGO:	Non-governmental Organization
PCMC:	Pro Church Male Circumcision
RR:	Relative Risk
S.T.I :	Sexually Transmitted Infections
TMC:	Traditional Male Circumcision
UK:	United Kingdom
UN:	United Nations
WHO:	World Health Organization

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

This study focused on the dynamism of male circumcision and its socio-political impacts on the Kipsigis of Bomet County from the years 1962 to 2018. The study portrayed the ritual male circumcision at its pure state before the influences then examined the changes and finally the socio-political influences on the lives of the kipsigis of Bomet County. Many societies around the world have various rituals that members of the society must go through. These transference rituals include birth, naming, circumcision, marriage, and death (Gennep, 1999). Circumcision is one of the transference rituals in many societies which involve both men and women. For men, this involves male circumcision. There are different definitions of male circumcision. Male circumcision is the oldest and most common surgical procedure known in ancient human civilization. Mayo clinic (2022) defines male circumcision as the surgical removal of the skin covering the tip of the penis. This agrees with Brusa and Baritam (2009) who added that traditional male circumcision is the removal of the foreskin from the penis of a male without treatment, performed as a transition from childhood to adulthood. In this study, Kipsigis male circumcision denotes all the process in an initiation rite or rite of passage from childhood through seclusion period to adulthood and all what is done as per the customs of the Kipsigis.

In his study on the history of circumcision, Paige (1978) observes that male circumcision has been a practice since the dawn of human civilization. It has happened in prehistoric tribes, societies based on slavery, fortified cities, ancient kingdoms and empires, feudal and modern kingdoms, as well as in contemporary capitalist and socialist societies. Theories contend that male circumcision was first practiced by Jews in ancient Egypt before being adopted by Arabs, who then imposed the custom on all Muslims (Brandz, 2019). According to Aslanova (2019), circumcision was also practiced by non-Jews and non-Muslims during the ancient period. From these various authors' perspectives, ritual male circumcision originated from Egypt and spread through migration of people and cultural interactions.

Doyle (2005) observes that there have been three methods used to perform the male circumcision in the modern age and in clinical setting; these are dorsal slit, shield and

clamp, and excision. In African male circumcision concept, there are also three types of male circumcision currently: traditional, medical, and pro-religious. Africans never paid attention to the methods used to circumcise since every community knows how best to circumcise their initiates. Ritual Male circumcision which was using a common knife and was performed in unhygienic environment without anaesthetic was replaced by modern laser and stapler circumcision, which is best for curbing various penile problems. This marked the introduction of Male Medical Circumcision (MMC). Rono (1995) observes that when the Christian missionaries came to Africa in 1884, they made it plain that all what Africans were doing was evil and paganism; they condemned the initiation and converted people to Christianity. They also denied the validity of ritual male circumcision hence the rise of pro-church male circumcision to antagonize the ritual male circumcision. The changes over time which has stormed the ritual triggered by the Christian missionaries (1921), imperialists (1895), pandemics, (1987), technology etc. has brought changes which have brought great influence to the lives of Kipsigis of Bomet County.

Tobian study (2003) presents historical documents and archaeological evidence that date the practice to ancient Egypt in the third century Before the Common Era (BCE), making traditional male circumcision the oldest known human surgical procedure. Topian's study wishes to denote a notion on the importance of male circumcision that had served society well over all that period. This is thought to be a response to the recent German declaration that they wanted to abolish male circumcision. Waimier (2013)'s claim that the male circumcision practice originated among the Egyptians lends support to this viewpoint. Male circumcision, in their view, is a physical representation of the long-ago apocalyptic covenant between God and Abraham, and the Egyptians performed it on infants as early as the eighth day after birth. The investigation by Tobian et al. (2003) revealed that it was first performed for ritual or religious reasons in Egypt before being done for medical reasons later.

According to Naimier (2013), the Germans were known to practice neonatal male circumcision over time; this was of exception of the Jews who live in Germany. To them it was done as a rite of passage and also has influence in politics. The Jews also practice the ritual male circumcision in Germany for religious purposes until the legal controversy concerning the legality of neonatal male circumcision. Legal system is

gradually encroaching on Jewish ritual male circumcision in Germany. For instance, in the year 2012, law mandated that circumcisers be accompanied by a doctor or an aesthetic nurse, and that they must hold a national board of health certification. Even though the Jews expressed displeasure, Judd 2012 observed that the transition from ritual to medical circumcision of males was a sign of change. He claims that the earliest records of male circumcision stems from the Egyptians. This was shown by Egyptian drawings which show that male circumcision was historically performed in Egypt with a stone knife and the practice dates back to 6000 years ago. Even though there have been many factors and dynamics that have contributed to the change in how the practice was performed and the significances, it still stands the test of time so that it's a religious requirement that a Jewish male's body be circumcised before burial if he dies uncircumcised. Sir Burton (2000) brought the notion that it was a requirement for a priest to be circumcised and was a forced ritual, failed to get support from other authors of his time.

Sources claims that in United Kingdom, male circumcision is done for adults and children of three years and above for medical purpose only. Berkley(2007) observes that the aspects of male circumcision is a contemporary in united kingdom, in 1667 British in India cadets were forcibly circumcised in battle and the cited reason was courage while in old London company a record of male circumcision status was kept maybe for identity purpose. British Royals began to circumcise their heirs and it brought the significance of male circumcision as a deeply political act.

In San Francisco USA, an attempt was made to outright forbid circumcision at the time when the dynamics surrounding it were at their peak. Since boys have a constitutional right to retain their foreskin, it was thought that circumcision, especially of infants, was illegal. While visiting Denmark, Frisch et al. (2011) noticed that a movement against circumcision had risen to prominence and become active; it perceived circumcision as an assault. He used note-taking to record their complaints. The anti-circumcision movement was founded on a 2011 report that found circumcised men and their female partners experience more sexual problems than those who are not circumcised (Morris and Gray, 2012).

The Danish male circumcision has face dynamics, which ranged from the traditional mohelim to medical surgery and finally to banning male circumcision, were based on the idea that a painful procedure that is not medically necessary, should be outlawed for the sake of the welfare of children. Germany is following a different path when it comes to circumcision as observed by Judd (2007). Infant male circumcision has been declared a legal wrong, and it is now equivalent to causing great bodily harm. The law requires that all healthy boys be circumcised on their eighth day as a covenant sign is followed by Jews everywhere. Despite the fact that there have been numerous disputes within the Jewish community. as stated in the clergy document, some people support physical circumcision while others support circumcision of the heart. According to William (2013), the Gilgal male circumcision, which included a periodic mass circumcision in the Hill of Foreskin, would have initiated boys or young men—clearly not newborns—into the covenant that tied the tribes to Yahweh and one another and assured them of their right to the promised land. Genep (2009) noted that the purpose of circumcision in this instance was to introduce the initiate to Israelite religion, not sex or marriage. While Darby (2008) mocks male circumcision as a method of maintaining cleanliness and describes the procedures as "body mutilation."

African circumcision is a rite of initiation that has a long history and evolved over time into its current form. With various purposes and significance, the rite is widely practiced in Africa. Boys are circumcised at around 7-9 years old among the Hausa people of West Africa, the majority of whom practice Islam and who also practice male circumcision. At a significant ritual during a cold, dry season, the Berber performs circumcision on a group of boys. Major religious motivations are behind this. Just before puberty, the non-Hausa boys might have circumcision. The boys are positioned on the ground next to a small hole, and the operation is carried out with a knife (Murray, 2004).

According to Last (2004), newly circumcised boys typically do not sleep on mats or wear clothes, and there is typically an adult man to watch over them at night in order to prevent them from rubbing their pennies or hurting themselves from poor sleeping posture. Bandages are still used today, despite dynamics. At the moment, circumcision is performed in hospitals and clinics for research in Ghana and other

West African countries. Currently, male circumcision is a common practice in West Africa, performed primarily by nurses and doctors on infants between the ages of 8 and 14 days. The current justification given in West Africa is for cultural and religious reasons.

Vincent (2008) observes that Male circumcision is a common practice in the Xhosa community of South Africa and is the only rite of passage to adulthood as part of socialization, community integration, and ethnic identification for boys. According to Mtumane (2004), the Xhosa have been known to practice circumcision for thousands of years. Until recently, when many changes began to seep into the practice, it served them well. The Xhosa male circumcision practice, according to Sibiya (2014), had nothing to do with any alleged health advantages. He divided the significance of male circumcision among the Xhosa into three categories: achievement for self-esteem, sense of belonging and identity, and personal instrumental reasons. He claimed that it gave access to privileges recognized by the community, including sex, the right to marry, the right to own property, active participation in ceremonies, and access to sex. Magodyo et al. (2001) noted that Ulwaluko was practiced by the Xhosa with the intention of instilling morality and values. According to Gonius (2004), the Xhosa circumcision process begins with the seclusion of the initiates from their immediate social circles in a temporary hut where they receive training in aspects of courtship, marriage customs, and morality. Bottomn et al. back up this claim. The ritual ended with a celebration of the initiates' newly manhood status in 2009, when they were finally welcomed back into society.

The concept of male circumcision in Uganda according to Balley (2007) is majorly for reduction of HIV prevalence. In his expansive study on male circumcision for HIV prevention, he observed that the local raises an accusing finger to the traditional male circumcision for the spread of HIV. Connely (2009) differed with the perspective of Balley (2007) as he argued that some communities especially the Bagisu practices the traditional male circumcision as a transition from childhood to adulthood but still the rate of HIV infection is very low. Eaton and S. Kalichman (2009) adds that the communities of Eastern Uganda tend to circumcise at an older age of about 10-12 years while Sidley and J. Smith (2008) argues that the Western Uganda circumcises at a tender age-neonatal male circumcision citing the prevention of HIV infection. The

country is divided into two types of male circumcision, the traditional male circumcision and the clinical male circumcision, the government has no official standing but is calling forth for voluntary medical male circumcision.

Male circumcision in Tanzania is considered an important co- factor in curbing the spread of HIV .The country practices both the traditional male circumcision majorly by the Kuria and the clinical male circumcision as observed by Kilima (2012). Kilima further observes that traditional male circumcision was conducted without the pain killer and it was a cultural practice that marks the transition from childhood to becoming a man. Balley and R .C (2007) while campaigning for male circumcision for prevention of HIV, they argued that TMC was marred with dangers of infection of HIV and condemned the use of cutting instrument on more than one boy. Kilima (2012) supported this and called for potential involving traditional circumcisers in the scaling up of MC to prevent hiv.in his study, Gray R .H (2012) observes that some districts up to 80% of men especially in the western part of the country are not circumcised but in the coastal areas where the population is predominantly Muslims, the circumcision rate is almost 99%.

Kelly et al., (1999) observes that in recent years most societies of Tanzania have opted for medical male circumcision which involves the use of sterile instruments, local anaesthetic and painkillers. It's in this reason that Nnko (2001) observed that the government of Tanzania is tirelessly scaling up the voluntary medical male circumcision. Several tribes in Kenyan communities engage in male circumcision. Wekesi (2020) conducted extensive research on various aspects of Abaluyia male circumcision, and he notes that, historically, boys of the Bukusu sub tribe of the Abaluyia were subjected to male circumcision between ages of 8 and 13 and again every four to five years, depending on the clan. He proved that male circumcision was traditionally performed by a traditional circumciser from a particular clan and involved a knife cut and cold river water as an aesthetic. On the other hand, their neighbors, the Luo, did not practice circumcision; as a sign of initiation, they were known to traditionally pull out the lower six teeth. As a result of the dynamics, the two communities now perform male circumcisions either medically or through an independent African church, particularly the Luo Nomiya Church of Eliud Owalo (Griffin, 2010).

Kathio (2009) noted that the circumcision of the Ameru and most Bantus practice the ritual for both religious and for toughening and training an initiate male adolescent into warrior status, this partially resembles the kipsigis although the warrior hood was second after the role of rebirth of the kipsigis into adulthood. The adulthood which brings a lot of responsibility to the initiate. The Nandi practiced ritual male circumcision for religious purpose, as a rite of passage from adulthood, and for warriors toughening and training as observed by Myrle (1979) and Orchardson (1997) although lately, clinical male circumcision and church male circumcision have penetrated into the rite as observed by Chemitei (2017). There was a gap that needed to be filled because all the studies conducted globally, in Africa, and locally in Kenyan communities have only revealed what has happened to the practice of traditional male circumcision and the dynamics that have been observed. Such studies have failed to show what happened within the custom that called for change, the perspective of the community about the change and the socio-political impacts of such dynamics. It was against this background, that a historical analysis of the dynamicity of male circumcision on the socio-political effects among the Kipsigis of Bomet County, Kenya between 1962 and 2018 was conducted.

1.2 Statement of the Problem

Kipsigis people have been practicing ritual male circumcision since time immemorial. The ritual has served them well by meeting the expectations of the society and teaching them customs and cultures of the kipsigis. The changes over time which has stormed the ritual triggered by the Christian missionaries (1921), imperialists (1895), pandemics, (1987), technology etc. has brought changes which has brought great influence to the lives of Kipsigis of Bomet County. The dynamism on male circumcision has socio-political effects on the people of a particular community. Various rituals are used in different societies to initiate boys into adulthood. Male circumcision has a long history in many different global communities as the method used. The method used varies depending on the community. The perception of how male circumcision ought to be performed has changed as a result of colonialism and the spread of Christianity. Furthermore, researchers and academicians seem to be more interested in certain aspects of male circumcision such as the changes to male circumcisions and the circumcision to curb HIV/AIDS spread than the socio-political effects on the community in their studies and research conducted globally, within the

continental and locally. By conducting a historical study on the dynamism of male circumcision on the socio-political impacts on the Kipsigis of Bomet County between 1962 and 2018, the study filled the knowledge gap left by this. This contributed knowledge to the cultural history of the Kipsigis.

1.3 Purpose of the Study

The purpose of the study was to establish the dynamism of male circumcision and its socio-political impacts among the Kipsigis of Bomet County, Kenya, 1962- 2018.

1.4 Objectives of the Study

This study was guided by the following objectives:

- i. To examine the traditional rituals of male circumcision among the Kipsigis by 1962.
- ii. To analyze the changes on male circumcision of the Kipsigis between the years 1962 and 2018.
- iii. To establish how the changes in male circumcision has impacted on the socio-political life of the Kipsigis.

1.5 Research Questions

The following research questions guided the study:

- i. What were the traditional rituals of male circumcision among the Kipsigis of Bomet County, Kenya by 1962?
- ii. What were the changes that took place on male circumcision among the Kipsigis between 1962 and 2018?
- iii. How has the dynamism on male circumcision impacted on the socio-political way of life of the Kipsigis.

1.6 Assumption of the Study

This study was based on the following assumptions:

- i. There were traditional rituals on male circumcision among the Kipsigis by 1962.
- ii. There were dynamics on male circumcision among the Kipsigis of Bomet County, Kenya between the years 1962-2018.
- iii. There were socio-political impacts of male circumcision among the Kipsigis of Bomet County, Kenya by 2018.

1.7 Significance of the Study

This study has added to the body of literature already written about the dynamics of male circumcision and its socio-political repercussions on communities that practiced it in Kenya. The chronological socio-cultural historiography of the Kipsigis of Bomet County, Kenya, has provided by this, and it is essential. This study's findings may be used by the government's policy makers and practitioners to develop new policies for example in curbing cattle rustling and constant conflicts. This study's findings would also be helpful to students studying history and other related disciplines who would use it as a benchmarking resource because it covered aspects of cultures, rituals, dynamics, and comparisons of male circumcisions. The results of this study also enhanced the cultural branch of history.

1.8 Limitation of the Study

A number of restrictions applied to this study. The researcher had trouble gathering information from oral sources because some elderly people who once knew important information, particularly about the time before colonization, had forgotten due to memory loss. To verify the information obtained orally, the researcher, however, consult archival sources. The study topic also had limited archival data. Nevertheless, oral and secondary data were used to support the data that was gathered. Some secondary sources had subjective information as well, particularly those that were written about African male circumcision during the pre-colonial era by western writers. To ensure the validity and objectivity of the study, the researcher further verified the data to identify any instances of Eurocentric using both oral and archival sources through the process of corroboration and this ensured the reliability, objectivity and validity of the study's findings.

1.9 Scope of the Study

This study spans from the years 1962 to 2018. There have been notable changes in male circumcision among the Kipsigis from one age –grade to another. within the edges of this period there have been four age grades namely Kipkoimet, Kaplelach, Kipnyinge and Nyongi. These changes have impacted on the socio-political lives of the Kipsigis people. The period of study was therefore from 1962 which marks the beginning of the Kipkoimet age-grade to 2018 the beginning of Nyongi age-grade. This also captured the period just before independence that is 1962 and end in 2018.

Between the edges of this scope, the community witnessed major events such as independence, intrusion of HIV/Aids pandemic and outburst of churches and religion which shaped male circumcision differently and change the way of life of the Kipsigis people. In order to include Kipsigis who purely support traditional male circumcision, the study began in 1962. To capture the period of immediately after colonization in Kipsigis territory, which brought about additional changes to male circumcision because it was in these years when the pro-church and medical male circumcision started taking roots, the study ended in 2018. Geographically, the scope of this study convened in Bomet east Sub-county of Bomet County, a cross-road of cultures. It was within this scope, that study to determine the dynamism of ritual male circumcision and the socio-political impacts among the Kipsigis in Bomet County, Kenya was conducted.

1.10 Operational Definition of Terms

The following are the operational definition of terms that were used in the study:

Age-grades	: Different rank through which all members of an age-set pass.
Circumcision	: Is a process consisting of the removal of the prepuce of the clitoris. In this research it denotes all the process in an initiation rite or rite of passage from circumcision through seclusion period to adulthood and all what is done as per the customs of the Kipsigis.
Community	: A group of people with common shareable goals. Here it refers to Kipsigis people.
Dynamicity	: Forces and motivations that revolutionize community towards socio-economic and political developments. Here it denotes changes in male circumcision of the Kipsigis over time.
Dynamics of Male Circumcision	: Constant changes which has been witnessed in the Kipsigis customs.
Kamuratanet	: Kalenjin word for male circumcision.
Kipsigis People	: Are a sub-tribe of the Kalenjin people who lives in the highlands of Rift valley, majorly Bomet, Kericho, and Nakuru counties.
Male	: Refer to gender or sex for or pertaining to or composed of boys and men.
Rite of Passage	: An event in life that is carried out at a specific period in one's life time to mark transition from one life stage to another. Here it denotes the ceremonial activity that marks Kipsigis boy into manhood and a full member of the community.
Ritual	: Any customary observance or practice. Here it refers to Kipsigis customs.
Socio-political	: Is of, relating to, or involving a combination of social and political factors of a community.
Traditional of Kipsigis	: A distinct customs and cultures of the Kipsigis more so in circumcision.
Transformation	: Is a revolutionary change. Is an alteration that the initiate goes through.

CHAPTER TWO

LITERATURE REVIEW

2.1 Traditional Rituals on Male Circumcision

According to Dunsmire (1999), male circumcision is among the oldest and most widespread surgical procedures. It has historically been carried out for religious purposes, as a sign of cultural identity, and as a rite of passage from childhood to maturity. This is supported by the fact it removes the foreskin from the male penis in a non-curative manner (Brussa, 2009). For thousands of years, conventional male circumcision has been performed all across the world for a variety of reasons.

Topian et al., (2013) argue that the history of traditional male circumcision dates back to the 3rd century AD in ancient Egypt and that historical records and archaeological evidence suggest that it is the earliest human surgical procedure to have originated in Egypt. Earp B.(2001) supported this view saying that the Egyptians started male circumcision with stone knives 6000 years ago. He said that because the Egyptians took male circumcision very seriously, if a Jewish male dies uncircumcised, even the body of the deceased was circumcised before burial. The authors mentioned above identified reasons for male circumcision as for transition, religious purposes. They settled among Egyptians and the Jews living in Egypt in their study, which differ from this study geographically which describes traditional circumcision rituals among the Kipsigis people of Bomet County, Kenya, before 1962.

Kaker et al. (1998) point out that ancient male circumcision in Egypt was a physical expression of the new birth and the covenant between God and Abraham. This is consistent with Badaway (1978) where newborns are circumcised in a traditional ceremony called *Brit Mila* and circumcised on the eighth day after birth by a religious figure called a mohelim. Herodotus 5th BCE mentions that the Egyptians practiced circumcision for chastity and as a covenant that God promised to Abraham. In contrast, Hoges (1902) argues that the supposed prevalence of circumcision in Egypt was limited to priests, officials and some workers, although his claims have never been supported. A review study conducted in Egypt by the aforementioned authors leaves a knowledge gap on the sole purpose of the practice and who the practice targeted. This study on the dynamism traditional male circumcision ceremony among the Kipsigis of Bomet County, Kenya by 1962 addressed this knowledge gap.

The research by Tobian et al. (2013) demonstrate that male circumcision in Egypt served both ritual and religious purposes, whereas Lods (1943) demonstrates the significance of male circumcision and how it was intended to improve one's fate in the afterlife. Gen 34, however, connected the rite with becoming a member of Israel, while Ex. 4; 24-26 viewed non-circumcision as disobeying Yahweh. Male circumcision was described as a sign of pain tolerance and was widely practiced in ancient Egyptian as recorded in hieroglyphics (2400 BCE). Since the Egyptian hieroglyph for penis showed either a circumcised or an uncircumcised image, Uha (23 BC) deduced that it was not a compulsory event. The above authors' research appears to center on religious and ritualistic motives for traditional male circumcision. By focusing on the Kipsigis' traditional male circumcision rituals as of 1962, this study furthered those investigations.

Not all American men are circumcised, according to Beideman (1987). Less than one third of them were found to have intact foreskins on the penis. In fact, in the same US, there are some families where circumcision is a matter of family tradition while other families view circumcision as an unnecessary or disfiguring procedure. Hull (2001) supports this claim by suggesting that this may be due to the nature of origin of Americans. A descriptive research design was used in Beideman and Hull's studies to examine the causes of neonatal male circumcision in the USA. Geographically and in terms of the study's methodology, the above research has a gap to be bridged. In order to examine the customs surrounding male circumcision among the Kipsigis in 1962, this study employed a qualitative research design and was conducted in Bomet County, Kenya, and it yield variety of results.

The ritual of male circumcision was also practiced in Greece, according to a case study by Herodotus written in the Fifth Century, Herodotus observed that Alexander the Great disapproved of the custom and claimed that it made men appear naked. According to Alexander the Great's own account in the Maccabees, those who practiced circumcision were subject to capital punishment under his rule. In the years following his passing, ritual male circumcision returned to the form it had in the past, when it was a religious and rite of passage into adulthood. Herodotus observed circumcision being performed back then with primitive tools and no anesthesia Herodotus (5th C).

Herodotus was interested in critiquing Sir Alexander the Great's choices and ideas during his reign in his study. He laid out the dynamics that affect the ancient, customary male circumcision and demonstrated the value that the Greek people place on the procedure. A knowledge gap about politics and circumcision was revealed by this study of Herodotus. Because of the study's location and potential results, this study differed from the previous one. The ritual of male circumcision practiced by the Kipsigis people of Bomet County, Kenya by 1962 was the focus of the study.

