



**INVESTIGATING THE CAUSES AND EFFECTS OF CHIEFTAINCY SUCCESSION
DISPUTES: A CASE OF THE LUNGU OF MPULUNGU DISTRICT OF ZAMBIA'S
NORTHERN PROVINCE**

BY

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partial fulfilment of the requirements for the award of the degree of Master of Science
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DECLARATION

I, **Evans Simusokwe**, do hereby declare that this dissertation is a product of my own effort, and that it has never been done before. The sources of all materials referred to in this report have been acknowledged. Any misrepresentation of information that would arise from this report is purely my responsibility.

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APPROVAL

This dissertation of Evans Simusokwe is approved as partial fulfilment of the requirements for the award of the degree of Master of Science in Peace Leadership and Conflict Resolution, of the University of Zambia and Zimbabwe Open University.

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DEDICATION

To my beautiful wife Leah, who laid the foundation for my education. To my children whom I love so much but whose love was deprived during the period of my studies. I have set a path for you and I believe you will reach greater heights. At the time of compiling my report that I was given a rank of Warrant officer class II so I dedicate this rank to be a Masters rank. God bless.

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ACRONYMS AND ABBREVIATIONS

DA District Administration

DC District Commissioner

FGDs Focus Group Discussions

LRE Lungu Royal Establishment

NGOs Non-Governmental Organisations

PF Patriotic Front

ZANU-PF Zimbabwe African National Union-Patriotic Front

ABSTRACT

The main purpose of this study was to investigate the causes and effects of chieftaincy succession disputes of the Lungu of Mpulungu district of Zambia's Northern Province. The study sought to fulfil the following objectives: To verify the existence of chieftaincy succession disputes; to establish the causes of chieftaincy succession disputes; to investigate the effects of chieftaincy succession disputes; to suggest the possible ways of how chieftaincy succession disputes can be resolved among the Lungu of Mpulungu district of Zambia's Northern province. A qualitative as case study methodology was used to gather data for this research. Data was gathered using semi-structured interviews and focus group interviews/discussions. This research study was guided by the Power theory. Research participants included: The Chief of the Lungu, the Headmen, the Indunas, the subjects, and government representatives at the Ministry of Chiefs with the sample size of 34 participants.

The findings of the study were as follows: It is clear that the chieftaincy succession disputes exist in the Lungu chiefdom. On the causes of chieftaincy succession disputes in the Lungu chiefdom it was established that, the Malaila chiefdom (Chitoshi, Chisheta, Mukupa Kaoma) are encroaching into the Lungu chiefdom disregarding the 1957 agreement which stipulated that succession of Lungu chiefs should be sons and not nephews whenever they die or are expelled. The Lungu chiefdom has not been given autonomy to decide their own indigenous chief other than imposing a chief for them whom they don't want and this is contributed by political interference. The effects of chieftaincy succession disputes in the Lungu chiefdom caused injury to people and destruction of public and private property and human lives are lost. The conflict also compelled some people to exit from the chiefdom, and also tainted the image of the chieftaincy institution. The study concluded that the possible ways of how chieftaincy succession disputes can be resolved in the Lungu chieftaincy once and for all, is by following the 1957 agreements which stipulates that, the succession of Lungu chiefs should be sons and not nephews whenever they die or expelled. This should be resolved by means of consensus building with the support of the government. Also the resolution must address the issues of autonomy because the Lungu are feeling as if they are ruled indirect by imposing a chief for them from other chiefdoms.

Arising from the findings and discussions that addressed all the objectives, this study made the following recommendations: Consensus based workshops should be organized for chiefs regarding the content and interpretation of the succession guidelines with the government

levelling the playing field. The 1957 agreement and 2006 resolution must be upheld for future succession of chiefs in the Lungu chiefdom. Chieftaincy succession disputes can be resolved by means of consensus building by bringing all the parties involved such as the Malailas, the Sinyangwes and the Sikazwes and other key stakeholders with the support of the government.

Finally, the National House of Chiefs should come up with a code of conduct on the succession guidelines whether patrilineal or matrilineal. The National House of Chiefs should also liaise with the Regional Houses of Chiefs to monitor the activities of chiefs in the regions so as to be kept informed of what chiefs are doing.

Key Words: Chieftaincy, Succession, Disputes, Causes, Effects

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CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter provides a background to the study, the problem of the study investigated by clearly asserting the motivation for embarking on it, the objectives and research questions of the study. A brief summary of the theoretical framework is also presented, with the aim of ensuring that the reader gets a clearer picture on the thinking behind the study. The limitations of study will also be looked at, the definitions of operational terms and finally, the summary will conclude the first chapter

1.1 Background of the Study

In Zambia, and much of Africa, the majority of people live in remote rural areas where the reach of state institutions is minimal or at best absent. The chieftaincy therefore serves a critical function in promoting economic development, when it fills this critical gap in maintaining social order. However, Zambia has in the past registered high numbers of chieftaincy succession wrangles, with some chiefs' installation ceremonies stalling for years (Zambian Economist, 2010).

According to the survey, some royal family members have been left divided wrangling over the succession of the chieftaincy as a result of matrilineal marriage which was prioritised according to traditionalists. This matter has attracted the attention of the Government who noted that the failure to resolve matters of this nature had affected development in rural areas where these chiefdoms are (Kanduza, 2017). However, this has been attributed to a spate of chieftaincy wrangles and absence of clearly documented succession guidelines in the chiefdoms. The House of Chiefs has appealed to the Government to help it establish clear chieftaincy succession guidelines in all chiefdoms to prevent succession wrangles.

The chieftaincy therefore serves a critical function in promoting economic development, when it fills this critical gap in maintaining social order. Equally the chieftaincy may be seen to stand in the way of "economic development" where its system of administration appears to restrict the expansion of stronger reforms of social order e.g. expansion of formal state structures with greater accountability, all things being equal. It goes without saying that the existence of traditional authorities is essentially a function of history and current demand for

their services. That chiefs exist is clearly because their existence is "demanded". Or to put it differently, chiefs locally exist for the similar reasons that national governments exist – namely as a solution to the "collectivism problem". The negative effects are therefore minimal given the counter-factual is “no – order” at all. If chiefs don’t provide local governance or maintain social order the government would not immediately fill the gap. The result would be break down in social order with minimal economic activity nor is there any guarantee that such an outcome would necessarily be superior to the current situation (Kanduza, 2017).

A key aspect of maintaining social order is the provision of a legal system that allows for resolving disputes and provides for protection of societal rights as "naturally" and socially conferred. By fostering justice, dispute resolution mechanisms reduce the prevalence of crime and insecurity which keeps vulnerable groups and people in position of dependency and poverty (Ibid).

Prior to independence traditional and native courts were the main providers of legal justice. As part of Zambianisation of the new institutions (without indigenisation), the post-independence government abolished the existing native authorities and local administration were stripped of most of its predecessor's functions, which were distributed among central government ministries and their agencies. A key part of this was that the Local Courts Department of the Ministry of Justice took over the reorganization and running of the old Native Authority courts. Similarly, responsibility for law and order was devolved on the police, although local authorities retained a small force of constables to assist in the enforcement of council bye-laws (Ibid).

Land is a critical factor and one which gives chiefs significant de-facto power. No land, no chief. Zambia inherited four categories of land in 1964: State Land (formerly Crown Land); Freehold Land; Reserves and Trust Land. But this changed after independence, when chiefs were relieved of their de jure responsibilities for land allocation. The Land (Conversion of Titles) Act (1975), vested all land in Zambia in the hands of the President, to be held by him in perpetuity on behalf of the people of Zambia. Freehold land held by commercial farmers was converted into leaseholds for 100 years and un-utilised tracts of land were taken over by the state. Freehold titles in residential areas were similarly treated. All sales of land per se (excepting the developments on the land such as buildings, farm infrastructure, etc.) were prohibited (Ibid).

However, in spite of these legislative changes, chiefs' de facto position remained broadly unchanged as they were not replaced by effective structures. Indeed, in 1985, partly to gain favour with the chiefs and partly in recognition of their custodianship of customary law and rights, government decided that the chiefs ought to be formally consulted when customary land was being granted for leasehold purposes. These powers are confirmed by the Lands Act (1995), which continues to be the substantive land law in place. A significant concession considering customary land accounts for 94% of the land, giving chiefs' significant amount of economic (and political) influence. This power is often leveraged through the way chiefs allocate land (Ibid).

Historically, chiefs did not allot the land directly to their subjects who used it. Rather, land was allocated to sub-chiefs who in turn allotted shares to village headmen. The headman then allotted land to heads of subsections or heads of families and they distributed the land to their dependants. Each of the persons granted land in this way was therefore sort of secure in his rights and could not be expropriated without fault. He could transmit his rights to heirs, but could not transfer them to anyone else without the permission of his seniors. If rights are vacated they rest in the next senior in the hierarchy.

In many parts of Zambia, these practices continue but increasingly, with the lure of cash from "foreign investors", have led chiefs to more direct allotment. The lure of men in brief cases has clearly turned out to be too hard for the existing system to resist. Why let the headman take the bait when you can do it yourself? With that closer involvement chiefs have become even more influential in direct economic fortunes of their subjects, and indeed the nation at large.

The other thing it has done of course is given some chiefs opportunities to change their own economic standing. This becomes self-evident when we observe the main land and succession disputes ravaging various chiefdoms. The increasing lucrative nature of land has increased the attractiveness of chieftainship and the desire for some chiefs to go beyond their existing boundaries. Significant succession disputes have developed, with anyone with a hint of royal connection seeking to be a chief. The current power struggles among chiefs reflect the de-facto power that the Land Act (1995) confers, and the lack of clear territorial boundaries among chiefdoms (Ibid).

Successive governments have always struggled over the role of the chiefs in land administration and a great deal of ambiguity surrounds their current status. For their part chiefs (and many of their supporters) argue that far from leveraging de-facto economic power, chiefs are the victims. Many argue that chiefs are not well informed about the law and there are many widespread reported incidents of 'land grabbing' by government officials. To complicate matters, it appears if customary land is leased and for some reason is repossessed, it no longer falls under the jurisdiction of the chief. Thus it would seem that once land is granted in leasehold, all customary rights to that land are extinguished and so is the authority of the chief over that land.

Taken on the balance, there had certainly be some erosion of their power but by and large chiefs continue to shape economic fortunes of their locals through land administration. This occurs through providing land directly and accommodating foreign investors. But it also occurs through chiefs themselves using the land to undertake productive activities. The extent to which that happens depends on another critical factor they possess more than individual subjects: financial capital (Ibid).

Chiefs in colonial Zambia, local chiefs and their officers in the Native Authorities used Native Treasuries to enrich themselves. The revenue from the treasuries became sources of capital which they invested in productive ventures (and presumably non-productive as well, though this aspect is not well documented in Zambia). The investment patterns generally tended to follow regional specialisation. Although these privileges have somewhat diminished, chiefs maintain preferential access to significant revenue through their ability to use royal influence to exact concessions from investors and other tributes given to them. Chiefs also benefit from significant privileges as conferred by the state. These include motor vehicles, subsidies and other financial inducements.

An equally important dimension is that chiefs also act as informal magnets for investment. Chiefs provide an immediate solution to the collectivism problem in the local economic sphere, by virtue of their position. Chiefs are able to get rural dwellers to pool credit together for common investments. Crucially they can also act as conduits for building investment alliances across tribal areas, helping overcome coordination failures and enhance economies of scale. This is especially the case for large scale investments traversing various local boundaries (Ibid).

Therefore, not much has been done to provide adequate information on the causes and effects of chieftaincy succession disputes in most Zambian chiefdoms. Hence, this study seeks to investigate the causes and effects of chieftaincy succession disputes particularly among the Lungu of Mpulungu district of Zambia's Northern Province.

1.2 Statement of the Problem

Zambia has in the recent past registered high numbers of chieftaincy succession wrangles, with installation of some chiefs stalling for years (Kanduza, 2017). This is partly because of social benefits associated with the chieftaincy such as the increase of salaries for Chiefs from about K4000 to about K18000 since the coming of the Patriotic Front (PF) government in 2011 (Daily Nation, 2017). Moreover, this is partly owing to the personal to holder vehicles given to chiefs by the government and also the building of chief's palaces since 2011. However despite evidence of the presence of chieftaincy succession disputes in most chiefdoms in Zambia, not much has been done to adequately understand the causes and effects of such disputes in most Zambian chiefdoms. Therefore, this study is an attempt to provide a thorough investigation of the causes and effects of chieftaincy succession disputes particularly among the Lungu of Zambia's Northern Province in order to enhance a proper comprehension of the causes and effects of such disputes among people of this ethnic group in Zambia.

1.3 Purpose of the Research

To investigate the causes and effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province.

1.4 Research Objectives

The study was guided by the following General research objective:

1.4.1 General Research Objective

To investigate the causes and effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province.

1.4.2 Specific Research Objectives

The study was guided by the following Specific Research Objectives:

- i. To verify the existence of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province.
- ii. To establish the causes of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province
- iii. To investigate the effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province
- iv. To suggest the possible ways of how chieftaincy succession disputes can be resolved among the Lungu of Mpulungu district of Zambia's Northern Province.

1.5 Research Questions

The study was guided by the following General Research Question:

1.5.1 General Research Question

What are the causes and effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province?

1.5.2 Specific Research Questions

The study was guided by the following Specific Research Questions:

- i. Do chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province exist?
- ii. What are the causes of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province?
- iii. What are the effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province?
- iv. What are the possible ways of resolving chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province?

1.6 Significance of the Study

The study findings may help to verify the existence of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province. As pointed out already above, not much has been done to understand the causes and effects of the chieftaincy succession disputes in most Zambian chiefdoms hence this study may help to establish the causes of chieftaincy succession disputes particularly among the Lungu of Mpulungu district

of Zambia's Northern Province. For the first time, after this study, it will be known the real causes and effects of chieftaincy succession disputes among the Lungu people of Zambia's Northern Province.

There has been much talk about chieftaincy succession disputes in Zambia generally but little or no talk at all on the effects of such succession disputes in the chiefdoms where they happen. This study may therefore provide valuable information on the effects of such disputes particularly among the Lungu of Mpulungu district of Zambia's Northern Province.

Finally the study will not only provide information on the causes and effects of chieftaincy succession disputes among the Lungu but will also go further to suggest some possible ways of how chieftaincy succession disputes can be resolved among the Lungu of Mpulungu district of Zambia's Northern Province thereby enhancing the much needed social peace and development among the Lungu of Zambia's Northern Province.

Generally information from this study may be valuable to key stakeholders in the running of chieftaincy matters in the country as well as policy makers in the Ministry of Chiefs and Traditional Affairs in Zambia.

1.7 Theoretical Framework

1.7.1 The Power Theory

It is a tradition in research to adopt existing paradigms or theories to enable us articulate our analysis. Theories are simply the foundations upon which explanations or predictions can be made. In many ways, a theory is a guide to action and an aid in search for the essential meaning of occurrence (Nkwaku, 2014). For the purpose of this study, effort has been made to incline on a theory that has holistic view on the investigating causes and effects of chieftaincy succession disputes and the Lungu of Mpulungu district of Zambia's Northern Province in particular. The power theory is adopted for this study considering the events that led to the investigating causes and effects of chieftaincy succession disputes of the Lungu of Mpulungu district of Zambia's Northern Province which seizure of power became a major issue of concern to the people. Modern thinking about power begins in the writings of Thomas Hobbes (Leviathan) (Ibid).

1.7.2 Power Theory of Max Weber

Conflict occurs when two or more parties pursue incompatible interests or goals through actions that the parties try to undo or damage each other. The parties' interests can differ over access to resources, the control of political or traditional power, their identity and values or ideology. The pursuit of incompatible interests and needs by groups or individuals could lead them to engage in conflict that can be violent (Weber, 2010).

The realization of these needs and interests by people can lead to conflict. In the case of Lungu of Mpulungu district of Northern Province, conflict is often about who actually won the contest of the chieftaincy-the contest for traditional power. Extractions from Weber's conception of power are important for our discussions here. Weber (2010) notes that the ability to possess power derives from the individual's ability to control various "social resources."

In societies such as Lungu of Mpulungu district of Zambia's Northern Province, power is traditional, meaning chiefs derive their power from tradition and customs to have social resources such as land and social respect. The power and "perks" associated with position of the chief such as control over land, royalties and government/state recognition have often motivated the contest for chieftaincy and thereby the conflicts. To Weber (2010), the distribution of power between the typical groups of a community participating in this distribution is done through "social order." This social order is achieved thus through consensus-building.

1.7.3 Relation of Power Theory to the Current Study

The two parties in the conflict are Chief Ben Mukupa Kaoma who was officially recognised by the government and Raphael Chipampe Sikazwe who was elected by the Lungu royal establishment as senior Chief Tafuna. The source of conflict is the traditional power which is vacant. However, Chief Mukupa Kaoma proceeded to assume the throne as senior chief Tafuna and Chief Chipampe the then acting senior chief Tafuna pursued incompatible interest and needs that led them to engage in violent conflict. Therefore, Chief Mukupa Kaoma was burnt to death by the supporters of Chief Raphael Chipampe.

1.8 Limitations of the Research

Limitations are conditions beyond the ability of the researcher that may place restriction on the conclusions of the study and their application to other situations (Best and Khan: 1993 in Mega: 2014). The researcher will experience constraints in course of the research. During interviews, some participants will not disclose adequate information for fear of exposing themselves. Regardless of the limitation, the findings will be generalised.

The fact that both the interview schedules will be translated into Lungu in order to make it easier for the respondents to have a clear comprehension of the queries and for the purpose of certifying a higher response rate, have obstructed negatively on the time needed for conducting empirical research. Most community members are likely to be busy because most of them are in formal employment. Therefore, some data may not be captured as they are likely to be at work.

1.9 Definition of Operational Terms

The following terms are defined within the context of this study.

Key Words: Chief(s), Chieftaincy, Chiefdom, Induna, Interregnum, Enstoolment, Enskinment, Codification, Adjudicate, Coronation

Adjudicated: is the act of making a judgment regarding a person or about a situation, most often in a courtroom

Chief: "Chief" means a person, who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstoolment, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage. The Chief is the leader of a tribal society or chiefdom.

Chiefdom: This refers to a grouping of people in one area who recognized the authority of one single person as a leader. It usually consisted of small number of related groups that were bound together by the authority of the leader. It refers to tribes with chiefs and their administrative and judicial institutions (Ayithey, 1993:39).

Codification: the act or process of arranging something, such as laws or rules, into a system

Coronation: the act or ceremony of crowning a king, queen, or other sovereign.

Indunas: meaning advisor, great leader, ambassador, headman or commander of a group of warriors. It can also mean spokesperson or mediator, as the izinDuna often acted as a bridge between the people and the king.

Interregnum: a period when a country or organization does not have a leader

Enskinment: To install as a leader of a group

Enstooled: Act or process of enstooling, or raising a chief to power.

1.10 Summary

This chapter introduced the study on the exploring causes and effects of chieftaincy succession disputes with specific focus on the Lungu Chieftaindom. It started with the background of the study; it also gave the statement of the problem. The objectives of the study and the research questions are also given. The theoretical framework of the investigation were also given; as one based on the power theory. The chapter concludes by looking at the assumption of the study, giving out some of the limitations and defining the terms used in the dissertation. The next chapter looks at some of the available literature which is deemed to be directly significant to the current research.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

In an attempt to strengthen arguments and prove the validity of conclusions drawn from the case study, the researcher makes use of the available literature on the subject of chieftaincy succession disputes. The research focuses on the exploration causes and effects of chieftaincy succession disputes of the Lungu in Mpulungu district of Northern Province. In building a logical framework for this research topic this chapter is divided into five sections lined as follows, what is chieftaincy; what chieftaincy succession disputes are; a review of studies of chieftaincy succession disputes in Africa particularly Ghana, Nigeria and Zimbabwe; a review of studies of chieftaincy succession disputes in Zambia; the identified research gap.

