

PERCEPTIONS OF INITIATION INSTRUCTORS AND PARENTS
ON THE ROLE OF INITIATION (BOGWERA LE BOJALE) IN
CHARACTER BUILDING OF ADOLESCENTS: A CASE OF
MOCHUDI VILLAGE, KGATLENG DISTRICT IN BOTSWANA

By

Tuelo Semme Ratsie

A dissertation submitted to the University of Zambia in partial fulfilment
of the requirements for the award of the Degree in Master of Education
in Educational Psychology

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DECLARATION

I **Tuelo Semme Ratsie** do declare that this dissertation is my original work. It has not been previously submitted for a degree at any university. All published and unpublished literature has been duly acknowledged in this research work.

Date: _____

Signed: _____

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APPROVAL

The University of Zambia approves this dissertation for **Tuelo Semme Ratsie** in partial fulfillment of the requirements for the Master of Education in Educational Psychology award.

Date: _____

Signature: _____

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Signature: _____

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ABSTRACT

Traditional cultural practices have been given great respect and attention by different communities of the world as they are believed to be sources of values, beliefs, and societal laws that keep a group of people glued together (Matsumoto and Juang, 2013). In many African communities including Botswana, initiation is placed high as a cultural activity that ushers one into a stage of adulthood and therefore regarded as a practice that every young boy and girl must undergo. However, the initiation rite ceased in Mochudi Village, Kgatleng District in 2012 after the paramount chief fled the country into the neighbouring South Africa where he is currently residing. This study was conducted in Mochudi, Kgatleng District in Botswana to describe the perceptions of initiation instructors and parents on the role of initiation in character building of adolescents. The following objectives guided the study;

- a). To describe the perceptions of initiation instructors and parents on the role of initiation in character building of adolescents.
- b) To describe the experiences in adolescents' character that parents have had while raising them in the absence of the initiation rite.
- c). To explore the variations in character, if any, between boys and girls who went through the initiation rite and those who did not, as perceived by parents and initiation instructors.

This study was anchored on the model of 'Rites de Passage' translated 'the Rites of Passage' by Van Gennep (1960) and the theory of Ecological Systems by Bronfenbrenner which were used to interpret the data as well as explain the underlying causes or influences of the phenomena. The study took a qualitative approach and a phenomenological design to tap into the conscious experiences of the participants.

Twenty (20) participants, ten initiation instructors, and ten parents participated in the study. Perceptions were assessed through in-depth interviews and focus group discussions of both male and female initiation instructors and parents who have had their children (boys and girls) go for the initiation rite. The findings revealed that initiation transforms an individual's thinking, feeling, and acting, regulating his or her perceptions of reality to conform to that of society, thus initiation can be used as a societal structure to transform and build the characters of adolescents. Therefore, the study recommends that the leadership of Mochudi village deliberate on considerations necessary for the resumption of the initiation school to keep the community glued together. In addition, since initiation rites are an integral part of character building, it is recommended that parents should utilize the societal structure by sending their children to the initiation 'schools' to build their character and socialize them to the expectations of society.

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Background of the Study

Traditional cultural practices have been given great respect and attention by different communities of the world as they are believed to be the sources of values, beliefs, and societal laws that keep a group of people glued together (Matsumoto and Juang, 2013). In many African countries including Botswana, initiation is placed high as a cultural activity that ushers one into a stage of adulthood and is therefore regarded as a venerable practice that every young boy and girl must undergo. Van Gennep (1960) defines initiation as a rite of passage marking entrance or acceptance in a group or society. He further states that in sense, initiation can also signify a transformation in which the initiate is ‘reborn’ into a new role. Daniel (2009) defines it as a formal admission to adulthood in a community or one of its formal components. Van Gennep (1960), further identified that the initiation rite has three phases through which the initiates undergo during the process of initiation namely; the separation phase which involves people withdrawing from their current status and preparing to move to another status; the liminal phase during which one has left one state but has not yet joined the next and the incorporation phase, a phase at which the initiation rite is completed and the initiates have assumed their “new” identity and re-enters society with the new status. It is evident from the above explanation of the phases of the initiation rites that individuals going through initiation rite undergo some changes from the very first stage to the last one which marks their new identity and status.

In the African indigenous world, initiation is practiced for both males and females (Scheppera, 1978). Initiation refers to a cultural practice that marks the transition of boys and girls into manhood and womanhood (Grant, 1984). He further explained that it is a process that individuals

take part in to become official members of a group. Traditional African communities believe that initiation provides a learning forum for the youth to know society's unwritten rules because there is no society without social ideals. It is also conceptualized to provide structures for instructions in traditional knowledge, but more importantly, they reintegrate individuals into the kin community as well as a method of preserving societal cultural heritage. It is within this cultural heritage that the initiates' training is directed to transforming them into mature, focused, and responsible individuals who would see things from a societal point of view. It is through this conceptualization of initiation that the traditional African communities view initiation as an integral part of the society that must co-exist with it.

Bakgatla-baga-Kgafela in Mochudi village is among the tribes that participated in initiation ceremonies and upheld the ceremony in high esteem as they considered it an integral social structure that moulded young people into individuals that best fit in society. It is believed that at the initiation 'school', young boys and girls were taught things that transformed them into new individuals who were appreciated by society. The belief above is confirmed by Daniel (2009) who states that initiates manifest a marked transformation of attitudes and behaviour because society helps them through encouragement and sanctions. Daniel (2009), further suggests that the conviction that the initiates have emancipated beyond certain childish inferior, and impure actions make them hold on to the teachings they received at the school even beyond. For a considerable period, Bakgatla-baga-Kgafela has practiced initiation, until their paramount chief had a fall out with the government of Botswana and fled the country. Although a regent chief was appointed to administrate all matters of the community, initiation became nonextant as the paramount chief was the only one who sent out the regiments to the 'school'. The cessation of initiation has now left the residents with the belief that its existence in the past played a pivotal role in socializing boys

and girls to societal ideals by instilling discipline, societal norms, and values that moulded them, especially since they require guidance. This belief is even strengthened by unacceptable behaviours that seem to be rampant among boys and girls such as teenage pregnancy, school dropout, abuse of alcohol, theft, and other social ills.

Much research has already been conducted in this field focusing on Rites of Passage (Van Gennep, 1960), Continuity in the traditional initiation practice of boys and girls in contemporary Southern African society (Matobo, Makatsa, Obioha, 2009), Sexual Objectification of Women in Female Initiation Rites (Munsaka, 2011) while others have analyzed rites of passage and their relation to Christianity (Kasomo, 2009). Although Mosothwane (1999) conducted a study on “Ethnographic Study of Initiation Schools among Bakgatla-baga-Kgafela at Mochudi (1874 – 1988)”; Setlhabi (2014) studied the Politics of Culture and the Transient Culture of Bojale: Bakgatla-baga-Kgafela women initiation in Botswana; The Bakgatla-baga-Kgafela’s initiates rites and the Modern Society (Makgala, 2009) and The Pre-colonial Political History of Bakgatla-baga- Mmanaana of Botswana (Matemba, 2003), the studies did not explore the role of initiation in character building of adolescents while other studies were conducted outside Botswana and thus less relevant to the context of Botswana. The current study attempted to describe the perception of initiation instructors and parents of the role of initiation in building the character of adolescents. It was important to carry out this study because it would inform the community and the nation of Botswana about other structures that would be utilized in the upbringing of children as well as understand how initiation influences the character building of adolescents. In addition, the study may shed light on issues that affect people’s way of life such as moral decay or adolescent stubbornness in the absence of initiation rites. Further to this, the study may trigger more research on this perspective as other scholars may want to further explore the topic to critique or bring in

some in-depth perspective. Finally, the study may be beneficial to the field of educational Psychology by providing insight on how the traditional structure could be used in the field to improve the learning processes as well as integrate it into psychotherapy processes to address African child issues within their ethnicity and culture.

1.1 Statement of the problem

From time immemorial, it has been the tradition of Bakgatla-baga-Kgafela that every year the paramount chief sent out a regiment of young men and women to the initiation 'school'. This arrangement became a norm for the Bakgatla-baga-Kgafela who held the ceremony in high esteem because they believed initiation was an integral part of a society and should co-exist with it. Therefore, many parents sent their boys and girls to the 'traditional school' because they believed that initiation instills discipline hence individuals come back transformed. In the year 2012, the chieftaincy of Bakgatla-baga-Kgafela had a fallout with the government of Botswana and subsequently fled the country into the neighbouring South Africa where he is currently residing. As a result of the absence of the paramount chief, there is no one to send out the regiments (*go bolotsa mophato*) to the initiation 'school' which has brought cessation to the practice as it is traditionally the role of the paramount chief and no other person. It is on this account that parents believe that the cessation of initiation ceremonies has created a gap in matters of discipline resulting in numerous cases of indiscipline that parents often complain about such as high school dropout, teenage pregnancy, alcohol abuse, and other social ills that the community is experiencing. The parents believe that the cessation of initiation has left a void in their culture and the raising of children. The current study, therefore, ought to find out from the initiation instructors as well as parents, the perceived role of the initiation rite in the lives of young men and women being initiated into adulthood, as well as its role in character building of adolescents.

1.2 Purpose of the study

The purpose of this study was to describe the perceptions of initiation instructors and parents on the role of initiation in the character building of adolescents in Mochudi Village, Kgatleng District in Botswana.

1.3 Significance of the study

It is important to conduct this study to seek to understand whether initiation instructors and parents perceive initiation as an agent of character building in children. The study is imperative in giving society insight into the use of initiation rites as a potential cultural structure in building the character of boys and girls.

It is hoped that the results of this study will be beneficial to the parents, community, and the nation of Botswana by informing them about other common social structures that could be utilized in the upbringing of children, as well as understanding how initiation influences character building in adolescents. The study may also be a reference point for other communities which would like to introduce initiation to transform their boys and girls to address issues of moral decay that seem to be rampant among youth today. This study would shed some light on the variations in character that exist between boys and girls who went for the initiation rite as well as the experiences in adolescents' character that parents have had while raising children who have not been to the initiation 'school'. The study may also trigger more research on this perspective as other scholars may want to further explore the topic to bring in some in-depth perspective. To the field of educational psychology, the study may provide new insights into developing the learning processes of the African child within the structures of their ethnicity as well as continued engagement with the structures to refine and restructure the learning processes.

1.4 Research Objectives

The study was guided by the following objectives:

1. To describe the perceptions of initiation instructors and parents on the role of initiation in the character building of adolescents.
2. To describe the experiences in adolescents' character that parents have had while raising them in the absence of the initiation rite.
3. To explore variations in character, if any, between boys and girls who went through the initiation rite and those who did not, as perceived by parents and initiation instructors.

1.5 Research Questions

1. What are the perceptions of initiation instructors and parents on the role of initiation in the character building of adolescents?
2. What experiences in adolescents' character did parents who raised them in the absence of initiation rite had?
3. What are the character variations, if any that exist between boys and girls who went through the initiation rite and those who did not, as perceived by initiation instructors and parents?

1.6 Limitations of the study

The limitation of the study was the unwillingness of the participants to disclose information deemed very important and sensitive as most of the activities in initiation 'schools' are kept a secret to the public, especially to those who have not undergone the process of initiation. To lessen the negative effects of the said limitation, the researcher held meetings with participants

at the beginning of the interviews to explain the purpose of the study and how the study would be beneficial to them and the community. The researcher encouraged all participants to share all the information required for the study to attain its objectives.

In the light of the Covid-19 pandemic and the regulations that have been enforced which include; restricted movements, wearing of masks, and keeping away from crowded areas. Another limitation was the unwillingness of potential participants to take part in the study fearing contracting the deadly disease. The researcher, however, ensured that the Covid-19 pandemic regulations were observed by providing additional face masks to participants who forgot theirs at home. Social distancing and the use of hand sanitizers were followed during all interviews. The other limitation was that the study being a qualitative one, used a small sample which restrict the generalizability of the findings. Frankel (2012, pg468) confirms “a limitation of qualitative research is that there is seldom methodological justification for generalizing the findings of a particular study due to the small samples”.

1.7 Delimitation of the study

This study took place within the confines of Bakgatla-baga-Kgafela of Mochudi village in Kgatleng District, Botswana. The study took place in Mochudi village since it is the headquarters of the Kgatleng District. Most importantly, it is in this village that all prospective initiates congregate, and where initiation of boys and girls is conducted. Interviews were restricted to initiation instructors (both males and females) and parents who have had their adolescent children go to initiation ‘school’. The study was confined to the perception of initiation instructors (‘teachers’) and parents (whose adolescent children had been to initiation ‘school’) on the role of initiation in the character building of adolescents. The study was confined to the initiation instructors because as the trainers of the initiates they have first-hand

information on what transpires at the 'school' as they are involved in the process of initiation from the preparation stage to the final stage of the ceremony while parents lived with the initiates and therefore, have the experiences of the changes that may have occurred in their children. The collection of data was from April to May. The period was of interest to the researcher because the community usually starts the preparation for the beginning of the school of tradition around that time and therefore, the researcher thought that would resuscitate that feeling for the 'school' and encourage them to participate in the study.

1.8 Theoretical Perspective

This study is anchored on the model of Van Gennep's (1960) 'Rites de Passage' translated 'the Rites of Passage' and the Theory of Ecological Systems by Bronfenbrenner.

1.8.1 The model of Rites of Passage by Arnold Van Gennep (1960)

According to Van Gennep (1960), initiation is a rite of passage which he states, if activities associated with it were examined in terms of their order and content, it was possible to distinguish three main phases being; separation, transition/luminal, and incorporation. He compares the rite of passage to a territorial passage that requires one to adhere to certain formalities to gain entry into another territory. He further explains that the rite of passage involves one transiting from one social grouping to another, which grouping may be political, economic, intellectual, religious and all these different groups possess rules whose strings or laxity vary from one group to another.

He explains that the phase of separation is the one in which an individual is separated from an earlier group he/she belonged to. The separation is conducted by secluding the initiates in a place for some time, alone or with others. Such a phase often involves the shaving of

hair as a symbol of separation from ties with earlier positions or conditions. Relating to the study, the separation phase coincides with the time when the initiates (adolescents inclusive) would be leaving their homes, families, siblings, relatives, and friends to stay in a secluded place that the elders would have chosen, far away from their homes. Thus, cutting ties with all their relatives, friends, and acquaintance; and with all the activities they used to indulge in. During this time the initiates dress in clothes prescribed for initiation, which may not necessarily appeal to them.