Before the United States of America trusteeship was established in 1945 and the American influence of neonatal male circumcision was adopted in South Korea, male circumcision was largely unknown, according to Peng' (2003) and Page (1978) observations. According to the authors, there has been a significant increase in circumcision rates in South Korea in recent years. Additionally, they connected the rise in male circumcision in recent years to the WHO's view that the procedure lowers the prevalence of HIV infections. This supports Peng's (2006) assertion that South Koreans are enthusiastically adopting the practice of male circumcision. This study differed from that of the aforementioned authors because their survey studies reveal a knowledge gap regarding the concepts of MC prior to the introduction of MC to reduce HIV infection and the aftermath impacts on such an increase in male circumcision, whereas the study was carried out in Bomet County, Kenya among the Kipsigis to look at the rituals of male circumcision among the study population by 1962.

According to Judd (2007), the practice of traditional male circumcision is changing in Germany; it is now illegal to circumcise infants and is viewed as the same as causing great bodily harm. In order to maintain male infant circumcision, lawmakers approved a bill, but they only permitted it to a significant extent among Jews due to its religious significance. This Judd study leaves out a number of important details, such as the significance of male circumcision, which lawmakers also failed to consider before outlawing the practice. While the study looked at the cultural practices surrounding male circumcision among the Kipsigis of Bomet County by 1962, this study did not take into account the cultural benefits associated with the practice and the results of such legislative action. This research study aimed to close this knowledge gap.

There are anti-circumcision movements working to delegitimize circumcision in Denmark, according to Frisch (2011), who wrote about the male circumcision practice in Denmark. Several reports of sexual issues thought to be brought on by male circumcision led to the development of this. This is in agreement with Morris and Gray (2012), who claims that the Danes abandoned medical male circumcision after citing this course and instead decided against it altogether based on protecting children. They also contend that a painful procedure that is not medically necessary should be outlawed. This concept of male circumcision in Denmark is extremely pertinent to the study; it follows the progression from traditional male circumcision through its dynamics to medical male circumcision and later scrubbed citing child welfare protection. A knowledge gap was created in the research design by Frisch and Gray's use of a case study approach to determine the causes of the prevalence of male circumcision in Denmark. The rituals surrounding male circumcision among the Kipsigis in Bomet County, Kenya by 1962 was examined in this study using a descriptive design.

Most Hausa people in West Africa practice male circumcision, with boys getting the procedure at the age of 7-9 years Murray (2004). The Hausa are predominantly Muslim people. According to Murray, the Berber performs the major ritual of circumcision on a group of boys during the period of a cold, dry season. Non-Hausa boys may be circumcised just before puberty due to the state of circumcision in the same nation, which is primarily done for religious reasons. The boys are seated on the ground over a small hole as the operation is carried out with a knife. The fraenum is then cut using the "akaifa" or Berber fingernails, not a blade. A traditional juice made from acacia pods is then applied to the wound before being bound. Depending on how cautious the initiate is, it could take months for him to fully recover from the injury. In order to prevent anyone from rubbing their pennies or hurting themselves from poor sleeping posture, Last (2004) adds that newly circumcised boys typically do not sleep on mats or wear clothes and that there is an adult man to keep watch over them at night. In West Africa, cultural and religious reasons are no longer given as justifications. These studies by Murray and Last almost exactly resemble this study because it has African incentives and places a high value on her unique culture. This study supplemented Murray and Lasts' earlier research on the male circumcision customs among the Kipsigis in Bomet County, despite some deviations.

Mtumane (2004) claims that the Xhosa community in South Africa practices a traditional male circumcision method known as *Olwaluko*. This method is practiced as a rite of passage, for socio-cultural reasons, as part of the socialization and integration of boys into their community, as well as a means of maintaining ethnic identity. Male circumcision among the Xhosa did not have any health advantages, but it did give men a sense of accomplishment, self-worth, and a sense of community and identity. Sibiya (2014) continues by observing that it gave the initiate rights to sex, the ability to marry, ownership of resources, and active participation in rituals and community affairs. For thousands of years, the Xhosa have been known to practice *olwaluko*, and up until recently, it had been very beneficial to them. However, recently, *olwaluko* has undergone many changes.

The traditional male circumcision practiced by the Xhosa had nothing to do with any alleged health benefits, according to Sibiya's 2014 follow-up study on the subject. He divided the significance of male circumcision for the Xhosa into three categories: self-esteem, belonging, and identity. He argued that it gave access to community-sanctioned privileges like sex, the right to marry, the right to own property, active participation in community affairs, and ceremonies. The goal of *Ulwaluko*, according to Ngwane (2001), was to instill good morals and values in the Xhosa people. In most ways, this study concurs with the earlier studies, such as their explanations for male circumcision, which introduces a small deviation. In fact, this study built on the results from the previous investigation, but it also goes further to examine medical male circumcision for health reasons and fill in a geographic knowledge gap by examining the rituals of male circumcision practiced by the Kipsigis in Bomet County.

The Xhosa *olwaluko*, according to Goniwe (2004), begins with the seclusion of the initiates from immediate society in a temporary hut constructed in a remote area of the village. (Turner 1995) also noted that the initiates receive training in topics like courtship, marriage customs, morals associated with marriage, and responsibility, a claim that was backed up by Hellsen (2004) and Goniwe (2004). Pauw (1994) added that the ritual ended with a celebration of the initiate's newly manhood status and his welcome back into society added Bottomnet al. 2009). According to Ngwane (2001), young men were given the responsibility of investing their future earnings in their fathers' homestead as part of the initiation rite. Meissner and Busi (2007) concur that

because only circumcised men can communicate with the ancestors, olwaluko grants circumcised men the ability to associate with greater rights, responsibility, a high status in society, and the ability to appease ancestral spirits.

The concept of male circumcision in East Africa is as diverse as in the global perspective. For instance in Uganda the concept of male circumcision according to Balley (2007) is majorly for reduction of HIV prevalence. In his expansive study on male circumcision for HIV prevention, he observed that the locals raise an accusing finger to the traditional male circumcision for the spread of HIV. Connely (2009) differed with the perspective of Balley as he argued that some communities especially the Bagisu practices the traditional male circumcision as a transition from childhood to adulthood but still the rate of HIV infection among the Bagisu is very low. Eaton L and C. Kalichman (2009) adds that the communities of eastern Uganda tend to circumcise at an older age of about 10-12 years while Sidley and J smith (2008) argues that the western Uganda circumcises at a tender age-neonatal male circumcision citing the prevention of HIV infection. The same country is divided into two types of male circumcision, the traditional male circumcision and the clinical male circumcision, the government has no official standing but it is calling forth for voluntary medical male circumcision.

Male circumcision in Tanzania is considered an important co factor in curbing the spread of HIV. The country practices both the traditional male circumcision majorly by the Kuria and the clinical male circumcision as observed by Kilima (2012). He further argued that the traditional male circumcision was conducted without the pain killer and it was a cultural practice that marks the transition from childhood to becoming a man. Balley and R.C (2007) while campaigning for male circumcision for prevention of HIV, they argued that TMC was marred with dangers of infection and condemned the use of common cutting instrument on more than one boy or man. Kilima (2012) supported this and called for potential involving traditional circumcisers in the scaling up of mc to prevent HIV. In his study, Nnko (2011) observes that some districts up to 80% of men especially in the western part of the country are not circumcised but in the coastal areas where the population is predominantly Muslims, the circumcision rate is almost 99%.

Mshana and Ngalane (2006) observe that in recent years most societies of Tanzania

have opted for medical male circumcision which involves the use of sterile instruments, local anaesthetic and painkillers. It's in this reason that Nnko (2001) observed that the government of Tanzania is tirelessly scaling up the voluntary medical male circumcision. Regarding how male circumcision is performed and the teachings that take place during the seclusion period, the concepts of the aforementioned authors are pertinent to this study. The study departs from the previous study because it examined male circumcision rituals among the Kipsigis in Bomet County in greater detail. Male circumcision among the Abaluyia of the Bukusu community was traditionally performed on boys at an age of 8 to 13 and was done after every four to five years depending on the clan, according to Wekesi (2020), who conducted extensive research on the subject. According to these sources, male circumcision was traditionally performed by a traditional circumciser from a particular clan and involved a knife cut and cold river water as an anesthetic. The newcomer then enrolls in the six age grades of Kolongolo, Kananachi, Kikwameti, Nyange, Maina, and Sawe. In contrast, the Luo, who lived in their neighborhood, practiced circumcision but did not remove the lower six teeth as a sign of initiation. According Matson et al. (2010), the two communities are now practicing male circumcision as a result of the dynamics that have befallen them.

Another community that engaged in traditional male circumcision during seclusion is the Nandi in Kenya (Myrle, 1979& Orchardson 1997) they also note that the boys received training in hunting, community defense, and leadership. In his study on the Kamuratanet as a social self-regulating educational mechanism, Chemitei (2017) makes the observation that this instruction had a positive influence on the initiate's behavior later, when they were not in seclusion. Some of the lessons included staying away from uncircumcised boys and girls and always being aware of the dangers around you. They were not allowed to assist their mothers in the kitchen or take on traditional feminine tasks like gathering firewood, fetching water, grinding millet, washing clothes, or cooking. The intention was to free the initiates to protect the neighborhood, engage in combat, and tend to the cattle. This was also intended to put the leadership skills that had been taught during seclusion into practice.

Ngetich (2014) discusses the stages of male circumcision as Rotyinet (circumcision)

Kamuratanet, Tienjinet, Labet ab eun, Kayaet, Yatetap Oret, and Tilet tap Kirokto, which had different and specific teachings and morals for the initiates, in his study of environmental Kipsigis Tumdo images. The impacts of all instructions and training, particularly in terms of confidence were a virtue in a novice life after initiation. The initiates will be first seen from Seclusion during the final ceremony. According to Towet (1979), it was evidence of leadenness to provide security to the community for the following 17 to 20 years until the age set again is broken to permit circumcision and a change of guard through the Sageet- ab- eito ceremony.

Given that the Nandi and the Kipsigis are "cultural cousins," the research by the aforementioned authors is highly relevant to and similar to the current study. In spite of the fact that these studies appear to cover every aspect of the Kipsigis men's circumcision, their conclusions reveal a knowledge gap that needs to be filled. For example, the question of age set systems, whether or not pro-church and medical male circumcision should adhere to an age-set, the demanding academic schedule that does not permit extended seclusion, environmental changes and the disappearance of forests, and the relationships between the three groups forged by different circumcision. The traditional male circumcision, changes that have affected the ritual male circumcision of the Kipsigis of Bomet east sub-county and the socio-political effects of such changes were examined in the study.

2.2 Dynamics on Male Circumcision

According to Gtekye (1997), no human culture has ever been completely free of outside influences since it was founded. Gyekye was attempting to defend the massive dynamics that have affected the customary male circumcision. Health concerns, technology, education, civilization, and human activist groups are the root causes of such dynamics. Men's circumcision dynamics first emerged in Egypt, according to Waimer (2013). The author cites a situation where an initiate experienced excessive bleeding and needed to be rushed to a nearby medical facility in order to try and stop the bleeding. The most recent study by Kacker (2013) claims that this complication led to medical male circumcision. He continued by saying that the ritual male circumcision started to take on a different direction because mohelim lacked the necessary knowledge. This incident changed the way men were traditionally circumcised in Egypt and sparked the development of medical circumcision. In this

instance, medical professionals performed the neonatal male circumcision inside the hospital. These results were of great help to this study because they shed more light on the dynamics of male circumcision among the Kipsigis in Bomet County, Kenya between 1962 and 2018.

According to Naimer (2013), the world is moving away from the traditional method of male circumcision performed by mohelim and toward the modern approach. He mentioned developed nations like Sweden, Denmark, Germany, and America. At the height of these dynamics, according to Forde (2013), there was a pressing need to educate and train the mohelim in order for them to carry out their duties; this indicated that society at the time was accepting of the changes that would soon lead to the development of medical male circumcision. These results were pertinent to this study because they shed more light on the dynamics of male circumcision among the Kipsigis in Bomet County, Kenya between 1962 and 2018.

In Sweden, Naimer (2013) observed that the legal system and the law are gradually encroaching on the ritual male circumcision. For instance, a new law passed in 2000 mandated that circumcisers must be licensed by the National Board of Health and be accompanied by a doctor or an anesthesia nurse while performing the procedure. These results were of importance to this study because they shed more light on the dynamics of male circumcision among the Kipsigis, Kenya between 1962 and 2018.

Frisch et al. (2011) claim that there are anti-circumcision movements under way in Denmark. Several reports of sexual issues thought to be brought on by male circumcision led to the development of this. The Danes made reference to medical male circumcision by citing this course, which they later abandoned entirely based on their decision to protect children. They believed that a painful procedure that is not medically necessary should be outlawed. Judd (2007) also notes that the practice of traditional male circumcision is changing in Germany, where it is now illegal and considered to be a form of bodily harm to circumcise male infants. A bill to maintain male infant circumcision, which has a significant religious impact primarily on Jews, was approved by lawmakers. Since they shed more light on the dynamics of male circumcision among the Kipsigis in Bomet County, Kenya between 1964 and 2018, these findings were vital to this study. The storm of dynamics has affected ritual male circumcision in Africa. Male circumcision is moving in a different direction as far as

secrecy, the tools and equipment used, and the goal are concerned. Health, religion, socioeconomic status, education, politics, and urban living are cited as reasons for this change (Nnko et al., 2011). This suggests that there is a positive shift toward circumcision in urban centers taking into account the social environment in towns when the traditional circumcising societies are mixed with traditionally circumcising societies and that circumcision is for prestige among the high class. These results were very important to the study because they shed more light on the dynamics of male circumcision among the Kipsigis in Bomet County, Kenya between 1962 and 2018.

According to Mattson and associates, (2005), the traditional practice of male circumcision in Africa underwent a change as a result of the HIV pandemic. Some communities that had not previously practiced circumcision started doing so in an effort to stop the virus' spread. This supports the finding by Bangraart et al. (1989) that traditional, non-circumcising communities in sub-Saharan Africa have higher HIV infection rates. The non-circumcising communities began to accept the practice for reasons related to hygiene, which led to many changes in traditional male circumcision.

The Sukuma community in north-western Tanzania and the Luo people of Kenya are two East African communities that used circumcision to stop the spread of HIV. Despite there being no set age for the procedure, these communities are circumcising themselves more frequently (Nnko, 2011). One might wonder how the male circumcision practiced by the Kipsigis has changed over time given the numerous changes that have occurred in nearly all cultures. A knowledge gap is created as a result, which must be filled. The purpose of this study was to determine changes in male circumcision among the Kipsigis between the years of 1962 and 2018.

2.3 Social- Political Impacts on Male Circumcision

The social way of life of people has been impacted by changes and dynamics in male circumcision. Such impacts have been witnessed in areas like gender inequality, religious discrimination, social stratification, health care, and wage inequality. Based on Mills et al. (2001) study on Male circumcision, he observed that male circumcision, has adverse effects on the initiator, including excessive or insufficient skin removal,

pain, hemorrhage, loss of penile sensitivity, sexual dysfunction, and enter cutaneous fistula. However, male circumcision reduces a man's chance of HIV transmission as well as other STDs from heterosexual contact. It is mostly used to prevent HIV in Sub-Saharan Africa. This suggests that because male circumcision reduces the likelihood of HIV transfer from female to male, it is being studied as a means of preventing HIV. This study determined the socio-political impacts of the male circumcision dynamics among the Kipsigis in Bomet County by 2018.

In his study on the impact of boy circumcision on academic performance, Robinson (2020) found that uncircumcised boys performed worse than circumcised boys, with the latter's subpar performance being attributed to the former's drastic behavioral changes. The dynamics surrounding male circumcision have had a significant impact on people's culture. It was well known that the traditional person upheld the customs and culture. The culture appears to be fading as a result of the modifications made to male circumcision, as well as the modernity of the procedures, equipment, and procedure setting. The psychological effects of circumcision, in addition to the physical ones, have a significant impact on the initiates' focus, preferences, and ultimately, educational aspirations. In order to determine the socio-political effects of the dynamics of male circumcision among the Kipsigis in Bomet County by 2018, the study did so.

In relation to gender inequality, circumcised men have reportedly changed their behavior and taken in male juveniles. The lack of safety, a result of gender inequality, is frequently linked to women's ambivalence toward male circumcision. Violence against women can result from such male dominance. The impact of male circumcision extends to the workplace and occupation. Male circumcision has a lot of implications because of discrimination regarding whether or not one is circumcised, as well as whether circumcision is traditional or medical. In Africa, people who have been circumcised are thought to have the best careers and works, and circumcised people also tend to have strong careers. Discrimination against the non-circumcised is commonplace. Thus, this study determined the sociopolitical effects of the dynamics of male circumcision among the Kipsigis in Bomet County by 2018.

Male circumcision is performed for religious reasons by Muslims and Jews, who,

respectively, circumcise the innate at 7 years and 5 days old. It appears that there has been interference with religion in the dynamics surrounding male circumcision. German and Danish legislators have banned neonatal male circumcision, calling it a violation of children's rights. The advent of voluntary male circumcision has dealt religion a greater blow because some parents are no longer interested in having their children circumcised, violating the agreement that God and Abraham made. This study of determining the socio-political effects of the dynamics of male circumcision among the Kipsigis in Bomet County by 2018 was done

The change in male circumcision has also had an effect on how people are governed. The following are some of the areas that have been impacted: politics, political superiority, political psychology, wars and diplomacy, populism, elections and parties, corruption, and democracy. A good illustration of how male circumcision affects politics is the forced foreskin politics in Kenya. Forced circumcision in communities where it has not historically been practiced is a result of the masculinity that the practice of circumcision has created. This incident, which has been classified as an act of public violence, reveals something about Kenya's moral ethnicity and the development of its states. Due to the dynamics of male circumcision among the Kipsigis in Bomet County by 2018, the study established the socio-political effects of these dynamics.

In terms of leadership, male circumcision is regarded as a prerequisite. Only people of the upper class are circumcised because it is a prestigious procedure worldwide. The initiate will eventually rise to leadership after being circumcised. To be ordained to leadership roles in both appointed and elective communities in Africa, one must have undergone traditional circumcision. Due to the dynamics of male circumcision among the Kipsigis in Bomet County by 2018, this study established the socio-political effects of these dynamics. The training that was done during the seclusion period is the root cause of the masculinity that the circumcised develop and the populist occasionally causes violence and other social vices, such as bandits and cattle rustling, throughout Africa. Male circumcision leads to other forms of violence, such as domestic disputes and conflicts. Male circumcision has contributed to political superiority and political psychology, in which the traditionally circumcised believe they are entitled to politics and oppress the rest. A leader who was not circumcised

was traditionally not allowed to lead and was also referred to as a coward in Africa as a result of this mentality. Foreskin politics have resulted in Kenya as a result of this. Thus, this study determines the sociopolitical effects of the dynamics of male circumcision among the Kipsigis in Bomet County by 2018.

Merritt (1976) claims that the Bukusu welcome watchful, occasionally paying outsiders to participate in their circumcision rites, which they advertise as public occasions. Using a variety of strategies, some Luhya communities even invite international visitors to their villages during the circumcision season. While August is when reporters and those interested in learning more about the spectacle and thrill of the Luhya circumcision season come to watch it. In the streets of Moi's Bridge, large groups of Bukusu males could be heard singing, whistling, and dancing as they searched for people from other ethnic groups, primarily Turkana, Luo, and Teso, who had, as one voiceover joked, "allegedly evaded the cut for a while now." It is important to note that these are groups that have not traditionally been circumcised, though some are doing so now as part of larger events.

Even though the content in these news reports was sparse and repetitive, they all pointed to the same media narrative around forced male circumcisions: a dominating community of "cutters" targeting other minority communities of "non-circumcising" This suggests that the Luhya community in Western Kenya observes a circumcision season, and that those tribes who do not practice circumcision will find this to be a difficult month. Many will have to take leave as is customary, or continue and run the danger of being severely stricken. Thus, to some extent, this study determined the economic effects of the dynamics of male circumcision among the Kipsigis in Bomet County by 2018.

Glass.(2014) claims that the males who were cut forcibly were playing a game of "hide and seek" with the Bukusu until they were "pounced upon." This resulted in the creation of a well-known cultural motif in Kenya, where the men learnt to "accept" their new forced position after being "ushered" into manhood. The moral defense of forced circumcision stands in stark contrast to other viewpoints that consider this kind of violence to be a sexual assault and a violation of human rights. Though losing one's right to genital autonomy or bodily integrity is undoubtedly a major consequence for

someone who is circumcised against their will, assessments of this kind of public violence also need to include the local political climate. The emphasized data allowed this study to ascertain by 2018 the economic effects of the male circumcision dynamics among the Kipsigis in Bomet County.

Lonsdale (1994) looked at the "quarrelsome" internal conflicts surrounding ethnicity, which are deeply personal issues that affect a person's sense of civic and social responsibility. Lonsdale's notion of "moral ethnicity" is one of those fundamental concepts that allow one to think about what matters inside a community, how they argue what is the right course of action, and where the morality of one's connections with others is validated and evaluated. One of the most troublesome aspects of "moral ethnicity" arises because of mixed marriages, in situations where it is difficult to define one's own identity and rights to belong.

Understanding the complex links between gender, kinship, and ethnicity in contemporary Kenya has proven to be, particularly dependent on the cultural politics surrounding mixed marriages. Male circumcisions performed under duress among the Luhya also reveal a powerful moral language of argument that connects not only men but also, crucially, women. This discussion is similar to the cultural one that arose when the widow of SM Otieno challenged the Luo clansmen of her husband about the proper burial (Ojwang & Mugambi 1989; Cohen & Odhiambo 1992).

In actuality, marriage is a significant component of the Luhya men's moral lexicon when it comes to circumcision. Luhya political stories claim that the Bukusu's commitment to circumcision originates from an ancestor's wish to marry a Sabaoth (Kalenjin) woman. Intermarriage is the main tenet of the Luhya circumcision complex. According to MacArthur (2016), "cultural interpenetration," which resulted from ordinary people migrating and marrying across ethnic lines, typified the Luhya's ideas toward male circumcision throughout the colonial era. Circumcision practices are highly innovative, adapting to variations in moral ethnicity and cultural politics. Suzette Heald (1999) notes that customs vary widely between cultures and eras "as people modify, elaborate, and embroider upon their own particular ceremonies." Intermarriage is one of the factors driving contemporary advances in philosophies, aesthetics, and circumcision practices. These findings enhanced this research to

ascertain the potential economic impact on Bomet County by 2018 of the Kipsigis' male circumcision dynamics.

This cosmopolitan attitude toward markers of ethnic identity established in a fluid context of intermarriage was altered by the boundary revisions of 1962–1963, which led to violent conflicts between the Luo and Luhya in some areas and between the Kalenjin and Luhya in others (Lubanda & Omanga 2007). Forcible circumcisions were part of the politicization and rhetorical hardening of formerly pliable ethnic boundaries and intermarriage in the early 1960s. Concurrently, a number of authorities from western Kenya protested the forced circumcision of Luo men by Luhya in North Nyanza amid violent occurrences after government boundary redrawing. They were subsequently forced to withdraw their assertions after investigations showed that these circumcisions included mixed marriages between Wanga women and Luo fathers. The goal of this study was to ascertain by 2018 how male circumcision affected the Kipsigis' way of life in Bomet County socially.

