

**THE RELIGIOUS AND MORAL ASPECTS OF JUBA JANSOMO TRADITIONAL
CEREMONY OF THE KAONDE PEOPLE OF KASEMPA DISTRICT, ZAMBIA**

BY

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**A Dissertation submitted to the University of Zambia in partial fulfillment of the
requirements for the award of the Degree of Master of Education in Religious Studies**

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DEDICATION

This work is dedicated to my beloved late parents, Mr. and Mrs. Mutobo, my beloved brother Mr. A.T. Mutobo and to my husband George Ndashe Kashinga. I am not forgetting my child, Margret Kashinga. Thank you for your unwavering love and support.

DECLARATION

I, Caren Mutobo, do hereby declare that the work herein is my own, and that all the works of other persons used have been duly acknowledged, and the work has not been presented at the University of Zambia or indeed another institution for similar purposes.

Signed: Date:

APPROVAL

This dissertation by Caren Mutobo, has been approved as partial fulfilment of the requirements for the award of the Degree of Masters of Education in Religious Studies (M Ed. RS) by the University of Zambia.

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ABSTRACT

The study investigated the religious and moral aspects of Juba Jansomo traditional ceremony of the Kaonde people. The objectives of the study were to; explore the religious and moral components of Juba Jansomo tradition ceremony of the Kaonde people, to establish the significance of the religious and moral practices of the ceremony on the lives of the Kaonde people, to ascertain how religious and moral aspect are transmitted from generation to another in the Juba Jansomo tradition ceremony of the Kaonde people. The study employed a qualitative approach using ethnography research design. A total sample of, fifteen participants consisting of the senior chief, eight headmen, four women and two girls participated in the study. Data was collected through semi-structured interviews, focused groups, discussions, non-participant observation and document analysis. Collected data for the study were thematically analyzed. The study established that Juba Jansomo was known for libation and appeasing the spirits of the dead by offering the traditional drink called (*Ntoongo*). This was done on the third day before the ceremony by pouring the Ntoongo on the junction of the roads called (pamasanga) in local language by the indunas (bitumba fumo). On the moral aspects, the study revealed that, Juba Jansomo Traditional ceremony promotes unity, respect, and during initiation ceremony girls are taught survival skills and to be creative. On the significance of the religious and moral aspects the study revealed that religious aspects guided people on what to do to awake the spirits of the dead. Religious aspects in Juba Jansomo traditional ceremony includes libation, visiting the Kamusongolwa Mountain, and the killing of the male goat. Libation involves splashing and pouring of the traditional drink (*Ntoongo*) in the shrine and at the road junction. This shows appreciation to the ancestors for good harvest. On the significance of moral aspect, the study found that Juba Jansomo promoted harmony and cooperation. Furthermore, the study established how Juba Jansomo transmits its religious and moral aspects from generation to another through dances, songs, storytelling and symbolic dress. The study concluded that celebrated the ceremony annually transmits the values, norms beliefs and kaonde culture from one generation to another. This study recommends that Juba Jansomo should continue to be practiced as its Religious aspects make people to respect the spirits of the dead in return they blessed their land and crops. Juba Jansomo should be preserved because it promotes harmony, peace and respect for one another. It also invokes the spirit of giving in the community.

Keywords: *Juba Jansomo, Religious and moral values*

OPERATIONAL DEFINITIONS AND TRANSLATIONS OF TERMS

Bainamfumu:	means the mother to the chief.
Ceremony:	A special formal, solemn and well established set of actions used for marking an important public, social religious event.
Culture:	Is defined as a people's way of life. It entails how they dress, how they speak, the type of food they eat, the manner in which they worship and their art among many other things.
Kamwaale:	Initiate
Kiishoo:	Clearly spelt out values or norms that are traditionally considered very important by a given community or society.
Kitumbafumo:	Induna.
Kituwo:	Special cup used by the chief during nsomo act.
Kusomona:	Tasting
Mebeele:	Sorghum
Moral in this study is defined as	character, behaviour or actions that are considered as being good.
Munkhoyo:	Traditional drink for Kaondes.
Nsomo Act:	Means the act of tasting the first brew of ntoongo by the chief during Juba Jansomo traditional ceremony of the Kaonde people of Kasempa
Ntoongo:	The first brew of sorghum.
Religious:	in this study is defined as Beliefs, practices, and rituals related to the transcendent - where the transcendent is a spiritual being.

CHAPTER ONE: INTRODUCTION

1.1 Overview

This chapter presents the background to the study and states the statement of the problem, the purpose, objectives, research questions, the significance, limitations, theoretical framework, and conceptual framework and provides the definition of terms. All this is meant to provide clarity about the researcher's study.

