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The Meaning of Modernization as a Concept

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Abstract: Modernization had led to remarkable adjustments in the social and moral behavior of African communities in that the ways used to instill morality were no longer the same but new ways continued to unfold thus leading to moral decadence in the society as manifested in sexual immorality, drug abuse, violence and increasing cases of murder that were not prevalent in the Traditional African Society. The purpose of the study was to establish modernization on traditional circumcision rite on among Bukusu of Bungoma County. The objectives of the study were to examine the meaning of modernization as a concept, Traditional circumcision and moral transmission and influence of modernization on Traditional circumcision rite among Bukusu in Bungoma County. Most studies on Bukusu circumcision had not been done in the context of modernization hence the need for the current study. The study used a descriptive design and both primary and secondary data. Collection of primary data involved giving out questionnaires, carrying out interviews and FGDs in Bungoma. Secondary data included written sources like books, journal articles, daily newspapers, seminar papers, you tube videos, MA and PhD theses. These were accessed from MMUST library and KIBU library and other institutions and organizations nationally and internationally. The study used the functionalism theory by Emile Durkheim which was concerned with social order and how the different parts of the society contributed to its stability. It also used systems theory to explain the changes that had occurred in the Bukusu traditional circumcision rite due to modernization thus interfering with the rite's role of communicating moral values to the initiates. Purposive and simple random sampling techniques were used to identify respondents who included selected traditional circumcisers, clinical officers, initiates, elders, parents and Bukusu cultural informants. Data was analyzed qualitatively and quantitatively using descriptive statistics and stored on CDs and DVDs. The study is of help in rediscovering the traditional African ways of transmitting moral values in the youth in the face of modernization. The study is essential in producing a unique interaction that can help people to adjust to changing world conditions in all spheres of life. The findings of the study are significant to the ministry of Culture in documenting aspects of African cultural and Religious Heritage for future generations. The findings of the study can be used as reference by future generations in the fields of religious education, sociology and anthropology. The study established that modernization as manifested in factors such as urbanization, intermarriages, modern day schooling and mass media had affected Bukusu traditional circumcision rite hence morality of the initiates.

Key Words: Modernization, Concept

I. INTRODUCTION

All African ethnic groups that practice circumcision view the ritual with strong personal pride as well as cultural significance. Wagner (1949) had earlier observed that the distribution of circumcision and initiation rites throughout Africa, and the frequent resemblance between details of ceremonial procedure in areas thousands of miles apart, indicate that the circumcision ritual has an old tradition behind it and its present form is the result of a long process of development that permeates human change and progression. Marck (1997), describes the general cultural background of male circumcision for the Bantu speaking peoples of Sub-Saharan Africa based on Wagner's claim. The prevailing universality of circumcision indicates that the practice, whose origins are time immemorial, has contemporary relevance and this is the point from which this paper makes its argument. Today, circumcision is being introduced and scaled up in communities that have not practiced it worldwide and in Africa because it has recently been associated with reduction of HIV transmission in heterosexual males (Egesah 2009). In Africa and especially in Sub-Sahara Africa, it marks the entrance into manhood and where it is practiced, it is regarded as the most solemn and celebrated occasion in the life of every male because it allows one to move from childhood to adulthood and is able to marry and be a full member of a particular community. It also helps in instilling moral values in the initiates.

In the predominantly Muslim northern Africa, circumcision is practiced as a religious rite. In West Africa, it is widely practiced at infancy and early childhood. In Eastern and Southern Africa, circumcision is considered as a rite of passage into manhood. Although different ethnic groups in Africa have different circumcision ceremonies, there are still many things that they have in common including use of circumcision as an initiation platform. In Sub-Saharan Africa, about two-thirds of men get circumcised.

Kenya's population comprises over 40 ethnic groups, many of which have a cultural tradition of male circumcision. However, despite a high rate of migration from rural to urban areas and the resulting heterogeneous mixing of people with different ethnic and cultural practices, individuals' cultural and religious practices, including their attitude to circumcision, tend to remain unchanged. The 2003 Kenya Demographic Health Survey estimated that 84% of men in the country were circumcised: the rate ranged from 46.4% in Nyanza province to 100% in North Eastern Province (Central Bureau of Statistics, 2003). Male circumcision is practiced by many communities including the Maasai, Kalenjin

speakers, Samburu, *Bukusu* and other Abaluhya groups. The *Bukusu* mostly, live in Bungoma County of Western Region in Kenya. Other sub-tribes of the Abaluhya include the Batiriki, Barakoli, Banyole, Bakhayo, Bamaraki, Banyala, Basamia, Babesukha, Babetakho, Bakisa, Bachochi, Bakabalasi, Batachoni, Bawanga, Bamarama and Barechea (living in Gem location of Luo-land).

Bukusu myths point out that traditional circumcision was began by a legendary man known as *Mango* and the practice was to be practiced by future generations. Today many *Bukusu* men are going to hospital, to private clinics or turning to clinical surgical circumcision at home. Despite this introduction however, *Bukusu* still practice traditional circumcision hence both traditional and clinical circumcisions are to be found among the *Bukusu*.

Traditional Circumcision among the *Bukusu* marks the end of childhood and is an introduction to adulthood in moral behavior and responsibility as well as exposing the initiate to traditional education in African communities. As Makila says: Such symbolic maturity is preceded, accompanied and followed by a lot of tuition in all areas of life including sex education. Boys who delayed getting circumcised were jeered and ridiculed as the initiate and the society as a whole. This ritual drama by its nature causes change in the individuals and has impact on the community. This initiation enables a one to personally enter adulthood physically, socially and spiritually and become a full member of the community (Makila, 1982).

John Mbiti explains: "What affects the initiate affect corporately the parents, relatives, neighbors and the living dead" (1962). Initiation is one of the most important rituals meant to produce able-bodied youth labor force, military and leadership. Some of the initiates can become entertainers, dancers or story tellers. Initiation cultivates solidarity among the youth that could be essential in the protection of the society.