According to Heald (1999), foreign men who marry Kipsigis women are seen by their affine as particularly paradoxical people in the western Kenyan towns of the Kipsigis homeland. Since his affine are aware that he has not been circumcised or faced by ceremonial circumcision or the rites of his wife's tribe, it may be challenging to guarantee good behavior among these husbands. Firstly, regardless of whether they come from communities that circumcise or not, a man from a different community poses two obstacles. One is that, because he is not subject to the moral pressures placed on him by his own family, he is not subject to the sorts of discipline that local males would normally be subject to should he reject the authority of the greater community or mistreat his wife and children. Regarding Kipsigis, outsiders spouse can also have challenges pertaining to customary relativity and their autonomy to select a culture apart from their own while making decisions concerning their offspring.

Furthermore, Heald (1999) has demonstrated that Bagisu women in Uganda who marry into adjacent households benefit from the watchful care of their fathers and brothers, in contrast to spouses from outside the tribe, who are relatively strangers and feel vulnerable. Stranger men are less susceptible to subjugation and have some

degree of control over their seclusion because they have patrilineal claims over their children and, to a lesser extent, over their wives. One way tradition might get up with an outsider is through forced male circumcision. When the forceful cut places males into the Luhyia moral ethnicity, men are forced by a public act of humiliation, punishment, and violence to follow their wives' kindred and culture. Heald (1999)

The forced circumcisions of men that are the subject of this study bear a remarkable similarity to the historical examination of the public mutilation of misbehaving women in colonial Kenya cited by Carotenuto (2012). These vigilante acts often eluded government enforcement and prosecution, and sometimes they took place in conjunction with official anti-prostitution campaigns. When women are suspected of adultery or prostitution for violating moral traditions, one type of street violence that morally validates and justifies violent responses to perceived cultural transgressions is the undressing and shaving of these women. It's crucial to highlight violations of culture or custom in this case. It is possible to show how the public display of the accused, enforced nudity and cutting of genitalia or hair serve to uphold civic virtue and morality within the victimized community while simultaneously providing vigilantism with the appearance of legitimacy in the maintenance of public order by drawing comparisons between these gendered forms of violence (Anderson 2002; Carotenuto 2012). The goal of this study was to ascertain by 2018 how male circumcision affected the Kipsigis' way of life both socially and politically.

Furthermore, Carotenuto argues that the public's stripping of women during the colonial era was a political issue that raised the ambivalence of the state and the public against extrajudicial cruelty in postcolonial Kenya. This study, which situates forced male circumcision within the context of extrajudicial violence, argues that the ambivalence towards these incidents as acts of violence in and of themselves stems from cultural practices that punish people accused of customary offenses that are 'outside the scope or protection of legal authorities' Carotenuto (2012). The goal of the study was to ascertain by 2018 how male circumcision affected the Kipsigis' way of life in Bomet County socially.

First of all, despite the media's portrayal of forced circumcisions as essentially an

ethnic project by the dominant circumcising community against the weaker non-circumcising population, safe, voluntary circumcision programs have brought about new standards of sexual hygiene and overlooked important issues like intermarriage Carotenuto (2012). The way that state discipline and medical governance come to shape this kind of public violence is demonstrated by the involvement of the police and other security forces, the medical clinics where many of these forcible circumcisions took place, the presence of international and Kenyan journalists, and the underlying focus of the argument, which may have been localized communities who like arguments and debating contentious issues of domestic virtue and intermarriage. The goal of this study was to ascertain by 2018 how male circumcision affected the Kipsigis' way of life in Bomet County socially.

Men who were not circumcised throughout their mid-to-late teens and who do not become circumcised after getting married and having children may find that they are forced to get circumcised. These individuals, for whatever reason, are extremely self-conscious about their circumcision status because it is not an embodied symbol of appropriate sexuality or parenting. As was previously shown, boys who are not circumcised yet live in societies that do worry about circumcision. However, the secrecy factor is irrelevant because it is often assumed that they are uncircumcised. People in the society who would have been cut but have opted out of this civic obligation are called untamed boys. When their secrets are revealed, these men are frequently made to endure an involuntary circumcision, which usually leaves them in a ceremoniously abbreviated and transient shape.

They are regularly kicked out of their homes and frog-marched to a marketplace by people they know and associate with. There, they are publicly humiliated by being undressed and paraded from store to shop while the mob begs for money to cover the cost of the cut, before they are swiftly taken before the nurse or circumciser, who performs the procedure. Men who are the victims of these violent attacks on their person hardly ever come forward to share their story. Furthermore, in the few cases where the police or other state officials do intervene and take notice, charges, long-term victim restitution, or monetary compensation almost never follow. The dearth of court cases involving forced circumcision points to a lack of consensus among the populace and the government, maybe even accepting this level of violence in public

(Njoroge, 2014). These kinds of public violence against circumcision escapees are viewed by the majority of people as legitimate uses of force.

One aspect of Kenya's profoundly ingrained linguistic dispute, which is intertwined with some of the most contentious problems regarding ethnicity, is the notion of boys or men running from circumcision. Who belongs? In a place like western Kenya, where the large Luhya populations were perceived internally as a "amalgam of sorts, a hybrid community" (Were, 1967) in an otherwise "plurality and dissent"-characterized environment, male circumcision became the essential component of this ethnic identity (MacArthur, 2016). Morally speaking, because they engage in this plurality and dissent, those who eschew the blade of the circumciser and escape the "catch" of required culture are seen as a threat to tribal order and masculine authority. The only alternative left to men who refuse to have their male genitalia cut is to flee to another society where they must conceal their circumcision.

Perhaps the story of circumcision is as old as the mythology of the fleeing from it. Heald (1999) suggests in her description of the Bagisu people of Uganda that "Gisu men have been fleeing circumcision for some time, perhaps always." Among the ethically dubious "escapees" that Heald discussed were older men who lived their adult lives apart from their birth groups but later returned to confront the blade of the circumciser and be re-socialized into connections with their kinsmen. These people grow from being rebellious young men to redeemed adults through circumcision. A sixty-year-old man who had spent his entire life as a migrant laborer on Rift Valley fields was one of the men he observed in seclusion, according to John Merritt's ethnography of the Bukusu circumcisions in the early 1970s. When these escapees return to their home towns to be buried, even their remains are circumcised as a spiritual requirement before being interned. These fugitives, whether misbehaving children or elderly individuals, presented a significant ethical conundrum about the right to reject one's cultural identity.

The circumcision complex's fundamental recognition of otherness and disobedience emphasizes the escapee's cultural relevance in the region's music and culture. Luhya circumcision songs from the 1930s are contained in Gunther Wagner's *The Bantu of North Kavirondo*, along with a challenge song about the escapee, the uncircumcised

boy who fears may go to (belong to) the Luo referring to the uncircumcising and fearful. John Merritt also recorded a song on circumcision with a chorus, 'May the fearful go to the Luo - who have no circumcision,' during his ethnography among the Bukusu in the 1970s. According to John Merritt (1976), circumcision songs get their powerful emotional intensity from the idea that escaping the circumciser and community is a real option, and that the term "Luo" in the context of Luhya circumcision is a severe insult (Merritt, 1976). In Kenya, however, discussions against forced circumcision have centered more on the relationships between men and women than on human rights as a whole. The media's infatuation with forced male circumcision captured Kenyans' attention when a Bukusu woman came out as the uncircumcised spouse of her husband in January 2015.

It tackled one of the most significant problems Kenya was experiencing at the time: the vital role women play in maintaining male authority and illuminating tensions within masculinity. James Asega's situation was not unique, as Paul Ocobock (2017) points out in his book on the uncertainties of manhood in Kenya. Ocobock draws attention to the problematic way that the media moralises these non-circumcising cultures from the male circumcision rituals that are required by society, citing several other fathers who were not circumcised but were forced to get circumcised after their spouses casted them to their peers and neighbors. Ocobock (2017) claimed that the media promoted forced circumcision as a way to make up for past transgressions, maintain conventional gender and marital roles, confirm the authority of older people over younger bodies, and advance institutions and dominant notions of masculinity and race.

The circumcision is a big matter in Kenya. Circumcision is impacted by "powerful cultural attitudes that are reformulated anew in each generation," yet land, provision, and power ultimately define and mediate Kenyan masculinity. This is according to Henrietta Moore's latest work. This line of reasoning in ethics says that you are told who to marry and where to build after being circumcised. You genuinely belong here and cannot be banished. Your allies are those who were cut off from you. Men in those ethnic communities where circumcision is practiced eventually define an ethics about accountability and legitimacy based on their unique understandings of providing and protection coupled with views about masculinity and its proper

performance (Moore, 2016).

These perceptions are engrained beliefs about adulthood and masculine authority. These ideas of men as protectors and providers, particularly father figures, have an impact on and contradict conceptions of citizenship in Kenya, where the cut defines particular cultural and political privileges to power. It also dictates what constitutes appropriate violence, and the circumcision ritual is a key component in removing the political party's transcendent authority from young bodies. The age group, father figures, and elders will all from time to time call upon this superhuman authority. Due to their roles as gatekeepers and middlemen for the common good, several of these parent figures are well-known. These well-known figures may be pastors, headmasters, businessmen in the area, generals in the armed forces, legislators, and elders. In addition, the cut is offered as a potential means of achieving this social benefit. This is the public face of male circumcision, yet it has a more intimate side as well.

Beyond the spectacle and dramaturgy of circumcision as it is shown on YouTube and television, it is a culturally and morally significant issue. The cut confers power on the person being "made" via circumcision regarding the existentially essential subjects of violence, sex, morality, and manhood (Heald, 1999). The need to feel safe in one's own neighborhood and ethical worries about land ownership arise from the physical features of masculinity and circumcision. These concerns have a direct bearing on citizenship and other processes pertaining to rights. Kenya's delicate moral-political division is especially hard to uphold, leading to a variety of legal and constitutional quagmires, like the proper definition of culture in legislative frameworks.

Kenyan bloggers and journalists coined the phrase "politics of foreskin" in response to an increasing understanding of incitement and the power of hate speech. "Foreskin politics" is the hyper masculine, ethnic intolerance that maintains that only a man who has undergone circumcision is fit to lead Kenya. Circumcision is currently a big deal in Kenya because of this political statement regarding masculinity. This idea is so ingrained in the political imagination of many circumcising communities—such as the Bukusu, that the only way to frame the issue of legitimate leadership is in terms of a man's status as a circumciser, or, to use the language of Kenyans, whether or not he is

a total man. Using the findings of the earlier survey, this study successfully determined the impact of male circumcision on the socio-economic well-being of the Kipsigis people residing in Bomet County, Kenya by 2018.

2.4 Theoretical Framework

Several theories can be applied by this study in examining the ritual male circumcision of the Kipsigis, analysing the changes and in establishing the socio-political impacts among the Kipsigis of Bomet country. These theories include Theory of Social Change which is a purposeful model of how an initiative such as policy, strategy, program or a project contributes through a chain of earlier and immediate outcome to the intended results. Another theory is Cultural Transformation Theory which proposes that societies used to follow partenship model of civilization but over time, it gave way to today's current dominator model of civilization.

Social Darwinism which asserts that only the fittest species in an organized environment survives while the unfit go extinct, was chosen to serve as the theoretical foundation for this study. Social Darwinism was used because it denotes both the social change and depicts the conflicts of cultural supremacy between Africans and the western culture. Ritual male circumcision is an African culture while both the medical male circumcision and church supporting male circumcision are the western cultures. The cultural conflict has polarized the community hence its socio-political impacts. Since there are those who have been circumcised and those who have not, as well as their conflicts, and also among those who have been circumcised, there are traditional conservatives, pro-church male circumcision and pro-hospital circumcision, who are also engaged in conflict of their own, there is a clear view of survival for the fittest. In what the proponents of Social Darwinism thought about the society under the two superior groups, who are pro-church and pro-hospital, believe they should rule over the non-circumcising communities because they are superior to them. The ritually circumcised as well believe that their circumcision was superior hence they should be superior to all. Clashes and foreskin politics are just two of the consequences of this. This theory has a history dating back to the 19th century European imperialism. It stoked rivalry among European countries and provided a framework for comprehending the rise and fall of states.

Spencer applied Darwinism to the issue of government meddling in society's

unhindered, natural growth and argued that because society was evolving toward greater individual freedom, interference from the government should be kept to a minimum. He argued that it is best to get rid of the weak so that those who can least defend themselves can take care of themselves. In a nutshell, this theory holds that no two people are exactly alike, that traits are passed down through generations, that there are more survivors than not and that only those who manage to reproduce in the face of resource competition.

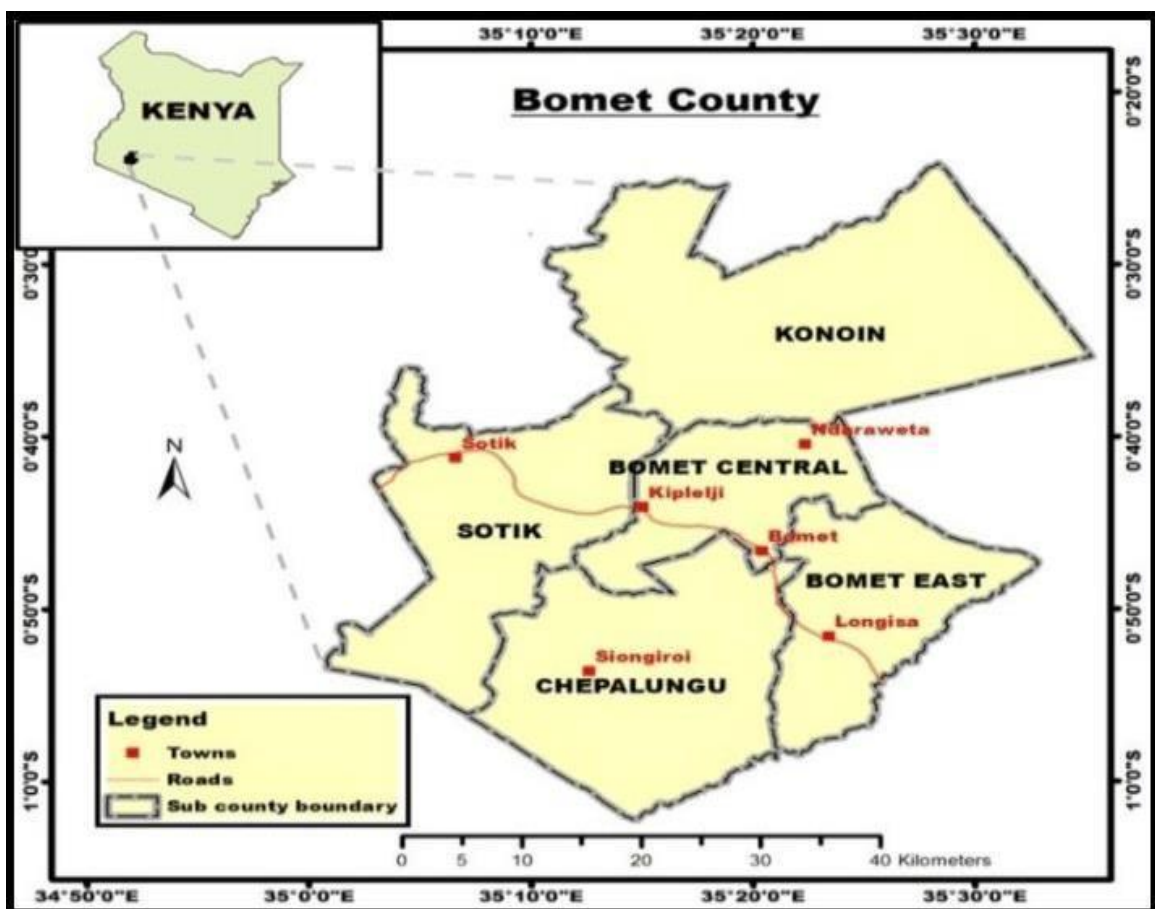
This theory could also explain the dynamism of male circumcision and its socio-political impacts by putting in mind the superiority the European culture and civilization they brought to Africa to dominate the African cultures. Medical male circumcision and the pro-church male circumcision are the results of this. The two cultures are now competing for survival and the results are conflicts and suspicion. Like imperialism and colonization the European superiority seeks to dominate the customs of African male circumcision. Social Darwinism, imperialism and eugenics are all justified in this theory. Social inequality occurs because the weak are made weaker and the strong are made stronger. Consequently, this theory was applied to determine the dynamisms of male circumcision and the socio-political and implications among the Kipsigis in Bomet County, Kenya, between 1962 and 2018.

CHAPTER THREE

METHODOLOGY

3.1 Location of the Study

This study was conducted in Bomet East sub-county in Bomet County which covers an area of 305.0 km². With a total population of 144,275 Kenya National Bureau of Statistics (KNBS), 2019. This study location was selected because it is the crossroads of cultures and has a rich cultural heritage throughout the entire South Rift region (Daniel & Roberts 1987). The Kipsigis person portrays individuals living in a community that is divided into lineage systems, clan systems, and neighborhood groups. The kin who have a shared ancestor make up a corporate group; the lineage was based on the male lineage. The region was also picked because the researcher was interested in learning more about the Kipsigis traditional male circumcision practices as of 1962, as well as the Kipsigis male circumcision practices as they changed between 1962 and 2018, as well as the socio-political effects of male circumcision among the Kipsigis by 2018.



Source: Google map 2023

Figure 1: Map of Bomet County, Bomet East Sub County

3.2 Research Design

According to Kothari (1985), descriptive research design is concerned with describing the characteristics of a particular individual or of a group. (Leedy, 1993) also notes that research design involves the planning, organization, collection, and analysis of data to provide answers to important research questions, such as the techniques to be used in data collection, sampling strategy, and tools to be used. The choice of the descriptive study design was based in the understanding that it provides genuine and trustworthy data (Kathuri and Pals 1993). This study used a descriptive research design to describe, record, analyse, report, and present the study's findings.

According to Kombo and Tromp (2006), the primary goal of descriptive research is to characterize the situation as it is. It permits both qualitative and quantitative investigation. In addition to proving facts, descriptive investigations also play a role in the creation of essential knowledge principles and the settlement of pressing issues. According to Mugenda & Mugenda (2003), descriptive research consequently allows the researcher to provide accurate and legitimate findings. The descriptive research technique is appropriate for this study. Descriptive research design was therefore used to help the researcher to describe traditional male circumcision among the Kipsigis of Bomet County as of 1962, the Kipsigis' male circumcision practices as they changed between 1962 and 2018, and the Kipsigis male circumcision practices as they affected their socio-political situation by 2018.

3.3 Target Population

Target population refers to the entire group of individuals, events, or objects with common observable characteristics. Orodho (2003). On the other hand, Kothari (2004) defines target population as the whole set of available objects for which the data obtained can be used to make conclusions and get relevant information for research. A target population is a group of individuals, objects, or things from which samples are obtained in order to draw a conclusion. Kombo and Tromp (2006)). This suggests that the population is the larger group that a researcher selects a sample from. The Kenya National Bureau of Statistics in the 2019 population census revealed that the entire populations of Bomet East Sub-county were 144,275 within an area of 305 km². The target population for this study was 144,275 both men and women. As a result, the phrase "target population" describes a collection of people, situations, or items that have similar qualities and from which a researcher drew conclusions about the study. The Kipsigis community runs an age- group system. An age - group runs for 18 years. Daniels & Robert (1976). There were four age groups between the years 1962- 2018 namely:

Table 1: Age- grades

Age-grade	Years
Kipkoimet	1962- 1980
Kaplelach	1978- 1998
Kipnyinge	1999- 2016
Nyongi	2017- 2026

Source: Daniel R. Kipsigis Age-set (1976) Anthropology

3.4 Sampling Procedures and Sample Size

Begi (2009) defines a sample as a small part of the population studied that represents the population. Osso & Onen, (2005) on the other hand defines a sample as a subset of the population chosen procedurally to represent the total population. According to Kathuri & Pals (1993), a sample of a major sub-group should have a maximum sample size of 100 cases while a minor subgroup should have a sample size of 20-50 cases. This study sampled 50 respondents. Out of the fifty respondents ten were female. Females were interviewed because as shown in chapter four and five, there were female guardians during the traditional Kipsigis ritual circumcision whose primary duty was to cook and deliver food and water to the initiates.

Choosing a group of people for a study's sample is the process of sampling. Mugenda & Mugenda (2003). The researcher chose the respondents using stratified random sampling based on the age groups. The random sample enabled the researcher to get respondents who were circumcised in the three methods of circumcision: traditionally, clinically and pro church group. Within the respondents of the same age grade snowballing technique enabled the researcher to obtain the information entirely. Stratified random sampling enabled the researcher to get respondents who were circumcised during the colonial period and those circumcised during the post-colonial period. The information obtained enabled the researcher to determine the traditional male circumcision as at 1962, the changes witnessed between 1962 and 2018 and also establish the socio-political impacts among the Kipsigis by 2018.

3.5 Research Instruments

This study utilized Interview Schedules and Focus Group Discussions to collect and record information of the study.

3.5.1 Interview Schedule

According to Orodho (2004) interview schedules refers to a set of questions that guides an interviewer as he proceeds with the inquiry. Mugenda & Mugenda (2003) further explained that interview schedules well-structured and intensive schedules brings fair and reliable results, in this study, the researcher used structured interview schedules to obtain the information from the respondents. Respondents from the four age grades were interviewed i.e. Kipkoimet, Kaplelach, Kipnyinge and Nyongi. Those interview schedules covered the traditional rituals of male circumcision among the Kipsigis by 1962, changes in male circumcision among the Kipsigis between 1962 and 2018, and the socio-political effects of male circumcision among the Kipsigis by 2018. The researcher was recording using audio- visual gadgets and note taking the whole session. For these groups, in-person interviews was the best way to gather detailed information that was needed to validate the answers provided in the questionnaires. The interview schedule question is on appendix ii.

3.5.2 Focus Group Discussion

According to Krueger (2002) Focus Group Discussions involves gathering people from similar background or experiences together to discuss a specific topic of interest.

FGD was used to gather information on participants' from the four selected age groups on change on male circumcision and the socio-political impacts it has on the Kipsigis of Bomet county by 2018. The researcher organized the respondents into groups of 6 participants and engaged them in a discussion. The researcher thereafter collected the views from each group and went forth to analyze.

3.6 Data Collection Procedures

Kathuri & Pals (1993) notes that data collection refers to the process of gathering and analysing accurate data from various sources to find answers to research problems, trends and probabilities to evaluate possible outcomes. Data gathered for the purpose of this study was from primary data, archival data, and secondary data. In order to conduct the research on the traditional rituals of male circumcision among the Kipsigis by 1962, the changes on male circumcision of the Kipsigis between 1962-2018, socio- political impacts of male circumcision among the Kipsigis by 2018, the researcher obtained a recommendation letter from the director board of postgraduate studies, Chuka University, which was used to apply for a research permit to conduct the research.