1.2 Background to the Study

It is generally accepted and rightly observed, that, traditional ceremonies continue to be important as well as an integral part of the oral traditions, folklore and culture on calendar of Zambia. According to Guru (2010) and Ngabwa (2015) traditional ceremonies are a time-honored form of communication that provides a vibrant record of the people's common heritage, which includes dances, songs, crafts and artefacts.

Tembo (2003) in Ngabwa (2015) mentioned that, traditional ceremonies help provide traditional education, leadership systems, ethical values and indigenous technologies. This means that cultural events provide the opportunity for children, youth and visitors to understand the country's values and beliefs. They enable a population to fully participate in cultural heritage of the country instead of constant interaction with hegemonic knowledge and culture that impacts negatively on the country's values and beliefs. Traditional ceremonies also afford government leaders an opportunity to interact with chiefs in order to learn from their wisdom and counsel to develop the nation (Wele, 1992). Empirical evidence has shown that religious and moral aspects of some traditional ceremonies such as N'cwala of the Ngoni and LikumbiLya Mize of the luvale people of Zambezi in North western province among others have been documented (Ngabwa, 2015; Kanene, 2011; Wele, 1992 and Guru, 2010). Rogers (1991) holds the view that the two major traditional ceremonies in Zambia connected to praying for rain are *Lwiindi Gonde* ceremony held in Southwest of Monze town, and the *Maanzi Aabila Lwiindi*, in Chief *Siachitema's* area in Kalomo which are performed annually.

However, Religious and moral aspect of Juba Jansomo traditional ceremony have not been investigated and documented, hence the study. It is important to document this because society is dynamic. In its dynamism it is possible to lose kaonde culture and its values. Documentation preserves the culture and its symbols in its original form regardless of

passage of time and impact from education and modernity. A traditional ceremony has many features including the religious and moral dimension. It was the researcher's sole purpose to investigate the religious and moral dimension.

Traditional ceremonies are held annually in various regions of Zambia. Some mark when children become adults or commemorate a season. For example, Shimuenga gives thanks for the safe delivery of crops and livestock among the Ila. Others mark an historical event – Umutomboko celebrates the Lunda conquering of the West. In addition, there are more than 20 annual traditional ceremonies in Zambia. These manifest moral values, customs, social life, rituals, oral history, material and spiritual culture and they provide a valuable insight to a traditional culture that has been passed down from generation to generation (Hansen, 2011). Among the aforementioned traditional ceremonies is the *Juba Jansomo* of the Kaonde speaking people whose religious and moral aspects are not known to observers and perhaps even the participants themselves.

The Kaonde are Bantu-speaking people and the vast majority of them inhabit the North-western region of Zambia. They are also known as Kahonde and Bakahonde (Ministry of Tourism and Arts, 2012, Wele 1993 and White, 2006). These three groups with different histories are known as Kaonde and they all probably descended from the Luba people residing in what is now the Democratic Republic of Congo (DRC). When they settled in their present territory in the 16th and 17th Centuries, the Kaonde recognized the paramount chief of the Lunda Empire to the north as their overlord.

Several autonomous Kaonde chieftainships that arose in the 18th Century came to prominence in the 19th Century, a period marked by battles with the Lozi and Kaonde slave raids against the Ila to the south (Murphy, 2000).

The Kaonde observe matrilineal descent and reside virilocally (with or near the kin of the husband) in large villages. Corn (maize), Cassava, Millet, Sorghum, Yams, Squash, and Beans are grown. Traditionally, the Kaonde piled and burned felled trees and underbrush (*chitemene system*) and then planted crops in a square area of ash-enriched soil (White, 2006). Many wild fruits were gathered, when they are available and fish during the arid months of June and July and the practice has continued. From this study it is evident that most researchers have mainly concentrated on the agricultural aspect of this traditional ceremony overlooking the moral and religious aspects.