2.1 What is Chieftaincy?

According to Merriam-Webster dictionary defined chieftaincy as the rank, dignity, office, or rule of a chieftaincy or a region or a people ruled by a chief. Chieftaincy is also a family traditional and heritage title that determines the privileged class of the holder and off-springs or family members in the society.

The constitution of Ghana defines a chief in article 277 as a person, who, hailing from the appropriate family and lineage has been validly nominated, elected or selected, and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage. Chieftaincy as an important social institution which binds the people together is fraught with numerous disputes (Law Essays and Papers, 2017).

2.2 What are Chieftaincy Succession Disputes?

Chieftaincy disputes are the misunderstanding, that occurs between two or more fractions on the enstoolment or enskinment of a chief or the misunderstanding between an incumbent chief and some of his subjects (Study Mode.Com, 2010).

2.2.1 Causes of Chieftaincy Succession Disputes

2.2.1.1 Some Causes of Chieftaincy Disputes

Generally, chieftaincy disputes erupt when there are two or more rival claimants to a vacant skin, the symbols of kingship or chieftaincy in the Northern traditional states and stool in Southern Ghana respectively (Brukum, 2004; Mahama, 2009; Tonah, 2012). Such disputes turn to be violent when the rival claimants are from different gates (clans) since the entire members of the clans are involved (MacGaffey, 2006; Abubakari, 2008; Tonah, 2011). Like other parts of Africa, it is currently estimated that there are over 100 chieftaincy conflicts in Ghana centred on ethnicity, succession to traditional political office and the struggle over land (Peters, 2009; Tsikata and Wayo, 2004; McGarry, & O'leary, 2013; Tenkorang, 2007; Jönsson, 2007; Tonah, 2012).

The causes of chieftaincy disputes is when stool lands leased or sold to companies or individuals for money which goes into the chiefs own pocket. When stool lands are sold or leased the people expect the chief to use these monies for profitably business that will creates jobs and other activities to the town to improve Standard of living. In most cases the chiefs uses the peoples monies for his own gains (Study Mode.Com, 2010).

Chieftaincy succession disputes arise when the people notice that their funds are being misused. Wrongful selection of occupant to the stool or skin by kingmakers and queen mother. This cause of chieftaincy disputes arises when a wrongful occupant influences the king makers and queen mothers with monies and other items to persuade them to enstool or enskin him as a chief. The king makers and queen others uses nepotism to select occupant to rule as chiefs which should not to be done in that manner. The constitution requires a chief to be enstooled or enskinned in accordance with the customary laws and usage, so when a wrongful person is enstooled causes chieftaincy succession disputes. When an incumbent chief incurs the displeasure of his subjects through embezzlement and misappropriation of the peoples' funds (Study Mode.Com, 2010).

When two families are claiming the right to a stool or a skin. In traditions where chieftaincy runs through multiple families there is likely to be a chieftaincy disputes that will arise between the families. This is in tradition where there are multiple royal families to inherit the throne. It requires that when the chief dies the next family is to inherit the throne and it runs through all the families in the same manner. But in certain cases the ruling family will want

to continue ruling instead of allowing other families to rule as customs demand. Disputes arise since the rest of the families think it is wrong for only one family to rule all the times.

Another cause of chieftaincy disputes is when stool lands leased or sold to companies or individuals for money which goes into the chiefs own pocket. When stool lands are sold or leased the people expect the chief to use these monies for profitably business that will create jobs and other activities to the town to improve Standard of living. In most cases the chiefs uses the peoples monies for his own gains.

The constitution requires a chief to be enstooled or enskinned in accordance with the customary laws and usage, so when a wrongful person is enstooled it causes chieftaincy disputes. When an incumbent chief incurs the displeasure of his subjects through embezzlement and misappropriation of the peoples funds. Another cause of chieftaincy disputes is when the incumbent chief embezzles and misappropriates the funds of the peoples.

The chief is expected to use monies raised from the celebrations of festivals and other activities for developmental projects like the building of social amenities e.g. schools, market place etc. to improve the standard of living of his people. But in this case most chiefs do not consider these things but turn to embezzle and misuse the people's funds. When the people also realize that the chief is not embarking on developmental projects or use the funds for profitably gains on the people.

The people may also rebel against the chief and this may bring about chieftaincy disputes. Chiefs becoming autocratic and taking unilateral decision on issues, may also lead to chieftaincy dispute. The chiefs centralize powers and authority to him-self. Its purpose is to achieve high productivity in his ruling which should not be so. The chiefs does not involve his people in decision making processes.

The peoples don't have a say in any decision taken by the chief and sometimes disagrees with chief and his autocratic nature since there is a saying that 'two heads are better than one'. The people will want to be involved in decision making and so may rebel when they are not involved in the decision making process and therefore rebels when conditions become intolerable on their side. In controlling these numerous causes of chieftaincy disputes, the following procedures should be followed. Kingmakers and queen mothers should select candidates who are qualified and have the support of the majority of the people.

Qualified persons are to be selected by kingmakers and queen mothers to inherit the chief in accordance with the customary laws of the lands. These persons are to go through the necessary arrangements and have the support from the majority of the people in his favour. In this case the people know the occupant and even support him as the ruling chief of their town. Chiefs are to use the people's funds for developmental projects in the town.

Chiefs should look for amenities that the people lacks and put them in place. In the cause of doing this the people will corporate well with the chief and there will be a good relationship between the people and their chiefs. Multiples royal families must allow the chieftaincy to run from one family to another. In doing and putting these practices together chieftaincy disputes will be solved and peace will reign in our country (Ibid).

2.2.2 Effects of Chieftaincy Succession Disputes

According to the (UK Essay 2015) Socio-economic activities in the Wa Municipality have been adversely affected by the chieftaincy conflict. By "socio-economic activities", it means social and economic activities as interactions between and among people, greetings, funerals and marriages. Economic activities on the other hand include selling, buying at the market and services.

The conflict in Wa caused injury to people and destruction of public and private property. It also resulted in the loss of livelihood support systems such as farms and businesses. Social relationships were also ruined and mutual suspicion created between individuals and communities. The conflict also compelled some people to exit from some communities, and also resulted in political instability in the Wa Municipality. The conflict also tainted the image of the chieftaincy institution in Wa Municipality (UK Essay 2015).

The Chieftaincy institution has been bedevilled by disputes and conflicts in recent years which tend to tarnish the good image of the institution. There is virtually no community in northern Ghana without chieftaincy dispute or conflict which tends to have devastating effects on communities and the nation as a whole. (Awedoba, 2009).

Human life and properties are lost. Resources meant for development programmes and projects are diverted into taking care of security personnel dispatched to these areas to keep peace. For instance, the government of Ghana spent 600,000 Ghana cedis in 2002 to maintain peace in northern Ghana (Brukum, 2002). Communal spirit that is characteristic of most

communities in Ghana tends to diminish. Non-Governmental Organizations (NGOs) and other stakeholders in development abandon conflict areas, thus resulting in low or non-development (NGPEACE, 2002).

2.3 A Review of Studies of Chieftaincy Succession Disputes in Africa

2.3.1 Ghana

Ghana is often seen as peaceful, but is faced with many chieftaincy conflicts that result mainly from succession to the throne (skin or stool) for traditional political power. Ghana has more than 230 chieftaincy disputes dotted across many parts of the country. However, the Bulsa Traditional Area (Buluk) of Ghana has had a stable and resilient chieftaincy succession despite conflicts arising out of the selection of chiefs. In the selection of chiefs, the adoption of a voting system is said to lead to consensus based decision-making which is largely responsible for the non-violent nature of the Buluk chieftaincy succession as compared to other areas in Ghana. Using a qualitative methodology, this case study examined in detail the chieftaincy succession system in the Bulsa Traditional area of Ghana, both conflict and consensus, and how this has helped over the years to maintain peace and avoid violence. The paper also examines whether this case could be a model for chieftaincy succession in Ghana (Bukari, 2016).

Despite the fact that Ghana has remained relatively peaceful in the midst of a turbulent sub-region and has not had civil war of any sort, there are many violent chieftaincy succession conflicts dotted across the country (although there have been five coups where constitutions were suspended, none of these degenerated into a civil war). The conflicts are intertwined with inter- and intra-ethnic conflicts that mainly revolve around the quest for traditional power (chieftaincy). Hardly a region in Ghana is without chieftaincy dispute. Some of these conflicts occasionally flare up into violence with deaths and destruction of property. The Dagbon, Bimbilla, Bawku, Winneba, and Ga conflicts are all due to chieftaincy – disputing claims to traditional political power. Even the most devastating conflict in the history of Ghana between the Konkomba and Nanumba/Dagomba in 1994/1995 (Tsikata&Seini, 2004; Mahama, 2003), which claimed over 2000 lives, resulted principally from the quest of the Konkomba to have their own chiefs. The Ministry of Chieftaincy and Culture as of May 2010 had a record of 232 reported chieftaincy disputes in Ghana. Abotchie (2006) states that 600 land disputes in Ghana are mainly dominated by chieftaincy disputes. Reasons for chieftaincy conflicts include disputes over rightful succession to stools or skins, control over

stool lands and land litigation, political interference, inordinate ambition for power and the lack of accountability and transparency by some traditional rulers (Prah & Yeboah, 2011). The use of the terms “stool” and “skin” represents the symbols of authority of chiefs in the southern and Northern parts of Ghana respectively.

Chieftaincy has been the most resilient Ghanaian tradition to have survived blatant interference and destruction from both colonial and post-colonial governments (Boafo-Arthur, 2006). Chieftaincy remains at the heart of Ghanaian traditions and continues to provide leadership for many people across Ghana. Its establishment predates colonialism. Many of the chiefly/centralized ethnic groups such as the Akan, Ga, Ewe, Mamprusi, Dagomba, and Gonja migrated with elaborate chieftaincy systems to Ghana. Even the originally Acephalous or non-chiefly ethnic groups in northern Ghana such as the Konkomba, Bimoba, Bulsa, Kusasi, Talensi, and Grunsi all now practice chieftaincy. Thus chieftaincy is very significant in the lives of many ethnic groups and Ghanaians in general. Some of the chieftaincy conflicts in Ghana have roots in colonialism. The colonial masters in their quest to entrench their rule in Africa established administrative structures that forced many ethnic groups and traditional structures, including chieftaincy, into “cohesive” structures destroying the roots of these traditional structures (Awedoba, 2009). This has resulted in lingering conflicts in many parts of Ghana. Indirect rule, for example, stampeded some traditional areas and merged some ethnic groups in northern Ghana into other ethnic groups to rule them.

Many of the Acephalous groups in northern Ghana were forced to come under the rule of the chiefly Mumprusi, Dogomba, Gonja, and Nanumba groups. This resulted in conflicts between some of these Acephalous ethnic groups and their chiefly masters after Ghana gained independence, when they (the Acephalous) requested to rule themselves. For instance, it is the quest of the Kusasis to rule themselves that has sparked the lingering conflict between them and the Mamprusis. It is the same factor that triggered the Komkonba and Dagomba/Namumba in 1994/1995. Democratic traditional institutions, especially consensus based decision-making, are important for the resolution of conflicts and building strong institutions. Democratic practices in chieftaincy succession and practice already existed in Ghana and in many other indigenous African groups before European colonialists introduced direct western majoritarian democracy (Graeber, 2004). Chiefs, for instance, ruled their areas with a council of elders who advised them as well as helped to make laws and pass judgments.

The Bulsa, who administratively occupy two districts (Bulsa North and Bulsa South Districts) in the Upper East of Ghana, according to oral narrations, descended from the Mamprugu Kingdom. Sandema became the most important town and the paramountcy (a derived noun form of the adjective 'paramount' and refers to the topmost chief of an area) following the ability of Sandema to mobilize the others in the area in defending and protecting the whole kingdom, especially from slave raiders. Reigning over important towns like Wiaga, Siniesi, Doninga, Kanjaga, Kadema, Gbedema, Uasi, Fumbisi, Bachansi, Chuchuliga, and Gbedemblisi, the Sandem Naab (Naab is title for a chief among the Bulsa) is the paramount chief with traditional and executive powers of installing chiefs for these towns. Rattray (1932) in his seminal work, *Tribes of Ashanti Hinterland*, described the Bulsa as one of the Acephelous groups in northern Ghana, with skillful organizational ability. Unlike other Acephelous groups such as the Kusasi and Konkomba and their former "masters," the Bulsa Traditional Area has remained relatively peaceful with a very stable and powerful chieftaincy system that has existed for more than a century. The ascension of Ayieta Azantinlow to the Buluk paramountcy in 1931, and his subsequent reign for seventy five years, helped to make the area peaceful and stable with the only chieftaincy dispute in Chuchuliga in 1995 following the refusal of Francis Asangalisa to come to Sandema for his installation as a new chief, claiming the rightful kingmakers are in Chuchuliga and not the Sandem Naab, Ayieta Azantinlow (Awedoba, 2009).

Indeed, conflicts have arisen over chieftaincy succession in the area predating Ayieta Azantinlow. Even his instalment was marred by disputes to his throne from his brother, Amaama. Following the death of Ayieta Azantinlow in 2006, a dispute arose between the Afoko family and the Azantinlow family mainly over traditional issues as to who has the right to perform some traditional duties and over the rightful succession procedure. Another dispute arose following the enskinment in 2012 of Azagsuk Azantinlow between himself and Sylvester Atiteng Azantinlow as to who really won the contest for the chieftaincy. The mode of selecting a chief in the Bulsa traditional area follows "who has the majority" of heads of house owners (Yeri-nyam). The system is run such that the electorates (Yeri-nyam) stand by the candidate of their choice and the candidate with the majority of Yeri-nyam is declared the winner. Candidates must be from the royal family of Abil-yeri and their lineage must have at least been a chief. Despite the clarity in the election of chiefs, the system is sometimes fraught with disputes arising from procedural issues and disagreement over the legitimacy of the electorate (Yeri-nyam). This was the case of the recent dispute in 2012 when Sylvester

Atiteng Azantilow challenged the election of Azagsuk Azantilow, claiming there were disparities in the numbers who voted for Azagsuk Azantilow. Sylvester Atiteng Azantilow subsequently went to court to challenge the legitimacy of Azagsuk's election.

In spite of the conflicts arising from the selection and installation of chiefs in the Bulsa Area, the conflicts hardly degenerate into full-scale violence and the disputants quickly resolve the conflicts and come together. Thus in the end, consensus is built among the groups including the minority who refuse to accept the "election" and there is no state apparatus with coercive force to compel the minority to agree with the decisions of the majority as exists in western majoritarian rule (Graeber, 2004). In Naab Ayieta Azantilow's case, the opponent Amaama dropped his challenge to allow for peace. Again, Sylvester Atiteng Azantilow withdrew his law suits and recognized Azagsuk Azantilow as chief which subsequently led to Azagsuk Azantilow's recognition by all in 2013. Therefore, the claim of the people of the area has been that the system of succession and installing a chief is peaceful, democratic and is consensus based decision-making, asserted as "we fight but in the end we come together."

2.3.2 Nigeria

The Period of Interregnum and Tussle for Igwe in Enugwu-Ukwu (2007-2011)

Igwe Osita Agwuna died in 2007 and until four years after his death, Enugwu-Ukwu did not have a traditional ruler. These four years of interregnum was marked and characterized with some form of struggle and tussle for the succession of the Igwe of Enugwu-Ukwu. It is important to note that prior to Igwe Osita Agwuna's death, the issue of selection of the Igwe has been enshrined in the constitution of Enugwu-Ukwu Town Development Union. In the constitution, it was stated that the Igwe of Enugwu-Ukwu community should rotate among the two quarters in the town, Ifite and Akaezi quarter.

Events turned out that after the death of Igwe Osita Agwuna, his son Chukwudi Agwuna claimed that his late father instructed him to hold the office for three Ofala festival years before the town can select and have another Igwe. For him to be in charge of the palace affairs with all the responsibilities and functions of the Igwe, simply means that he was to take over from his father. The town union frowned at this request from the son of the late Igwe. Another argument was raised that since the Igwe was no more, it was the right of the traditional Prime Minister, the Oba, or Ononwu to hold the fort and organize the selection of a new successor. This argument was later accepted because the Oba or Onowu would only act

as a regent and not a contender to the throne. These generated a lot of tension in the community as the son of the Igwe, Chukwudi Agwuna had already started parading himself as the Igwe of Enugwu-Ukwu. Many factions broke out in the community, some on the side of the late Igwe's son, while some supported the position of the Town Union that a new Igwe should be elected in consonance with the constitution of Enugwu-Ukwu (Nkwuaku, 2014).

According to a report in the Nigeria Crime News captioned Chieftaincy Tussle Tears Anambra Community Apart:

The chieftaincy crisis which has torn the Enugwu-Ukwu community of Anambra state into shreds has escalated, as a major faction in the town which wanted to install their preferred candidate as the traditional ruler has dragged the late Osita Agwuna's first son, Prince Chukwudi Agwuna and his key supporters to the police. Among those who reported themselves to the police command headquarters in Awka on Wednesday include Prince Agwuna, the late traditional ruler's first son, who was then struggling to succeed his father as the town's traditional ruler, Chief Charles Amilo, former Information Commissioner in the defunct administration of Dr. Chris Ngige, Chief Eric Okoye, and a host of other elders of the community were loyal to Prince Agwuna. It was learnt that Prince Agwuna and his key supporters were at the command headquarters to respond to the issues raised in the petition which was written against them by a powerful contending faction in the town led by a well-known industrialist (Nigeria Crime News, 2011).

A critical review of the above report showed that some of the information on the report was not properly presented. Firstly, the report presented the contender to the throne Chukwudi as the first son of the late Igwe, which was not the case. Why did the first son not lay any claim whether temporary or permanent after the death of his father? If there should be any inheritance according to the Enugwu-Ukwu and Igbo customs, it should be the Okpala (first son) being the direct heir apparent. The father's role is automatically transferred to or is inherited by the first son. However, this was also the case with his father, the late Igwe Osita Agwuna, who also was not the first son of the warrant Chief, Chief Lazarus Agwuna. Chief Osita Agwuna was only selected to represent the town in the then Eastern House of Chiefs and eventually recognized as the Igwe of Enugwu-Ukwu in 1976 in the Atom Kpera regime. His father, Chief Osita Agwuna had elder brothers that never bothered about the Igwe of Enugwu-Ukwu which is another indication that the Igwe of Enugwu Ukwu community is not hereditary.

The implication here is that Prince Chukwudi Agwuna is only trying to retain the traditional ruler ship of Enugwu Ukwu on the basis of inheritance, but forgetting the circumstance and capacity in which his father and grandfather emerged as rulers in Enugwu-Ukwu. One, a Warrant Chief who was arbitrarily selected which is not traditional, the other metamorphosed from the town's representative in the House of Chiefs to become the Igwe based on government reforms of 1976 and 1978. This brings up the question; does the problem of inheritance of Igwe create social crisis in Enugwu-Ukwu? The answer is no as the Igwe of Enugwu-Ukwu is not hereditary but rotational. The institution is not a pre-colonial or traditional position in the town but in the actual sense was created by colonial government.