3.6.1 Primary Data

According to Banguru et al. (2010), primary sources are those that were created or preserved during the period being studied. The primary sources are the earliest sources on a topic and offer the most recent; first-hand accounts of the events or movements that historian's study. This gives them strength as sources of information. Using interview schedules as a guide, oral interviews were used to gather the primary data. Before the interview, the researcher scheduled appointments with respondents, during which time he fully explained the appointment's purpose to them. In accordance with the goals of the study, the researcher interviewed oral respondents to gather data on the Kipsigis' male circumcision practices as of 1962, as they changed between 1962 and 2018, and as they affected their socio-political way of life.

3.6.2 Archival Data

According to an unpublished article by Dave (2005), archival data can provide access to respondents and stakeholders that cannot be accessed using 'primary' methods. For events that took place a long time ago, those directly involved may no longer be alive

to provide evidence through surveys or interviews. Ford (2023) also posits that for events that took place a long time ago, those directly involved may no longer be alive to provide evidence through surveys or interviews. The researcher collected data from the archives because archival data contain first-hand information. Diaries and personal journals, letters and telegrams, contemporary autobiographies, speeches that have been recorded, and interviews are a few examples that might be found in the archives and for the purpose of this study, the Kenya National Archives (KNA) in Nairobi was used. The Kenya National Archives in Nairobi was vital in reading key documents on the British occupation of Kipsigis land and the subsequent role of the colonial role on the topic of this study.

3.6.3 Secondary Data

According to Dixon & Alexander (2010), secondary sources of information are typically created by researchers looking into specific historical topics and are based on or derived from primary sources. They can be found in historical monographs, encyclopedias, dictionaries, and documentary films.

As a result, the researcher visited various libraries to read written materials on the history of male circumcision, its changes, and its socio-political effects. The Kenya National Library (Embu, Nairobi, and Kisumu) and the Chuka University Library are three of these libraries. These sources of information were chosen because they provide details about the Kipsigis' traditional male circumcision practices as of 1962, as well as the Kipsigis' male circumcision practices as they changed between 1962 and 2018 and as they had an impact on the Kipsigis' socio-political situation by 2018.

3.7 Data Analysis Procedures and Presentation

Data analysis, according to Kombo and Tromp (2006), is the process of looking over information that has been gathered for a study and drawing conclusions from it. This research study utilized qualitative data analysis. Qualitative data analysis enabled the researcher to examine the information collected and draws a conclusion. The data analysis was done qualitatively through thematization, corroboration and verification on the traditional male circumcision practices among the Kipsigis in 1962, the changes in male circumcision practices among the Kipsigis between 1962 and 2018, and the socio-political effects of male circumcision among the Kipsigis in 2018.

Data collected from the field was analyzed qualitatively in accordance with the specific objectives. The content analysis was used to ascertain the findings on the objectives and the reliability of the information collected. The data collected were verified to meet the study's requirements for validity and reliability. Finally, the researcher highlighted the most important findings; provide explanations, interpretations and conclusions regarding the Kipsigis' traditional male circumcision practices as of 1962, as well as their male circumcision practices as they changed between 1962 and 2018, and as to the socio-political impacts of their male circumcision practices as of 2018.

3.8 Logistics and Ethical Considerations

The researcher gave the respondent an introduction letter, and with their permission, the interview was conducted. To schedule an interview and collect completed questionnaires, the researcher made an appointment with the respondent. The respondent was informed of the interview's objectives. The subject voluntarily participated in the interviews, and the researcher respected the subject's request for anonymity if that is what the subject wished. Kombo and Tromp (2006) advise researchers who use humans or animals as subjects to think carefully about how their research is conducted and to pay close attention to any ethical concerns that arises.

The researcher also obtained a recommendation letter from the director board of postgraduate studies, Chuka University, which was used to apply for a research permit from the National Council for Science, Technology, and Innovations (NACOSTI).

CHAPTER FOUR

THE TRADITIONAL RITUALS OF MALE CIRCUMCISION AMONG THE KIPSIGIS BY 1962

4.1 Introduction

This chapter presents the findings of the first objective of the study which was to examine the traditional rituals of male circumcision among the Kipsigis by 1962. The discussion begins with the findings on the background characteristics of the respondents. These are age, gender, and education, occupation and religion. Social Darwinism Theory, which asserts that only the fittest species in an organized environment survive while the unfit go extinct, served as the theoretical foundation for this study.

4.2 Background Characteristics of the Respondents

This section discusses the background of the interviewees in the context of the respondents' age, gender, and education level, occupation and religion. This was done to ensure that the respondents had common characteristics, consistent with the research objectives presented in chapter one of this thesis. A total of fifty respondents were interviewed.

4.2.1 Respondents' Age

Respondents were asked by researchers to indicate their age in years. A total of fifty respondents were interviewed using the snowballing method. The results of the respondents' age are shown in table 2.

Table 2: Respondents' Age

Age Group	Frequency	Percentage(%)
18-35	16	32%
36-55	25	50%
55 and above	9	18%

Source: Researcher,(2024)

Of the 50 people interviewed, the youngest was 18 years old and the oldest 80 years old. The 18-35 ages are important for the study as they provided information on the socio-political implications brought about by changes in male circumcision among the Kipsigis by 2018. People aged 55 and over were used to provide the earliest evidence for the history of dynamism of male circumcision and its social and political implications among the Kipsigis of Bomet County, Kenya by 1962.

4.2.2 Respondents' Gender

This study defines gender as a male or female condition. It also means a division of labor between men and women. The results of the respondents' gender are provided in table 3.

Table 3: Respondents' Gender

Gender	Frequency	Percentage (%)
Females	10	20%
Males	40	80%

Source: Researcher, (2024)

Of the 50 respondents interviewed, 40 were male, accounting for 80%, while 10 were female, accounting for 20%. This disparity is attributed to the majority of respondents being men, which is important in providing information about male circumcision practices. Some of them were actively involved in the practice in the study place. Therefore, it was important for the researcher to interview both men and women to find out their different views on the dynamism of male circumcision and its socio-political impacts before and after the colonial regime in the study location up to 2018.

4.2.3 Respondents' Level of Education

This study identifies educational attainment as the highest level of education and occupation achieved by respondents. The results on the distribution of the level of education of the respondents are shown in table 4.

Table 4: Respondents' Level of Education

Education Level	Frequency	Percentage (%)
PhD	0	00%
Masters	0	00%
Bachelor's Degree	8	16%
Diploma	12	24%
No Certificate	30	60%

Source: Researcher, (2024)

The researcher interviewed fifty people and out of the total number of respondents, none obtained a doctorate or master's degree. Only 8 respondents with a bachelor's degree accounted for 16%, while 12 had a diploma for 24% and 30 had no certificate. The majority (60%) of respondents without a certificate said they had met standard seven qualifications. The researcher sought to establish the level of education of the respondent since education is a major indicator of socio-political development.

4.2.4 Respondents' Occupation

For this study, occupation refers to the activity performed by respondents for a living. The researcher asked respondents to indicate their occupations. The respondents' occupation results are shown below.

Table 5: Respondents' Occupation

Occupation	Frequency	Percentage (%)
Informal employment	33	66%
Formal employment	17	34%

Source: Researcher, (2024)

Of the 35 respondents, 33 are working informally, accounting for 66%, while 17 people worked in formal jobs accounting for 34%. It was important to establish the nature of work done by the respondents in order to examine clearly the changes that were brought in the social and political life of the Kipsigis due to the changes in the circumcision rituals conducted among the residents.

4.2.5 Respondents' Religion

This study defines religion as belief in supernatural or divine powers. The researcher asked respondents to indicate their religion. The results of the religious distribution of the respondents are provided in Table 6.

Table 6: Respondents' Religion

Religion	Frequency	Percentage (%)
Christian	50	100%
Muslim	0	0%
Hinduism	0	0%
Any other	0	0%

Source: Researcher, (2024)

All the interviewees were 100% Christians. The researcher established the religion of the respondents as it is important to provide information on whether religious orientation and beliefs has influenced the circumcision rituals among the Kipsigis in Bomet County, Kenya from 1962-2018.

4.3 Pre-Colonial History of the Kipsigis

Circumcision, both for male and female is either a cultural, religious or medical practice depending on the context in which it is carried out. Kipsigis male

circumcision is a cultural practice that communicates values, beliefs and customs of the Kipsigis community. It has a significant social function and fosters feelings of the Kipsigis identity as well as solidarity. Ehret, 1974). Male circumcision is a significant practice as it is the means through which culture and its traditions and shared values are conveyed and preserved.

4.3.1 Kipsigis Migration and Settlement

According to an oral respondent Arusei(O. I, 2024) the Kipsigis, also known as the Lumbwa, represent the most populous branch of the Kalenjin-speaking people. They regard several neighboring ethnic groups as “brothers,” including the Nandi, the Keiyo, Marakwet, the Tugen, and the Sabaot. Peaceful relations are upheld with these groups, mutual responsibilities of a particular and special kind are pragmatic, and inter-marriage is acceptable. This agrees with a secondary source that they all speak related languages (Favero, 1970). Another respondent added that among their traditional foes, the Kipsigis count the Maasai living to the south, the Kisii and Luo to the west, and the Turkana. Oral sources relate that the Kipsigis migrated from the north about four centuries ago following a distressing drought which destroyed their pasture lands (Tangus, O I, 2024). This implies that the migration of the Kipsigis to their current location is not properly known since they cannot specifically point to their original homeland. However, being part of the other Nilotic speakers, they probably followed the River Nile paths from Sudan.

4.3.2 Economic Organization of the Kipsigis

A clan elder remarked that the ethnic community was primarily pastoral at the time (Koen, O I, 2024). His sentiments agree with Favero, (1970) who asserted that before taking sole possession of their present territory, the Kipsigis absorbed the Sirikwa tribe and beat off the much- dreaded Maasai warriors. Since this successful invasion and settlement, the tribe has become semi-agricultural, though cultural values still center on their beloved cattle for wealth, bride-price, social and economic prestige.

The Kipsigis territory is made up of small farms. Other than that, the Kipsigis value animal rearing and crop cultivation (Favero, 1970). This concurs with Saltman (1970) who asserts that, among the Kipsigis one is never a man if he does not own a cow. Livestock is also an essential asset of dowry payments. Milk is a staple, as well as tea

which is grown privately and on large, long-established plantations dating back to colonial days (Manori, O. I, 2024).this agrees with the archival information which adds that as early as 1932 the economic organization of the kipsigis was mainly animal husbandry and apiculture, the agricultural product seems not to have produce harvest(DC/KER/3/21/1932).

According to Saltman (1970) the mid-morning *Chaik* break is a universally accepted event; Chaik consists of tea brewed in boiled milk, with copious sugar added when available. Denoting to the patriarchal nature of almost the entire African communities, Kipsigis Men inherit land; while women do not. Men clear the ground and build fences and homes. These findings were corroborated with a focus group discussion with which established that women are responsible for raising the kids, running the house and sometimes holding the only paying job. Men often feel a certain sense of entitlement, because men are seen as holding the preeminent position of a defender (FGD, 2024).

4.3.3 Political Organization of the Kipsigis

The Kipsigis, like most Nilo-Hamitic peoples, practice a form of democratic government which grants the population the final voice in matters relating to civil administration (Ehret, 1974). A group of hamlets forms a village (*kokwet*) which acts as the “basic unit of administration,” and also serves as an economic unit in as much as its inhabitants “cooperate in the work of the fields and give assistance in case of distress (Huntingford, 1956). Consistent with their democratic principles, the ethnic group has a decentralized form of judicial organization. Mugenik (O. I, 2024) noted that the Kipsigis had age set and age grade systems. This agrees with Daniel (1976) who notes that Kipsigis are grouped into age-groups or classes. For the males, three age-grades exist in the boy’s group including the uninitiated or uncircumcised; the warriors; and the elders. The most highly-desired native privileges are the prerogatives of the warrior class, for life before initiation is hemmed in by rigid taboos and often, the elder is definitely anti-climactic in character.

An oral interview with a clan elder established that the Kipsigis place great value on personal autonomy and are reticent to interfere in one another's affairs (Sang, O. I, 2024). This indicates that they are not aggressive unless their wellbeing is infringed.

The Kipsigis men are respected for their achievements and admired for their persuasive oratory. Despite that, however, they do not receive consistent support for their positions at public gatherings. Further sources indicate that the Kipsigis cliques and political factions are ad hoc and unstable (Favero, 1970). Men are a symbol of leadership. For instance, the essential forum of political participation is the *kokwet* council, which is composed of all adult men within the *kokwet*. These men appoint a "village elder," who serves as a liaison to the local sub-chief designated by the Kenyan government. The sub-chief or the local Chief may call a *kokwet* meeting to communicate government policy (Ehret, 1974).

In a FGD with village elders, it was established that the neighborhood elders settle disagreements and that there is a justice system of restitution at this level. Difficult cases are referred to the government agencies. Their sentiments concur with the Saltman (1970) analysis of the Kipsigis dispute resolution methods analysis in which he asserts that the social-political organization of the Kipsigis permitted them to settle their dispute through the council of elders. In this regard, it is clear that the traditional Kipsigis community had established elaborate administrative systems that ensured the promotion of justice and order hence promoting the rule of law among the natives.

4.3.4 Social Organization of the Kipsigis

According to a study by Fish and Fish (1979), there are seven sequentially recurring age sets, called *ipinda*. This was supported by another respondent that one is free to dance, drink, and carry on with age mates but ought to be more circumspect in the company of seniors (Molele, O. I, 2024). Accordingly, the Kipsigis man should not marry the daughters of his age mates. Women are not initiated into age sets, but they take the age-set status of their husbands when they marry. These showed that the Kipsigis men also belong to patrilineal associations called *boriet*, which, in the past, served as regiments in times of war.

Data from the oral interviews conducted, it was noted that young Kipsigis children are nursed, fed, dressed, bathed, and watched over by women. Saltman (1970) also adds that fathers take a keen interest in their children, but physical contact and displays of affection are generally restrained. As a rule, young girls are given household chores at an earlier age than their brothers. The *kokwet* is the hub of community life for it forms the political and judicial unit of the Kipsigis. People call on their fellow *kokwet*

members for mutual aid. Members of the *kokwet* or of neighboring *kokwotinwek* also cooperate in public projects such as building schools.

Favero (1970) asserts that kipsigis boys are circumcised while girls have parts of their clitoris and labia removed. Boys return from initiation with an ascetic bearing that signifies their ascent from childish things and childish behavior. They are expected to remain aloof from their mothers and sisters, who in turn treat them with respect. He further articulates that girl return from initiation with the expectation they will soon be married. It is at that point that the researcher sought to discuss the process of becoming a man among the Kipsigis with particular emphasis on the male circumcision practice rituals. According to the archival source, the fourth element was that circumcision was a rite of passage separating childhood from adult membership of the Kipsigis (DC/KER/3/2/1927-1933). In this respect, male circumcision among the Kipsigis is a practice widely believed to mark a transition from boyhood to manhood. Owing to the myth held that initiation among the Kipsigis paved the way for boys and girls to be fully recognized members of the community Korir & Rono (O. I, 2024).

4.3.5 History of the Origin of Kipsigis Ritual Male Circumcision

Ritual male circumcision is unique in every community and has been shaped to suit the expectations of such a community. The Kipsigis male circumcision ritual is no exception. The ritual traces its origin to Egypt citing its proximity to Egypt from the original homeland Korir & Rono (O. I, 2024). Oral sources traces the rite to have been borrowed from the Egyptians, that is, on the operation procedure itself and its religious functionality. The Kipsigis then shaped the rite to suit their social requirements and functionality. Neonatal male circumcision has never been documented to have been practiced by the Kipsigis. They do it on adolescent boys. Oral sources pointed out that they borrowed the practice and deliberated on how well it will serve them Arusei (O I, 2024). Other claims states that the ritual was spread by eastern immigrants from Arabia who form the Somali race with the far-flung Galla from Somali. The theory claims that it spread to and influenced those of Semitic origin.

The other oral tradition theory link the origin of ritual male circumcision to an aboriginal stratum found in dwindling remnants on the escarpment and highlands of Eastern Africa from Mount Elgon to Mount Kilimanjaro and further South referring to the Dorobo people who are classified with the Congo pygmies and the Cape Bushmen speaking the same dialect as the tribe. Molel (O I, 2024) argued that a man from this community came and lived in the forested area in the foot of Timboroa area; a place presently referred to as Chepng'al. He found that his children were dying successively. He was determined to avert this in future and he therefore circumcised his remaining son and daughter. They lived and prospered exceedingly and the customs became general. This brought the medicinal and spiritual significance of the rite. The fact that migration of Nilotic pastoralists took place probably from the Nubian and Nile region and on the way interacted with the Arabs, justified that ritual male circumcision was a borrowed culture from the ancient Egyptians and shaped and influenced by the Arabs who interacted with them and the demands of the society

Initiation was comprised of series of ceremonies which were done in sequence as dictated by the custodians of the ritual. The argument of Paul Arusei supports the earlier argument of Burnette Fish and W. Fish (1995) in their book the *Kalenjin heritage* that the initiation rite of the Kipsigis extended over a period of months and was very engaging. They further explained that initiation did not only include the rite of passage but also into the rituals of the tribe and the teaching of the tribal customs. The months the initiate were secluded in *Menjo* was a time of training for aspects of adulthood. It was almost symbolizing the formal school as argued by Fish (1995). Among the Kipsigis as explained by Orchardson (1961) ritual male circumcision was a complex matter, it involved both the cutting of the prepuce and all the other rituals as dictated by the customs. It had a sequence of events and stages which followed each other. The time for the ritual, places, participants, equipment used and local brew and also clothing gear lies with the custodians of the rite. The stages were referred to as the developmental stages and the final result was the adult born to the community.

The blessings of the father were needed in order for the boy to become a candidate for initiation. Even if the father was away from home, the child has to make a visit to him, and get his permission. Prior to this, the child was required to gain permission from his maternal uncles. These permissions were obtained by the uncle visiting on

the day of circumcision to anoint special jelly on the head, cheeks and the special clothing of the candidate in the ceremonial *mabwaaita* which was a holly structure build by green indigenous plants. These permissions as explained by Tanguis (O I, 2024) were of significance that the boy was asking his kinsmen to allow him to be an adult and join them in the responsibilities of adult. The permission was given with a blessing by the concerned visiting on that day and anointing the boy with the special oil as noted by Arusei (O I, 2024).

Boys were arranged in order of seniority of their clan and fathers and they were to remain like that in that order until after seclusion. In all the ceremonies, the traditional shrine was present and going around the *mabwaaita* four times was a common phenomenon in all ceremonies, this signifies the four stages of life of a Kipsigis, that is, birth, circumcision, marriage and death. All the stages were of importance and whoever failed to marry was despised by the community and could not earn honor Koen (O I, 2024). Because there were no identity cards at that time, how male circumcision was done was a sense of identity for the Kipsigis. For example if one was found dead or insane how he was circumcised could determine his community. As early as 1920 *mejeita* (a fearful implement then used to dig rock salt for cattle) was used to circumcise boys and later a circumcision knife was introduced in late 1960s. (KNA/DC/KER/3/5/1960). An incision was made through which a glans penis was forced in resulting in a pucker of skin pared off which resembles the traditional circumcision of the Ameru, Agikuyu, Nandi and Maasai (KNA/DC/KER/7/1929-1933). It is important to note that that was done without anaesthetic and a lot of pain inflicted to the boys in previous ceremonies using *isieek* and the body was presumed to be numb during this time of circumcision. Other ceremonies which followed were done in a systematic manner each bearing a symbolic importance. Yamtoi (O I, 2024)

4.3.6 Traditional Male Ritual Circumcision among the Kipsigis by 1962

Orchadson (1961) observed that the feelings of the Kipsigis regarding initiation were that before initiation, children were not considered as being fully Kipsigis but only as children of the Kipsigis. During initiation, they were supposed to discard all childish ways, learn to control their feelings and behave in a way superior like that followed by the initiated. Initiation was considered as a rebirth and it was like being born to the Kipsigis as an adult Sigh (1961). It was also an avenue for learning responsibilities,

virtues and morals. Every ceremony performed had its moral lessons and practicable in the future life as an adult. Taalam (O I, 2024) analyses all that was done in all the stages seemed to be a way of putting off of the old and embracing of the new because each ritual was followed by a cleansing and was done as a test of endurance of pain, perhaps rebirth and also to be resilient and perform several tasks in a difficult environment.

Circumcision to manhood was meant to supply warriors for protection of the community and also was a training ground for marriage ceremony in a ritual called *koriet ab kirokwek* (KNA/DC/KER/3/21/1955). Male circumcision carried religious connotation since it was widely practiced among the Jews and Muslims and although changes have come, the original significance of the ritual has not escaped these communities. A curious permission given to a barren woman to be present in order to make them fruitful showcases the ritual to be of medicinal purpose. Resent of *chemenjo* in *Menjo*; structure built prior to seclusion by candidates shows how the ritual was inclusive and recognizes women in rebirth of the novice Kurgat (O I, 2024). The purpose of ritual male circumcision was also for religious purposes. This was show by the presence of *Mabwaaita* shrine and the slaughtering of animals to appease their ancestors and praying in *mabwaa* to the ancestor and Asis their God. Chemitei (2017) conceptualizes a model of ten virtues that the content of Kipsigis ritual male circumcision seeks to inculcate on the novice, that is, a sense of wisdom, survival tactics for example in raids, to instill courage, to set behavior standards, to specify roles, respect for elders and obedience, teaching rule on conducts, curses on irregular behavior and to initiate boys from childhood to adulthood



Figure 2: Mabwaaita

Source: photo taken by the researcher 24/11/2023 during the preparation for the ritual.

Mabwaaita was a holly structure build by green indigenous plants which are of great significance to the community. Each plant and trees used has a lot of symbols to the purpose of it. It is built by a very holy elder or Motiriot in the East of the house and always fire is lite under it when the ceremony is going on. No stage in ritual male circumcision takes place without the *mabwaaita*.

Records from (KNA/DC/KER/2/3/1960) note that Prayers were conducted at the *mabwaaita* by the initiate's instructors. Traditional chanting and singing around the *mabwaaita* with burning fire in the middle were part of the prayers. Prayers were also offered by the initiates by going round the fire four times. At the foot of *mabwaaita* were build small structure with fences which resembles the cattle sheds. Solanum berries were placed in each initiates sheds and each time the initiates sung was a prayer for prosperity of wealth and cattle. (Koech 1974) observed that the initiates of the whole Kipsigis land were initiated in a commonplace, *Tulwap Murenik*.



Source: Daniel & Roberts Anthropology

Figure 3: Menjo

Menjo structure was build prior to seclusion by candidates of initiation assisted and guided by the *motiriot*. Its frame resembles a very large inverted basket with a curved domed roof. The floor was not prepared and the grass is left inside. The ritual of male circumcision simulates the rebirth and transformation of the initiate according to Orchardson (1961). For this transformation to happen, the initiation has to be done in a *menjo* because *menjo* symbolizes a woman and the two doors are the two openings in a woman. One door on the right is preserved only for *motirenik* passage only because he has already been reborn to adulthood. The remaining one is for the initiate symbolizing the vagina in which the child is expected to pass through during birth. Arusei (O I, 2024). This partially agrees with the structure pictured on archival information on the structures found in ritual male circumcision although it differs in names and explanation. KNA/DC/KER/4/2/1950 refer to it as *menjit*.

