

**POST-COLONIAL CHANGE IN MALE CIRCUMCISION AND ITS
INFLUENCE ON MORALITY OF THE YOUTHS IN TIGANIA, KENYA
(1963 - 2023)**

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

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DECLARATION AND RECOMMENDATION

Declaration


This thesis is my original work and has not been presented by someone else for an award of a diploma or conferment of a degree in any other institution

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DEDICATION

This work is dedicated to my father Julius Rukunga M'kirimania and my lovely siblings Mercy Karimi, Tabitha Nkatha, David Mugiira, Julian Kamathi, Racheal Karoki and Daniel Mutuma, who gave me moral and financial support I required during my academic journey. I also dedicate this work to the residents of Kaliati and Kimerii village who helped me with the information to come up with the thesis.

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ABSTRACT

The purpose of the study was to analyze the post-colonial change in male circumcision and its influence on the morality of youths in Tigania from 1963 to 2023. Traditional circumcision was one of the cultural practices that marked the transition of an individual from childhood to adulthood; it also influenced the morality of the youths in Tigania community both negatively or positively. However, the post-colonial change in Tigania has undergone significance change from traditional to modern male circumcision, which has created notable cultural shift and conflicting ideas in Tigania community. The main objectives of this study were to establish the role of male circumcision in influencing morality of youths in Tigania community, to examine the post-colonial change in male circumcision in Tigania from 1963 to 2023 and finally the study assessed the role of emerging trends in male circumcision in influencing the morality of youths in Tigania by 2023. The descriptive research design was employed by the study, the study was conducted in Tigania East and Tigania West. The target population of 47,553 which was drawn from four wards, which were purposively sampled because they adapted modernization earlier than other areas in Tigania, these wards include, Kianjai, Kiguchwa-Michimikuru, Muthara and Mikinduri. The concept of data saturation was used and it was achieved at 38th respondent when all themes began to be repetitive. Snowballing technique was used to select the respondent. The Indepth Interview Guide, Focus Group Discussion and Observation are instruments used for data collection. Descriptive narrative design was used and the data was analysed qualitatively using historical narrative, thematic and document analysis guided by the research objectives. Data was evaluated through internal and external criticism, data contextualization, and colligation of events. The study corroborated the oral sources, archival information from Kenya National Archives (KNA) and the relevant secondary data. Data interpretation was done through the use the acculturation theory. The study established that the traditional circumcision played a significant role in influencing the morality of youths both negatively and positively. It was also found that the post-colonial change in male circumcision transformed the traditional detailed rite of circumcision to a modern way of circumcision through urbanization, economic constrains, modern school system and government policies. These catalysts of change led to emerging blended trends in male circumcision that has continued to influence on the morality of youths significantly. The reduction of traditional detailed circumcision practices has led to significant lose of the moral values of the Tigania community although there are also some significant benefits that the youths have gained by losing some negative aspects of the traditional circumcision. Some Tigania youths have also improved their self awareness through modern education and instructions during the alternative rites of passage. It was also noted that some youths started to engage in negative aggressive behavior such as sexual immorality and disrespectful character after undergoing circumcision. The study recommends for the Government of Kenya through the Ministry of Gender, Culture the Art and Heritage to establish a blended approach of circumcision that borrows the positive elements of traditional circumcision and combines with the positive modern circumcision practices to enhance the morality of youths. This contributes to Sustainable Development Goal on decent work and Economic Growth and also the cultural historiography among the Tigania community.

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ABBREVIATIONS AND ACRONYMS

AIPCA	African Independence Pentecostal Churches of Africa
BC	Before Christ
BCE	Before Common Era
CBO	Community Based Organizations
CMS	Church Missionary Society
NTC	Native Tribunal Council
PCEA	Presbyterian Church of East Africa
TMC	Traditional Male Circumcision
USA	United State of America
NCHS	National Centre for Health Statistics
WHO	World Health Organiasation
UN	United Nations
STD	Sexually Transmitted Disease
KNA	Kenya National Archives
UNAID	United Nation Aids Imunne Deficiency
DC	District Comissioner
WHO	World Health Organisation
FBO	Faith Based Organisations
UN	United Nations
WBO	World Bank Organisatio

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Every human society exists within a culture. Culture is the total way of people's lives. Society is an organ that is composed of socio-cultural rites of passage. These rites of passage are linked with the ceremonies and rituals that are performed within a specific period from stage to stage, marking the transition of an individual's life. Circumcision is one of the rites of passage that communities in Africa practice, and it marks a transition from childhood to adulthood. The practice was accompanied by informal education that influence morality and responsibilities to the initiate after the seclusion. The practice was also used to construct a community's social identity (Jones, 2021).

Doyle (2005) notes that the ritual of male circumcision was an old ritual that began to be practiced in the years of antiquities by South Sea Islanders, Australian Aborigines, Sumatrans, Incas, Aztecs, Mayans, and Ancient Egyptians. Jews, Muslims, and many tribes in East and Southern Africa still practice it today.

According to Assaad (1980), Egypt, Nubian, and Ethiopia were known to be ancient societies that originated from Nilo-Saharan Africa before 3200 BC. The societies practiced male circumcision only to the ruling class and priests. Assaad (1980) emphasized that scholars of classical antiquities, such as Herodotus, wrote that the origin of circumcision began in Ethiopia and Egypt. These ancient communities showed the operations and procedures of circumcision through the arts of curving in the pyramids, drawings in the caves, temples, and paintings. Kapila and Williams (1993) it was estimated that one-third of males in the world are circumcised to adulthood. In America, by the year 2000, an approximation of ninety-four million males had gone through the circumcision process (Earp and Shaw 2017).

According to Vermeer (2010), in Europe, the institutions like religious and educational institutions have enhanced the formation of knowledge, principles, religious norms and behavioral level among the youths. The educational institutions, have enhanced on the standards of behavior, beauty, efficacy, or worth that every member of society agrees upon and is required to uphold. Thus leading to liberty, justice, brotherhood, and paternity. Additionally religious institutions have cultivated

values of holiness, which was reflected in morals, religion, and customs. The study showed how educational and religious institutions were used as a tool of enhancing morality of youths, therefore the study was relevant to the current study which examined the role of traditional male circumcision on influencing the morality of youths in Tigrania.

With reference to the African context, circumcision of boys was done by the traditional specialist. Brown et al., (2020) say that in African communities, both boys and girls are taught to believe in unwritten "rules" about what is expected by the community based on their biological and physiological makeup. The individual's biology or sex is determined by nature, but society culturally constructs the attitude, moral aspect, and behavior. Biologically, through male circumcision a boy underwent a painful experience that involved initiating a physical mark on the body, painful experience during cutting was a way to impact courage and endurance. This was followed by the cultural construction of the society by imparting informal education that shaped the morality of young men.

Bem (1994) observes that during enculturation through the initiation rite, an individual gradually internalizes the moral values that are socially constructed and the identity of a given society. Therefore, the initiate is expected to behave as a 'moral man' and act accordingly. Consequently, traditional male circumcision presents a custom that has a significant meaning in terms of new roles, privileges, moral aspects, and societal expectations. Young men were, therefore, required to internalize these codes of behaviors and moral aspects as a part of their biological self. The study was relevant to the current study that examined how the traditional male circumcision influenced the morality of youths in Tigrania in especially pre-colonial period.

African male circumcision marked the transition from childhood to adulthood. The practice did not only involve physical marks but also informal education, which inculcated moral aspects among the male initiates. Circumcision practice as a process helped the initiates to internalize what was expected of them to behave in accordance with the community (Niang & Boiro 2006). Communities like Agikuyu, Akamba, Akan, Xhosa, Maasai, and Aembu practiced male circumcision as a rite of passage that involved training and moral aspects (Kimani, 2015). The study by

Kimani was used to shed light on the current study that examined the role of male circumcision in influencing the morality of youths in Tigania community.

In most African communities, like Xhosa of South Africa, the practice of male circumcision was composed of various phases. These phases include preparation, advisory and incorporation. Each phase of circumcision had the significance on influenced moral aspects in the initiates. The preparation phase of circumcision involved the singing of traditional circumcision songs that took a couple of weeks to express eagerness and develop the virtue of patience and courage in the candidate. The second phase is advisory, which is the stage where the leader of the song gives guidance and instructions to the candidate. He was required to tell them the rules and behaviors of the circumcised person and also maintain a high level of moral standards to be on the same level as their forefathers. The last phase of circumcision is the incorporation. The phase of circumcision ceremonies was conducted where food was cooked.

The teachings about the powers of ancestral spirits and witchcraft that are connected to the of circumcision rite of passage. Most of African communities were engaged into of the spiritual aspect, and physical risks associated with the circumcision rite in order to safeguard and enhance their physical, mental, and spiritual well-being. The ceremony had an influence to the initiates as they were linked with risky practices such as witchcraft and sorcery connected to circumcision ceremony (Njagi, 1998). The study was important to the current study that established the role of traditional circumcision and how it influenced morality of youths in Tigania.

In reference to Kenya, male circumcision practice is one of the cultural rites that were followed by cultural beliefs such as myths that credited the initiates with power the higher status in the community (Rimita, 1988). Sitawa & Lagat (2022) observe that the Bukusu community male circumcision was a process that entailed rituals and ceremonies that had a significant meaning for shaping morality in the behavior among the initiates. They had plenty of time to internalize what was expected of them, such as to behave appropriately and get along with everyone in society. *Lubito* is consequently a traditional circumcision that was used as tool to construct moral identity among the Bukusu community. During the session of seclusion circumcision

played a significant social roles, and also gave the initiates a chance to acquire recognized manners, laws, avoidances, taboos, and a strict code of morals values that are acceptable in the society such as integrity, diligence, care for children, respect for others, heeding counsel, rigorous discipline and property protection in line with the Bukusu principles.

Moreover, Traditional Bukusu circumcision processes had a variety of psychological influence on the initiates, particularly on the songs and dances, ridiculing and beatings, mud painting and moving around the villages while naked, and a variety of teachings, to the initiates during the circumcision.

According to Kanake (2007) male circumcision gave a man power to assume social roles and adhere to the rules and norms in the society. He also adds that the practice of male circumcision was a sign of death and resurrection of the initiates to the life of humanity and attains a status in the society that comes with social values of leadership and responsibilities. The initiates were taught by the counselors with information such as morals, sexual behavior, attitude economy, political boundaries and social norms. The morality of initiates both boys and girls have been influenced since after circumcision the initiates were perceived to be mature and could engage themselves into sexual practice thus encouraged increase in sexual immorality and early pregnancies which was viewed as a disgrace to the family and the community. The study was of significance to the current study that examined the role of traditional male circumcision in influencing the morality of youths in Tigania.

However, post-colonial changes in Africa, Kenya in particular, resulted in drastic changes in socio-cultural roles, political dynamics and values in societies. World history shows that some of the powerful societies in the world thrived by conquering territories and exploiting the cultures of lesser societies. Historians from the Western world and the European colonialists term the African practices and their knowledge as "outdated", 'simple' and primitive, which was not the case since the African knowledge system evolved depending on the changes in the ecology. These changes have further extended to the post-colonial period (Zezeza, 1993).

Kimani (2015) states that in the post-colonial period, due to the rise of economic conditions that had been introduced earlier by the European colonialists, most African

communities were subjected to a higher cost of living. For instance, the Agikuyu men looked for alternative means of economic activities, such as employment in urban areas, which led to changes in their social roles. Women began to assume the role of men at home, for instance, providing basic needs for the family, such as food and security, which was the role of a man after he was circumcised. The migrations and resettlement disrupted not only the circumcision practice but also communal integration, which was a key to peace and unity among the the Agikuyu community. The practice was no longer effective since teachings of moral values were transmitted to the male initiates. This study addresses only colonialism and its impact on gender roles and values on Agikuyu women and community integrations. In contrast, the current study has addressed how the changes in male circumcision affected morality among youths in the post-colonial period.

Kanake (2007) & Kathio (2023) highlights post-colonial catalysts of change in male circumcision through civility modern circumcision urbanization and monetary system society of the Ameru community. This led young Meru men to a crossroads, stuck between traditional Meru cultural values and modern cultural influences that have been introduced through civilizations. They find themselves drawn to foreign customs such as drug misuse, child delinquency and sexual promiscuity. The loss of effective transmission of the traditional moral and civility standards learned over millennia in the boyhood age-set groups has put traditional values at risk and this aspect has been witnessed among the Ameru community. The young generation are abusing drugs and also engaged into sexual immorality. Additionally, they are disobeying the conventional ways of cultural values which they have adopted through modernization. However has a positive influence on preventing contraction of diseases such as AIDS. These studies addressed on the changes in male circumcision but they have not clearly addressed on their influenced on the morality of youths and the hybrid system of circumcision and its influence on the morality of youths in Tigania,thus there was need for current study to investigate on the gap.

Additionally Miriti (2009), state that emerging trends of male circumcision, in many communities have chosen conventional way of circumcision, others have opted to adapt alternative rites of passage circumcision, which has influenced on the morality on the initiates. Therefore the current study also assessed the role of emerging trends

in male circumcision and how the hybrid system of circumcision would influence the morality of youths in Tigrania.

These studies show that indeed change in male circumcision had a significant influence on the morality in most of African societies, and is not a unique phenomenon in post-colonial Tigrania. Therefore there was a need to examine post-colonial change in male circumcision and its influence on morality of youths in Tigrania from 1963 to 2023. This also helped to assess the role of emerging trends in male circumcision in enhancing morality of youths in Tigrania in community.

1.2 Statement of the Problem

The existing research shows that African traditional societies practiced rites of passage which were important in promoting morality in the community. Tigrania like any other community, followed a very detailed and unique system of male circumcision process and procedure that marked a transition from childhood to adulthood. Specifically, male circumcision among the Tigrania was very influential in determining social responsibilities and morality of the initiates in the society. However, it is notable that in post-colonial years Tigrania male circumcision rite has undergone changes from a traditional detailed rite of passage to modern male circumcision which has created notable cultural shift and conflicting ideas in Tigrania community. These notable changes have also influenced the morality of the youths both positively and negatively. It resulted to new blended approach and new ideas on male circumcision that were assessed to find how they have played a role in enhancing the morality of the youths. A lot of research has been conducted on how cultural rites influence moral values of the society. However, very little attention has been given to historical analysis of how the changes in male circumcision has influenced the morality of the youths. Given this gap in research, a historical study was conducted to examine the post-colonial change in male circumcision and its influence in morality of youths on Tigrania from 1963 to 2023. The study will contribute to the cultural historiography of Tigrania.

1.3 Purpose of the Study

The purpose of the study was to examine the post-colonial change in male circumcision and its influence on morality of youths in Tigania, Kenya from 1963 - 2023.

1.4 Research Objectives

This study was guided by the following objectives:

- i. To establish the role of traditional male circumcision in influencing morality of youths in Tigania community.
- ii. To examine the post-colonial change in male circumcision on the youths in Tigania from 1963 to 2023.
- iii. To assess the role of the emerging trends in male circumcision in influencing the morality of the youths of Tigania by 2023.

1.5 Research Questions

- i. What was the role of the traditional male circumcision in influencing morality of the youths of Tigania?
- ii. What are the post-colonial changes in male circumcision on the youths in Tigania from 1963 to 2023?
- iii. What are the emerging trends in male circumcision in influencing morality of the youths in Tigania by 2023?

1.6 Significance of the Study

To the society; the study contributes to the cultural historiography of Tigania community by showing the role traditional circumcision played in influencing the morality to the youths and a tool of constructing the cultural identity of the Tigania community.

To the policy makers; the study contributes a to positive instruction that would be shaped through circumcision to provide valuable training through the Ministry of Education especially enforcing more of lifeskills lesson to enhance morality and implementing traditional circumcision teachings in the school curriculum to promote cultural identity.

The Ministry of Gender and Cultural The Arts and Heritage in order to preserve valuable traditional cultural heritage, by allocating adequate fund to establish cultural centers where people would sing the traditional circumcision songs that had important moral teachings, this would enable the youths together with the community to learn their culture thus promoting peaceful co-existence, social cohesion, socio-cultural and moral identity in the community.

To the academic; the study sheds light on the historical change in male circumcision that led to emergence of blended male circumcision that influenced the morality of youths in Tigania in post-colonial period and also the study contributes on Sustainable Development Goal on Decent Work and Economic Growth.

1.7 Scope of the Study

The study covered the period from 1963 to 2023. The study began from 1963, when Kenya attained independence from the British Colonial power that ushered in the new post-colonial political dispensation that gave rise to more catalyst of change that continued to impact on male circumcision and to influence morality of the youths in Tigania. The study exited in 2023 when the Government of Kenya passed the Bill of Free Mandatory Medical circumcision that had drastic shift in the practice and procedures of male circumcision and therefore the period after 2023 may require a different study and approach.

The study picked on male circumcision of Tigania, since most of communities like Tigania had a complex and distinctive system of male circumcision, which had a significant impact on defining roles and the moral foundation of society. However, in post-colonial years male circumcision has undergone a drastic shift from the traditional to modern way, prompting to conflicts of cultural practices in Tigania. This led to a necessity of re-examining the post-colonial change in male circumcision and its influence on the morality of youths in Tigania.

1.8 Limitations of the Study

Due to the sensitivity of the study on male circumcision, some of the respondents were not willing to share the information due to fear of revealing the secrets of and customs and traditions of male circumcision. However this was overcome by posing

questions that were friendly to enable them to be comfortable to answer questions clearly. The researcher was able ensure confidentiality of the information.

The accuracy of the oral sources depends on the feelings, beliefs and the memory of the informants, there can be instances of omission or exaggeration, however this was overcome by corroboration of both secondary and archival data for authenticity.

1.9 Assumptions of the Study

The study was based on the assumptions that:

- i. The traditional male circumcision played a significant role in influencing morality of the youths in Tigania.
- ii. The post-colonial change in male circumcision had significant change on the youths in Tigania from 1963 to 2023.
- iii. The emerging trends in male circumcision have influenced on morality to the youths in Tigania by 2023.

1.10 Operational Definition of Terms

- Cultural Rites** : These are the beliefs, customs, and norms that transform the individual from one generation to another among the Tigania community and one of cultural rite is male circumcision
- Male Circumcision** : This is a rite of passage that marked the transition of boys from childhood to adulthood among the Tigania community
- Morality** : These are moral aspects that were taught to the initiates among the Tigania while in seclusion and were expected of them to internalize in their lives and were acceptable by the community
- Youths** : These are young people whose morality are influenced to them through circumcision practice
- Acculturation** : Acculturation is the social, psychological, and cultural transformation of the traditional culture of circumcision that results from integrating two cultures of male circumcision into one while adjusting to the dominant culture of modern that is associated with changes in the community
- Hybrid system** : combination of the traditional circumcision and modern circumcision teachings and practices to form a blended approach
- Influence** : it involves impact of change in male circumcision towards shaping the morality of youths of Tigania in both positive and negative

CHAPTER TWO

LITERATURE REVIEW

2.1 The Role of Traditional Male Circumcision in Influencing the Morality of the Youths

According to Gollaber (2000) & Kimani (2015), the term circumcision is a combination of two Latin words *Circum* which means round while *cision* which means to cut. Doyle, (2005) argue that the Circumcision rite of passage is dated back to Judaism when God instructed Abraham to circumcise him and all the male infants as a way to make the outward symbol of the covenant between God and him. The male circumcision practice identified the Israelites as a nation chosen by God. Additionally, the practice spread to other non-Semitic communities in the world, for instance, scholars of antiquities like Herodotus argued that circumcision practice later spread to Egypt through the people of Israel (Oliver, 2013).

The historical records from various communities in Africa are expounded by Muraya (2009), who argues that most scholars have studied male circumcision. She postulates that scholars like Turner (1969), Van Gennep (1972), and Fontaine La (1985) analyses male on circumcision; the scholars discusses that initiation involves the transition of the individual from one position to another. Van Gennep observes that circumcision consists of transition of young boys and girls from childhood to adulthood. It was accompanied by three phases which includes; separation, transition and incorporation. These phases were mandatory for the initiate to undergo to become a complete adult. However the scholars have not addressed these phases of traditional circumcision played role of influencing the morality of youths of Tigania community in pre-colonial period and therefore there was need for the study to address on the same.

Additionally Fontaine La (1985) added that culture gives the meaning on the importance of a man to be circumcised. Tunner emphasizes that circumcision and its three stages developed the initiates to have the expected values in the society. These studies will be significant on the current study since the scholars highlight of the importance cultural rite of circumcision by focusing the circumcision was used as a tool of social construction and identity of the community. These studies were relevant

to the current study that established traditional male circumcision and how it played a role influencing morality of youths in in pre-colonial Tigania.

According to Mugambi (1992) & Kenyatta (1978) postulate that circumcision is one of the oldest traditional practices that have been cooperated from the Middle East to the western world, later extending to African societies. Mdedetyana (2019) & Pelzer et al (2007), sub-Saharan Africa male circumcision is still viewed as a wholistic phenomenon in human life. Furthermore it has a close affinity with other human dimensions such as religion, marriage and culture. Therefore these studies were essential for the current study that established the role of male circumcision in influenmcing the morality of youths in Tigania.