After the creation of the Igwe institutions, communities were also empowered to constitute laws and constitution guiding the institution. According to Axel Harnet-Sievers assert that: Only government-recognized traditional rulers are legally entitled to carry the titles Eze and Igwe; they may confer honorary titles to others. He further stated that, the legal procedures involved in order to obtain official recognition require a traditional ruler to prove 'popular support' by his formal, public presentation to the Governor. Furthermore, an autonomous community has to provide a written 'constitution' and a 'code of conduct' for the traditional ruler (Nkwuaku, 2014).

Today, most parts of Igboland including Enugwu-Ukwu have complied with this. For further clarification, Nwosu asserted thus; The Eze institution emerged in Igboland through the military administration with Edict No.22 of 1978 titled Chieftaincy Edict 1978. Although Article 3.1 of the Chieftaincy Edict asked the autonomous communities to select their own chiefs, the same article of the edict required the people to present the selected chief or Eze to the Chief Executive of their government, who is to present the Eze with the staff of office. Thus, the Eze institution was juxtaposed between the local government and the community, where the Town Union already existed as the apex institution of local governance" (Ibid).

This also counters the news report that "a major faction in the town wanted to install their preferred candidate as traditional ruler..." The Town Union was not trying to install a preferred candidate; they only wanted due process and an open election to be conducted in line with the constitution of the town for the emergence of a new Igwe that would have a legitimacy.

Nevertheless, the Agwuna faction used various ways and delay tactics to frustrate the effort of the community towards selecting a new Igwe. During the crisis period, Chukwudi Agwuna

was not allowed to carry out any Ofala festival by the town union as he was not the traditional ruler of the town. He tried to organize an Ofala festival in 2008, but the town union used the Nigerian police force to stop the festival. This was to hold in December 2008, but the town including the late Agwuna's compound was saturated with heavy police presence, hence the Ofala and IguAro did not hold. In the years that followed, Enugwu Ukwu did not celebrate any Ofala festival neither was the IguAro observed due to the succession crisis in the town, but irrespective of this struggle, Chukwudi Agwuna kept parading himself as the Igwe of Enugwu Ukwu at public places and some neighbouring communities. The late Igwe's son Chukwudi also denied the community access to his father's compound to perform the final burial rites' for the late Igwe. He was well aware that once these rites were performed, that the town will go ahead to elect another Igwe.

Matters came to a head in 2010 when the community decided to carry out funeral rites of their late Igwe at the community civic centre, same place where he was also given the mantle to rule the town. With this development, the town had given the final burial rites and respect, and could then select a successor to pilot the affairs of the town (Ibid).

2.3.2.1 Selection of a Successor

In 2011, the town concluded the funeral rites of the late Igwe Agwuna and decided to elect another Igwe to rule the town. According to Section 6 of Enugwu-Ukwu Constitution, "The office of Eze Enugwu-Ukwu and Igwe Umunri shall alternate between the two sections known as IFITE and AKAEZI" (Ibid). This Section of the constitution meant that since Igwe Agwuna was from Ifite, the successor was expected to be selected from Akaezi. A selection committee was appointed to assess the suitability of interested candidates.

Among the contestants, were Chief Ralph Ekpe of Orji village, Chief Sir Tony Okeke (Ichie Abataelie) of Urunnebo village, Chukwudi Agwuna (the son of the late Igwe) and others. After the election, Chief Ralph Ekpe emerged the winner and was proclaimed the new traditional ruler-elect of Enugwu-Ukwu. Prince Chukwudi Agwuna was not satisfied with the election and threatened to head to the court to overturn the verdict. The Enugwu-Ukwu community in line with the 1976 Local Government Reform and the Chieftaincy Edict of July 15, 1978, presented the winner to the government. The Anambra state government under Governor Peter Obi in 2011 recognized Chief Ralph Ekpe as the Traditional Ruler of Enugwu-Ukwu. Based on this recognition, Chief Ralph Ekpe received his staff of office from the government. Consequently, Igwe Ralph Ekpe constituted his cabinet and Council of

Chiefs in 2011, and on the 7th of January, 2012, performed his first IguAro and Ofala festival.

Boniface Ozor Nkwuaku, the second Vice Secretary of Enugwu-Ukwu Community Development Union in narrating the event stated that:

The matter is even in court, the Agwuna faction took the matter to court, but we all know that he just does not want to accept defeat. The Igwe was elected and appointed according to the constitution; the 33-mancommittee was inaugurated and all due processes were followed. However, the preferred candidate was presented to the government and the governor had also given Igwe Ralph Ekpe the staff of office as the duly government recognized Igwe of Enugwu-Ukwu (Ibid).

Nevertheless, the struggle for the Igwe throne brought about some misunderstanding in the town as villages were made to take sides with different factions. The selection of Igwe Ralph Ekpe as a matter of fact, was not supposed to cause and struggle or tussle for the Igwe throne since everything concerning the issue had been deliberated upon by the people and included in the constitution of the community. Chukwudi Agwuna's claim that his father told him to continue was neither constitutional nor traditional but an attempt to usurp the position of Igwe of Enugwu-Ukwu as a hereditary family gift which the Enugwu-Ukwu community collectively resisted. The way the tussle was resolved by the community's will go a long way in solving future social and political problems surrounding the appointment of the Igwe of Enugwu-Ukwu.

The outcome marked a new beginning in the history of the Igwe institution in Enugwu Ukwu. The new development will usher in future Igwe inauguration and succession that will be done without rancoons and acrimony from any quarter of the community (Ibid).

2.3.3 Zimbabwe

The Chiefly Succession Dispute: Conflicts, Procedures, and the Uses of Genealogies in the Competition for the Chiefly Office

The present section explores how the Mhondoro ritual practices articulate with local government's administrative and political interests in chiefly succession crises as well as the role of the state in sanctioning a chief who has been selected and appointed 'traditionally'.

The late Chief Chisunga, Jabu Chasasa (also known as Jeffrey Dzvete), passed away in the Angwa ward in March of 2001. His chieftainship had lasted unusually long, from 1964 to 2001. The succession that concerns us here therefore represents the first post-independence dispute. According to the delineation report for Sipolilo District 1965 ('Report on the Chisunga Chieftainship: Dande Tribal Trust Land'), the District Commissioner (DC) appointed the previous chief, Jasi Chasasa, on October 1, 1957. His term lasted from 1957 to 1963. About the ritual selection of the late chief, Jabu Chasasa, the DC wrote: '... the chief was selected by the Mhondoro called Nyamapfeka – that is, the spirit of Nyamapfeka enters one, [the medium] Seda [Boroma]'. Before Jasi Chasasa, according to informants, Mhande was Chief Chisunga from approximately 1937 to 1955, who was preceded by Mondoka (ca. 1921–1936). Throughout the Rhodesian Front government (1965–1979), the late Jabu Chasasa, had co-operated with the state as most chiefs had in the Dande area during the 1960s (Lan, 1985: 138).

During the ritual funeral of Jabu Chasasa in March of 2001 and much to the surprise of those who attended, the then elected Councillor of the Masoka ward Duster Chisunga – who claimed descent from the Mhondoro Dzeka – presented two letters to the elders from the Angwa and Masoka wards. Allegedly, the District Administrator in Guruve had issued one of the letters and the late Chief Chisunga, Jabu Chasasa, had written the second one. Both letters were proposing that same Councillor as interim, as Musungi Wemasasa for the chieftaincy. The procedure raised suspicion amongst the 'traditional' leadership since in their understanding the selection and nomination of the new Acting Chief Chisunga was the sole task of the Mhondoro of the Nyamapfeka lineage, and by no means the result of instructions given by anyone in written form. The political atmosphere at this stage was particularly intimidating; presidential elections were to be held in a year's time in March of 2002, which dissuaded those unwilling to accept the Councilor's procedure from protesting against it, since this stance could easily be misinterpreted as militating against the then (and still) dominant governmental party Zimbabwe African National Union- Patriotic Front (ZANU-PF). Moreover, being a Councilor, the aspirant Acting Chief was a member of ZANU-PF. Some Machinda, however, amongst them a son of the late Chief, disputed the authenticity of both letters at the funeral (Sicilia, 2014).

Witnesses report that subsequently during the second half of 2001 the Councilor of the Masoka ward began visiting the Mhondoro Nyamupahuni, reminding him of the letters and asking for his advocacy. Somehow, he eventually obtained Nyamupahuni's support and this

Mhondoro nominated him unilaterally as Acting Chief, in the absence of Nyamapfeka, Chikwamba, and of the chiefly houses. Subsequently, the Councillor of Masoka resigned from his post about a year before his term expired. As a result, his post remained vacant until the next Rural District Council elections. He then assumed the office of Acting Chief during Sicilia / A Chiefly Succession Dispute in the Mid-Zambezi Valley 129 the first half of 2002, despite the fact that his nomination had not been backed by Nyamapfeka and Chikwamba in the presence of the chiefly houses, and that the District Administrator of Guruve had not appointed him yet. In fact, Nyamupahuni's unilateral nomination was presented to the District Administrator in early 2004, when the official appointment of the Acting Chief took place at the local government level, and his office would be valid until October 2006. This period of two years was intended to give the Mhondoro, the chiefly lineages, and the inhabitants of the wards enough time for resolving the dispute and appointing the next chief (Ibid).

2.3.3.1 'Lineage Politics'

On the death of the late chief in 2001, the senior Mhondoro Nyamapfeka had suggested at an assembly that the chiefly title had remained for too long within one lineage, and that, 'the next chief should be from the MaMhande' (the Chidyamauyutsaka) for 'there had been in the past enough chiefs appointed from the MaDzeka' (the Nyamasokatsaka).

At a ritual meeting held on December 22, 2004 by Nyamapfeka and with no other Mhondoro present but Nyamupahuni, the latter stated that he intended to hand over the Ngoro – the symbol representing the Chisunga chiefly title – to the Acting Chief, thus appointing him the new chief. Nyamapfeka objected, arguing that not all the chiefly houses were present at the assembly.

The day after the meeting, another assembly was convened at the same ritual place, attended by the Mhondoro Nyamapfeka and Nyamupahuni and by representatives of the chiefly lineages, however in the absence of the rest of Mhondoro Nyamapfeka placed the Ngoro on a wooden plate, and the appointment of the Acting Chief as Chief Chisunga was expected to follow. Nevertheless, some senior Machinda from both Mhande (Chidyamauyu) and Dzeka lineages contested the two Mhondoro's decision and strongly disagreed with the procedure. They inquired about the criteria Nyamupahuni had applied in selecting the Acting Chief as the new chief. They complained that the chiefly houses were supposed to select the new chief from one of the two patrilineages (tsaka) instead of being selected by any single Mhondoro,

particularly not Nyamupahuni. They also asked Nyamupahuni why the rest of the Mhondoro of the Nyamapfeka lineage were not present at this key assembly (Ibid).

In the course of this meeting, a senior representative of the Nhamoyemari house (of the Chidyamauyu lineage) asked Nyamupahuni what made him choose the Acting Chief, since Nyamupahuni had informally told him – in private conversation – that the next Chief Chisunga should be appointed from the Chidyamauyu and not from the Dzeka lineage. Nyamupahuni justified his decision, answering that he had never received a reply from the houses of the Mhandetsaka, so he had assumed that no one wanted to assume the office of Chief Chisunga. The Nhamoyemari representative replied angrily to Nyamupahuni that the latter should have gathered the chiefly lineages (Machinda) and all the Mhondoro to announce that the Ma Mhandetsaka had been nominated for the chiefly office, and that the Ma Mhande had been waiting for that assembly.

At the same meeting on December 23, 2004, the Nhamoyemari representative took a step further into ‘lineage politics’. He asked from whom the Acting Chief descended. Nyamupahuni said that he descended from Mutungambera. The representative pressed on by inquiring whether Mutungambera was of Dzeka or of the Mhondoro Gwera (through Khavinga). Nyamupahuni answered that the Acting Chief was ‘a child of’ the Mutungambera of Dzeka (Ibid).

The representative refuted this categorically, arguing that, the Acting Chief was definitely not a descendant of Mutungambera. He did not give any further reason for his statement, nor was it disputed by anyone at the assembly. He was referring to the fact, known by the Machinda circle that the Acting Chief was a ‘commoner’, a stepchild of Mutungambera and not a legitimate descendant of the Mhondoro Dzeka, so he was not eligible as Chief Chisunga. At the end of the assembly, Nyamapfeka withdrew the Ndoro, symbolizing the chiefly title, and instructed the chiefly houses and Nyamupahuni to begin a new procedure at a further date (Ibid).

Until the end of January 2005, Nyamupahuni had sided with the Acting Chief. At that point, however, the Mhondoro of the Nyamapfeka lineage responsible for nominating the patrilineage for the chiefly office agreed by consensus to recommend the Mhandetsaka (Chidyamauyu). They then advised the royal houses of that lineage to choose amongst them an appropriate candidate for this office. Then the Nhamoyemari house, which continued to push its candidacy, called upon the Mhondoro Nyamupahuni, Chimau, Gwera and

Chikwamba to inform themselves about the origin and history of the Chisunga Chieftaincy and the way in which the chiefly title had been passed. As will be shown in this article, in the subsequent course taken by the dispute, these oral histories were not used during the competition to reinforce the house's position as eligible, and in this sense they did not work as a 'legitimizing charter' in the Nhamoyemari house's claims to chiefly power as has been the case in other succession disputes (Maxwell, 1999: 155).

In April of the same year, the Chasasa, Kamufungu, Chibatamuromo, and Nhamoyemari houses met at the homestead of the latter. Participants agreed to propose a junior representative of the Nhamoyemari house (present at the meeting) as the new chief. The candidate was middle-aged, fairly well educated and worked in Harare where he lived with his family. He was not particularly interested in the chiefly office, but as he had been chosen, he felt that he should assume the responsibility if appointed, which would imply moving back to Angwa ward. 'If the people want me to be the chief, I'll accept', he said (Sicilia, 2014). Furthermore, to understand the dynamics of this dispute, it is also important to bear in mind the material basis of this office, which includes a lifetime salary amongst other benefits. As a resident put it: '(compared to the Nhamoyemari house candidate) no job awaited the Acting Chief at the end of his term as ward Councillor'. Thus, he resigned from his ward Councillor Position before the term expired and entered the competition for the chiefly office (Ibid).

The analysis of this case is not intended to present proper or accurate succession procedures either from a 'traditional' standpoint or from the perspective of the District Administration (DA), nor is it intended to describe how they might be manipulated by various powerful interests. However, it appears that, as during the colonial past, these procedures still remain a 'fertile ground for dispute' (Alexander, 2006: 95), and that like the oral histories and the genealogies related to the chieftaincy, they are subject to renewed interpretation, and negotiation in the succession disputes as well as civil trials. During the political conflict of the dispute, contenders competing for the chiefly office mobilized backing from various supporters: the Acting Chief from the Mhondoro mediums, the chiefly houses, the rural government, and (ZANU-PF) party political leaders. The alternative candidate sought backing from the mediums and the chiefly houses. Delineation reports were produced throughout Southern Rhodesia in the 1960s and 1970s during the Rhodesian Front government to record what they considered 'genuine' local history, but also to establish clear land boundaries for 'natural' communities (Alexander, 2006: 94–95) for political reasons, that is to 'bolster "tradition" against' the growing nationalist movement (Maxwell, 1999:

168). Delineation Reports recorded also whether and where Mhondoro rain-making and first fruits (harvest) rituals were held (Ranger, 1987: 117). After 1972, as Kriger observes: 'when the guerrilla war spread and security deteriorated, Smith's apartheid oriented government returned to the policy of bolstering the administrative powers of chiefs to counter nationalists' quest for power' (Kriger, 1992: 66). Nowadays, officers of the District Administration (DA) still make use of colonial files, such as the chiefly genealogies, as if they were official records in a modern civil registry covering hundreds of years. Hence, the genealogy of the Chisunga chieftaincy compiled by colonial officials in the district's delineation report 1965 was used by the District Administrator to authenticate the descent of its candidate in his claim to the chiefly office. The opposite faction, supported by a junior Mhondoro, contested the validity of the colonial genealogy and asserted its candidate's descent based on people's memory of the orally transmitted lineages and on oral histories.

2.4. A Review of Studies of Chieftaincy Succession Disputes in Zambia

Nkeyema is one of the six new districts President Michael Sata created countrywide before he died, is slowly coming out of its socio-economic doldrums. However, the simmering succession dispute in the district is threatening to frustrate the efforts non-governmental organisations like Golf For Africa are making in bringing development to the area. Recently, the dispute over the Kahare chieftaincy in Nkeyema showed its ugly face when hordes of youths ambushed a convoy of visitors from Golf Fore Africa and Chief Kahare's indunas. The youths, who were led by one of the claimants to the Kahare chieftaincy, were not happy that the indunas have remained loyal to Edward Kahare, whose ascendancy to the throne they have disputed (Times of Zambia, 2016).

2.4.1 Genesis

Succession disputes started in September, 2016 when Nkoya indunas settled for Edward Kahare as the heir to the throne to replace late Chief Bolen Munguya Timuna. Chief Kahare has since been sued before the High Court by Dominic Timuna Kahare, Vincent Kamwaya and Poli Kahare. The matter was filed at the High Court on September 15, 2016 seeking the annulment of the ascendancy of Edward Kahare, who was duly installed on September 12, 2016 after two rounds of voting by the Kahare chiefdom electoral college. The matter is awaiting ruling by the court after having been heard on November 29, 2016. According to AKM Legal practitioners who are representing Chief Kahare, while the ruling was being awaited, the third defendant Henry Poli Kahare moved the court with a strange

application also seeking an injunction against the plaintiff and against the 1st defendant (Vincent Kamwaya) and against Chief Kahare (Ibid).

This application was dismissed on November 24, 2016 with costs, leaving the earlier ruling pending. Chief Kahare said he is surprised at the turn of events following the dispute by Dominic, Vincent and Poli. Chief Kahare said he was late Timuna's younger brother. In the family, we were four, I am the last born. I am the last parent in this family, Edward Kahare Timuna, he said. Chief Kahare's claim is backed by a book entitled Tears of Rains which catalogues ethnicity history in central western Zambia.

Under the list of sources in appendix five, he is mentioned in the Kahare lineage by the author, Wim van Binbergen. Even during elections, Edward outpolled his competitors. During the first round in which people in the inner circle voted, he got 84 votes against Poli's 46. Later, Dominic and Poli allegedly said they wanted only indunas to vote during which Edward got 14 while Poli managed six votes. As the indunas arrived to tell us the results, some people lifted Poli, calling him chief. Mr Kubama who installs chiefs went ahead with the coronation ceremony while Poli and his supporters fled into the bush (Ibid).

2.4.2 Disputes

Apparently, this is not the first succession dispute in Chief Kahares chiefdom. Even late Bolen Munguya whom Edward succeeded faced resistance from Dominic and Poli. However, the last succession dispute ended amicably unlike this one in which blood has been spilt and a life lost. Police are keeping 18 people in custody in connection with the succession dispute while others are on the run. Nkeyema Member of Parliament Kapelwa Mbangweta said issues of succession are better left to the immediate family to deal with. A foe, No matter the challenges, they always resolve and come back to cordiality as a family a Mr Mbangweta said. Nkeyema District Council secretary Raphael Phiri said succession disputes have potential to derail development (Ibid).

However, when it comes to the law dealing with the installation of chiefs, courts in Zambia have the power to entertain succession disputes in instances where they are moved to deal with them. Such actions are usually instituted at the Local Courts and may go all the way to the Supreme Court on appeal. Situations of competition for installation in which rivals strive for identical aims are often complicated by conflicts in which competitors ignore institutionalised means to resolve the conflict thus making the dispute spiral, drawing into its

orbit large segments of society (Iliamupu, 2012). In such situations traditional norms and values are steadily undermined and lose their hold on the actors and this is where courts are needed to compel them to comply with the traditional conceptual models and structures of achieving an orderly installation of individuals to the chieftaincy.