To get admission into adulthood, an adolescent has to pass through a series of initiation ordeals. Mbiti continues to say: Initiation rites have greater educational purpose. The occasion often marks the beginning of acquiring knowledge. Traditional circumcision rites have always been the vehicles of transmitting moral values to the initiates and unity among the *Bukusu*. Modernization has interfered with this transmission of moral values hence the significance of these rites continues to be problematic. Vast changes have occurred in the organization, form and performance of *Bukusu* traditional circumcision rite. Ways of transmitting morals among the youth have also changed

significantly. These changes have arisen from three main factors: foreign socio-economic and technological trends by which most Africans want to embrace western culture at the expense of their own. School system avails limited time to people to conduct the rite and the hospital mode of circumcision has also made most parents to take their children to hospital for the operation. Considering that most of the initiates are of primary school going age, embracing the traditional procedure automatically interferes with the school calendar. Therefore, the modern brief version has become popular. Second, because people are hard-hit by inadequate finance due to sustenance demands, they would rather go for the modern circumcision practice whose expenses are minimal. And third, the spread of HIV/AIDS has widely been attributed to traditional circumcision practices hence the modern practices are gradually gaining in importance. Despite the above argument, traditional *Bukusu* circumcision rite still embodies aspects of social and moral controls that are worth preserving for the benefit of *Bukusu* and the society at large.

1.2 Theoretical Framework

1.2.1 Functionalism Theory

This theory is associated with Emile Durkheim (1938), who was specifically interested in how social order is possible or how society remains relatively stable. As such, the theory focuses on the macro-level of social structure that shape the society as a whole, rather than the micro-level of everyday life. According to Durkheim (1893), the totality of beliefs and sentiments common to the average members of a society forms a determinant system with a life of its own which can be termed as the collective or creative consciousness. Functionalism interprets each part of society in terms of how it contributes to the stability of the whole society. Society is more than the sum of its parts; rather, each part of society is functional for the stability of the whole. Durkheim (1938) looks at the society as an organism whose parts must function to ensure its survival. Constituent parts of the society namely; norms, customs, traditions and institutions must function for the society to remain stable. However, this theory is criticized for inhibiting social change. Functionalism emphasizes the consensus and order that exist in society, focusing on social stability and shared public values. From this perspective, disorganization in the system, such as deviant behavior, leads to change because societal components must adjust to achieve stability. Therefore the change in the society creates disharmony in the society as in the case of modernization on morality of the youth. When one part of the system is not working or is dysfunctional,

it affects all other parts and creates social problems, which leads to social change (Anderson, 2009). It is the role of the society to provide desirable values to the youth to ensure the stability of the society. It is therefore the role of the *Bukusu* community to provide moral values to initiates and enhance unity through circumcision rite.

This theory was relevant to the study because it emphasized *Bukusu* traditional circumcision rite's function of communicating moral values to the initiates in the face modernization.

II. METHODOLOGY

The study adopted a descriptive survey research design which helped the researcher to obtain pertinent information concerning the traditional circumcision rite. Descriptive studies aim at describing the phenomena under study (De Vos et al., 2012). The study targeted the elders who had experienced various changing phases of *Bukusu* traditional circumcision over a substantial period of time. The study also targets circumcisers, initiates, parents and local administration leaders such as chiefs and headmen who implemented government policy Bungoma County.

The researcher used purposive sampling and simple random sampling to select elders, initiates, parents, circumcisers, local administration officials and *Bukusu* cultural informants. Elders corroborated information given by other respondents. Simple random sampling technique gave a more representative sample and minimized sample bias that could lead to incorrect conclusions by larger population (Kothari, 2008).

Purposive sampling was used to select clinical officers, elders and *Bukusu* cultural informants from nine wards of Kanduyi Sub-County, 30% initiates and 10% parents of the total number of respondents as represented in table 1 below.

Table 1. Demographic Data of the Respondents

Respondent	Target Population	Sample Population	%	Sampling Technique
Elders	10	10	100 %	Purposive
<i>Bukusu</i> Cultural Informants	5	5	100 %	Purposive
Clinical officers	10	10	10	Purposive
Circumcisers	150	45	30 %	Simple Random
Parents	300	30	10 %	Simple Random
Initiates	500	150	30	Simple Random

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(Source, field data)

The required sample size was therefore 250 respondents.

The study used three research instruments; namely questionnaires, interview schedules and Focused Group Discussions.

III. FINDINGS AND DISCUSSIONS

3.1 Meaning of Modernization

Modernization is the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society (Adam & Limongi, 1997). It is by undergoing the comprehensive transformation of industrialization that societies become modern. When modernization occurs, the country changes in many ways in terms of its values and beliefs, moving from traditional beliefs to more scientific and secular beliefs. A country changes in its geography with its population becoming more and more urban. It changes economically, moving from subsistence farming or something close to it to an economy in which hardly anyone farms and the country makes its money producing goods and services (Browdy, 2001). Modern society is to a large extent industrial society. Historically, the rise of modern society has been inextricably linked with the emergence of industrial society. All the features that are associated with modernity can be shown to be related to the set of changes that, no more than two centuries ago, brought into being the industrial type of society. This suggests that the terms industrialism and industrial society imply far more than the economic and technological components that make up their core. Industrialism is a way of life that encompasses profound economic, social, political, and cultural changes. It is by undergoing the comprehensive transformation of industrialization that societies become modern (Adam & Limongi, 1997). Modernization is the tendency for growth in the adaptive complexity and efficiency of the social systems, which is shaped by the selection processes which maintain the functionality of the social systems such as the market economy, science and democratic politics (Charlton & Andras, 2003).