Tomnet was a structure build inside the *menjo*. It was an enclosure built by bales of grass and a small bundle of twigs and was built by the novice themselves with the guidance of the *motiriot*. It was fastened to the roof of the *menjo* to separate the sleeping place of the *motiriot* and elders and that one of the novice. The opening of the *tomnet* was the door through which the novice gets into *menjo*. Oral information from Tangu (O I, 2024) termed it an amniotic sac within the womb and has to be burnt after seclusion. Being a secret of the community, little has been mentioned about it, but it's of great significance since its build and burned almost immediately after seclusion and nowhere else in the whole rites will *tomnet* be mentioned Taalam, (O I, 2024).

There also existed the *Musanget*. This was a latticework arch frame which was built by the *motirenik* with green sticks forming a passage or a tunnel about three feet width, four feet long and three feet high. Stinging nettles were placed at interval in the arch and the initiates were expected to pass through it crawling so that *s o a k e d isieek* leaves could stink all parts of their bodies. This was seen during *gotab-tumin*, *lappet ab eun* and *kayaet rituals*. A hut *Roborwo Hut* that *is* a temporary structure was built on the other side of *menjo* facing the *mabwaaita*. It was used by the initiates while eating. It was grass roofed and somehow ramshackle Tangu (O I, 2024). There was a Ceremonial wardrobe, that is, a structure built within the *menjo* compound adjacent *mabwaa*. It was used by *motiriot* to keep ceremonial head dress referred by

Kipsigis as *sambut* amongst other ceremonial equipment, weapons, tools and guards.

Tangus (O I, 2024) asserted that another structure that was constructed was the *Ormarich* gate. This was a structure build for the opening of the ceremony. It was built on that day using *tebesonik* trees and fastens using *sinendet*. During the ceremony, an elder sat near the entrance with a mouthful of beer to spit to the novice and the young girl opening the path for him. The path was opened by a young girl by stepping on cow dung and using it to step on the leg of the novice



Source: Daniel & Roberts Anthropology

Figure 4: *Ormarich* gate

Ritual trees and plants were used all through the ritual. Each plant and trees has a significance and lesson to the initiates; some are explained to them by the *motiriot* while others carry imagery in the community. *Isieek*, the stinking nettles are used almost in all the rituals except Yatet ab oret ceremony. Its seeds and leaves inflict pain to the initiates to teach them about the future pains as adults and the aspect of not running away from or protecting oneself from *isieek* is to prepare initiates not to run away from challenges but to face them. The other aspect of *isieek* was to numb the body of the boy during circumcision and act as anaesthetic and finally to temporarily blind them if the elders were still working on a ritual. *Chepkebit* and other types of grass depict safety, refuge and land prosperity. Equally important is *sosuriet* (wild banana) leaves are used to make beer and also as plates by the novices while solanum tree is used as *muutulik* (uncleanness) but interestingly, the solanum berries are used to represent cattle, sheep and goats flock prosperity. Rono(O I, 2024) of Kipreres village believes that solanum berries were used because they are plenty in the land to represent livestock. Tying ropes were made from plants with milky saps for example

sinendet, *kinyelwet*, *maser*, *renendet* amongst others contain milk which was a symbol of blessings and also medicinal. Plants like *chepkomon*, crotons had thorns and were used too to represent human conflicts while *sinendet* creepers were used as a prayer that you may marry, have children and grandchildren for prosperity of the community Taalam(O I, 2024).

Tangus (O I, 2024) observes that the others were indigenous hard trees which carry a strong message to the initiates like *pardocarpus*, *Saptet*. It's used in building *menjo* and *mabwaita*. It signifies supremacy of *Asis* (God) and is placed in the East of the structure. *Kelyot* plants were used to signify beauty of the rite while *simotwet* (oak like tree with milk sup) presence shows the blessing and prayer for the ritual. *Kelyot* tree symbolized fertility because of its strength and milky berries. Palm trees were used for its length, *tebengwet* tree for fertility and *tebeswet* for holiness of the rite. Another indigeneous tree was the *emitiot* and was used for its strength to signify strength of the ritual male circumcision and *lelechwet* tree for its beauty to describe the beauty of a home worth fighting for thus the Kipsigis. Bamboo tree is honored for its strength and flexibility. Some song for instance *Chepketilet song* depicts to the initiates that we are of bamboo, we are strong, cannot break and flexible.

4.3.7 Ritual Places and Times

Male circumcision takes place in different scenes and environment. Some takes place in an open ground, others in an enclosure. KNA/DC/KER/3/21/1938-1950 Annual Report on politics pointed out the environment was part of learning fort the ritual. It continued to state that the ritual was done in a forested/bushy areas, rocky areas, hills and mountains, gracing places and in rivers where the water was flowing. This according to KNA/DC/KER/3/21/1938-1950 was because water was meant for cleansing. Times and periods were also considered whereby some rituals took place during the day while during the night, at dawn and at dusk. For instance, the first stage of *rotynet* took place at night while *ng'etunatet* ritual especially *Yatet ab oret* took place during day time. The first stage took place at night to portray the rebirth while the last stage took place during the day to showcase the dawning of adulthood. Yamtoi (O. I, 2024)

4.3.8 Ritual Clothing and Their Symbols and Significance

Each stage took place in a unique environment and the novice always has a lesson to learn in their mother's house, their fathers' house, in the *Menjo*, at the foot of *mabwaaita*, in the river, mountains and in bushes. The times of ritual and the winding up stages were done in the river and finally at home Tangu, (O I, 2024). In every ritual, the Kipsigis male circumcision ritual was accompanied by songs. Songs were sung depending on the ritual of the time and all had a significance and lesson to learn. The singing began on the evening of the circumcision. The first song was *Elego Laleiyo* song. It was sang by the whole family of the initiate at the *mabwaa*, at that time the initiate is standing at the *mabwaa* and fire which has been lite early is smoking him. The essence of this song is for courage and truthful to the ritual. *Chepketilet* song preceded this song. It was sang only by men, while beating *chepketilet* placed horizontally while going around the *mabwaaita*. *Chepketilet* although it is an introductory song is also a praise song, it praises the ritual and legends of the community.

From the time the initiate are circumcised to the time of *labeet ab eun*, there are no songs, the novice are expected to be silent and to observe and of course healing. At down of every day they are woken up to chant a short prayer called *kiplelmokyet'* casting away laziness. After *labret aap eun* ceremony, the voices of the novices are now heard singing, apart from *Aiyeeiya....aiyeyaa* song soloed by the *motiriot* and chorused by the novices which serves as swearing in into the ritual of the community and the *Koberuret* song (blessing song) for blessing the novices, the rest of the songs are sang by the novices alone even in absence of the *motiriot*.

Kiboretiet always call the rest to the *mabwaita* and start singing.singing during this time by novices called *kayandaet* serves to communicate to the *kamet ab look* that they are hungry and need food, to alert the community that they want to get out of *menjo* to go hunting or one novice calls the song to alert the rest about arrival of *motiriot*, elders or novices from another *menjo*. A mythical animal called *chepseron* who booms the *menjo* with noises when it visit *menjo*, the novices are required to sing on the praises of it until it keeps quite. The animal will be revealed to the novices later.

Kipaesit song which is for communication, *sabarinyon* song, *uye uye* song, *sulacha*

song are for morality. *Onkeam kimnyet* (let us eat ugali song) for togetherness *sulacha* song for peace and economy, *indariasulei* for peace and economy, *tiendap kokwetap kipsirich* for talent and wisdom, *matororiet* song for praises and religion while *oyotwech oret* song was a plea for the way to be open claiming that the ants are all over their bodies.(Kurgat, O.I., 2024).

4.3.9 Ritual Clothing and Their Symbols and Significance

KNA/DC/KER/4/2/1938-1950 records that before the boy underwent ritual male circumcision. The initiate borrowed a garment from his mother probably a skirt which was worn as a body covering. An initiate could borrow iron, brass or bangles, cowrie shells and beads and the blanket for use in the seclusion. Both the blanket and the mothers garment were anointed in *mabwaaita* during the anointing ceremony. Thereafter in seclusion the main clothing was animal skin which varied from one ceremony to another. *mbolet* which was made of sheep's skin was provided immediately which acted as a mattress, thereafter *kipngisirit* after *lapeet ab eun* which was light to allow fast running during hunting and finally *menekubeito*, a large animal skin dress for *ng'etunatet* ceremony. *Nariet* a headdress is worn on the head during *ng'etunatet* ceremonies Molel (O I, 2024).

4.4 Stages of Ritual Male Circumcision of the Kipsigis

The Kipsigis ritual male circumcision was hierarchically organized in a manner that the stages followed each other in sequence. Orchardson (1997) observed that the ritual was organized considering the mental development of the novice and the sequential teaching in every stage so as to finally sum up on the holistic culture and customs of the community. Arusei (O I, 2024) in his explanation pointed out that the practice was done in an organized manner following a specific pattern therefore no havoc was witnessed as dictated by the community. There were three stages; preliminary stages, actual circumcision and seclusion.

A major ceremony was the *sageet-ab-eito* ceremony(sacrificial slougher of a white ox) from the findings, there was whole series of practices and series of customs on the ritual male circumcision of the Kipsigis. Before the coming of the imperialist to Kalenjin land, the Kipsigis were under the leadership of the *orgoiyot* and council of elders, the age set system were trusted with the security of the community Yegon

(O.I 2024). He further explained that ritual male circumcision training majored on training warriors to defend the community amongst other virtues and that why the age for circumcision was 18 years so that one was strong to defend the community. After male circumcision procedure was over, the named age grade took over the security of the community. They would guard the community until a special ritual tree called *setout's* flowered. The flowering of the *setout* tree was a time clock of the Kipsigis tradition which was used to break the age set. The elders were always on watch for the flowering of this tree.

When a boy attained the age of circumcision, he visited the elders to determine whether he was ready to be circumcised. The boys did this in secret because the current age grade holding the community security would kill them all if they could discover. This is because it was a great privilege to be the community warrior and expertise could be rewarded with a beautiful woman for marriage as narrated by Chemengich (O I, 2024). The elders would then take the role of checking whether *setiot* tree had flowered, then visited the *orgoiyot* to check on the safety of the candidates while in seclusion. The *orgoiyot* was a seer and could check on future misfortunes like epidemics, floods, drought, clashes, wars, diseases among others. If the *orgoiyot* was satisfied, the ceremony could begin Kurgat (O I, 2024).

The initial stage of the ritual male circumcision began with a ceremony referred to as *Sageet- ab eito* ceremony, a rite performed at river. A strong bull was supposed to be killed bare hands by the men in the river. Some men could go the other side of the river and all of them fought the bull until they could killed it. This ceremony symbolized that the current age set was no longer useful in security of the community and new blood was needed Arusei (O I, 2024). After this ceremony the candidates were now ready to be circumcised. Opening and closing of circumcision periods was observed up to 1944. Later with absence of *Sageet ab eito* ceremony, the practice of male circumcision was done yearly.

Another stage was *Kerotyi* (to come for). This ceremony began the day before going into seclusion. Early morning on the day the candidates went to gather *korosek* plants. The gathered number was unspecified but a handful was enough, this is by the fact that after the first rite of cutting, some of the *korosek* would be left on *mabwaaita*,

some taken by uncles present during ceremony, some placed on the roof of the house and some would stay with the grandmother until the boy graduated. *Korosek* naturally grow near bushes, along the river bed and it had a significant role in the ceremony. Tying anything to a *mabwaaita* or placing anything there was considered an act of worship Tangu (O I, 2024). Therefore tying *korosek* was an act of praying to the ancestors for protection of the initiates because *mabwaaita* was an altar for talking to Asis (Orchadson, 1960).

The Kipsigis believed that ritual of male circumcision resulted in life and health. There was a lot of community engagement in this rite which began in the evening. This rite took a considerable amount of time depending on the number of initiates. In that evening the candidates and their friends and relatives started visiting from house to house. Each family with a candidate would have already built *mabwaaita* lit a fire East of its house where similar activities were going on. Adult female relatives circled the *mabwaaita* as they held *korosek* twigs in their hands. The candidates would go around the *mabwaaita* four times and then were anointed with oil on their cheeks, forehead, chest and legs. The butter for anointing was in *laalet*, a cow horn which was kept for ceremonial use. Four rounds symbolized the four stages in life for a boy which are birth, circumcision, marriage and death Tabrandich (O I, 2024)

A close relative could take home a wand consisting of one or two branches of *korosek* and tie them to his *mabwaaita* for the period when the candidates were in seclusion. This was confirmation that the person was present at that ceremony. The entire sacred vines used in the ceremony would be buried on the dug heap after the initiate came out as an adult. The wands were kept on the roof of the house until burned according to Molel (O I, 2024).

The respondents also reported that *Tatwet* (arrangement of the boys) was conducted. This was majorly for arranging the candidates in order of clan seniority. The arrangement according to this aspect of hierarchy of clan seniority required the *motirenik* that is the initiation instructor to have a vast knowledge of the society. The candidates were to follow this structural arrangement in all the rituals and even in eating. This rearrangement could cause a lot of changes to the initiates even in who could feed who in seclusion or deter a father and the uncle staying in the same

seclusion hut, it was deemed an important preliminary ritual because a mistake here could bring bad omen to the initiate Tangus (OI, 2024).

Kamuratanet circumcision ceremony was meant to make them adults by showing and doing customs of the community. It was conducted among the Kipsigis of Bomet. After the evening of singing and dancing, the candidates gathered at the home of the oldest father of those entering into initiation. It was also noted that a home for the candidates could be prepared earlier for this purpose. They were given words of encouragement both in words spoken and through songs. They were also admonished not to fear what was going to happen to them. It was a great shame if one would whicker or cry when facing the knife face, that is being circumcised Ng'etuny (O I, 2024)). The candidates would then be arranged according to order of ranks which would be their order all through until the seclusion was over. This meant that there was an order in which the clans were arranged and it was so even in other ceremonies. The first candidate would be referred to as *kibooretyeet* (the owner of clan). Based on the age grades, they would follow each other in that rank, the son of the second oldest father was circumcised last and was known as *koyumgoi* (gathered in). It literally means to make sure that all the candidates had gone ahead of him. Such ceremonial name would be acquired by the initiate and he would be referred by the name even years later.

After this arrangement in line, the candidates would proceed to a traditional Kipsigis house identified by the elders and *mabwaaita* built earlier referred to as *got* as *Tumin Techtuk* (O I, 2024). The candidates and their ceremonial instructors *Motiriot* passed through an arch called *musaanget* which had been made from stinging nettles that is *isieek*. They all faced East as they marched through the arch four times Bartany (O I, 2024).

The Kipsigis boys were then cut that is circumcised in a ceremony called *Keyatita* (the actual cutting of prepuce). Actual cutting is a dusk activity and the boys lined up assisted by their big brothers who undergone the same rite and older men. Boys were supposed to show courage and great resilience during circumcision to save the clan from embarrassment. Their genitals would then be cut and shaped well as per the requirement of the customs. As Koech (O I, 2024) explained, before the identity card

came into being, the shape of circumcised genitals were used for identity in an incident where an unknown man was found dead. How the circumcision was done was a comprehensive process full of pains and resilience. The first stage was simply cutting the prepuce, mothers could be there and after that, the *Motiriot* would chant a song and the women ululate and leave with knowledge that boys were circumcised successfully, the circumciser then came for a second round to shape the genitals well in a procedure ironically called 'eating honey'. There after *kibisio* that is an elder responsible for blessing the ceremony, blessed the ceremony by pouring libations and using the locally made brew. This marked the end of *yatitaet* that is the actual cutting of prepuce and the beginning of seclusion Rono (O I, 2024). Immediately the operation was over, the initiates were in complete seclusion for about twenty four months or two yrs. they were considered ritually unclean during this time. Touching water was prohibited in seclusion and during this period of seclusion the initiates were not allowed to touch food with their hands. They used *Seegeetiet* that is a wooden spoon instead. Manori (O I, 2024).

A woman called *Kamet ab look* cooked for the initiates but she was not allowed to see them. She also needed to have some qualifications for example should have passed through female circumcision and during this time she was not supposed to fight, kill or travel far from the fire she was maintaining and cooking nor have sex . She would bring the prepared food and leave it near *menjo* so that the initiates would come and get it as narrated by Chenyogaa (O I, 2024). An elderly man taking care of the initiates made sure that there were no left overs or wastage of food. During this period the initiates were not supposed to speak to girls or women but carried green sticks and were not allowed to speak, so they beat their sticks together to let it be known that they wanted food. During the seclusion period, the initiates went through the suffering of the operation knowing that it was painful, but they looked forward to the time when they would be coming out of seclusion. They knew they were being watched while undergoing pain. They were being encouraged with the encouragement traditional songs that said that they should be ready for tough roles awaiting them as noted by Sitonik (O I, 2024).

Traditionally, the ancient Kipsigis believed that ritual male circumcision was a living

ceremony and the presence of Asis; that is God's presence was felt in this ceremony. Women who had problems with child births or those who were barren were allowed to see and participate in these male rituals so that gods could bless them and solve their problems. Even though the rituals male circumcision was purely for males, there was a woman referred to as *Chemenjo* who was allowed by the custodians of male circumcision to visit *Menjo* and could participate in some rituals. It was a requirement she had undergone female circumcision, married, had children who had already married explained by Kurgat (OI, 2024) who had once been in a *Menjo* and her problem of not bearing boys was solved. She noted that the initiates were not allowed to touch water, they were using leaves of wild bananas (*sosuriet*) as plates for eating ugali, *seketiet* a wooden spoon, kibereita (skin made bowl for placing ugali). There were other traditional items that were found in *Menjo* for various purposes like moinget (manger) used for taking traditional porridge called musarek, morut (a salt lick stone), mejeita (a tool for mining salt and white soil called tartaric for painting on the faces), looet (a large pot for taking beer) amongst other things used in the ritual.



Source: Photo taken by the researcher during seclusion of 2023 at Korara menjo

Figure 5: *Chemenjo, in one of the Rituals*

There followed the *Labeet-aap Euun* (hands cleaning rite). After circumcision, the initiates were totally secluded and considered unclean. The hand washing

ceremony allowed them to be partially clean although they were denied identity, could touch water and perform other responsibilities. This ritual took place three to four weeks after the initial operation. It was a symbolic ceremonial washing of their hands or cleansing. It was done so that the initiates could touch things and eat with their hands again. Until this ceremony was conducted, the initiates could not leave their *Menjo* as noted by Yamtoi (O I, 2024).

After the hand washing ceremony, the initiate's got a bit of freedom and their voices could even be heard while singing which was not the case earlier. To hide their identity, their faces were painted with special white clay called tartaric to avoid recognition. The main aspect of this ritual stage was to train them on hunting to feed themselves, responsibility and fighting techniques. The initiates at this stage carried bows and arrows. Later they were trained to make a type of an arrow which was blunt, wooden-headed called *koissit* which was used to kill birds and reward young boys and girls when they assisted the initiates to collect birds' feathers and Sodom apple fruits.

According to Towett (O I, 2024), the initiates were not allowed to carry arrows with metal heads, and certainly not the barbed arrows with poison on them. The initiates did a lot of practice shooting at targets outside hunting birds and animals for food. They were trained to be accurate in hunting, set traps and know the species of birds and animals for food, for medicinal purpose and those poisonous. It was a lesson of life. They were also to learn responsibility Chemitei (2017). There were always two initiates left in *Menjo* when the others went out hunting, they were responsible for taking care of the fire burning, look after the camp and receive visitors like *Motiriot* and other elders. They welcomed the visitors by hitting the skin wear and the special sticks called *kengenik* from the time when they noticed them enter the *Menjo* compound. To train them more, an elderly man joined the initiates when they went to hunt in a strange place Kigen (O I, 2024).

The initiate also practiced wrestling and mock battle. They also spent their time curving wooden objects, especially walking sticks, bows, arrows and also neck bands. Also at this time the initiate began their day by singing *kibaeesit*, a special ceremonial song for the boys and was sung in the morning, evening and anytime the initiates left

the *Menjo* and immediately they came back. It was sung while kneeling around the *mabwaaita* and it meant “Don’t be a fool (KNA/DC/KER/3/2/1927/1933). This stage was very interesting to the initiates since they enjoyed game experience, hunting, wrestling and chanting *Kaandaet* songs and eating traditional foods and porridge and also family members could visit with gifts and food at this stages noted by Koech (OI, 2024). The attire at this time was a skin. The face and hands were painted with tartaric as shown in the figure six



Source: photo taken by the researcher (2023)

Figure 6: *Marangochik*

There was also the *Tienjinet* literally translated as (singing for them ceremony). This ceremony was a significant one, it literally meant singing for them, but it was a ceremony where by the initiates were given encouragements and taking oath on several aspects of the clan. It was held about one month after *Labeet-ab eun* or the beginning of the third month of seclusion. The initiates were being taught by older men. They were being prepared to be adults and good members of their clan, communitys’ custom and moral and religions. The significance of this ceremony was to emphasize the teachings going in *Menjo* and to pinpoint mistakes during hunting. It was an eye opener and was to unfold the norms of the society and culture. Elders converged with the initiates in *Menjo* for guidance and advice using riddles on lessons of life. The initiates were ready with long robes made of skin to do what is called ‘knot tying’. They would be tying knot all through the session. Whatever was tied was meant to make them abide in the life of the initiate so the initiations were discouraged from slumbering (Orchardson, 1961).

The Swimming ceremony that is *Kayaet* was also conducted. This ritual took place

three months after circumcision and was the sixth in sequence. It was done to cast away uncleanness having in mind that the initiates had never taken a bath during seclusion. It took place in the river where water was flowing. The initiation instructor led the initiates as they made their way beneath an arch erected in a pool; the initiates had to swim under the *musaanget* for a short time. An initiate who lost his way in water was disgraced. If an initiate did well, he was given a name. The title of Arap was added to his name and that was the role of his father according to Koskei (O I, 2024). This was a significant ceremony; it was a period when the traditional past, its history and customs were recited by way of sacred songs which could only be sung here and not any other place nor on any other occasion. This ritual as observed by Tangu (O I, 2024) was a symbolic baptism like that done in the church. It was in this ceremony that the initiates were introduced to a traditional animal called *chepseron* who had been terrorizing the *marangochik* since *Labeet ab eun*. The faces of the initiates were covered to avoid being looked at by members of opposite sex. After this ceremony, the initiates went back to *Menjo* and burnt all what was inside since they were considered as the aftermath of birth and the process of winding up the seclusion begun. This was called the ceremony of marking the end of seclusion as noted by Too (O I, 2024).