Van Gennep states that the separation phase is followed by the Liminal Phase/transition, which is usually accompanied by instruction and prohibitions – such as dietary or sexual, songs, and dances that are specific to the initiates. This period is also characterized by the special language unknown to the initiates and this is quite understandable since the initiate is moving from one world to another, from profane to the sacred world. He suggests that the stage could also be understood as the time for purification before being admitted into the sacred world. About the study, the Liminal phase coincides with the time when the initiates (inclusive of adolescents) would be at the bush (camping sites identified by the elders of the tribe) receiving their training in form of activities assigned to them; teachings on societal rules, values, and norms and other teachings which accorded them the wisdom to deal with life challenges; songs and dances that conveyed messages on the expected conduct. It is also a time when circumcision is carried out on initiates as well as some rituals that are conducted when they arrive at the bush and before they leave the bush.

According to Van Gennep, the third and last phase is the incorporation phase, which is characterized by actions that formally introduce the initiate into the sacred world. These actions and reactions are all regulated by society and are aimed at effecting change and

they are performed in such a way that they leave a lasting imprint, either on the body or mind. The initiates are made to understand that they have crossed a gulf separating their earlier position from the new. They are also made to understand that this passage is growth and therefore irreversible. Van Gennep (1960) argues that the phase is expected to modify the personality of the individuals in a manner that will be visible to all. The understanding that the new position is higher, superior, and more perfect in comparison to the earlier one, therefore, makes it easy for the individuals to take the ordeals of initiation. Relating the last phase of the model to the study, the initiates would work hard towards achieving the high, and superior position that they have been looking forward to.

As applied to the current study, this theory holds that the rite of passage (Initiation) would impact positively on adolescents (young boys and girls) because having been to the initiation 'school', they would have undergone tremendous training that would have caused them to internalize the teachings. The rigorous training would have also given them the urge to want to live to the standard of the new social group. That is, they would have learned and mastered the teaching of life skills; good conduct; belief systems; social relation, societal rules, values, and norms as well as decision making. They would also manifest a marked transformation of attitudes and behaviours different from their earlier ones; and the conviction that they have emancipated beyond certain childish inferior and impure actions provides the influence to live up to societal expectations which Van Gennep stated earlier on, which are also congruent with what Daniel (2009) observed when he asserts that initiation is educational because it is the forum for fostering attitudes - the type of education that is gradual and experimental, not simply conceptual; that transforms initiates from

childhood to maturity. He further asserts that the education they receive radically changes their thinking, talking, and feeling and they do things based on world view.

1.8.2 The Ecological System Theory by Urie Bronfenbrenner (1979).

This study is grounded on the Ecological Systems Theory. This theory was developed by Urie Bronfenbrenner in 1979 and was used to provide a useful frame for organizing the dimensions of socialization and enculturation. The theory indicates that human development is a dynamic, interactive process between individuals and various ecologies that range from the proximal, immediate environment to the more distal and as such, can not be explained by a single concept but must be considered as a sum of relationships between the person and his wide environment. It recognizes that the relationship between the child and the environment is mutual; the environment influences the child and the child influences the environment. Therefore, it is a framework for conceptualizing childrens' development. It holds that the child's development is influenced by several interrelated environmental systems that can not be separated from each other. These systems are the Microsystem, Mesosystem, Exosystem, macrosystem, and Chronosystem. According to Bronfenbrenner, the Microsystem is the immediate surroundings as the family and peers with which children directly interact and they shape human development. The mesosystem is the linkages between the microsystems such as between school and the family, between the church and family. The connections between the family and the school experiences help the child bridge the gap between the two environments. The exosystem is the context that indirectly affects children such as the parent's workplace. The system generally impacts children as they interact with other people in life while the

macrosystem refers to the cultural patterns of the different institutions and the knowledge embedded in those bodies. The cultural pattern in this respect refers to the people's way of life, households, community resources, traditional stories, societal norms and values, and socialization is one way of promoting the children's culture rather than depending on modernized western culture.

Applied to the current study, initiation would coincide with the mesosystem, a system that links the child to structures outside the family. The Mesosystem will allow the initiate to interact with and learn from other peers and this relationship would strengthen the relationship. Van Gennep's (1960) observation is congruent with Bronfenbrenner's observation when he argues that those severe initiation activities produce cognitive dissonance. He further states that it is theorized that such dissonance heightens group attraction among initiates after the experience arising from the internal justification of the effort used. He reiterates that the rewards during initiations have important consequences in that, initiates who feel more rewarded express stronger group identity as well as group attraction, and this challenges others to work hard too. Initiations can also produce conformity among new members, thus increasing feelings of affiliation.

The process of initiation also coincides with the macro system which would enhance initiates' culture through cultural activities such as hunting wild animals, crafting as well as engaging in activities that strengthen their endurance and sharpen their thinking skills. The teachings they receive, societal norms and values, folk stories, societal rules, and decision-making that they learn at the 'school' enhance their cultural affiliation and would make them want to live up to the expectations of their society. Initiation training

also coincides with the chronosystem which exposes them to prolonged interaction amongst themselves as well as their instructors who become their role models and therefore, would want to immortalize them. Initiates are likely to perceive their instructors as wise and superior, a status they would want to hold at some point, and that will be motivation enough for them to work towards. Most importantly, initiates would want to complete their training well and acquire a status they have worked hard for, one that separates them from the rest, and that incorporates them into a societal club of men and women.

1.10 Operational terms and translation

Initiation refers to a rite of passage marking entrance or acceptance into a group or society.

He further states that it can also signify a transformation in which the initiate is ‘re-born’ into new roles (Van Gennep, 1960). In this study, initiation refers to the School of tradition where boys and girls are ushered into manhood and womanhood through rigorous training that instills discipline and aligns them to societal norms and values.

Rite of the passage refers to a ceremony or event marking an important stage in someone’s Life especially birth, transition from childhood to adulthood, marriage and death (Daniel, 2009).

Bakgatla -baga-Kgafela: one of the major tribes of Botswana (Makgala, 2009)

<i>Kgotla:</i>	Setswana name for a customary court (Setlhabi, 2014)
<i>Bogwera:</i>	refers to boys' initiation of 'school' (Mosothwane, 2001).
<i>Bagwera:</i>	refers to the male initiates (Makgala, 2009)
<i>Go rupa: go gwera:</i>	refers to the act of circumcision (Morton, 2011)
<i>Bojale: pyale</i>	refers to girls' initiation 'school' (Morton, 2011).
<i>Makgabe:</i>	Traditional skirts made from threads sewn together at one end and hanging loose on the other end. They are smeared with a mixture of charcoal and animal fat to give them a black colour (Setlhabi, 2014).
<i>Methikga:</i>	Skirts for female initiation instructors made from goat or calf skins (Setlhabi, 2014).
<i>Dikgalaopa:</i>	refers to open grounds (Setlhabi, 2014).
<i>Makobolo:</i>	Leather shawls worn by male initiates. If the initiates were led by the heir to the throne, he would wear a <i>makobolo</i> made from lion skin (Schapera, 1978).
<i>Phuduhudu:</i>	Leather under-wears worn by initiates during initiation. They are commonly made from animals' skins, these animals having been hunted by initiates (Grant, 1984).
<i>Initiation Instructors:</i>	They are men and women who facilitate the training of initiates, they lead activities, teach initiates songs, tribal laws, and life skills as well as train them to have courage and endurance (Mosothwane, 2001).

<i>Swaile:</i>	A name was given to the girl who is on the transition from childhood to womanhood (Setlhabi, 2014).
<i>Magwane:</i>	A name was given to prospective male initiates (Mosothwane, 2001)
Regiment(s)	also known as <i>mophato</i> (singular) / <i>Mephato</i> (Plural) refers to a group of individuals who were initiated at the same time. The group is given a name that denotes that they are people of the same generation, although at times there are few exceptions (Grant and Kgafela, 1989).
Perception:	According to Taylor, Peplau, and Sears (2003), it is the way of seeing, understanding, and interpreting things. The usage of the meaning shall be maintained in the research paper.
Adolescent:	An adolescent is defined as an individual between the ages of 10 – and 19 years old (Milivsky, Schlechter, Netter, and Keehn, 2006). In the current study, the term refers to both males and females aged 13- 18 years.

1.11 Summary

This chapter has outlined the background of the study, the statement of the problem as well as the purpose and the significance of the study. The objectives that guided the study have also been outlined. The chapter has also highlighted the limitations that the researcher encountered during the research and how she maneuvered through them as well as the delimitation of the study. The theoretical perspectives on which the research study is anchored have also been discussed. Lastly, operational terms and translation of Setswana terms were explained to enhance the understanding of the concepts.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

This chapter presents relevant literature on the perceptions of the Bakgatla-baga-Kgafela as well as other African communities on the role of initiation in transforming boys and girls for their manhood and womanhood stage. The review explores the influence of the initiation rite on the lives of boys and girls as well as the perceptions of the different communities on the role of initiation in building the character of boys and girls.

The following sub-heading will be presented in this chapter; the origin of Bakgatla-baga-Kgafela, and Bakgatla-baga-Kgafela's initiation rite perspective. The Bakgatla-baga-Kgafela female initiation, their attire, and the instruments they used will be discussed. The male initiation, their attire as well as the instruments they used will also be discussed. The African perspective on the initiation rite will also be explored.

2.1 The origin of Bakgatla- бага- Kgafela.

The origins of Bakgatla-baga-Kgafela are in South Africa. According to Matema (2003), the term Bakgatla describes all Kgatla groups in Botswana and South Africa. There are two groups of Bakgatla in Botswana; Bakgatla-baga-Mmanaana and Bakgatla-baga-Kgafela - both of which migrated into the country from South Africa, but at different times and each under its chief (Matema, 2003). Mosothwane (2001) states that the Bakgatla-baga-Kgafela tribe is located in the Kgatleng district in Botswana and the Bojanala Platinum District in South Africa. She further opines that they originate from the North-Western Pilanesberg area of the former Transvaal, also known as Moruleng. Mochudi village was established around 1876 under the leadership of Kgosi

Kgamanyane Pilane (Matema, 2003). Mosothwane further states that Kgosi Kgamanyane Pilane immigrated to Mochudi with his followers after the relations became hostile between him and the commandant-general Paul Kruger, who disciplined Kgosi Kgamanyane by flogging him publicly for failure to provide enough labour to work in the Boer farms. Kgosi Kgamanyane Pilane and his followers emigrated from Pilanesberg and settled in Tshwene-Tshwene for over a year before settling in the village of Mochudi. Despite the ruthless treatment of Paul Kruger towards Kgosi Kgamanyane, a substantial number of his people remained at Pilanesberg and continued to recognize him as their chief.

Kgosi Kgamanyane Pilane died in 1874 and was succeeded by Kgosi Linchwe I, his descendant in the fourth (4th) generation, who also died in 1924 having retired earlier due to ill health. Kgosi Isang took over as a regent from 1920 until 1929 when Molefi Kgafela, his nephew and the rightful heir was crowned the paramount chief. Molefi Kgafela did not serve long as his unacceptable behaviour and misconduct put him at loggerheads with the protectorate administration and was forced to leave the chieftaincy in 1937 Schapera quoted in (Mosothwane, 2001). He further narrates that his younger brother Mmusi was appointed the regent until 1963 when Linchwe II was crowned the paramount chief. Linchwe II unlike Mmusi, who was not very much interested in initiation emphasized the cultural and ceremonial role of traditional institutions and he reintroduced certain traditions that had been abandoned in most Tswana chiefdoms during Christianization (Mosothwane, 2001). In 1975, Kgosi Linchwe II revived the initiation 'schools' which had previously been a cultural practice to enhance the unity and ethnic identity of the Bakgatla-baga- Kgafela. The initiation 'schools' dated as far back as 1874 and ended in 1902 when the last regiment of Makuka was initiated. Mosothwane (2001) explains that after the death of Kgosi Lenchwe II in 2007, Kgosi Kgafela II, the first son of Kgosi Linchwe II, was installed the

paramount chief in 2008. She states that shortly after Kgosi Kgafela II's installation, attempts were made to stress the cultural and traditional relations and revive cross-border events which had been organized regularly in the past. The major cultural event was the initiation 'school' re-introduced by Kgosi Kgafela II from 2009 to 2011 which also encompassed initiates from South Africa.

His persistent opposition to the provisions of chieftainship in Botswana and his subjection to the authority of the Ministry of Local Government led to ongoing disputes (Mosothwane, 2001). The situation was further aggravated when Kgosi Kgafela II and other members of the tribal leadership undertook illegal public floggings of community members. In 2011, the tense situation escalated, with Kgosi Kgafela facing criminal charges for the floggings and officially facing de-recognition as paramount chief. In 2012, Kgosi Kgafela II's official de-recognition and his pending court case motivated his relocation to South Africa (Mosothwane, 2001). This relocation to Moruleng (South Africa) led to a vacuum in the initiation of the Bakgatla-baga- Kgafela since only the paramount chief sends out regiments for initiation. This has also left a lot of young boys and girls, especially adolescents, not socialized to the societal laws and regulations as it was done in the past, thus creating a gap in building their character and ultimately a morally upright society.

