



A Comparison of Behaviour and Morality between Yesteryears' and Contemporary Initiates: The Case of 2022 Cala and Mdantsane Study

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ABSTRACT

This article compared the behaviour of yesteryears' initiates and the contemporary ones in Cala and Mdantsane. This study explored the policy differences informing TMC in yesteryears and those in the contemporary epoch; to identify the similarities and differences between the behaviour of the two sets of initiates; and to establish the environmental factors motivating the behaviour of initiates. The exploratory and descriptive designs were used. One-on-one interviews with the guidance of an interview guide to facilitate interviews was adopted. The findings revealed that the yesteryears' initiates behaved meticulously compared to those of the contemporary epoch; embracement of chastity by the yesteryears' initiates; contemporary initiates displayed wicked behaviours post initiation; the contemporary initiates' behaviours influenced by illusionary interpretation of rights and tenets of development; Contemporary initiates entrenched culture of abusing substances. Ggovernment should ensure that traditional male circumcision achieves its objective. Training for traditional attendants; and hosting cultural events for cultural resuscitation.



Introduction

Unequivocally, traditional male circumcision is an old sacred rite which carries great moral and ethical ethos (Ntombana, 2011). It is a surgical process referred to as “*ulwaluko*” in IsiXhosa and it is conducted under traditional settings by a traditional surgeon referred to as “*ingcibi*”, using a circumcision sword called an assegai that is culturally referred to as “*umdlanga*” (Buso & Miessner, 2007). In South Africa, the practice is common among the AmaXhosa group, AmaPedi and AmaHlub, for religious and cultural purposes (Mangena, Mulaudzi & Peu, 2011). This study compared the behaviours and moral dynamics manifested by the initiates of the yesteryears and those of the contemporary epochs. These researchers operationalized the yesteryears' initiates to mean those who were circumcised in 1994 and backwards; and contemporary initiates to mean those circumcised in 2000 umpteenth. During the yesteryears, the ritual enhanced a rich cultural social capital as it endorsed respect, unity, love and consensus in societies (Kang'ethe, 2013). Further, during the yesteryears, societies relied solely on cultural ethos. The cultural values and norms that surrounded the culture were a vehicle of good behaviours and morals (Nomngcoyiya & Kang'ethe, 2017). Opportunely, the rite has among its purposes, moral regeneration and behavioural shaping. Undeniably, traditional male circumcision has always been a tool of instilling sound morals to those who undergo the rite of passage (Mpateni, 2017).

This rite is referred to as an initiation school because it is not only a passage from boyhood to manhood, but there is growth and education embedded in it (Vincent, 2008a). Apparently, a significant score that makes it an initiation school is that growth is instilled through teachings in the initiation process to shape the initiates' morals and inculcating them with sound behaviours. Generally, a traditionally circumcised man is expected to

take key family and communal responsibilities (Fuzile & Feni, 2013). Contextually, the education in the rite of traditional male circumcision aims at bolstering maturity and protecting the moral fibre of the rite as well as of that society (Nqeketo, 2008).

Notably, as compared to those of the yesteryears, the contemporary traditional male circumcision initiates display an array of behavioural and moral shortfalls. Regrettably, the contemporary environment has perhaps motivated initiates not to uphold desirable moral and ethical ethos (Adams & Govender, 2008). Poignantly, traditional male circumcision schools have turned into forums of learning bad behaviours resorting in initiates displaying chaos, immoralities and other mal-adaptive behaviours (Mpateni, 2017). Apparently and lately, there have been gaps within the teachings as most initiates return from the initiation school with weird and negative behaviours such as inadvertent proneness to abuse substances. Today, violence, cruelty, and preponderance of substance abuse are rampant, coupled with weird sexual behaviour (Kheswa, Nomngcoyiya, Adonis & Ngeleka, 2014). This needs government intervention if the moral fibre of the culture is to be protected.

Literature Review

Yesteryears' TMC initiates behaving elegantly responsible.