The Kaonde share many cultural traits with other Central Bantu speakers. For example, Ceremonies like *Kufukwila* traditional ceremony of the Kaonde people of Solwezi, *Ncwala* of the Ngoni and the *Mulusa* of the Namwanga give thanks to the ancestors for successful harvest and celebrate the first fruits of the season. The *Chibwela Mushi* ceremonies express thanks to the ancestors for a good harvest and safe passage. The *Lwiindi* of the Toka-Leya and the Tonga are ceremonies that seek to cooperate with the forces of nature to ensure good rains (Mulenga n.d.) During this annual festival, the chief is presented with *ntoongo* and he blesses the first harvest. However, the Juba Jansomo's religious and moral aspects have not been investigated and documented, hence the current study. It is for this reason why it is paramount to study the religious and moral aspect of this traditional ceremony. Holding the traditional ceremony helps in sustaining the Kaonde culture so that people of the current generation are reminded of the norms and practices of the Kaonde speaking people from time in memorial. With the coming in of people from other regions of the country due to the increase in mining activities in the North-Western province, there is a huge risk that the norms and practices of the indigenous people could be compromised. Research shows that traditional ceremonies in general are the glue that keeps people together reinforcing values and reminding them where they belong and gives them a sense of identity. They also help ring the past to the present and reinforce the future (Kanene, 2011 and Guru, 2010). Morals in this study can be defined as acceptable behavior in a particular society, mainly has to deal with the indoctrination of behavioral requirements of the people by reminding them of how they have to live amongst themselves and giving respect to one another and their traditional leadership. This usually has the impact of reducing social and behavioral problems among the people.

1.3 Statement of the Problem

Empirical evidence has shown that Religious and Moral aspects of some traditional ceremonies such as *N'cwala* of the Ngoni and *Likumbi Lya Mize* of the Luvale people in North Western province among others have been documented (Ngabwa, 2015; Kanene, 2011; Wele, 1992 and Guru, 2010). However, the religious and moral aspects of Juba Jansomo have not been investigated and documented, a knowledge gap that this study intended to address.

1.4 Purpose of the Study

The purpose of this study was to investigate the religious and moral aspects of Juba Jansomo traditional ceremony of the Kaonde speaking people in Kasempa District of North-Western province.

1.5 Research Objectives

1. To explore the religious and moral components of *Juba Jansomo* Traditional Ceremony of the Kaonde people.
2. To establish the significance of the religious and moral practices of the ceremony on the lives of the Kaonde people.
3. To ascertain how religious and moral aspects are transmitted from generation to generation in the *Juba Jansomo* Traditional Ceremony of the Kaonde people.

1.6 Research Questions

1. What are the religious and moral components of *Juba Jansomo* Traditional Ceremony of the Kaonde people?
2. What is the significance of the religious and moral practices of the ceremony on the lives of the Kaonde people?
3. How are religious and moral aspects in *Juba Jansomo* Traditional Ceremony of the Kaonde people transmitted from generation to generation?

1.7 Significance of the Study

It is anticipated that the findings of the study provide realities about *Juba Jansomo* traditional ceremony thereby enhancing the growth, knowledge and people's interest about the Kaonde culture. The findings of this study also provides an avenue and platform of sharing the Juba Jansomo Traditional Ceremony to the world by depicting its religious and moral aspects to the advantage of the Kaonde speaking people of North-Western Zambia, other tribes in other provinces and the international community that appreciates culture and its historical heritage. Furthermore, the study contributes to the existing body of knowledge of religious and moral aspects of traditional ceremonies in Zambia and used as a point of reference for future studies.

1.8 Theoretical framework

The study was anchored on and made reference to a theory of socialization formulated by Cooley (1998). The theory stipulates and emphasizes the importance of the ‘self’ during socialization, interpersonal interactions and the perceptions of others. He further maintains that an individual’s perception of himself or herself is based on how he or she sees others reacting to him or her. This is called ‘the looking glass self’ because a person sees himself or herself based on how others view him or her. This leads to a certain response with a unique set of motions. For instance, if the self satisfies social norms, he or she will feel a sense of pride.

Socialization is the process whereby humans learn to become competent members of the group. According to Cooley (1998), socialization helps to shape an individual’s behaviour so that it is acceptable to society. He observes that society can be toxic and disintegrate if people do not follow some acceptable standard of behaviour. Thus, the self is created out of the interactions an individual has with others, and that an individual acquires a sense of self by interpreting the prevailing situation.

This theory is essential in explaining the transition of young adult into competent member of the Kaonde society. First and foremost, it is deemed as prestigious to take part in Juba Jansomo traditional ceremony. First and foremost, by nature Traditional ceremonies it is a socializing agent. During the ceremony, people socialize and interact hence leading young people to understand who they are and practice what constitute the ceremony with pride. It also taught them to avoid doing certain things that could be in conflict with the norms that would make them feel ashamed of themselves. By doing so, their individual behaviour would be shaped according to the norms of the Kaonde speaking people and the country at large. They learnt to participate in group life and acquire a sense of identity. Therefore, the appropriateness of this theory to the current study is based on the assumption that *Juba Jansomo* ceremony would lead young people to understand who they are and practice what constitutes *Juba Jansomo* with pride. It would also teach them to avoid doing certain things that could be in conflict with the norms of *Juba Jansomo* that would make them feel ashamed of themselves. They could learn to participate in group life and acquire a sense of identity during self-socialization.