In pre-colonial Africa, male circumcision practice was an important aspect of one's life. When the initiates were circumcised, they were secluded in a private area where they were engaged in informal education, which was a necessary part of their life. Informal education enabled the initiate to acquire moral aspects and new skills that were essential in their adult life (Kimani, 2015). Rita (2007) observes that initiation songs were crucial as they influenced on bravery, risk taker and aggressiveness and morality among the youths. They also reminded the initiates the qualities of masculinities that demonstrate endurance during difficult situations. These aspects were useful in impacting the moral values of initiates as a way of constructing the social identity of community. The current study found that the role of traditional male circumcision in influenced morality of Tigania youths in pre-colonial period.

Among the Africa communities, male circumcision was not only involved as essential preparations in economic, psychological and physical aspects but also was a process where an initiate was to travel to their maternal uncles and relatives to ask for blessing before he is circumcised, the candidate was required to present the gift of goat to his relatives and accompanied with the song sung by peers, this art showed the virtue of respect for the elderly. In return the maternal uncle was to present him beehives, axes goats and spear as a sign to show that the boy is ready to defend the community. (Niang and Boiro 2007). Rita (2014) add that in the actual circumcision, the candidate was required to be shaved wash himself in the river, this was a sign of cleansing himself from boyhood.

The operation was accompanied with songs which were meant to strengthen the boy while the operation was taking place. During the operation, the initiate was not supposed to shed tears due to painful experiences rather, he was required to endure perseverance; through this process the initiates were able internalize the virtue courage and bravery when face with difficult situation in future and also being self-reliance (Niang & Boiro 2007). The current study established that the process of traditional circumcision underwent changes after the interactions of Tigania community with other catalysts of change in post-colonial period.

According to Magodyo et al. (2017) on their work on the role of Xhosa traditional circumcision in constructing morals values, the practice influenced men to have the ability and power to communicate with their ancestors, the *ulwaluko* practice also grants circumcised males authority that is connected with more rights, obligations, and social status, decision-making processes legitimacy and allows him to become an ancestor after his death. Additionally, there were traditional expectations that initiates would work, support their parents and siblings and become economically independent of them. The study was an anthropological study that give cultural significance of male circumcision to the male initiates in construction of masculinity. The study further use the concept of hegemonic masculinity approach to explain role of Xhosa male circumcision on constructing masculinity among the initiates of Xhosa community, while the current study used the concept of acculturation to analyse the role of traditional male circumcision on influencing morality of youths in Tigania.

Myers et al. (1985) observed that most communities like Bini, Esan, Etsako, Ijaw and Ukwuani ethnic groups of Nigeria, in western Africa, circumcision defined men and women based on roles and division of labor, following traditional lines, where men were expected to do more complex economic activities such as farming, hunting, and fishing, and women taking care of the home and children. Even though they were allowed to engage in farming and fishing, women's roles are typically restricted to tending to certain areas of their husbands' farms. Through circumcision, socially constructed men behaviour, moral values and attitude towards recognizing their roles in society. On contrary Hernlund (2000) in zambia, male practice circumcision ceremony involved communal celebration that includes chanting, dancing, and singing. These songs were mostly accompanied with abusive language and also taking

of alcohol the whole night is perceived to have influence on young people. This study was significance to the current study that established the role of traditional male circumcision and how it influenced the on morality of youths in Tigania.

Similarly, Mdedetyana (2019), state that among the Xhosa community male circumcision was an important aspect as it shaped them to be responsible not only from the individual point of view but also used as a tool for constructing cultural identity in that community. The circumcised men could conduct cultural ritual functions such as family gatherings, inherit properties, marriage, and take responsibilities in the family. Additionally, moral values to male initiates where the society shaped them by informal education through traditional specialists to enable the initiates to acquire cultural knowledge, beliefs and moral code such as respect for elders, both young and old, maintain peace, hard work, and resilience. This enabled them to become comprehensive members of society. However, the current study established the moral fabric changed after the Tigania interaction with modern ideas in post-colonial period the youths of Tigania.

Omukunyi (2022) in Africa the notion of masculinity was a template to demonstrate and reflect the natives of traditional male circumcision. Sociological scholars explain the notion of masculinity through the lens of culture, customs, culture rituals and traditions. Traditional male circumcision among the Bamasaaba community in Uganda was a tool for the transmission of knowledge, shaping religious values and morals among the initiates in the family and community responsibilities. The ritual was not only a tool for act of enduring pain, determining gender roles and responsibilities of a man in the society but also was a tool for constructing cultural identity to influenced a man to morals aspects to internalize the vitues like independence, aggressiveness, hard work and resilience in their life.

Similarly, Were (2014) observes that among the Bukusu, the traditional male rite of circumcision was seen as a connection between ancestors and forefathers. This was a connection obliged to honour the Bukusu community. The ritual of circumcision culturally constructed the moral identity of the initiates by shaping them to internalize the aspects of respect of their parents and elders; they were also taught values that enabled them to take over adult life, as a sense of belonging. They were

also introduced to wealth production through the assumption of new tasks and obligations. When the initiates were out from seclusion there was regular involvement into sexual immorality with girls since circumcision influenced them that they were mature ready to have sex with any woman or girl, thus leading to sex immorality. The study was important to the current study that established the role of traditional male circumcision and how it influenced the morality of youths in Tigrania pre-colonial period.

Maina (2017) observed that the Agikuyu traditional male circumcision was viewed as one of the crucial rite of passage in the community. It did not only involve a physical cutting but also a leeway for property ownership like land ownership which was one of the requirements of becoming a 'complete man'. Agikuyu traditional male circumcision served to educate the initiate and community about the meanings and benefits of becoming a man. This was an essential component of Agikuyu's cultural identity. She adds that during initiation, boys were to show masculinity by being brave and not shedding tears. This was accompanied by the induction of conventional teachings that helped the initiates to internalize moral values through the process of circumcision.

This informal education was also relevant for it influenced initiates to behave like real men, particularly in matters of sexual morality and values of generosity and respect. Additionally sexual morality was maintained through *ngwiko* ceremony this was done where boys and girls had intimate contact without penetration. The young men and women grew sexually responsible without having pre-marital affairs and through *ngwiko*, promoted sexual morality in the society. The scholar used the theory of hegemonic masculinity to describe how the construction of masculinity was built through traditional circumcision. The study was significant to the current study that examined the role of traditional circumcision on constructing the morality of youths, furthermore, the study used the acculturation approach to analyse the traditional male circumcision and how it influenced in morality to the youths in pre-colonial Tigrania.

Rimita (1988) traditional male circumcision among the Ameru was a significant cultural practice that was not only meant to influence strict moral values, norms, beliefs and myths among the initiates in the society but also gave a sense of

represented social power, respect, and cultural identity in the community. Nyaga (1997) reiterates the circumcision was purposefully to transform an individual into an honourable and respectable person in the community. That is why when the circumcised man happened to misbehave, he was embarrassed and told that *Agite nthoni ta mwiji*, meaning that he was disrespectful like an uncircumcised boy. When the initiates tend to misbehave the psychological and physiological torture was a common applied to the initiate if happens he breaks the laws of seclusion, beatdowns were organised by "small fathers" and one's own agemates to fully harden the newly circumcised. Many arguments were offered to support this and set it apart from terrorism, for example on the issue of, an initiate fail to complete their food or vomited; they would receive a severe beating. These studies were important on the current study that established how traditional circumcision influenced the morality of youths in pre-colonial Tigania.

2.2 Influence of Post-colonial Change in Male Circumcision on the Youths

In the first half of the twentieth century, the changes were felt in the Africa continent. This was as a result of the European interventions in African. Most African cultures were interfered by the nature of colonialism, which extended to the post-colonial period (Falola 2008). The spread of a formal education system, economic contrains, Government policy and urbanization were among the main factors of catalyst of change in male circumcision in the post-colonial era across the Africa, thus hampered the traditional cultural practices and social construction of moral identity of a man in Africa. Europeans believed that African cultural practices were inferior and primitive. They felt that needed to be modified within Western culture. However, both cultures co-existed in the post-colonial period (Jonsson, 2014). This study was significant to the current study that examined how the post-colonial changes in male circumcision of youth in post-colonial Tigania from 1963 to 2023.

Messow (2022) states that in South Africa, the government policies influenced the traditional culture in the post-colonial period have promoted individualism that has diluted the cultural aspects that were connected to communal identity specially the traditional circumcision. The government policies through the constitution promoted individual human rights on voluntary male circumcision and improved the health

conditions hospital circumcision. However this led to decline of important traditional cultural values that were enhanced through traditional circumcision.

Modernization through application of western medicine reduced traditional practices and influenced the identity to the African. Most of the words which had a significant teachings on the traditional circumcision were reduced. The study further emphasized that the main ways that some practices are approved and given legitimacy while others are marginalized and given illegitimacy is through hospital circumcisions. This study demonstrates the impact of westernization and the marginalization of indigenous practices and has led to conflicted with traditional circumcision. The study therefore significant to the current study that drew the insight by examining the post-colonial changes in male circumcision of youths colonial Tigrania.

Mtike (1999) observes that in post-colonial Africa, socio-economic changes in male circumcision impacted on the traditional teachings of male circumcision that influenced on moral values to the initiates. The introduction of education to Malawian natives presented a model for the style of civility that followed by the native Malawians to convert to adapt a new modern life that was away from the influence of traditional cultures including male circumcision rite and other socio-cultural rites experienced a significant changes. Though Christianity brought a new outlook of westernization and civilization, thus resulted to conflicts between traditional beliefs and Christianity was raised by African indigenous people and the churches. Christian teaching altered the traditional male circumcision rituals of Lombwe and Yao of Malawi. The study highlights on the church as a tool of change of male circumcision but it has clearly not addressed the how the post-colonial change in male circumcision have influenced the morality among the of youths in Tigrania therefore there was necessity of the current study to examine on the same.

With reference to Kenyan communities, Barasa et al., (2019) observed that in the post-colonial period, most of the communities the cultural aspects have been reduced at a great extent. For instance through urbanization, among the Bukusu community, most of the people have decided to live in towns for economic reasons. The Bukusu traditional circumcision was disrupted by their migration from rural to urban regions. A large number of educated individuals relocate to metropolitan areas in search of

employment or better career opportunities. This challenged the natives to return to their community to practice their practices. Consequently, parent opted to take their sons for clinical circumcision performed in the health centers. The study highlights how urbanization as a catalyst of change in male circumcision changed the practice from traditional to modern. Therefore the study was significant to the current study which examined the post-colonial change in male circumcision of Tigania youths.

Kimani (2015) state that economic constrains led to monetization and capitalism introduced to the African communities caused a great change in the society. The Agikuyu community the, monetization became a significant concern as from the 1940s, the circumciser began to charge at ksh 20 per each initiate in the hospital which was viewed as a way of exploitation to the society. The creation of social classes as a result of economic monetization weakened Agikuyu communal life even more, because social class formation reduced *mbari*, or family ties, the Agikuyu were unable to unite as a society and communal circumcision was difficult to organize. The study uses the theory of masculinity to analyze the change in circumcision and masculinity. In contrast, the current study used the acculturation to anlyse the post-colonial change in male circumcision and its of youths in post-colonial Tigania.

Moywaywa & Akaranga (2017) observe that hospital-based circumcision is performed in modern society during the third term school break, which runs from November to December, before students return to class in January. Only boys have finished their eighth-class education and are on vacation. The Tharaka now sees male circumcision as a transitional educational event between primary and secondary education rather than only a ritualistic introduction into maturity and cultural identity. The time frame by which modern circumcision is performed is short. The processes of traditional male circumcision, like preparation, incorporation, and advisory stages, are not emphasized, yet they were the key aspects that inculcated molded of the initiates while in seclusion. This study provided an eye opener towards examining how the formal schooling system changed the male circumcision from traditional to modern way Tigania.

Accordint to Kathio et al. (2023) traditional male circumcision has undergone a great transformation in the Meru community, the majority of the people have embraced the

modern way of circumcision. The parents of the initiates pay large amounts of money for the initiates to be taken care of. As a result of socio-economic dynamics in the post-colonial period, the circumcisers have learned the art of traditional circumcision as well, which they have applied in the modern way of circumcision. This dynamism in society, of hospital based circumcision has contributed to the concept of individualism which weakened social integration thus leaving the practice of circumcision just but a physical mark. The study focused on causes of changes in male circumcision, like how modernization has contributed to individualism among the Ameru of South Imenti Sub-County. However, the study did not critically address the change in Tigania and therefore there was need for the current study to examine on the same.

The studies conducted by Kanake (2007) & Kathio (2023) focused on traditional circumcision and how it has changed overtime. Kanake observed the "Gang Transformation of the Traditional Circumcision Rite of Passage for the Meru Boys Gang in Kenya," focused on the response to HIV/AIDS boys, the used the different theoretical approach of grounded theory the changes while Kathio uses modernization approach to analyse on the causes of changes in male circumcision among the Imenti Sub-County. However, the current study used a different approach of acculturation theory to analyse the post-colonial changes in male circumcision and its influence on the morality of youths in Tigania.

2.3 The Role of Emerging Trends in Male Circumcision in Influencing Morality of the Youths

According to a study done by George & Uyanga (2014), as a result of the interaction of through urbanization different cultures from different communities, have intergrated together therefore some important norms have been interfered with, like traditional male circumcision. particularly in contemporary society, the conventional way of morals values have been reduced since through urbanization people have no time to practice their traditional circumcision. However, the World Health Organization [WHO] (2008) has come up with strategies to promote male circumcision by not only enhancing clinical initiation by preventing diseases but also creating awareness of important conventional ways of maintaining morality that is inculcated through during seclusion period. The initiates are taught moral values like

respects, responsibilities, and knowledge. The hybridity of culture promote reconstruct morality and identity to the initiates in African society especially in South Africa thus promoting cultural equality and peace co-existence. This study was important to the current study that assessed the role of emerging trends in male circumcision in influencing morality of youths in Tigania.

The study by Sabet et al. (2012) reveals that in Uganda, traditional circumcision represents a sense of wealth and pride since it is accompanied by cultural festivals and forms of celebration done in the community, followed by the morality that are disseminated to youth. However, due to the spread of AIDS and other STI diseases, the community, in conjunction of the Government of Uganda, has opted to improve traditional male circumcision by introducing clinical infrastructure via voluntary mass medical male circumcision through trained health practitioners.

Effendy (2015) the alternative rites of passage improve the morality among the youths by selecting the key moral teachings of conventional circumcision and combining them with contemporary elements of modern male circumcision. This, would minimizing the cost of harmful traditional practices and minimizing the tendency of using one cutting tool will reduce the chances of infections. The church and community leaders have embraced a hybrid of the traditional and modern way of circumcision, which would cultivate moral values and also as a leeway of constructing a socio-cultural identity of morals of a man. However, the current study assessed the role of emerging trends in male circumcision and how it influenced on the morality of youths in youths in Tigania.

In reference to study by Muraya (2009) suggests that the anthropologist, ethnographer, and socialist argued that there was a need to support female circumcision as it promoted moral values in the society. This would enhance social integration, peace, and cultural identity. However, the interaction between the Agikuyu and the Europeans brought a transformation where the Europeans did not understand the cultures of the Agikuyu people. She adds that there was a need for Europeans to study critically the socio-cultural aspects of the Agikuyu people, particularly on female circumcision.

This would enable the Europeans to appreciate some of the important cultural values and eradicate other elements that had a negative implication on women, such as health status. This would promote Alternative rites of passage that would protect women's sexuality health, thus enhancing their living standards. This alternative rite of passage would bring the cultural hybridity of both Agikuyu traditional culture and that of Europeans by integrating both conventional and modern moral values, leading to equal distribution of resources, peace, co-existence, and harmony in the community. However, this study was used as an instrumental in shaping up the current study; however, the study draws close attention of the girl child as opposed to the boy child. The current study suggested for the hybrid system of male circumcision as a possible solution in shaping the morality and maintaining cultural identity of Tigania youths.

Kathio (2023) in his study on the suggestion for further studies suggested that the Ministry of Culture needs to create awareness to the community about male circumcision by initiating seminars and conferences on the need to adjust the perception of male circumcision to accommodate the diverse cultural practices of the communities in reference to traditional male circumcision, thus enabling morality among the Ameru community peace co-existence to both individuals who support the traditional and modern circumcision. He emphasizes that the Ministry of Health of Meru County Government should lay the strategy a of incorporating traditional circumcision and modern circumcision to improve moral values for better living. Therefore the study created an eye opener for the current study that assessed the role of the emerging trends in influencing the morality of youths and also coming up with the sustainable solutions to promote morality of youths through circumcision in Tigania.

Similarly, Mwendwa et al. (2020) the government of Kenya female circumcision in the rural areas of the Meru community in Kenya has been undergoing drastic transformations. The government policies and campaigns spearheaded eradication of female circumcision. It was consider to be harmful and required actions that are effective to bring in changes. The Government fostered knowledge by supporting the community through the '*nyumba kumi*' initiatives. The community initiatives advocated for the Alternative ritualistic approach to be applied to girls. They were taught the dangers of female circumcision by showing films and attending

conferences for both boys and girls and advices from the parents against the practice. This was achieved by establishing community orphanage centres to teach the dangers of female circumcision practice. This has shaped their morality and enabled the girls to attain better performance in school. This study, however focuses on the alternative approach to female circumcision on influencing girls' morals, though it does not address on the role of the emerging trends in male circumcision in influencing morality of youths in Tigania.

Marck (1997) in recent days some parts in Meru community male circumcision has remained with the conventional way of practicing traditional circumcision, in fact, half of the young men circumcised undergo cultural initiation into manhood even today traditional circumcisers continue to perform the majority of circumcisions. This has influenced the morality of youths initiates since they have been taught in seclusion on the virtues and values that are expected of them by the community. However some of the sponsors taught the initiate teachings that deviated away from the moral values. However the study has not clearly addressed how the emerging trends in male circumcision is influencing the morality of youths in Tigania thus this made it necessary for the current study to assess on it to the youths of Tigania.

2.4 Theoretical Framework

The study used the acculturation theory; the theory was advanced by (Kroeber, 1948). This theory was used to account for the cultural change within a society. Based on the idea that cultural interaction leads to a process of cultural change, Kroeber described acculturation as a gradual process where a society's culture changes due to extended contact with cultures from different cultural backgrounds. The influence may be through direct or indirect contact. In some cases, both cultures are affected, though the effect may not be balanced, with one culture being more acculturated than the other between the African culture and the European under different circumstances.

According to Redfield et al. (1936), acculturation is the process of two autonomous cultures coming into lengthy personal touch and then changing culturally. Changes in language, cultural norms, religious beliefs and values are acculturation characteristics. This is noted on an individual or institutional level, particularly when a dominant society's culture affects a less dominant society's culture (Sam & Berry, 2010).

According to Sam & Berry (2010), assimilation, separation, marginalization, and integration are the four forms in which acculturation may happen. In this instance, the study employed the separation and integration strategy. The separation strategy entails preserving one's own cultural identity and demonstrating no or little interest in creating connections with other cultural groups, embracing the customs of the host society. In this case, the theory through the separation and assimilation strategy was used to analyse the role of traditional circumcision on influencing moral aspects of youth as a way of constructing social identity. An integration strategy involves a tactic of assimilating into the culture of the less dominant group by carefully appropriating some aspects of the dominant group's culture. The study also used the intergration strategy to demonstrate how the post-colonial changes catalysts of change assimilated and influenced the culture of traditional circumcision in either positive or negative way though both have coexited together to form an hybrid system circumcision.

Murphy (1989) states that some aspects of a culture will be absorbed if that culture is to be superior than the other. When a given culture is perceived to be superior to another, some cultural aspects of a lesser culture are absorbed by the superior culture. This may occur when a dominating group tries to force its cultural norms on a subordinate group (Titiev, 1959).

In the context of African culture in opposition to European culture during and after colonialism, it was believed that European culture was superior to African culture in terms of dominance and prestige. Consequently, Europeans and some Africans, particularly the elites who wanted to adapt the culture of westernization thus weakened African culture. European culture was believed to be superior to the African culture (Pieterse, 1992).

As a result, the study used this theoretical approach to analyse how the post-colonial change in male circumcision in influencing morality of youth in Tigania, and also assessing the role of emerging trends in male circumcision in enhancing the morality of youths in Tigania.