Unequivocally, the initiates of the yesteryears behaved responsibly and they were trustworthy. From the African cultural perspective, traditionally circumcised men were expected to undertake an array of responsibilities in the family and the larger community including providing security, and offering leadership (Mehlomakulu, 2000). Therefore, the Republic of South African Constitution (1996) allows for initiation of boys who are 18 years and above due to their cognitive development and ability to perform leadership tasks. This finds support from the writing of Douglas (2013) who states that there are social expectations for a traditionally circumcised men, such as taking care of the elderly, behaving well, respecting the adults, protecting the community, and being a community teacher. Unequivocally, in the yesteryears, post the traditional male circumcision, the initiates were expected to join the military movement "Umkhonto wesizwe" - an underground military of black South Africans against apartheid (Smith, 2010). Apparently, "ulwaluko" prepared the initiates for leadership, where some were selected to negotiate for South Africa's freedom alongside key personalities such as Nelson Rholihlala Mandela who tirelessly fought for South African liberation (Nomngoyiya, 2015). Furthermore, the study revealed that post traditional male circumcision, men qualified to negotiate for bride price "ilobola" and lead other traditional practices.

Yesteryears' TMC initiates complying with moral codes and cultural goalposts.

The study established that the initiates of the yesteryears complied with the moral codes and the goalposts of traditional male circumcision. Apparently, unlike those of the contemporary epoch, the yesteryears' traditional male circumcision initiates manifested good behaviours such as being respectful, obedient, and responsible (Nyoka, 2017). Nyoka (2017) further asserts that during the yesteryears, traditional male circumcision was a beacon of good behaviours and sound morals. In addition, Vincent (2008b) postulates that traditional male circumcision initiates of the yesteryears respected the teachings and complied with the requisite cultural goalposts. For instance, most of them married after undergoing the rite. Douglas (2013) asserts that during the yesteryears, there were responsible traditional nurses who taught the initiates good behaviour and sound morals.

Growing culture of alcoholism during the contemporary epoch.

The study revealed that although alcohol was used during the yesteryears, in the contemporary epoch there is increased consumption of it during the TMC rituals (Dumbili, 2015). Notably, the use of alcohol has been a common part of the ceremony in both the epochs, but during yesteryears' epoch, the custodians were more stringent on controlling its use (Ntombana, 2011). Generally, during the initiation process, alcohol or "umqombhothi", (or an African beer) is used during the first stage of "ulwaluko" (TMC) (Mpateni, 2017). As part of the ceremony, the initiate has to sip alcohol in each stage to fulfil the cultural demands. Also, it is used during the ceremony of "umosiso" (Baliso et al., 2015). "Umosiso" is a Xhosa word which connotes entering of the second stage of the initiation process when the initiate is allowed to resume full dietary allocations (Mpateni, 2017).

Education in the contemporary initiation schools not meeting societal expectations

The study revealed that the teachings provided in the contemporary initiation school differ from those of the yesteryears. This is because the current education does not meet societal goalposts such as instilling good behaviour among the initiates (Nyembezi, 2016). This may be due to immature cultural custodians who have high jacked the rite of traditional male circumcision for pecuniary gains, instead of fulfilling its esteemed goalposts (Nyembezi, 2016). This thinking is supported by Ntombana (2011) who asserts that commercialization of TMC is responsible for an array of moral deficits such as clinical health hazards, hospitalization, and year-in-year- out deaths of initiates.

Methods and Study Settings

The goal of the study from which this article was hived aimed at comparing the behaviours and morality of the initiates of the yesteryears and those of the contemporary ones in Cala and Mdantsane. It looked at the environmental factors motivating behavioural differences and gaps within the rite of circumcision. This paper, on a miniature scale, compares the environment of behaviours that the two initiates manifest.

Research Approach and Design

This study used a qualitative research method (Neuman, 2008) and adopted a descriptive and an exploratory research design. The study used focus group interviews and one-on-one in-depth interview to gather data (Creswell, 2014).