For example, the Kalindawalo wrangles that were between the Mundikula and Nsangu families triggered off in 2004 when the Mundikula family dragged the Nsangu family to court in a bid to wrestle traditional power from them. The Supreme Court ruled in favour of the Mundikula family and subsequently Micheal Nsangu Tembo's recognition as senior chief Kalindawalo was withdrawn. The Mundikula family selected Everson Mumba, after some heated differences among royal family members at Paramount Chief Gawa Undi's Mkaika palace and the committee recommended retention of Chief Kalindawalo Mundikula (Everson Mumba) (Ibid).

This was the beginning of worsening trouble in Petauke as Mumba's recognition was unreservedly rejected by the majority of the local people, among them headmen and traditional loyalists who were in total support of Nsangu's rein. This shows that despite the courts law resolving succession disputes, the subjects may not always be satisfied with their decisions rendering them legal but without legitimacy.

However, the situation is not always that judicial decisions will lack legitimacy and this was seen in the case of John Malokotela v. Majaliwa Sitolo Muwaya & Another (Ibid) in which an injunction was obtained against the defendants so that he could not complete the installation procedure. However, he proved that he was a member of the Chiwala Royal family and that he was properly selected in terms of the practices, customs and tradition of the Lamba people as evolved in the Chiwala Chieftdom while the plaintiff and intervener failed to prove their royal lineage. Here, the injunction earlier obtained was therefore discharged by the High Court and the defendant was at liberty to complete the coronation in accordance with Lamba Customs and Tradition and this brought the wrangles to a conclusion (Ibid).

2.5 The Identified Research Gap

Prah and Yeboah, (2011) Tuobodom Chieftaincy Conflicts in Ghana: A review and analysis of media reports. The study focused on the quest for traditional power (Chieftaincy) disputes over rightful succession control over land and lack of transparent and accountability.

Nkwuaku, O.A. (2014) Igwee Succession Disputes in Enugwu-Ukwu, 2007-2011. The study focused on legal recognition of power, which will require a chief to prove popular support by his formal, public presentation and community to provide a written constitution.

Alexander, J. (2006) *The Unsettled Land: State-making and the politics of land in Zimbabwe 1893-2003*. The study focused on oral histories and genealogies related to chieftaincy and subjected to renewed interpretation and negotiations in succession disputes.

Iliamupu, C. (2012) *A Critical Evaluation of the Law Dealing with the Installation and Recognition of Chiefs in Zambia*. The study focused on competitors for power ignore institutionalised means to resolve conflicts and courts needed to compel to comply.

Chief Mukupa Kaoma of the Lungu speaking people in Mpulungu District of Northern Province was killed by an angry mob in Mpulungu District following a succession dispute. The incident happened in Isoko Village in the outskirts of Mpulungu district. The late Chief is reported to have travelled to Mpulungu from his palace in Mporokoso District to assume the throne of new Senior Chief Tafuna of the Lungu speaking people when the government recognised him. To the contrary the Lungu Royal Establishment (LRE) recognised Rapheal Chipampe Sikazwe who later organised his supporters and Killed Chief Mukupa Kaoma.

2.6 Summary

In this chapter various forms of international and local literatures had been discussed. Literatures on the exploring causes and effects of chieftaincy succession disputes and a review of other researches done by other researchers on chieftaincy succession disputes study has been done to show the uniqueness of this study. The next chapter focused on the methodological approaches to the study. Special attention will be granted to description of the methods or approaches used in the study and justification for their usage in the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

The previous chapter reviewed the African and Zambian literature related to the topic of study. This chapter discusses the methodology employed in the study. It started with the description of the research design employed, then the target population, the sample size, the sampling procedures and the research instruments used. Furthermore, it describes the data collection procedures and how the data was analysed in order to answer the research questions. In addition, it explains the ethical considerations made during the process of data collection. It then ends with a summary.

3.1 Research Design

A research design refers to a plan or blueprint of how one intends to conduct a research (Mouton, 2001). The design of any research should provide a clear explanation regarding the choice of the sample population, where these respondents are situated as well as how they will be involved in the research project (McMillan & Schumacher, 2001). For the purpose of achieving the objectives of this study, the researcher chose to use qualitative research design. By definition qualitative research is a type of social sciences research that collects and works with non-numerical data that seeks to interpret meaning from the data that help us understand social life through the research of targeted population or place (Crossman, 2017).

A case study is utilised in this study. The term case study pertains to the fact that a limited number of units are studied intensively (Welman, 2005). According to (De Vos, 2005: 272), a case study aims to provide an in-depth analysis of phenomena. Various residents was involved in the research on the investigating the causes and effects of chieftaincy succession disputes. This type of design was used to get people's attitude and opinions. The case study approach has considerable utility in generating the answers. The data collected was qualitative in nature hence a case study was desirable. The design was valuable since it is used to narrow down a broad field of research. This research design helped the researcher to construct questions that solicited the desired information in carrying out the research and summarize the data in a way that provided the desired information.

Four (04) separate semi structured interviews and three (03) focus group discussion was used. The first interview was for Chief of the Lungu, the second one was for the Indunas, the third was for the Headmen and the fourth was for government representative at the Ministry of Chiefs and Traditional Affairs. The three Focus Group Discussions (FGDs) conducted was for the females, males and youths of Lungu Chiefdom.

3.2 Target Population

Population refers to a set of entities for which all the measurements of interest to the practitioner or researcher are represented (Powers, Meenghan and Tooney, 1985). In other words, population is the group of individuals or units where the sample for the study can be chosen or picked. Target population refers to the total number of subjects or all the people under consideration in any field of inquiry (Smith, 2013). Therefore, the target population for this study consisted of one (01) Chief, six (06) Indunas, five (05) Headmen, two (02) government representatives at the Ministry of Chiefs and Traditional Affairs, seven (07) women, seven (07) elderly men, and six (06) youths coming to the total of 34.

3.3 Sample Size and Sampling Procedure

The sample size, as postulated by (Kothari, 2011), refers to the number of items to be selected from the universe. In this research the researcher targeted 01 Chief of the Lungu, 06 Indunas, 05 headmen, 02 government representatives at the Ministry of Chiefs and Traditional Affairs, 07 female Subjects, 07 male Subjects and 06 Youths of Lungu chiefdom of Mpulungu district of Northern Province. The total sample size was 34 which are appropriate for a qualitative research. The researcher selected a sample size of thirty four (34) because the sample was deemed to contain a sufficient number of respondents to provide the needed qualitative information on the research. This is in line with (Rwegoshora's 2006) assertion that "the researcher can decide the sufficient number of respondents to form a sample in a research".

3.4 Data Collection Instruments or Methods

Interviews and focus group discussions are the instruments employed in the study. The researcher specifically used semi- structured interviews to collect data from the Chief, the Indunas, the Headmen and government representative at the Ministry of Chiefs and Traditional Affairs. Focus group discussions were conducted with the female, male and

young subjects of the Lungu Chiefdom. The semi-structured interviews are the most preferred by many researchers because questions can be prepared ahead of time. This allows the interviewer to be prepared and appear competent during the interview. Semi-structured interviews also allow informants the freedom to express their views in their own terms. Interviews can also provide reliable, comparable qualitative data.

Interviews provided flexibility and the ability to probe and clarify responses, they take noted of verbal as well as non-verbal behaviour, and they provide high response rates and are adaptable (Macmillan & Schumacher, 2001). Even though the interviews were costly, time consuming, included interview bias, not anonymous and could contain leading questions, they were used in the study because they allowed for direct interaction with the respondents and the collection of in-depth information that the questionnaires may not gather. The semi structured interview guides for the Chief, the Indunas, the Headmen and government representatives at the Ministry of Chiefs and Traditional Affairs had ten (10) questions as well as a total of three Focus Group Discussions (FGDs) for female, male and youth subjects of Lungu Chiefdom. The first group composed of women; the second group was made up of elderly men and the last group was made up of the youths (both males and females) between the ages of 18 and 35.

Table 1: Research Design

Research Design	Approach: Qualitative Design: Case Study
Target Population	Chief, Indunas, Village Headmen, Subjects And Govt. Representative At Ministry Of Chiefs
Sample Size	Chief 1; Indunas 6; Headmen 5; Subjects 20; Govt. Representatives At Ministry Of Chiefs 2. Total 34
Sampling Procedure	Purposive
Research Instruments	Semi Structured Interviews And Focus Group Discussions
Data Analysis	Qualitative Thematic Analysis

Table 2: Details of the Sample Composition

Sample Segment	Size
Chief of the Lungu people	01
Indunas	06
Headmen	05
Government representative at the Ministry of Chiefs and Traditional Affairs	02
Male subjects	07
Female subjects	07
Youths	06
Total	34

The respondents are; 01 Chief of the Lungu, 06 Indunas, 05 headmen, 02 government representatives at the Ministry of Chiefs and Traditional Affairs, 07 female Subjects, 07 male Subjects and 06 youths of Lungu chiefdom of Mpulungu district the researcher used purposive sampling. Purposive sampling method refers to a type of non-probability sampling in which the units to be observed are selected on the basis of the researcher's judgment about which ones will be the most useful or representative (De Vos,2005). Not everyone in the community being studied had the required information, for example, knowledge of the history of the Lungu Chiefdom, hence the sample had to be selected purposively. Some respondents had to be selected because of their knowledge of the research subject. Other respondents were identified by the positions they held in the community, such as the Chief, the Indunas, the Headmen and government representatives at the Ministry of Chiefs and Traditional Affairs.

3.5 Geographical Location of the Study

The Lungu chiefdom is situated in the Northern Province of Zambia of Mpulungu district. It was selected because the community observes a system of customary law under the authority of Chieftaincy. In addition, the information was sufficient to enable one to get a better view of the status quo with regard to investigating the causes and effects of chieftaincy succession disputes. The geographical scope of the research is Mpulungu district (see Figure 1 below).

Figure 1 : A Map of Northern and Muchinga Provinces of Zambia showing the area covered by Mpulungu District



Source: (<http://www.google.com>)

3.6. Validity of Research Instruments

According to (Brynard and Hanekom, 2006), validity refers to the potential of a design or an instrument to achieve or measure what it is supposed to achieve or measure, and reliability pertains to the accuracy and consistency of measures. It is also known to be the degree to which results obtained from the analysis of the data actually represents the phenomenon under study (Mugenda and Mugenda, 1999). For instruments to be valid the content selected and included in the semi structured interview guide must be relevant to the variables being investigated so as to ascertain the effectiveness of the instruments in soliciting information regarding the topic. This study ensured that the instruments used (semi-structured interview guide and focus group interview guides) were in line with the variables investigated in the study.

3.7 Data Analysis Procedures

Data analysis is a practice in which raw data is ordered and organised so that useful information can be extracted from it (Smith, 2003: 67). The process of organising and thinking about data is key to understanding what the data does and does not contain. In this research, data was analysed qualitatively as the semi structured interviews and focus group discussions are used as data collection instruments. Thematic approach was used, where data analysis started with the categorization of themes from the semi structured interviews. Processing of data required that each question was answered correctly and accurately, so that there could be uniformity in the manner in which data was interpreted. The information was gathered and transformed into tables or figures and percentages as responses from respondents are given. Thus, (Taylor-Powell & Renner, 2003) argue that good data analysis in a qualitative research depends on the researcher's understanding of the data collected.

3.8 Ethical Considerations of the Study

These processes emerged from listening to the interviews and deciding how to organize them, in an on-going cycle (Morrill, LeGrande, Renssen, Bakker, and Otto-Bliesner, 2013) in (Hakalo, 2014). Wholly, the interview and focus group interview/discussion respondents remained anonymous as their names will not be mentioned in the resultant qualitative data. This researcher will avoid pressuring respondents to take part in the research. Alternatively, permission, consents and assents will be granted by respondents involved in the research. Henceforth, the respondents participating in the research out of their own will.

In this research, the researcher will fully conscious of the need to abide by the ethical rule of respecting the privacy of individuals taking part in the research. In relation to this aspect, all thoughts associated with the research carried out by the researcher will totally private and not public affairs. This will mean to respect the privacy of all individuals that took part in the research. This is also linked to matters of anonymity of the respondents involved in the research.

In the same way, all the respondents of the research remain unidentified to the public as all their valuable views, opinions and perceptions were only known by the researcher for use only in the research and participant's identities will forever remain hidden to the public eye. All the information provided by the respondents remains confidential and is used only for research purposes and nothing else. The researcher also guaranteed that there will completely non-betrayal of the suppliers of information in this research as the names of the respondents involved in the research are concealed from the public and their views, opinions and perceptions on the research topic are totally private and as already mentioned above are only for research purposes. Additionally, their views, opinions and perceptions on the research topic are stored with serious care in a password-locked computer for a period of five years after which they will be permanently destroyed.

The research will adopt strict ethical considerations throughout the interview, data collection and reporting stages in order to guarantee appropriate rights and dignity to the target respondents. As qualitative research involving direct contact with respondents, the researcher will uphold the principles of honesty, integrity and mutual trust between herself and the respondents in order to yield objective and quality information. In addition, the purpose, content, benefits and risks of the research will be shared with the respondents prior to the interview to enable them answer the questions with a free conscious. Similarly, respondents will be accorded the right to refuse to participate in the interview. While those willing to participate will be required to endorse a written consent before the interview. After the interview, the responses and identities of individual respondents will be kept confidential and nothing will be published from which either the respondents or their respective organizations will be identified.

3.9 Summary

This chapter outlined the research design and methods that were adopted in the study. The chapter clarified research design and methods that have been used to collect data in Lungu Chiefdom of Mpulungu district.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0. Overview

The prior chapter looked at the research methodology employed in this study. This chapter presents the findings of the study on the causes and effects of chieftaincy succession disputes with a specific focus on the Lungu of Mpulungu district of Zambia's Northern Province.

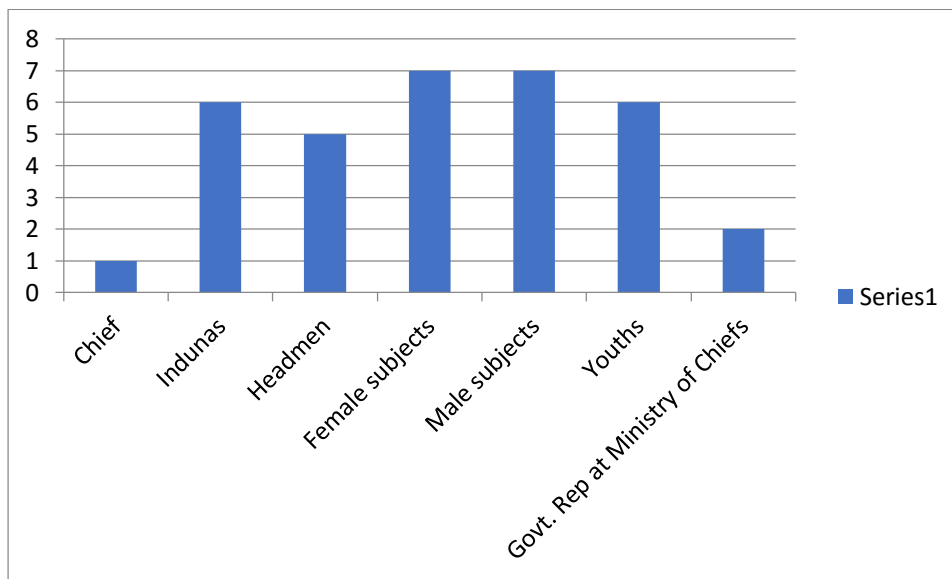
4.1 Objectives of the Study

The overall intent of the study was to investigate the causes and effects of chieftaincy succession disputes of the Lungu of Mpulungu district of Zambia's Northern Province; with the following specific research objectives: to verify the existence of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province; to establish the causes of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province; to investigate the effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province and to suggest the possible ways of how chieftaincy succession disputes can be resolved among the Lungu of Mpulungu district of Zambia's Northern Province.

4.2. Demographic Profile of Research Participants

This section gives a presentation on the demographic profile of research participants who took part in the study.

Figure 2: Demographic Profile of Research Participants



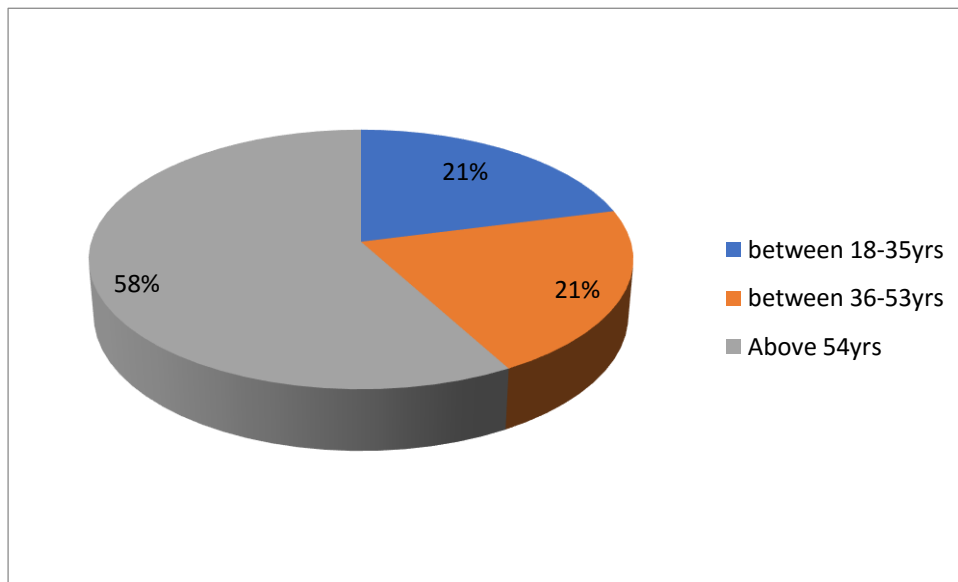
Source: (Field Work, 2018).

The demography of participants refers to the statistics relating to the research participants/respondents who took part in this study. This includes all the background information of the research participants deemed necessary and relevant to the study by the researcher. A research participant, informant or respondent is someone who is well versed in the social phenomenon being studied and who is willing to provide information on it (Babbie, 2007: 186). On the demographic information of the respondents, one (1) or three percent (3%) of the research was represented by the Chief, six (6) or (18%) of respondents represents the Indunas, five (5) or fifteen percent (15%) were the Headmen., (7) or (21%) of the respondents were male subjects, seven (7) or (21%) of the respondents were represented by the female subjects, six or (18%) were the youths of the Lungu Chiefdom. Finally, two (2) or (6%) of respondents were the government representatives at the Ministry of Chiefs and Traditional Affairs.

The focus group members were all subjects of Lungu Chiefdom. They were divided into three groups namely the females (between the age of 36-53 years) the elderly males (between the ages of 54-71 years), and the youths (both male and female) (between 18 and 35 years). The focus group respondents were put in three different groups to allow them to freely express themselves. The demography shows that all the respondents have lived in Lungu Chiefdom for more than 5 years. Figure 3.0 below shows a summary of research participants by age.

The main target on respondents for the researcher was those people who have lived in Lungu Chiefdom for a long time and have had witnessed chieftaincy succession disputes of the Lungu chiefdom. It is also important to note that the researcher also ensured a gender balance of the participants involved in the study.

Figure 3: Respondents by Age



Source: (Field Work, 2018)

4.3. Findings from Semi-Structured Interviews

The study investigated the causes and effects of chieftaincy succession disputes with focus on the Lungu Chiefdom in Mpulungu district of Zambia’s Northern Province.