Modernization is a continuous and open-ended process that has occurred over centuries under the influence of science and technology, education, mass communication, ideology, values. In either case, modernization is not a once-and-for-all-time achievement. Modernization seems to have two main phases (Luhmann, 2000). Up to a certain point in its course, it carries the institutions and values of society along with it, in what is generally regarded as a progressive, upward movement. Initial resistance to modernization may be sharp and prolonged, but it is generally doomed to failure. Beyond some point,

however, modernization begins to breed discontent on an increasing scale (Giddens, 1991). This is due in part to rising expectations provoked by the early successes and dynamism of modern society. Groups tend to make escalating demands on the community, and these demands become increasingly difficult to meet. For instance, the youth are found in a dilemma as to what moral values to embrace as they interact with modern trends such as internet, social media sites and mobile phone technology from where they learn a lot, both good and bad. More seriously, modernization on an intensified level and on a world scale brings new social and material strains that may threaten the very growth and expansion on which modern society is founded. In this second phase, modern societies find themselves faced with an array of new problems whose solutions often seem beyond the competence of the traditional nation-state. For instance, the morality of the youth has been compromised in the society today due to modernity as expressed in terms of technology, mass media, education and scientific developments (Charlton, 2000).

Life-course events such as marriage, careers, and religious beliefs are increasingly being left to individuals to decide on their own, leaving the youth and more so, the initiates to take on new responsibilities for living with the consequences of their actions and decisions, for good and bad" (Beck, 1992).

A nation that modernizes is set upon a path of development that carries its own logic and an inseparable mixture of good and bad (Luhmann, 2000). Without question, modern society brings progress in the form of material abundance. Less certainly, it brings increasing control of the natural and social environment. But its scientific and technological achievements are bought at some cost to spiritual and emotional life. In unifying the world, modernization establishes uniform standards, albeit higher ones in many cases than previously prevailed. At the same time, it ensures that failures and disasters will also be magnified globally. There are no retreats and escape routes, except those that modern society itself invents as pastimes. The world becomes one and its fate that of all its inhabitants including the youth (Pokol, 1991).

3.2 Salient Features of Modernization

3.2.1 Economic Change

Economic historians and theorists have been inclined to stress economic growth as the central defining feature of an industrial as opposed to a nonindustrial economy. Thus, the British historian Edward Anthony Wrigley (1931) declared that "industrialization is said to occur in a given country

when real incomes per head begin to rise steadily and without apparent limit.” The American economic historian W.W. Rostow (1960) popularized a similar conception in suggesting that with industrialization, the economy at a certain point “takes off” into “self-sustained growth”; all the relevant statistical indexes of the economy—investment, output, growth rate, and so on—take sudden, sharp, almost vertical upward turns.

Underlying this phenomenon of growth are certain core components of the industrial system. These include technological change, whereby work is increasingly done by machines rather than by hand; the supplementing or replacement of human and animal power by inanimate sources of energy, such as coal and oil; the freeing of the laborer from feudal and customary ties and obligations, and the consequent creation of a free market in labor; the concentration of workers in single, comprehensive enterprises (the factory system); and a pivotal role for a specific social type, the entrepreneur. Mechanization brings an increase in productivity that renders a large portion of the rural labor force superfluous (Gellner, 1988). Even where agriculture remains an important part of the industrial economy, the proportion of the labor force employed in agriculture drops steadily with industrialization. This is the “sectoral transformation” that is one of industrialization’s clearest and most obvious effects. A majority of the workforce comes to be employed in the production of manufactured goods and in services rather than in the primary sector of agriculture (Brody, 2001). In both the United Kingdom and the United States, for instance, by the end of the 20th century more than 97 percent of the employed population worked in manufacturing and service jobs, while the number in agriculture had declined to less than 3 percent. Japan, as an example of a late developer, showed the same pattern: in 1970 more than 80 percent of the employed population worked in manufacturing and services and less than 20 percent in agriculture. By the late 1990s the declining number of workers involved in Japanese agricultural production represented only 5 percent of the workforce (Charlton&Andras,2003) The vast increase in agricultural productivity on which this sectoral change in employment depends is characteristic of industrialism. Industrial society breaks through the historic limits of scarcity. In the past, the potential for economic growth was always cut short by Malthusian checks on population, by limitations of food supply, or by the shortage of easily available raw materials such as wood. Industrialization permits the creation of large food surpluses that can feed a largely urban population. The entire world, both on land and in the sea, is

scoured for raw materials and further energy sources to supply industry. Science has so far proved remarkably effective at finding substitutes for those sources that have dried up and those materials that have become dangerously scarce (Rostow, 1960). The British economist John Maynard Keynes suggested that, for the first time in human history, “the economic problem may be solved,” and that “the economic problem is not the permanent problem of the human race.” In the mid-1980s it still seemed reasonable to believe that industrialism promised growth for the foreseeable future, even that it might bring abundance to all.

3.2.2 Population Growth

There have been two major population explosions in the course of human social evolution. By the end of the Paleolithic period the world’s human population is estimated to have been between five and six million (an average of 0.1 person per square mile [0.04 person per square kilometer of the Earth’s land area])(Sanderson,2004). Following the Neolithic or agricultural revolution, the population made its first major leap, reaching over the short span of 8,000 years around 150 million by the year 1000 bc (2.6 persons per square mile). For the next two and a half thousand years there was relatively little change. World population had reached about 500 million by the middle of the 17th century. During this time any tendency for population to grow was punished by the checks of starvation and pestilence. Only with the Industrial Revolution of the 18th century did population growth break out again from its Malthusian fetters (Huntington, 1976).