The swimming ceremony was followed by Ng'eetunet that is coming out ceremony. This meant coming forth and arising which prepares the initiates for adulthood and transformational changes that had taken place in his position in life. This was freeing from ritual uncleanness and marked the end of seclusion. It was done the final night before cutting of ceremonial sticks referred to as *Tilet-app kirokwek*. Each candidate wore a *nariet* that is clothing made of skin and decorated with beads and cowrie shells. It was a sign of honor for having finished all the ceremonial processes, similar to our present day school graduation ceremonies as noted by Kigen (O I, 2024)

A ceremony referred to as *Yatet-aap Oret* (opening the way) followed the coming out ceremony. This ritual is done on broad daylight, a rare feature. It means opening way for them to allow them join the community having undergone transformation. It involved going through an arch which had been put up. At this point, the initiates wore a very long skin cloth called *menekubeito* and a *nariet* on the head. A piece of skin was used to cover the head. The younger sister would stand at the arch opening

to open the way for him by stepping on each other's legs with cow dung while the *kibisio*, old man blessed the two with a mouth full of traditional brew *busaa*. The *motiriot* and the initiates marched through the arch facing the East. This indicated arising from childhood to adulthood. The arch was burnt later alongside other rubbish as they were considered placenta and afterbirth. The initiates then marched around a *mabwaaita* four times. Each round, the initiates were sprayed with traditional wine by *kibisio*, an elder in charge of praying as a sign of blessing. Other relatives present anointed them with butter as a sign of welcoming them back. The father then gave a surname to the boy (Arap) to add to his name as noted by Bii (IO, 2024)



Source: photo taken by the researcher in Kiptobit village in one of the rituals
Figure 7: *Kibisio*(elder)

A rite to anoint the initiates was also done. It was referred to as *Kaailet* (anointing rite). At this ceremony each out-coming initiate was anointed with butter contained in a cow horn referred to as *laalet*. Oil was a sign of blessing. This was done by a child of opposite sex. It was supposed to be done using the right hand. They were anointed on their forehead, chest, and legs each time they marched around *mabwaaita*, and then a big celebration was then held with everyone in the community attending. This was a celebration of welcoming them to the community from seclusion Tabrandich (O I, 2024).

The *Muutulik* (shedding off uncleanness) ceremony was also done. This marked the final stage of the initiation ceremony. The initiates were asked to go out in groups and look for girls and touch them lightly with their sticks. Then the sticks were given to the girl. The girl who receives a stick had to bathe to wash away the *muutulik* that is ritual uncleanness. Then the boys gathered again as a group and this indicated that

they have given out everything of the past and aimed at beginning a new. This was final. Oral sources explain that during this ceremony the initiates had to test their training of cattle rustling on other communities. The oral sources noted that the colonialist stopped this ceremony because of the cattle rustling skill test because it was done practically during this ceremony Arusei (O I, 2024).

After the *Muutulik*, *Tilet-aap kirokwek* that is the cutting of ceremonial sticks was done. Arusei (O I, 2024) in an oral interview explained that there were sticks which *torusiek* were given during *Yatet aap ore* ceremony called *sirtitik*. Initiates and their instructors marched around a herd of cattle or flock of sheep and goats. The animals then were driven to the *mabwaaaita* and the process was repeated with the *mabwaaaita* as the center, the initiates then lined up in front of the elder who was kneeling at the *mabwaaaita*. This agrees with the archival sources that the stick which the candidate has been given was now cut into two by the elder; the lower half was given to the initiate to carry until his or her hair was cut four days later (KNA/DC/KER/ 1952). The hair cutting was done in the West of *mabwaaaita* facing the sun. The cutting symbolizes the end of the ritual and never again would it be repeated on the initiates. Thin paste of milk and salt lick clay was rubbed on each head. The hair instead of being thrown away as normally done was plastered to the *mabwaaaita* with the same paste Koech (O I, 2024).

Finally there was the covering of the heads, that is, *Keetuch metit*. This was done at the *mabwaaaita* of the novice mother's hut. It signifies acceptance to the family as an adult by the mother and the mother would give adult roles to him and avoid referring to him as a boy moving forward. The initiate also had to respect the mother and obey her. They were required to cover the head until hair grows. Kurgat (O I, 2024) during the whole ceremony, the tarusiot wore the mother's garment and ornaments, the novice returned home and could not speak to anybody for 3 days and lived in a dumb seclusion in his mother's hut. The fourth day he sat himself near the *mabwaaaita* shrine which is outside his mother's hut. His mother approached and his father (if he is alive) would try to shave his head. Still keeping silence novice would refuse to be shaved refuses until his mother gave him a goat. After the goat was given would then allow the father to shave him and return the garment he had borrowed from the mother to *mabwaaaita* shrine for his mother to collect later. After shaving, the mother covered

his head with a cab, this was the first time the mother would touch the head of her son after coming out of seclusion and it was her last time to do so. Standing and facing the father at the and holding wand of *korosek*, he would refuse to hand over the wand to the father. The father had to give a present and the initiate would hand over the wand to him. If the father was dead, he would place the wand on the rooftop. For 20 -25 days, the youth continued to keep silence with no speech to women and girls. After this period he seeks a girl or woman and if she is unwilling by the tribal customs, he was allowed to use force. After their connections, there was a trace of ceremonial avoidance between them and were not allowed to get married later. After this, he is now moran and referred to as *Arap*.

4.5 Conclusion

From the findings of this research it can be demonstrated that indeed there was ritual male circumcision of the Kipsigis before the year 1962. This has been demonstrated by the elaborate ceremonies regarding the male circumcision among the Kipsigis discussed in this chapter. Circumcision was therefore a paramount ethnic custom and practice that every male Kipsigis was supposed to undergo. Failure to be circumcised among the Kipsigis was seen as a taboo and therefore it was a bad omen for any Kipsigis male to forego the practice. Among the study population, the ritual played key roles right from transitioning from childhood to adulthood and prepared them for marriage and hence it was a practice that was to be passed from one generation to the next among the Kipsigis community of Bomet County, Kenya by 1962.

CHAPTER FIVE

CHANGES ON THE MALE RITE OF CIRCUMCISION AMONG THE KIPSIGIS BETWEEN 1962 -2018

5.1 Introduction

This chapter presents the findings of the second objective of the study which was to analyse the changes in male circumcision of the Kipsigis of Bomet County, Kenya from 1962- 2018. The discussion in this chapter is based on data from primary sources, from the National Archives of Kenya in Nairobi, oral sources of the Kipsigis people, as well as secondary sources from libraries in Kenya, mentioned in chapter three of the thesis. Why the Kipsigis ritual male practice evolved is not clear.

5.2 Changes in Male Circumcision of the Kipsigis between the 1962 and 2018

Darwinists believe in “survival of the fittest”—the idea that certain people become powerful in society because they are innately better. This belief can be transmitted to the fact that it is only the strongest people who survive in an environment culturally, economically and even politically. European imperialism undermined African cultures. It is noted that human culture is however dynamic and its bound to change with or without external influence. Changes in in culture of the Kipsigis people could have been exacerbated more by external influence than internal factors as noted by many of the oral sources specifically Tarus (O I, 2024). He also noted that the culture of human beings changes gradually over a period of time. A number of factors propel the custom to change hence its dynamics. The ritual male circumcision of the Kalenjin was not exceptional; a number of changes have been witnessed over time and the traditional ritual male circumcision has been diluted Chemitei (1997).

Culture however cannot change in totality even with the strongest of external influence. As a result the resultant factor is usually a highbrid of more than one culture. For example in the case of the Kipsigis the ancient ritual of male circumcision before 1962 which was performed on Maina, Chumo and Sawe age-sets was a bit difference with what was to be conducted after. There were some customary stages which were removed from the stages of male circumcision because of several reasons. Some of these stages include Sageet-aap eito and the muutulik stage. These stages were shed off when the community which is the custodian of customs and traditons felt that its significance seemed to have disappeared with the introduction of western culture according to Arusei (O I, 2024). It is important to note that according to

Gtekye (1997), no human culture has ever been completely free of outside influences since it was founded. Gyekye was attempting to defend the massive dynamics that have affected the customary male circumcision.

In traditional ritual male circumcision health concerns was not a problem, the initiates with the go ahead of the orgoiyot, were circumcised using a common knife and the initiates would stay in seclusion healthily until they come out. There were no incidences of diseases or any other health concerns Tangus (O I, 2024). With the introduction of HIV and Aids and other ailments the ritual male circumcision suffered another blow as the government policy demands thatcircumcision considers hygiene and each initiate to be circumcised using one and onlypersonal surgical knife Rono (O I. 2024). Each parent is required to buy surgical instrument used to circumcise their boy. Sources explain that other changes were introduced for example the people from ministry of health were to supervise the *Menjo* and ensure that there were pit latrines built and that hygiene was observed. This was a change which some elders were not happy with bearing in mind that the ritual was supposed to be a secret and not to be revealed to the strangers.

Chiefs were tasked with ensuring that hygiene is observed in *Menjo* and if needed the initiates could be treated if some symptoms of a disease were noticed Kigen (O I, 2024). This was during the time when cholera and other diseases were witnessed in Kipsigis land which brings forth these changes. The institution of orgoiyot amongst the Kipsigis came to a stop during the introduction of imperialism in Kenya. The renown orgoik of the Kipsigis included; Kipnyolei arap Turgat, Kipchomber arap Koilegen, Koitalel arap Samoei, Kibuigut arap Singoei, Barng'etuny arap Koskei and Mugenik arap Mondiiit.

When the imperialists arresting and executing them, the community had to rely on the ministry of health on aspects of predictions on climate, pandemics and other natural disasters before the initiates are circumcised. With the outbreak of covid 19, the Kipsigis had to keep off circumcision until the ministry of health announced it was safe for the ritual to be conducted according to Taalam (O I, 2024).

Khairunisa et al. (2023) notes that Education plays a crucial role in social change by

developing individual capacities, transforming cultural and social norms. It has been recognized since ancient times that education is not just about imparting knowledge, but also about shaping individuals to become better citizens according to Lyppan (2022) . Overall, education is a powerful tool for driving social change. This agrees with the Darwinian evolutionary theory where cultures change over time. When civilization and education dawned in Kipsigis land in 1953, the ritual male circumcision faces a huge change Kigen (O I, 2024).The boys had no time to even collect materials nor build *Menjo*. The role of collecting materials and building *Menjo* became the role of parents. Now the school and government program schedule was so tight such that it could not allow for long seclusion period Kigen (O I 2024).

Cultural Evolution as posited by Charles Darwin is the process of change in a culture or any element of culture over time. This kind of cultural evolution has been witnessed among the Kipsigis from 1962. According to Naimer (2013), the world is moving away from the traditional method of male circumcision performed by the traditional male circumciser *mohelim* and toward the modern approach. At the height of these dynamics, according to Jotkowitz (2013), there was a pressing need to educate and train the *mohelim* in order for them to carry out their duties; this indicated that society at the time is accepting the changes that will soon lead to the development of medical male circumcision. As time goes by, the government sees it fit to train and engage the stakeholders of traditional male circumcision. It started conducting seminar and sensitization to enlighten them on how to conduct a safe M.C, how to ensure no blood contact between the initiate and also introduced anaesthetic and sterilization during circumcision. This is an indication that the society has accepted the change Techtuk (O.I, 2024).

The shift from traditional to modern circumcision among the Kipsigis cannot be extricated from influence from the cultural domination that was brought about by colonization. As Charles Darwin puts it in his theory of evolution, superior races dominate the weaker races. That explains why there was cultural dominance of European culture over African cultures with European imperialists looking at African culture as inferior and barbaric. Cultural domination started with indoctrination into the Christian faith which was an attempt to undermine African cultural practices and religions which were intertwined. As noted by Bartany (O I, 2024), the first Kipsigis

to embrace modern male circumcision were the first to be converted to Christianity. Although the community was not impressed by such an act, it came to be a land mark in the cross roads of ritual male circumcision Bartany (O I, 2024).

In his survey study in Sweden, Naimer (2013) observed that the legal system and the law are gradually encroaching on the ritual male circumcision. For instance, a new law passed in 2000 mandated that circumcisers must be licensed by the national board of health and be accompanied by a nurse while performing the rite. In Kenya according to Nyaundi (2001) the adoption of the United Nations Convention on the Rights of the Child and the African Charter on the Rights and Welfare of the Child strengthened the protection of the rights of children. Although Kenya has ratified both instruments and enacted the Children's Act, all instruments prohibiting practices that are prejudicial to the rights of children, circumcision of the boy-child for purely cultural reasons still takes place in the country, sometimes with severe consequences, such as deaths. Circumcision of non-consenting boys under the age of 18 violates their basic human rights, particularly the right not to be discriminated against, the right to health, the right to privacy and bodily integrity, and the right not to be subjected to cruel and inhuman treatment.

Human rights implications stemming from male circumcision necessitate positive action against it. As noted in chapter four, male the circumcision of the Kipsigis was a painful experience. For example as noted by Yamtoi (O I, 2024), it was done without anaesthetic and a lot of pain inflicted to the boys which with time has changed. Although at first as explained by Kurgat (O I, 2024) the community saw it as a betrayal by the government on their cultures but it was implemented. He argued further that this change was generally not welcomed by the elders but secretly by the parents of the initiate. It was then done in absence of pain and in a more hygienic environment. Other sources explains that those could not comply were arrested and punished. The government started having a full control of the ritual and any wrong done during seclusion was deemed as law breakage. This dynamism led to the government having position in M.C., that is, in controlling conducts during the seclusion time, local brews, and weapons during the Tumin time as noted by Kurgat (O I, 2024).

Frisch et al. (2011) claim that there are anti-circumcision movements under way in

Denmark. Several reports of sexual issues thought to be brought on by male circumcision led to the development of this. The Danes made reference to medical male circumcision by citing this course, which they later abandoned entirely based on their decision to protect children. They believed that a painful procedure that is not medically necessary should be outlawed. The dynamics which took place in Denmark symbolizes what happened to TMC in Kipsigis until the MMC was adopted. Some informed parents and that were urban dwellers started revolting against the rituals of the Kipsigis male circumcision and pointed it that it has lost its meaning claiming that the world had embraced the western life style. This meant that they valued the actual circumcision only but not the other rituals.

These parents were not of the pain that their children were supposed to experience, so in the essence of this they took their children to the medical facility have them circumcised. (Koech, O. I, 2024). To boost confidence on their children these parents revealed the ritual male circumcision and told their children. This led to no longer the secrecy of male circumcision being maintained. The age of the initiates also reduced and the boy was circumcised at any age not the initial 18 years because pain was not being experienced any more.

Circumcision among the Kipsigis was a rigorous ceremony. One key feature of the ceremony was the prolonged period of circumcision which ensured that the boys were turned into real men. This was done by taking the initiates through informal education on the culture and norms of the community. By the time they came out of seclusion they emerged as warriors well trained to defend the community. As noted in chapter four, oral sources reported that they even conducted an actual cattle raid to test the skill learnt. With the introduction of formal education time for seclusion has been reduced from 2 years to only one month due to school schedules. The time for age grades also reduced from 18 years to almost 1 month only. The sole purpose for male circumcision is no longer pure transformation but just a passage. Because at then there was always insecurity and no formal government nor police the society relied on the new initiates to provide warriors for the community Yamtoi (O I. 2024). As noted by Esiobu (2019), the most strategic tool for cultural acculturation was the colonial education policy. He further notes that colonial education caused a drastic shift in the cultural paradigm of African societies. The transplantation of the European education

system, which lacked any resemblance to the African environment and culture, brought about a distortion in perception in such a way that alienated Africans from the realities of their environment. Esioba (2019) also opines that Western education has eroded several African cultural values, such as reverence for elders, and solidarity between age peers. What is now observable is a forceful attempt to box African identity within social classes as is observable in the West.

Some of the ritual practices were conducted in specified places such as rivers, mountains and forests among other places. They had a symbolic significance. Now that the population of the Kipsigis has increased and there are neither big forests nor isolated lands, the male circumcision has to adapt to this. Some of the practices have been shifted to *menjo* and some ceremonial indigenous trees used has been replaced by those trees available. As observed by Molel (O I, 2024).

Lack of awareness of complications has been reported to be a strong influencing factor for keeping to traditional practice, despite potentially severe adverse outcomes. For example, a South African study reported that 67 of 100 randomly selected subjects in the Eastern Cape, where there is much traditional male circumcision, said that they were not aware of any risks associated with the practice, despite evidence to the contrary. However, there is clearly significant variation even within countries, since a sample from Gauteng Province, South Africa, showed quite different perceptions: 82.5% of 108 men (three quarters of whom had been circumcised traditionally) were aware of the risk of death during traditional male circumcision, and 67.6% were concerned about the possibility of becoming infected with HIV through traditional circumcision.

For the Kipsigis males, circumcision is a cultural imperative which is an absolute condition for achieving manhood. Stigmatization, not only of uncircumcised boys but also of those circumcised in hospitals particularly because of the use of anesthesia and the avoidance of pain, which is considered to be a central aspect of the traditional ritual limits the freedom of choice regarding circumcision among the Xhosa with regard to both whether to be circumcised and by whom.

Initially, when the ritual was pure before 1964 the initiate while in seclusion were not

to wear clothes or shoes. The initiates were to remain naked during rituals and wear animal skin only (different wears depending on the period in seclusion) but all made of animal skin. They were supposed to use traditional wood made utensils; guard and no modern equipment were to be seen. When the storm of change came, the initiates now wear shoes and even T-shirts while in seclusion. The paramount reason was to harden them and toughen the initiates as a preparation for adulthood responsibilities. The changes majorly were from the ministry of health and activist on children's welfare Tabranytich (O I, 2024).

Technology and globalization has further brought changes to the traditional male circumcision. The virtue of TMC was secrecy and whatever was done, said, practiced and told was to remain a secret for the rest of one's life. In swearing in ceremony done in each stage, the initiate would swear to keep it a secret and never to reveal even to one's mother or wife. The initiates were sworn in with cow dung and grass which has been replaced by the bible. Whoever reveals was cursed to be a madman until another cleansing ceremony was done to save his life. Now that the internet has come, digital phones, computers and even satellite and cameras the community secrets are at risk. It's a change which the society is struggling with but as Darwin said the western trait will dominate. Luembe (2023) posits that in contemporary Africa, the cultural alienation brought about by the colonialist has seen Africans abandon their cultural practices consciously or unconsciously. Although the Kipsigis culture does not accept the change, the technology has already exposed it Tangu (O I, 2024).

Culture change can have adverse consequences for a community. Ng'etuny (O I, 2024) an oral respondent concurred with his colleague Tangu (O I, 2024) that the secrets of the Kipsigis male circumcision have been revealed to other people outside the tribe, and even children already know them. He claims that even mothers speak with their children in seclusion and take photos with them while the practices are ongoing these days. He was very bitter with it noting that this was a taboo. Male circumcision is moving in a different direction as far as secrecy, the tools and equipment used, and the goal.

Health, religion, socioeconomic status, education, politics, and urban living are cited

as reasons for this change (Nnko et al., 2011). This suggests that there is a positive shift toward circumcision in urban centers taking into account the social environment in towns when the traditional circumcising societies are mixed with traditionally circumcising societies. Nnko (2011) was simulating the change which led to what's happening now in Nairobi Kitengela area where the children of urban dwellers are circumcised together in a common place. Arusei (O I, 2024) who is a *Motiriot* in Korara village narrates that he was invited to conduct ceremony to them in the city. He was asked to collect the requirements in the village and travel to Kitengela to initiate the boys. He further stated that they were the sons of prominent people, politicians and that everything was digital and there was no *Menjo*. He did it once and regretted it. The ceremony is referred by the concerned as the blend of tradition and modernity which seems to be taking roots in urban areas. These results were pertinent to the study because they shed more light on the dynamics of male circumcision among the Kipsigis in Bomet County, Kenya between 1962 and 2018.

The researcher concluded the discussion on changes in Male Circumcision of the Kipsigis between the 1962 and 2018 by noting that education is one of the chief strides that have led to changes in male circumcision as earlier discussed. With the introduction of formal education in Kenya, the demand and the desire for white-collar jobs have increased. Formal education came with enlightenment and aspects of equality. Men who had an opportunity to education tasted its fruits and noted that they have become economically independent. For instance, apparently, many of the Kipsigis know that they have a right on what to do with their bodies. Therefore, it is legally right for them to reject traditional circumcision as it is their right to do so. From this interview, the researcher established that the school, therefore, was acting as an agent of change in as far as the ritual of traditional male circumcision was a concern among the Kipsigis in Bomet County. This is an indication that the increased value attached to education is almost outweighing the rituals values in Bomet County.

5.3 Conclusion

From the discussion in this chapter, it can be said that oppression has changed, initially; those who were not circumcised were regarded as children and outcasts. They could not get married. Contrastingly, in the contemporary Kipsigis community, those not circumcised are valued. Unmarried Kipsigis men interrogated preferred marrying uncircumcised women. This further shows the changes that have manifested over time in as far as FC among the Kipsigis of Bomet is a concern. The victimization

can be evident among the unmarried men who prefer marrying uncircumcised women with the claim that they want their wives to enjoy sexual pleasures just as the men do. The value and meaning associated with FC have tremendously changed over time since the coming of the colonial masters who introduced Christianity. The first significance of the word "circumcision" among the Kipsigis was to cut off or cut away. This meant cutting off the foreskin in boys and clitoris among girls. However, with the introduction of religious doctrines by the colonial masters, the meaning has changed to be spiritually symbolic.

CHAPTER SIX

THE SOCIO-POLITICAL IMPACTS OF THE CHANGES OF THE MALE RITE OF CIRCUMCISION AMONG THE KIPSIGIS FROM 1962-2018

6.1 Introduction

This chapter presents the findings of the first objective of the study was to establish the socio-political impacts of the changes on male circumcision of the Kipsigis of Bomet County, Kenya from up to 2018. The discussion in this chapter is based on data from primary sources from the National Archives of Kenya in Nairobi, oral sources of the Kipsigis people, as well as secondary sources from libraries in Kenya, mentioned in chapter three of the thesis.

6.2 Social Impacts of the Changes in Male Circumcision Rituals among the Kipsigis

Mills et al (2002) argues that the social way of life of people has been impacted by changes and dynamics in male circumcision in areas like gender inequality, religious discrimination, social stratification, health care, and wage inequality. Based on his observation traditional male circumcision has adverse effects on the initiates, including excessive or insufficient skin removal, pain, hemorrhage, loss of penile sensitivity and sexual dysfunction. This agrees with what Berkeley and Dr. Rae reasons on why USA in 2007 submitted a bill which entitled the federal prohibition of genital mutilations.

Rono (1995) in his journal his journal on history of the colonial education among the kipsigis observes that the missionaries made it plain that everything African was heathen and superstitious barbarism pointing out to ritual male circumcision as pagan ritual. This dynamism was supported by the church supporting group. Armed with this new conviction of purity and only following holiness, the missionaries and early converts condemned all that was pagan. Although the ritual Kipsigis circumcision thrived for some for some time, it finally declined because they did not take time to study the totality of the Kipsigis customary context among the Kipsigis. This explains the low rate of this kind of male circumcision in Bomet East Sub County Taalam (O I, 2024).

UNSAID (2000) reports that the medical/clinical male circumcision came strongly globally in the late 1980s. It was during this period that the remedy for HIV/Aids was

circumcision according to various organizations, public health specialists and the world health organizations. Medical circumcision was therefore introduced among the Kipsigis. This type male circumcision started gaining popularity in Kipsigis community. Even though it was highly hygienic, the community associated it with the high class and the rich and also for children who have a disability of deformity. The initiates from the two western culture male circumcision could not escape critics from their counterparts as not real men, cowards and have not tasted pain hence not ready to take their place as adults. Those practicing the different types and their parents are always in suspicion of each other and this has caused ecumenism in the community. In this manner the community is greatly divide and each group feels that they are right and correct in their decisions and what they are doing (Kenduiywo 2024). A major social impact of this was the division of the Kipsigis people into social classes thus on one hand the poor and uneducated people and the rich and educated people on the other hand. This meant that the former unity of the Kipsigis people was lost as fnoted by Kemei (O I, 2024). According to social Darwinism, as society develops, there is class differentiation, with some members becoming more advanced than others as a consequence of being more or less advanced along the evolutionary path than other groups.