CHAPTER THREE

METHODOLOGY

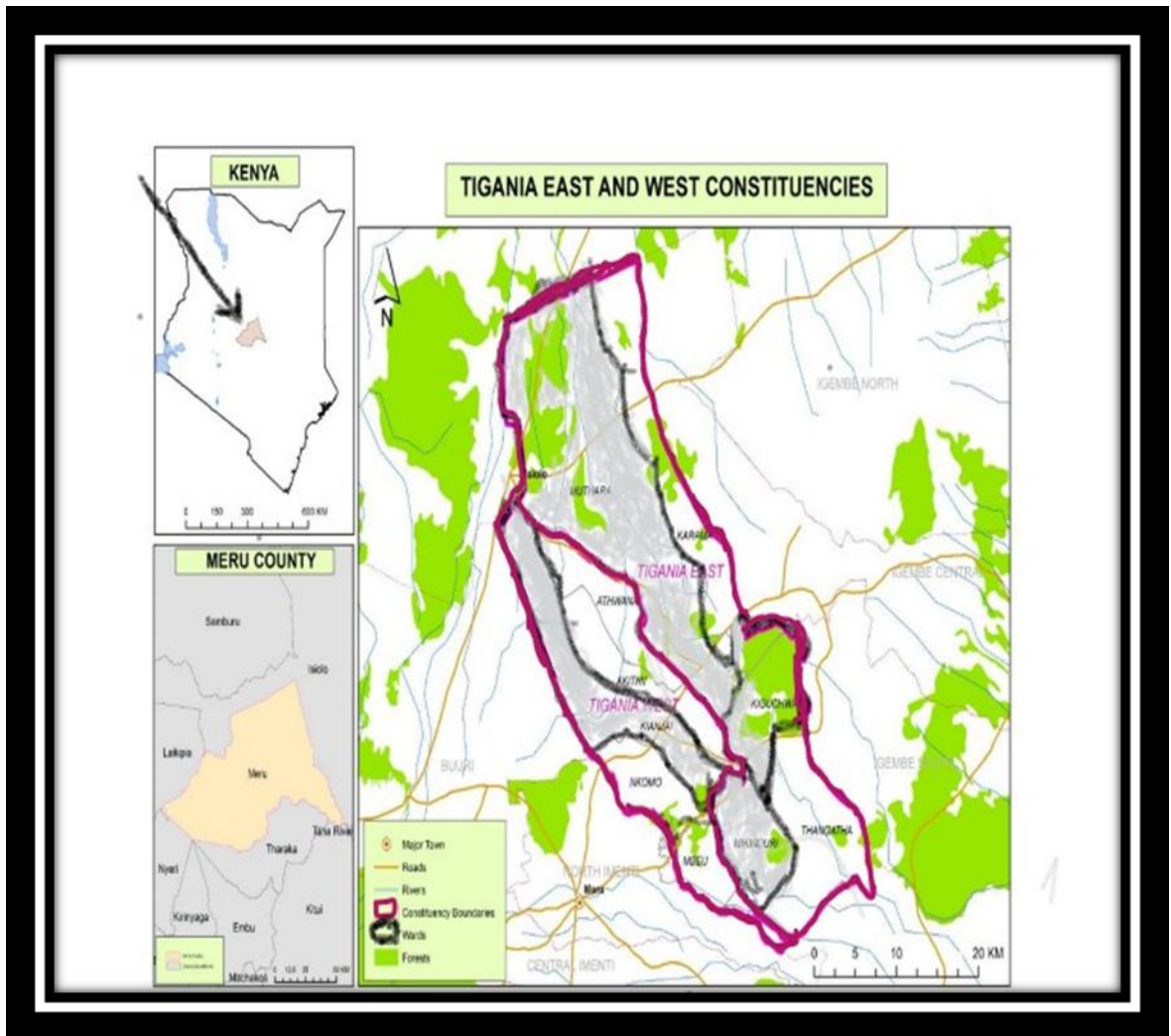
3.1 Location of the Study

The study was conducted in Tigania community. The study was done in two sub-counties, Tigania West and Tigani East. The sub-counties Tigania West and Tigania East have a total population of 212,505 and Tigania occupies an area of 1030 square kilometers (KNBS 2019). It is comprised of nine wards, including in which in Tigania west has Athwana, Nkomo, Kianjai, Akithi, and Mbeu wards. Tigania East comprises four wards: Muthara, Kigucwa-Michimikuru, Mikinduri and Thangatha ward. Tigania community Igembe, located in northern part, Tharaka to the southern part and Imenti to the western part (KNBS 2019).

Meru County Development Plan (2023) indicates that Tigania community lies within the latitude of $0^{\circ}.00'$ and $0^{\circ}.40'$ to the North and longitudes of 37° and 50° to the East. The temperatures are hot and dry, ranging 24.7°C for the lowland sides (610-700mm) and 13.7°C for the higher altitudes of Nyambene ranges the Eastern slopes of Nyambene ranges to 380mm -1000 annual rainfall. The four wards were purposively sampled which include; Kianjai, Kigucwa-Micimikuru, Mikinduri, and Muthara, and they had closer contact with Europeans and adopted modernization earlier than other parts of Tigania.

The study picked on the Tigania people since they were the first to have contact with colonial administrators who established their headquarters at the Miathene administration by Butler Horney '*Kangangi*' a Meru, meaning a wanderer. The headquarters at Miathene administered the whole of the Tigania community from 1922. Tigania was better positioned for Europeans to control the lower parts of Meru and Tharaka easily. Tigania people settled around the slopes of Nyambene hills, which had fertile soil for agriculture. This made it suitable for Europeans to settle around the highlands to establish the cash crops of tea and coffee at Kigucwa-Micimikuru (Bariu, 2020).

Figure 1 showing the study area Tigania East and Tigania West



Source: Akare Mappers (2021)

3.2 Research Design

Descriptive research design helps to investigate and explains the state of affair as they exists. The study used this design as it was appropriate to get information of the state of affair as they existed in Tigania, it was used to organize, collect, analyse and describe the information on the post-colonial change in male circumcision and its influence on morality of the youths in Tigania.

3.3 Target Population

Tigania community has a total population of 212,505, the subjects of the study were drawn from the four wards, having total population of 62,742 persons. The four wards

were include; Kianjai with 13,889, Kigucwa-Michimikuru, 6,240 Muthara 34,187 and Mikinduri 8,426. The target population consist of 47,553 respondents whom were above 18 years and above from the four wards. Kianjai has 8,729; Kiguchwa-Michimukuru, 4,261 Muthara 25,342, and Mikinduri 6,242 (KNBS 2019). The target population specifically included both male and female above 18 years and above; including; circumcisers, the youths, elderly men and women the church elders government administrators particularly the colonial chiefs, school administrators who were rich in information as they were able to give the account and post-colonial period.

3.4 Sampling Procedure

Tigania community has a total number of nine wards, due to her huge population, the study narrowed down to a manageable number of respondents. The four wards were purposively selected since they had close contact with European and had adopted modernisation earlier than other areas in Tigania. These include; Kianjai had a close contact in which the European established a colonial conquest at Miathene in 1922 and also a Native Tribunal Council (NTC) to administer the whole of Tigania community. Kiguchwa-Michimikuru availability of arable land for farming tea and coffee by European settlers (Bariu, 2020). Muthara first catholic mission was established Muthara in 1930 and Mikinduri ward establishment of Scottish churches and catholic mission in 1928 (Thomas, 2003). The study used purposive sampling and snow bawling technique to identify the respondents. The purposive sampling procedure was used to identify the respondents of 18 years and above, the snowbawling technique was used to identify the elderly respondents were selected to give their opinions and perceptions towards the role of traditional male circumcision and how it influenced on the morality of youths and also the changes, perceptions, process and procedures in the post-colonial period. The elderly respondents were purposively sampled since they are the senior citizens in the community who had relevant information on traditional circumcision. Those respondents who held administrative positions, such as headmen, political leaders, religious leaders and circumcisers, will be purposively identified through snowballing technique.

3.5 Sample Size

What counts most when conducting a historical study within the scope of previous years, as in current study, is the quality and reliability of the information provided by the respondents, who were mostly sampled based on the information that was useful. The sample size was justified by Kathuri and Pals (1993), who state that the minimum sample size for a major group is 100 while the minor group is 20-50 respondents is representative. According to KNB (2019), the total population of Tigania is 212,505 which is the the major group of Tigania and the specific population of the sampled four Wards is 62,742, which is the minor group of Tigania community. Hence, the study used sample size of 38th respondents whom were determined by data saturation, the respondents provided relevant information until the data was saturated. The data was achieved when all the opinions, themes, perceptions, and experiences were unrevealed through oral interviews and when the information becomes repetitive.

3.6 Research Instrument

This study used Indepth Interview Guide, Focus Group Discussion and Observation to obtain data.

3.6.1 Interview Schedules

The researcher used well-defined structured oral questions which were based to the specified respondents as shown in interview Schedule (Appendix 2). The interview Guide was comprised of four sections which include; Section A contains the respondents' biodata details, Section B contains questions on the role of traditional circumcision in influencing the morality of youths in Tigania, Section C is composed of questions on the influence of post-colonial change in male circumcision of youths in Tigania and finally section D contains the questions on the role of emerging trends in male circumcision in influencing the morality of youths in Tigania. Whenever the information given by the respondent was not clear, other sources of information including Archival and secondary data was corroborated for the authenticity.

3.6.2 Focus Group Discussion

The study used focus group discussion to enable the researcher to acquire information from the participant's beliefs and perceptions based on their areas of interest. The respondents aged above 18 years were chosen to validate other interviewee. The

respondents gave the detail on the changes, opinions, and perceptions on circumcised and the influence it had on morality on the Tigania youths.

3.6.3 Observation Check Lists

The researcher attended circumcision ceremonies and sought consent from the owners to take photos of the initiate during the day of graduation. The researcher visited Meru National Museum and took photos of the instruments used to circumcise boys during traditional circumcision ceremony in pre-colonial Tigania.

The researcher also visited to Karima ka Njuri in Mitunguu Cultural Centre and took photos of the attires worn during the traditional male circumcision in the Tigania and also the houses the initiates lived while in seclusion.

This tool was used to complement other instruments of data collection and ensure the data is well-saturated, free from biasness and authentic.

3.7 Data Collection Procedure

The study used the following sources for data collection which include;

3.7.1 Oral Sources

The study used oral interview which was guided by interview schedule, this was done according to the objectives of the study. The notification was done to respondents before the date, location and the time of when the data was collected of the interview. The researcher gathered information based on the age of the respondents, on the role of traditional circumcision in influencing the morality of youths in Tigania, the post-colonial change in male circumcision on the youths of Tigania from 1963 to 2023 and also the emerging trends of male circumcision and its influence on the morality of youths in Tigania by 2023

3.7.3 Archival Sources

The researcher visited Kenya National Archives (KNA) and other library services. Like Meru National Museum. The researcher acquired information related to the post-colonial change of male circumcision and its influence on the morality of youths in Tigania from 1963 to 2023.

3.7.4 Secondary Sources

The study used the secondary sources from historical books, journals, conference papers public document and local dailies were contacted. The researcher acquired secondary data from the library, such as Chuka University Library and other accessible libraries, as well as the National Library in Meru, published and unpublished books and newspapers. The secondary sources were used to collect data focusing on the role of traditional male circumcision in influencing the morality of youths in Tigania, post-colonial change in male circumcision on the youths of Tigania and the emerging trends in male circumcision in influencing the morality of youths of Tigania.

3.8 Data Analysis Procedure.

After the task of collecting data, the information was recorded in Kimeru language. The language transcribed was later translated into English language. Coding was done to classify the information and later the data was tabulated before it was stored for analysis. The study used thematic data analysis to establish the authenticity of the sources and the study used corroboration of information from both primary and secondary data. The study used historical analysis and interpretation; this involved rational historical criticism of the sources by data evaluation through internal and external criticism, data contextualization and colligation of event descriptively and systematically and exhaustive review of all the information, the language of the author used was interrogated and the credibility interrogated the language used by the authors and credibility. Finally, the data was analysed with an help of acculturation theory to examine the post-colonial change in male circumcision and its influence on morality of youths in Tigania.

3.9 Ethical Consideration

The researcher got a introductory letter of recommendation from Chuka University and a research permit was granted from the National Commission for Science, Technology, and Innovation (NACOSTI) appendix 7. Data was collected from the respondent, personal questions were not asked, and confidentiality was maintained to ensure the effectiveness of research and acceptable standards was be observed. The researcher sook the participants' consent, respect the confidentiality of the research respondents and also ensured volunteer participation by the research respondents, thus enhancing the quality and integrity of the research.

CHAPTER FOUR
ROLE OF TRADITIONAL MALE CIRCUMCISION IN INFLUENCING THE MORALITY OF YOUTHS IN TIGANIA

4.1 Introduction

This chapter analysed the migration and the geographical nature of Tigania. It describes the origin of Tigania people and the sub-tribes that borders the Tigania community. Tigania is one of the ten lost tribes of Israel. It examines the role male circumcision in influencing the morality of youths. Finally the acculturation theory was used to analyse how the traditional circumcision influenced on the morality of youths. The theory of acculturation focuses on how various cultural practices circumcision male circumcision was accompanied with procedures, preparations and instructions that were intergrated together to change and shape the morality of the initiate while in seclusion.

4.2 Demographic Characteristics of Respondents

The table below shows the respondents demograghic data used in the collection of primary data, on oral interviews. The data attained to the point of data saturation when all themes, were captured and began to be repetitive. The study achieved the level of saturation at the 38th respondent. The respondents were grouped as follows:

Table 1: Age of the Respondents

Years	Frequency	Percentage (%)
18-35	18	47
36-65	12	32
66 and above	8	21
Total	38	100

Source: Research Work 2024

The ages were categorised as follows; 18-35 were represented by 18 (47%) of the informants, early adults. The age between 36-65 represented those in the middle adult who were represented by 12 (32%) of the informant, and finally 66 years and above were represented those who were in old age and were represented by 8 (21%) of the informants. The youngest respondent to be interviewed was 23 years while the oldest respondent was 97 years. The study gave the answers on influence male circumcision depending on the respondents age, for instance the respondents of 66 years and above

gave adequate information on the role of traditional male circumcision its influence on the morality of youths during the pre-colonial period, this is because most of the respondent had experienced the processes and procedures that were involved as well as the moral teachings that were passed to the initiates while in seclusion. The of the age between 36 to 65 years had vast information on the the post-colonial change in male circumcision, most of the respondents underwent the process of modern circumcision, others parents have children who underwent the same process and also witnessed on the catalysts of change that occurred in post-colonial era from 1960's that hampered with the traditional circumcion leading to influence on the morality of youths. Finally, the respondents between 18 to 35 years gave vast information on the emerging trends in male circumcision and its influence on the morality of youths. This is because the majority of the respondents have experienced the trends that are emerging as a result of change and also they are part of the changing patterns in the 21st century.

Table 2: Location of the Respondents

Location/wards	Frequency	Percentage (%)
Kianjai	11	29
Kiguuchwa-michimikuru	7	18
Mikunduri	10	26
Muthara	9	24
Total	38	100

Source: Research Work 2024.

As from the table above, the study targeted wards that were sampled to inorder to acquired the relevant information, from the respondents. The study interviewed the respondents from Kianjai Ward which had (29%), Kiguuchwa-Michimikuru had (18%), Mikinduri had (26%) and finally Muthara had (24%).

Table 3: Religion of the Respondents

Religion	Frequency	Percentage (%)
Christians	29	76
Muslims	6	16
Traditional Africa Religious	3	8
Total	38	100

Source: Research Work 2024.

The practice of male circumcision was influenced by the religious practices, norms and traditions of people. Therefore there was a need to collect the data from the religious people. The religion that had a higher number of respondent was Christianity with a frequency of 29 which was equivalent to (76%), the second number, was composed of the muslim adherents with the frequency of 6 which was equivalent to (16%) and finally the last group of respondent was the traditional Africa religious adherents who were 3 that was equivalent to (8%). The religion therefore has been one of the catalyst change that has impacted on the socio-cultural aspects of Africans practices especially on the traditional circumcision practice.

Table 4: Gender Composition of The Respondents

Gender	Frequency	Percentage (%)
Male	32	84
Female	6	16
Total	38	100

Source: Research Work 2024.

To provide a reliable information on the male circumcision, there was a need to interview both gender. The study hence interviewed men who had a larger number of respondent with (84%) since the study was concerned of male circumcision while the number of women Was less with (16%).

4.3 The Pre-Colonial Tigania and their Migration Patterns.

According to Munro (2009) Tigania was made of a decentralized system of government among the Meru community. Tigania is composed from Meru clans that settle south of Nyambene hills from kuuru river to river Itundu. Tigania borders Imenti, Igembe and Tharaka sub-tribe of Meru. Similarly, Ituma (O.I., 2024) posits that, the Ameru community is among the ten lost tribes of Israel based on the evident of traces from migration and the nature of governance. Tigania therefore, had a decentralized form of government that resembled that of the tribe of Israel headed by council of elders, who played the duties of presiding over the religious and other cultural practices like the traditional circumcision.

Nyaga (1997) reiterates that the Meru originated from Mukunga and his wife called Ngaa. Similarly Fadiman (1982) adds that the Meru migrated and settled around the slopes of Mount Kenya and Tigania particularly settled around the slopes of Nyambene hills. The respondents in Igweta (2023) revealed that initially Meru was called Ngaa and Mukunga who were both husband and wife and they originated from the forest. He emphasized that, after the Ameru migrated from Mbwaa, they settled at *igaironi* after they distributed to other places like Nyambene Hills and others to Igoji. They later intermarried with a natives called Gumba and who assimilated with Ameru community.

According to Gautia (O.I.,2024) stated that Meru community including Tigania people arrived in the present homeland in 1700s from Mbwaa whereby they were chased the Arabs the *Ngue Ntune*. The other group that caused the migration of Tigania community was the Galla people whom the Tigania had interacted with before they had later migrated to the mountainous places of Mount Kenya region following Tana River route later landed to the areas of Tharaka and others to Igoji. Murianki (2022) in Igweta (2023) revealed that those who settled around Mbwaa were *Nkubiu* within *Tigania Nkuru* thus referred as Nthi-Nkuru. The Meru before they began to separate, they established their first dormitory *gaaru* at a place called Nkumari, some of them like Imenti went to *Gachua* and settled, others like Igembe settled at *Mukunga* while the Tigania settled around the area of *Kiorimba*. Finally, those of Igoji settled around the places of Kira hill in Mwimbi. The separation among these groups was as a result of either internal conflict or harsh weather conditions (KNA/DC/MRU/ 1920). The information corroborated with the respondents in Igweta (2023) who added that Tigania were the sons of Ngaa and Mukunga who arrived from Mbwaa. The Tigania was made once they arrived at *Micii-Mikuru*

The report from KNA/DC/MRU/1939 revealed that Tigania people headed toward *Micii-mikuru* after they migrated from Mbwaa and settled to their present location. However the migration of the ancestors of Meru people is not clear though the findings by Shillington (2005) in Igweta (2023) found that at first, they were dispersed from West Africa in several waves. The ancestors moved from Western Africa passed through Central Africa through Ethiopia and finally ended up into

Mount Kenya region. Their migration from Northern part is due as a result of harsh climate of Saharan desert.

4.4 History of Male Circumcision among the Tigania

Among the Ameru of Tigania community male circumcision originated from Middle East ancient of Jew society. The practice was introduced through Abraham covenant with God when he was instructed to circumcise his descendant. Circumcision was done as a physical cutting of fore-skin as a symbol to differentiate the Jews and other non-Semitic communities. The practice however spread to other parts of the world, particularly in the African communities though in most of the African communities the practice was done as a transition from childhood to adulthood (Karicha et al, 2023).

The sentiment from the respondents M'gweta (O.I.,2023) & Nchana (O.I.,2024) revealed that traditional male circumcision among the pre-colonial Tigania was borrowed from the Maasai community. Consequently the Ameru of Tigania experienced constant rivalry between communities of Maasai through cattle raiding activity. The Maasai community was known of bravery and courageous during cattle raiding and inter-community wars. The Tigania warrior by the name Kaula O Benchau was secretly sent to Maasai community to learn the tactics of bravery among the Maasai warriors.

Additionally the report from KNA/DC/MRU/(1955) is corroborated with the respondents and it posit that Kaula O Benchu leant the secret of Maasai community on how they conquered other communities in battle is through the circumcision. The practice of circumcision was accompanied with processes that instilled the virtues like courage, resilience and bravery among the initiates during and even after the seclusion period. He returned to his native community of Tigania and began to circumcise boys. The practice was accompanied with severe pain, the physical pain was not only meant to prepare and shape the initiate psychologically, emotionally and socially of the challenges he would encounter and endure but also ushered in the world of responsibilities. As per acculturation theory, the interaction between Maasai and the Tigania attributed with an intergration of cultural practice of traditional

circumcision that was fully adopted in Tigania thus enabled shaping of morality of youths.

Historically, in Tigania community, the practice of male circumcision was done by the woman called *Ciobaibaya*. Ciobaibaya lived in the slopes of Kiorimba in Mbeu who was appointed to be the only woman to practice the procedures of circumcision on men. She circumcised men until the Ameru men learnt a complex circumcision practice known as *Ndigi* from the Maasai men. After they invited a new circumciser from the Maasai community. The practice began to decline after the European interaction with people of Ameru in the period between 1940 and 1950s and the introduction of hospital circumcision among the Ameru community particularly the Tigania people. Traditional circumcision was not only a mark of transition from childhood to adulthood but also determined the age-set and dictate all the responsibilities that an individual was expected to do by the community (Ituma O.I., 2024).