Population and Sampling

This study population was sampled from Cala, Sakhisizwe local municipality and Mdantsane, Buffalo City municipality in the Eastern Cape. The population in this study was made up of traditional leaders, contemporary TMC initiates, yesteryears' TMC initiates, parents of the contemporary TMC initiates and those of the yesteryears' TMC initiates; also traditional surgeons (*iingcibi*) and traditional nurses (*amakhankatha*).

This study used a purposive sampling technique of non-probability sampling method to sample a population that participated in this study. Non-probability sampling as defined by Creswell (2014) is when not all the participants have a chance of being selected for inclusion in this study.

Data Collection Process and Methods

Data collection was cross-sectional in that data was collected within a short time span. Data collection methods that were used are focus group discussions, one-on-one interviews, and discussions with key informants (Rubin & Babbie, 2015). Before collecting data, the principal researcher delivered letters to community leaders and the chief to gain entry. The Ethical Committee of the University of Fort Hare also granted the principal researcher an ethical clearance certificate as a permission to conduct the research. The participants formed part of the interview sessions and gave excessive data. The principal researcher jotted down the responses. The participants enriched this study as they gave relevant and original information from their experiences and others from their knowledge and expertise.

Research Instrument

This study used a research guide/interview schedule to conduct the focus group interview and one-on-one interviews (Babbie, 2014). The interview guide consisted of open-ended questions. These researchers found it necessary to use open-ended question so as to gain more facts and insights from the participants.

Sample Selection Criteria

This study included only participants who were succinctly knowledgeable about traditional male circumcision. TMC initiates were included in this study based on their direct involvement in the rite of traditional male circumcision. Parents were considered for inclusion based on their knowledge of behaviour and morality of the TMC initiates. Further, traditional nurses and surgeons were included because they are the ones who run the trade in the initiation process. This study excluded parents who have no traditionally initiated sons, boys who were not circumcised, and girls. It also excluded men who underwent medical male circumcision.

Data Analysis

This study used thematic analysis (Babbie, 2014). Thematic analysis is used to analyse data in the form of themes (Rubin & Babbie, 2015). This was justified by the fact that this study used a qualitative method and thus themes were formulated to arrange and organise the responses as they were given in stories, and therefore the principal researcher had to break the raw, mixed up information down and create themes to bring order and effortlessness in understanding the presentation of the raw finding. The authors started by arranging the crude data into categories through coding. Creswell (2014) defines the process of coding as a way of classifying the findings and select the important facts from the findings, looking at what is repeated and state it clearly to make sense. This allowed the formation of ideas of the same nature into their categories. This gave rise to themes.

Research Domain Justification

This study was conducted in Cala, Sakhisizwe Local municipality and Mdantsane, Buffalo city municipality, in the Eastern Cape. This is because Cala is a small town, which is surrounded by rural environs that are mostly dominated by AmaXhosa who practice traditional male circumcision. Administratively, Cala is situated under Sakhisiwe Local Municipality, Eastern Cape. Also, Mdantsane, although is dominated by urban areas, it has most of its population being AmaXhosa who practice traditional male circumcision. Geographically, Mdantsane is situated in East London and is made up of several townships with a high number of population. Conducting this study in urban and rural communities offered an opportunity for diverse views.

Ethical and Legal Requirements

This researcher prepared all necessary communications and arrangements before going out to recruit the participants. The principal researcher applied for an ethical clearance certificate to allow him to gather data. The ethical clearance certificate with clearance number KAN101SNYA01 was granted. Further, the principal researcher wrote letters to community gatekeepers such as community leaders seeking permission of entry to the community. Preparations and communications helped the principal researcher to be known and be welcomed by the communities and to be secured and safe. Prompt communications and arrangements helped the principal researcher to gain entry and facilitate focus group and one-on-one discussions. The principal researcher took into consideration ethics such as confidentiality, avoidance of harm, autonomy and respect of participants (Rubin & Babbie, 2015).