Rono (1995) observed that those who practiced church male circumcision called *Tumdo ne leel* sees themselves as pure and religious. They don't want to associate themselves with the others either in ceremonies or development project. They bur their children from associating with the rest and even could not allow marriages across the various male circumcision types. These are the individual who refers to the traditional Kipsigis ritual male circumcision as evil, primitive and backward. The initiates of the church male circumcision group however always group always feel isolated and experience mental tortures and with time they may revolt against their parents and go for for ritual male circumcision to feel complete Kipsigis as argued by Tekla (O I, 2024). This agrees with the perception by social Darwinists that the life of humans in a society is a struggle for existence ruled by survival for the fittest. Thus for the traditional Kipsigis ritual male circumcised and the church male circumcised, the fittest of them will survive and eventually pull the other group on their side.

In his study on the impact of boy circumcision on academic performance, Robinson (2020) found out that uncircumcised boys performed worse than circumcised boys, with the latter's performance being attributed to the former's drastic behavioral changes. With the teachings in seclusion as explained by Chemitei (2017) the children who were circumcised through the ritual seems to perform better than the others and this could be attributed to the teachings done in seclusion and the toughness they were trained in grasping concept. Also could be a way of showing dominance over the other male circumcision types. Those initiated through the other methods may be performing dismal generally because of lack of confidence and dissatisfaction Arusei (O I, 2024). The researcher noted that if this theory could be proved as true after several studies, then this could be one of the positive impacts of traditional male circumcision.

The dynamics surrounding male circumcision have had a significant impact on people's culture. It was well known that the traditional people upheld their customs and cultures. In marriages for instance the dynamics has led to many marriage breakage and change of roles. For instance women married to those circumcised through church differs from those married to those circumcised traditionally in the sense that their husbands are fierce and demand feminine discipline. They are the heads of the family and makes absolute decision for the family, they defend the family and very responsible while those from church male circumcision and mmc are meek and believe in role sharing with their wives Chemengich (O I, 2024). Some women despise them saying that they are half – adult and also blame them on the indiscipline of their children or anything which goes wrong in the family. This has pushed them to reconsider how they were circumcised and some have even gone back to be circumcised afresh according to Korir (O I, 2024). It was also noted that during seclusion, the Kipsigis taught their young men how handle women in a marriage. In the absence of this informal education on marriage, the institution has been adversely affected.

Oral respondent Sumbeiywo (O I, 2024) further adds that Some professionals also face the same intimidation and the only alternative is to get a divorce or revert back to the Kipsigis traditional ritual male circumcision bearing in mind that those who were not circumcised through ritual malecircumcision would not be allowed to attend ritual

male circumcision, not to accompany their children to Menjo or kotaab Tumin nor even to marry customarily. These feelings that they are sidelined by their culture has caused many to go back to be initiated through the traditional way.

In relation to gender inequality, circumcised men have reportedly changed their behavior and taken in male juveniles. The lack of safety, a result of gender inequality is frequently linked to women's ambivalence toward male circumcision. Violence against women can result from such male dominance. The impact of male circumcision extends to the workplace and occupation. Male circumcision has a lot of implications because of discrimination regarding whether or not one is circumcised, as well as whether circumcision is traditional or medical in Africa. In reference to the Kipsigis this is true as narrated by Koech (O I, 2024). The training in seclusion might be the root cause of ferocity which a circumcised man might develop and fail to tame it; it resulted to violence and dominance over women. Positively, the dynamics on male circumcised are thought to have produced men of the best careers and works, and circumcised people also tend to have strong careers. Discrimination against the non-circumcised in common places. This might be because of the strong confidence they were imparted during the process Kemei (O I, 2024).

The dynamics on male circumcision has also impacted on the religion of the people and brought religious discrimination among the same members of the community. Majority of the churches e.g. the Protestants distance themselves from those families practicing ritual male circumcision and also those circumcised through the rite. They termed it evil and could sue anybody even in slightest provocation. This has caused a deep divides with the society with individual and groups holding vastly different perspective and values. On natural attrition such as death, the religious people and clergy reluctantly come for the rite of the one circumcised through the traditional way Rono (O I, 2024).

The three types of male circumcision were a major dynamic on the ritual male circumcision has brought about social stratification. The sources from focused group discussions of 24th April 2024 shows that the dominance and the privileges of male circumcision has led to stratification. The MMC victims sees themselves as rich and from wealthy families and has a right to dominate, the members of church supporting

groups also value themselves to be holy and walks in groups. They felt important of the three. The group traditionally initiated also though that they passed through the real custom and they should dominate hence the society is made up of groups that are socially stratified. This has brought other social vices such as corruption because one hides and gets protection from their distinct group.

As a consequence of the changes in the Kipsigis ritual circumcision from traditional to modern, the researcher noted that the society has been affected both positively and negatively. For example as noted by Kebenei & Langat (O I, 2024), healthwise the ministry of health intervened and the circumcisers had to be retrained on their job and it was demanded that a medical nurse accompanies the circumciser. This has led to improved health and infections which could kill the initiates while in seclusion have been overcome and the hygiene has been boosted up,

6.3 Political Impacts of the Changes in Male Circumcision Rituals among the Kipsigis

Earp (2001) observed that male circumcision and politics have a close interaction. Male circumcision remains a strong indicator of hierarchy and social esteem of a person. Earp (2001) also noted that it was only performed in the royal class in London, Nazi Germany and in India. During the genocide in Bosnia and East Timor, a man captured could not be safer if found uncircumcised. Merchants could be circumcised in India before the deal of business was conducted, after circumcision they were then treated honorary. In Great Britain, the royal British heir was circumcised and in old London Company, record of circumcision of employees was kept while in the 1930s, Berkley observed that Bulgaria banned male circumcision because of its connotation with the earlier Turkish occupation of the country. Earp (2001) further notes that only about 13.5% of Bulgarian men are circumcised.

The change in male circumcision has also had an effect on how people are governed. Their politics, political superiority, political psychology, and political parties and democracy have replaced the leadership of council elders. The politics of the Kipsigis due to this dynamics are determined by the king pin on the direction of the community but democracy always dominates with universal suffrage. When the institution of orgoiyot came to an end and democracy came to light, the politics of the

Kipsigis changed and no longer consider the morals of the person. The leader initially was somebody pure (likuop) ritually circumcised and the clan presented him for leadership of the community. The clan was greatly involved so that it became responsible for taming their son. The leadership then was good and there was no corruption. When the dynamics on traditional Kipsigis came and anybody could democratically vie for a political seat, leadership changed and corruption became rampant. The swearing in done during seclusion longer has impact on the people as noted by Bii (O I, 2024).

Inequality leadership however is in power favors the people of his initiation group both in elective and appointive positions. This trickery the aspect of dominance in politics just like the national, politics of foreskin whereby those traditionally circumcised are considered fit to lead. Milgo (O I, 2024) explain that he had to be initiated traditionally late in life when he showed interest in a political seat. Elections and leadership based on these dynamics on male circumcision has negatively impacted on the people of Bomet East Sub County such that no leader can stay and grow in politics unless if they are traditionally circumcised following the Kipsigis traditions. In political systems and political ideology, the community is greatly divided and more violence. This had led to violence in campaigns and in political rallies.

Another significant impact of the transition from traditional to modern male circumcision is the death of warrior hood in the Kipsigis community. Tabrandich (O I, 2024) notes that before 1962 the role of traditional male circumcision was to provide warriors for defending the community. The procedure for turning young men into warriors is clearly documented in chapter four. In the absence of the traditional male circumcision, the informal education offered during seclusion is no longer availed leading to death of an institution that was crucial for the community. Further the role of the warriors also changed when the colonialist came and also later after independence the institution of the police was created to provide security. The opportunity to fight was limited. These dynamics made the Kipsigis to even intentionally provoke other tribes to taste their fighting skills and strengths. This has been evidenced by the clashes with their neighboring communities such as those with the Abagusii, Agikuyu and Maasai among others. This has led to wars and

disharmony between the Kipsigis and her neighbors according to Koskei (O I, 2024).

Polarization is also one of the political impacts caused by dynamics of male circumcision. The Kipsigis circumcised mistrust those other tribes who do not circumcise. The Luo and the Turkana are for example are mistrusted in leadership, employment and even marriages. This has widened polarization in the country as noted by Too (O I, 2024). Cattle rustling is also an impact of training that was done during the seclusion period. This is the root cause of the masculinity that the circumcised develop and the populist occasionally causes violence and other social vices, such as bandits and cattle rustling throughout Africa. Male circumcision leads to other forms of violence, such as domestic disputes and conflicts.

A good illustration of how male circumcision affects politics is the forced foreskin politics in Kenya. Forced circumcision in communities where it has not historically been practiced is a result of the masculinity that the practice of circumcision has created. This incident, which has been classified as an act of public violence, reveals something about Kenya's moral ethnicity and the development of its states.

The training that was done during the seclusion period is the root cause of the masculinity that the circumcised develop and the populist occasionally causes violence and other social vices, such as bandits and cattle rustling, throughout Africa. Male circumcision leads to other forms of violence, such as domestic disputes and conflicts. Male circumcision has contributed to political superiority and political psychology, in which the traditionally circumcised believe they are entitled to politics and oppress the rest. A leader who was not circumcised was traditionally not allowed to lead and was also referred to as a coward in Africa as a result of this mentality. Foreskin politics have resulted in Kenya as a result of this.

6.4 Conclusion

This chapter concludes that the ancient Kipsigis ritual male circumcision has undergone a lot of changes and dynamics. Circumstances have forced the male circumcision to align it to the rising needs. These changes were caused by various factors e.g. the coming of Christian missionaries, colonization of Kipsigis land, education and civilization, coming of diseases and pandemics etc. even in spite of

these changes, the ritual stands tall and its original function remains the same. In a Kipsigis Bomet east sub county which had embraced the church male circumcision and renamed it *Tumdo ne leel*, the tune is turning and the strength diminishing. Research done based on the past five years shows that the community is turning away from the church male circumcision and reverting back to the ritual male circumcision citing the following weakness on the church male circumcision loss of self-esteem, wives provoking, marriages breakage, accomplishment, isolation and marginalization amongst others. To proof their superiority and their ground, there is always suspicion and conflicts among the members of the group which has polarize the community.as dynamics never remain static, here are the perceptions of the community respondents about the three types of male circumcisions. Out of the study of 50 respondents 67% were very comfortable with ritual male circumcision while 29% were of church male circumcision 80% of the respondents agreed that in case of a disability or in extreme medical consideration, a boy may be circumcised through clinical male circumcision. The ritual male circumcision has also impacted on the way of rule of people.it has impacted on leadership and also the forced male circumcision the politics of foreskin in Kenya is one of the many political impacts.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary of the Findings of the Study

This chapter presents a summary of the findings and conclusions, following the three objectives of the study. The recommendations as well as suggestions for further study are also presented in this chapter. The objectives for this study were: To examine the traditional rituals of male circumcision among the Kipsigis by 1962; To analyze the changes on male circumcision of the Kipsigis between the years 1962 and 2018 and to establish how the changes in male circumcision has impacted on the socio-political life of the Kipsigis by 2018. From the research conducted, the researcher found out the following;

That traditional male ritual circumcision for the Kipsigis was either a cultural, religious or medical practice depending on the context in which was carried out. Kipsigis male circumcision was a cultural practice that communicated the values, beliefs, and customs of the Kipsigis community. It had a significant social function and fostered feelings of the Kipsigis identity as well as solidarity. Kipsigis male circumcision was a significant practice as it was the means through which culture and its traditions and shared values were conveyed and preserved. The Kipsigis also known as the Lumbwa, represent the most populous branch of the Kalenjin-speaking people. They regard several neighboring ethnic groups as “brothers,” including the Nandi, the Keiyo, the Tugen, and the Suk.

The Kipsigis territory is made up of small farms. Other than that, the Kipsigis value animal rearing and crop cultivation. For the Kipsigis one is never a man if he does not own a cow. Livestock is also an essential asset of dowry payments. Milk is a staple, as well as tea which is grown privately and on large, long-established plantations dating back to colonial days. The neighborhood elders settle disagreements and that there is a justice system of restitution at this level. Difficult cases are referred to the government agencies. The social-political organization of the Kipsigis permitted them to settle their dispute through the council of elders.

That circumcision was a rite of passage separating childhood from adult membership of the Kipsigis. In this respect, male circumcision among the Kipsigis was a practice

widely believed to mark a transition from boyhood to manhood. Owing to the myth held that initiation among the Kipsigis paved the way for boys to be fully recognized members of the community.

Ritual male circumcision is unique in every community and has been shaped to suit the expectations of such a community. The Kipsigis ritual male circumcision is no exception. The ritual traces its origin to the Egypt citing its proximity to Egypt from the original homeland. The rite was borrowed from the Egyptians on how to do it and properly the religious functionality of it. In Kipsigis ritual male circumcision was a complex matter; it involved both the cutting of the prepuce and all the other rituals as dictated by the customs. It had a sequence of events and stages which followed each other. The time for the ritual, places, participants, equipment used and local brew and also clothing gear lied with the custodians of the rite. The stages were referred to as the developmental stages and the final result was the adult born to the community.

Chepkebit and other types of grass depict safety, refuge and land prosperity. Equally important is sosuriet (wild banana) whose leaves were used to make beer and also as plates by the novices while solanum tree is used as *muutulik* uncleanness but interestingly, the solanum berries were used to represent cattle, sheep and goats flock prosperity. Arap Rono of Kiprerres village believes that solanum berries were used because they were plenty in the land to represent livestock. From the findings of the study, ritual male circumcision took place in different scenes and environment. Some took place in an open ground and others in an enclosure. The environment was part of learning for the ritual, it continued to state that the ritual was done in a forested/bushy areas, rocky areas, hills and mountains, grazing places and in rivers where the water was flowing. It suggested that maybe the water was meant for cleansing. Before the boy underwent ritual male circumcision, he borrowed a garment from his mother probably a skirt which would be worn as a body covering. An initiate could borrow brass, iron or bangles, cowrie shells and beads as well as the blanket for use in the seclusion. Both the blanket and the mothers garment was oiled in *mabwaaita* during the anointing ceremony. Both the blanket and the mothers garment was oiled in *mabwaata* during the anointing ceremony.

The Kipsigis ritual male circumcision was hierarchically organized in a manner that the stages follow each other in sequence. The ritual was organized considering the mental developmental of the novices and the sequential teaching in every stage so as to finally sum up on the holistic culture and customs of the community. When the time came the candidates procedurally visited the elders to determine whether they were ready to be circumcised. This was done in secret because the current age grade holding the community security would kill them all if they could discover this. It was a great privilege to be the community warrior and expertise could be rewarded with a beautiful woman for marriage later.

In traditional ritual male circumcision Health concerns was not a problem. The initiates with the go ahead of the orgoiyot, were circumcised using a common knife called *kikunja* and they would stay in seclusion healthily until they come out. Chiefs were tasked with ensuring that hygiene was observed in Menjo and if the initiates needed could be treated if some symptoms of a disease were noticed. This was during the time when cholera and other diseases were witnessed in Kipsigis land which brought forth these changes. The institution of orgoiyot amongst the Kipsigis came to a stop during the introduction of imperialism in Kenya. The renown orgoik of the Kipsigis included Kipnyolei arap Turgat, Kipchomber arap Koilegen, Koitalel arap Samoei, Kibuigut arap Singoei, Barng'etuny arap Koskei and Mugenik arap Mondit.

After 1962, the legal system and the law have gradually encroached on the ritual male circumcision. For instance, a new law passed in 2000 mandated that circumcisers must be licensed by the national health board and be accompanied by a nurse while performing the rite. The community saw it as a betrayal by the government on their cultures but it was implemented. Time for seclusion reduced because of education and government control policies from two years to only one month due to school schedules. The time for age grades also reduced from eighteen years to almost one month only. The sole purpose for male circumcision was no longer pure transformation of the young Kipsigis men but just a rite of passage. Because at then there was always insecurity and no formal government nor police and the society relied on the initiates to provide warriors for the community.

There are changing trends in traditionally circumcision towards opting for clinical male circumcision services in order to be modern. Dynamics surrounding male circumcision have had a significant impact on Kipsigis people's culture. It was well known that the traditional people upheld the customs and culture in marriages for instance the dynamics has led to many marriage breakages and change of roles.

There have been social and political impacts of the changes in traditional Kipsigis ritual circumcision from traditional to modern. For instance women married to those circumcised through church differs from those married to those circumcised traditionally in the sense that their husbands are fierce and demand feminine discipline. They are the heads of the family and makes absolute decision for the family, they defend the family and very responsible while those from church male circumcision and mmc are meek and believe in role sharing with their wives. Some women despised them that they are half –adult and also blame them on the indiscipline of their children or anything which goes wrong in the family. This has pushed them to reconsider how they were circumcised and some could even goes back to be initiated a fresh.

7.2 Conclusion

From the study findings this study concludes that the Kipsigis people were an organized group that had its social, economic and political life. They had elaborate rituals that marked circumcision of their boys. The ritual male circumcision traces its origin to Egypt and was depicted in preparation, how it was done, structures and buildings used as well as cloth wear. Equally important in the ritual were trees and plants used, environment and imagery and the sequential rituals which total up to the customs of the kipsigis ritual male circumcision. The first phase begins when a boy or young man hears that there a school is to be held and begins to wear the emblems of a candidate, which in the case of the Kipsigis are iron beads which they wear around their waists and about a month later, iron wristlets, cow bells and other items. During this time they defy their fathers to prevent them from participating and visit relatives who feast them. No collective activity of the initiates is described until they shave their heads, have a night of drinking beer, bathe ritually the morning of the circumcision, and appear before the 'operator', as they are commonly called in the African ethnographies, being met on the way by their fathers who once again try to

dissuade them. Before the candidates appear before the operator, they are to have attended various confession and purification rites and this is apparently done before elders or before the operator at the time of circumcision according to the customs of the individual Kipsigis group. If it is before the operator, the operator gets fines from the boy's father according to what the candidate confesses.

The study also ascertained that after their circumcisions, the candidates proceeded to seclusion huts in a special compound or in the bush and the initiation school begun, running over the course of the next few months. They were from now on separated from their relatives and lived under the care and control of a number of tutors or guardians. The guardians 'instructed them both in general knowledge and in the particular ritual observances which were demanded from the initiates. The only other persons with whom the initiates regularly came into contact were young girls, the... "Female guardians". Their main tasks were to bring food to the initiates and to provide them with water and firewood. Some days after the circumcision, the operator returned for the ritual cleansing of the initiates which was accomplished by pouring water over their hands. There were medicines made of plants which were used in to promote healing and prevent pus from forming though the researcher noted that infections were rare and that in one instance of the circumcision of several hundred boys, 'not a single case of death or serious illness seems to have occurred. Although such cases would be hushed up, they would certainly have come to the notice of the Christian informants. It was also noted that deaths of initiates were handled in silence.

The study also noted that after the ritual purification, instruction continued and the candidates were free to walk around the village a bit although numerous avoidance behaviors had to be followed. At the initiation camp they were taught practical skills such as making household items and hunting along with learning the avoidance behaviors that must be followed at the time. Halfway through the period in which they were secluded to some extent at the initiation camp, there was a sacrificial ceremony which consisted of a ritual enactment of the death and rebirth of the initiates among some groups closely related to the Kipsigis but which, among the Kipsigis themselves, was a purification ceremony that served a similar purpose.

Therefore, it was the conclusion of the study that there were traditional rituals of male circumcision among the Kipsigis by 1962, changes emerged on male circumcision of the Kipsigis between the years 1962 and 2018 which were brought by the changes over time which has stormed the ritual triggered by the Christian missionaries (1921), imperialists (1895), pandemics, (1987), technology etc. that these changes in male circumcision impacted on the socio-political life of the Kipsigis by 2018.

7.3 Recommendations of the Study

From the findings of the study, the following recommendations were drawn:

- i. Pre-colonial African cultural and custom practices are important aspects of African people. It is therefore crucial that the government establishes mechanisms that can act as custodian of traditional African culture. With modernization rural and urban African residents have divergent view on the practice of male circumcision.
- ii. It is equally, important that the government establishes forums where such issues can be openly discussed and addressed. While the changes in male ritual circumcision among the Kipsigis greatly changed during the period 1964-2018 Africans still need to be enlightened more on how to preserve their most cherished traditional values and beliefs in maintaining their unique cultures.
- iii. Cultural centers offering education on the importance on the Kipsigis cultural values should be set up in rural areas to increase accessibility so that the youth can learn and see the beauty of African culture.
- iv. To provide more knowledge on the divergent Kenyan cultures, curriculum developers should incorporate this into the curriculum.
- v. More programs promoting what is African should be introduced in the media to attract the youth to the beauty of being African.
- vi. Programs aimed at educating young boys and girls on becoming mature and responsible adults should be initiated and intensified. This is especially on the absence of boys' and girls' circumcision in preparation for marriage, as was the case in traditional African society.

In the process of research, unexplored areas for further research were uncovered regarding the ritual male circumcision of the kipsigis but because of time factor it didn't. Researchers can therefore conduct:

1. The clinical and church supporting male circumcision communicate values, beliefs and customs of the kipsigis culture or the western culture
2. The role and repercussion of technology on the ritual male circumcision
3. Factors for the revival and fame of ritual male circumcision among the kipsigis

7.4 Suggestions for Further Studies

During the study period, new areas were identified for further study of ritual male circumcision among the Kipsigis of Bomet County, Kenya. The areas are:

- i. The role of elders in transmitting cultural practices among the Kipsigis of Bomet County, Kenya.
- ii. The strategies put in place by the independent Kenyan governments to promote cultural heritage among the Kipsigis of Bomet County, Kenya.
- iii. The traditional and medical perception on male circumcision among the Kipsigis of Bomet County, Kenya.
- iv. The impact of colonialism on the African cultures in the post-colonial period.
- v. The implications of urbanization on the Kipsigis culture of the ritual male circumcision during the post-colonial period.
- vi. The impact of westernization on the upbringing of boys among the Kipsigis people.