2.2 The Initiation rite: Bakgatla- бага- Kgafela's perspective

Initiation is a common rite of passage among many African communities. Like other rites of passage, the initiation rite is of central importance in the life of the communities which practice it, Bakgatla-baga-Kgafela being among those. Mosothwane (2001) contends that initiation among the Bakgatla-baga-Kgafela dates as far back as 1849 when Kgosi Kgamanyane Pilane led the *Masoswe* regiment. It is understood that there was a regiment, that preceded *masoswe*, but was not documented and as such it is difficult to tell when that regiment was initiated. She further states that Kgosi Lenchwe I succeeded Kgosi Kgamanyane in 1874 and led the *Matlakana* regiment. He

further named eight regiments that underwent circumcision, while the other two, *machechele* and *mafatshwana* were not circumcised because Kgosi Lenchwe I was converted to Christianity and was compelled by his Christian ethics to prohibit some Bakgatla-ba-kgafela customs such as paying bride price, polygamy, and initiation. Lenchwe I died in 1924 shortly after he retired due to ill health and Isang, who sent three regiments for initiation during his reign, took over as the regent Schapera quoted in (Mosothwane, 2001). He further narrates that in 1929 Molefi Kgafela, the rightful heir was crowned but did not last long as paramount chief because of his unacceptable behavior and was thus forced to step down from Bakgatla-baga-Kgafela chieftaincy. He named only two regiments. Mmusi Kgafela was appointed as a regent and initiated two regiments and later in 1963 Lenchwe II was crowned the paramount chief (Mosothwane, 2001). Makgala (2009) added that Lenchwe II placed emphasis on the cultural and ceremonial role of traditional institutions and re-introduced certain traditions that had been abandoned in most Tswana chiefdoms during the Christianization. Makgala further states that in 1975, Kgosi Lenchwe II revived the initiation ‘schools’ which had previously been a cultural practice to enhance the unity and ethnic identity of Bakgatla-baga-Kgafela. According to Grant (1984), initiation ‘school’ among Bakgatla-baga-Kgafela was not necessarily associated with physical maturity. She states that very young people and mature adults were often initiated together. The observation above is different from that of other African communities like the Masaba of Uganda initiated boys between the ages between 15 and 20years.

Among the Tswana, there is a tendency to put girls in seclusion in the village while boys were taken away from the village during initiation ceremonies Willoughby and Schapera quoted in (Mosothwane, 2001). Boys were put under absolute separation from village life while girls were put through a period of limited social contacts, even though they stayed in compounds within the

village. Based on the above-captioned statements, the researcher believes that the separation of both boys and girls from village life could cut the relations with their peers and their actions, and also allow them some quality time with their new group members, to meditate on and internalize the new life and teachings while still eager to learn. The absolute separation could explain why initiation for boys was often considered intense and rigorous, and often made boys fearful to enroll in the 'school'. The Initiates were trained on songs and dances that were understandable to them only. The male initiates were often taken to the forest from where they were camping, to hunt wild animals for their relish using sticks and axes. They sometimes hunted dangerous animals like leopards, therefore before such hunting expeditions, they were sat down and instructed on how to close in on the animal and kill it. Every initiate was expected to show bravery and solidarity to achieve the set goal. Mosothwane (2001, pp144), attests those initiates were taught the importance of unity and cooperation, both with one another and the rest of the community. She reiterates "initiates were treated harshly, made to perform laborious tasks and were often beaten on the slightest pretext". The researcher argues that if initiates are taught the importance of unity and cooperation, and if there are some ways in which the initiates were made to commit to the requirements of the initiation 'school' and even post-initiation 'school', then clearly adolescent boys' and girls' character can be built by sending them to the initiation 'school' as they would be socialized to acceptable conduct. This socialization to acceptable conduct would presumably take them even beyond initiation as it is assumed that they too would commit to the teachings of the initiation 'school'.

2.2.1Female Initiation (*Bojale*)

Bojale is female initiation through which girls are incorporated into regiments (*mephato*) (Grant, 1984). Girl's initiation is different from boys in that it was not rigorous. It was however automatic,

that girls would go to the 'school' a winter after the boys went, Grant explains. At the beginning of each initiation ceremony *bo swaile*, (a name commonly used to refer to the fact that the initiates are in transit) was traditionally medicated (Grant, 1984). Grant further states that rituals were done to protect them against evil ancestral spirits and at times inter-tribal wars. Setlhabi (2014) adds that they were to be protected from possible witchcraft and curse from enemies. She further explains that girls were initiated within compounds of carefully selected families, mostly those related to the royal family. Conducting the ceremony within the compounds could presumably be because in Setswana culture a woman is known to belong to the household, where almost all her chores from raising children to cooking are confined. Gant and Kgafela (1989) further state that packed branches of trees were used to seclude the girls away from the rest of the community. They stayed for six weeks in the compound learning initiation songs, dances, tribal folktales social and moral behaviour, and the responsibilities of wives and mothers Schapera quoted in (Mosothwane, 2001). It would therefore not be farfetched for one to conclude that girls' initiation was carried out to prepare them for marriage. Initiates were sometimes made to jump over thorny bushes, not allowed to walk up straight, sit in a squatting position without spreading their legs or kneeling. He further stated that in the most commonly performed actions, girl initiates walked around with their hands folded over their breast, their heads bowed in imitation of a fetus, which cannot look around. On the last night of the ceremony, the initiate spent the whole night at the grounds (*dikgalaopa*), where they were made to lie down on their stomach and given ritual whipping with *Grewia Flava*/wild berry sticks (*maretlwa*) which were discarded after use (Mosothwane, 2001). The purpose of whipping has not been explained, but one can assume that it was a ritual meant to strengthen the initiates as they were now going to join other women in the community.

From the literature above, girls were taught that a woman's main job is in the compound. They were further taught the right sitting positions as well as the way a woman must conduct herself. The researcher argues that in the same manner that initiates were groomed, if initiation could be made compulsory for all adolescents, then the teachings would be instilled in their minds and engraved in their hearts such that even after the ceremony they would live the teachings, thus, completely transformed into new individuals who best fit in the society.

2.2.2 Attire for female Initiates

Makgabe and *Methikga* were the traditional attires for girls' initiates. *Makgabe* is a traditional skirt made from threads sewn together on one end and hanging loose on another end. Sometimes *Makgabe* was made from the stems of some traditional plants which grow in swampy areas called *mosokelatsebeng* (Setlhabi 2014) affirms. Setlhabi further explains that *Makgabe* which was knee-long did not cover right around the waist of the girl initiate, therefore the softened animal skins were used to cover the buttocks. She added that initiation teachers wore leather skirts (*methikga*) made from goat and calf skins she added. Only the 'teachers' wore leather tops around their necks in cold weather, otherwise, they did not wear any top, she concluded. Schapera (1978) also confirmed that Bakgatla-baga-Kgafela girls did not do anybody decorations nor wear bracelets or necklaces during initiation unlike other Batswana communities like Balete and Bakwena.

2.2.3. Instruments used by female initiates

According to (Setlhabi 2014), female initiates (*bo swaile*) did not use many instruments in their *bojale*. She states that they used a long and narrow drum with an open bottom and one curved handle to symbolize the opening of a womb, adding that the drum was never to be touched by men or its opening put such that it faces men when being played in traditional events at the *kgotla*. She further explains that not every girl or woman could play the drum, only those with special posts in

the initiation ‘schools’ like the royal mother’s close councilors, who could make decisions and suggestions to the rest of the troop. Other than the drum, initiation ‘teachers’ carried branches of the Croton gratissimus tree (*moologa*) which they used to enclose *bo swaile* in the center, moving closer to each other so that the branches become closely packed as the initiates sing and danced to the songs.

Drum used by female initiates



Figure 2.2 (Source: Bakgatla-baga- Kgafela online magazine)

2.2.4. Male Initiation (*Bogwera*)

The male initiation took place in the bush in a place that was identified by the initiation instructors and only returned when all activities had been performed (Grant and Kgafela 1989). This arrangement seems to be consistent with Van Gennep’s (1960) phase of separation which he

explains as the separation of initiates with the rest of the people to cut ties with their olden ways. However, some informants have argued that boys needed to be away from the village to ensure that they are completely barred from sexual contact before circumcision scars were completely healed (Grant and Kgafela 1989). Before leaving the village for the bush, prospective initiates (*Magwane*) however, once they had enrolled in *bogwera* they were called *bagwera* (Grant, 1984). *Bagwera* were traditionally medicated to protect them from ancestral evil spirits and curses; Grant and Kgafela explain that in the bush the initiates received instructions from their instructors spelling out the activities as well as how to go about carrying out such activities. They added that some of the activities included crafting wooden spoons, stools, bowls they ate from, and leather strap chairs. They also hunted wild animals from which they prepared relish and the animal skins used to make headgear, leather skirts (*methikga*), leather underwear (*phuduhudu*), and leather shawls (*makobolo*) they wore (Grant, 1984). Schapera (1978) opines that in addition to the crafting and hunting activities they were also taught tribal laws, and told folk stories, songs, and dances. One notable and important activity was that of making fire which was extraordinary in that, the first fire was made at *Kgosing* ward, from which other ward-camps would get a burning stick from it to make fire in their different wards (Mosothwane, 2001). She further explains that since the main customary ward (*kgosing*) fire had to be burning all the time during their stay at the bush, whenever initiates were going out of the camping area, two were left behind to ensure that the fire does not go off. Van Gennep (1960) supports the above experiences of the initiates when he observes that in the liminal phase, initiates were instructed how to carry out initiation activities.

Circumcision of the initiates has been a sacred and integral part of the initiation rite. Although it does not come out clear that boys were circumcised in the bush, Mosothwane (2001) claimed Christianity, colonial rule and modernity changed how circumcision was carried out. The Ministry

of Health required that the boys be circumcised at the hospital to ensure safety of the procedure and be returned to the bush, an instruction that the chieftaincy complied with. This, therefore, confirms that initially circumcision was done on the initiates at the bush by trained old men. Mosothwane explains that after the chieftaincy and the health department agreed on circumcision done at the hospital, the agreement was put to practice and the Hospital surgeon would visit them at the bush to check on the progress of their healing. Still at the bush, boys were tapped with a wild berry switch (*moretlwa*) as they crouched towards the end of the ceremony, a ritual act shared with girls' initiation (Setlhabi, 2014). She further states that initiation was the whole tribe's pride because when initiates arrived at the Kgotla from the bush, they were met by happy crowds of men and women wearing attires and face masks to decorate themselves. He reiterates, that male initiation was much more elaborate, complex, and resource-consuming than female initiation.

2.2.5. Attire for *bagwera*

Bagwera's traditional attire was mostly made of animal material. Once initiates were enrolled, they put on the initiation attire. Makgala (2009) outlined the *bagwera* attire as follows; they wore *phuduhudu/ moswapo* which is a leather underwear made from skins of animals killed during the hunting sessions. They also wore leather shawl (*makobolo*); leather sandals made from animals' skins, headgear made from wilder-beast skin, and carried sticks with ostrich feathers tied to them. With time, however, the attire changed from traditional cloth to European clothes as the Department of Wildlife and Natural Resources imposed some restrictions on the hunting of animals. Leather shawls (*makobolo*) were now worn by senior boys from different wards, but if the regiment was led by an heir to the throne, he would wear *makobolo* made from the lion skin.

2.2.6. Instruments used by male initiates

There is no clear indication of the instruments that the male initiates used at *bogwera*, however, since the initiates hunted animals and crafted many different utensils, some of which they used at the school, one can presume that tools like knives, axe, bows, and arrows could be found in males' initiation sites. Although nothing was narrated about the instruments they used, male initiates unlike female initiates decorated themselves, especially on the day of the ceremony when they reported at the village *kgotla* (royal meeting place/customary court). Schapera (1978) states that the initiates wore on their heads a leather strip that was cut from the spine of a wildebeest and made into a circle to fit on the head (*maditse a kgokong*) and had sticks which ostrich feathers were tied to them, which they waved in the air as they sing the songs (*dikoma*) they were taught during their training.

2.3 Initiation rite: An African Perspective

Initiation rites are considered an important agency of socialization among African communities that practice them. They are traditional cultural practices that play an important role in the life and structure of tribal groups in African communities (Makgala, 2009). Matsumoto and Juang (2013) concur when they emphasize that cultural practices are sources of values, beliefs, and societal laws that keep a group of people glued together. They further argue that it is these practices that form the culture of a particular group; however, they state that the concept of culture may have different meanings in other cultures and this is due to the breadth, scope, and enormity of culture.

Initiation seems to be among the most important and highly appreciated cultural practices that most African communities engage in. Although there may be different reasons for practicing initiation by the different communities, there is a converging point for most of them as well as for the initiates and that has seen the practice continuing despite the Christianization, colonialism, and

modernization that prevailed in the past few centuries. For the Bakgatla-baga- Kgafela initiation was done as a cultural practice to enhance the unity and ethnic identity of the Bakgatla-baga- Kgafela (Mosothwane, 2001), while for the community of Lesotho is done for initiates to acquire leadership skills, commitment and loyalty to their country, self-respect, and self-discipline which carry along law-abiding with it (Matobo, Makatsa, and Obioha, 2009). Among the Masaba of Uganda; it is educational because it is the forum for fostering attitudes (were, 1977). Shorter quoted in (Daniel, 2009) reiterates that initiation teaches initiates to think with the community and see the world from the communities' point of view; it gives them a cultural frame of work, a configuration of images and meanings with which they can confront the experiences. Indeed, initiation in some African communities served the purpose of equipping initiates with skills and knowledge that transformed them into law-abiding citizens (Grant and Kgafela, 1989). It is on this ground that the researcher contends that initiation could be used to transform the ill-mannered adolescents into the pride and joy of society by building the character of those young boys and girls. Shorter quoted in (Daniel, 2009), further believes sexual life for which initiation is an introduction to, is directly connected to human existence as procreation is how communities continue to exist and thrive. Using the above statement as the basis for argument, it would not be farfetched for the researcher to assume that African communities do not only conduct initiation to socialize and transform their boys and girls into men and women who fit well into society, but also prepare them for procreation to ensure the existence of generations later in life. On their part, initiates seem to have a common understanding that the institution is a set standard that sets them apart from the rest, which also earns them some rights that other men and women who did not undergo the same process would not enjoy. For example, for the Masaba of Uganda, without the initiation rite, a Mumasaba male has no social status (Daniel, 2009). He further states that in the same manner, female initiates

enjoy the accolades of being a woman; their marriage is not only a blessing to the man but to the entire society. Were (1977) emphasizes that a masaba male, regardless of age, status or wealth, is a full man after circumcision and is allowed to marry and beget children and participate in the decision-making processes of the clan. Likewise, the Luvale of Zambia see initiation as a preparatory stage for marriage, however, due to modernization and the fact that child marriage is now forbidden in Zambia, initiates may undergo the process of initiation, but may not get married straight away (Kapambwe, 2020). He further emphasizes that Mukanda (boys' initiation) has an educational function of transmitting skills as well as knowledge about nature, sexuality, religious beliefs, and social values of the community.