According to Rimita (1988), the Tigania boys who were circumcised at the same time, belonged to the same age-set they were given a specific name *rika*. Circumcision was important as it enabled them to socialize with social-cultural aspects that were done purposefully as a transition of boys from childhood to adulthood. This was accompanied with informal education that shaped moral values to conform to an adult life. If at any point a woman indulged herself into sexual intercourse with uncircumcised boy *mwiji* it was a disgrace to the community. The uncircumcised boy was not fit to marry and have a family because he was still immature to be trusted with community secrets. Therefore any matter related to circumcision was a punishable offense of offering a bull ndegwa,, by the father of offenders to cleanse the taboo. Therefore traditional male circumcision among the Tigania established a high level of morality upon young men in all faculties of life including cognitive maturity, social and physical maturity. The theory of acculturation was used in the study to demonstrate how the assimilation strategy of two culture of Maasai and Tigania, enabled the Tigania community adopt the culture of traditional circumcuision from the Maasai community and this formed an intergration that established a cultural identity among the Tigania people.

When interacting with secondary sources from Murianki (2002) in Igweta (2023) agree with the study of respondents that, male circumcision played a significant role among the sub-ethnic group of Meru community. The scholars emphasized that the criminals group consists of boys who were delayed to be circumcised took their livestock joined the tribe of Turkana due to a frustration of not undergoing the practice of circumcision. Moreover, boys acquired information secretly through girls from the warriors if they would get a chance for them to get circumcised. However, the warriors discovers that the secret have been disclosed by the girls, the warriors decided to give them thorough punishment through beating both boys and girls. Due to their severe punishment both boys and girls would drive their livestock to hiding places and they went to places like Kambiti in Tigania and *Nkumari* in Imenti. They also formed a place to meet in Mikinduri, near *Kiega*. The elders pursued boys to plead them to rectify their behaviors. Boys received a serious beating as a result of their delayed circumcision. They formed another Ameru group of Turkana who were ostracized from the community (Nyaga 1997).

The report from secondary sources by Nyaga (1997) & Karicha et.al (2023) the practice of male circumcision was done following various processes. Firstly it was made known that the practice of circumcision would be announced to the public by the community councils of elders. The *lamala* was required to acquire the membership from the age set that was ruling at that time. The council of elders were to ensure that the circumcision practice take place when there was sufficient food to feed the initiates while in seclusion. The elders also ensured that while the initiates were in seclusion, they were protected from internal and external attack.

According to Mahner, (1975) & Nyaga, (1997) among the people of Tigania traditional circumcision was set within three set in every age group, there were nine groups of initiates that were unique. The groups of circumcisers were chosen from the clan they were referred as good omen and their circumcision was conducted in home as opposed to the field. In each and every set of three groups was categorized into two parts these includes *Ndinguuri* and *Kobia* and *Kaberia* joined together to one set of group, among the Tigania community. The first two groups *Nchenganabiri* and the other group was called *Ntimiriti*. The first group of *Ndinguri* to circumcised stating that “*nitwi tworaiire baa'ania ngachiu*” meaning that so and so were the first to kill

the knife and it should not be feared. This phrase was used to develop the virtue of bravery and courage through enduring pain among the candidates who were going to be circumcised. Among the people of Tigania the nine boys who were circumcised first before the mass circumcision demanded respect since they were the first lot to undergo the pain of knife before the other group of initiates. In the support by the oral sources the key informant revealed that,

Before the operation was done, the boys had stages which included the small boy lung'e or mbura mouu the stage later graduated to elder boys called biiji ikuru this was after they have passed a stage of instructions called kuruta nchibi this was small rites of boys which involved a serious torture and beating as a preparation before the circumcision. Those process were significant in instilling resilience, courage and bravery before the the actual process of circumcision. However these rituals done before circumcision were associated with serious injuries where the big boys used to beat small boys in the name of instilling discipline, this act was harmful on physical and social torure thus affecting moral fabric on boys (Kioge O.I., 2024).

Fadiman, (1993) Tigania community male circumcision was a custom that was meant to help shape morality in both men and women, values enabled essential existence of the community. The circumcision rite of passage, was an important institution purposed to absorb the individual to become a “full citizen” and also acquire the related rights and responsibilities, intended to cultivate the virtues of discipline, courage, and self-importance, respect and responsibilities.

Similarly to Mbiti (O.I., 2024) male circumcision was not only used to instill moral values among the initiates but also accredited the social status and responsibilities in the community. The father of the initiate gave them symbolic tools like spear which was readiness to safeguard the community, Columbus monkey headgear was a symbol of pride and status and the shield symbolized the symbol of protection after circumcision. The initiates among the Tigania community names changed by the beginning with a letter suffix M' and names were termed as M'Muthuri, M'Mukindia and M'Kirimania. Additionally the Meru Annual report from KNA/DC/MRU/1925 shows that traditional male circumcision among the Tigania community did not only

inculcated morality but also enhanced the initiates to have the right to marry and bear children which was a credit for them to attain a full member of the community.

In support of the sentiment by Rukunga & Ndege, (2020) reveal that young men in Tigania after circumcision were proven and tested their morals while in seclusion, they were graduated to be the warriors in the community. This was followed with presentation of phallic important symbols of spear and sandals by their male parents. As per the acculturation theory, these symbolic tools enabled the initiates to be fully intergrated into the roles and values that were expected by the community of Tigania. This indication showed that, a young man had power and responsibility to protect the family and the entire community while sandals symbolized readiness to walk long distance to search for food. The spear was a symbol of protection. On contrary to the view by Kabere revealed that,

The tools that the initiate was given by his father after the circumcision especially the spears and sword raised a lot of warfare and chaos in the community. When the initiates were out from seclusion he felt that he has already matured and can fight. Young men used them the tools during interwar conflict and communal raiding therefore led to blood shed in the community as result, the warfares hampered with peacefeul coexistence and unity in the community thus reducing morality among the youths (Kabere O.I., 2024).

The image below shows the initiate warrior from the seclusion.

Figure 2: An Image Showing a Circumcised Warrior (Laing'o) of Pre-Colonial Tigania



Source: A Photo Taken by the Author, Permission Granted from Meru Meseum in 2024.

A relia of a Tigania circumcised Warrior.

The KNA/DC/MRU/1925) report reveal that, most of the African communities especially in Central Kenya Kikuyu and Ameru of Tigania, circumcision was a crucial aspect that enabled the young men to learn morality and military, law of the society

and obligation. These aspects were important for the continuity of the community. The rite of circumcision enabled to unveil the behavior through the cutting fore-skin and the informal education that was imparted to the initiates while in seclusion. The rite of circumcision was a symbol of purification of boys. It gave the obligation and rite for the young men to be in a position to partake the social roles especially marriage. The acculturation theory was used in the study to demonstrate the importances of traditional circumcision as it inducted initiates into communal roles like militarism and other socio-economic and moral obligations, consequently helped them to be intergrated in Tigania community and also constructed cultural identity.

4.5 Preparation for Circumcision

As noted by acculturation theory approach, separation strategy was used in the study to demonstrate how traditional circumcision helped the society to achieve the goal of preserving cultural identity, the preparation stage had significance rituals that were key to instill morality of youths. Kanake (2007) posits that, Tigania male circumcision involved psychological, emotional and physical preparation. Preparation was important in instilling the virtue of courage and bravery among the initiates before they underwent a pain of circumcision. During circumcision, the candidate was not expected to show any sign of cowardice but rather was expected to have courage and endurance, resilience and self-control. However, before circumcision ceremony took place, there were different stages of boys that prepared them for the process of circumcision, these processes were basically the small rites that were accompanied with the ritual called *kuruta nchibi* the boys graduated from one stage to another. The first stage was *lung'e* or *mbura mouu* and then *mbiji ikuuru* this was accompanied with instilling of the virtue of courage, bravery respect and resilience these virtues were instilled through organized serious beating and pieces of advices were given by the elders of how the individual was expected in the community before and after the circumcision. This stages enabled boys to have readiness to undergo the process of circumcision (Ituma O.I., 2024).

The information was supported by respondent Kamanja & Ituma (O.I., 2024) who posit that pre-circumcision ritual was important to the boys these small rites were likened to the school level of education where the individual graduated from one stage to another and this ritual took place in a period of one year before the circumcision

practice. The boys were taught a lot of teachings about the oath of secrecy of the community where they were instructed not to reveal to anybody especially their mothers and children. This process was significant as it taught them the virtue of self-control and independence. These teachings were important as they prepared them to be resilient before they underwent the actual operation. In this ritual before circumcision *gukurwa* or *kurutwa nchibi* was accompanied with conditions upon which the *ndinguri* big boys were supposed to follow. These included not eating in their mothers kitchen, participating in some domestic activities like washing utensils and sitting near their mothers was a taboo. This philosophy was important to teach boys to prepare them to be responsible men especially in defending their community and also maintain the secrets of the community, this was easy to conduct the communal raids upon the neighbouring communities like Samburu, Turkana and Maasai. The process of circumcision took place during the dry season *nthano* during the month of August since there was plenty of food to feed the initiates while in seclusion period and there were no much work in the farms (Kamenchu O.I.,2024) The relatives of the candidates were to prepare the ceremony these were particularly the parents (Wanyanya O.I., 2024). One of the respondent revealed that,

These philosophical teachings made boys to be useless at home, because they could not assist their mothers in domestic chore, like washing the utensils and taking care of them. Therefore this created a leeway to indiscipline cases, ignorance to the parent and boys could look down upon women since they were viewed as inferior (Nkiring'a O.I., 2024).

Traditional circumcision was graced with plenty of food where the community celebrated together with unity and cohesiveness and incase the family was unable to provide food the community took the initiative to support the occasion. The initiates were fed with indigenous and nutritious food like yams, pigeon peas, beans black beans, arrowrots, cassava, porridge of millet, finger millet, sorghum, milk, and meat from cattles, sheep and goat. These types of foods enabled the initiates to be energetic enough to defend the community, participate into various activities like cattle raiding, and walking for long distances to search for food for the family after the boy was circumcised. As demonstrated by acculturation theory the practice of male

circumcision was accompanied with various rituals like *mpithio* ‘burning ceremony’, and dances, that intergrated the community together enabling peaceful coexistence unity and togetherness (Kamanja O.I., 2024). When interaction with the key informant, the respondent revealed that,

During the mpithio ‘burning ceremony’, the occasion was accompanied with the drinking of traditional beer maarua to celebrate. The beer was put the gourd and served to the youths, men and elder people. I remember we drunk until in the morning and there reached a point where people began to abuse each other with dirty language without regarding the age, they could dance both old and aged men and women together where women were attempted to be raped in the this occasion interfered with morality in the society (M’gweta O.I., 2024).

During this period of preparation the schedule of events was arranged on when the ritual would take place. However before the preparation of the events took place, the parents of the initiates would ensure that the hut was established for seclusion. It was separate from their parent’s house. This was not only for protection purpose but also cultivated independence and virtue of respect to parent. The schedule of circumcision practice was arranged by the Tigania warriors by deciding who would circumcise the boys. The accommodation, food and special group of warriors *-lamale ya mutani* helped the circumciser to carry the bag with tools of circumcision ‘*kiondo kia mutani*’ that consisted of knives and other ritualistic ornaments for circumcision. The circumciser was a special person who was blessed and had a well sophisticated skills of circumcising boys and acquires the skills through inheritance for operation. The money was to be raised by the candidate before he was given the permission of circumcision by the elders (M’gweta O.I.,2024).

Bariu (2020) states that during the preparation period the process was done in a period three months and its was accompanied by plenty of food provided by the women. In this season if food was not enough due to inadequate rainfall the circumcision process would be postponed until there was enough food. The elders especially those who were diviners’, *agaa* would be consulted about the day of circumcision to confirm

whether it would be safe from the external attacks from the neighboring community and other nature of calamities like drought and other pestilences.

The study by Nyaga (1997) shows that, the preparation stage of circumcision was comprised of two important traditional rituals these included '*igita ria kugerua matu na igita ria gutura matu*' this means the time to make spots on the ear and time real time of perforating holes on the ears. These ceremonies were accompanied with offering a bull by the father of the son that would be feasted by his clan to bless the first born boy before he would undergo the process of circumcision. This process cultivated a great self-esteem among the Tigania initiates. The report by Kinya (O.I., 2024) stated that, traditional male circumcision was a process that, required ample time, boys of adolescent were to prepare themselves in a period of about two months before the circumcision. They visited their relatives especially the maternal uncles and their kins, the period was referred as '*kuriria*' which 'means to reach out to' before the candidate went for the circumcision. They were offered various important gifts such as goat, sheep cereals like millet and sorghum. '*Kuriria*' was a significant stage for a candidate as it represented a sign of a blessing from the relatives as well as clan. Traditional male circumcision among the Tigania was an activity of the community, and the gifts the candidate was given would repay them during the time of warriorhood to serve the community. The process of circumcision was occasionally done when boys were at the age of 14 to 19 years. The candidate would visit the maternal uncle and he would be granted gifts from the relative. The act of visiting was an easy to show the virtue of respect to the elderly relatives to seek the blessings before he proceeds to be circumcised.

The report from KNA/DC/MRU/1958 agree that the ritual of circumcision was accompanied with the ceremony of *ntuto* that was prepared by the father of an initiate and when the practice was ready the father of the candidate could meet with elders for the advice for the day of circumcision. The boy would travel and spread news among the relatives where he would put on the grass attire and a club. Whenever he visited the relatives he would receive the gifts from his maternal uncles. Thus showing respect to the elders, the items like goats were presented to him. The candidate was also accompanied with three boys to go together while singing and blowing horns as a way to show preparedness to undergo the process of circumcision. The preparations

for the coming feast of circumcision involved also building of a village hut to store the food and wine. The elder went to the medicine men asking for the circumcision process to take place. Each candidate was accompanied with the warrior in the day of circumcision, and after the operation the initiates were confined themselves in a hut for number of days that had been instructed by the medicine man.

In support, Akwalu (O.I., 2024) posits that, the process of asking permission was an important phenomena as it enabled the initiates to recognize their relatives and people from their clan. This enabled communal intergration family ties and peaceful co-existence among the Tigania community. The boy went to ask for permission from their both paternal and maternal uncles *kuriria*. This ceremony or ritual was important as it helped to inform the initiate is ready to go for the operation. The boy went round where there were relatives. The process of *kuriria* was of great significance as it instilled the virtue of respect and honors of people from his clan. The boy did the process in a period of one month before the actual circumcision. In support by Nchana added that, Kuriria was consisted with the traditional songs called *ndwimbo cia kuriria* songs for asking for permission of circumcision which were sung by the candidate together with other boys from their relatives. The songs had a informative stanzas like

Muntu wetu nkwija-ii- my uncle I have come

Mburi ciaku irompenda-ii- Your goats will be mine, give me am going to be circumcise.

This art of asking for goats or gift was a sign to show that the boy was ready to undergo the process. This instilled the virtue of readiness and courage to be circumcised. This also showed that, the candidate attained the level of maturity, showed respect, preparedness, self-confidence and a sign of acceptance in the family. The gifts like a bull was presented to the candidate demonstrated a sign to reciprocate what he would pay as a bride price during marriage. It was an act of recognition by the community, that the boy has attained good moral values and deserves to be cleansed through the circumcision.

The kins and the uncles imparted knowledge to the candidate of what he was expected to behave after circumcision. This was a transition from childhood to adulthood, life

with responsibilities, obligation and expectation from the society. 'Kuriria' helped the candidate to undergo physical pain and emotional training to shape moral values to the initiates. The candidate was supposed to use these gifts, he was required to use them as food during seclusion period. This showed the virtue of responsibility by not depending on the parents to fully feed him while in seclusion.

According to Kamanja (O.I., 2024) before boys went for *kuriria* the elders gave boys pairs of sticks which were blessed, by anointing with honey, milk to appease the ancestral spirits *nkoma cia bajuju*. The elders were also to spew milk and honey in the air and also pour libations to the dead this was to show they were connected to the ancestral spirits. However these rituals of connecting the dead had a demonic connection and witch craft and the powers of darkness affected directly or indirectly the livelihood of youths both spiritual emotional and psychological since the spirits would torment them at night and affecting the morality of youths in the community.

Additionally the report by Kaloo (O.I., 2024) showed that after *kuriria* ceremony the process was followed by the shaving ceremony was accompanied by *muugii* song that was sung by the circumcised young men *nthaka*, elders, women, boys and girls. The candidate was shaved by the woman while the *muugi* was sung like this *wantuma ngugii nkaithekaira-ii mwiji akenjwaa*. This meant that the the candidate has reached the climax of undergoing the process of circumcision. The shaving was a sign of purification, cleansing, sanctification and cleaning of bad habits from boyhood and ready to be circumcised. According to Nyaga (1997), before the circumcision, the candidate was expected to be shaved their private part and also keep their body clean. The shaving was a symbol of leaving the behaviors that were not acceptable by the community. Nyaga(1997) emphasizes that the parent of the initiates were supposed to bless the candidates before the circumcision. The report by Mugambi (O.I., 2024) the shaving process entailed removal of all the hair from the head to symbolize cleanliness of the initiate. The mother used the blade that was deeped in the sheep's fat. The blade was supposed to be held in a fig tree leaves. The sheep fat was a symbol of annoting the child before wascircumcised the following day. The symbol of fig tree was significant of good will,fertility and long life, while the sheep's fat symbolised the virtue of purity.

According to Murungi (O.I., 2024) regarding the boys before the circumcision, dances were common and they were supervised by the council of elders. This was followed by the parents of the initiate who was required to smear the body of an initiate with a mouth of hydromel from the horn. The parents of the initiates were also required to apply some white ochre upon his face *kuringwa ira* as a way of transforming him to a new person. This was a sign of blessings upon the child. The application of red ochre *ira* was accompanied by ceremonies of songs. The sponsor *muwati* is informed earlier to take the responsibility of taking care while in seclusion. He was required to be a person who was responsible, honest, trustworthy and also specialized in traditional customs and teachings to transmit to the initiate. Therefore in line with acculturation theory, the preparations for traditional male circumcision was important it through the intergration between the three stages, preparation, advisory and incorporation stages enabled the whole ritual of circumcision to be of importance in shaping the morality of youths and also the promoting cultural identity of Tigania people.

4.6 The Day of Circumcision

In African traditional society traditional circumcision was comprised of three phases which include separation, transition and integration. During the separation stage the initiates was taken away from the surrounding of his maternal home. The process of separation introduced the individual into a new life of responsibility and manhood. The transition stage involved the stage where physical operation, moral teaching were emphasized and ceremonies. In most African communities, including Tigania, young men constructed shelters in the forest. The ceremonies were involved with the songs, dances and other rituals that had a significant teachings. The phases of transition involved informal education where the initiates were taught moral values aimed to shape and prepare them into a life of responsibilities. These teachings were virtues like self-discipline, hardwork, resilience, accountability, endurance and self-control (Wepukhulu, 2024).

The study used the theory of acculturation, through separation strategy to demonstrate how the traditional role of traditional circumcision practice was accompanied with informal education, where the initiates were separated from other members of the community, and taught values. The session of seclusion enabled the

initiates to internalize these values and later enculturated cultural practices, beliefs and norms that binded the community together and also construct moral identity.

The practice of circumcision was accompanied with intensive singing of circumcision songs *Kirarire* songs had a significance teaching on moral values of how the candidate was required to behave before and after the operation. The songs had a hidden meaning that the candidate could not understand until he was circumcised. The sponsor explained the meaning and moral teachings the candidate was supposed to adhere. The ceremonies conducted before circumcision were comprised of everybody, including women, children and the elders. Traditional beer *kiruthu* was drunk as a symbol of merrying and celebrating the candidate before he was operated. The parent of the candidate was required to prepare the beer made of honey and also slaughter a goat for the circumciser (Kaumbura O.I.,2024).

The circumcision process was done communally, and the candidates who were supposed to be circumcised first, were whose their parent prepared for beer for the circumciser and the second candidate was the one whose the parent slaughtered a goat for the circumciser. This showed a virtue of appreciation to the circumciser and also was a privilege to the candidate. The candidate was feed on roasted yams as it was necessary to give him energy as he was not allowed to eat in the morning (Kamenchu O.I., 2024). Nyaga (1997) reiterates that once the mother gave the candidate food especially yams after the *kirarire* song was sung. This was a symbol of showing that the son would be handed over to community, to serve by offering services like defending the society from external attacks, Provide for the family and participate in other social and economic responsibilities like looking after the livestock and farming, though the child remained to be the property of the mother.