Findings of this Study

Demographic details of the participants

The study investigated 40 participants who consisted of traditional leaders, contemporary TMC initiates, yesteryears' TMC initiates, parents of the contemporary TMC initiates, and those of the yesteryears' TMC initiates in tandem traditional surgeons (*iingcibi*) and traditional nurses (*amakhankatha*)

Age

Research findings indicated that the yesteryears' traditionally circumcised men were between the ages 46 and 68 of age. Their ages meant that they were still able to think and recall how they behaved during their times. They could also be useful to compare the initiates of the two epochs as they have can fathom the experiences of their sons and grandsons' behaviours. Demographically also, interviewed contemporary traditional male circumcision initiates in this study were aged between 18 and 35. Their ages fit the contemporary epoch as they were circumcised in the 21st century (from 2000 umpteenth) where life has been influenced greatly by development imperatives presented by euro centrism, modernization, civilization and globalization, with morals and behaviours suffering serious deficit (Nomngcoyiya, 2017). These ages place them in a suitable position to compare the behaviours of the contemporary epoch and those of the yesteryears.

According to the research findings, parents of the yesteryears' initiates who gave responses to the research questions were of the ages between 70 and 86. Their ages allowed the researchers to trust that they were knowledgeable about the culture and therefore were bound to give valid, reliable and culturally informed perceptions regarding the behaviours and morals of the yesteryears initiates compared to the contemporary ones. The ages of parents of the initiates of the contemporary epoch were between fifty-two (52) and sixty (60). These parents' ages place them in a better understanding of the contemporary lifestyle and even the lifestyle of the yesteryears. Research findings indicate that traditional nurses were between 66 and 40 years old. These ages offer them an opportunity to understand and to compare the behaviours and morals of both the yesteryear initiates and the contemporary ones.

Marital status

For this study, the presented research findings on marital status revealed that seven (7) yester years' initiates were married while other three (3) were unmarried. That means that, for the yester years initiates, marriage was seen as a next step post traditional male circumcision. On marital status, four (4) contemporary traditional male circumcision initiates were married, while six (6), were single. For those who were married, this heralds a symbol of family strength and a fulfilment of traditional male circumcision goal posts. Interestingly also, all parent of the yesteryears' initiates were married and they provided both the mother and father figures for sound nurturance of their sons. Furthermore, three (3) parents of the initiates of the contemporary epoch were married, while two (2) of them were unmarried. While this may be a close indicator of the general characteristic of South African communities, where most parents are unmarried, however, the two sets of parents offered an opportunity of diversity in terms of views pertaining to behaviours and morality. The traditional leader, the traditional surgeon, and the traditional nurses were married, meaning that they fulfilled an important goalpost of a successful culture of traditional male circumcision.

Gender

On gender, this study manifested masculinization of culture, as there were thirty-three (33) males against four (4) females. Perhaps, this may be because the culture of AmaXhosa regarding traditional male circumcision, puts forward the significant role of a man, with a woman taking a passive role (Nomngcoyiya, 2015).

Main themes

The following themes were formulated from this study findings:

1	Yester years' initiates behaved meticulously compared to those of contemporary epoch
2	Embracement of chastity by the yesteryears' traditional male circumcision initiates
3	Contemporary traditional male circumcision initiates displayed wicked behaviours after exiting initiation school.
4	The contemporary initiates behaviours influenced by illusionary interpretation of rights and tenets of development.

Yester Years' Initiates Behaved Meticulously Compared to those of Contemporary Epoch

It was revealed that unlike the contemporary TMC initiates, the yesteryears' traditional male circumcision initiates behaved meticulously and complied with the cultural moral code of behaviour that they learned from the initiation school. Such behaviour virtues includes being respectful, obedience and responsibility. In line with the above, most participants revealed the following sentiments;

"Abantu ababeluke kwixesha lakudala bazifezekisile injongo zesiko lokwaluka. Imbeko, intobeko, uxanduva kunye nentobeko baye bazithathela ingqalelo". (Participants ZC, ZA- Key- Informants & K, O, M- FGD)

"The yesteryears' were meticulously behaved. They took into account teachings associated with respect, obedience, and responsibilities".