The initiation process for both males and females in some African communities that practice initiation seems to follow the same phases Van Gennep outlined. The male initiates of Bakgatlabaga-Kgafela are said to have their initiation in the bush, away from their family members, where they undergo rigorous training that involves acquiring skills and knowledge. Similarly, their female counterparts also congregated from their home but within the compounds of the royal family where they were taught societal laws, good grooming, sexuality, and other domestic chores (Setlhabi, 2014). Among the Luvale of Zambia, during the period of seclusion which could last from a week to a month, the girls are prepared for marriage by being taught about hygiene, sexuality, the conduct of a girl, and domestic chores. They are not allowed to eat certain foods, be seen with members of the opposite sex, or speak unless necessary and when a girl returns to her village, she was covered in a *chitenge* – (a traditional cloth) (Kapambwe, 2020). Likewise, the young boys between the ages of nine (9) and fifteen (15) leave their homes to live in the bush for a period of one to three months in an isolated bush camp; undergoing tests of courage and endurance, taking lessons on their future roles as men and husbands as well as learning skills on

making masks, wood-carving and basketry (Kapambwe, 2020). Based on the above observations, the researcher contends that the tasks and knowledge initiates are equipped with prepares them for future life challenges and parenthood. Kapambwe (2020) explains that the act of circumcising also takes place when the boys are still in the bush, done by older men who have experience in doing it. He further states that the last phase of the *mukanda* (boys' initiation) ceremony involves welcoming back the young men into the community by the entire community, singing, dancing, and ululating. The Bagisu, another ethnic group of Uganda, also send their boys aged between fifteen (15) and twenty (20) years for circumcision. As a way of preparing boys for the occasion, they sing songs and dance and their faces are smeared with clay, flour and traditional beer spat on their faces as a form of blessing (Were, 1977). Were, 1977 further states that on the day of the circumcision, the dancing with sticks is as intense as the boys are possessed due to the ritual performed on them. Were alludes that at the end of circumcision, the whistle is blown marking the end of the exercise and boys disperse to their homes, where they are handfed for three consecutive days before they are ritually washed and permitted to eat with their hands. He states that a year later after the boys have fully healed, they are coached on how to live and behave responsibly and are confirmed full members of the clan. He emphasized that they are now regarded as men (*basani*) and not boys (*basinde*) as previously known. The process that the initiates of the above-mentioned communities undergo indicates the transformation of initiates from their young immature behaviour to well behaved, responsible young men who can now take part in decision making of matters relating to their families as well as of their communities while girls were prepared to be mothers and to look after their husbands.

Using the scholarship discussed above as a basis for argument, the researcher argues that the separation phase does not only separate initiates from their families but also from the unwanted,

unacceptable acts that they may otherwise indulge in as well as bad influence from their peers and society. A separation Phase also provides psychological detachment which helps them forget their old unwanted behaviours and attitudes they may have indulged in and cut the links they had with them. The researcher also contends that separation helps the initiates to focus on the new roles and teachings being introduced to them. The old ways are discarded as the new beginning is nourished to become their new way of life. The liminal phase is one in which initiates are given instructions, receive some training on different skills development, developing endurance and perseverance (Van Gennep, 1960). It is at this stage that the culture of the society that the initiates live in is instilled through initiation. Matsumoto and Juang (2013) explain it as enculturation, which refers to the gradual acquisition of the characteristics and norms of a group of people; learning socially acceptable behaviours, rules, and aspirations of the society, societal values, family activities as well as community and government policies. The researcher argues that it is these above-stated instructions that transform the initiates into socially accepted, responsible, and law-abiding individuals who they eventually become at the end of their training. The length of period the initiates takes gives the trainers enough time to emphasize the teachings but most importantly, it is the rigorous training, the painful activities that they are subjected to over this long period that gives them the conviction to soldier on the journey that earns them status, respect, and honour.

The researcher believes that it is the same convictions that make them conform to the teachings for the rest of their lives. Besides personal convictions, the honour that they are accorded in taking part in decision-making and other matters of the community grounds them so as not to lose the respect and honour that they worked hard for. Were (1977) affirms when he explains that the convictions emancipate beyond childish inferior and impure actions, providing the impetus to live up to society's expectations. He further states that initiation is a clear cut of growth and therefore

irreversible and not negotiable. The circumcision that also takes place at this phase seals the content of the 'school curriculum'. Daniel (2009 pp157) confirms "circumcision rites are not merely secular ritual but religious ones accompanied with prayers and sacrifices to ensure successful accomplishment of the ceremonies. The researcher strongly believes that given the impact that initiation has on the life of the initiates, indeed it can transform every other young boy and a girl sent to the 'school' and therefore argues that it can be a mode of transformation of their characters. The endurance and perseverance skills that are developed in them would help them to make it through some of the difficulties that they encounter in their everyday life, which sometimes they fail to cope with and resort to actions that are against the law. For example, currently, different societies are battling with issues of passion killings, teenage pregnancy, intergenerational sex, and high school drop-out. The researcher believes that if initiation was to be formalized and encouraged, it would be used as a tool to weed out such unacceptable behaviours and even encourage boys and girls to wait until they formally get into matrimonial covenants since both boys and girls are given lessons on preparing for marriage and life after marriage. The last phase, the incorporation phase involves initiates re-joining the society they were separated from earlier on. The phase is characterized by the ceremonial welcoming back of initiates by adult men and women and the entire members of the community (Van Gennep, 1960). The celebration involves feasts for the initiates, together with members of the society as they have completed their 'school'; they are now wearing a new cap of manhood and womanhood. Daniel (2009) concurs when he states that they cross into living with the community, in it, by its norms for it. Ndiso (2018) states that the Kenyan boys are blessed with beer and milk that is sprinkled and spat on them as part of a rare Maasai ethnic community initiation ceremony to mark their passing into early manhood. The use of traditional medicines is noted in initiations of most African communities like the Maasai

of Kenya, the Zulus of South Africa, and the Basotho of Lesotho. The reasons for their use tend to differ even though some communities may have not shared the reasons, for example, the Bakgatla-baga-Kgafela according to Mosothwane (2001) do it to protect the initiates against ancestral evil spirits and witchcraft from the neighbouring villages while the Maasai of Kenya does it to mark their passing into manhood. The reasons for Bagisu of Uganda, *Masaba* of Uganda, and the Luvale of Zambia behind the use of rituals have not been explained. It could therefore be assumed that they use rituals to exorcise evil spirits and witchcraft as well as protect the initiates. Another common aspect noted among the initiates of the African community is the use of sticks, which has not been explained by any of the communities studied. It is generally expected of the initiates upon completion to protect their community whenever there are disputes or fights against the enemies; therefore, it can be assumed that dancing thrusting sticks in the air are symbolical of a warrior who protects his community (schapera, 1978).

Another notable observation in the initiation of African communities is the fact that initiation ‘schools’ in African communities are not necessarily associated with physical maturity, very young boys and girls, and mature adults were often initiated together. For example, among the *Masaba* of Uganda, in January the candidates aged between 15 and 20 years are assembled into each village and are regimented in various ways to inspire them in readiness for initiation while the other ethnic group, the Bagisu sends their boys aged between 15 and 20 years to the initiation school (Were, 1977). The initiation process of Maasai in Kenya happens every ten years for boys and girls aged between 9 and 15 fifteen years. According to the Maasai a boy’s “age set” is critical, Ndiso (2018) concludes. The Bakgatla-baga-Kgafela on the other hand had their youngest boy aged 6yrs initiated with boys aged 10 years and above as well as older men who did not go for initiation during their time, and the youngest boy was the head of the regiment (Mosothwane, 2001).

Mosothwane further confirms that despite his age, he did the duties of the head of the regiment very well. The inclusiveness of the adolescent age bracket in the initiates group indicates that they coped very well with the challenges they encountered at the initiation school, not only that but also how committed to the school such that they stood the ordeal that older men stood. The courage, endurance, and persistence in getting what they deemed important in their lives were relentless. From the presentations of the different communities on how initiates come back to society to be socialized to societal norms, values, laws, and regulations, it goes without saying that boys and girls need rigorous training that makes them internalize the teachings, instilling the societal culture that will never slip off their minds.

2.4 Summary

The literature reviewed sought to review studies that were conducted on the initiation of boys and girls. The studies have indicated that different communities practice the initiation rite for different reason, for example, for the Bakgatla-baga-Kgafela it was done to enhance unity and ethnicity while for the Basotho is done for initiates to acquire leadership skills, self- respect and discipline which carry along law abiding, and commitment and loyalty for their country. For the community of Uganda, initiation is practiced to foster attitudes as it is perceived to be educational. Although the reasons for practicing initiation are different for different communities, there is a convergence point where most communities perceive it as a socializing agent for societies. In most cases the studies have indicated that upon completion of the initiation training, initiates become new individuals, whose behaviours had changed, and that led to their character building. Furthermore, literature associates the changes to the rigorous training that they underwent during their training well as the convictions they had to stay true to the initiation teachings.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presents the research paradigm, research design, and principles of hermeneutic. Presented also in the chapter are the target population, research site, sample size, and sampling procedure. Data collection methods and instruments, data collection procedures as well as data analysis will be described in this chapter. Trustworthiness and ethical considerations will also be discussed. The summary of the chapter will be given at the end.

3.2 Research Paradigm

This study is a qualitative approach involving a non-numerical data collection method. It employed the interpretivism paradigm in which the researcher engages in a dialogue with the subjects to collaborate, negotiate and develop a meaningful understanding of reality. The study, therefore, used interviews and focus groups to get an in-depth understanding of the phenomena from the subjects.

3.3 Research Design

The research design according to Strydom, Fouche, and Delport (2005), is a specification of the most adequate operations to be performed to test a specific hypothesis under given conditions. The study took the hermeneutic phenomenological design, also known as interpretive phenomenology. This research design is rooted in interpreting experiences and phenomena through the individual lifeworld (Frankel, Wallen, and Hyunh, 2012). It helped the researcher focus the inquiry, make decisions about research participants, and even the way research questions could be addressed. Patterson and Williams (2002) concur with the statement above when they reiterate that instead of

bracketing off the researcher's subjective perspective, hermeneutic phenomenology recognizes that the researcher, like the participants, cannot be rid of his/her view of the world. Instead, the researcher's past experiences and knowledge are valuable guides to the inquiry. He asserts, "it is the researcher's education and knowledge base that led her to consider a phenomenon or experience worthy of investigation (Patterson and Williams, p16, 2002)". The researcher was able to capture the lived experiences of initiation instructors as well as those of parents who have had their children go to initiation school, allowing the researcher to articulate the reflective character of the human experiences as it manifests in language and other forms. Frankel et al., (2012) explain that phenomenology studies conscious experiences as experienced from the subjective or first person's point of view without theories about their causal explanations and as free as possible from unexamined preconceptions and presuppositions. He concludes "the design focuses on the study of an individual's lived experiences within the world" (Frankel et al 2012, p463).

3.4 Principles of Hermeneutic Phenomenology.

Hermeneutic phenomenology is guided by the normative philosophical commitment which is an underlying principle and philosophy that guides the practice of a specific approach to science. The three classes of normative commitment form the basis for the systems of principles that guide the conduct of a hermeneutic study and they are;

a). Nature of reality

Hermeneutic philosophy maintains that multiple realities vary across time, cultures, and individuals, meaning realities are defined in terms of time and the context in which it occurs.

b). Nature of human experience

It refers to the belief that human experience is not completely determined by the environment, nor is characterized by complete personal freedom, on the other hand, the environment presents situations that constrain what a person may experience and how a person may act. However, human beings have the freedom to make choices and act purposefully and ones' project and practical activity make perception interpretative.

c). Human nature

Here hermeneutic maintains that our everyday experience occurs when there is engagement, as a practical activity in which actions and emotions are structured by situations, cultural practices, current projects, and concerns that include habitual responses that are so familiar and taken for granted.

3.5 Target Population

The target population for this study is initiation instructors (both men and women) and parents who have had their children attend initiation 'school', residing in Mochudi village, Kgatleng district in Botswana.

3.6 Research Site.

The researcher chose Mochudi village as the study site because all initiation proceedings in Kgatleng (including even those from Moruleng in South Africa) were held in Mochudi village since the establishment of the village. Mochudi is the headquarters of the Kgatleng District of Botswana. It is one of the bigger villages in Botswana and the Bakgatla-baga-Kgafela is one of the main tribes of Botswana. Living in Mochudi is the Bakgatla-baga-Kgafela tribe. Mochudi is situated 37 km North-East of Gaborone, the capital city of Botswana. In the south, Kgatleng District borders the North West Province of South Africa, where Moruleng Village is situated (an extension of Bakgatla-baga-Kgafela), and to the east, it borders South Africa's Limpopo Province (See the map below).

Map showing Mochudi, Moruleng & Pilanesberg.