According to Kamanja (O.I., 2024) firstly, the candidates were required of them to wake up in the morning cursing birds to show a virtue of preparedness, courage and bravery to face the knife, the candidates removed all the clothes and were given to their sisters. The candidates were pursued by the circumcised young men *nthaka* directly to the river while singing *muugi* songs to scare the candidate to see whether they would retreat to undergo the process. The *nthaka* used to sing the songs like ; *ii- ya-ii uui-ii mwijii nii uguutanwa ii* means that ‘you uncircumcised boy you have to face the

knife'. These song played a significant role in ensuring the candidate has fully made the decision of operation in the field. Occasionally, the candidates used to bath in the rivers like Kuuru, Kionde, Mbututia, Kamwii-ruana and Thanantu. The initiates were to wash themselves the whole body, particularly the penis to remove dirt. The study was supported by Rimita (1988) who stated that the candidates were taken to the river to numb the body, they were covered with banana leaves before the circumcision process took place, the initiates were given blessings by *mukiama* who was a special among the council of elders chosen to bless the initiates. The respondent added that,

Boys were to wash themselves to prevent bleeding, the penis was washed properly to remove dirty substance mugiro inside the prepuce. This was a symbol of cleansing and maintaining hygiene, the operation took place in the specified fields which were sanctified by the religious specialist called mukiama who presided over the religious matters like blessing the field of circumcision and casting off the spells by uttering specific words that were guided according to the Tigania council of elders. The utterances were accompanied with spilling of honey and the finger millet; wimbi to bless the field. Most of the circumcisers who operated boys practiced witchcraft. Therefore, they could not do anything bad upon any candidate because they were protected through cleansing process done by the mukiama and if they would do anything evil they would be affected. These practices by mukiama did not only help to promote morality by enhancing unity and intergration but also protected the initiates from malicious ancestral spirits in the place for circumcision was highly respected due to the religious utterances done by the religious leader mukiama (Kioge O.I., 2024).

In Tigania community circumcision was normally done in the fields that were cleansed and sanctified. These fields includes; Kieni kia Mukululu jwa M'tolaria in Miathene was the main sites of all the Tigania clans, others included Nthewene ya Kamanja in Nkomo near Kirindine, Kieni kia Mwiiria in Ntombo and Kambaru. The candidates were gathered together based on the individuals of the same clan. This promoted social unity, cohesion and peaceful coexistence. Additionally it enabled people to know their clans names and also constructed the identity of the clan and the

family tree. The circumcision fields played a role of uniting clans, and togetherness. Once the circumcision was done the blood that was poured enabled to unity of the clan of the ancestral spirits and the living. Consequently this promoted family intergration between the family of living and the dead members (Kamanja O.I., 2024).

The respondents in Focus Group Discussion in posit that during the day of circumcision the candidates arranged themselves in a line, the circumciser began the task of circumcising one by one until the number was accomplished. The circumciser held the penis of the candidate where he pushes the fore-skin backward to separate the skin and the penile muscle, the skin was pushed forward with a finger until it is cut halfway the penis, the remaining part of the sheath was held diligently during the healing process this was called *Ndigi*. It was held until the healing process was done. The process had a painful experience to cultivate the virtue of resilience and self-control and also demonstrated a sign of courage and bravery. It was observation by Kailikia that,

The operation was associated with painful experiences not all young men could endure pain during the operation. Most of them fainted due to excessive bleeding even to a point of death. The circumciser were normally unclean individuals who mostly practiced witchcraft and socery as a result. This affected the morality of the initiates as they caused misfortunes after the seclusion (Kailikia O.I., 2024).

According to Kalong'o (O.I., 2024) the initiates were circumcised in the field was surround by both gender men and women though women and girls were required to stay at a distance as a way of respecting the operation. When the candidate was circumcised there was an indication of the young men jumping very high, while women began to sing the songs by saying that *mwana akuma- ii akuma mwana akuma ii akuma* meaning that the initiate is brave enough to overcome the circumciser's knife and he has become 'real man' this was a sign of constructing moral identity of the Tigania.

Traditional circumcision involved an affair of the community and not from the individual point of view. The gifts the candidate was given was to be repaid after circumcision by offering services to the community particularly being a warrior and

also presiding over other duties in the community after one graduated to an elder in the community. This shaped the virtue of responsibility among the young in the community. The initiates were given wisdom by relatives on rule and laws that were expected of them to follow and adhere to the expectations of the community. Additionally circumcision songs were accompanied with severe pain of emotional burdens that enable them to understand the transitional from childhood to adulthood that introduced them to the new world of responsibilities.

Kanake (2007) observes that during the operation the candidate was required to hold the twig leaves on his hand. When the boys happened to show a sign of fear during the operation the twig was cut and it was presented to the sister of the initiate. Holding of the twig leaf was a sign to overcome fear and instill the virtue of courage and also endure the painful experience of circumcision. The warriors could blow the horn widely when the boy happens to scream and cry as a result of pain. Those who attempted to escape the process he would be held tightly by warriors until the operation was over. Among the Tigania this promoted a sense of unity and identity was a significance aspect that was critical, therefore circumcision process to the end of seclusion, the blood shedding was not encouraged since it was believed that loss of blood weakened the community unity among the initiates. Nchulubi revealed that,

In Tigania the practice of circumcision was accompanied with medicine man who played the role of protecting the field by withdrawing witchcraft and casting spells that caused any form of misfortune during the process of circumcision. The ritual however involved spilling of honey and finger millet in the air, the medicine man uttered words that were connected to the ancestral spirit to appease them. These spirits had a negative implication on the lives of the initiate. Some of them claimed lives of those who were circumcised. Therefore it is an act that interfered with morality in the society (Nchulubi O.I., 2024)

After the process of circumcision, the initiates were taken home and secluded for about two to three months. During seclusion they were taken care of by the sponsors, and were fed with indigenous foods like sweet potatoes, milk, bananas, yams, meat, traditional food made up of millet, finger millet and sorghum. These components of

foods were essential for the initiate to regain strength. *Kirarire* song was sung after the candidate has undergone the circumcision; the leader of the song together with other groups of warriors would spend night singing for the initiate. These songs contained vast information of instructions and teachings that would influence moral values, the initiates were expected to emulate the character of their fore-fathers (Nyaga 1997).

According to Gichaara (2013), within three to five years of one age group circumcision, the young warriors in each age group underwent this procedure. After that, there was a 12- to 15-year gap between age sets. The young initiates were taught morals by respecting and obeying their parents, sponsors. They were cautioned not to spill the blood of their kin, not to discriminate against any children in the Tigania community and to take care of their natural surroundings. They acquired the necessary abilities and strategies enable them to advance into a new warrior council. According to Kinya (O.I., 2024) the sponsor *muwaati* was a person who was well versed in instructing knowledge, caring quality of kindness by giving food, while in seclusion. The candidate was instructed by both sponsor and elders. As per the acculturation theory the initiates acquired new teachings that enabled them to adopt to a new cultural values, religious values, and socio-economic activities that helped them to enculturate in their livelihood. Thus enabled in shaping their morals aspects.

4.6.1 Instructions Given During Seclusion

During seclusion period, the initiate was presented by a specialist sponsor or a father who would guide him through the session. The would explain to the initiate the hidden meaning of *kirarire* song. The moral values were transmitted to the initiates. He was advised not to engage himself into sexual intercourse with a girl, or court a girl nearby the village. This cultivated the virtue of respect and self-control (Nyaga, 1997). In support by archival sources *ntane* was inducted in new rules and regulations which included; not to speak rudely or curse elders including women or boys without a good reason. Jokes were not a part of them apart from the age mates or engage into illicit sexual relationships (KNA/DC/MRU/1940).

Additionally, Kioge (O.I., 2024) added that, seclusion period was an important session for the initiate. The initiate was given a sponsor *muwaati*, who was required to be a specialist versed with knowledge of social life and moral values to guide the

initiate through the seclusion period. The initiate was taught to take care of himself especially on the hygiene matters. He was required to nurse his wound. Until seven days before he would lite fire. This symbolized patience and endurance while in seclusion. The ‘burning’ ritual of the initiate *kioro* was significance in instilling moral values of the youths while in and out of seclusion. The initiate was taught on how to relate with the gender of opposite sex, parent and also ways of handling and providing for the families. This was significant in shaping morality of youths while in seclusion. On the contrary to the view on the matters of seclusion, Murungi stated that,

Some of the sponsors who took care of the initiate while in seclusion had a bad motive towards shaping the morals of the initiates. The sponsor would introduce the initiate into taking of drugs and beer leading to a useless life in future. Additionally the initiates were taught that, since they had already matured so they could engage themselves into penetration with a girl leading to unplanned pregnancies and later leading to sexual immorality and at the end affected morality in the society (Murungi O.I., 2024).

Timothy (2013) notes that the informal education was emphasized that helped to shape the moral values of initiates to be better adult in their livelihood to cultivate virtues of respect, discipline, responsibility and hardworking to provide for the family members. The initiates were also taught the language that they would be using as group of men which included different parts of the body of human being. During the seclusion the initiates received a severe beating and torture by being forced to reveal any form of misconduct during their childhood. The process of revealing is referred to as *kuuga mithega/ kuuga mauriro* which means ‘reveling pitfalls’. The elders in the community were responsible to ensure that the initiates were given instructions and severe beating to prevent any form of misconduct after the seclusion. This act was significant in guarding morals of the initiates among the Tigania community. However, the results from the the statement by Ituma revealed that,

The ceremony of Kioro in Kimeru means ‘burning’, was accompanied with drinking of traditional beer. both men and women, young and elderly took beer all over the night singing dirty song, abusing each and sometimes provoked fights. Moreove, the ceremony also involved

wastage of time and resources as it also interrupted with daily activities thus interfering with the morals in the community. Additionally during the revealing and confession of pitfalls, this was accompanied with severe beating so that the initiate would not repeat or attempt to do wrong even after circumcision. However, this led to physical and psychological torture (Ituma O.I.,2024).

Circumcision among the Tigania community was associated with the age-set system that maintained law and order in the community. During seclusion the initiates were taught traditional customs norms and practices of the community. The indiscipline cases were not given a chance to the initiate who tend to misbehave, he would receive a thorough beating as a way of maintaining the discipline and moral values it was a way of preparing warriors to be courageous and brave enough to face the enemy during the times of war (M'gweta O.I.,2024).

The Archival data was corroborated, stated that revolution songs were also sung by the warriors to ridicule and reveal secrets undesirable behavior. The victim was humiliated by use of words that were unpleasant to stop the behavior. The circumcision as a process was accompanied with phases in which had a significant role of shaping the morality of youths in the Tigania community. This enabled the youths to acquire discipline, obedience maintaining social integration from one generation to another generation. Circumcision practice was not only a practice to maintain morality in the community but also was a tool to construct social identity by maintaining a collective responsibility socialization ground for both boys and girls (KNA/DC/MRU/1962).

The Report by Mckeag in KNA/DC/MRU (1947), they were also taught about the new life and social status in the community. This marked a new life with responsibilities. Firstly they were to maintain hygiene by holding their wounds while undergoing a healing process, themselves and maintaining high level of discipline. The type of food they took was not supposed to have salt to enabled them to cultivate the virtue of resilience and self-control. When engaging with the opposite sex, the initiates were taught on the measures to control sexual excitement by participating into *kironyo* dance with girls in the field. This was away to manage sexual excitement,

thus, preventing sexual immorality among themselves. They were also taught on participating into socio-economic development activities like protecting the community of Tigania from external attack especially from the Maasai *uuru* and the Samburu communities. They were also taught domestication of animals especially goats, sheep and cattles. The *nthaka* were also emphasized on the maintain moral aspects to fulfill the community's expectations and later to engage into marital obligations and provide for the family (Akwalu O.I., 2024).

When interaction, with archival sources also added that, Circumcision process empowered initiates to have an ability to make decisions on family matters, build self-esteem and also established a custom that shaped morality and identity of initiates in Tigania. The community participated significantly in the traditional circumcision ceremonies, which gave the boys discipline. As a result, these virtues helped them grow up and directed them throughout their lives. Therefore, it would be inappropriate to ignore the significance of the customs (KNA/DC/MRU/1939).

Similarly, Mugambi (O.I., 2024) stated that during seclusion the initiates had an opportunity to learn some fundamental aspects about defending the community, especially children, women, girls and property. In their dormitory, *gaaru* was a special place where the young men after the seclusion lived where social role, morals values traditional customs and practice of Tigania were taught by the elders. The warriors were granted items like club, spears and sword as a tool of identity and protection of the community. According to the view by Mbaabu,

These tools facilitated young men to participate in communal war, leading to shedding of blood and constant communal conflicts therefore hampering the peaceful coexistence and unity that furthermore down played the moral fabric along the youths of Tigania (Mbaabu O.I., 2024).

The Figure 3: Shows the Items Presented to The Warriors After The Seclusion among the Tigania.



Source: Courtesy photo taken from Meru National Museum

Figure 3: Showing Traditional Circumcision House Gaaru of Tigania



Source: Courtesy by Karima ka Njuri in Mitunguu

The Report from KNA/DC/MRU/1939 reveals that the medicine man had a task to do the purification process to the initiate to begin a new life. The Tigania like any other community in Africa traditional circumcision was associated with a painful experience. This was viewed as a tool of constructing social identity and morality of a ‘mature man’ in the community, the practice helps the initiates to internalize new roles, responsibilities and one is introduced from childhood to adulthood.

The Focus Group Discussion stated, that, the concept of moral teachings in seclusion *kioro* was an important session where the initiate was taught about the age group, the age-set system and how to relate with people of different clan among the Tigania community. The oath was given to ensure the initiates maintain a high level of moral values and relate well with clans that had a blood relation *gichiaro*, whom they were not supposed to marry other or do anything bad to them. More importantly, there was a great extent of respect that was supposed to be demonstrated. This concept was

accompanied with ceremonies which involved taking of traditional beer as a sign of appreciating the transition of boy from childhood to adulthood.

According to oral information by Mwika (O.I., 2024) values that were instilled in traditional circumcision had a more religious significances of ensuring that these values were instilled in the initiates. However, the *kioro* concept was accompanied with serious beating to the initiate if an individual had a mischievous behavior. it was done to eradicate bad behaviours of an initiate and maintain a newly responsible form of life that was acceptable by the family and community at large. In support, by Ntoruru also stated,

In Tigania, the young men stayed the whole night singing circumcision songs of kirarie which were vast of the instructions to the initiates. The leader of the song was also a specialist in the song to ensure that the instructions were passed to the initiates to maintain social dignity to a new life of circumcision. The period after the seclusion youths were also taught not to court a girl from a nearby village chiulu bia ngito, and also a man was not supposed to engage into sexual affairs with a girl before receiving the blessings from the parents and the elders. Circumcision involved cleansing of any form of impurity the individual would have done before circumcision (Ntoruru O.I., 2024).

Through acculturation theory traditional circumcision played a significant role through the rituals like *Kioro* concept shaped initiates into an adulthood life full of responsibilities and holding the original cultural values of Tigania and also enable them to enculturate into it to promote moral identity among the Tigania youths.

4.7 Conclusion

The findings from the oral interview, Archival and secondary sources showed that traditional male circumcision was a significant cultural practice that enabled in influencing the morality of youths holistically. As suggested by acculturation theory traditional circumcision was an important cultural practices, norms, customs and values that were taught to shape the initiates by internalizing roles and character that were expected of them to assimilate in their lives in the community.

CHAPTER FIVE

THE POST-COLONIAL CHANGE IN MALE CIRCUMCISION OF YOUTHS TIGANIA YOUTHS COMMUNITY FROM 1963 TO 2023

5.1 Introduction

The chapter describes the change in male circumcision in the Tigania. It explains how the post-colonial change in male circumcision impacted on Tigania male circumcision from traditional culture of circumcision to a modern way. The study underscores the catalyst of changes that promoted to great these include; urbanization, government policy, formal school system of education and economic constrains

The study used the acculturation theory to analyse the information. The theory focused on how these catalyst change in male circumcision intergrated with the traditional culture of circumcision, this form of intergration between two culture leading to marginalization of Tigania cultural circumcision. Therefore leading to interference of traditional custom of traditional, therefore the moral teachings that were imparted to the youths while in seclusion were interfered with leading to changes of morality.

5.2 Background of Change in Male Circumcision

According to Njoroge et, al (2020), in post-colonial period traditional circumcision has undergone drastic transformation, over the Africa continent in various countries in Africa including South Africa, Rakai in Uganda and various communities in Kenya particularly Bukusu, Agikuyu and the Ameru community. In most Kenyan communities like Ameru and Agikuyu community, male circumcision was a transition between childhoods to adulthood. Their study focuses on the male circumcision and the catalyst of changes in male circumcision. The findings revealed that the changing of circumcision practice in post-colonial period is as a result of the following; the government policy, urbanization, formal school system and Economic constrains.

In Tigania community the modern circumcision in post-colonial period has led to a great extent of change and has led to the erosion of traditional and custom, of male circumcision. The medication of male circumcision and Christianity are the key aspects is attached to a great loss of traditional customs and values that were instilled during the circumcision process. This has resulted in the traditional customs to be termed as the old fashioned (Nkosi 2013).

The findings by Nyansera (1994) revealed that, modern school system has taken all the time of seclusion of youths and only the healing process is emphasized which has no or less moral lessons to the initiates. The enlightenment of formal school system of education made the elderly people felt intimidated to give advice to youths, since education had already exposed youths with vast knowledge about pertinent issues like sexuality. Therefore, the system of education in the post-colonial era has led most of the African communities like Abagusii and the Ameru to lose their traditional norms of circumcision that were key in shaping the morality among the youths.

Additionally economic constraints has also led to intensive changes in the traditional circumcision. The practice was not easy to be conducted since it was expensive especially the feast and ceremonies. Therefore people opted to adapt modern circumcision practice that was a bit cheaper and also easier prevention of HIV and other disease. It also helped to eliminate some harmful cultural practice that were connected to traditional circumcision like drinking of beer and singing of the circumcision songs that had abusive language a negative impact on moral values on the initiates. In accordance to acculturation theory, demonstrate that modernization, played a significant role of assimilating the culture of traditional circumcision consequently acculturation results to change of traditional circumcision especially on the traditional teachings imparted to the initiates. This has influenced the morality of youths in most communities including the Tigania community. During the post independence period especially in 1965, these catalysts of change like government policies, modern school systems of education proceeded to deem customs and traditions of African communities especially the Tigania community.

5.3 Urbanization as a Catalyst of Change in Male Circumcision

According to Ohaya & Anyim (2021) reveal that, in African traditional society, circumcision rite of passage have been faced with modern challenges as a result of modernization. Globalization, urbanization and other catalyst of changes have highly contributed to a great change leading to modification or decline of some important traditional practices towards shaping morality. These changes includes the reduction of the traditional circumcision songs and rituals of circumcision like shaving of hair. These were done before the process of circumcision. The influence by the media capitalism and individual aspect has transformed communal activities to an

individualistic phenomena. The urbanization has introduced people into the world of wealth acquisition, thus, leading to losing of the traditional African rite of passages that acted as a tool of constructing the identity and unity of the community. In South Africa, the ritual of male circumcision has been changed as a result of urbanization where the traditional circumcisers were predecessors with adequate skills and knowledge began to be reduced due to social change, mobility and cultural dynamic from one place to another has affected the moral teachings that were transformed to the initiates from one generation to another.

The findings by Kimani (2015) reveal most of the African communities like Agikuyu and Ameru community were encountered with the challenges of economic constrains after the colonial era of 1963, where most people flooded in the urban areas to seek for employment to sustain their domestic needs. Consequently most of the them could not return to their reserve areas to practice the traditional circumcision instead, majority of them opted for the hospital based circumcision. Therefore reduced the traditional customs of the communities and the moral values of the initiates have completely changed. Due to interaction of the people from different communities with diverse cultures, the original culture tend to be dissolved, leading to the some of the practices such as circumcision begin to lose their meaning. The practices and the procedures were just left to be a physical mark. Therefore, the moral aspects that were taught through circumcision began to be interfered with and people got in the towns, and adapted a new culture of European customs like wearing of trousers, and cutting of hair.

Similarly the report from KNA/DC/MRU (1937) reveal that establishment of urban centers Meru and other urban centers around Tigania opened a leeway for the establishment of schools, hospitals which were the catalyst of changes to male circumcision thus influenced the morality of youths in Tigania community. Laaria (O.I., 2024) revealed that there was a close relationship between the migration and urbanization, due to increased high level of standard of living, affected the important cultural customs and traditions of male circumcision. In 1980s there were constant migration of people to urban areas of Kianjai, Meru town and Maua affected culture of circumcision since most of people who lived in towns had no time to resume in the rural areas to practice the traditional circumcision. Consequently, traditional

teachings that shaped the morality of youths when the initiates were seclusion in Tigania were not taken with consideration. The increased population in contributed to an decreased supply of resources like land and individuals decided to reside into urban areas where the practice of circumcision became a challenge as it required a large space of land where people could sing the circumcision songs *muugi* which had an important messages of instilling moral teachings to the youths. Additionally, the Tigania people interacted with other different communities with diverse culture like Agikuyu, Luo Kalenjin and other people from different countries found it difficult to appreciate their culture leading to changes of the traditional circumcision among the Tigania people in post-colonial period. However when interaction with oral sources the key informant respondent reported that,

Most of the people who work in the urban area find it difficult for them to go back to the rural area to practice the traditional circumcision, this is because the job opprtunites do not give them time to undergo the traditional circumcision, therefore they find it as a waste of time, which they would utilize it in economic development. The elites in the society opted for the hospital based circumcision since it saves time, and the initiates has close interaction with the parent which would be easier for them to shape their morals towards a Christian way and also provide a chance to prevents the youths from the spread of harmful disease such HIV/AIDS additionally hospital circumcision has been embranced by the parents since there is no beating of the initates, severe pain and torture of the child during the process that would lead to psychological and physical torture. As opposed to the traditional circumcision that was associated with serious beating of the initates until to the point of death thus hampering the morality in the society. (Laititi O.I., 2024).