We need at least three verbatims. Put them into English because of space

This means that the yesteryears' traditional male circumcision achieved its goal post of inculcating good and moral behaviours among the yester year initiates. This runs counter the environment of the contemporary initiates who manifest various deficits in obedience, respect, and responsibility.

Embracement of Chastity by the Yesteryears' Traditional Male Circumcision Initiates

Research findings revealed that the yesteryears' initiates embraced sexual chastity according to the cultural prescripts embedded in the culture of TMC. They overly followed the cultural code as demanded by their seniors. The findings showed that mal- adaptive sexual behaviour, disrespect of women and sex before marriage were strictly banned during the yesteryears. The situation is contrary today where cases of sexual indiscipline are a commonplace. Most participants indicated the following ideas:

"Ngexesha lakudala, umntu xa esoluka ebeyalelwa ukuba abe neqabane elinye, kwaye alinde aze atshate ukuze abelane ngesondo. Lonto ke yayixelelwa namantombazane ngexesha lentonjane kwaye yayincedisa ngokuba kwakungekho ukuzala akungangoku sikubona kwelixesha lanamhlanje. Namhlanje abantu abolukayo bazibandakanya kwezesondo ngokngnasimilo. (Participants ZJ- Key- Informant)

"During the yesteryears, initiates were taught to have one partner, and wait until marriage before engaging on sexual intercourse. That was also told to girls equally during "intonjane", which is a rite of passage for the adolescent girls. That helped to minimize the fertility rates which are apparent today. Today things have changed; youth is fully involved in maladaptive sexual behaviour".

Amakrwala angoku olukela ukuba onwabele ezosondo, kwaye lonto bayikhuthazwa ngabakhuluwa ababaxelela ukuba xabebuya esuthwini bengamakrwala banentlahla, kwaye zebangasebenzisi sikhuseleli, yilonto ke namhlanje kuxhaphake abantwana abangena tata. Lonto ke yayingekho mandulo". (Participants ZF, ZG- Key- Informants).

"Today's initiates use the rite as a lease to unprotected sex and that is promoted by their seniors who teach them that when they come from the initiation school, they are lucky and should not even use condoms during sex. That is why today there are many children with unknown fathers. That was not the case during the yesteryears".

While the initiates of the yester years observed sexual chastity and the rite was strict about that, on to the contrary, and paradoxically, the contemporary initiates undergo circumcision ritual as a getaway to sexual permissiveness, abusing alcohol, engaging in multiple sexual partners. This compromises the prescript that TMC goal posts of inculcating morals among the initiates stand for.

Contemporary Traditional Male Circumcision Initiates Displayed Wicked Behaviours After Exiting Initiation School

Research findings revealed that traditional male circumcision initiates of the contemporary epoch shockingly and paradoxically display immoral behaviours after exiting the initiation school. Participants concurred that the behaviours that are apparent among the initiates of today are weird and immoral, and contradicted what the yester years' initiates displayed. The above assertions are supported by the following excerpts:

“Isiko lokwaluka alusafani! Kwaye aliyuphinda lufane! Umnt xa esoluka, kukhuthazwa isimilo kunye nentobeko. Namhlanje, umntu xa esoluka ubuya emoshakele nokuba ebengumntwana olungileyo na kakade. (Participant ZK- Key- Informant)

Umntana ubuya seyekwazu ukuthuka umzali wakhe, kwaye engasathubeli nomnye umthetho wekhaya. Babuya betshaya, besela ngokungekho mbekweni. Abahloniphi”. (Participants ZI, ZH & ZE- Key- Informants)

“Traditional male circumcision is no longer the same! And it will never be the same again... When one goes for initiation, there is promotion and encouragement of good behaviour and morals, obedience and respect. Today, when one goes to the mountain, he comes back with damaged behaviour even if he was a good boy. Initiates come back having guts of insulting their parents and disobeying all the home rules. They come back smoking and abusing alcohol. They do not respect”.