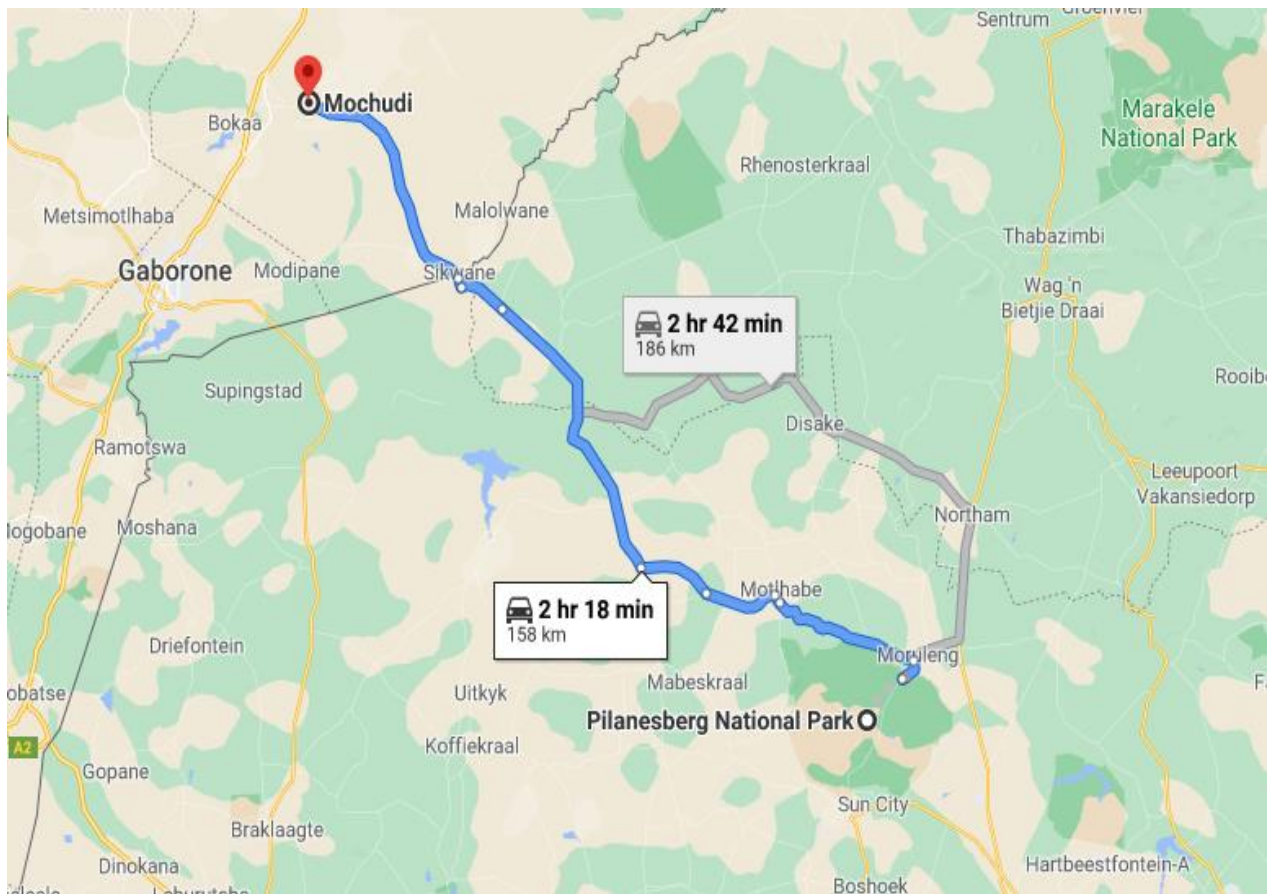


Figure 2.1 (Source: Google maps)

3.7 Sample Size

A sample of participants refers to a group of individuals who will participate in the research study by being observed or questioned (Fraenkel et al, 2012). He further states that it is a group from which data is obtained. The sample of this study consisted of five (5) men and (5) women who train initiates during the initiation ceremony. It also consisted of ten (10) parents who have had their children (5 of those who sent girls and 5 of those who sent boys) go to initiation school, thus a total of twenty participants (20) were interviewed in this study. The small number of participants in the study is in line with the type of the study being a qualitative research design. Creswell (1998)

recommends five (5) to ten 10 while Morse quoted in (Creswell, 1998) suggest at least six (6) participants. However, he states that ultimately, the required number of participants should depend on when the saturation is reached, that is when fresh data no longer sparks new insights.

3.8 Sampling Procedure

The selection of participants involved two methods; non-probability sampling method; purposive sampling technique also known as judgmental sampling, and snowball sampling technique or chain sampling were used to locate participants who took part in the study. Purposive sampling is a technique in which the researcher relies on her or his judgement when choosing members of the population to participate in the study. This technique enabled the researcher to handpick individuals based on the judgement of having trained the initiates in many previous initiation ceremonies that the society has held as well as parents who have had their boy or girl child go to the initiation 'school'. Fraenkel et al (2012) explain that purposive sampling targets participants known to possess the characteristics required for a particular study. Kombo and Tromp (2006 pp82) concur with Fraenkel when they say "the power of purposive sampling lies in selecting information-rich cases for in-depth analysis related to the issues being studied". The other technique, the Snowball sampling technique enabled the researcher to identify and recruit more participants possessing the required knowledge and skills using current participants in the study. In this study five (5) men and five (5) women who trained initiates and ten (10), parents who have had their children go for initiation constituted participants, thus a total of 20 participants were interviewed. The researcher first had a consultative meeting with the regent chief (who is currently administrating the village) and the mother to the paramount chief who in their positions are initiation instructors. The purpose of the meeting was to introduce the researcher and to agree on

and set the logistics of data collection. The researcher was then able to identify and recruit future participants through the regent chief and the royal mother of Bakgatla-baga-kgafela.

3.9 Data collection methods and Instruments.

The researcher used semi-structured interviews to collect data. The researcher prepared eleven (11) open-ended questions for initiation instructors, ten (10) for parents who have had their boy or girl child go to the initiation ‘school’, and six (6) for the focus group. Since the researcher spoke the vernacular, the open-ended questions were translated to Setswana to afford all participants the same understanding of the question since most of them were elderly people who have not been to school. The semi-structured interview was adopted to allow the interviewee to freely and openly express their opinions and ideas without limiting them to the question asked. Focus group questions were also open-ended and conducted in a semi-structured interview to facilitate the exchange of ideas that elicited different viewpoints. The focus group also allowed the researcher to study the various ways in which the individuals collectively made sense of the study topic on their perceptions of the role of initiation in the character building of adolescents.

3.9.1 Data collection procedure

Demographic information of the participants was obtained and interview guidelines, as well as focus group guidelines, were prepared for the study. The researcher conducted the first round of fieldwork in early March 2021. During that time, the researcher made appointments with the regent chief and the royal mother to the Bakgatla-baga-Kgafela about when to conduct the interview. The second visit was in April 2021 when the actual collection of data started. The interview started with the regent chief and the royal mother to the Bakgatla-baga-Kgafela, who directed the

researcher to other participants of the study and the chain continued until the researcher reached the saturation of the data.

Data in this study were gathered directly from participants through the use of semi-structured interviews and focus group discussions. Each one of the twenty participants was accorded 1 hour in which she or he answered the open-ended questions posed by the researcher. The participants freely expressed their opinions and ideas on the phenomena based on the question asked. The researcher recorded all the interview sessions with a voice recorder. The non-verbal cues such as nodding of the head, facial expressions, and objects mentioned in the interview were taken note of. The focus group discussion constituted two groups, each one with ten (10) participants. The two groups consisted of five (5) parents each, three (3) male and two (2) female initiation instructors while the other group had two (2) male and three (3) female initiation instructors. The reason for the split was to have a balanced and manageable group so that the researcher could be able to direct the discussions. The other reason for the split was to reduce the number of participants per meeting to comply with the Covid 19 regulation of social distancing. The focus group discussions were scheduled for one and a half hours which the participants held discussions. Each of the focus groups deliberated on the open-ended questions that guided the discussions. The focus group discussions allowed participants to exchange their viewpoints which elicited multiple perspectives as well as allowed them to share what they could have missed during the interviews. The discussions were also voice recorded and all non-verbal cues were taken note of. The researcher transcribed all the voice-recorded interviews and focus group discussions.

3.9.2 Data Analysis

Data analysis in qualitative research is a repetitive and continuously comparative process that involves reducing and retrieving large amounts of written information (Frankel et al, (2012). The data in the study were analyzed using the Interpretative Phenomenological Analysis (IPA) approach. Smith and Osborn, (2017) explain that the Interpretative Phenomenological Analysis approach utilizes both descriptive and interpretative approaches and it aims to explore in detail how participants are making sense of their personal and social worlds as well as allowing the researcher to get closer to the participants' world. The technique made it possible for the researcher to capture participants' perceptions of the role of initiation in the character building of adolescents. Data were analyzed after the fieldwork to allow the researcher to compile it and the following steps outlined by Creswell (1998, p32) were used;

a) Choosing Guiding Conceptual Framework (Fore structure of understanding).

It provided the researcher with the guidelines for how data was collected. Data was collected through in-depth interviews and focus group discussions with initiation instructors and parents.

b) Deciding how to present empirical observation (Data Presentation).

Data was presented in form of codes and themes from which concepts were formed

c) Choosing a sampling principle that will guide how elements from the population are selected for observation.

Purposive sampling and snowballs were used to choose elements from the population. Initiation instructors and parents who have had their children go to the initiation school were selected as participants of the study.

d) Methods of data collection.

In-depth interviews were used to collect data.

e) Determining the Methods of Data Analysis.

The researcher formulated concepts from the converged themes through which she presented the findings of the study.

3.10 Trustworthiness

Trustworthiness in qualitative research refers to establishing the credibility, dependability, transferability, and conformability of the findings of the study (Michael, Patterson, and Williams, 2002). The researcher used triangulation to show that the study's findings are credible. Creswell (1998) defines triangulation as the practice of using different sources of data or methods to analyze data to enhance the credibility and conformability of the research study. Cohen, Manion, and Morrison (2000) attest that it is also viewed as a qualitative research strategy to test the credibility of the study through the convergence of information from different sources. To increase the credibility and conformability of the study, the researcher used two types of triangulations being data triangulation and theoretical triangulation.

a) Data triangulation

The researcher collected data through face-to-face interviews in which she asked participants open-ended questions which allowed participants to freely express their opinions and ideas in their own words. The researcher further conducted focus group discussions in which participants deliberated on the open-ended questions, giving participants a chance to exchange their viewpoints which elicited multiple perspectives and thereby sharing some insights that the researcher may have missed during the interviews.

b) Theoretical Triangulation

The researcher used Van Gennep's model of rite of passage and the Ecological Systems theory by Bronfenbrenner. The two perspectives helped the researcher to test the conformability of the study through complementarity and convergence of the information, which she used to support the findings of the study.

3.11 Ethical considerations

The researcher obtained ethical clearance from the University of Zambia Ethical Committee before embarking on data collection. This is consistent with Kombo and Tromp (2006) who state that a researcher requires a research permit before embarking on the study. The letter was submitted to the customary court (*Kgotla*) where the researcher conducted the research study. Since the customary court was the main center of the research activities, the researcher sat with the chief to map out the logistics of the interview. Participants were required to give their full consent to be interviewed and they were fully informed of their freedom to withdraw from the study any time they wish to do so without advancing reasons (see Appendix D). Before the start of the interviews, the researcher had a meeting with the participants to share the purpose of the study, the benefits of the study, as well as what could be the disadvantages of their involvement in the study, which was the fact that the interviews might take their time which they would otherwise use it for their chores. Finally, participants were assured of confidentiality during the whole process of data collection and thereafter. The information gathered from them would be used specifically for the study.

3.12 Summary

This chapter has discussed the methodology applied in this study. Under methodology, the following items have been discussed; research paradigm, research design as well as the principles of hermeneutic phenomenology. The research site, target population, sample size, and sampling procedure were discussed. Data collection and data instruments, data collection procedure, and data analysis were also discussed. Lastly, trustworthiness and ethical considerations were explained.

CHAPTER FOUR

PRESENTATION OF THE FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter presents and discusses the findings on the perceptions of initiation instructors and parents on the role of initiation rite in character building of adolescents in Mochudi village, Kgatleng District in Botswana. The presentation of the findings is done under the headings derived from the study objectives. It should be considered that the study's objectives were to: (a) Describe the perception of initiation instructors and parents on the role of initiation in character building of adolescents, (b) Describe the experiences in adolescents' character that parents have had while raising them in the absence of the initiation rite, and (c) Explore variations in character, if any, between boys and girls who went through the initiation rite and those who did not, as perceived by initiation instructors and parents. The following sub-themes; support structure to the initiates, acquisition of skills, culture as the foundation of society, self-reliance, resilience, and womanhood and manhood were discussed under the overarching theme 'initiation as a traditional 'school'. The other themes discussed included; initiation as a means of character building; convictions to stay true to the teachings of the initiation 'school' and the need for continuation of initiation rites. The chapter also presents and discusses respondents' views on the differences between a child who has been to the initiation school and one who has not been to the 'school'. These views are interconnected to give a more or less coherent worldview that justifies their thoughts about the importance of initiation in character building, given the fact that the participants have all undergone initiation in Mochudi village, Kgatleng District where initiation took place ever since the establishment of the village until 2012 when the paramount chief self-exiled himself from the country.

4.2 To describe the perceptions of initiation instructors and parents on the role of initiation in character building.

Theme: initiation as a traditional ‘school’

The overarching theme, **initiation as a traditional ‘school’** as well as its sub-themes addresses the objective above which seeks to determine the perception of initiation instructors and parents on the role of initiation rite in character building of adolescents.

Most African parents had conceptualized initiation rites as ‘traditional schools’ and therefore believed that every boy and girl must undergo it before they can be accepted by the society they live in as adults. In other words, initiation was a requirement for one to be recognized by society as a man or a woman. One initiation instructor in his late eighties said the following:

In the past before these modern schools, initiation was our only school, respected and loved by all. Every parent sent his or her boy/ girl to school to build them into tomorrows’ men and women. I was sent to the school by my parents and I am who I am because of it I am proud of it (Male initiation instructor, 04/2021).

He also pointed out that although it ceased in their village because of the absence of the paramount chief, they desperately want it re-introduced because of the social ills that the society is going through and he narrated:

Our community is no longer the community we knew. Youth is roaming the village doing as it pleases. There are so many problems, today you hear that so and so’s child has killed a girl he claimed to love, tomorrow is another story of a boy who has raped an old woman. The stories we hear today were not there during our time because we were built into men

and women who were responsible not only to ourselves but also to the community we live in and all happened through discipline (male initiation instructor 04/2021).

One male initiation instructor in his late 80 years had to say regarding initiation school during the focus group discussion:

Initiation builds boys and girls into responsible individuals no matter how young they are, and most importantly it teaches people to be responsible for other people and their community in many ways like protecting them from any harm and by respecting them, and ensuring that societal norms and values are put to practice. All these were achieved through discipline, teachings, and skills that they received at the 'school' (male initiation instructor 04/2021).