In support by Kathio (2023) revealed that influence by urbanization most parent have gone for modern circumcision due to high standard of living, increased value of money, issues of employment and individualism. Parents have opted to feed the initiates with modern foods like; rice, fortified ugali, chapatti, superghetti, indormie and tea, these foods are classified as ‘junk foods’ with less energy and the initiates

move out of seclusion with less physical strength, therefore they are not able to perform heavy task, like providing for the family, this results to laziness that contributes to immoral acts like theft and prostitution as opposed to the traditional parents used to feed their initiates with energetic foods like indigenous Meru bananas like *kirigu kia kimiru*, *murwaru*, *gitili* and *kithunguthu*, yam *ikwaa* mashed banana with black beans *nchabi* meat, traditional Meru porridge made up of millet, sorghum and finger millet called *kirario*.

Similarly, Mugambi (O.I., 2024) posit that the urban areas around the Tigania like Meru town, Kianjai, Maua, have contributed to the great change on the male circumcision, as a result of high cost of living, has driven individuals especially and elderly in the urban centers to seek for the employment to sustain their daily living. This has limited the time for resourceful people to return home to practice the circumcision ceremonies and advise the initiates on the moral values of how they were expected of them to behave in the community. Consequently, urbanization has also shaped many youths to concentrate much on material aspect rather than cultivating on the moral fabric. This has been contributed to and negative peer pressure especially abuse of drugs and other substance, sexual immorality theft and murder which has affected morality of youth in a negative way. The key informant had different perception on the urbanization, state that,

Urbanization has created socialization of different ethnic group with diverse cultures that have intergrated into Tigania community, where people of Tigania have embraced other beliefs, culture and understood traditional customs like initiation of other communities. The intergration has made people to learn and respect diverse cultural beliefs and practices thus enabling communal intergration, peaceful co-existence unity and oneness among the youths. Urbanization has therefore eliminated the aspect of ethnicity that fostered hatred and intercommnal wars that existed in pre-colonial Tigania (Mwongela O.I.,2024).

The acculturation theory was appropriate to demonstrate how the urbanisation led to socialization of Tigania culture with other ethnic groups of different culture and modern ideas from the urban areas, adopted by different people thus assimilating the

original culture of Tigania people this ntergration has affected the moral fabric of youths. The moral teachings that were taught by *muuwati* during traditional circumcison are not emphasized since the hospital nurses are the one who take care for the initiates thus contributing to moral decay in the Tigania youths .

5.4 The Influence of Government Policy on Male Circumcision.

Mwanga et, at (2011) reveal that in th early 1970 the government of Tanzania began to draw attention on the traditional circumcison, due to increased deaths associated with the ritual of circumcison. Government policy of Tanzania established policies and regulation against traditional male circumcison. The study showed that male circumcison was formalized like any other surgical operation in hospitals. Consequently this prompted reduction of important cultural practices and teachings that were accompanied with traditional circumcison which inculcated moral fabric to youths in Tanzania.

Additionally research conducted by Messow (2022) suggested that in post-colonial period government of South Africa through the constitution in 1994 apartheid affected the traditional male circumcison. Urbanization that led a large population of people to migrate from their native land to reside in the cities and town. This led to collapsing of the conventional customs and traditional of male circumcison ceremonies and rituals that were significant in shaping the morality of young men and women while in seclusion. Consequently the traditional initiation schools that defined the roles, practices leadership and social responsibilities declined drastically. This led the traditional social structures, decline of cultural identity lost the autonomy to the western culture and the new constitution. This promoted to more complex phenomena of individualism identity that fostered the individual human rights that hindered cultural values. The government legalized the hospital based circumcison that led to changing of initiation languages that was used by the individuals while in seclusion. These languages were essential because they had secrets of the community that played a significant role among initiates especially when they were introduced in the worriorhood while defending the community.

According to Kaloo (O.I.,2024) Government policies have regulated traditional circumcison which have been claimed to be the main cultural factor that has geared

towards violation of formal education school system and violation of human rights. The church organisations and the government of Kenya have implemented policies through the constitution 2010 towards mitigating challenges associated with traditional customs practices that violate Human rights especially severe beating of initiates and eradication of harmful practices that were not building morals of youths while in seclusion. As a result, government therefore, has established health services through the ministry of Health in collaboration with Non-governmental institutions and given mandate to regulate circumcision be done in the hospital.

This information was corroborated with the archival source that state,

The colonial government was against cultural practices of both male and female circumcision. This was fostered by regulation of the Native Tribal Council of Tigania at Miathene, to reduce the number of circumcisers to a smaller number. This regulation was a leeway of creating of hospital based circumcision. However these policies later in post-colonial era led to a great interference of traditional customs and practices especially the songs had important messages of shaping the morals teachings to the initiates. Thus reducing the moral fabric that were culturally constructed in a conventional way to a modernized way (KNA/DC/MRU/1930).

According to Peter (2022), in the early 2000, the Government of Kenya established policies to prevent primary schools to allow the circumcised youths in school. Circumcision contributed to indiscipline cases like provoked fights and bully cases in primary schools. Most of those who were circumcised traditionally engaged themselves into school demonstrations and strikes to prove their masculinity. Most of circumcised learners drop out of schools leading to engagement of the anti-social practice like theft and robbery with violence

In corroboration with Archival sources, revealed that policies only recommended for boys to be circumcised when only proceeding to secondary level. This had significant since traditional circumcision took a lot of time that interrupted the daily economic and social activities especially school program. Additionally some of processes were

harmful to the lives of initiates especially consulting the witch doctor for permission of circumcision, rituals and oaths *muuma* were performed by witch doctors affected negatively on the moral fabric of youths. The parent of initiate would consult the elder, who was a diviner. The diviner used charms and amulets to protect initiates from evil spirits, such practices were considered to be ungodly by the missionaries, as a result the colonial Government through Native Tribal Council abolished the practice by introducing the witchcraft Ordinance Act 19430, in Tigania that interfered with practice to date (KNA/DC/MRU/1947).

Additionally Kamenchu (O.I., 2024) in reference to this note that the constitution of Kenya 2010 introduced the county Government to govern the people in the grassroot. Therefore the government of Meru County implemented policies to do away with the harmful practices like female circumcision and field male circumcision since it involved use of 'one knife' concept. The County Government supported modern practice of circumcision establishing Health centers dispensaries and clinic centers where the operation is done. These facilities are available in rural areas where services are easily done.

Kinya (O.I., 2024) also added the establishments of health centers have geared towards the Government of Kenya to legalize Voluntary Mandatory Male Circumcision Bill of 2023 which has led to great significant especially in improving operation and procedures of health during circumcision and the initiates are taken to churches where they are kept busy in church camps to be trained moral values this has led to improvement of their livelihood of youths in Tigania. The acculturation theory was appropriate to the Tigania community to show how assimilation of traditional circumcision to the modern culture of circumcision has reduced some of the harmful practices and the procedures that hampered morality to the youths. On contrary, one of the respondent had a different view of traditional circumcision, stated that,

The advocacy of hospital circumcision by the government has 'killed' the manhood role and the purpose of circumcision among the Tigania. Hospital circumcision involved the application of anaesthesia where the boy is circumcised with no pain. Thus he does not fully internalize the meaning and the purposed of being a 'real man'. Most of the young men are not responsible especially in providing for the family. They have not

been recognized that penetration came with responsibility. Consequently, a number of youths have engaged into themselves into sexual acts that results in unplanned pregnancies and also prostitution. Additionally a number of youths are lazy. Therefore they have failed to participate into economic and social development. As opposed to traditional circumcision, boys were involved in the process of fitness and respect for the community which associated with painful experiences, moral teachings that enabled an initiates to enculturate the values of the perserverance of physical pain which helped the initiates to internalize the rules, moral values and responsibilities, required of them by society (Gautia O.I.,2024).

The acculturation theory was used to explain the intergration between the modern and traditional cultures led to assimilation of some traditional pratices of male circumcision into modern circumcision therefore affecting the morality of youths in both positive and a negative way.

5.5 Effects of Formal School System on Circumcision.

The findings conducted by World Bank Organization (2012), revealed that throughout world, education is recognized as the most paramount aspect in fostering knowledge, skills. It is also a tool to transforming to a sustainable development goal. The elite in all part of the world have improved the vision for the communities and reality. Therefore all countries focus on having an improved system of education.

On contrast to the study Otunga et, al (2019) reveal that in most of the communities in Africa, the cultural identity proceeds with cultural traditions which is the key aspects to maintain the traditional practices. These practices include the cultural rite of circumcision, for an individual to be a full member on the community one has to undergo circumcision rite of passage. The study conducted in Bukusu like any other community in Africa, traditional circumcision was accompanied with informal education that influenced morality among the young people and also become mature and responsible in the community. Modern system of education has been great driving force to transform lives of people in the community however modern system of education has interfered with the traditional customs of circumcision.

According to Kaumbura (O.I., 2024) denoted that in the period of 1964 the spread of Christianity and formal education was highly emphasized and mostly it was put into consideration when president Moi began to reign in the year 1978. Parents began to embrace formal school system of education. Modernization through education system and Christian African elites in post-colonial period contributed to a great change in traditional male circumcision. Consequently, these changes have contributed to influence on the moral teachings through eradication of negative teachings of traditional circumcision as they were claimed to be archaic behavior and unhealthy during the process of circumcision among the Tigania community. These teaching were replaced by the school rules and regulation as well as lifeskill lessons have fostered not only in character development but also proper progression of the academic in the classroom setup.

In support by Nculubi (O.I., 2024) noted that traditional circumcision had a conflict with formal school system of education especially in 1980. Schools around Tigania had constant war among students who underwent traditional male circumcision and those who underwent contemporary hospitalized circumcision, those who were operated in a conventional way grouped themselves since they had common values taught during the seclusion. However, those in hospital circumcision faced public mockery as they were regarded as *iroge means* one who has been witched. The culture of modernization through the has drawn a line among the youths therefore shaping the youths towards conflict in school like molesting and drug abuse thus shaped the moral values in a negative way. However Rukunga O.I., 2024) stated that students who concentrated with academic, education empowered them to build moral fabric. Therefore it enabled them to acquire relevant skills and professions like teachers, and doctors formal education has also instilled moral values through life skills lesson in the classroom setup.

According to Nkirote (O.I.,2024) reported that Tigania has embraced modernization been through formal school system of education and churches built have been the catalyst of change in the post-colonial period. These changes have greatly influenced traditional social and cultural aspects moral values and traditional rituals. The information is corroborated with the the report from KNA/DC/MRU/1937 that the

spread of Christianity has been another factor that has prompted to change of traditional male circumcision through establishment of schools. It has imparted modern system of life thus influencing them to new way of life thus this has influenced the morality of youths by fostering moral teachings towards modern ways. The information was supported by the respondent who stated that,

Formal school system of education and church has been in the fore front in instilling moral values among youths. This has been achieved through education curriculum by introducing Christian Religious Education (CRE), Biblical teachings, Quran teachings and introducing life skills lessons to teach them on social life like respect of the elderly like parents, teachers and also being responsible into participating in social, economic and civic responsibilities. This has cultivated wholistic phenomena of Tigania youths from a classroom setup (Akwalu O.I., 2024).

However, the formal system of education caused drastic transformation due to the initiates. In this case, education became a transition to the secondary education level and most of the initiates who did not perform well in Kenya Certificate Secondary Education could not repeat class eight since the government had prohibited circumcised boys in primary school. This led youths to be frustrated leading to engagement into drug and substance abuse, thus losing moral values. Additionally the school system affected time for traditional circumcision. Before the operation was done, preparation took a longer spectrum of time that was accompanied by shaping of morals of the initiates. The sponsors were also required to be people with moral aspects to impart to the youths. However, these traditional cultures and customs have been eroded by education. As a result, some of the youths have been influenced by education especially sexual education and also technology has opened a leeway to pornographic materials. This has therefore made most of the youths to lose their cultural identity and values in the society (Soysal, & Strang 1989).

According to Ntoruru (O.I., 2024), formal school system shed more light on the people. This made them to embrace the dynamics from traditional customs, norms practices like circumcision to modern system of education. The elites migrated from rural to urban areas where they participated in socio-economic activities like teaching, business activities and other professions which led has reduced the issue of poverty

that would contribute to theft and robbery with violence in modern Tigrania. Additionally education system enlightened people. This helped to eradicate primitive actions like cattle raiding that was done through traditional circumcision among Tigrania youths. Consequently the practice of cattle raiding resulted in to bloodshed and community rivalry which affected moral virtues of peace and unity in the community.

Figure 4: The Modern Initiate from the Seclusion/Camp Ready to Join Secondary School Level.



Source: modern graduation ceremony of an initiate from Kagaene Catholic Parish (2024).

A Photo of a Catholic Initiate was Taken with a Permission Granted from the Catholic Priest, the Parents and the Sponsor of an Initiate.

Kamenchu (O.I., 2024) also supported that time for the process was limited by education system since the initiate is required to move from seclusion and taken back to school. Therefore there is limited time to meet with the sponsor to guide them on the social life and the expectations of the society. However the school system of education has taken the role of shaping moral values on young people by ensuring it provide the relevant skills and knowledge to foster them to be responsible people in future.

Similarly the Report from KNA/DC/MRU/1947 posits that formal school system of education was improved, through the establishment of schools. The learning institutions have been a great agent of change to traditional circumcision in both colonial and post-colonial period. Particularly in Meru, the schools were constructed in many areas including Igembe and Tigania and education attainment influenced the moral values of the youths. This was influenced through the migration trends that have been experienced over a number of years in the post-colonial period. In most urban center are mostly comprised individuals who achieved primary and secondary migrated in the urban centers especially in Nairobi, Kisumu, Mombasa and other municipal towns like Meru,

According to Kinoti (O.I.,2024) most schools and churches have created awareness for parents to emphasize on modern male circumcision. Modern circumcision is effective through the guidance religious leaders like pastors, deacons catechist and reverends who are invited to guide the initiates. As advocated by acculturation theory the Tigania community adapted a modern system of culture it was facilitated by formal school system assimilation of culture norms of Tigania circumcision was dominated by modernization and the original culture was affected. There are a number of youths whose morals are build positively, though in some cases after the seclusion there other whose not morally upright. They therefore engaged themselves into anti-social act like sexual immorality, drug abuse like cannabis sativa and other practices like homosexuality. There are no rules put forward to curb immorality and if there are laws they are not effective. Moreover the perception on morality by Ntoruru revealed that,

The erosion of traditional circumcision among the Tigania significantly affected circumcision teachings that were done

intensively to guard the moral aspects of youths in the society. For instance, if an individual happened to break the law he would be punished thoroughly by receiving heavy beating kianga, fines were common to those who broke the law. This was vital in instilling moral values. These fines were effective because they cultivated the virtues of respect to all people resilience hardwork and self-control. However these customs have been eroded by education and also Human Organisations have contributed to erosion of morals in society among the youths (Ntoruru O.I.,2024).

5.6 Economic Constrains, Male Circumcision

In most of African communities, people lived in a communal life as opposed to the individualistic phenomena in pre-colonial period. However European intervention in African continent has led to a great disruptions of African way of life. This conditions forced Africans to live in a private ownership of property thus altered the communal life and people turned to individual ownership of property (Basch,et al 2020).

According to Kimani (2015) the concept of monetization and capitalism was witnessed in communities like Agikuyu, Ameru and other communities. This was followed by the concept of individualism and ownership of the property geared towards the rise of social classes in society. Individuals who could afford to buy land while others remain peasantry. In her study on Agikuyu of Kiambu the concept of capitalism and individualism affected the traditional circumcision. Therefore entrenched and replaced the concept of communalism. Moreover the respondent supported by stating that,

Economic constrains subjected people to individualism among the Tigania. Therefore it reduced deep connections of blood tie that promoted oneness, unity, respect and there were special name of those were circumcised with the same knife bamug'o to promote connection. However, the issue of individualism replaced by disunity, hatred and jealousy among members. Where some of the individuals began to eliminate their friends due to envy in the community. Consequently, this hampered the morality fabric among the youths in Tigania (Rukunga O.I., 2024).

Additionally class division in the community members hampered with socio-cultural activities especially the male circumcision. The circumciser demanded to be paid a certain amount of money to do an operations. As advocated by acculturation theory the economic constrains was as a result of increased population that led to decreased land supply which forced people to experience economic constrains. This fostered to individualism that weakening the communal ties *mbari*. Therefore the cultural practices like traditional circumcision became a challenge to be practiced. The moral values that were emphasized by the community was no longer effective to the youths in post-colonial period (Kailemia O.I., 2024).

According to M'gwika (O.I., 2024) showed that, land disputes especially from relatives has led many people to be individualistic, contributing to disunity that affected the moral fabric. This has deemed down the communal values of intergration peace and unity that was passed from one generation to another it was reduced thus leading to the community losing its moral identity and the spirit of brotherhood among the youths in Tigania.

In support by Kanja (O.I., 2024) the period between 2010 to 2023 the dynamism of circumcision has continued to promote individualism concept among the Ameru community. That is before the operation is done the circumciser the parent to the initiate was required to give ksh1500 in the medical circumciser and the initiates were to be taken care of in the hospital or a msson center the parent required to pay the ksh15,000. The school and the church organisations have turned the practice of male circumcision to be a business enterprise instead of a cultural platform to enhance the morality of youths. The economic constrains have geared these organization to turn circumcision as monetary tool.

As a result the organizations do not focus mostly on improving the moral values of youths while in seclusion and this has resulted young men to engage into drug abuse since they feel that they have achieved the stage of manhood. Moreover if they are guided into those camps a few people are selected based on their level of education like a university graduate or a professional to guides the initiates though they do not instills morals.

According to Nkiring'a (O.I., 2024) ceremonies were accompanied with the specific songs that instilled moral values to the initiates. Every stage in the process of circumcision played it as significant role of instilling morals, enhance cohesiveness and togetherness thus promoting communal intergration. However as a result of economic constrains currently many people have less financial ability to conduct these ceremonies due to insufficient resources. Some of the individuals circumcises their sons in the hospital and then seclude them at home. The parent has no time to spend with the child to give moral teachings. Rather they are left to watch television and movies while parents are busy working to meet the economic needs. This has compromised morality of youths. As advocated by acculturation theory the traditional Tigania circumcision adapted a new social system of life and incorporated into it. Consequently the technology leads the youths to inducts themselves into anti-social behaviours like watching pornographic materials, masturbation and homosexuality thus which affect moral values of youths in Tigania.

5.7 Conclusion

The chapter has noted post colonial catalyst of change circumcision. These catalysts of change have changed the practice traditional circumcision to modern system of practice. These includes urbanization, government policies, formal school system of educaton and economic constrains led to the change of traditional circumcision Therefore these change affected cultural aspects in post-colonial period in Tigania community. The study was guided by acculturation theory to establish the changes in male circumcision from the traditional perspectives to modern way.

CHAPTER SIX

THE ROLE OF EMERGING TRENDS IN MALE CIRCUMCISION ON MORALITY OF YOUTHS IN TIGANIA BY 2023.

6.1 Introduction

This chapter assessed the role of emerging trends in male circumcision and shows how they influence the morality of youths in Tigania community. These emerging trends are as a result of changes that arose in the post-colonial period. Most of these trends include, Alternative Rite of Passages, home based circumcision and conventional way of circumcision. These trends have influenced the morality of youths both positively and negatively.

The study used acculturation theory to demonstrate how the Tigania community adopted a new system of emerging trends in male circumcision from a hybrid system of circumcision that affected the moral fabrics on both positively and negatively among the youths in Tigania.