From about 1700 there was a second and far more rapid population explosion. Since the late 1600s the world’s population has increased more than 10-fold (Janos, 1986). This amounts to an average of 42 persons per square kilometer of the Earth’s land area. This gives some measure of the difference between the two population revolutions of human history: there has been a dramatic acceleration not simply in population but in the rate of increase of population since industrialization took hold. Between 1650 and 1850 the average annual rate of increase of the world’s population doubled; it doubled again by the 1920s, and more than doubled, once more, by the 1970s(Janos,1986). Determined population-control efforts in a few countries, such as Singapore, India, and China, yielded clear results. Only in Africa did population continue to rapidly grow into the 21st century (Lee, 1994). It was argued that the birth rate remained stubbornly high in these societies partly because industrialization was so slow and fragmentary in the Third World. In addition, where any significant development had taken place, as in

Brazil or Malaysia, it had only really affected a small elite; the mass of the people were untouched. Thus, the reasons people in the industrialized West chose to have fewer children lacked cogency in underdeveloped countries. It remained rational for the bulk of the population to continue to have large families both to share in manual labor and to provide security for parents in their old age. Lower fertility would come, it was argued, when wealth was more evenly distributed and social security systems well established (Sanderson, 2004).

3.2.3 Urbanization

Industrialism does not simply increase numbers; it distributes them in particular ways, concentrating mass populations in cities. Modern life is unquestionably urban life. Urbanization brings about social and cultural changes in community life, which also correspond to modernization (Ford, 2013). It can be seen in the rural areas, which have greater exposure to other dimensions of modernization such as industrialization, education, communication and transportation. Industrialization brings a growth in trade and manufactures. To serve these activities it requires centralized sites of production, distribution, exchange, and credit. It demands a regular system of communications and transport. It multiplies the demand that political authorities establish a dependable coinage, a standard system of weights and measures, a reasonable degree of protection and safety on the roads, and regular enforcement of the laws. All these developments conduce to a vast increase in urbanization (Padhran, 2007). Whereas in typical agrarian societies 90 percent or more of the population are rural, in industrial societies it is not uncommon for 90 percent or more to be urban. The growth of cities with industrialization can be illustrated by the example of the United Kingdom. In 1801 about a fifth of its population lived in towns and cities of 10,000 or more inhabitants. By 1851 two fifths were so urbanized; and if smaller towns of 5,000 or more are included, as they were in the census of that year, more than half the population could be counted as urbanized (Clark, 2003). The world's first industrial society had become its first truly urban society as well. By 1901, the year of Queen Victoria's death, the census recorded three-quarters of the population as urban (two-thirds in cities of 10,000 or more and half in cities of 20,000 or more). In the span of a century a largely rural society had become a largely urban one (Knox, 2011). As with population growth, it was in the underdeveloped nations that the fastest rates of urban growth were to be found. The rapidly expanding population of a country side unable to support it sought the city for both escape and opportunity,

though in many cases it was a perilous choice. Between 1900 and 1950, while the world's population as a whole grew by 50 percent, the urban population grew by 254 percent; in Asia urban growth was 444 percent and in Africa 629 percent. In the early 21st century, Africa and Asia were nearly 40 percent urbanized. Cities such as São Paulo and Mexico City (both with populations of roughly 18 million), Mumbai (16 million), and Shanghai (approximately 13 million) had mushroomed to rival and even exceed the size of large cities in the developed West (Auclair, 2005). But while urbanization in the underdeveloped nations repeats some of the more distressing features of its Western counterpart overcrowding, unsanitary conditions, and unemployment the compensation and eventual remedy of economic growth has been largely lacking (Ford, 2013). With some partial exceptions, such as Brazil, Mexico, South Korea, Taiwan, southern coastal China, and Singapore, the underdeveloped world has known urbanization without industrialization. The result has been the rapid growth of shantytowns on the edges of the big cities. It has been estimated that about four or five million families in Latin America live in shantytowns (Clark, 2003). Urbanism cannot be understood simply by statistics of urban growth. It is a matter, too, of a distinctive culture and consciousness. Urbanism is a way of life, as classically analyzed by the German sociologist Georg Simmel and the American sociologist Louis Wirth (Parilo, 2010). City life, with its tendency to nervous overstimulation, may lead to a bored and blasé attitude to life. It may encourage frivolous and fleeting cults and fashions. It can detach people from their traditional communal moorings, leaving them morally stranded and so inclined to harbor unreal expectations and feverish dreams. In the very number of social contacts it necessarily generates, it may compel individuals to erect barriers to protect their privacy. Individuals may be forced into an attitude of reserve and isolation. Hence, as Simmel noted, the superficial paradox that "one nowhere feels as lonely and lost as in the metropolitan crowd" (Simmel, 2014). At the same time, cities promote diversity and creativity. They attract the best and the brightest. If anything is to be accomplished in modern society, it almost certainly will be in the city. Karl Marx spoke of "the idiocy of rural life." Only in cities, many sociologists have felt, are human beings able to realize to the full all their potentialities. Cities are the forcing house of change and growth (Marx, 1975). "Great cities," declared the French sociologist Émile Durkheim, "are the uncontested homes of progress; it is in them those ideas, fashions, customs, new needs are elaborated and then spread over the rest of the country. Minds

naturally are there oriented to the future (Durkheim, 1965).”The countryside now became dependent on the city. It became an integral but peripheral part of a single economic system revolving around trade and commerce that was centered on the cities. Largely emptied of people, the countryside was now in effect simply another theatre of industrial operations for city merchants and bankers. Political and economic power resided in the city; industrial and financial corporation’s became the dominant landowners, replacing individual proprietors (Huntington,1976). The city became both the symbol and the reality of industrial society as a whole. No longer, as in the past, standing in a merely mechanical relation to other parts of society, the city took its place at the centre of an increasingly organic whole. Industrialism created a centralized web of social relationships, and the city was the node. It dictated the style and set the standard for the whole society, imposing on its own entire economic, political, and cultural framework (Janos, 1986).