According to the findings, there was no age restriction at the initiation 'school', especially since the time of going to school was dependent on the regiment of one's father. For example, if the paramount chief announced the departure of the prospective initiates, he announced that children of the *Maleka-kgosi* regiment must go to school, what that means is that all first-born sons of the *Maleka-kgosi* regiment and other sons from previous regiments are allowed to go to the school and this explains why there were both young and old males and females going to the traditional 'school'. Another initiation instructor had this to say regarding the initiation entry age:

Our traditional school had no age specification; we have trained both married and unmarried men and women, boys and girls so that they were socially accepted as men and women. No one has been shy to come forward because of her age it works well for our society because it emphasizes our culture which recognizes initiated men and women as

individuals who have been socialized to the societal norms and values and therefore insist on initiation (Female initiation instructor, 04/ 2021).

Although some communities in the African communities seem to have an age limit to enter into the initiation rite/traditional ‘school’, like the Masaai of Kenya which conducts initiation every ten (10) years for boys of the ages between nine (9) and fifteen (15) years and the Bagisu of Uganda who send boys of the ages between fifteen (15) and twenty (20) years (Were 1977), the Bakgatla-baga-Kgafela had a different arrangement in which the age of individuals did not matter, that is, anyone could go to the traditional ‘school’ when they felt they were ready. One interviewee narrated her observation:

Our initiation rite arrangement has been like this ever since its inception, we all understand it and we simply flow with it just like your tribe of Balete. They also do not have an age limit for entry and this is to allow all boys and girls to take the manhood and womanhood ticket. Said one of the interviewees (Female initiate’s parent, 04/2021).

2.2.1 To describe the perceptions of initiation instructors and parents on the role of initiation in character building.

Theme: Support structure to the initiates.

Although the initiation rite in Setswana culture is the mandate of the paramount chief, society and the parents of the initiates must support the exercise which its fruits benefit the entire society as far as building the character of the individual is concerned. In *Setswana* culture, the child belongs to the parent by birth but is the responsibility of the society hence its direct or indirect involvement in the raising of the child.

It is clear from the findings that initiates are not just handed to the instructors, but are supported by their parents and members of society. The support parents render to their children runs from the food they eat while at the designated places to the attire and their parent's presence at the training sessions. Parents even take the trouble of being part of the process because they want to produce individuals who are credible, and who meet societal standards in terms of what is expected from them upon completion of school. One of the interviewees had this to say:

I had to be there for my son, to encourage him and ensure that he listen to his teachers. My presence also played an important part as he would also want to be seen to be toeing the line and living to the expectation of the school (Male initiate's parent, 04/2021).

Another parent who had sent her child to the school and had an opportunity to accompany her to the initiation site concurred:

I supported my child by going with her to the training grounds every time she went for training. I played an important role in joining other women surrounding the initiates to create a wall around them to protect them against cold especially since the ceremony is conducted in winter, but most importantly, I wanted to ensure that she gets what is taught at the 'school' because I have been to the same school and I know the good changes it brings on someone. (Female initiate's parent, 04/2021).

Another parent also had this to say:

I supported my girl child by providing some guidance to what she was taught at school by making her practice the chores that they were taught to perfect those skills like fetching firewood and making mud for the traditional house and decorating with cow dung. I wanted her to come back home 'ripe' (Female initiate's parent, 04/2021).

The idea of supporting the initiates seems to be prevalent in other African communities that conduct initiation rites. According to Were (1977) at the end of the circumcision procedure of the Bagisu ethnic group of Uganda, boys are taken back to their homes where they are handfed for three (3) consecutive days before they are ritually washed and permitted to eat with their hand. Although it is not very clear whether the Bagisu of Uganda also accompanied their boys and girls to the secluded places like the Bakgatla-baga-Kgafela, they also provided them with some form of support that they deemed necessary to ensure the success of the exercise. It is also clear that not only did the parents feel the need to support their children, but the initiates themselves also felt the comfort of being supported by their parents which probably gave them the courage to forge forward with the school despite the challenges they encountered. This is what one of the interviewees said:

My child who was doing form 2 at the formal school and also enrolled with initiation used to wake me up during the week, asking me to accompany her to the initiation site to do two to three tasks before she could go to the formal school and I would agree (Female initiate's parent, 04/2021).

From the narrative above, it is clear that initiation rites are placed at the same level as formal schooling. It is deemed critical by both parents and children hence they would not want to miss the teachings of the day because they recognize the immense positive impact initiation makes on them. The narrative above is supported by Van Gennep (1960) when he compares the initiation rite to a territorial passage that requires one to adhere to certain formalities to gain entry into another territory. The above scholarly discussion clearly explains the urge that the initiate had to attend the training.

4.2.2 To explore variations in character, if any, between boys and girls who went through the initiation rite and those who did not, as perceived by parents and initiation instructors.

Theme: Acquisition of skills and knowledge.

Acquisition of knowledge and skills in the African perspective is an integral part of living and is considered a resilient factor through which individuals help themselves to deal with the problems they encounter in their lives. It is believed that it is the individuals' hands and wisdom that will make them forge forward despite the challenges they encounter in life, which averts them from some social ills like theft. When encouraging children to learn skills that they can use to survive, parents usually say 'o tla a ja leswe la balekane ba gago fa o sa dirise diatla tsa gago' translated 'you will reap the trash of your age mates if you don't use your hands. The saying means that if one does not use their hands to provide for themselves, they will depend on handouts from their age mates, thus emphasizing the importance of one's use of survival skills and knowledge to provide for their selves and their family.

It emerged from the interviews that initiates were taught societal rules and regulations as the basis of their teachings. However, they were also taught some life skills and unique knowledge. The skills they were taught served to help them to survive some life challenges such as famine and alleviate other challenges like poverty and diseases while the unique knowledge they learned was useful to them when they were befallen by calamity and in decision making. Such skills were taught to both male and female initiates. One interviewee narrated:

In our school, teaching life skills is a prerogative..... we instill the sense of farming to initiates so that they can provide for themselves and their families despite the challenges

they encounter in life. We prepare them for the life ahead of them, we even show them some herbs that they can use to alleviate minor sicknesses (Male initiation instructor, 04/2021).

Another interviewee in agreement with the one above said:

Our graduates have never disappointed us in terms of maintaining themselves and their families, because of these skills they have been able to live good lives. Even in maintaining their families, they use unique knowledge they learned at the 'school' (Male initiate's parent, 04/2021).

The initiation rite prepared the initiates for a smooth life upon completion of the 'school'. This could be the reason why parents keep on saying in the past there were not many cases of theft, for example, burglary, shoplifting because many people were able to put bread on the table for their families which contrasts with the current where youth criminal activities are highly prevalent. Not only did they ensure that they provided for their families, but it also kept them engaged physically and mentally and helped them to explore the different opportunities and their capabilities, thus preventing idle minds which could lead them to do other bad practices like alcohol and drug consumption which could easily be abused. Women were also equipped with some skills that they could use to provide for their families. While men were taught ploughing and thatching houses among other things, women were taught how to build mud houses and take care of the fields, knitting and sowing to make clothing for both their husbands and children. In support of the above statement, another interviewee who shared the same sentiments with others said this:

Have you ever heard of someone who has been to the traditional 'school' and yet could not put food on the table for his children or who does not have a shelter over his head?

They were taught all these things at the school, unlike the ones you train from your formal school (Male initiation Instructor - Also chief, 04/2021).

One of the female initiation instructors in the focus group argued that although most of the initiates could not read and write as those who went to formal schools, their curriculum was rich in life skills hence they can survive the challenges of life better than those who went to formal school, whom they say are not well equipped in life skills and the ability to use their wisdom in solving their everyday problems.

The observation above is confirmed by Serpell quoted in (Nsamenang and Tchombe, 2011) when he opines that hard work is a virtue instilled in all children very early in life. He cited a Swahili proverb “*mgaagaa na upwa hali wali mkavu*” translated in English as “a person who walks and searches around a beach never eats “dry rice”. The focus here is the fact that one must strive hard for whatever one wants. Hard work seems to be a lesson taught to all African children as it is found to be an important skill that they can use to earn their living. Serpell quoted in (Nsamenang and Tchombe, 2011) reiterates that intelligence among Africans is understood in terms of four constructs being wisdom, aptitude, responsibility, and trustworthiness. Thus, an intelligent man would be able to provide for his family. Learning of skills and unique knowledge that sustains the initiates explained by the initiation instructors is confirmed by Van Gennep’s model of the rite of passage that explains that the liminal phase also known as the transitional phase which coincides with the initiation period is usually accompanied by instructions and prohibitions. It is the instructions that constitute the skills and unique knowledge (such as the tasks they are assigned like crafting, sowing, ploughing, thatching, teaching on sexuality as well as the meaning of the song they sing) that they apply later in their life to cope with the challenges of life. The mesosystem from the Ecological Systems theory is congruent with Van Gennep’s observation when he explains

that in this system, children learn from their peers, a notion that suggests that initiates learned some skills and knowledge from their peers. It further explains that in the macrosystem, children learn the cultural patterns of the different institutions they are in, as well as the knowledge that is embedded in them, and the above observation, clearly suggests that initiates acquired the cultural patterns of the initiation ‘school’ which included among others discipline matters, societal norms, and values, child-rearing, life skills and resilience as well as the unique knowledge like sexuality and decision making. It is indeed appropriate to conclude that the initiation training transforms boys and girls and equips them with knowledge and skills that help them manoeuvre through the ordeals of life and still succeed.

4.2.3 To describe the experiences in adolescents’ character that parents have had while raising them in the absence of the initiation rite.

Theme: Culture as the foundation of a society.

Culture is an important aspect of socialization in any society. Each culture’s way of raising children through parenting behaviour, sleeping arrangements, and educational systems represents that culture’s way of ensuring that values and norms are transmitted to children, which serve to build their personality to societal expectations (Nsamenang and Tchombe, 2011). Culture is therefore considered the foundation of every society and an agent that brings people together. According to Matsumoto and Juang (2003) culture can be used to describe activities and behaviours of a group of people; refers to the heritage of a tradition of a group; describes rules and norms; describes learning or problem solving; defines the organization of a group as well as the origins of a group. From the findings, it is clear that culture plays a pivotal role in the way the whole community relates hence taught to the initiates as a basic necessity. It channels them towards the direction

society wants them and it is a yardstick that helps them navigate through life. One interviewee had this to say:

We teach them the culture of their society because we do not want them to err, society is also expecting them to live up to its expectation. We teach them the rules, norms, idioms, proverbs, values, and stories, and all of these translate into what society wants from them.
(Male initiation instructor, 04/2021).

One male initiation instructor and also the headman of Morema ward from the focus group had this to say:

Look at how children of this generation are rotten. Every day you listen to the news there is a report about young people who broke into a shop, raped, were caught smoking drugs, and many other bad things. These social ills have now become the order of the day something that did not happen during our time.

One parent from the focus group echoed the same sentiments:

Our children have no morals. They have made schools ungovernable; they don't respect teachers nor do they respect their parents, they roam the streets displaying all sorts of bad manners. There wouldn't be all these bad behaviours if our school was still in practice.

One female parent who is raising her grandchild expressed her fears about the conduct of the current crop of children:

School-going children display bad conduct, whether at school, at home or in the street. I have been called at school several times because of my grandchild's misconduct and he seems not to get it when counseled.

The sentiments above are congruent observations of Daniel (2009) when he states that secluding initiates from their homes and their peers helps to cut them off from their childish inferior ways of life. Indeed, taking them to a secluded place cut them off from the temptations of taking part in activities that are shunned by society. The act of secluding them also allows them to introspect, recollect and align themselves with the requirements of their society.

Knowing the culture of one's society helps one to flow with the system as one will be able to fulfill societal obligations. It also reduces the chances to err which brings unnecessary conflicts and punishments. Rules, values, and norms provide directions, especially to young people (including adolescents) who do not have the experience and therefore thrive by being guided through and the clearer rules and regulations are, the easier it is for them to understand and follow them. Matsumoto and Juang (2003) attest to the above observation when they contend that all cultures give guidelines about how people are expected to behave through norms which are the accepted standards of behaviour for any cultural group. One interviewee narrated her observation:

Where instructions are well communicated and clear, there are less of conflicts and fights. Living according to societal expectations also makes them live a comfortable free life and urges them to learn more and master the culture with which they pride themselves (Female initiate's parent, 04/2021).

Another interviewee had this to say about culture:

Understanding and internalizing culture are important for our initiates because it builds their personality (Initiation Instructor- men, 04/2021).

The above observation by the interviewee coincides with what Roberts, quoted in (Matsumoto and Juang, 2003) observed when he opines that those aspects of personalities are created by performing

repeated roles, thoughts, feelings, and behaviours that occur in life. He further states that enculturation gradually shapes and moulds individuals' psychological characteristics including how they perceive their world, think about the reasons underlying their actions and other people's actions, and express emotions and interact with others. It is therefore clear that indeed teaching initiates their culture builds their personality which ultimately moulds their character to societal expectations.

4.2.4 To explore the variations in character, if any, between boys and girls who went through the initiation rite and those who did not, as perceived by parents and initiation instructors.

Theme: Self-reliance and Resilience.

Self-reliance is one's ability to provide for himself or herself (Nsamenang and Tchombe, 2011). It is important for ones' survival and most importantly to prevent the individual from using unorthodox means to provide for himself or herself which society does not approve of. It empowers one and gives him or her the urge to pursue things that brings about a positive change in his/or her life. Resilience on the other hand is one's ability to function well amid the challenges she or he encounters (Nsamenang and Tchombe, 2011). It is these two factors among others that parents use to differentiate a child who is well equipped and ready to face the challenges of life like a man/woman from one who is not. The findings from the current study revealed that when initiates graduate from their training among other skills and knowledge, they learned self-reliance and resilience. One interviewee had this to say:

They learn the different ways in which they can provide food and other necessities to their families. They are taught to make ends meet and survive the predicament without necessarily encroaching into other peoples' territory (Female initiate's parent, 04/2021).

Another interviewee had this to say about the resilience built-in initiates:

We train them to walk with their chest out, to believe in themselves so that they can stand up for themselves and their families. They need us to shape their personality as well as support them for them to be resilient (Male initiation instructor, 04/2021).