Regrettably, the failure of TMC to inculcate meticulous behaviours as was the case in the yester years heralds a turning point of TMC which fails to achieve an important culturally ordained goal post of shaping the initiates behaviours.

The Contemporary Initiates Behaviours Influenced by Illusionary Interpretation of Rights and Tenets of Development

Research findings established that the contemporary traditional male circumcision initiates' negative behaviours was influenced by modernization and an illusionary interpretations of their rights leading them to favour rights and entitlements and undermine being responsible. Most participants agreed that the misinterpretation of rights has impacted negatively on the behaviours of the contemporary initiates as they tend to transgress culturally approved values. These worries are supported by the following sentiments:

“Amakrwala elixesha, ohlukile kakhulu kumakrwala eminyaka yakudala... Amakrwala elixesha avuyela amalungelo, kwaye amalungelo ayaphikisana namasiko nenkcubeko yethu. Lonto ke inogalelo kwizimilo esigwenxa kubafana banamhlanje”. Ilungelo ngalinye linoxanduva walo, kodwa abantwana belixesha abahoyanga xanduva, baxabise amalungelo. Yonke lonto ibangelwa sisimanje manje esize nophuhliso”. (Participants F, G, I, J- FGD & ZE- Key- Informant)

“The contemporary traditional male circumcision initiates differ greatly from those of the yesteryears... today's initiates embrace rights and undermine the tenet of responsibilities”. That has an impact on the behaviours of the contemporary initiates”. Each right has a responsibility, but traditionally initiates pay a blind eye when it comes to responsibilities. That can be coupled with modernization as today's generation believes in modern lifestyles disregarding their cultural ethos”.

The above sentiments mean that illusionary interpretation of democracy has had an impact on how traditional male circumcision initiates behave. The forces of modernization also tend to negatively impact on the behaviours of the initiates.

Contemporary Initiates Entrenching the Culture of Abusing Substances

Unequivocally, research findings found that although alcohol was used even during the yesteryears, but seemingly, during the contemporary epoch, there is excessive consumption as compared to the yesteryears. The initiates were also apparently abusing other dangerous substances. Participants stated the following sentiments on culture of alcohol addiction:

“Abafana belixesha, boluka nje babe sebeba ngamanxila. Utywala, mandulo bebuselwa xakukho umcimbi, kwaye buselwe ngendlela eyiyo, kodwa namhlanje, abafana basela yonke imihla, kwaye basela bangabinasimilo”. (Participants ZH, ZF- Key- Informants)

“Abafana banamhanje uba bafumana imali, ayikho into abayicingayo ngaphandle kwe smokolo. Abancedisi emakhaya, abazali basokola bodwa”. (Participants ZA, ZC- Key- Informants)

“Nowadays' initiates graduate from the initiation schools and become alcohol addicts. During the yesteryears, alcohol was taken on cultural events, under control, but today, initiates drink every day and they become disrespectful”.

Bring a verbatim of other substances that are believed to be abused in the initiation schools and post initiation.

“Once today's initiates get money, they only think of buying alcohol. They do not assist at home,

parents are suffering alone”.

Apparently, the use of substances among the contemporary initiates, with alcohol leading the pack, has today been associated with behavioural shortfalls. This entrenchment of substance abuse is believed to influence the initiates to embrace a litany of misbehaviours such as raping, disrespecting the parents and tending to drop off the institutions of learning.