6.2 The Role of Emerging Blended Male Circumcision on Morality of Youths

According to Shivachi (1997) in contemporary Tigania there are a few who practice entirely on conventional male circumcision. The circumciser is invited in their homes and operate the candidate at home. Some few places that practice traditional circumcision include Ngage villages, near lower Tharaka, Muthara, Kiorimba and Amugaa. The elders are appointed by the parent to guide and instruct the initiates on morality. The initiates are well endowed with traditional values and they respect their parents and other elders. Some of the people who have undergone traditional have demonstrated moral values especially to their teacher in school and the society. In support Mwangela added that,

During my time of circumcision I was prepared by the sponsor, psychologically and emotionally that I should not be afraid of knife. The process was done without any medicine applied, it was painful though the lessons I learnt from the seclusion made me the way I am. The sponsor could teach me various teachings concerning how I should relate with my parent, members of opposite sex and how I should behave to the my parent-in laws when I got married. These teaching I still hold on them and they have helped me (Mwangela O.I.,2024)

However, on the other hand, traditional circumcision practice is accompanied with songs that have abusive language like *Kiino* means private part of a woman and *Kinana* private hair. The practice also involves drinking of alcohol, men, women and children participate in dancing naked and abusing each other in some cases, young men fight while women are raped. This practice has contributed to immorality among the Tigania youths. (Timui O.I., 2024).

The practice is accompanied by torture of the body of a candidate both in psychological, physical and spirituality of an initiate. Some of those who still circumcise in traditional are ill-treated and most of them cause chaos in the school institutions like strikes and demonstration. Thus hampering with school programmes and causing bad influence to other students in the moral value to prove their manhood. However, the morality of youths in Tigania has a blended approach that borrows positive aspects of traditional circumcision and blends in with a modern circumcision to produce a holistic initiate who is well-versed with the culture and Christian moral values (M'gwika O.I., 2024).

According to Kabare (2019) there are individuals who practice in male circumcision the blended approach of home-based circumcision and modern circumcision in hospital. The home-based circumcision involves where the parent of initiates takes the candidate for circumcision in the hospital but he is returned back home where the house is constructed and surrounded with dry banana leaves *kiganda*. The initiate is given the sponsor who is well-versed with moral values in order to empower the initiates while in seclusion. The sponsor is occasionally selected by the family who would take care of the initiates. The home-based circumcision is the best since the initiates can have a direct interaction with his father, therefore it would be possible for the parent to have a close interaction and monitor the teachings the initiate is fed while in seclusion this will enable the initiate to have moral values and will not easily misbehave.

However, interaction with the key informant, had a different perception on home-based circumcision, revealed that,

It is impossible to have a sponsor who has good intentions of shaping good morals to an initiate i am a victim. My son when he was circumcised and moved out of seclusion, he changed drastically and began to abuse drugs like chewing miraa, taking cannabis sativa and drinking harmful alcohol called kanga. The boy later refused to go to school. Personal i hated home based circumcision because I regret now. (Nkirote O.I., 2024).

Moreover this was supported by Rukunga (O.I., 2024) who stated that he took his to Kambereu High school where he paid certain amount of money for the initiate to be comfortable in terms on medical services and accommodation. The camps was hosted by religious leaders and professionals to ensure initiates had acquired relevant moral teachings from the Bible to shape the moral values. Additionally candidates who were circumcised at that age had a close interaction and they could share common goal to achieve better life. The blended approach of alternative rite is better as helped to improve the moral fabric of the initiate as opposed to the home based that reduced the intergration in the age-set system and communal tie.

According to Kinoti (O.I., 2024) revealed that, in Tigania, contemporary male circumcision has been largely done in the hospitals facilities to prevent wide spread of disease. Therefore, the alternative rite of passage has been viewed as the best approach to intill moral values and it is the most convenient approach. Many people have adopted as a new practice where most health circumcisers have been trained and handle the initiates during circumcision.

As per the acculturation theory the intergration of the two aspect of modern circumcision and Christian values have been importance in character formation of the initiates. The alternative approach has been of great impact in preventing venereal diseases. Additionally Faith Based Organizations such as Presbyterian Church in East Africa are among the stakeholders that play the role organizing programs like counseling, life skills and sexuality.

Most of the programs that are taught during the seminars have enabled youths to acquire knowledge, skills and other moral values that have enabled a number others who underwent traditional home-based circumcision to behave well than the precedent years. interaction the key informant reported that:

In Tigania, most parents have taken their sons for circumcision services in medical settings. Community mobilization, and open dialogue at the community level regarding cultural beliefs about circumcision. The provision of safe male circumcision services in clinical settings in a culturally sensitive manner will be essential particularly on the improving moral aspects among the initiates and providing a way. Most of the schools in Tigania especially areas in Mikinduri and Muthara, have taken a great task in ensuring the life skills and seminars are emphasized. This has ensured the morality of youths are well emphasized. Personally I would not recommend my son to be taken for the traditional circumcision because the Kioro concept of traditional was accompanies with some rituals that were ungodly. and it waste time. Therefore the alternative rite of passage of combinig the modern circumcision and the christian teaching are the best approach to ensure youths are well equipped with social, political and religious aspects in their life (Kaumbura O.I.,2024).

The Report from the oral sources from Focus Group Discussion agreed that the the church and the school institutions and have pushed for the alternative rite of passage improving the medical male circumcision by ensuring that the health services in Tigania are emphasized and ensure local interaction, with the community by improving culture and gender beliefs and other socio-cultural rites including traditional circumcision which is the key to improve morality among youths in Tigania community. The church oraganisations in Tigania have also encouraged women to embrace the medical male circumcision by influencing their partners to appreciate the importance of the modern circumcision and take their sons to be operated in hospitals and secluded in churches and camps to acquire the essential teachings to build morals among youths in the society. This dialogue was beneficial by promoting moral values among the initiates while they were out of seclusion camps.

However, other respondents like Kamanja (O.I., 2024) stated that this alternative rites of passage have led to loss of cultural identity among the Tigania, where most of the initiates are realesed from the camp or seclusion after a period of one month and the preparations, phases of instructions that were key in shaping a‘moral man’ are no

longer passed during the circumcision leading to production of a 'half way baked' initiates whom some of them still keep on misbehaving the parent and other elders. The Alternative Rite of Passage current days the has been effective method of circumcision. This is because most of those who take care of the initiates while in seclusion are religious leaders especially pastors, deacons and catechist. The role of the guardians is to ensure initiates have acquired relevants teachings of morality. The guardians in the contemporary modern male circumcision are mostly the ones who are versed with knowledge of the Bible that would equip the initiate with christian values of how to be religious in future and also enabled the initiates to understand their role and responsibilities as well as empowering them on the relevant life skills, construct the moral values in their family and the community (Kinya O.I., 2024).

Kamenchu (O.I., 2024) in Tigania revealed that, the historically the morality of youths have been empowered by alternative rite of passage, through direct parental guidance. It has enlightened most the youths to acquire formal education and most of the have ventured into professionalism like teachers, District Commissioners, doctors, engineers. Therefore, people realized traditional circumcision has no value in shaping professionalism in the contemporary world.

However this alternative rite is very expensive to afford, therefore due to financial constrains most of the parents have been subjected to introduce their sons to home based circumcision, since it is a bit cheaper. In the homebased circumcision the sponsor who takes care of the intiates is generally the uncles and the friends. These sponsors sometimes do not give proper guidance and proper knowledge to the youths during the seclusion. This conditions has resulted in most of the young people to engage into idleness, other immoral practices like homosexuality, prostitution, lack of engagement other unproductive activities and also crime practices. Similarly, the economic constrains subjected many people in the community to venture into locally made beer called *kaanga* or *kathoroko* which is harmful in to their health, social life and also engaged people in immoral prtices like the use of abusive language in front of the elderly people. Therefore it interferes with moral values (Sarah O.I., 2024).

On the contrary to the Focus Group Discusion the alternative rite of passage has played a significant change in interms of moral values. The moral values have been

fostered by religious leaders especially pastors, professionals, deacons catechist and reverends where they invited to guide the initiates on the moral aspect and career perspectives. This alternative rite of passage has a moderate male circumcision has been moderated by ensuring the initiates are safe from any form of harassment as opposed to the traditional circumcision that was associated with beating of the initiates when they do a mistake and forced especially to 'revealing pitiful' was a torturous lesson that subjected them to a point of death. The alternative rite of passage emphasized on the hybrid system of circumcision by selecting key Biblical and some few positive aspect of traditional teaching and blend them together in order to enhance the morality of youths in Tigania.

As per the acculturation theory the intergration of modern circumcision, Christian teaching, and few positive aspects of traditional teachings form a blended approach that have shaped moral values of youths in a positive way.

However some people lament that modern instrument for circumcision is associated with many instrument like syringes, needle, pair of foreceps knife and a pair of scissors. These subject a candidate to a physical and psychological torture leading to depression during circumcision. In some instances the initiates are subjected to death when operated by the circumciser who is not well versed in circumcision. Several circumcisers have been sued in court. As opposed to the traditional circumcision that involved only one instrument just a knife. In modern circumcision the there application of surgical anaesthesia, therefore the current initiates do not experience the pain that is associated with enculturation of moral values to the initiates thus they do not acquire the meaning of circumcision (Morris & Eley 2011). The figure below shows the modern instruments of modern circumcision.

Figure 5: The Modern Instruments that are Used for Male Circumcision.



Source: Courtesy of Neema health Center Kagaene (2024)

On contrary, Most of institutions like churches, schools and the hospitals supported the alternative rite of passage. This trend of of circumcision has enabled initiates to acquire life skills as a part of shaping morality while in seclusion. The initiates are taken care of by professional nurses. Therefore, there is a high level of hygiene in hospital where they are not contracted with the diseases as opposed to the traditional circumcision that involved the use of ‘one knife’ (Wanyanya O.I., 2024).

However after seclusion, the initiates in this modern circumcision, are presented with various gifts like flowers and money. In these case the flower gift is an appreciation to show that the initiate has graduated to the next stage of adulthood. However this gift of flower has no significant impact in shaping the moral values of the youths. Similarly to money, the youths are offered some money as gift and this is likey to

shape their mind to the system of monetization and capitalism, which otherwise may compromise their morality. If the youths lack money in the pocket, he is likely to steal from their parents and this affect moral values. Alternatively, the Bible would be recommended as a gift to the youth as it would build the moral values. As opposed to the traditional male circumcision, after the seclusion the initiate nthaka was given a number of gifts by his father and they had a symbolic meaning, For instance he was given a pair of sandles which was a sign of preparedness to walk long distances to search food for the family. He was given spear which had a sign of fighting and defeating the enemies and finally the shield was a sign of protection (Muriithi O.I., 2024).

According to Parsitau (2012) alternative rite of circumcision has the empowered the youths by ensuring that through Non-governmental Organizations such as salvation transformation of morality are some of the particular aspects that are facilitated to enhance the wellbeing of Tigania youths. The Alternative Rite of Passages has ensured safety male circumcision and more importantly it has enhanced Christian values that have played a part to ensure the morality is well emphasized by youths in the current generation. However, not all people in society can afford this alternative rite of passage. As a result, the initiates, tend to be engaged into theft cases so that they can initiated the same with other initiates. Therefore it is hampering moral values among the youths in Tigania. Moreover, the respondent also emphasized that,

Some of these organized camps by churches and school are blamed for materialism. circumcision charge huge amounts of money, about 15000 just for a month. Therefore leaving our boys to people whom their aim is business oriented, counseling is not emphasized and also moral values are not transmitted effectively. After seclusion no changes in their character development and the initiates begin to behave awkwardly like disobedience. (Mukuthuria O.I., 2024).

6.3 The Possible Solutions to Promote Morality of Youths Through Circumcision Rite in Tigania Community.

The Focus Group Discussion stated that traditional circumcision among the Tigania was one of the mechanism that was used to maintain fundamental values and moral fabric, especially on the circumcision songs sung during the operation had significant teachings on the morals of how thy were supposed to behave. These songs helped

them to internalize the moral principles both individually and publicly. The community in collaboration with the African Government can reinstate the traditional cultural practice of male circumcision this would be achieved by borrowing positive aspect of traditional circumcision especially the preparation stages, advisory and incorporation stages as well as traditional songs which had moral significance on the youths.

The study was supported by Kaumbura (O.I., 2024) who added that there is need for parent to spend enough time to guide their children on morality apart from the school. The parent are pivotal in shaping the moral values of the youths even after seclusion by guiding them on the Biblical teachings on respect, being responsible and also character development from childhood to adult life. The tutors need to be diligent on choosing the main topics that would shape morals of youths positively and also one who are experienced, well trained and with relevant skills, knowledge and a resourceful person with vast information and values of traditional circumcision and Christian moral teachings. This form of hybrid approach system of education would not only shape Christian and traditional values but also form youths who are holistically sophisticated with skilled and knowledge of cultural identity to the Tigania youths.

A study by Kathio (2023) suggested that the Ministry of Culture should create awareness by introducing seminars, conferences and camps to change on the view of traditional circumcision by ensuring that there are different cultural practices of communities including traditional male circumcision. This would instill social cohesion and peaceful coexistence. It would be achieved by having a hybridity of modern and traditional circumcision to create a comprehensive system of shaping the morality of youths in the society. The respondents through Focus Group Discussion suggested that there is need for the County Government of Meru and the National Government to implement the policies that will favor cultural development and reconstruction of customs and practice especially in male circumcision reinvented into the school curriculum as part of social education.

Similarly Nkiring'a (O.I., 2024) stated that the school system of education should implement the curriculum that has traditional teachings taught during the seclusion.

In her suggestion before a child attain the age of 18 years, there is need to be taught social education that incorporate gymnastics, sport education military education, collective responsibility like team building traditional and religious education including Christianity and Quran. This teaching will enable them to internalize in their youthful stage by enabling them to exempt from anti- practice like drug abuse, sexual immoality this will enable the young people of Tigania to learn morality particularly on how they should relate to each other, avoid social crimes such as theft, prostitution and homosexuality. Therefore through these achievement the study will have attained Sustainable Development Goal of decent work and economic Development.

Finally the acculturation was used to intergrate the two cultural practices of traditional circumcison and modern circumcison changed the original social structure and process of traditional circumcison caused by the catalysts of change. There were necessary to form a blended culture of circumcison through cultural adoption of some specific positive elements and merge with the modern system of circumcison to form an harmonious hybrid system of circumcison.

6.3 Conclusion

The post-colonial catalyst of changes in male circumcison have to the emerging of new blended approach in male circumcison, these includes the alternative rite of passage, new blended approach (home-based circumcison) and traditional circumcison. These blended approach have influenced the morality of youth both positively and negatively. The study has also mentioned possible solutions towards enhancing the hybrid system in male circumcison by borrowing positive aspects traditional circumcison and blend with modern circumcison to promote morality of youths Tigania community.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 Summary of the Findings

Following the chapters covered in the study, a critical analyses was done on post-colonial changes of male circumcision and its influence on the morality of youths in Tigania, Meru County Kenya from 1963 to 2023. The study discovered, the Ameru community originated from Mukunga and Ngaa both were husband and wife who came from the Congo forest later settled in Mbwa. They were later dispersed by the Arabs *Nguo Ntune*, later settled at *igaironi* where they migrated to other places where Tigania people settled around the slopes of Nyambene hills.

The study established that traditional male circumcision among the pre-colonial Tigania was done by a woman circumciser called *Cioibaibaya* who lived in the slope of Kiorimba Mbeu. She was appointed to do that operation by the community not until the warrior by the name Kaula O Benchau borrowed a complex procedure and the practice of male circumcision *ndigi* from the Maasai community. The practice of male circumcision was associated with painful experience of physical cutting of the circumcision *gutanwa*. This practice had significance of preparing the initiates both physically, emotionally and socially to ensure and this procedure was accompanied by traditional moral teachings *kioro* these teachings were of great significance especially on shaping moral fabric of initiates during and after seclusion.

Some respondent disagreed with the *kioro* concept affected the morality in some way. Some of the teachings had a negative impact on the morality, circumcision made them aware that they have matured and they could involve themselves into sexual acts with girls, thus leading to sexual immorality and unplanned pregnancies and this interfered with morality in the society however the teachings the initiate was given depended on the sponsor.

Among the Tigania community, circumcision was regarded of high importance. The practice instilled moral values in the community especially on how people related to each other. It was a transition of boys from childhood to adulthood. The process was accompanied by informal education that shaped morals of youths in Tigania and if in case, the uncircumcised boy happened to engage himself into sexual act with a girl,

the father of the boy was supposed to offer a bull to elders to cleanse the taboo *mugiro* since the uncircumcised boy was referred to as unclean.

The study also established that, during preparation of traditional circumcision involved had a process right from the pre-circumcision, preparation, advisory stage and incorporation stage. These stages had a significant role of instilling moral values to the candidate. The pre-circumcision ritual was also important to the candidate. He was required to ask permission from his relatives especially from the maternal and parental uncles, this process was called *kuriria*.

It was accompanied by traditional songs which had a significant role of instilling moral values like respect of elders, boys acquired blessings from before they were going to be circumcised. *Kuriria* ceremonies took place in a period two to three months before the actual circumcision took place. The candidate received gifts from their uncles. The gifts consisted of goats, sheep, cattle and other forms of gifts like cereals like millets, sorghum and finger millet. This art of *kuriria* demonstrated that the boy was ready to be circumcised. This demonstrated the virtue of resilience, courage and bravery of an initiate. The candidate was blessed by the elders

The study also established that the pre-circumcision processes of preparations and asking permission to be circumcised wasted a lot of time and sometimes interrupted with daily activities that would be compensated in economic development. Therefore it was time wastage .

The study also established that, before circumcision the boy had to undergo the shaving process to demonstrate the purification and cleansing of old habit, *kwenja mugiro*. The process was the climax for the candidate ready to be circumcised. The candidate was applied the white ochre *kuringa ira* to dedicate the candidate. Then he was presented to the sponsor *muwati* to take the full responsibility, the sponsor was a person who met a certain criteria of knowledge, skill and morally, upright person with good reputation

The study revealed from the oral interview conducted both from men and women practiced traditional male circumcision. It revealed that traditional dances and songs,

kirarire were common to instill courage, bravery and resilience to show readiness to face the knife, the circumciser was informed the day on which the operation was to be done. The day of circumcision the candidate woke up early in the morning which was a way to show the virtue of preparedness and courage. The candidate could sing the songs of mocking birds as a way to demonstrate resilience and readiness to be circumcised to become a 'a real man' in the society.

The study also established that songs sung during the process had an abusive language where any person would abuse the other without regarding on the age. In most cases people with bad intentions got the opportunity to harm others. This therefore interfered with moral aspects in the community.

The fields were required to be cleansed by a religious specialist called *mukiama* to ensure the place was protected from malicious ancestral spirits. The specialist ensure he has spilled honey and finger millet while making traditional utterance to cast the harmful spells this act demonstrated respect for ancestral spirit and protection of the community. However these rituals involved the use of power of darkness and the ancestral spirit that otherwise tormented the initiates after the seclusion and sometimes interfered with moral values.

During the seclusion Focus Group Discussion agreed that the sponsor *muwaati* was to take in advising the initiates while in seclusion, the instructions began rights from preparation for circumcision, the initiate was taken to their houses *kiganda*. The first lesson the initiate was taught was on the hygiene especially to take care of his wound while in seclusion until a period of seven days. He was not required to touch ash or lite fire to cultivate the virtue of patience.

The other stage of instruction was the informal education called *Kioro* concept this was significant in instilling moral values to the initiates especially the way they were supposed to behave to the elderly people and also relate with the opposites sex, maintaining high level of sexual chastity. They were also taught socio-economic aspects like taking care of livestock and participating in communal raids. These moral teachings were transmitted by the elder people who had rich information to help the initiates to cope up with life.

Severe beating was emphasized. This was common especially when forced to reveal any form of misconduct they would have done when he was uncircumcised *mwiji*. This process of revealing misconduct was called *kuuga mithega or kuuga mauriro*. It was directed by elders in the village. It was meant to correct initiates on the old habit and adopt new life of adulthood. Revealing pitfalls was a sign of repentance of the old behaviors. The study also revealed that *kioro* concept of instruction was essential as it enabled the initiates to acquire relevant skills and knowledge especially communal raids. The acculturation theory intergrated all the cultural male practices such ceremonies, processes and procedures aiming to instill moral values among the Tigania community.

The study discovered that *kioro* and *mpithio* ceremonies was accompanied by some teachings that encouraged the young men to engage themselves into penetration with girls since they felt that they had already matured. While it was not morally acceptable in Tigania community. Additionally the initiates were beaten severely especially during the revealing pitiful, therefore caused psychological torture and demoralized initiates.

Before initiates were out the of seclusion *ntuko ya guturia ntane* there were various rituals that were supposed to performed especially shaving hair to show a sign of receiving new life in the community. After seclusion period initiates were taken to the house of warriors *gaaru* where they were given further instructions to shape their morals.

The study examined that interaction with the European cultures led to the emergences of socio-economic catalyst of change in post-colonial Tigania that influenced the morality of youths both positively and negatively. Consequently the traditional structures, social roles and values were affected as they were regarded as archaic and unfit for humanity. These post-colonial changes include government policies, urbanization. Economic constrains and formal school systems are mostly changes that hampered traditional rite of male circumcision leading to modern circumcision way that deemed down traditional practices especially the preparation, advisory and the incorporation stage.