The observation above is consistent with what Nsamenang and Tchombe (2011) observed when they assert that resilience develops from an interaction of an individual's characteristics, adding that it is taught, encouraged, and enhanced through idioms, proverbs and stories and that each culture has a way of teaching and encouraging them. The observations are also coherent with the African traditional world view which conceptualize initiation as a platform that equips one with skills and knowledge and above all, the wisdom that is refined by the life crisis that one encounters. Traditional African communities believe that initiation provides a learning forum for the youth to know society's unwritten rules because there is no society without social ideals. Initiation is also conceptualized as a platform that provides structures for instructions in traditional knowledge, but more importantly, they reintegrate individuals into the kin community as well as a method of preserving societal cultural heritage.

4.2. 5 To describe the experiences in adolescents' character that parents have had while raising them in the absence of the initiation rite.

Theme: Manhood and Womanhood

The respect and honour that is given to the title of a man or a woman come with loads of expectations from the family and society at large. It is a title with a huge responsibility that calls for a change of behaviour to taking responsibility for oneself and other people in one's immediate circles and beyond, as well as procreation, to grow the clan and its name. It is on this basis that

initiates are prepared physically, emotionally, and psychologically to change from childhood attitudes and acts into that mature and responsible individuals. According to the Bakgatla-ba-Kgafela tradition, manhood and womanhood are a stage that one is ushered into through initiation. It marks the transition from boyhood/girlhood to manhood/womanhood and in men usually completed by circumcision at the end of the training period. An interviewee said:

In the past, our graduates were given a mark that separated them from the rest of the other men, a mark that qualified them for manhood (Male initiation instructor, 04/2021).

According to the interviewees, in the past circumcision was only carried out on people who went to the initiation ‘school’, and that marked and separated men who had attended the traditional school from those who had not attended. They further alluded that it also qualified them to the status of manhood. Daniel (2009) confirms what the interviewee said when he states that in the eyes of society, initiation is the criterion for growing up. He further alludes that it is aimed at giving a physical mark on the body which is coupled with the concomitant instruction in modifying the personality of an individual in a manner visible to society. Daniel reiterates that initiation is a means of permanent differentiation. Another interviewee who agreed with what others said added:

Circumcision separated men from boys, it distinguished the initiated from the uninitiated. Even in our Kgotla gatherings when the paramount chief had called us, he would ask men to sit on one side and boys to sit on the other side and all knew what he was talking about (Male initiate’s parent, 04/ 2021).

Although every man is encouraged to undergo circumcision ever since the HIV/AIDS scourge and modernization, men who went to the initiation school can still be identified from the rest of those who did not go. One of the parents who were interviewed shared her observation:

Apart from circumcision, a man and a woman who has been to the initiation 'school' are always different from the one who has never been to the school not by circumcision only. They are taught many things that set them apart from other men. They are taught how to look after their wives and raise their children upon getting married and the same thing applies to girl initiates. That sets them apart from any other man or woman who has not gone to school (Female initiate's parent, 04/2021).

Daniel (2009), confirms the above observation on the teachings of raising children when he opines that life after initiation is communal. He states that a woman brought to the clan is a wife to the husband but belongs to the clan or ethnic group therefore a man cannot treat her as he pleases for the clan will intervene. He further reiterates that pregnancy also is understood to be the responsibility of the community because the baby the woman is carrying is a prospective member of the community and children are considered treasures of the community and are handled as such. The above observation by Daniel may be used to explain the importance that is attached to the teachings given to prospective parents (initiates) about marriage and raising children. It is also clear that the teachings are meant to prepare prospective parents (initiates) for their fatherhood and motherhood roles. The observations made by the participants are consistent with the Ecological System theory that explains that in the mesosystem, children are introduced to the cultural patterns of the institutions, which in this case is initiation. It further explains that the institutions are embedded with the knowledge which is the case with the institution of initiation where initiates are taught a lot of skills and unique knowledge on how to confront life challenges.

4.3 To describe the perceptions of initiation instructors and parents on the role of initiation in character building of adolescents.

Theme: Initiation as a means of character building

The rites of passage are important as they are believed to play a remarkable role in society. It is a communication and expression tool, and instrumental in social and religious transformation and regulations (Van Gennep, 1960). Initiation rites are widely and commonly meant to socialize initiates to the demands and expectations of the family and society at large. They are a societal structure that rigorously weed out unwanted behaviours and instills a sense of responsibility and maturity. The findings reveal that initiation moulds and shapes one's personality; it creates a sense of shame that keeps the conscience in check and builds a morally upright person. One interviewee had this to say:

It is shame that builds one's morals. If one cannot get ashamed of getting pregnant at a young age, roaming the streets drunk, shouting insults, that person's conscience is dead and his morals would not be conforming to societal expectations or set standards (Regent Chief of Bakgatla, also Male initiation instructor, 04/2021).

The above observation concurs with Van Gennep's (1960) observation that the initiation rite is expected to modify the personality of the individual in a manner that will be visible to all. Another interviewee said that initiation weeds out bad behaviour, thoughts, and perceptions that are not in line with societal rules, norms, and values. She further said that when an individual does not conduct himself or herself according to what society expects, it becomes very easy to notice that one is out of line and that does not only disgrace him or her but even those who are aware of her or his bad conduct. Daniel (2009) authenticates the above observation when he posits that society makes the initiate adopt and interiorize a set of values that constitute society's worldview.

According to the findings, initiates are first taught the chieftaincy lineage, then their chief's representatives in their different wards suggesting that it is easier to know and respect other people when you understand yourself well. One interviewee said:

In our Setswana culture when you know your parents, you will respect who you are and consequently respect yourself for the fear of people questioning who your parents are, who did not teach you good manners. This makes it easier to understand and respect other people (Female initiation instructor, 04/2021).

In addition, the initiates are taught societal rules, norms, and values which provide guidelines as to what is expected of them by society. They have to internalize them and know them by heart as well as live them. The interviewee further explained that the rules, norms, and values are passed on to the initiates through different forms of teachings, such as songs and stories that are told and explained to the initiates to clarify what they could have not understood. She said it is these stories, norms, and values that transform their thinking, actions, and the way they perceive things. She said they begin to see things from other people's points of view. Daniel (2009) confirms the observations made above when he postulates that initiates are taught to think with the community and see the world from society's point of view. He further argues that they are given a cultural framework, a configuration of images and meanings with which to confront their experiences. Also noted from the findings is that initiates are subjected to rigorous training that challenges their endurance and strengthens their willpower. The interviewee asserted that not only does the training strengthen their endurance and willpower; it also moulds their behaviour in that it changes their personality which later informs their conscience, that they make reference to time and again especially when they are not sure whether what they want to do is right or wrong. They further explained that various activities are used to transform the boys and girls, teaching them and

explaining their meaning. They are expected to sing them like they mean the messages carried in them. One of the interviewees observed:

Every song has a meaning, the song 'Mmamodisanong o o mangana o phakeletse metsi o jeleng? Loosely translated as "Mmamodisanong the girl who never listens, why have you drunk some water so early", it is asking girls why they have fallen pregnant at a tender age. (Female initiation instructor, 04/2021).

The song challenges girls, it makes them introspect and those who had started seeing boys get cautioned about what is likely to come out of their relationships, and they usually abandon them. Apart from the songs they are taught, punishment is metered when they have erred. It is done to correct unwanted behaviours such as refusing to take instructions, hurling insults, failing to carry out tasks, and any other behaviour that is deemed unacceptable to society. Participants disclosed that initiates are whipped with *Grewia Flava*/wild berry sticks (*marethwa*) or croton-gratissimus (*moologa*) branches that are carried around and used to provide cover for them in case of girls. Another interviewee who agrees with the one above said:

We whip the hell out of their heads and if one is stubborn, by the time they graduate, they will have earned themselves some stripes like a zebra (Male initiation instructor, 04/2021).

He lamented that he was problematic when he was a teenager. He said he had made fighting his hobby and was always involved in mischief with other boys despite the punishment that was metered at home. He said because of that, his father coerced him to go for initiation which built him into who he is now. He said:

I am a man because of our traditional school, it transformed me into a man, I now have a family and I have raised my children well (Male initiation instructor, 04/2021).

A female initiation instructor, also the queen mother of the tribe from the focus group added that in their culture any parent could discipline any child who has erred even if they do not know the child because although the child has the biological parents, she or he also belongs to the community which has a responsibility of guiding him or her accordingly

It also became evident from the findings that the relationship that the initiates build at the initiation school also plays a positive role in their transformation. As they are continuously corrected and applauded for their improvement, it gives those lagging behind courage to work hard on their behaviour change so that they also could receive the accolades that others received. They also have the urge to work hard because they are a team and, in a team, there is team spirit, cooperation, and togetherness therefore no one must be left behind. Were (1977) confirms the aforementioned statement when he contends that new relations are forged between individuals and members of society, which keep them together as one and among initiates these relationships foster positive behaviour change. He reiterated that relationships are strengthened during such moments as initiations, marriage, and death. One interviewee narrated his observation about the above caption;

Our school is fond of the team spirit that prevails among our initiate trainees. They care about the progress of each other by ensuring that they give each other support thus helping them to transform by evaluating each other during their own spare time (Female initiation instructor, 04/2021).

Another interviewee said that she observed that when the initiates see the other ones excelling in different areas of training, they put a lot of effort to succeed like the others as they also want to be counted amongst the graduates. The above observation is in-agreement with Bronfenbrenner's theory in Matsumoto and Juang (2013) which suggests that children find themselves enmeshed in

various ecosystems, from the most intimate home ecosystems to the larger school system, and then to the most expansive system which includes society and culture. He further argues that it is in these ecological systems that they inevitably interact with and influence each other in all aspects of their lives. For example, children attending a church or a school together are highly likely to copy each other's conduct/behaviour, and depending on how often others reinforce the behaviour, say by cheering, that behaviour may be adapted to by many children. Thus, they have transformed conduct.

4.4 To describe the perceptions of initiation instructors and parents on the role of initiation in character building of adolescents.

Theme: Convictions to stay true to the teachings of the initiation 'school'.

Convictions to stay true to the teaching of the initiation come as a result of having toiled because one believes that it has to be so for him or her to get some important benefits in the end. Thus, the conviction to stay true to the teachings of the initiation 'school' come about because the initiates earnestly desire to be celebrated by society for having completed their training, and most importantly for having earned themselves status that brought them honour and respect from the society they live in.

Conviction according to the Dictionary of contemporary English (2009) refers to a strong feeling about something. The findings have suggested that upon completion of their training, initiates have a strong conviction to remain true to the teachings they received. It also came out that the conviction is brought about by some of the activities that they carry out at the training as well as the experiences and the observations from those who went to the 'school' earlier. Circumcision that is done to the boys towards the end of their training seems to bring immense convictions to stay true to the teachings of the initiates. Circumcision as explained earlier by Daniel (2009) gives

them a permanent mark that differentiates them from the rest of the other boys and also marks their inception to the status of ‘men’. Daniel (2009) further argues that initiation is a platform for unity; it contains no elements of division. Indeed, the above observations by Daniel authenticate the findings that upon the completion of training, the initiates are no longer boys, but a ‘team of men and women and the naming of the regiment by the paramount chief in the presence of the multitudes who would have come to witness and celebrate their confirmation of the status marks the end of the ceremony. One interviewee said:

Leina leo ke dikgole, le a tlotlwa, le a dibelwa. Translated he said “that name is as good as a prison sentence, and it must be respected” and a member of the regiment if you err you have brought disrepute to the group and your actions are punishable according to the laws of the traditional school (Male initiation instructor, 04/2021).

He emphasized:

And who is prepared to be humiliated in the presence of his mate because he brought some disrepute to them? No one hence we are always keeping each other in check.

Van Gennep (1960) attests to the observations of the initiation instructor on the position the initiates are assuming when he insists that the understanding that the new position is higher, superior, and more perfect in comparison to the earlier one makes it easier for the individual to take the ordeals of the initiation.

The high number of attendants at the ceremony also suggests the importance attached to the whole process hence giving so much honour and respect. It also seems to put pressure on them to comply to keep the name of the regiment clean. Were (1977) confirms the thought above when he opines that initiation is a climax event when people realize how precious a child is because this is when a

clan without an initiate feel left out in the festivities. According to the Bakgatla-ba-Kgafela tradition, women at the ceremony dress in a shawl around their shoulders pinned with a safety pin and this kind of dressing is symbolic, it exclusive to the married and initiated ladies only. The dressing is done at the main kgotla (customary court) upon their completion when they had gone for the naming of the regiment. The kind of dressing which is exclusive to the initiates seems to set them apart from those who did not go for initiation and not only that but also makes them conform to the teaching and this is envied by those who did not enroll in the 'school', giving them a feeling of wanting to fill the void.

From the findings, it also seems that the honour and respect that initiates are accorded by the public gives them the conviction to remain true and live the teachings they were taught at school. According to the interviewees, when gatherings are called by the paramount chief, men and women are always made to sit on one side while those who did attend initiation (boys and girls) as they are commonly referred to, sit on the other side and the arrangement seems to strengthen the feeling to keep and live the teachings. The model of the rite of passage by Van Gennep explains that the actions and reactions regulated by society are aimed at effecting change and they are performed such that they leave a lasting imprint in their body or mind. The model further explains that the initiates are made to understand that they have crossed a gulf and that it is a passage of growth that is irreversible. He further asserts that convictions; create a state of aspiration in those who are yet members for they too would like to grow up.

4.5 To describe the perceptions of initiation instructors and parents on the role of initiation in character building.

Theme: Initiation Continuity

Initiation continuity has become very necessary to ensure the continuous building of positive character among individuals' especially young ones who need to be guided for them to live to the expectations of society. It has become even more imperative in this era when the morality of people especially adolescents is getting degraded at an alarming rate. Since other structures such as counseling, correctional services, and rehabilitation seem to be overwhelmed by the numbers of individuals who need help, perhaps initiation as a cultural structure can be considered as another platform that can be exploited to continuously transform the character of different individuals in order produce a society and a nation with upright morals as it is evident from the results that it does transform behaviour.

The findings from the current study have also unveiled that initiation is an integral part of a society and as such should co-exist with the community. All interviewees emphasized the important role initiation plays in society, indicating that as much as it builds the character of a person, it also builds the society within which those people live. Regiments work with the paramount chief and the headmen; he can assign them tasks to do to bring order to the village or help alleviate a problem. One interviewee had this to say:

Do you see those silos? They were built by one of the regiments a long time ago and we are still using them today to store farm produce for the community to use during drought season? Another regiment cleared and made the road from Mochudi to Sikwane (Male initiation Instructor and headman of Morema ward.)