Discussions of the Findings

Unequivocally, the yesteryears' initiates embraced chastity. This is because during the yesteryears, traditional male circumcision was used as a way of shaping good behaviour and morality (Kheswa, Dayi & Gqumani, 2014). Further, traditional male circumcision initiates of the yesteryears were aware and religiously embraced the ethos related to sex education, marriage, respect and even being socially responsible. In the initiation school, the initiates were told to wait until marriage in order to have children at the right time when they will be economically and socially responsible (Mpateni, 2017). As a result, most participants agreed that the initiates of the yesteryears religiously embraced sexual chastity as per the TMC codes of the yester years. This is because, most participants in this study disapproved the behaviour and morals apparent among the initiates of today. In other words, traditional male circumcision of today scores low in terms of shaping the initiates' behaviours. Mpateni (2017) adds that “*Ulwaluko*” is not alone, but also the rite of passage of the adolescent girls, the so called “*intonjane*”, also scores low in terms of inculcating morals, ethics and positive behaviours among the young people.

Apparently, despite the goal posts of traditional male circumcision of shaping good behaviour and morals, today's traditional male circumcision initiates appear to display immoral behaviours. This presents a cultural confusion as cultural practices such as traditional male circumcision has always been associated with inculcating good behaviours and morality. Regrettably, it was revealed that traditional male circumcision initiates of today, unlike those of the yesteryears, present several behavioural problems that contradict the goals of traditional male circumcision teachings.

Although the rite of traditional male circumcision or “*ulwaluko*” is meant to build good characters of young men, a majority of young men in the contemporary epoch have immensely been indulging in unpleasant behaviours such as alcoholism and drugs, promiscuity, criminal activities, indiscipline and being disrespectful (Kheswa *et al.* 2014; Kang'ethe, 2014). Inopportunately, the Traditional male circumcision initiates of today are gross embarrassment to culture. Apparently, the custodians of culture who are supposed to conduct moral and cultural lessons to be religiously followed, may have absconded their responsibilities. Perhaps this is because of the culture being hijacked by youthful custodians bereft of discipline and competence to run the trade of the rite (Nomngcoyiya, 2015). That is why similar studies like that of Mpateni (2017) alludes on how men during that rite of passage are misled to believe that they can do everything, including presenting bad behaviours.

Indisputably, contemporary traditional male circumcision initiates fail to comply with the moral codes and cultural goalposts that demand observance of behavioural codes such as being respectful to all, especially the elderly, being a shoulder for the societal members to lean on, and being a beacon and a vanguard of security in the community (Kang'ethe, 2013). This runs counter the behaviours of the initiates of the yester years, who were a benchmark mirror of the disciplinary code symbolised by TMC. (Mpateni, 2021). Apparently, today's initiates manifest a poor embracement of humanity or “*Ubuntu*” by being associated with malpractices such as violence, theft and substance abuse (Mpateni, 2021). Apparently, their non-compliance to moral codes and cultural goalposts has contributed to social ills such as HIV/AIDS, teenage pregnancy and Gender Based Violence (GBV). In the same vein, Mpateni (2017) established that some traditionally circumcised boys contracted sexually transmitted diseases, something that was uncommon in the past. This is because sex was forbidden until marriage. Further, today's youths are becoming sexually active and increasingly engaging in sexually maladaptive behaviours (Khuzwayo & Taylor, 2018). This validates the use of Durkheim's anomie theory that heralds a manifestation of deviant behaviours in the society that deviates from the culturally or socially approved ethos (Sennett, 2006). This calls for government intervention to work with traditional leaders and address the moral and behavioural lapses that seem to take a huge toll today.

Regrettably, study findings revealed that the contemporary traditional male circumcision initiates illusionary interpreted their democratic rights making them to see their entitlements and not the concomitant responsibilities that go with rights. This made them embrace dishonesty, being bereft of respect and adapted the use of vulgar language as well as being rude (Mpateni & Kang'ethe, 2021). While Article 19(1) of the International Covenant on Civil and Political Rights (ICCPR) protects the right of everyone to freedom of expression (RSA Constitution, 1996), this does not in any way downplay the role of people in holding esteem for themselves and other people. Inopportunately, the initiates of the contemporary epoch abused the freedom of expression (Vincent, 2008b). Observably, today's traditionally circumcised initiates display bad behaviours that are not sanctioned by the society. The bad behaviours also run counter the cultural expectations.