3.2.4 Change in Work and the Family

In preindustrial or nonindustrial society the family is the basic unit of production. All its members engage in a cooperative set of subsistence activities. The family is a collective enterprise; all its members regard themselves as part of that collectivity and their contributions as adding to a common store; servants or other nonfamily members, such as apprentices, are “adopted” or treated as family members, for no other binding personal relationships but family ones are recognized (Brody, 2001).Industrialization radically disrupts this more or less autonomous family economy. It takes away the economic function of the family, and reduces it to a unit of consumption and socialization. Production moves away from the household to the factory. The commons are enclosed, and the land commercially exploited for national and international markets. Some individuals become the owners and the managers of the new system. But the bulk of family members must become either landless agricultural laborers or, increasingly, workers in the factories of the new industrial towns. In either case, the family becomes immediately dependent for its livelihood on structures and processes external to itself. It lives by the jobs and wages of its members, and these are affected by forces which it barely comprehends, still less controls (Gellner, 1994). Eventually the forces of individualization, whose gross effects on the industrial economy and the society at large are so striking, also affect the family. Its members, male and female, increasingly come to think of their wages as their own, to be disposed of as they individually see fit (Rorty, 1999). The extended families of the preindustrial and early industrial

periods, which sometimes included grandparents and married offspring to three or more generations, give way to the small, two-generation nuclear family of parents and dependent children only. Whether or not the nuclear family precedes industrialization as, for instance, it seems to have done in England in industrial society it certainly becomes the norm. With the shrinking and privatization of the family, the importance of work grows correspondingly. It becomes one of the principal sources of individual identity. (Charles, 2004).

3.2.4 Social Stratification

Economic position and relationships has become the key to social position and class membership. In all nonindustrial societies, attributes of tribal membership, race, religion, age, and gender are of equal and often greater importance in assigning individuals to a position in the social hierarchy (Marx, 1975). Industrial society introduced a new, parallel ranking system that came to exist alongside, and in some cases to supplant, the preindustrial one. According to this hierarchy, one’s position in the system of production or, more generally, in the marketplace, assigns one to a particular class or group. Ownership of property, level of education, and type and degree of training all affect one’s market position (Charlton&Andras, 2000). Industrialization, while making a fundamental break with earlier forms of society, does not abolish all the elements of traditional society. In fact, the competition for scarce resources that it generates often creates an impetus for the revival of traditional societies.

3.2.5 Secularization and Rationalization

Modernization involves a process of secularization; that is, it systematically challenges religious institutions, beliefs, and practices, substituting for them those of reason and science (Turner, 2010). This process was first observable in Christian Europe toward the end of the 17th century. At any rate, once invented in Europe, especially Protestant Europe, secularization was carried as part of the “package” of industrialism that was exported to the non-European world (Weber, 1909). Wherever modern European cultures have impinged, they have diffused secularizing currents into traditional religions and non-rational ideologies. Although secularization is a general tendency or principle of development in modern societies, this does not imply that religion is driven out altogether from society. In fact, as one of the most modernized countries in the world, the United States is also among the world’s most religious. Against a deep background of tradition, modernization inevitably leaves many religious practices in place and may even stimulate new ones.

Religious rituals, such as Christian baptism and church weddings, persist in industrial societies; the church may, as in England and Italy, continue to play an important moral and social role. The majority of the population may hold traditional religious beliefs alongside more scientific ones. There may even be, as in the United States and in industrializing societies such as India, waves of religious revivalism that involve large sections of the population (Wright, 2000). It is nonetheless true that all such religious phenomena, real as they may be in the lives of believers, lose their centrality as an organizing principle for the society as a whole. As compared with their place in traditional society, religious practices increasingly take on the character of individualized activities. They no longer embody that crucial legitimating power that religious activities have in all nonindustrial societies. To many, baptisms, church weddings, and other rituals persist as much for social reasons as from belief in their religious significance (Gellner, 1994). Secularization is but one manifestation of a larger cultural process that affects all modern societies: the process of rationalization (Coe, 2014). While this process is epitomized by the rise of the scientific worldview, it encompasses many more areas than are usually associated with science. It was in the system of bureaucracy, seen as the impersonal and impartial rule of rationally constituted laws and formal procedures, that Weber saw the highest development of the rational principle. Bureaucracy meant a principled hostility to all traditional and “irrational” considerations of person or place, kinship or culture (Weber, 1909). Weber stressed another significant point. Rationalization does not connote that the populations of modern societies are, as individuals, any more reasonable or knowledgeable than those of nonindustrial societies but scientifically validated knowledge available to modern populations, by which they may, if they choose, enlighten themselves about their world and govern their behavior (Weber, 1909).

3.3 Effect of modernization on Youth Morality in Kenya

3.3.1 Erosion Family Values

In a world where societies are moving fast with developmental trends, there should be certain principles the families will want not only to genuinely focus on but also to strictly adhere to and family values is key among them. The traditional family had a strong sense of belonging and cohesion and highly cherished family values to the extent that the child's behaviour was often used to evaluate the quality of the parents (Kinoti, 1992). It has been increasingly pointed out that standards found in

family have declined and given way to situations like people who for instance do not often sit together for even meals because of busy work schedules. There is conflict in today's family orchestrated by new roles and opportunities boosted by modernization. Further, cultural values are changing as seen in the role of fathers who are now not the sole bread winners, a position only they used to hold. On the other hand and unlike in the past where women were rarely found in paid employment, today's women prefer to work because of its creative development, economic and social features (Urszula, 2011). Contemporary trends show about 40% of bread winners are women, a reality brought about by modernization (Filipovic, 2013). The trouble with this is that a formally employed mother will ordinarily have very little time for interacting with her children in feeding, playing, disciplining or impacting some values in them in one way or another; so the parent's time and attention to the child is lessened. Generally it can be summed up the family is seldom together and no longer eats food together in a patterned way with regard to time, place and contents (Cognolo 2006; Mensah & Amissah, 2013).