Initiation brings people together as they tend to see things from the same point of view and therefore have little or no differences. The findings have unmasked how deeply rooted Bakgatla-baga-Kgafela are in their culture which is why they give respect and honour to initiation which they believe their society is what it is because of it, and therefore believe it should continue. One interviewee said:

The importance of initiation in building the character of a child cannot be looked at a face value, we have had some other tribes bringing their children here to be initiated with ours. It has been so because their parents have seen the tremendous work initiation does on both boys and girls; and adults.....it must continue (Female initiation instructor, 04/2021).

She further explained that when some families have failed to raise children according to societal expectations, available societal structures must be utilized to normalize the situation, emphasizing that children are an asset to society and should be cared for by all. It also transpired that there has been moral decay and bad behaviour practices since the cessation of initiation when the paramount chief skipped the country for South Africa and the community associate it with the non-training of initiates, believing that the reintroduction of initiation is the only thing that can end the misery their community is experiencing.

One male initiation from the instructor from the focus group concluded the discussions by explaining that initiation is an integral societal structure that the Bakgatla-baga-Kgafela has practiced since the establishment of their village. He explained that it was once stopped when Christianity was introduced into the society but before long the leadership of the village realized the pitfall the community was heading to and it was reintroduced. It must continue, he reiterated.

The model of the passage of rite is coherent with the observation above observations when it opines that after initiation, the initiates manifest a marked transformation of attitudes and behaviours different from their earlier ones. Daniel's (2009) observations are congruent with Van Gennep's when he states that initiation is educational because it is a forum for fostering attitudes, further asserting that it is gradual and experimental and not simply conceptual.

4.6 Summary

This chapter has presented and discussed the findings from the study in accordance with the objectives set out. The findings have shown perceptions of initiation instructors and parents on the role of initiation in the lives of initiates. It has shown that both initiation instructors and parents treat initiation with high esteem as it is a societal structure that transforms individuals, especially youth, and aligns them with societal expectations. It has also distinctly highlighted the differences that parents experienced between boys and girls who attended the initiation 'school' and those who did not as well as the experiences in adolescent character that parents have had while raising them in the absence of the initiation rite. Additionally, the findings of the study have revealed that initiates stay true to the teachings of the traditional school even after they have completed their training and that this is attributed to the regiment name given upon completion coupled with the obligation to respect the status of men and women bestowed upon them as well as the hardships, they went through during their training which they deem payment enough for all the honors bestowed upon them.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1. Conclusion

Concerning the objective “Perceptions of initiation instructors and parents on the role of initiation in the lives of adolescents”, the study disclosed that indeed initiation transforms an individual’s thinking, feeling, and actions, regulating his or her perception of reality to conform to that of the society. Still, on the above objective, the study unearthed the wish for continuity of the initiation ‘schools’ as a societal structure that has had an enormous impact on the transformation and character building of their growing boys and girls who continuously require guidance. Regarding the objective on the experiences in adolescents’ character that parents have had while raising them the in absence of the initiation rite, the findings revealed that parents grappled with the raising of children their children. Their conduct and behaviour were described as challenging to both the parents and society at as they could not conform to societal expectations. Regarding the objective of exploring character variation, if any, between boys and girls who went through the initiation rite and those who did not, as perceived by parents and initiation instructors’, the study discovered that boys and girls who went through the initiation rite were courteous, law-abiding, respectful, independent and focused opposed to those who did not undergo the initiation rite.

Initiation is a credible societal structure that transforms individuals’ character from the old childish unacceptable behaviours to mature and socially acceptable behaviours. Therefore, it is suggesting that initiation can be used as a societal structure to transform and build the character of adolescents which is of great concern to families and society.

5.2. Recommendations

Based on the findings of the study, the researcher would like to make the following recommendations to the parents, the chieftaincy of Mochudi, and the government of Botswana.

1. The study revealed that initiation rites provide a cultural platform through which societal norms and values which glue society together are transmitted from generation to generation. It is, therefore, recommended that the village leadership should deliberate on considerations necessary for the resumption of the initiation rite.
2. The study brought into the open the differences in the general conduct and behaviour of individuals who attended initiation rites and those who did not as well as the challenges parents whose children did not go for initiation grappled with. It is, therefore, recommended that parents should utilize the societal structure by sending their children to the initiation 'schools' to build their positive character and to socialize them to both family and societal expectations.
3. The study discovered that initiation transforms individuals both young and old, male and female into well-behaved and mature individuals who see things from the world's point of view and who can think and act rationally. Perhaps the government should further encourage the Bakgatla-baga-Kgafela ethnic group to reintroduce initiation rite in their societies to curb moral decay and align everyone to societal expectations to have a morally upright nation.
4. Disclosed by the study is the wish by the society to have the initiation rites continued in their community to continuously build a culturally upright nation, the

researcher, therefore, recommends that other ethnic groups that might have stopped initiation rite without any cause consider re-introducing it.

5.3 Suggestions for further research

As research must always give birth to more research to contribute to the body of knowledge that already exists and to bring a different perspective, the researcher reckons the following suggested topics will require further research:

1. A comparative study of a different ethnic group in a different physical and social environment on the perceptions of initiation instructors and parents on the role of initiation in character building of adolescents.
2. Find out the perception of initiates on the role of initiation in character building as that would give their lived experiences.
3. Conduct a quantitative study that draws a lot of participants to yield results that can be generalized to the entire population of Botswana.

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Appendix A



THE UNIVERSITY OF ZAMBIA DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road Campus | P.O. Box 32379 | Lusaka 10101 | Tel: +260-290 258/291 777
Fax: (+260) 211 290 258/253 952 | Email: director.drgs@unza.zm | Website: www.unza.zm

APPROVAL OF STUDY

17th September, 2021

REF NO.HSSREC-2021-JUN-016

Tuelo S. Ratsie
The University of Zambia
School of Education
P.O. Box 32379
LUSAKA

Dear Ms. Ratsie,

RE: "PERCEPTIONS OF INITIATION INSTRUCTORS AND PARENTS ON THE ROLE OF INITIATION IN CHARACTER BUILDING IN ADOLESCENTS: A CASE OF MOCHUDI VILLAGE, KGATLENG DISTRICT IN BOTSWANA"

Reference is made to your submission of the protocol captioned above. The HSSREC resolved to approve this study and your participation as Principal Investigator for a period of one year.

REVIEW TYPE	ORDINARY REVIEW	APPROVAL NO. HSSREC-2021-JUN-016
Approval and Expiry Date	Approval Date: 17 th September, 2021	Expiry Date: 16 th September, 2022
Protocol Version and Date	Version - Nil.	16 th September, 2022
Information Sheet, Consent Forms and Dates	• English.	To be provided
Consent form ID and Date	Version - Nil	To be provided
Recruitment Materials	Nil	Nil
Other Study Documents	Questionnaire.	
Number of Participants Approved for Study		

Towards Improving Service and Excellence in High Education Beyond Fifty Years

Specific conditions will apply to this approval. As Principal Investigator it is your responsibility to ensure that the contents of this letter are adhered to. If these are not adhered to, the approval may be suspended. Should the study be suspended, study sponsors and other regulatory authorities will be informed.

Conditions of Approval

- No participant may be involved in any study procedure prior to the study approval or after the expiration date.
- All unanticipated or Serious Adverse Events (SAEs) must be reported to HSSREC within 5 days.
- All protocol modifications must be approved by HSSREC prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address.
- All protocol deviations must be reported to HSSREC within 5 working days.
- All recruitment materials must be approved by HSSREC prior to being used.
- Principal investigators are responsible for initiating Continuing Review proceedings. HSSREC will only approve a study for a period of 12 months.
- It is the responsibility of the PI to renew his/her ethics approval through a renewal application to HSSREC.
- Where the PI desires to extend the study after expiry of the study period, documents for study extension must be received by HSSREC at least 30 days before the expiry date. This is for the purpose of facilitating the review process. Documents received within 30 days after expiry will be labelled "late submissions" and will incur a penalty fee of K500.00. No study shall be renewed whose documents are submitted for renewal 30 days after expiry of the certificate.
- Every 6 (six) months a progress report form supplied by The University of Zambia Humanities and Social Sciences Research Ethics Committee as an IRB must be filled in and submitted to us. There is a penalty of K500.00 for failure to submit the report.
- When closing a project, the PI is responsible for notifying, in writing or using the Research Ethics and Management Online (REMO), both HSSREC and the National Health Research Authority (NHRA) when ethics certification is no longer required for a project.
- In order to close an approved study, a Closing Report must be submitted in writing or through the REMO system. A Closing Report should be filed when data collection has ended and the study team will no longer be using human participants or animals or secondary data or have any direct or indirect contact with the research participants or animals for the study.
- Filing a closing report (rather than just letting your approval lapse) is important as it assists HSSREC in efficiently tracking and reporting on projects. Note that some funding agencies and sponsors require a notice of closure from the IRB which had approved the study and can only be generated after the Closing Report has been filed.
- A reprint of this letter shall be done at a fee.

- All protocol modifications must be approved by HSSREC by way of an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel, minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by HSSREC before they can be implemented.

Should you have any questions regarding anything indicated in this letter, please do not hesitate to get in touch with us at the above indicated address.

On behalf of HSSREC, we would like to wish you all the success as you carry out your study.

Yours faithfully,



Dr. J.I. Ziwa
DR. J. I. Ziwa

ACTING CHAIRPERSON
THE UNIVERSITY OF ZAMBIA HUMANITIES AND
SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE - IRB

cc: Director, Directorate of Research and Graduate Studies
Assistant Director (Research), Directorate of Research and Graduate Studies
Assistant Registrar (Research), Directorate of Research and Graduate Studies

Appendix B

P. O. Box 81402

Gaborone.

Botswana

8th March 2021.

The Regent Chief

Bakgatla Tribal Administration

P.O. Box 50

Mochudi.

Dear Sir

Re: Request to conduct the research study.

This communiqué serves to seek permission to conduct a research study titled “Perceptions of initiation instructors and parents on the role of initiation in character building of adolescents”. A case of Mochudi village, Kgatleng District in Botswana.

The study requires initiation instructors (both men and women) and parents who have had their children go for initiation as participants in the study and they will be distributed as follows;

1. 5 male initiation instructors
2. 5 females initiation instructors
3. 5 parents who have had their female children go to initiation school
4. 5 parents who have had their male children go to initiation school

Data collection is scheduled to resume as soon as permission has been granted.

Thank you.

Yours Faithfull,

Tuelo S Ratsie.

Appendix C

"IPELEGENG BAKGATLA"

KGOTLA KGOLO YA BAKGATLA

P; O; BOX 50 MOCHUDI
BOTSWANA



TEL: I+267) 5777415

5777209

FAX: (267) 5777216

E-MAIL: kgafela@botsnetbw

SEDIBELO MOLLO SE A FSWA SE A TSHOLOGA

REF: TAMOC1/4/10I(5o)

17 March 2021

Mrs. T. S Ratsie
P.O. Box 81402
Gaborone.
Botswana.

PERMISSION FOR RESEARCH STUDY

This letter serves as a response to your letter dated March 2021 in which you sought permission to conduct a research study on the initiation school of Bakgatla Tribe in Mochudi village.

You have been granted permission to conduct the study as per your request. However, you are requested to meet with the authority of the village to clarify some issues relating to the school and map the way forward for your study.

I would like to take this opportunity to wish you well in your research study as it is hoped that it will contribute to the wealth of the knowledge already studied in this area of the study.

Thank you.

Yours faithfully,

Kgosi Bana Sekai Linchwe
Mothusa Kgosi Kgolo



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Appendix D

Informed consent form

I _____ agree to take part in a research measure on perceptions of Initiation Instructors and parents on the role of initiation in character building of Adolescents. A case of Mochudi Village in Botswana.

I understand the following;

1. That I can withdraw from the research study at any time for any reason.
2. The information collected will be used only for this research.
3. That no identification of individuals will be made.
4. That the researcher will discuss the purpose of the research with participants.
5. The research is conducted by and under the control of the Department of Psychology at the University of Zambia, and any queries can be directed to the project supervisor Dr. Mwanza-Kabaghe.

Signature _____

Date _____

Appendix E:

In-depth interview schedule: Initiation Instructors.

In what ways do you think initiation rites are important?

What unique skills does the initiation school impart to the initiates?

What unique knowledge does the initiation school impart to the initiates?

How long does the initiation process last?

Do you think this period is enough to build and change the behaviour of an adolescent?

When do you think a young boy or girl is ready for initiation? / What factors do you consider for a child to qualify for initiation?

How do you evaluate the success of the ceremony on the initiate?

From your experience, how does the initiation rite influence the initiates?

How would you describe a boy who has been initiated?

Given a chance, would you recommend initiation ceremonies be adopted by other communities?

Why?

In your opinion should initiation schools continue?

Appendix F:

In-depth interview schedule: Parents

What gender is your child who went to initiation school?

Who decided when the young boys /girl should enroll for initiation?

What role did you play as a parent in the initiation of your child?

What impact did the initiation 'school' have on your child's behaviour?

What changes did you see in your child after attending the initiation school?

What benefits did you as a parent got after your child graduated from the initiation school?

How different is your child who has been to initiation school from those who have not been?

Would you confidently say initiation has impacted positively your child's behaviour?

Elaborate

As a parent, would you recommend initiation school to another parent?

Why?

In your opinion, should initiation schools continue?

Why?

Appendix G:

In-depth interview schedule: Focus group discussion

We are here to discuss your perception of the role of the initiation rite in character building and behaviour modification of an adolescent child. What are your thoughts about it?

What do you think are the advantages of boys/girls attending rite initiation school? Let us now discuss the disadvantages, if any of enrolling boys and girls in initiation school.

What factors prompted you to set up initiation schools in this community?

What is the likelihood of recommending initiation school to other people and communities?

How do you think the initiate is rigorously trained to transform him from what he has been into a completely new person?

Is there anything other than the questions discussed already, you would like to talk about?