REFERENCES

- Agot K, Bailey C. Bowa K, (2006). *Strategies and approaches to male circumcision programming*; WHO meeting report, Geneva.
- Bailey R. et al. *The acceptability of male circumcision to reduce HIV infections in Nyanza province, Kenya*. AIDS Care ,2002.
- Banguru, Abdul Karim. kipsigis. New York: The Rosen publishing Group Inc.
- Borg, W. R. & Gall, M. D. (1982). "*Education Research: An Introduction*." 4th Ed. New York: Longman Publishers.
- Carotenuto, M. (2012). 'Repatriation in colonial Kenya: African institutions and gendered violence'. *The International Journal of African Historical Studies* 45(1): 9–28.
- Chesaina, Ciurunji. oral literature of the kipsigis. Nairobi: Heinmann Kenya Publisher, 1991. print
- Cohen, D. & Atieno Odhiambo, E. (1992). *Burying SM: The Politics of Knowledge and the Sociology of Power in Africa*. London: James Currey, an imprint of Boydell & Brewer.
- Crowley IP, Kesner KM. *Ritual circumcision amongst the Xhosa of the Ciskei*, Br J Urol, 1990.
- Daniel, Robert E, Mari H. Clark, and Timothy J. Mcmillan. *A Bibliography of the Kalenjin people of Eastern Africa*. Madison, University of Wisconsin African studies program 1987.
- Daniels, E. Roberts. *By Rites a Man: A Study of the Societal and Individual Foundations of Tribal Identity among the Kipsigis of Kenya*. A Dissertation of University of Chicago ,2013.
- Daniels, R. (1976). "*Kipsigis Age-sets: Coordination without Centralization*." Washington DC.
- Dave SS et al. (2005). *Male circumcision in Britain: findings from a national probability sample survey*. Sex transom. Infect. 2003, 79.
- Doyle D. (2005) *Ritual male circumcision: a brief history* R Coll Edinb, 2005, 35, 35
- Earp B. (2001). *Circumcision and politics*
- Esioba E. (2019) *A Faulty Foundation: Historical Origins Of Formal Education Curriculum In Africa*: Springer Series
- Fish, B & Fish, G (1979). *The Kalenjin Heritage: traditional Religion and Societal Practices*, Prentice Hall.
- Forde, C (2023) *Four ways that archival research can help you understand the past, present and future of work* (unpublished)

- Genep, A (1999). *“Rites of Passage.”* Chicago: University of Chicago Press.
- Glass, M. (2014). ‘Forced circumcision of men’. *Journal of Medical Ethics* **40(8)**: 567–71. doi: 10.1136/medethics-2013-101626.
- Government of Kenya (2019). *“Kenya Population and Housing Census.”* Nairobi: Government Printer.
- Heald, S. (1989). *Controlling Anger: The Sociology of Gisu Violence.* Manchester: Manchester University Press.
- Heald, S. (1999). *Manhood and Morality: Sex, Violence, and Ritual in Gisu Society.* London: Routledge.
- Hull TH, Budiharsana M.(2001) *Male circumcision and penis enhancement in southern.* Phoenix press, London
- JOHN. Stewart (ed). *Contemporary changes in Traditional Societies.* Urbana.
- Johnson P, *History of the Jews.* Phoenix press, London, 1993:37.
- Kathuri & Pals (1993). *“An Introduction to Educational Research.”* Njoro ,Egerton University.
- Kathuri ,C.(1985).*Research Methodology,Methods,and Techniues.* New Delhi: Eastern Limited.
- Kathuri, C. (1985). *“Research Methodology, Methods, and Techniques.”* New Delhi: Eastern Limited.
- Kelly, R., Kiwanuka, N., Wawer, M. J., Serwadda, D., Sewankambo, N. K., Wabwire-Mangen, F., ... & Gray, R. H. (1999). *Age of male circumcision and risk of prevalent HIV infection in rural Uganda. Aids, 13(3), 399-405.*
- Kilima R.(2001), *The potentiality of involving traditional practitioners of male circumcision in scaling up the prevention of Hiv aids. Tanzania*
- Kombo, D.K. & Tromp, L.A. (2006). *“Proposal and Thesis Writing: An Introduction.”* Nairobi: Pauline Publications Africa.
- Langley, M.(1979). *The Nandi of Kenya: Life Crises Rituals in period of change.* C, Harst & Company.
- Lonsdale, J. (1994). ‘Moral ethnicity and political tribalism’, in P. Kaarsholm & J. Hultin (eds), *Inventions and Boundaries: Historical and Anthropological Approaches to the Study of Ethnicity and Nationalism.* Roskilde: Roskilde University.
- Lubanda, E. & Omanga, D. (2007). *‘Ethnic indigene and nation building in Kenya: A critical survey of the 1962–1963 Kalenjin-Luhya boundary clashes in Aldai and its implications for the “new nation”’.* Conference workshop, Department of History, Archaeology and Political Studies, University of Nairobi.

- MacArthur, J. (2016). *Cartography and the Political Imagination: Mapping Community in Colonial Kenya*. Athens: Ohio University Press.
- Manners, R. (1967). The Kipsigis of Kenya: Culture change in a “model” East African tribe. *Contemporary change in traditional societies, 1*, 207-359.
- Mattson CL et al. *Acceptability of male circumcision and predictors of circumcision preference among men and women in Nyanza province, Kenya. AIDS care* 2005.
- Merritt, J. (1976). ‘A study of change in circumcision rituals among the Abaluyia of Bungoma and Kakamega districts of western Kenya since 1910 AD’. PhD dissertation, University of Nairobi.
- Moore, H. (2016). ‘*Democracy and the ethical imagination*’, in J. Cook, N.J. Long & H. Moore (eds), *The State We’re In: Reflecting on Democracy’s Troubles*. Oxford: Berghahn.
- Mugenda, O.M. and Mugenda A.G. (2003). “*Research Methods in Education: Qualitative and Quantitative Research*.” Nairobi: Acts Press.
- Mugenda, O & Mugenda A. (2003). *Research Methods in Education: Qualitative and Quantitative Research*. Acts Press.
- Muhoma, C. & Nyairo, J. (2011). ‘*Inscribing memory, healing a nation: Post-election violence and the search for truth and justice in Kenya Burning*’. *Journal of Eastern African Studies* 5(3): 411–26. doi: 10.1080/17531055.2011.614849.
- Musila, G. (2009). ‘Phallogocracies and gynocratic transgressions: Gender, state power and Kenyan public life’. *Africa Insight* 39(1): 39–57.
- Mwanzi, Henry. (1975) *A History of the Kipsigis*. Nairobi: East African Literature Bureau.
- Njoroge, K. (2014). ‘Male circumcision and the shaping of masculinities in Muranga, Kenya: Implications for public health’. PhD thesis, University of North Umbria.
- Nnko S et al (2001). *Dynamics of male circumcision practiced in North West Tanzania Sex Trans Dis* 2001.
- Ocobock, P. (2017). *An Uncertain Age: The Politics of Manhood in Kenya*. Athens: Ohio University Press.
- Ojwang, J. & Mugambi, J. (1989). *The SM Otieno Case: Death and Burial in Modern Kenya*. Nairobi: University of Nairobi Press.
- Osso, W. & Onen, D. (2005). “*A General Guide to Writing Research Proposal and Report*.” Kisumu: Options Press and Publications.
- Orchadson, I. Q (1960) The rite of passage

- Ozdemir (1997) *Significantly increased complication in mass circumcision*. Nairobi: Evans brothers Print.
- Nyaundi, P. (2001) *Circumcision and the rights of the Kenyan boy-child* Pretoria: Pretoria University Law Press (PULP).
- Remondino P. (1981) *History of circumcision from the early times to the present*, popularedition. Philadelphia and London, FA Davis 1891.
- Rizwi S A et al.(1999) *Religious circumcision: A Muslim view*. BJU Int, 1999, 83. *Rural Uganda*. Aids 1999,13 (130399-405.
- Schenker .I, Gross E(2003). *Male circumcision and HIV Aids: Convincing evidence and the implication for the state of Israel*. Harefuah, in press.
- Sutton,J.E.G (1976)*The Kalenjin in Kenya before 1800; eight regional studies*, edited by B. A. Ogot. Nairobi: East Africa Publishing House, 1976.
- Thomas A. (2003)*Circumcision; an ethnomedical study. The Gilgal society*,London,2003.
- Vincent, L. (2008). Cutting tradition: *The political regulation of traditional circumcision rites in South Africa's liberal democratic order*'. *The Journal of Southern African Studies* [34\(1\)](#): 77–91. Doi : 10.1080/03057070701832890.
- Wagner, G. (1949). *The Bantu of North Kavirondo*. London: International African Institute.
- Wekesi R. (2020) *Bukusu male ritual circumcision and social capital: a quest for the fundamentals*. East African Publishing House
- Were, G. (1967). *A History of the Abaluyia of Western Kenya: c. 1500–1930*. Nairobi: East African Publishing House.

APPENDICES

Appendix I: Data from the Kenya National Archives

KNA/DC/KER/1/2	district annual report 1924-1929
KNA/DC/KER/1/27	Kericho district annual report 1954
KNA/KER 1/28	Kericho district annual report 1955
KNA/KER/ 1/29	Kericho annual report 1956
KNA/KER/3/4	Kericho Annual report 1960
KNA/KER/4/1	Kericho Annual report 1961
KNA/DC/KER 1/3	Lumbwa south district annual report
DC/KER/3/5	Annual report on political record on school and languages
DC/KER/7/1/1929-1933	Political records on diseases among the Lumbwa in Kericho district
DC/KER/3/21/1932	Report on the economic organization of the kipsigis
DC/KER/4/2/1938-1950	Report of Native customs, circumcision
DC/KER/4/1/1958	Annual Report on Kipsigis Customary Law
DC/KER/3/13/1926-1927	Political record book. List of name of trees and their native commercial use
DC/KER/3/18/1928-1932	Report on memoranda history of the kipsigis

Appendix II: List of Respondents

S/NO.	Name of the respondent	Age	Gender	Place of Interview	Date of Interview
1.	Alex Langat	18	M	Nyongores	14/5/2024
2.	Alex Bett	19	M	Nyongores	17/5/2024
3.	Alfred Talam	40	M	Nyongores	22/5/2024
4.	Alice Kurgat	70	F	Korara	7/5/2024
5.	Alice Tamboyo	64	F	Chemaner	26/4/2024
6.	Alphine Kurgat	27	M	Longisa	13/5/2024
7.	Alpine Langat	25	M	Nyongores	18/5/2024
8.	Betty Chelel	39	F	Chemaner	27/5/2024
9.	Brian Kirui	24	M	Kembu	20/5/2024
10.	Caleb Kurgat	19	M	Kembu	20/5/2024
11.	Chenyogaa Koen	75	F	Nyongores	22/5/2024
12.	Dalmas Koskei	18	M	Kembu	20/5/2024
13.	Daniel Keter	70	M	Nyongores	24/4/2024
14.	Debra Langat	21	F	Kipreress	10/5/2024
15.	Elisha Bartany	68	M	Kembu	12/5/2024
16.	Elizabeth Chemengich	40	F	Chemaner	7/5/2024
17.	Esther Koen	50	F	Chemaner	7/5/2024
18.	Grace Tabrandich	59	F	Kaplapotwo	7/5/2024
19.	Isaiah Techtuk	59	M	Nyongores	24/4/2024
20.	Isaiah Kenduiywo	78	M	Kembu	9/5/2024
21.	John Kemei	57	M	Chemaner	6/5/2024
22.	John Korir	69	M	Kipreress	29/4/2024
23.	Jonathan Manori	70	M	Chemaner	15/4/2024
24.	Joseph Kigen	29	M	Longisa	25/4/2024
25.	Kelvin Beth	85	M	Kipreress	9/5/2024
26.	Kelvin Kibet	16	M	Kipreress	21/5/2024
27.	Mugenik Joseph	74	M	Longisa	27/4/2024
28.	Paul Arusei	65	M	Kipreress	9/5/2024
29.	Peter Kurgat	71	M	Kipreress	17/4/2024
30.	Peter Sang	90	M	Kipreress	9/5/2024

31.	Philemon Molel	70	M	Kipreress	9/5/2024
32.	Raymond Too	19	M	Kembu	11/5/2024
33.	Raymond Koech	18	M	Longisa	16/5/2024
34.	Robin Langat	18	M	Chemaner	20/5/2024
35.	Simon Towet	75	M	Kipreress	28/5/2024
36.	Sitonik Rop	68	M	Longisa	24/5/2024
37.	Stacey Too	34	F	Chepkitwal	9/5/2024
38.	Stephen Koech	53	M	Kembu	26/4/2024
39.	Sylvester Ngetuny	31	M	Chemaner	23/5/2024
40.	Tapletkoi Soi	67	F	Kiptobit	9/5/2024
41.	Tekla Yamtoi	51	F	Kiptobit	9/5/2024
42.	Emmanuel Kibet	18	M	Kembu	25/4/2024
43.	Titus Kibet Too	25	M	Longisa	16/5/2024
44.	Victor kirui	47	M	Kipreress	23/5/2024
45.	Titus Korir	74	M	Kipreress	9/5/2024
46.	Titus Kurgat	28	M	Longisa	25/4/2024
47.	Victor Bii	18	M	Longisa	16/5/2024
48.	Wesley Tanui	31	M	Kembu	21/5/2024
49.	Wesley Ronoh	62	M	Kipreress	9/5/2024
50.	Willy Tangus	40	M	Kipreress	25/4/2024

Appendix III: Glossary of Kipsigis Words

Aaiyee aiyeeyiya song	Song which bears the aspect of taking an oath to the ritual, its teachings and secrecy.
Arap	An additional name given to the initiate after graduating from circumcision
Asis	The Creator
Boriet	Patrilineal Association
Ceremonial wardrop	It was a structure used by motiriot to keep ceremonial headdress
Chaik	Kipsigis Word For Tea
Chemenojo	A special woman permitted to visit menjo and participate in some of the rituas
Chepketit grass	Grass Ritually Use As A String
Chepketit song	praise song for the community legends and the ritual
Chepkomon	Crotons
Elego laleiyio song	song for courage and truthful to the rite
Emitiot	Mahogany, used during ritual to symbolize strength
Gotab tumin	hut use for performing the ritual
Indaria sulei song	- praise song of the legends of the community
Ipinda	- age set
Isieek	-stinging nettles
Kaaillet	- anointing rite
Kameet ab lagok	- mother of boys who will be cooking for the initiates
while in seclusion	
Kamuratanet	-to make them adults by showing and doing customs of the community
Kayaet ritual	- Swinging ceremony
Kayandaet	- bears the entire aspects of singing by the initiates
Keetuch metit	-covering head ritual
Kelyot	- a beautiful tree with white and brown leaves to signify beauty of home
Kengenik	- sticks used by the novice to communicate by striking one stick against another
Kerotyi	- to come for) a ceremony for circumcision
Keyatita	- the actual cutting of prepuce
Kibereita	- a wide bowl made of skin used by the initiate to eat ugali
Kibisio	- an elder responsible for blessing the ceremony
Kiboretiet	- the boy of the leading clan in the ritual, he leads the others

in the rituals

- Kipaesit song-** advise song for the novice asking the not to be fools
- Kiplelmokyet chant-** a chant done at dawn, casting away laziness
- Kipngisirit -** skin wear made of calf skin, used by the initiate while hunting since its light and flexible
- Koberuret song-** blessing song also bears aspects of religion
- Koissit -** a wooden head arrow used by the novice
- Kokwet -** village
- Kokwotinwek -** plural of kokwet, villages
- Koriet-ab-kirokwek** –ceremony of breaking of ritual sticks, symbolizing breaking the old and embracing the new
- Korosek -** a wand of korosek symbolizes blessings
- Koyumgoi -** the youngest clan and always the last in performing the rituals
- Laalet -** a horn of an animal in which butter and oil for the rite is placed
- Labotwet plant-** solanum plant
- Lappet ab eun-** hands cleaning rite)
- Lelechwet -** indigenous tree used during rituals
- Looet -** a huge pot for preparing and taking local beer
- Mabwaaita-** a holly structure built by green indigenous plant, traditional shrine
- Marangochik** – a stage after lappet ab eun when the novice are wearing animal skin and faces smeared with white sand
- Matorriet song-** praise song for the initiation rite
- Mbolet -** a skin wear made of sheep's skin, used as a wear and mattress by the initiates while in seclusion
- Mejeita-** a fearful implement used to dig rock salt for cattle and was used at then to circumcise the boys
- Menekubeito** - skin wear made of cattle skin, long and covering from head to feet
- Menjo -** a temporary hut used for seclusion of the initiates
- Moinget -** a manger
- Morut -** a salt lick stone called *munyek*
- Motiriot/ motiren-** the initiation instructor
- Muren -** a circumcised kipsigis man
- Musaanget -** an latticework arch frame which was built by the motiren with

green sticks forming a passage or a tunnel about three feet wide and four feet long and three feet high

Musarek - traditional porridge

Muutulik - ritual uncleanness

Nariet - traditional graduation gap

Ng'eetunet - coming out ceremony

Ongeam kimnyet song- song for togetherness, meaning let's all together eat ugali

Ormarich gate - This was a structure built for the opening of the way ceremony always narrow with two doors

Oyotwech oret song - song for plea for the path to be open for the initiate to rejoin the society after seclusion

Roborwo hut - a temporary structure built on the other side of menjo used by the initiates while eating. was grass roofed and somehow ramshakled.

Sabarinyon song - song narrating the migration of the kipsigis

sageet-ab-eito- ceremony where a sacrificial slaughter of a white ox was used

Sambut- a ceremonial headdress

Segetiet - a wooden spoon, locally made

Septet- pordocarpus tree

Simotwet- oak like tree with milk sub. Used to symbolize cattle and prosperity in cattle

Sinendet, kinyelwet maasek, rerendet- ritually robes used for tying in rituals, preferred because they have milky sap

Sosuriet- wild banana

Sulacha song - a narrative song of the orgoiyot of the Maasai who was a betrayer and was killed

Tartaric - a white fine paint from a special white rock

Tatwet - (arrangement of the boys according to clans arrangements)

Tebengwet - a soft plant used during ritual to symbolize

Tekek - bamboo

Tiendap kokwet ab kipsirich - praise song for warriors and heroes of kapkisirich location

Tienjinet - singing for them ceremony

Tilet-aap kirokwek -cutting of ceremonial sticks

Tomnet- it was an enclosure built by ball of grass and a small bundle of

twigs inside menjo

Tulwap Murenik - literally means a hill of circumcised men, a special hill which the whole community commonly circumcise the boys

Tumin- the whole kipsigis ritual

Tuwap lapot- solanum berries, used to represent flocks -used to inflict pain to the initiate, to temporarily blind the initiate and also t act as an anaesthetic

Uye uye song - praise song for the community prosperity

Yatet –aap Oret - opening the way

Appendix IV: Researcher's Self Introductory Letter

Langat Kiprotich Robert
Department of Humanities
Chuka University
P.O. BOX 109-60400
Chuka, Kenya.

Dear respondent,

RE: REQUEST TO INTERVIEW

I am Langat Kiprotich Robert; Registration No. AM 14/40094/19. I am a student of Chuka University undertaking MA in History. Currently, I am conducting a research study on the dynamics of male circumcision on the socio-political and economic impacts on the Kipsigis people of Bomet County, Bomet East Sub-County, Kenya between the years 1962-2018. I am humbly requesting for your assistance in the required information and data. The information provided would be strictly used for research and academic purpose only.

Thank you for your cooperation.

Yours sincerely,

Sign.....

Langat Robert

Chuka University

Appendix V: Focused Group Discussion Based on Age Grades

Group 1 Kaplelach age grade done on 19/5 2024 in Chemaner town on changes of male circumcision ritual

Joseph	Koen
Philemon	Molel
Wesley	Rono
Titus	Kurgat
Alfred	Taalam

Group 2 Female focused group discussion 21/5/2024 in Longisa town on factors leading to changes in male circumcision and sociopolitical repercussions

Magdalene	Yegon
Chepnyogaa	Koen
Tapletkoi	Soy
Elizabeth	Chemengich
Stacey	Too

Group 3 Kipnyinge 23/5/2025/ done in Nyongores center on changes on male circumcision and social political impacts

Dalmas	Koskei
Brian	Kirui
Caleb	Bett
Peter	Kurgat
Alfred	Rono
Stephen	Koech

Group 4 Nyongi age grade 27/5/2024 done in Kipreres ward Kiptobit center on changes to male circumcision and perception on different male circumcisions

Raymond	Koech
Titus	Too
Victor	Bii
Alpine	Kurgat
Alex	Langat
Brian	Kirui

Appendix VI: Interview Schedule on the Socio-Political and Economic Impacts of Dynamicity of Male Circumcision Among the Kipsigis of Bomet County

The following interview schedule was used to generate data on the dynamics of male circumcision on the socio-political and economic impacts on the people of Bomet county, Bomet east sub-county, Kenya, between 1962-2018.

Sec A. Background of the Respondent

- 1. Indicate your age
- 2. Indicate your gender (please tick () appropriately in the box provided)
- i. Male
- ii. Female
- 3. What's your level of education? (Please tick () appropriately in the box provided)
 - i. PhD
 - ii. Masters
 - iii. Bachelors
 - iv. Diploma
 - v. Certificate
 - vi. Any other (specify).....
- 4. Where is your residence
- 5. Occupation.....
- 6. Indicate clan

Section B, History on traditional ritual male circumcision among the kipsigis of Bomet County, Bomet East Sub County from the pre-colonial to colonial era

1. Who are the Kipsigis?
 1. Describe how traditional male circumcision originated and its perception by the kipsigis during pre-colonial period and after.
 2. Describe how the ritual male circumcision was conducted and its importance in the people of Bomet County.
 3. Describe the changes that have been witnessed over time in the ritual male circumcision.
 4. Explain the socio-political impacts of those changes on the lives of kipsigis of Bomet East sub-county.

Appendix VII: Dynamicity of Male Circumcision among the Kipsigis of Bomet County

The following interview schedule was used to generate data on the changes that has befallen the traditional male circumcision before and during the colonial period.






1. Describe the changes that has encompasses the traditional ritual male circumcision of the Kipsigis between 1962 and 2018.
2. Describe the causes of the dynamics on traditional male circumcision
3. Has male circumcision changed?
4. What aspect has changed?
5. What are the causes of such changes?

Appendix VIII: Interview Schedule on the Socio-Political Implications on the People of Bomet County

The following interview schedule was used to generate data on the socio-political impacts on the Kipsigis of Bomet sub-county, Bomet County, Kenya between 1962 and 2018.

1. What are the social implications of the dynamics on the ritual male circumcision on the Kipsigis of Bomet east sub county, Bomet County, Kenya, between the years 1962 to 2018?
2. What are the political implications of dynamics of ritual male circumcision on the Kipsigis of Bomet sub-county, Bomet County, Kenya between the years 1962-2018?
3. What's the perception of the current state on the three groups of circumcision: ritual male circumcision, medical male circumcision and the pro- church male circumcision?
4. What are the economic impacts of the dynamics of male circumcision among the Kipsigis of Bomet County up to 2018?

Appendix IX: Researcher's Permit From NACOSTI

 <p>REPUBLIC OF KENYA</p>	 <p>NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION</p>
Ref No: 454011	Date of Issue: 22/July/2024
RESEARCH LICENSE	
	
<p>This is to Certify that Mr. LANGAT KIPROTICH ROBERT of Chuka University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Bomet on the topic: DYNAMISM OF MALE CIRCUMCISION AND ITS SOCIO-POLITICAL IMPACTS AMONG THE KIPSIGIS OF BOMET COUNTY, 1962-2018. for the period ending : 22/July/2025.</p>	
License No: NACOSTI/P/24/38177	
454011 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	
See overleaf for conditions	

Appendix IX: Researcher's Permit From Archives

 Kenya National Archives and Documentation Service			
OFFICIAL ENTRY PERMIT TO ARCHIVES SEARCH ROOM ONLY			
Permit No. AR-PESDV	Full Name LANGAT KIPROTICH ROBERT		
Reg Date 03 JULY 2024	Valid from. 03 JULY 2024		
Nationality: KENYAN	To 03 JULY 2025		
Address: 36, SOTIK			
Issued by			