The extended family, which was regarded as a social dynamism in the family and helped in developing the child's social responsibility and respect among other values, has greatly been affected by modernity. Probably as a consequence, the contemporary youth seem not to have much respect for not only age but for values the community revered. The youth don't observe common gesture like giving up their seats for an older person in public vehicles (Kinoti, 1992). Regrettably, modernization continues to provide means like the social media by which western cultures are showcased as superior and therefore spread rapidly leading to continued loss of rich indigenous family values and ideals. The family values are not the only ones which have been affected by modernization, youths' have adopted a disturbing behaviour pattern.

3.3.2 Changed Youths' Behavioural Pattern

In present times moral decadence has to a significant extent replaced basic moral values. The witnessed behaviour pattern of the youth is an indication morality is at its all-time low (Odumbe, 2016). Today the youth are lax, and more interested in pleasure and enjoyment with no sense of the future, the sum total of all these is a fall in moral standards that has resulted in indiscipline at all levels of society, whose results is craze for power without accountability, cheating, laziness, and, lack of dignity and respect for human life. Furthermore, it is in public domain there is an increase in vices like corruption, broken homes, teenage pregnancies, crime, and sexual promiscuity

(Kinoti, 2013; Ime et al. 2014) all linked to the breakdown of moral values. Being dishonest, unjust, intolerant, disrespectful, disobedient, undisciplined, individualistic or corrupt makes one a hero in the contemporary society because these are the values majority holds and are pursuing. The modern society has adopted the philosophy “the end justifies the means.” Everyone wants to acquire wealth in the shortest time possible thereby causing the wave of corruption to be in vogue. One notable consistent behaviour pattern of the youth is in the use of social media.

3.3.3 Social Media and Youth Attitude

The media has fast become the forum of public life and social interaction among the youth and has greatly impacted on their values and attitude. Internet and television allow instantaneous exchange of information. They perpetuate social change without physical contact through borrowing of fashions and mingling of cultures (Mensah & Amissah, 2013). Not surprising then, modernization has been blamed for interfering with the way things used to be. Unlike the social media, most African activities carried with them moral message and values which were passed on from one generation to the next (Ezenweke, 2016). Similarly, the Synod of Bishops has noted, though the benefits of mass media include major access to information and greater opportunities for knowledge exchange, these potentialities however cannot hide the risk when this kind of culture is taken to an extreme (Synod of Bishops, 2012). It is unfortunate the youth don't seem to have control of the habit. A significant impact of mass media has been the propagation of violence particularly on video film and television where the actors are portrayed as heroes. The children who have been exposed to this kind of violence have been known to exhibit violent tendencies in their lives (Anderson et al., 2003). In addition, the use of social media, television, and the increased proliferation of social functions has given rise to celebrities who the youth yearn to learn from or imitate. These celebrities are famous for nudity and substance abuse among other indecent habits. The youth continue to witness the media society celebrate scantily dressed women and socialites and corrupt people celebrated as heroes and trusted with public offices. Disturbingly, it is the case today that within their environment the youth are surrounded by a crowd of witnesses who have thrown morality away, but nevertheless making it in life (Ime et al. 2014). On the same vein the present radical crave for drugs, consumption of alcohol and partying is most disturbing to parents. Recently there have been incidents of students getting involved in group drinking and immoral acts in enclosed rooms or

buses. Other incidences like public advertisements for a party dubbed “Project X”, which had to do with house parties for the young people, have provoked swift intervention of authorities. The existence of such an event could be a pointer to the moral decadence among the youth in the country, most of whom have accepted such behaviour as normal (Odumbe, 2016). It is worth noting that for such parties there is normally an overbooking. Another aspect of social media the youth participate in is sexting, which involves sending, receiving, or forwarding sexually explicit messages, photographs, or images. Many of these images become distributed rapidly via cell phones or the Internet. It is saddening to think about the under-age who innocently consumes this kind of information. This situation is more so in the urban and semi-urban areas where some cultural elements have become fluid and given rise to self-centeredness.

3.3.4 Rise of Self- Centeredness and Individualism

The modern society is characterised by urbanization which leads to exodus of people from their rural settings to the urban centres. In the urban area there is diversity of careers, people, religion, economic systems, better housing and lifestyles. Unfortunately, urbanization brings about erosion of the fundamental references to life, the undermining of the values for which people exert themselves and the deterioration of the very human ties they use to identify themselves (Ford, 2013). In the process, culture becomes extremely fluid and fluctuating increasingly leaving little space for the great tradition of life, including those of religion, and their task of objectively contributing to a sense of history and the identity of individuals (Synod of Bishops, 2012).

Modernization comes with urbanized commercial culture which has now shadowed the interpersonal relations of the family-centred society thus in effect also losing the sense of community that exists in a consanguineous relationship. People are now more enthusiastic to embracing innovations to better their lives preferring it to having emotional attachments with traditions (Mensah & Ammisah, 2016). In addition, personal choices increase in the urban society, choices of pursuing education, choosing an occupation and adapting to the new lifestyles. This new lifestyle is in contrast with what Kenyatta and Idang assert, to the traditional; the ideal was rightly relating and behaving towards other people as opposed to the western philosophy of individualism (Kenyatta, 2015; Idang, 2015).

The Synod of Bishops warns in the advent of urbanization, there is a temptation to superficiality and self-centredness, arising from a “predominating hedonistic and consumer-oriented mentality and

throw-away culture, a revelation of the cult of individualism” (Synod of Bishops, 2012). The great danger in today’s world, pervaded as it is by consumerism is the feverish pursuit of frivolous pleasures and a blunted conscience. Pope Francis describes it as irresponsible individualism which is of postmodern and globalization era favouring a lifestyle which weakens the development and stability of personal relationships and distorts family bonds. The weakening of these bonds is particularly serious because the family is the place where parents pass on values to their children (Pope Francis, 2013).