4.3.1 The Existence of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia’s Northern Province.

The objective of this study was to verify the existence of chieftaincy succession disputes in the Lungu Chiefdom. Research participants unanimously agreed that chieftaincy succession disputes exist in the Lungu chiefdom. During the interviews Chief A of the Lungu said:

“Chieftaincy succession disputes exist in the Lungu chiefdom”.

The Indunas A, B, C, D, E and F also confirmed the existence of chieftaincy succession disputes in the Lungu chiefdom. They said:

“Chieftaincy succession disputes exist in the Lungu chiefdom”.

The Headmen A, B, C, D and E also confirmed the existence of chieftaincy succession disputes in the Lungu chiefdom when they said:

“Chieftaincy succession disputes exist in the Lungu Chiefdom”.

Two government representatives (A and B) at the Ministry of Chiefs and Traditional Affairs also stressed the existence of chieftaincy succession in the Lungu chiefdom when they said:

“Chieftaincy succession disputes exist in in the Lungu Chiefdom”.

4.3.2. The Causes of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia’s Northern Province

The study revealed various causes for chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia’s Northern Province. It was revealed from the study that the causes are: Patrilineal versus matrilineal; succession encroachment; political interference; non-autonomous; greediness and incentives. In line with this finding Chief A of the Lungu pointed out that:

“ the causes are succession encroachment- the Malaila are taking charge of succession disputes (Mukupa Kaoma, Chitoshi, Chisheta); non-autonomous rises to disputes, greediness of leaderships; patrilineal versus matrilineal”.

Moreover Induna A of the Lungu chiefdom said:

“It is patrilineal versus matrilineal (not to allow children to succeed from the matrilineal); the Lungu don’t want any clan to succeed. “Succession should be from the head (patrilineal) not from the waist (matrilineal)”.

On the above aspect Induna B said:

“The causes is not allowing children to succeed from the matrilineal lineage (patrilineal versus matrilineal)”.

Induna C of the Lungu chiefdom said:

“The causes of chieftaincy succession disputes in the Lungu chiefdom is matrilineal versus patrilineal”.

On the causes of chieftaincy succession disputes in the Lungu chiefdom Induna D said:

“From 1957 there was an agreement and 2006 there was a resolution that patrilineal should succeed by patrilineal lineage and matrilineal should succeed by matrilineal lineage”.

On the causes of chieftaincy succession disputes in the Lungu chiefdom Induna E said:

“The other group want to rule (matrilineal) and the other group want to rule (patrilineal)”.

In stating the causes of chieftaincy succession disputes in the Lungu chiefdom Induna F responded that:

“When culture appoints someone others rejects him, nowadays it is like politics”.

Stressing the causes of chieftaincy succession disputes in the Lungu chiefdom Headman A said:

“From 1957 there was an agreement in 2006 it was finally upheld that matrilineal should succeed by matrilineal lineage and patrilineal should succeed by patrilineal lineage but this did not listen”.

Still on the causes of chieftaincy succession disputes in the Lungu chiefdom Headman B said:

“Differences of people between the Malaila (Chitoshi, Chisheta, Mukupa Kaoma, Lushinga) and the Lungu (Chinakila, Chitimbwa, Nondo and the Tafuna) (patrilineal versus matrilineal)”.

4.3.3. The Effects of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia’s Northern Province.

As findings the study revealed various effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia’s Northern Province. The effects of chieftaincy succession disputes in the Lungu Chiefdom arising from the findings are: Death; violence; jail sentence; fleeing the chiefdom or under development, poverty; disrupting of livelihood; there is no peace and unity; differences in opinions; loss of cultural heritage; lack of leadership and the area become divided. Supporting these findings Chief A said that:

“The area becomes underdeveloped, frustration of development agenda, the area becomes divided”.

In line with the aforementioned Induna A said:

“The effects of chieftaincy succession disputes in the Lungu chiefdom would be killings/deaths, violence, there is no peace, and there are splint groups between Rapheal Chipampe Sikazwe versus Benson Mukupa Kaoma”.

On the effects of chieftaincy succession disputes in Lungu chiefdom Headman A said:

“It brings conflict, violence”.

Government representative at the Ministry of Chiefs and Traditional Affairs said:

“Continued fighting among different clans with a stake to the chieftaincy, retarded development due to lack of traditional leadership to engage government and lobby, lack of leadership for the people due to lacking a chief, loss of cultural heritage by Lungu people due to lacking direction”.

Another government representative at the Ministry of Chiefs and Traditional Affairs responded that:

“There is no development in the chiefdom, peace and unity”.

4.3.4. The Possible ways of how Chieftaincy Succession Disputes can be Resolved among the Lungu Chiefdom.

The study revealed various possible ways of how chieftaincy succession disputes can be resolved among the Lungu of Mpulungu district of Zambia’s Northern Province. The possible ways of how chieftaincy succession disputes can be resolved arising from the findings are: to follow the 1957 agreement; Consensus building and Autonomous of Lungu chiefdom with the support of the government. In support of this finding Chief A said:

“the only way to resolve the disputes once and for all is to let the 1957 agreement be upheld together with the 2006 resolutions for future succession of chiefs and this should be autonomous; the disputes can also be resolved by means of consensus where chiefs- Chinakila, Chitimbwa and Nondo to approve and install a chief whom they deemed to be eligible”.

On the same matter above Induna A said:

“Chieftaincy succession disputes in the Lungu chiefdom can be resolved through chiefs (Chitimbwa, Chinakila, Nondo) to choose whom they feel eligible rather than bringing someone from outside their chiefdom like Benson Mukupa Kaoma from Mporokoso district; succession should be patrilineal rather than matrilineal”.

Also stressing the finding above Headman A said:

“Chieftaincy succession disputes in the Lungu chiefdom can be resolved by following the 1957 and 2006 agreements; in chieftaincy there is no politics; patrilineal should choose their own chief”.

Moreover also stressing the finding above the government representative at the Ministry of Chiefs and Traditional Affairs said:

“clans of the Sikazwe, Sinyangwe and those from Malaila accepting to work together to select one chief; identification of the right Lungu Royal Establishment (LRE); establishment of the correct family tree- whether patrilineal or matrilineal”.

The government representatives at the Ministry of Chiefs and Traditional Affairs further pointed out that:

“Chieftaincy succession disputes in the Lungu chiefdom can be resolved by looking into the family tree; making people understand whether patrilineal or matrilineal; interventions in the district in order to promote peace and unity in chiefdoms”.

4.4 Findings from Focus Group Discussions

The group discussions with female (FGD 1), male (FGD 2) and youths (FGD 3) subjects of the Lungu Chiefdom were conducted in a conducive environment and the research participants generated the findings below:

4.3.1. The Existence of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia's Northern Province.

During focus group discussions on the existence of chieftaincy succession disputes in the Lungu chiefdom, FGD 1, FGD 2, and FGD 3 all confirmed the existence of chieftaincy succession disputes in the Lungu chiefdom. In support of this finding participants from FGD 1 said:

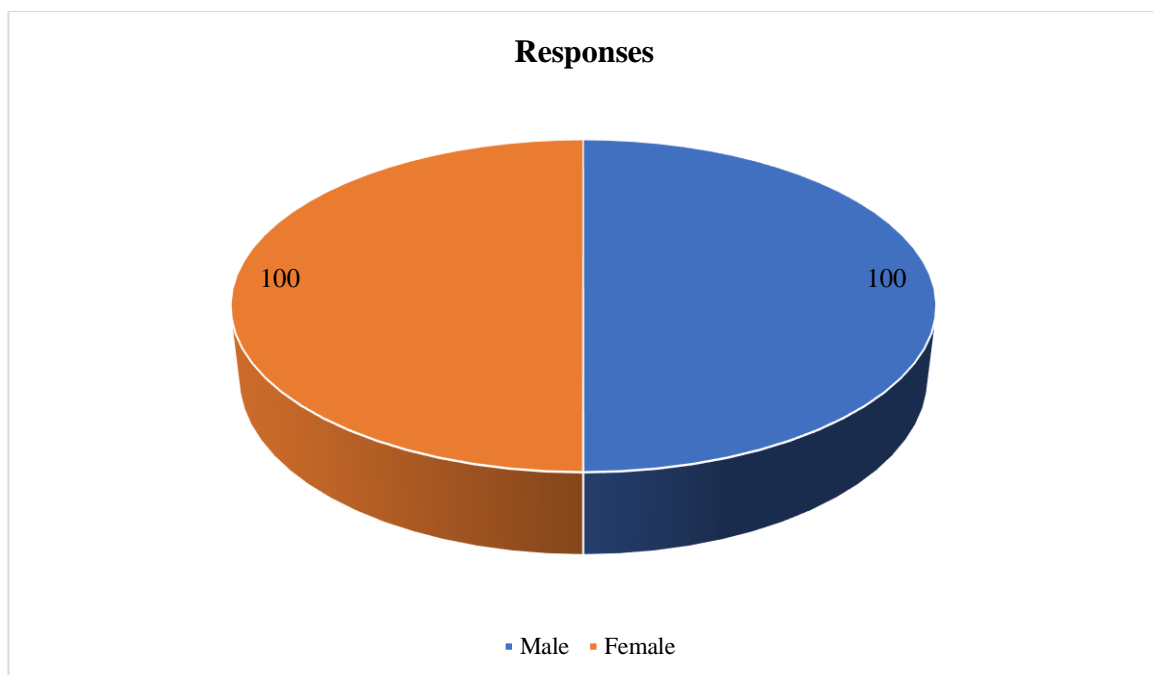
“Chieftaincy succession disputes do exist in Lungu chiefdom”.

This means all the female respondents agreed that chieftaincy succession disputes existed in the process in the Lungu chiefdom. This represents a 100% agreement to this matter.

On the same issue participants from FGD 2 (male) stated that:

“Chieftaincy succession disputes do exist in Lungu chiefdom”.

Figure 4: The Existence of Chieftaincy Succession Dispute in Lungu Chiefdom

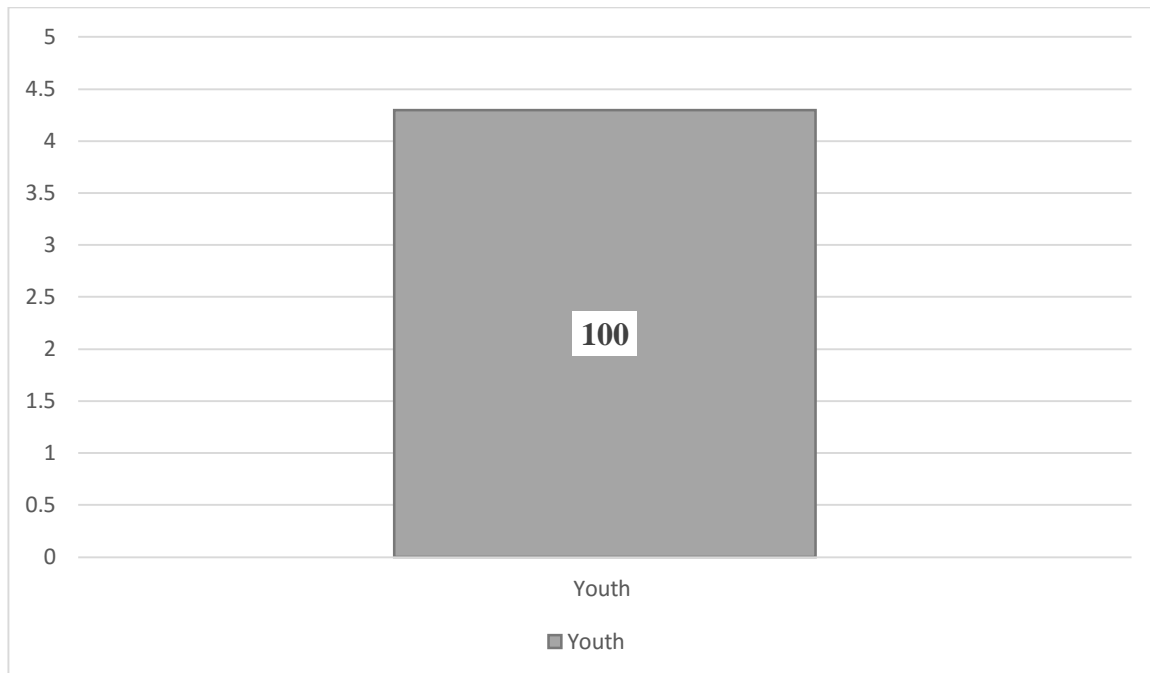


Source: (Field Work, 2018)

The Youths in FGD 3 were also of the view that:

“The existence of chieftaincy succession disputes in Lungu chiefdom do exists”.

Figure 5: Existence of Chieftaincy Succession Disputes (Youths)



Source: (Field Work, 2018)

4.4. The Causes of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia's Northern Province

The study revealed various causes of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province. Findings arising from the focus group discussions are: Government interference in appointing the chief; greediness; incentives; choosing a chief who the people don't want; inheriting the name; non-autonomous and succession encroachment. Participants in FGD1 (43%) pointed out that:

"The causes of chieftaincy succession disputes is the choosing a chief who the people don't want (patrilineal versus matrilineal or inheriting the name).

On this research aspect, research participants in FGD 1 (29%) also said:

"Government interference in the appointments of chiefs".

Research participants in FGD 1 (14%) also pointed out that:

"Greediness causes chieftaincy succession disputes".

Some research participants from FGD 1 (14%) said:

“Incentives attached to be the causes of chieftaincy succession disputes”.

On this same issue research participants from FGD 2 (43%) pointed out that:

“Succession encroachment as the causes of chieftaincy succession disputes”

It is also vital to state that participants from FGD 2 (29%) said:

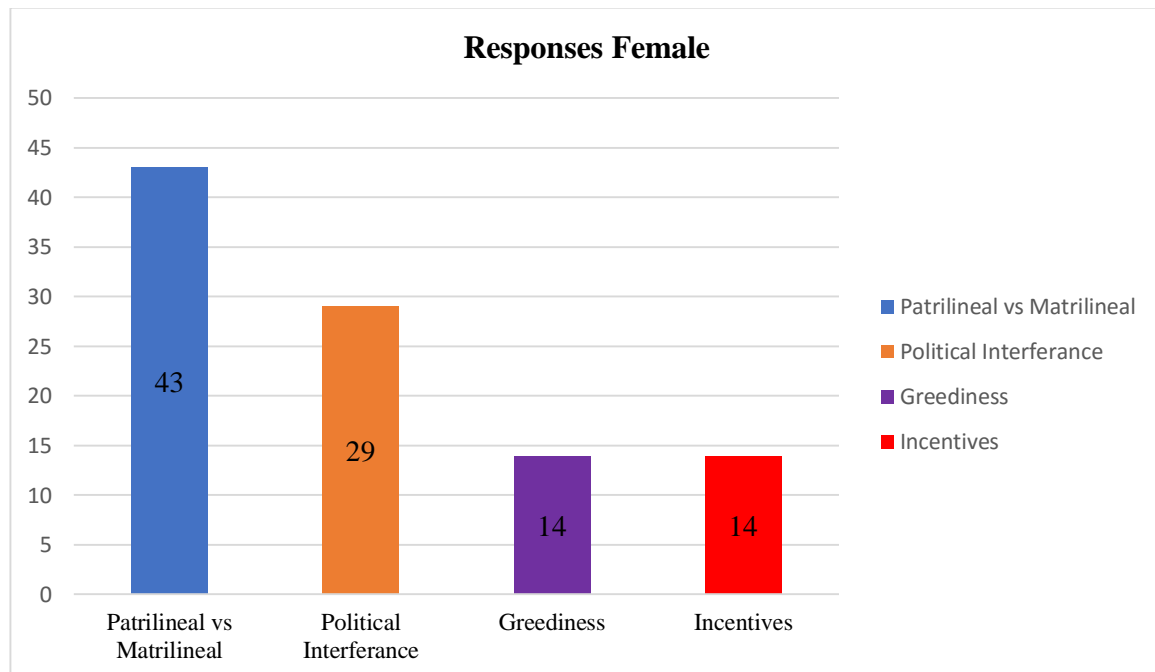
“Non-autonomous as the causes of chieftaincy succession disputes and political interference as causes of chieftaincy succession disputes”.

On this same issue 50% of participants from FGD 3 pointed out that:

“Giving them a chief whom they don’t want (non- autonomous) are the causes of chieftaincy succession disputes”,

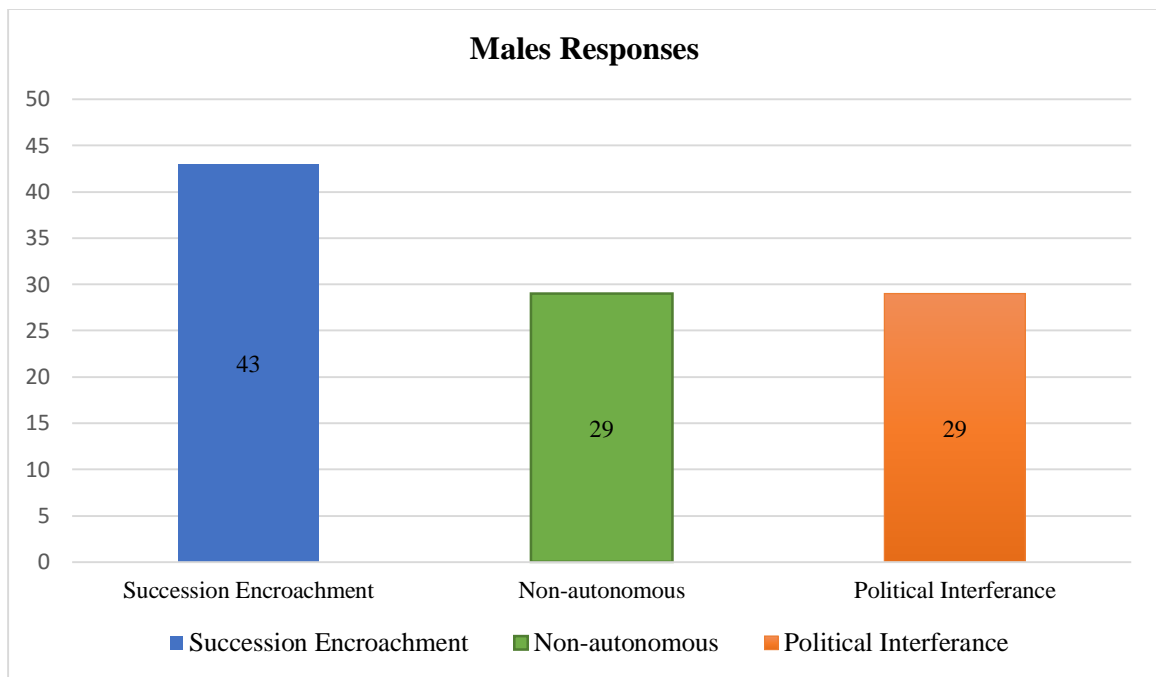
“50% of the youths cited political interference is the causes of chieftaincy succession disputes in the Lungu chiefdom of Mpulungu district of Zambia’s Northern Province”.