Study findings further revealed that, unlike those of the yesteryears, the contemporary initiates display high levels of disrespect. In addition, contrary to the yesteryears' initiates, the initiates of today do not respect the elderly people as well as culture (Kheswa *et al.*, 2014). They inopportunely claim every aspect of their rights, while absconding their responsibilities such as avoiding substances such as alcohol, until that time the cultural custodians prescribed. They overly engage in excessive drinking by feigning that they are mature and allowed by the constitution to take alcohol from the age of eighteen (18) (Bala, 2017). Further, the traditionally circumcised initiates of today engage in social media platforms and post culturally weird messages and pictures that condone maladaptive sexual behaviours (pornography), hate speech, and insults. That is culturally unacceptable as they forget the responsibilities of being a man and observance of cultural goalposts embedded in TMC.

Research findings established the abuse of substances, with alcohol being excessively abused by the initiates post initiation. Although alcohol was culturally used during the yesteryears in various ceremonies of the rite, but seemingly, during the contemporary epoch, there is excessive consumption (Ntombana, 2011). Generally, during the initiation process, alcohol is used under control during the first stage of "*ulwaluko*" and is referred to as "*umqombhothi*", which is an African beer (Mpateni, 2017; Vincent, 2008a). As part of the ritual, the initiate had to sip alcohol in each stage to fulfil the cultural demands. Also, it was used during "*umosiso*" (Baliso *et al.*, 2015). "*Umosiso*" is a Xhosa word which means entering of second stage of the initiation process when the initiate is allowed to exercise full dietary freedom (Nqeteko, 2008).

In the process, traditional beer or "*umqombhothi*" is no longer used alone today, but modern and western forms of alcohol, such as brandy, castle, black label and wines (Burger, 2008), accompany it. Perhaps, this may be the influence of modernization. This validates the use of Social learning theory of Bandura, which contends that all behaviours are learned. This finds support from the writings of scholars like Carson *et al.*, (2000) who posit that according to social learning theories, contemporary generations learn the behaviour of alcoholism from parents, peers, and other people who abuse substances. This researcher then believes that such an environment condones episodes of immoralities where the aim is no longer traditionally driven, but a forum where enjoyment and revelry take a huge toll. Apparently, societies are no longer attending traditional male circumcision ritual for the sake of teaching the initiates, but it is an opportunity to enjoy free alcohol. Inopportunely, when initiates graduate, they feel they have been given a free lease of taking alcohol (Peltzer *et al.*, 2008).

Recommendations and Implications for Social Work

Based on the research findings, this study recommends that government must regulate traditional male circumcision policies to even focus more on behaviours and morality associated with the rite of circumcision. Furthermore, traditional leaders must work hand in hand with the government stakeholders such as social workers to address the issue of behaviour and morality. Additionally, social workers have to facilitate social behaviour change programmes to the youths including those who have undergone the rite of traditional male circumcision. Such programmes may address risky behaviour such as violence, crimes, early sexual debut and substance abuse. During traditional male circumcision seasons, the government must ensure zero tolerance to circumcision of minors who are below the age of 18. Training of traditional nurses or "*amakhankatha*", and traditional surgeons or "*iingcibi*" to instil good behaviour through positive and constructive teachings in the initiation school can play a positive role on the behaviour and morality of traditionally circumcised men.

Conclusions

Apparently, this study has established beyond doubt that there is a difference in terms of behaviour and morality between the traditional male circumcision initiates of the yesteryears and those of the contemporary epoch. The differences may explain a paradigm shift within the cultural practices which may reflect cultural attrition. There is a need for the government to focus more on improving the moral fibre of the rite through trainings directed to traditional leaders who cannot escape the blame of failing to manage TMC to achieve its erstwhile goals posts of delivering good behaviours among the youths.

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