3.4 How Modernization Has Affected Bukusu Traditional Circumcision Rites Hence Morality of the Initiates

Bukusu traditional circumcision rite appears to be besieged from various fronts; the class conflict between the traditional beliefs and those ascribed by the bio medics, the gradual breakdown and weakening of family structures and the change in gender roles are just some of the few pertinent issues that impede the development of circumcision practice thus interfering with moral transition of the initiates (Morell, Jewkes & Lindegger, 2011). Modernization through mediums such as social media and urbanization have provided new opportunities and structures which negatively influence the inculcation of moral values into young ones. As such, the Bukusu, just like other communities has lost most of its rich cultural ideals which characterized their youth in the past (Wachege & Rugendo, 2017). The role of traditional circumcision initiation of boys into adulthood, as practiced by various communities in Kenya such as the Bukusu has been transformational, especially in the development of positive social values such as morality. However, due to the spread of Christianity, influence of modernity, urbanization, and the general socio-economic status of most of the people, traditional circumcision, together with its original benefits, has either been repulsed, or is unavailable to many boys. It is thus feared that the increasing demand to do away with traditional circumcision, could also mean losing significant indigenous values originally embedded in the traditional circumcision process. Several opinion leaders attribute the recent rise of moral decadence to lack of proper mentorship of the youth and development of positive values, which were fundamental aspects of traditional circumcision (Wanyonyi, 2019). Wanyama (2005) observed that change in political organizations, religious practices, economic life and desire for modernity have led to changed mode of circumcision and styles. A question requiring response on how modernization had

affected Bukusu traditional circumcision thus morality of the initiates was posed to 80 respondents.

Table 10: Modernization Factors affecting Bukusu traditional circumcision rite thus morality of the initiates

Statement	F	%
Urbanization	22	27.5%
Intermarriage	17	21.25%
Individualism & breakdown of family values	14	17.5%
Health Implications and HIV and Aids	10	12.5%
Christianity	7	8.75%
Formal Education & schooling	5	6.25%
Economic Hardships	5	6.25%
TOTAL	80	100

(Source, field data)

Twenty two (27.5%) of the respondents contend that urbanisation had affected Bukusu traditional practice thus interfering with acquisition of morals by the initiates. Austin Khauxha corroborates this view that many of the Bukusu moved to work and live in towns some of whom skilled labourers, unskilled or semi-skilled due to economic hardships and scarcity of land in their villages. Some chose to stay in towns with their children for the ritual ceremony. Their movement back to rural areas had changed perception of their children about the rite. He added by noting that in towns, there was no room for such performance such as rivers where mudding is done. Most of the Bukusu who stayed in towns had their own pressing issues such as food, housing, unemployment, health care that were given priority than traditional circumcision thus denying their sons the chance of learning moral values during traditional circumcision (O.I.8/8/2016). Kinoti (1992) and Waruta (1992) seem to echo this sentiment when they observe that urbanisation, has brought about erosion of values that identified people, such as those entrenched in Bukusu traditional circumcision. It has led to the loss of relationships and breakdown of kinship ties that brought people together. Seventeen (21.25%) of respondents asserted that intermarriage had affected traditional circumcision rite among the Bukusu thus interfering with its moral transmission role on their initiates. The intermarriage between the Bukusu and other communities had eroded the Bukusu moral fabric that was founded on several customs such as traditional circumcision. Wasambo Were (2014) concurs with this view when he observed that there is extensive intermarriage between the Bukusu and other communities for whom circumcision is not essential such as the educated Bukusu who have married Europeans. Most of these Europeans could have been married abroad

during studies by these Bukusu. As a result of business interaction and professional engagement, circumcision is no longer a necessity. Such intermarriages have tended to reduce the impact of Bukusu traditional circumcision. Children born in such marriages are mostly circumcised in hospitals hence miss out on elaborate circumcision rites that enhance Bukusu morality.

Fourteen (17.5%) of respondents argued that individualism has replaced the communalism that once held the Bukusu together, is diminishing as modernization, as exemplified by the monetary economy where people have insatiable demands of money, had led to rise of wage labour and better careers which have entrenched materialism and individualism. The 'you are because i am' (Mbiti, 1969) that had held families together and made performance of traditional circumcision rites possible, as a way of inculcating morals is becoming an individual issue. As such, most people are turning to clinical circumcision hence their sons miss on *lubito*, through which they learnt Bukusu moral values hence moral decadence among the initiates. Mensah and Amissa (2013) posit that the commercial culture; monetary economy has now overshadowed the interpersonal relations of the family centred society thus in effect also losing the sense of community that existed. The Bukusu community had a strong sense of belonging and cohesion and highly cherished family values but these values have declined and given way to situations like people do not sit together for even meals because of busy work schedules (Urszula, 2013)

Eight (12.5%) of respondents said that health implications of traditional circumcision and HIV and AIDS discouraged parents from the traditional cut and instead they are taking their children to hospitals. A key informant said that the knives (Photo 6) used though sterilized caused deep wounds, severing of and over bleeding which led to serious complications and even death. Since initiates are supposed to uphold high levels of secrecy while in seclusion, most cases go unreported. As parents opt for clinical circumcision, their sons miss the opportunity to learn moral values through traditional circumcision rites hence the declining morality of the initiate (O.I, Alfonse Waliama, 11/8/2016).