The study examined that formal system of education changed the time of circumcision from the August to December. Traditionally circumcision took time in preparation for circumcision mostly it took a period of 2 to 3 months. The preparation stage was accompanied with instruction to the initiates. However the report from the respondent said this would be a waste of time and possibly hindering the formal education of take place effectively. The formal school of education through the life skill programs and introduction of religious studied in the education system has promoted instilling moral values among the youths of Tigania.

These post-colonial changes has marginalized the traditional customs of male circumcision. This followed with advocacy of urbanization where many people migrated from the rural area to urban centers to seek for employment. Most of the people were to return to rural areas to practice made circumcision additionally the interaction between the Tigania and other communities with diverse culture led to cultural dilution. This forced most of parents to go for an alternative method of modern circumcision that is of advantage in prevention of HIV/AIDS as opposed to the traditional circumcision that involved use of one knife.

The study examined that economic constrains forced most of the people were unable to practice traditional circumcision because it was expensive in terms of time and resources. In this case it was expensive especially providing food stuffs to be celebrated by the community and also the sponsors who used to instruct the initiate while in seclusion. in the post-colonial period the prices of indigenous foods are expensive to afford food stuffs like the millet, sorghum, cassava and other. Parents have opted to embraced hospital circumcision leading the initiate to be introduced into junk foods like rice, bread, tea, fortified ugali that have no positive health benefit to the initiates.

The study further examined how government policies contributed to a great change. By condemning traditional circumcision the government claimed that the practice was associated with necromantic practice such as witchcraft and sorcery these this was witnessed by the report from KNA/DC/MRU/1947 by abolishing the Witchcraft Ordinance Act. Furthermore since the practice involved use of charms and amulet to

protect the child from being tormented by malicious ancestral spirit. Therefore the government introduced a regulation of Human Right Act for instance Children act 2003 protected the rights of children against harmful traditional customs like traditional field male circumcision and female circumcision. The in the year 2023, Government has passed the Bill of Voluntary Medical Male Circumcision in the health facilities, therefore the Bill encourages for the continuous procedures and practice.

Study assessed the emerging trends in male circumcision that continue to influence on the morality of youths. These trends included alternative rites of passages, blended male circumcision or home based circumcision and finally a few who practice traditional male circumcision. The emerging trends approach had both positive and negative.

The findings revealed that the alternative rite of passage is mostly held by the health centres, churches and school institutions, the parent have opted to take their sons for circumcision because they are significant in moral values and spiritual support. The study reveal that they are taught christian values through the pastors, evangelist and other church elders. Additionally, alternative rites also has a benefit of using the health facilities where the initiates are circumcised through application of pain reliever and the child do not suffer of severe pain as opposed to the traditional circumcision.

However, the study assessed that, the alternative rites of passage is used as a business enterprise by some of the churches and school institutions. most of the stakeholder do not attention in shaping the moral values to the initiates but rather they focuses on the amount of money paid. This has resulted some of the initiates to move from seclusion while 'half way baked' in terms of morals while others continue with the same behavior they had when they were not initiated.

In the study showed that there others who practice home-based circumcision. the findings show that some people opted for home-based circumcision, home based circumcision. The home based circumcision according to the respondents has a benefit of lower cost compared to the alternative rite done in the camps. On the home

based circumcision the parent select the sponsor who would take care of the initiate even after the seclusion, most of the initiates who undergone the homebased circumcision acquired moral values imparted by the sponsor, some have become responsible individuals in society.

However the study most of the initiates who were secluded in the homebased circumcision their morals were shaped in a negative way since some of the sponsors had bad intentions especially initiating them in drug abuse, others began to engage themselves into sexual act and preying girls in the name of testing their manhood thus interfering with morality of youths.

Finally, the study revealed that there are still a few who practice entirely on the traditional circumcision. the finding shows that those who were circumcised traditionally were taught the conventional way of instilling moral values. There are a number of them whom their morals have been shaped positively and they have become responsible members in the society.

However the study also found that there are a few who practice traditional circumcision. it is accompanied by some practices and rituals like 'burning ceremonies' *mpithio* where people especially from Muthara were take beer and uses abusive language and even fights therefore interfering with morals values. Additionally most of the sponsors are generally those who abuse drugs and the initiates emulate the character of the sponsor. Consequently hampering with the moral fabric of youths.

The study went and focused on the possible solution to improve the morality of youths in community of Tigania. A number of respondent suggested that there is need to establish the hybrid system of male circumcision, this would be achieved by borrowing positive values from traditional circumcision and merged with modern values instilled through Christianity to form a blended approach of circumcision in shaping the morality of youths in Tigania. Consequently the approach will produce a wholistic phenomenon both culturally identified and morally upright Tigania youths.

7.2 Conclusion

This study focused to analyze the post-colonial changes of male circumcision and its influence on the morality of youths in the Tigania, Meru County, Kenya, before the post-colonial change of male circumcision interrupted the traditional circumcision values, customs, norms and practices. Traditional circumcision involved a well-structured cultural practice that define men and women moral values, responsibilities and social roles in the Tigania. Traditional circumcision practice cultivated morality of youths, every stage of the process of male circumcision, including preparation, advisory and incorporation had a significance role of shaping moral values among the Tigania youths. Additionally the study examined the procedures that were used significantly used to shape the moral values and virtues. For instance use of traditional knife instilled severe pain helped the initiate to enculturation and internalizes the traditional values and virtues of courage, bravery and resilience. These moral values did not only shape the future of the youths but also ensured cultural identity of Tigania youths. However traditional circumcision had an impact especially some teachings and songs had abusive language and taking of alcohol made people to misbehave thus affected morals in a negative way.

It was concluded that the post-colonial change in male circumcision influenced the traditional practices to modern way. In most cases the traditional values were reduced, the change like formal school system, Government policies urbanization and economic constrains are the key catalyst of change in male circumcision practiced that prompted to emerging trends in male circumcision that influencned the morality of youths in Tigania .

The study also concluded that emerging trends in male circumcision had a significant benefits in shaping the morality of youths after the seclusion and at the same time they had a negative influence on their morals. These emerging trends included the alternative rite of passage, home-based circumcision and traditional circumcision. Finally, the study suggested for a possible solution to promote morality of youths through circumcision rite in Tigania. The study suggested for the Hybrid system of circumcision that entails borrowing positive aspects from traditional circumcision and blend with modern circumcision aspect to produce a blended approach that would empower the moral foundation of an initiates both traditional and Christian or modern

way. The hybrid system would produce an holistic person both culturally, economically and morally oriented. As a result this would help in achieving Sustainable development Goal on Decent work and Economic Growth. Finally acculturation theory was appropriate to demonstrate the integration of the two culture to form an hybrid approach.

7.3 Recommendations of the Study

- i. The study recommends that the Government with county Government in Meru through the ministry of Gender,youths and cultural Heritage should allocate more fund to establish establish more cultural centers to practice during cultural day, where the community and the youths would learn the traditional circumcison songs like *kirairre* and *mariri* that had significant teachings on the moral values and then these songs to be introduced in modern circumcison to promote moral identity among the youths of Tigania.
- ii. The study also recommends that the community empowerment programmes should emphasize on reviving the traditional circumcison practice that is by borrowing positive aspect like moral teachings *kioro*. The community would chose the elders especially from Njuri Ncheke council of elders who are well versed with information and more importantly ones with good reputation and the blended with modern circumcison to bring in the hybrid system of circumcison that fosters the initiate holistically especially on social, moral and economic sphere. This will promote cultural and moral growth from one generation to another.
- iii. The county Government of Meru in collaboration with the state Department of Health and Ministry of Health need to have an inclusivety of health practioners and traditional circumcisers to have the best approach to male circumcison that would not enhance the spread of HIV/AIDS and venereal diseses to the initiate and also will maintain the cultural tachings that promote morality of youths in Tigania community.
- iv. The study also recommends for sustainable development in the society, the ministry of education and curriculum development stakholders to include traditional circumcison teachings to be blended in the education curriculum to enable the youths to have an holistic phenomena and more importantly

they will also be able to embrace and appreciate their own culture and identity.

7.4 Suggestions for Further Studies

- i. A study needs to be done on the impact of hybrid system of modern male circumcision and traditional circumcision on the morality of youths, and ascertaining on its challenges and benefits on the life of youths in the 21st century among the Tigania community.
- ii. The research need to be established on how the post-colonial changes have impacted on other African cultural rite of passages like the naming system and marriages. And how they can be blended to have an hybrid system Christian marriage and the customary marriages to maintain cultural identity among the Tigania community.

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GLOSSARY

- Agiite** This is a lack a proper behavior of a circumcised person.
- Bamo/bamung'o:** This is name age-set whom have undergone circumcision at the same time called each other.
- Gwiko :** This is a ceremony technique that was meant to maintain an intimacy without sexual penetration was intended for leisure rather than sex.
- Imbalu:** Male circumcision practice among Basaamba community of Uganda.
- Irua :** This is a circumcision ceremony practiced among the Agikuyu community.
- Lubito:** This is the traditional male circumcision among the Bukusu community.
- Mariria:** These are the songs that were sung before the circumcision was done to the candidate among the Meru community.
- Nthoni:** This is a behavior of a circumcised man.
- Ta mwiji:** like un uncircumcised boy..
- Kangangi :** This is a Meru name given to Butler Horney due to his wandering habit
- Ulwaluko:** This was a male circumcision practice among the Xhosa community of South Africa.
- Rika :** the age set system
- Lamale:** the young circumcised man who assistnce the circumciser
- Lung'e:** uncircumcised small boy.
- Biji ikuru:** big boys who are ready to be circumcised
- Kuruta nchibi:** the instructions given to boy before were circumcised
- Nthano:** the dry season.
- Mpithio:** burning ceremony.
- Lamala ya mutani:** a young man who assisted to the circumciser to carry the instruments of circumcision
- Igiita ria guturwa matu:**time of perforating ears
- Muntu wetu nkwija:** my uncle I have come to you
- Nkomacia bajuju:** the ancestral spirits
- Nthaka:** circumcised young man
- Mukiama:** a specialist who presided over the religious practices among the Tigania

<i>Kioro:</i>	this was a moral teaching taught during seclusion
<i>Igaironi:</i>	the original name of Tharaka where Tigania and imenti left
<i>Guturia ntane:</i>	the ceremony of graduating the initiate from the seclusion
<i>Iroge:</i>	the modern circumcised young men
<i>Nchabi:</i>	kimeru name of black beans
<i>Gichiaro:</i>	the name of blood relation
<i>Gaarua:</i>	house of a circumcised man
<i>Muwaati:</i>	the sponsor who took care of the initiate
<i>Kuuga mithega:</i>	revealing pitfalls
<i>Mwana akuuma:</i>	means the candidate has overcome knife
<i>Mugiro:</i>	unclean things
<i>Gutanwa:</i>	being circumcised
<i>Kuruma -nyoni:</i>	cursing the birds
<i>Kuringa -ira:</i>	applying the ochre
<i>Kirarire:</i>	the songs that were sung during circumcision
<i>Kwenjwa:</i>	to shave the hair before the candidate was taken to be circumcised
<i>Ikwa:</i>	yams
<i>Kironyo:</i>	This was a dance participated by boys and girls to release sexual excitement in the field
<i>Nguu ntune:</i>	the Arabs

APPENDICES

Appendix 1: Introductory letter

PAUL THURANIRA,
CHUKA UNIVERSITY,

P.O BOX 109-60400,

CHUKA.

Dear Sir/ Madam

I am Paul Thurania, a student at Chuka University pursuing a Master's Degree in History. I am conducting an academic research on **Post-colonial change in male circumcision and its influence on morality of youths in Tigania from 1963 to 2023**. The main objective of this study is to fulfill the academic requirement for a Master's Degree in History. I request for your honesty when answering the following questions. All respondents were handled with discretion and the data obtained was used for academic purposes.

Thank you for participating in this study.

Yours Faithfully,

Paul Thurania Rukunga

Appendix 2: Interview Schedule

Section:(I) Respondents' Biodata

Dear respondent,

This interview schedule aimed at acquiring information on post-colonial change in male circumcision and its influence on morality of Tigania youths. The information provided was for academic purposes to analyze the post-colonial changes in male circumcision and its influence on morality of youths in Tigania from 1963 to 2023. The information provided by the respondent was handled with confidentiality.

Respondents

Name _____

Age _____

Location _____

Religion _____

Gender _____

Role of Traditional Male Circumcision in Influencing Morality of Youths in Tigania.

At what a time was male circumcision practiced and why?

Did male circumcision take place in your area?

What was the importance attached to male circumcision practice?

When was the boy determined to be ready for the procedure, and what moral aspects were learned from the practice?

How were the specific preparations done before the practice and how did they develop morality for the youths to construct the cultural identity of the Tigania community?

Who carried out the procedure of male circumcision on moral aspects among the youths?

How did the community participate in the male circumcision ceremony?

What were the instructions given to the initiate during and after the circumcision?

How did the initiates' instructions emphasize moral aspects among the youths?

What were the moral aspects taught during the seclusion?

What were the moral aspects of the traditional male circumcision?

How did society perceive the boy who had not been circumcised?

Who instructed the youths during the circumcision process?

Influence of Post-Colonial Change in Male Circumcision Youths in Tigania 1963 to 2023.

What are the main changes in male circumcision during the post-colonial period?

How do the changes in traditional male circumcision influenced the morality of youths in Tigania?

How did the modern activities through churches and schools impact on traditional male circumcision on morality among the Tigania youths?

How did the changes by the post-colonial government impact the morality of youths in Tigania?

In contrast to traditional circumcision, do you believe that modern schools and churches participate in boys' circumcision?

The Role of Emerging Trends in Male Circumcision in Influencing Morality of Youths in Tigania by 2023.

How are emerging trends of male circumcision in influencing morality of the youths in Tigania?

Name some examples of the emerging trend in male circumcision

What are some of the moral aspects that have been influenced the emerging trends in male circumcision towards influencing the youths of the Tigania community?

How are emerging trends of male circumcision have influenced on the morality of youths in Tigania.

What are the possible sustainable solution to enhance morality of youths

Appendix 3: Focus Group Discussion.

When was the traditional male circumcision practice?

How does the traditional male rite of circumcision influenced morality to the youths in Tigania?

What were the changes in the male rite of circumcision during the post-colonial period in Tigania?

What is the standard form of male circumcision do you carry on within your community?

Which policies were laid by the Government that prompted changes in male circumcision on morality on the Tigania youths in the post-colonial era?

What were the post-colonial changes in male circumcision in the Tigania community?

How changes in male circumcision from traditional to modern have impacted the morality of youths in Tigania?

How has the emerging trends in male circumcision influenced on morality of youths in Tigania?

Name some of the emerging trends of traditional and modern circumcision.

Which are the possible sustainable solutions to enhance morality been influenced by the emerging trends in male circumcision to the youth in Tigania?

Appendix 4: Observation Checklist.

(i) The researcher took time to attend circumcision ceremonies and take photos with a consent from the catholic priest, the parent of an initiate and the sponsor. The researcher also attended to Neema Health Centre and sook consent from the doctor to take photo on the instrument that are used circumcise boys in the modern circumcision.


(ii) The researcher will also visit the Mitunguu Cultural Centre to observe and take photos of the houses that secluded the initiate and the attires worn during the traditional male circumcision in Tigania. This tool complemented instruments of data collection.

Appendix 5: Oral Sources

S/NO	Names	Date	Location	Age	Gender
1	Kanja Kirema	JUNE 19 th 2024	Kanjai	30	F
2	Laaria Isaiah	JUNE 21 st 2024	Kianjai	32	M
3	Kioge Sammy	JUNE 28 th 2024	Kianjai	33	M
4	Timui Lintari	JULY 5 th 2024	Kianjai	25	M
5	Akwalu Morris	JUNE 6 th 2024	Kianjai	29	M
6	Ituma Bernard	JULY 14 th 2024	Kanjai	65	M
7	Murungi Kiambati	JULY 14 th 2024	Kianjai	80	M
8	Kamanja Thintiu	JUNE 15 th 2024	Kianjai	40	M
9	Mugambi Rufus	JUNE 15 th 2024	Kianjai	40	M
10	Wanyanya Kariuki	JUNE 17 th 2024	Kianjai	80	M
11	Nculubi Harriet	JUNE 17 th 2024	Kianjai	84	F
12	M'igweta Ithubutu	JULY 17 th 2024	Muthara	97	M
13	Kabere Mworia	JULY 21 st 2024	Muthara	24	F
14	Mbiti Mutua	JUNE 21 st 2024	Muthara	27	M
15	Mbaabu Nguso	JUNE 22 nd 2024	Muthara	23	M
16	Rukunga M'kirimania	JUNE 25 th 2024	Muthara	28	M
17	Nkirote Njeru	JUNE 25 th 2024	Muthara	65	F
18	Laititi Kiburi	JUNE 26 th 2024	Muthara	26	M
19	Mwongela Runogone	JUNE 27 th 2024	Muthara	75	M
20	Nchana Kiaambi	JULY 2 nd 2024	Muthara	30	M
21	Kaloo Triphosah	JULY 2 nd 2024	Kiguchwaa-Michimikuru	50	F

22	Nkiring'a Munini	JULY 4 th 2024	Kiguchwa- Michimikuru	54	F
23	Mwika Lintari	JULY 5 th 2024	Kiguuchwa- Michimikuru	38	M
24	Mukaria Mururu	JULY 9 th 2024	Kiguchwa- Michimikuru	29	M
25	Kalong'o Mboroki	JULY 9 th 2024	Kiguchwa- Michimikuru	40	M
26	Mukuthuria Kirima	JULY 10 th 2024	Kiguuchwa- michimikuru	52	M
27	Kamenchu M'thangatha	JULY 15 th 2024	Kiguchwa- michimikuru	70	M
28	Ntoruru Nabea	JULY 15 th 2024	Mikinduru	56	M
29	M'gwika Kairithia	JULY 17 th 2024	Mikinduri	80	M
30	Kailemia Kieru	JUNE 18 th 2024	Mikunduri	33	M
31	Kailikia Joshua	JUNE 22 nd 2024	Mikinduri	47	M
32	Kinya lydiah	JUNE 26 th 2024	Mikinduri	24	F
33	Sarah mwongela	JUNE 28 th 2024	Mikinduri	26	F
34	Muriithi kaliki	JULY 3 rd D2024	Mikinduri	35	M
35	Nkirote Kimakia	JULY 3 rd 2024	Mikinduri	51	F
36	Kinoti Ikunyua	JULY 8 th 2024	Mikinduri	60	M
37	Gautia Nkuri	JULY 4 th J2024	Mikunduri	40	M
38	Kaubura James	JULY 5 th 2024	Mikinduri	76	M

Appendix 6: Ethics Review Committee Letter


CHUKA UNIVERSITY
Knowledge is Wealth (*Sapientia divitia est*) Akili ni Mali

CHUKA UNIVERSITY INSTITUTIONAL ETHICS REVIEW COMMITTEE

Telephones: 020-2310512/18
Direct Line: 0772894438
Email: info@chuka.ac.ke
P. O. Box 109-60400, Chuka
Website: www.chuka.ac.ke

8th May, 2024

REF: CUIERC/ NACOSTI/533
TO: Rukunga Paul Thurania

RE: Post-Colonial Change in Male Circumcision and its Influence on Morality of the Youths in Tigania, Kenya (1963-2023)

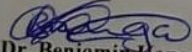
This is to inform you that *Chuka University IERC* has reviewed and approved your above research proposal. Your application approval number is *NACOSTI/NBC/AC-0812*. The approval period is 8th May, 2024 – 8th May, 2025.

This approval is subject to compliance with the following requirements;

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by *Chuka University IERC*.
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to *Chuka University IERC* within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to *Chuka University IERC* within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to *Chuka University IERC*.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely


Dr. Benjamin Kanga
SECRETARY

Appendix 7: National Commission for Science, Technology and Innovation (NACOSTI) Permit


REPUBLIC OF KENYA
Ref No: 114887


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION
Date of Issue: 05 June 2024

RESEARCH LICENSE



This is to Certify that Mr. PAUL THURANIRA RUKUNGA of Chuka University, has been licensed to conduct research as per the provisions of the Science, Technology and Innovation Act, 2013 (Rev 2013) in Meru on the topic: **POST-COLONIAL CHANGE IN MALE CIRCUMCISION AND ITS INFLUENCE ON MORALITY OF THE YOUTHS IN HIGANIA, KENYA (1963 - 2023)** for the period ending: 05 June 2025

License No: NACOSTI/PD/026475

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See overleaf for conditions

Appendix 8: Kenya National Archives Permit

 Kenya National Archives
and Documentation Service

OFFICIAL ENTRY PERMIT TO ARCHIVES SEARCH ROOM ONLY

Permit No. AR-V7SZ8	Full Name PAUL THURANIRA RUKUNGA		
Reg Date 15 MAY 2024	Valid from 15 MAY 2024		
Nationality: KENYAN	To 15 MAY 2025		
Address: CHUKA, DAGANI MERU			

Issued by