Figure 6: The Causes of Chieftaincy Succession Disputes (Responses from Female)



Source: (Field Work, 2018)

Figure 7: The Causes of Chieftaincy Succession Disputes (Responses from Male)



Source: (Field Work, 2018)

4.5 The Effects of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia's Northern Province

The study revealed various effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province. It was revealed from the focus group discussions that the effects are: Deaths; confusions insults; fighting jail sentences; beatings; innocent people suffering; violence; hatred; poverty; theft; no development in the chieftdom; livelihood of people are disturbed; people flee the area such as workers since there is no peace; and children learning becomes difficult. Participants in FGD 1 (43%) pointed out that:

"Chieftaincy succession disputes results in deaths or killings",

On this research aspect, research participants in FGD 1 (29%) also said:

"Violence, confusions, insults, fighting as the effects of chieftaincy succession disputes",

Research participants in FGD 1 (14%) also pointed out that:

"Jailed or serving sentences to be among the effects of chieftaincy succession disputes".

On this same issue 14% of participants from FGD 1 pointed out that:

“Fleeing the chieftdom where innocent people would suffer”.

Participants in FGD 2 (43%) pointed out that:

“Deaths, beatings as the effects of chieftaincy succession disputes”.

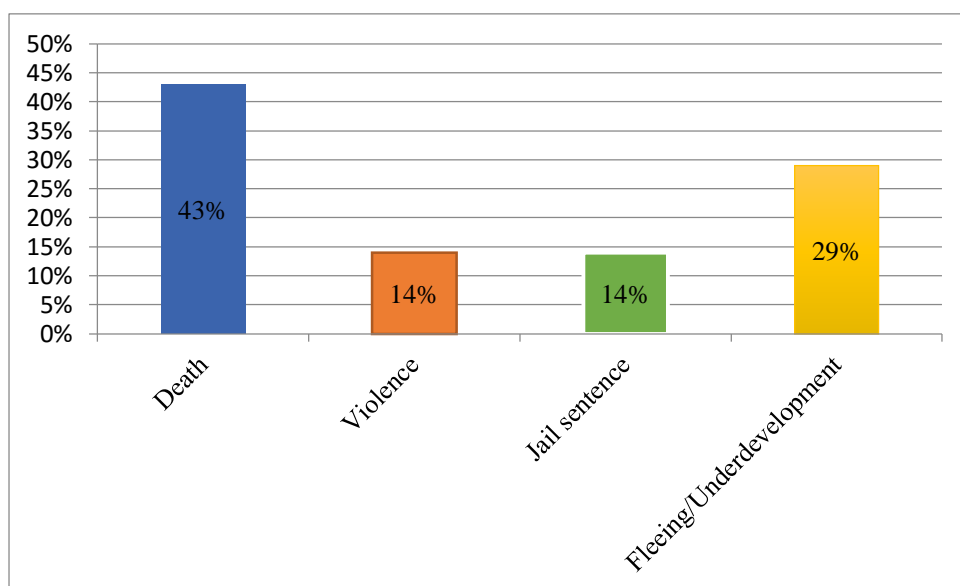
Research participants in FGD 2 (29%) also pointed out that:

“Violence, impasses, hatred, theft to be among the effects of chieftaincy succession disputes”,

It is also important to state that participants from FGD 2 (14%) said:

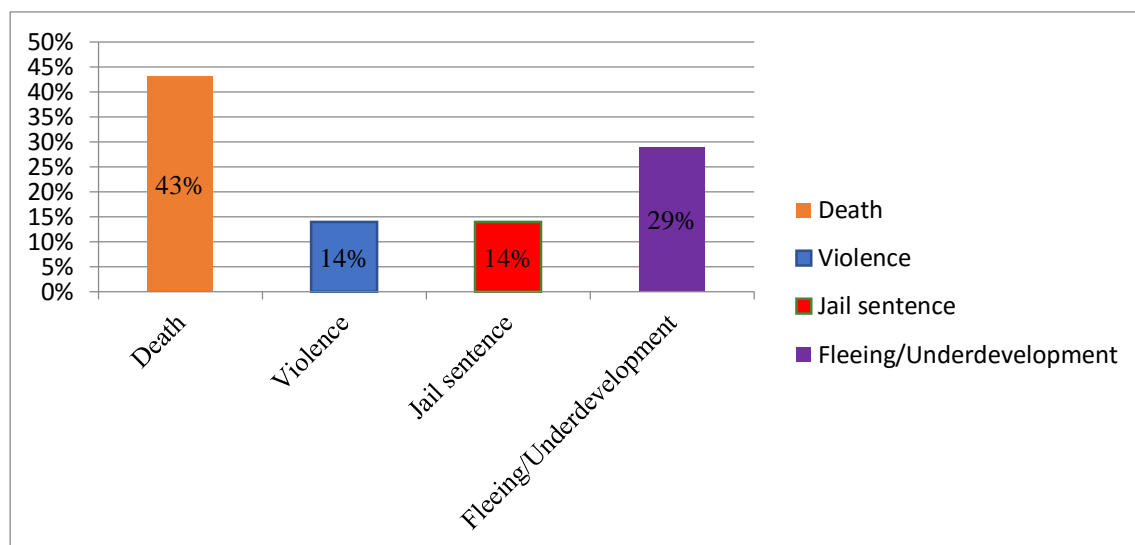
“Serving jail sentences and .there is no development in the area, high levels of poverty due to lack of farming hence there is no peace”.

Figure 8: The Effects of Chieftaincy Succession Disputes (Female Respondents)



Source: (Field Work, 2018)

Figure 9: The Effects of Chieftaincy Succession Disputes (Male Respondents)



Source: (Field Work, 2018)

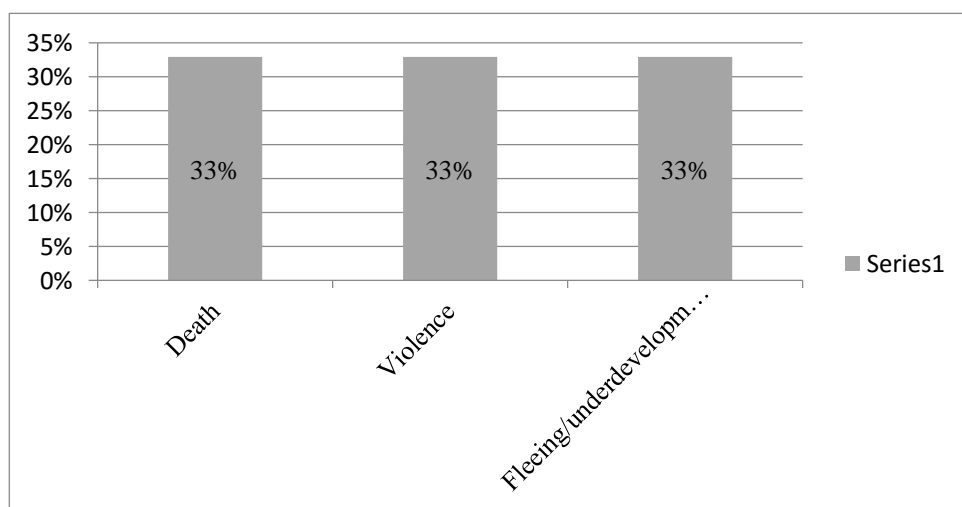
On this same issue 33% of participants from FGD 3 pointed out that:

“The effects of chieftaincy succession disputes could bring deaths”.

“33% cited violence, anyone can insult because of the disputes”,

“33% indicated that people flee the chieftdom, the area become under-developed, the livelihood of people become disturbed, children learning become disturbed”.

Figure 10: The Youth Responses on the Effect of Chieftaincy Succession Disputes



Source: (Field Work, 2018)

4.5 The Possible ways of how Chieftaincy Succession Disputes can be Resolved among the Lungu of Mpulungu District of Zambia's Northern Province

The study revealed various possible ways of how chieftaincy succession disputes can be resolved among the Lungu of Mpulungu district of Zambia's Northern Province. Findings arising from the focus group discussions are: Patrilineal should succeed by patrilineal lineage (Chinakila, Chitimbwa, Nondo) and matrilineal lineage (Chitoshi, Mukupa Kaoma, Lushinga, Chisheta) should succeed by matrilineal lineage; dialogue among the chiefs of the Lungu and the Lungu Royal Establishment and should appoint who should take the throne with the support of the people; government should observe boundaries by asserting that the Lungu people should select a chief by themselves; government should follow the 1957 agreements and 2006 resolution this will give chiefs power; to let the Lungu chiefs decide who they want rather than imposing a chief for them from Malaila chiefdoms; politics should desist from appointing chiefs whom they want but should level the playing field. Participants in FGD 1 (29%) pointed out that:

“The government should go and access and see whom the people want to be the chief of the Lungu rather than imposing a chief for them from the malaila chiefdom”.

On this research aspect, research participants in FGD 1 (42%) also said:

“Patrilineal should succeed by patrilineal lineage and matrilineal by matrilineal lineage (1957 agreements)”.

Research participants in FGD 1 (29%) also pointed out that:

“Dialogue among the chiefs of Lungu Royal establishments without political interference”.

It is also vital to state that participants from FGD 2 (29%) said:

“Chiefs like Chitimbwa, Chinakila and Nondo together with the Lungu Royal Establishment (LRE) should consider who should take the throne with government observing the boundaries, by asserting that the Lungu people should select a chief by themselves (A devil you know is better than an angel

whom you don't know) and the Lungu want an indigenous chief with autonomy powers without the government taking part in choosing whom they want".

On this same issue 42% of participants from FGD 2 pointed out that:

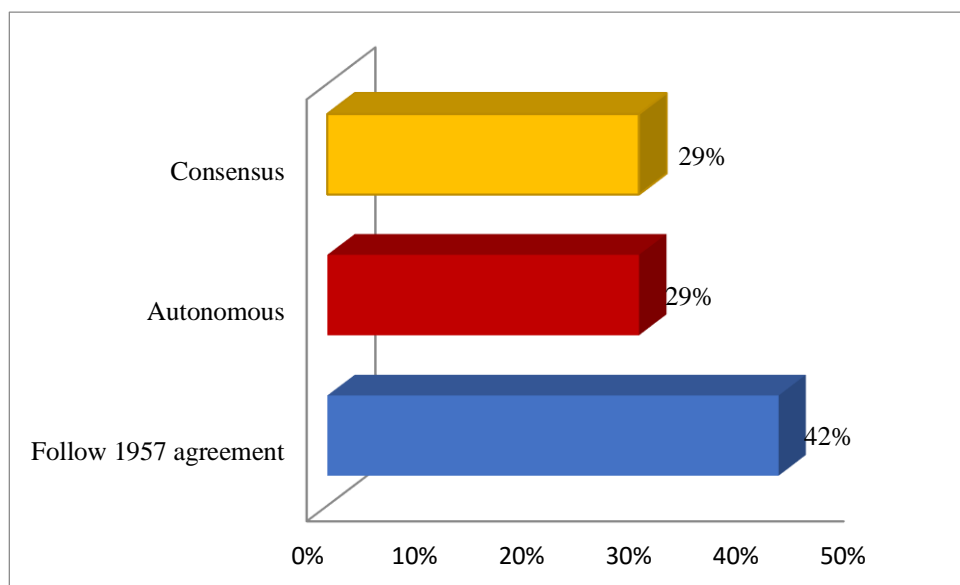
"Government should follow 1957 agreements coupled with 2006 resolution that patrilineal should follow its lineage and matrilineal to follow its lineage, as this will give chiefs power by letting politics away from appointing chiefs".

It is also vital to state that participants from FGD 3 (50%) said:

"The chiefs of Lungu like Chinakila, Chitimbwa and Nondo to choose whom they deemed fit with the consent of the people".

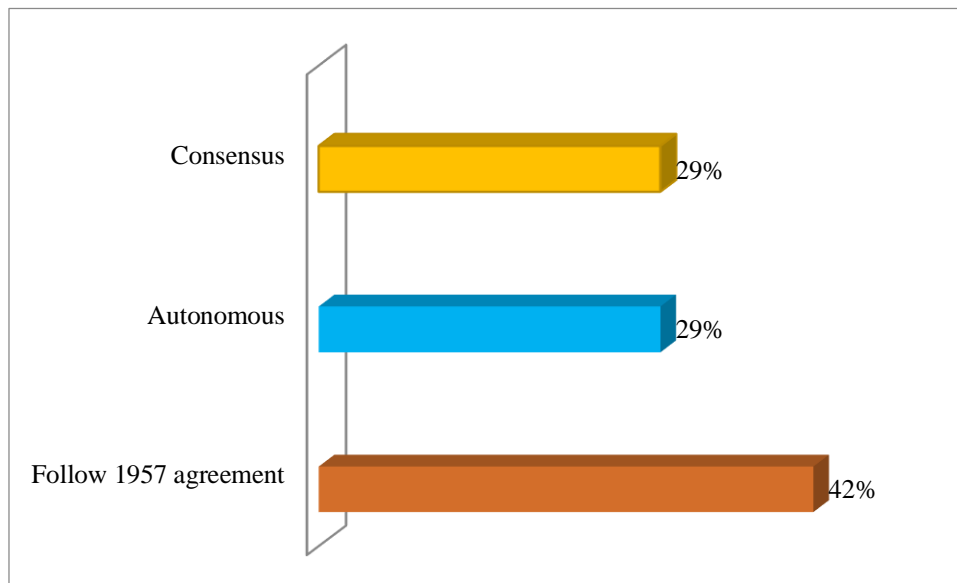
"50% said the Lungu should decide whom to choose rather than bringing someone from malaila chieftdom and to let politic away from choosing but to level the playing fields".

Figure 11: The Possible ways of how Chieftaincy Succession Disputes can be Resolved (Female Respondents)



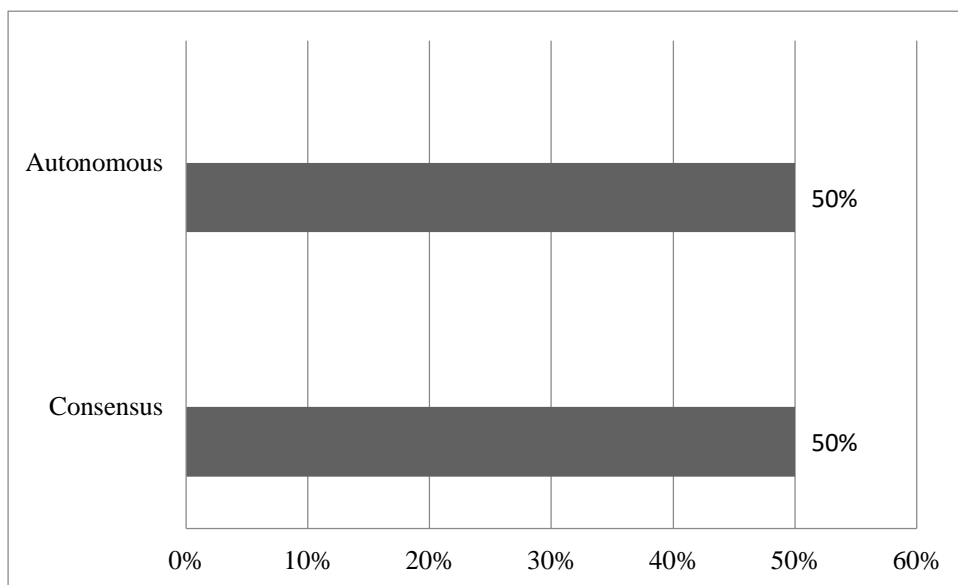
Source: (Field Work, 2018)

**Figure 12: The Possible ways of how Chieftaincy Succession Disputes can be Resolved
(Male Respondents)**



Source: (Field Work, 2018)

**Figure 13: The Possible ways of how Chieftaincy Succession Disputes can be Resolved
(Youth Respondent)**



Source: (Field Work, 2018)

4.6 Summary

In summary, the data had been presented in line with the research objectives. The first research objectives were to verify the existence of chieftaincy succession disputes in the Lungu chiefdom; to establish the causes of chieftaincy succession disputes in the Lungu chiefdom; to investigate the effects of chieftaincy succession disputes. Finally, to suggest the possible ways of how chieftaincy succession disputes can be resolved in the Lungu chiefdom of Mpulungu district of Zambia's Northern Province. The next chapter will discuss the findings of the research.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0. Overview

The chapter discusses research findings of the study. Research findings will be discussed in line with the objectives of the study. Research findings will be related or linked to the literature reviewed in the study and theoretical framework. The chapter will close with a summary.

5.1 The Existence of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia's Northern Province

The objective of this study was to verify the existence of chieftaincy succession disputes in the Lungu Chiefdom. The study revealed that chieftaincy succession disputes exist in the Lungu chiefdom.

According to (Awedoba, 2009) conflicts have arisen over chieftaincy succession in the area predating Ayieta Azantilow in Ghana. The instalment was marred by disputes to the throne from his brother, Amaama. Following the death of Ayieta Azantilow in 2006, a dispute arose between the Afoko family and the Azantilow family mainly over traditional issues as to who has the right to perform some traditional duties and over the rightful succession procedure. Another dispute arose following the enskinment in 2012 of Azagsuk Azantilow between himself and Sylvester Atiteng Azantilow as to who really won the contest for the chieftaincy.

In line with Awedoba (2009), on the existence of chieftaincy succession disputes between the Afoko family and the Azantilow family and between Azagsuk Azantilow and Sylvester Atiteng Azantilow in Ghana over chieftaincy succession disputes. This is consistent with chieftaincy succession disputes between Chief Mukupa Kaoma from Malaila chiefdom and chief Rapheal Chipampe Sikazwe of the Lungu chiefdom as to who really won the contest for the chieftaincy.

In addition to the findings on the existence of chieftaincy succession disputes, the founders of Tafuna chiefdom are said to have come from Tanganyika and there is no doubt about the fact of matrilineal succession during this period. The first six Chiefs clearly trace their decent matrilineally. In Chipungu's genealogy Kafiewe is the founding ancestress; she had two

daughters Mwenya Nyenze and Mwenya Luyemba. The son of these two women gave rise to Chiefs. Mutolomya (Sinyangwe) was the first chief to rule over Lungu people and is the only ancestor of all “Ba Sinyangwe”. When Mutolomya died, Lyapa his son succeeded him. After Lyapa’s death, Kambole took over, at that time “Sikazwe” was unknown and a commoner.

Mutolomya had three children namely, Lyapa, Simwela and a girl with a name of Chilombo. However, there was a man called Chitimbiti (“Sikazwe”) whom Sikazwe now regards as his ancestor. The man came to the chief and asked to take Chilombo daughter of the chief as his wife. He was allowed, and he at once married Chilombo and became chief’s son in law. Chitimbiti had a child and was named Ngolwe (who afterwards changed his name to Tafuna).

As time went on, Chief Kambole “Sinyangwe” died. Mutolomya’s sons were at this time on distant places, ruling different parts of Lungu country. When people found that it took time for Mutolomya’s sons to come, they feared to stay without any chief; they took Ngolwe “Sikazwe” Chief’s nephew to act. Cunningly, when Mutolomya’s sons came to attend their father’s funeral, and for people to choose who could be fit to succeed his father, Ngolwe raised war against them and before they could arrange of what to do, he was on them. Many were killed and a few ran away. He then started killing all “Ba Sinyangwe” that were near and whom he knew would move him from his position. Therefore, this is how chieftaincy succession disputes began in the Lungu chiefdom (National Archives, 2018).