Photo 6: Knives for circumcision

The complications that result from circumcision and HIV and AIDS scourge that is spread through the use of one knife on several initiates has led to some groups such as WHO to encourage both medical circumcisions and training of traditional circumcisers (Wafula, 2006). Adverse circumstances with TMC present severe long life damage and even death. Such complications include risk of haemorrhage, attributed to deep cutting, delayed healing, to extensive cutting and injury of the penis due to tight bandages that constrict blood circulation (WHO/UNAIDS, 2009). According to Nimrod Walela, a clinical officer (O.I, 12/6/2016), the Bukusu believe that circumcised boys will have an added advantage of minimised infections of STDs such as HIV and AIDS has been backed by scientific research by WHO and UNAIDS that suggested that male circumcision reduced the risk of heterosexually acquired HIV infections in men by 60% (UNAIDS, 2006).

Seven (8.75%) of the respondents argued that Christianity had affected traditional circumcision practice thus undermining its role in promoting morality of the initiates, by campaigning against the rite. They said that some Christian churches condemned the rite in its totality because of sacrifice to the ancestors, shedding of blood on the ground, mudding and *khuminya* by which people sang vulgar songs and became carless due to free beer. Wanyama and Egesa (2015) observed that several Christian groups were formed to offer medical circumcision at very low costs. As a result, many parents opt for the clinical circumcision thus their sons miss out on the moral values that are propagated through the traditional circumcision rite and as such, their morality is questionable. The church discourages worshippers to abandon the tradition terming it as outdated and unchristian. Some churches excommunicate their congregants who circumcise their children traditionally hence the decline of the practice and the morality it meant to instil in the initiates (O.I Sinino Nyongesa, 18/12/2016). Wasambo Were (2014) observed that Christianity had widely spread in Bungoma County and other parts of Kenya. Christians insisted that Bukusu boys be circumcised in hospitals thus minimizing the pomp of the rite and the role of performances such as dancing to the maternal uncles' home and dancing to the river. There was no mudding done for Christian candidates. In some cases, the circumcision songs have been replaced by Christian songs making the traditional circumcision to lose its impact. Unlike in the past where circumcisers were involved in *lubito* of the initiates, the pastors are invited to do it the Christian way using the Bible. Christians have tended to

associate Bukusu *Imbalu* with thuggery where young people drink *busaa* and become chaotic in the village. They also associate it with looseness of girls and therefore, condemn it as primitive. Christians have not christened some of the traditional circumcision songs but have composed their own songs. In certain instances, the clinically circumcised initiates spend the night in the Church where they are told the importance of circumcision within the Biblical context.

Five (6.25%) of respondents informed the researcher that the formal education system and schooling minimised time for performance of elaborate circumcision rites through which important message pertaining adulthood and moral values were communicated to Bukusu initiates. They noted with concern that *khubita*, which mostly takes place between October and November is being interfered with as it is the same time during which national exams KCPE and KCSE are done. KCPE candidates are finding it difficult to benefit from *khubita* as they are expected to be in school preparing and sitting for their exams. This view is echoed by Jairus Wepwoni (OI 13/8/2016) who argued that the government policy on the rights of a child and the need for a Kenyan child to school complicated the matter as the school calendar limited time for efficient preparation and healing. This forced some initiates to open schools with wounds. Bukusu are embracing the clinical way and the initiates now prefer to associate with educated people of class and would like to join well-paying careers, and not keen on age sets or the traditional circumcision hence undermining transmission of moral values, a key purpose of the Bukusu circumcision. Wanyama (2005) supports this view when he argued that formal education and schooling left the initiate with no time to engage in long elaborate activities leading to circumcision, as they were required to be in school the whole day for five days in a week. Furthermore, the urge to get better education and seek better employment has further pushed the circumcision rite to the edge as many parents are moving to urban centres where there are better schools to acquire quality education for their children (Blumenkrantz&Goldstein, 2010). Five (6.25%) of respondents who were of the view that economic hardships had affected traditional circumcision rite thus morality it used to communicate to the initiates cited that increasing population had strained the meager resources that were available. As a result, most parents did not afford to perform elaborate traditional circumcision rites that involved a lot of feasting, drinking, travelling while inviting relatives and payments for the circumcisers. A respondent expressed his concern in an interview over rising cases of initiates missing

Likhoni from their maternal uncles' homes before circumcision due to poverty. He also said unemployment aggravated Bukusu as the little they got was for sustenance. He added that initiates no longer go round villages calling on all the relatives because of the expenses involved and the energy that those movements entailed. Population increase had made this difficult. Initiates simply called on the close neighbors and relatives and did not have to make long journeys to the maternal uncle which was less pompous. They also said that ceremonial animals were also not slaughtered but instead, the cattle and goats were preserved for sale to cater for the initiate's school fees or for marriage in future. As a result of poverty, many parents circumcised their sons medically thus they missed out on *Lubito* hence the increasing cases of moral decadence among Bukusu initiates as manifested in alcohol and drug abuse, violence, sexual immorality and other deviant behavior (O.I Merit Wandabwa, 15/8/2016). Mbachi and Likoko (2013) corroborate this view when they observed that TMC proved very expensive and some parents had to sell land and other property to cater for the expenses. The hard economic times, increasing poverty and the struggle for survival has led to waning of the rite. The Bukusu traditional circumcision rite is clouded with activities most of which involve eating and drinking. The relatives who attend the ceremony use a lot of money to attend and consume a lot of food. Sometimes the cost of funding circumcision of one's son takes more time, attention and money than the cost needed for university education. Education and wealth are valued more than the transition process accompanying circumcision (Blumenkrantz&Goldstein, 2010)

IV. CONCLUSION AND RECOMMENDATIONS

Modernization had led to Bukusu taking their boys to hospital for clinical circumcision thus their missing out on *Lubito* that was conducted during the seclusion period. Modernization as manifested in urbanization, modern schooling, intermarriages and Christianity had affected the Bukusu traditional circumcision rite and eventually morality of initiates. Traditional surgeons should be trained on how to conduct healthy circumcision operations so as to give credence to traditional circumcision and allow for the continued performance of circumcision rite because of the important role it plays as traditional channel of communicating morals among the Bukusu.

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