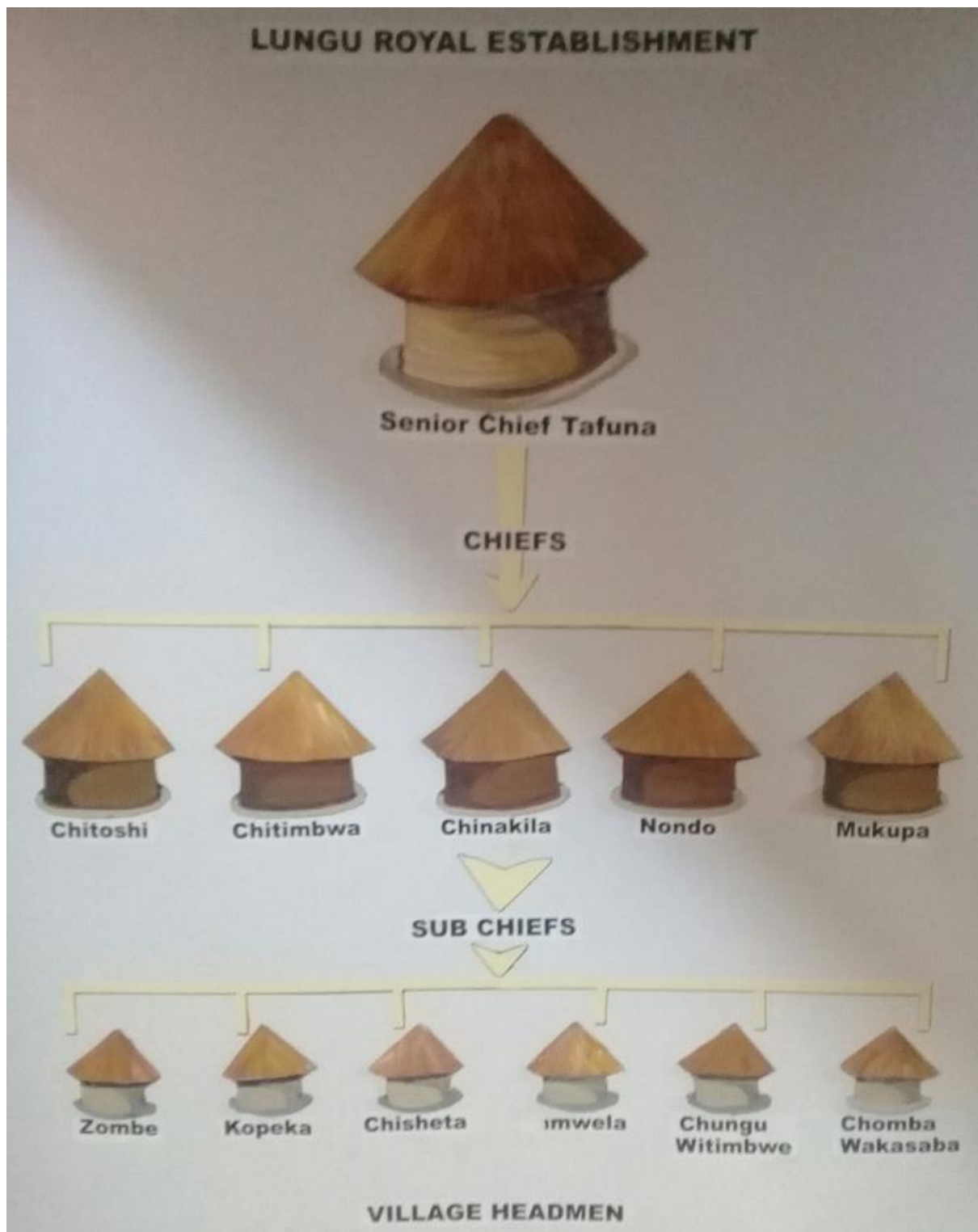
According to the power theory (Weber, 2010) conflict occurs when two or more parties pursue incompatible interests or goals through actions that the parties try to undo or damage each other. The parties’ interests can differ over access to resources, the control of political or traditional power, their identity and values or ideology. The realization of these needs and interests by people can lead to conflict. The pursuit of incompatible interests and needs by groups or individuals could lead them to engage in conflict that can be violent. In the case of the Lungu, conflict is often about who actually won the contest of the chieftaincy-the contest for traditional power. Extractions from Weber’s conception of power are important for our discussions here. Weber (2010) notes that the ability to possess power derives from the individual's ability to control various “social resources.”

In societies such as Lungu chiefdom, power is traditional, meaning chiefs derive their power from tradition and customs to have social resources such as land and social respect. The power and “perks” associated with position of the chief such as control over land, royalties

and government/state recognition have often motivated the contest for chieftaincy and thereby the conflicts.

Therefore, in relating the power theory to the current situation in the Tafuna chiefdom, succession disputes exist among the Malaila chiefdom, Sikazwes, and Sinyangwes. They have incompatible interests especially traditional power of controlling lake Tanganyika which produces fish, kapenta, transportation to mention but a few. The power and “perks” associated with position of the chief such building the palaces, salary increments, personal to holder motor vehicles, control over land, royalties and government/state recognition have often motivated the contest for chieftaincy and thereby the conflicts.

Figure 14: Showing Lungu Royal Establishment



Source: (<http://www.google.com>)

5.2. The Causes of Chieftaincy Succession Disputes among the Lungu of Mpulungu District of Zambia's Northern Province

The study revealed various causes for chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province. It was revealed from the study that the causes are: Patrilineal versus matrilineal; succession encroachment; political interference; non-autonomous; greediness and incentives; choosing a chief who the people don't want; inheriting the name.

According to (Brukum et. al., 2004) chieftaincy succession disputes erupt when there are two or more rival claimants to a vacant skin, the symbols of kingship or chieftaincy in the Northern traditional states and stool in Southern Ghana respectively. Such disputes turn to be violent when the rival claimants are from different gates (clans) since the entire members of the clans are involved.

In line with Brukum et. al., (2004) findings on the causes of chieftaincy succession disputes. The case of the Lungu of Mpulungu district of Zambia's Northern Province according to the findings two or more claimants to a vacant throne. These claimants are Chief Mukupa Kaoma of Malaila chiefdom, the Sikazwe's and the Sinyangwe's of the Lungu chiefdom. These groups are the same clans but differ in and succession lineage. The Malaila chiefdom is matrilineal and they are Bembas while the Sikazwes are the Lungus and are patrilineal. The truth of the matter is that, anyone born of a Queen Mother in Chief Tafuna's royal family can ascend to the Tafuna throne regardless of their locality as they are still eligible to take up chieftaincy.

Therefore, this dispute turn to be violent when the rival claimants between Chief Mukupa Kaoma from Malaila (matrilineal) who was recognised by the government and Chief Raphael Chipampe Sikazwe (patrilineal) who was recognised by the Lungu Royal Establishment. Chief Mukupa Kaoma travelled from Mporokoso district to ascend the throne of Senior Chief Tafuna because he was born of a Queen Mother and eventually was burnt to death by the supporters of Chief Raphael Chipampe Sikazwe.

Peters, et. al., (2009), estimated that there are over 100 chieftaincy succession disputes in Ghana centred on ethnicity, succession to traditional political office and the struggle over

land. In line with Peters, et. al., (2009), findings on the causes of chieftaincy succession disputes. The causes of chieftaincy succession disputes in the Lungu chiefdom, incentives are consistent with struggle over land.

According to (Study.Com, 2010), the causes of chieftaincy disputes is when stool lands leased or sold to companies or individuals for money which goes into the chiefs own pocket and the people expect the chief to use these monies for profitably business that will creates jobs and other activities to the town to improve Standard of living. In most cases the chief uses the peoples monies for his own gains. The constitution requires a chief to be enstooled in accordance with the customary laws and usage, so when a wrongful person is enstooled causes chieftaincy succession disputes.

In line with Study.Com (2010), finding on the causes of chieftaincy succession disputes. The causes of chieftaincy succession disputes in the Lungu chiefdom, greediness is consistent with the chief sold or lease stool land for his personal gain instead of developing the chiefdom. Choosing a chief who the people don't want is similar with enstooling or selecting a wrongful person.

In traditions where chieftaincy runs through multiple families there is likely to be a chieftaincy disputes that will arise between the families to inherit the throne. It requires that when the chief dies the next family is to inherit the throne and it runs through all the families in the same manner. But in certain cases the ruling family will want to continue ruling instead of allowing other families to rule as customs demand. Disputes arise since the rest of the families think is wrong for only one family to rule all the times (Ibid).

The causes of chieftaincy succession disputes in the Lungu chiefdom is matrilineal versus patrilineal. In the Lungu chiefdom matrilineal lineage dominated the chieftaincy despite the 1957 agreement which stipulated that the succession of Lungu chiefs should be sons and not nephews whenever they die or are expelled. Therefore, chieftaincy succession disputes exist in the Lungu chiefdom as the result of patrilineal versus matrilineal. The recommendation from the Committee of Chiefs (MOCTA/65/41) which was constituted to look into the Tafuna succession dispute states that: *"the succession system pertaining to the throne of Senior Chief Tafuna should remain matrilineal as it has always been"*. This recommendation is however seen as a potential threat to chieftaincy succession disputes in the Lungu chiefdom.

The people may also rebel against the chief and this may bring about chieftaincy disputes. Chiefs becoming autocratic and takes unilateral decision on issues, may also leads to chieftaincy dispute. The chiefs centralize powers and authority to him-self. Its purpose is to achieve high productivity in his ruling which should not to be so .The chiefs does not involves his people in decision making processes (Study.Com, 2010).

In the case of the Lungu chiefdom in line of Study.Com, (2010) finding on the causes of chieftaincy succession disputes. The people rebelled against Chief Mukupa Kaoma and eventually burnt to death. Chiefs becoming autocratic and takes unilateral decision on issues, centralises power and authority to him-self and not involving his people in decision making processes is consistent with greediness.

The Ministry of Chieftaincy and Culture as of May 2010 had a record of 232 reported chieftaincy disputes in Ghana. Abotchie (2006), states that 600 land disputes in Ghana are mainly dominated by chieftaincy disputes. The causes of for chieftaincy succession disputes include over rightful succession to stools or skins, control over stool lands and land litigation, political interference, inordinate ambition for power and the lack of accountability and transparency by some traditional rulers (Prah & Yeboah, 2011).

In line with Prah & Yeboah (2011), findings on the causes of chieftaincy succession disputes. The Lungu chief is mandated to control the land including Lake Tanganyika is similar with control over stool land. Lack of accountability and transparency by some traditional rulers is consistent with greediness. Political interference is also in agreement with non-autonomous because government is involved in recognised a chief who the people don't want. This was seen in the case where the government recognised Chief Mukupa Kaoma and on the other hand the Lungu Royal Establishment recognised Chief Raphael Chipampe Sikazwe.

According to the power theory (Weber, 2010) conflict occurs when two or more parties pursue incompatible interests or goals through actions that the parties try to undo or damage each other. The parties' interests can differ over access to resources, the control of political or traditional power, their identity and values or ideology. The realization of these needs and interests by people can lead to conflict. The pursuit of incompatible interests and needs by groups or individuals could lead them to engage in conflict that can be violent.

In the case of the Lungu, conflict is often about who actually won the contest of the chieftaincy-the contest for traditional power. Weber (2010), notes that the ability to possess

power derives from the individual's ability to control various "social resources." In societies such as Lungu chiefdom, power is traditional, meaning chiefs derive their power from tradition and customs to have social resources such as land and social respect. The power and "perks" associated with position of the chief such as control over land, royalties and government/state recognition have often motivated the contest for chieftaincy and thereby the conflicts.

Therefore, in relating the power theory to the current situation in the Tafuna chiefdom, succession disputes exist among the Malaila chiefdom, Sikazwes, and Sinyangwes. The parties involved have incompatible interests especially traditional power of controlling lake Tanganyika which produces fish, kapenta, transportation to mention but a few. The power and "perks" associated with position of the chief such building the palaces, salary increments, personal to holder motor vehicles, control over land, royalties and government/state recognition have often motivated the contest for chieftaincy succession disputes and thereby the conflicts in which Chief Mukupa Kaoma was burnt to death by the supporters of Chief Rapheal Chipampe Sikazwe.

5.3. The Effects of Chieftaincy Succession Disputes among the Lungu of Mpulungu Districts of Zambia's Northern Province

As findings, the study revealed various effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province. The effects of chieftaincy succession disputes in the Lungu Chiefdom arising from the findings are: Death; violence; jail sentence; beatings; hatred; insults affected the chiefdom fleeing the chiefdom or under development; poverty; disrupting of livelihood; there is no peace and unity; differences in opinions; loss of cultural heritage; lack of leadership and the area become divided.

According to the (UK Essay, 2015) Socio-economic activities in the Wa Municipality have been adversely affected by the chieftaincy conflict. By "socio-economic activities", it means social and economic activities as interactions between and among people, greetings, funerals and marriages. Economic activities on the other hand include selling, buying at the market and services. The conflict in Wa Municipality also caused injury to people and destruction of public and private property. It also resulted in the loss of livelihood support systems such as farms and businesses. Social relationships were also ruined and mutual suspicion created between individuals and communities. Chieftaincy succession disputes also compelled some

people to exit from some communities, and also resulted in political instability in the Wa Municipality. The conflict also tainted the image of the chieftaincy institution in Wa Municipality.

In line with UK Essay (2015), on the effects of chieftaincy succession disputes, social economic activities such as interactions between and among people, greetings, funerals and marriages is consistent with loss of cultural heritage as the case in the Lungu chieftdom. Economic activities adversely affected on the other hand include selling; buying at the market services is consistent with poverty or loss of livelihood as in the case of the Lungu. Social relationships that are ruined and mutual suspicion created between individuals and communities are consistent with no peace and unity and differences in opinions as the case of the Lungu chieftdom.

The effects of chieftaincy succession disputes in the Wa Municipality compelled some people to exit from some communities and political instability are consistent with fleeing the chieftdom or underdevelopment as with the case of the Lungu of Mpulungu district of Zambia's Northern Province. Chieftaincy succession disputes tainted the image of chieftaincy in the Wa Municipality while in the Lungu chieftdom people who are involved in the destruction of public properties are serving jail sentences.

Human life and properties are lost. Resources meant for development programmes and projects are diverted into taking care of security personnel dispatched to these areas to keep peace. For instance, the government of Ghana spent 600,000 Ghana cedis in 2002 to maintain peace in northern Ghana (Brukum, 2002). Communal spirit that is characteristic of most communities in Ghana tends to diminish. Non-Governmental Organizations and other stakeholders in development abandon conflict areas, thus resulting in low or non-development (NGPEACE, 2002).

In line with Brukum (2002), where human life and properties are lost also deaths are and destruction of properties are recorded in the Lungu chieftdom. The communal spirit that is characterized of most communities in Ghana tends to diminish. This is consistent with chieftdom been divided as in the case of the Lungu chieftdom.

According to (Nigeria Crime News, 2011) the effects chieftaincy succession disputes which has torn the Enugwu-Ukwu community of Anambra state into shreds, has escalated, as a major faction in the town which wanted to install their preferred candidate as the traditional

ruler has dragged the late Osita Agwuna's first son, Prince Chukwudi Agwuna and his key supporters to the police.

In support of Nigeria News Crime (2011), disrupting livelihood, no peace and unity loss of cultural heritage, differences in opinions and dividing the chiefdom as the case of the Lungu chiefdom are consistent with torn the Enugwu-Ukwu community of Anambra state into shreds.

According to the (Times of Zambia, 2016) echoed similar sentiments on the effects of chieftaincy succession disputes in the Kahare chiefdom of Nkeyama district of Western Province of Zambia. Chieftaincy succession disputes threaten to frustrate the efforts Non-Governmental Organisations (NGOs) like Golf for Africa are making in bringing development to the chiefdom.

According to the power theory (Weber, 2010) conflict occurs when two or more parties pursue incompatible interests or goals through actions that the parties try to undo or damage each other. The parties' interests can differ over access to resources, the control of political or traditional power, their identity and values or ideology. The realization of these needs and interests by people can lead to conflict. The pursuit of incompatible interests and needs by groups or individuals could lead them to engage in conflict that can be violent.

Therefore, in relating the power theory to the current situation in the Tafuna chiefdom, succession disputes exist among the Malaila chiefdom, Sikazwes, and Sinyangwes. The parties involved have incompatible interests especially traditional power of controlling lake Tanganyika which produces fish, kapenta, transportation to mention but a few. The power and "perks" associated with position of the chief such building the palaces, salary increments, personal to holder motor vehicles, control over land, royalties and government/state recognition have often motivated the contest for chieftaincy succession disputes and thereby the conflicts. The conflict erupted that led Chief Mukupa kaoma burnt to death by the supporters of Raphael Chipampe Sikazwe.

Figure 15: Showing Effects of Chieftaincy Succession Disputes in the Lungu Chieftdom



Source: (Induna A, 2018)



Source: (Induna A, 2018)



Source: (Induna A, 2018)

5.4. The Possible ways of how Chieftaincy Succession Disputes can be Resolved among the Lungu Chieftdom

The study revealed various possible ways of how chieftaincy succession disputes can be resolved among the Lungu of Mpulungu district of Zambia's Northern province. Arising from the findings are: to follow the 1957 agreement; Consensus building and Autonomous of Lungu chieftdom with the support of the government.

In far as resolving chieftaincy succession disputes are concerned in the Komkonba and Dagomba/Namumba in 1994/1995. Democratic traditional institutions, especially consensus based decision-making, are important for the resolution of conflicts and building strong institutions. Democratic practices in chieftaincy succession and practice already existed in Ghana and in many other indigenous African groups before European colonialists introduced direct western majoritarian democracy. Chiefs, for instance, ruled their areas with a council of elders who advised them as well as helped to make laws and pass judgments (Graeber, 2004).

In line with Graeber (2004) of resolving chieftaincy succession disputes in the Komkonba and Dagomba/Namumba in 1994/1995. It is in agreement with the findings in the Lungu chieftdom of resolving chieftaincy succession disputes by means of consensus building.

Until the end of January 2005, Nyamupahuni had sided with the Acting Chief. At that point, however, the Mhondoro of the Nyamapfeka lineage responsible for nominating the patrilineage for the chiefly office agreed by consensus to recommend the Mhandetsaka (Chidyamauyu). They then advised the royal houses of that lineage to choose amongst them an appropriate candidate for this office (Maxwell, 1999: 155).

In line with Maxwell (1999: 155), of resolving chieftaincy succession disputes in the Mhondoro of the Nyamapfeka in Zimbabwe. Consensus based decision making is consistent with the findings in the Lungu chieftdom.

After the creation of the Igwe institutions, communities were also empowered to constitute laws and constitution guiding the institution. According to Axel Harnet-Sievers assert that: Only government-recognized traditional rulers are legally entitled to carry the titles Eze and Igwe; they may confer honorary titles to others. He further stated that, the legal procedures involved in order to obtain official recognition require a traditional ruler to prove 'popular

support’ by his formal, public presentation to the Governor. Furthermore, an autonomous community has to provide a written ‘constitution’ and a ‘code of conduct’ for the traditional ruler (Nkwuaku, 2014).

Today, most parts of Igboland including Enugwu-Ukwu have complied with this. For further clarification, Nwosu asserted thus; The Eze institution emerged in Igboland through the military administration with Edict No.22 of 1978 titled Chieftaincy Edict 1978. Although Article 3.1 of the Chieftaincy Edict asked the autonomous communities to select their own chiefs, the same article of the edict required the people to present the selected chief or Eze to the Chief Executive of their government, who is to present the Eze with the staff of office (Ibid).

In line with Nkwuaku (2014) of resolving chieftaincy disputes in the Igboland in Nigeria. An autonomous community provided a written constitution and a code of conduct for traditional ruler; it is consistent with the findings in Lungu chiefdom of how chieftaincy succession disputes can be resolved by means of autonomy.

When the Lungu talk of descent from the Azau or Azimba they refer to the matrilineal decent line from Kafiswe; on their present patrilineal side they stress being Sikazwes, although the Chiefs have not always been Sikazwes. This seems to start from Ngolwe, although there may have been breaks since. At the same time patrilineal succession applies to the sub-chiefs and it is as a result common to hear patrilineal descendants today called ana ya Mazimba (National Archives, 2018).

There is thus no doubt that the Tafuna chieftaincy is essentially patrilineal and not matrilineal. If it intends to mean the literal exclusion of patrilineal brothers it is a deviation from Lungu custom. Basically presumably the full Lungu Council can legislate on such tribal matters if it feels that a change in the mode of succession is needed, and that public opinion is in favour of it. As regards the possible consequences these would seem to centre to the fact that this would open the way for sub-chiefs to become claimants to the title of Tafuna. Up to now the Lungu have said that sub-chiefs could not climb up the ladder in the way that e.g. happens with the Bemba. This need no elaboration for they were created with a different mode of succession and no doubt with the intention of avoiding their being competitors for the Tafuna title. If the ladder is to become patrilineal, they start as “son of Tafuna” and would presumably be fully eligible to compete in the succession. This would widen the field for selection of future Tafunas. It could also lead to an increase in factional disputes over the

succession to the Tafuna, by increasing the rival claimants. This point seems to be the most undesirable feature of the prospect to change the mode of succession to Tafuna (Ibid).

According to the (National Archives, 2018) In so far as Tafuna is now anxious for the succession to be clearly patrilineal, this is merely bringing what was once an alien chieftaincy with matrilineal succession into line with the general Lungu succession which already applies to the sub- chiefs. In any case the last two Tafunas can be said to have inherited partly through their patrilineal affiliations. The idea today that the Lungu chiefs trace their descent through membership of the Sikazwe clan rather than through their historical matrilineal lineage is now so firmly established that the patrilineal clan descent has largely superseded the historical descent from their founding ancestress, and it is probably unlikely that any reversal of the process will occur.

Nevertheless, to prevent succession disputes in the future, the forefathers initiated an agreement on 14th May 1957. According to the 1957 agreement, stipulates that the succession of Lungu chiefs should be sons and not nephews whenever they die or expelled for future succession of chiefs. Despite that agreement, no son has ever ascended to the Tafuna throne. That agreement could not stand because it was passed without the participation of all key stakeholders to the Tafuna throne.

According to (Weber (2010), the distribution of power between the typical groups of a community participating in this distribution is done through “social order.” This social order is achieved thus through consensus-building. Similarly, Graeber’s (2004) conceptualization of counter-power in societies such as that of Buluk is worth noting.

Counter-power theory emerges from the fact that all social systems are a tangle of contradictions, always to some degree at war with themselves. Or, more precisely, it is rooted in the relation between the practical imagination required to maintain a society based on consensus (as any society not based on violence must, ultimately, be) – the constant work of imaginative identification with others that makes understanding possible – and the spectral violence which appears to be its constant, perhaps inevitable corollary (Graeber, 2004).

Graeber thus emphasized the contradiction of social systems whereby consensus-building is used to counter violence and helps to maintain society. Basically, the Buluk chieftaincy system took this form as described by Graeber where the contestants engage in conflict, but the society is maintained in the end through consensus. Consensus is generally about a

compromise and reaching an agreement. Consensus theory assumes that societies have an inherent tendency to maintain themselves in a state of relative equilibrium through the mutually and supportive interaction of their principal institutions (Larson & Wikström, 2001).

To this end, Graeber & Grubacic (2004) argued that the point of consensus process is to allow a group to decide on a common course of action through a process of compromise and synthesis, until one ends up with something with which everyone can live. Thus in a consensus, everyone agrees on an issue and people work together to maintain society.

Similarly, in line with Weber (2010) theory, the Lungu chieftaincy can resolve chieftaincy succession dispute by distribution of power between typical groups by means of social order through consensus building. The typical groups involved the Malailas, the Sinyangwes and the Sikazwes together with the Lungu Royal Establishment must agree and follow the succession guide lines with the support of the government.

However, Graeber's counter power theory can also reinforce to resolve chieftaincy succession disputes in the Lungu chieftaincy. According to Graeber all social systems are a tangle of contradictions whereby consensus building is able to counter violence and maintain social order in the end.

In this case, the Malailas, the Sikazwes and the Sinyangwes are in a tangle of contradictions whereby consensus building can counter chieftaincy succession dispute and maintain social order in the end. The Malailas, the Sikazwes, the Sinyangwes must incorporate key stakeholders with the support of government. This means all the chiefs of Malaila chiefdoms (Mukupu Kaoma, Chitoshi, Chisheta, Lushinga), Lungu chiefdom (Chinakila, Chitimbwa, Nondo, Zombe and others) and the Lungu Royal Establishment with the support of the government to find a lasting solution on the chieftaincy succession disputes in the Lungu chiefdom through compromise and maintain social order in the end.

Therefore, the Malaila must cooperate with the Lungu because when they face chieftaincy succession vacancy they don't involve their counterparts but are directly involved in the Lungu succession. In this case, the government must come in and level the playing field without taking sides and this will give the Lungu chiefs autonomy. This can be achieved through collective agreement and in the end social order can be maintained.

5.7. Summary

The chapter discussed research of finding of the study. Research findings were discussed in line with the research objectives. Research findings were related or linked to the literature reviewed in the study and theoretical frame work. The next chapter will be based on the conclusions and recommendations of the study.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS OF THE STUDY

6.0. Overview

This chapter concludes and gives recommendations of the study based on the findings of the study. The study was conducted to investigate the causes and effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province. The conclusions will be made in line with the research objectives as presented in chapter one. Avenues for further research will be provided. Lastly, the chapter will end with a summary.

6.1. Conclusions of the Study

From the findings of the study presented in chapter five, several conclusions were arrived at based on the research objectives and reflective research questions. On the first objective, that was to verify the existence of chieftaincy succession disputes, it was clear that chieftaincy succession disputes exist in the Lungu chiefdom. The existence of chieftaincy succession disputes in the Lungu chiefdom is the historical one and was evidenced when Chief Ben Mukupa Kaoma from the matrilineal lineage was recognised by the government to succeed the vacancy of Senior Chief Tafuna. On the other side the Lungu Royal Establishment recognised Rapheal Sikazwe Chipampe to succeed as senior chief Tafuna from the patrilineal lineage. This brought conflict in the chiefdom and eventually Chief Ben Mukupa Kaoma was burnt to death.

The study also revealed that chieftaincy succession disputes exist in the Lungu chiefdom when Ngolwe (Patrilineal) succeeded Kambole "Sinyangwe" when there was no one to succeed from Mutolomya's lineage. When the Mutolomya's sons came to succeed Ngolwe fought them and killed many.

On the causes of chieftaincy succession disputes in the Lungu chiefdom it was established that, the Malaila chiefdom (Chitoshi, Chisheta, Mukupa Kaoma) are encroaching into the Lungu chiefdom disregarding the 1957 agreement which stipulated that succession of Lungu chiefs should be sons and not nephews whenever they die or are expelled. The Lungu chiefdom has not been given autonomy to decide their own indigenous chief other than imposing a chief for them whom they don't want. However, this is contributed by political interference as the case where the government recognised Chief Ben Mukupa Kaoma from

the matrilineal lineage and on the other side the LRE recognised chief Rapheal Sikazwe Tafuna (patrilineal) as their chief.

The research found out that Chieftaincy succession disputes in the Lungu chiefdom started when Chief Kambole “Sinyangwe” died (matrilineal) and there was vacancy for a long time and Mutolomya’s son where on distant places ruling over different parts of Lungu country. When people found that it took time for Mutolomya’s sons to come, they feared to stay without any chief, they took Ngolwe “Sikazwe” (patrilineal) chiefs nephew to act. Cunningly when Mutolomya’s sons came to attend their father’s funeral, and for people to choose who could be fit to succeed his father, Ngolwe raised war against them and killed many and the “Ba Sinyangwe’s”.

The effects of chieftaincy succession disputes in the Lungu chiefdom, socio-economic activities in the Lungu chiefdom have been adversely affected by the chieftaincy succession dispute, caused injury to people and destruction of public and private property. It also resulted in the loss of livelihood support systems such as farms and businesses. The conflict also compelled some people to exit from some the chiefdom and tainted the image of the chieftaincy institution. Due to chieftaincy succession disputes the area becomes deserted and splint group arise (Malaila, Sinyangwe, Sikazwe). The study also revealed that, human life and properties are lost. People who were involved in violence were taken to the jail are seen in the case of Chief Tafuna Rapheal Chipampe and eight others for burning Chief Ben Mukupa Kaoma to death.

The Possible ways of how chieftaincy succession disputes can be resolved in the Lungu chieftaincy. The study also revealed that succession disputes in the Lungu chiefdom can be resolved once and for all by following the 1957 agreements which stipulates that, the succession of Lungu chiefs should be sons and not nephews whenever they die or expelled. This should be resolved by means of consensus building by including the Malailas, the Sinyangwes, the Sikazwes and other key stakeholders with the support of the government. Also the resolution must address the issues of autonomy because the Lungu are feeling as if they are ruled indirect by imposing a chief for them from other chiefdoms.

6.2. Recommendations of the Study

Arising from the above findings and discussions that addressed all the objectives, this study makes the following recommendations:

- Consensus based workshops should be organized for chiefs regarding the content and interpretation of the succession guidelines. The government must level the playing field.
- A legitimate electoral college for Lungu chieftaincy must be constituted with the supervision of the House of Chiefs and the Ministry of Chiefs and Traditional affairs.
- The 1957 agreement and 2006 resolution must be upheld for future succession of chiefs in the Lungu chiefdom.
- Chieftaincy succession disputes can be resolved by means of consensus building by bringing all the parties involved such as the Malailas, the Sinyangwes and the Sikazwes and other key stakeholders with the support of the government.
- There is need of autonomy for Lungu chiefdom to prevent succession encroachment from the Malaila chiefdoms. The Malailas does not involve the Lungu chiefdom on issues of succession in their chiefdom but are directly involved in the Lungu chiefdom.
- Finally, the National House of Chiefs should come up with a code of conduct on the succession guidelines whether patrilineal or matrilineal. The National House of Chiefs should also liaise with the Regional Houses of Chiefs to monitor the activities of chiefs in the regions so as to be kept informed of what chiefs are doing.

6.3. Avenues for Further Research

This study was centred on the causes and effects of chieftaincy succession disputes among the Lungu of Mpulungu district of Zambia's Northern Province. Whilst suggesting the possible solutions of how chieftaincy succession disputes can be resolved, the following gaps were noticed and are therefore some of the possible avenues for future research:

- No research has been conducted in Mpulungu district on the causes and effects of chieftaincy succession disputes and yet it is a district where people have been complaining on the chieftaincy succession disputes. Since this research was limited to only one chiefdom, it gives a true picture of that chiefdom, whilst providing some indication of what may be happening countrywide. To acquire a more accurate national picture, it is recommended that a countrywide research be conducted. The research found that there is absence of clearly documented succession guidelines in the chiefdom and this has contributed to chieftaincy succession disputes.

- There is a need for further examinations on chieftaincy succession disputes and what the law stipulates on succession.
- The quest for traditional power (Chieftaincy) disputes over rightful succession control over land and lack of transparency and accountability.
- The legal recognition of power which will require a chief to prove popular support by his formal, public presentation and community to provide a written constitution.
- The oral histories and genealogies related to chieftaincy and subjected to renewed interpretation and negotiations in succession disputes.
- The competitors for power ignore institutionalised means to resolve conflicts and courts needed to compel to comply.

6.4. Summary

Conclusions and recommendations of the study had been done according to the research findings linked to the objectives of the study. The chapter closed with avenues for further research.

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APPENDICES

Appendix A: Semi-Structured Interview Guide for the Chief

PART A: DEMOGRAPHIC DATA

PROVINCE: NORTHERN

DISTRICT: MPULUNGU

CHIEFDOM:

GENDER: F [] M []

1. What are your names your royalhighness?.....
2. How many villages do you have in this chiefdom?
.....
.....
.....
.....
3. Do all your subordinates belong to this chiefdom?
.....
.....
.....
.....
4. What are the main livelihood undertaken by your subordinates?
.....
.....
.....
.....
.....
5. How many headmen are there in the chiefdom?
.....
.....
6. What is your role as chief of the Lungu?
.....

7. Do chieftaincy succession disputes exists in your chieftdom? If yes give reasons.....
8. If yes, what causes chieftaincy succession disputes in your chieftdom?.....
.....
.....
.....
9. If **yes**, what are the effects of chieftaincy succession disputes in your chieftdom?.....
.....
.....
.....
10. If yes, how can chieftaincy succession disputes be resolved in your chieftdom?.....
.....

Thank you very much for your cooperation and responses given.

Appendix B: Semi-Structured Interview Guide for the Indunas

PART A: DEMOGRAPHIC DATA

PROVINCE: NORTHERN

DISTRICT: MPULUNGU

CHIEFDOM:

GENDER: F [] M []

1. What are your names?

.....
.....

2. What are your roles as an induna?

.....
.....

3. What is chieftaincy?

.....
.....

4. What are chieftaincy succession

disputes?.....

.....
.....

5. How many years have you served as an induna?

6. Who appointed you to be an induna?

.....

7. Do chieftaincy succession disputes exist in your

chiefdom?.....

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.....
.....

8. If **yes**, what are causes of chieftaincy succession disputes in your chiefdom?

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9. If **yes**, what are the effects of chieftaincy succession disputes in your chiefdom?
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-
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10. If **yes**, how do chieftaincy succession disputes resolved in your chiefdom?

Thank you very much for your cooperation and responses given.

Appendix C: Semi-Structured Interview Guide for the Headmen

PART A: DEMOGRAPHIC DATA

PROVINCE: NORTHERN

DISTRICT: MPULUNGU

CHIEFDOM:

GENDER: F [] M []

1. What are your names?

.....
.....

2. What are your roles as a headman?

.....
.....

3. What is chieftaincy?

.....
.....

4. What are chieftaincy succession

disputes?.....

.....
.....

5. How many years have you served the headman?

6. Who appointed you to be the headman?

.....

7. Do chieftaincy succession disputes exist in your

chiefdom?.....

.....
.....
.....

8. If **yes**, what are causes of chieftaincy succession disputes in your chiefdom?

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.....

9. If **yes**, what are the effects of chieftaincy succession disputes in your chiefdom?

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.....
.....
.....
.....

10. If **yes**, how do chieftaincy succession disputes resolved in your chiefdom?

Thank you so much for been attentive God bless.

Appendix D: Semi-Structured Interviews Guide for the Government Representative at the Ministry Of Chiefs and Traditional Affairs

PART A: DEMOGRAPHIC DATA

PROVINCE: NORTHERN

DISTRICT: MPULUNGU

CHIEFDOM:

GENDER: F [] M []

1. What are your names?

.....
.....

2. What are your roles as Ministry of Chiefs and Traditional Affairs?

.....
.....

3. What are the roles of the Lungu Royal Establishment?

.....
.....

4. What are chieftaincy succession disputes?

.....
.....

5. How many years have you served at the ministry of chiefs?

6. How do Chiefs appointed?

.....

7. Do Chieftaincy succession disputes exists in the Lungu chiefdom (Tafuna)?.....

8. If **yes**, what are causes of chieftaincy succession disputes in the Lungu Chiefdom (Tafuna)?

.....

9. If **yes**, what are the effects of chieftaincy succession disputes in the Lungu chiefdom?

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10. If **yes**, how do chieftaincy succession disputes be resolved in the

Lunguchiefdom?.....

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.....

Thank you so much for been attentive

Appendix E: Focus Group Discussion for the Subjects

PART A : DEMOGRAPHIC DATA

PROVINCE : NORTHERN

DISTRICT : MPULUNGU

CHIEFDOM :

GENDER :MALES [] FEMALES : []

PART B : GUIDING QUESTIONS

DATE :

1. What do you understand by the term Chieftaincy?

.....
.....
.....

2. What is chieftaincy succession disputes?

.....
.....

3. What are the roles of Lungu royal establishment?

.....
.....

4. How do chiefs appointed in the Lungu Chieftaincy?

.....
.....

5. What are the roles of a Chief in the Lungu chieftaincy?

.....
.....
.....
.....

6. Who appoints the headmen?

.....

7. Do chieftaincy succession disputes exists in the Lungu Chieftdom (Tafuna)

8. If **yes**, what are causes of chieftaincy succession disputes in the Lungu Chieftdom (Tafuna)?

9. If **yes**, what are the effects of chieftaincy succession disputes in the Lungu chiefdom?

.....

10. If **yes**, how do chieftaincy succession disputes be resolved in the Lungu chieftdom?.....

.....

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Appendix F: Work Schedule

No.	Task to be Performed	Duration	Responsible Staff
1	Proposal writing	7 days	Team Leader and Research Team
2	Preparation and design of data collection (questionnaire)	2 days	Team Leader and Research Team
3	Sampling	1 day	Team Leader
4	Data Collection	3 days	Team Leader and Research Team
5	Checking for accuracy and consistency in responses	1 day	Team Leader and Research Team
6	Coding of questionnaires	1 day	Team Leader and Research Team
7	Data entry	1 day	Team Leader and Research Team
8	Data processing and analysis	2 days	Team Leader and Research Team
9	Report writing and typing	4 days	Team Leader and Research Team

Appendix G: Budget

Description of Item	No. of Item or Personnel	Personal Days	Cost per Item K	Total Cost
1. <u>Personal Cost</u>				
a.) Team Leader	1	19	30 000	570 000
b) Research Team	8	21	20 000	3 360 000
c) Typist	1	4	20 000	80 000
Sub Total				4 010 000
2. <u>Stationary</u>				
a) Ream(s) of Paper	2		20 000	40 000
b) Storage Device (Compact Disc)	2		2 000	4 000
c) Pens and Pencils	1 box each		15 000	30 000
Sub Total				74 000
3. <u>Report</u>				
a) Binding			10 000	10 000
Sub Total				10 000
4. Contingent Cost	10% of Total Budget		170 400	409 400
GRAND TOTAL				4 503 .400

Appendix H: Student Letter of Permission of Consent for Research



UNIVERSITY OF ZAMBIA - ZIMBABWE OPEN UNIVERSITY (UNZA-ZOU)

Telephone: 26021-1-291777-78 Ext. 3500/ 0978/772249
Telegrams: UNZA LUSAKA
Fax: 26021-1-253952
Email: director-ide@unza.zm

P.O. Box 32379
LUSAKA, ZAMBIA

DATE: 01/10/2018

TO: THE MINISTER OF CHIEFS
AND TRADITIONAL AFFAIRS
LUSAKA (THE PS)

PCTAO
Pls assist the
bearer Mr Simusokwe
PS
01/10/18

Dear Sir/Madam

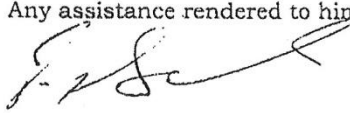
RE: CONFIRMATION OF STUDY

Reference is made to the above subject.

This serves to confirm that EVANS SIMUSOKWE of NRC
Number 233167164/1 and computer number 716813561 is
a bonafide student of the University of Zambia in collaboration with the
Zimbabwe Open University (UN ZA-ZOU).

The student is pursuing a Master of Science in Peace, Leadership and
Conflict Resolution Programme and that he/she will be carrying out a
research on INVESTIGATING THE CAUSES AND EFFECTS
OF CHIEFTAINCY SUCCESSION DISPUTES: A CASE OF THE
LUNGU OF MPULUNGU DISTRICT OF ZAMBIA'S NORTHERN PROVINCE

Any assistance rendered to him/her will be greatly appreciated.


Prof. Boniface Namangala (PhD)
DIRECTOR
INSTITUTE OF DISTANCE EDUCATION