However, Cooley’s theory focuses on what others feel or think about one’s action. Therefore, the behavior of a person is tailored to suit the view of society. It is illustrated by how a person

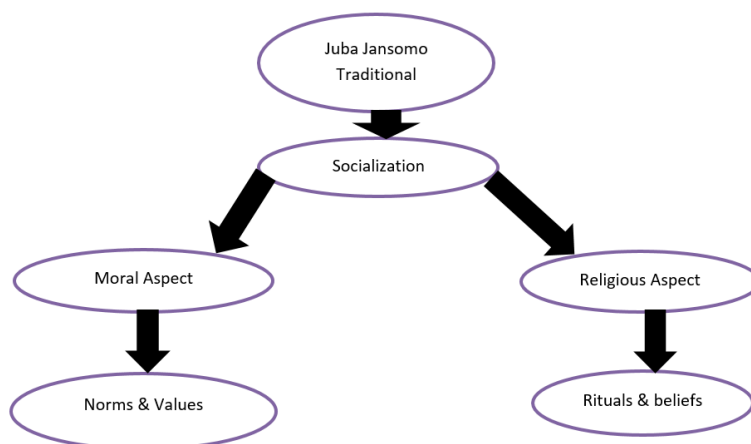
may hide the true intention or desire and adopt another to look good in the eyes of society. Yet in private, they go back to what they really desire. Therefore, taboos in traditional ceremony may be deified to save face.

1.9 Conceptual Framework

The conceptual framework of this study is based on Cooley's (1998) theory which emphasizes the importance of socialization. A person sees himself or herself based on how others view him or her. The conceptual framework below is based on the assumption that preservation and transmission of religious and moral aspects to young people in the Juba Jansomo Traditional Ceremony of the Kaonde speaking people of North Western province is dependent on the continuity of the traditional practice. It is also based on adults and their contribution to the wellbeing of the cultural grouping, and the changes that have taken place over years regarding religious, cultural and moral aspects. It is envisioned that Juba Jansomo transmits moral values and norms to help young members to fit in the society. The ceremony also preserves and transmits religious beliefs, traditions and rituals for cultural identity and wellness. The moral aspects of the traditional ceremony include the impaction of norms and values in the younger generation. This includes teaching the current generals the rules and regulations governing the Kaonde speaking people from time in memorial. This practically means the acceptable behavior in the Kaonde speaking society. The religious aspect mostly boards on the transmission of ancient Kaonde spiritual practices such offering sacrifices to ancestral spirits in returns for goods harvests and good fortune. (Ngabwa,2012).

The clarification of this Conceptual Framework has been explained in details in figure 1 below

Figure 1: Conceptual Framework



1.10 Delimitation of the Study

Kasonde-Ng'andu (2013:21) posited that, “delimitation of the study is usually indicated to address how the study will be narrowed in scope.” In Kasempa district, each year, in June, the Juba Jansomo festival takes place at the palace of His Royal Highness, Senior Chief Kasempa. The current chief is the one who introduced Juba Jansomo traditional ceremony, after his installation as a senior chief Kasempa in 1978. This ceremony is held to celebrate the first harvest of crops (finger millet, sorghum and maize). There is an outsized arena near the chief's palace where this yearly event is held.

Therefore, this study was confined to Kasempa District of North Western Province of Zambia. It was restricted to traditional leaders of the Kaonde people and residents of Kasempa since they were believed to be custodian, and well informed with the information about the Juba Jansomo Traditional Ceremony.

1.11 Limitation of the Study

According to Kombo and Tromp (2006), limitations are challenges anticipated or faced by the researcher. The challenges encountered in the study included the following: some respondents spoke a Kaonde dialect not familiar to the researcher. This made it difficult to translate some Kaonde words into English language. This was overcome by asking some indunas who were able to speak English to translate the words which were difficult to understand by the researcher. The researcher also had considerable difficulties in gaining the confidence of the senior chief who did not like the idea of interviewing some indunas for fear that they may give misleading information. The researcher had to explain to the senior chief that the interviews were purely for academic purposes and that the participants were at liberty not to answer questions which they were not comfortable with. The timing of data collection coincided with the preparation and the actual day of the ceremony. This delayed the commencement of interviews as people were busy with the preparation of the ceremony. To overcome this, the researcher made use of the week before the ceremony and the day after the ceremony. The study looked at specifically the Kaonde people and residents of Kasempa only, because of the limited number of participants and coverage it would be difficult to generalize the findings to the whole District as well as Zambia at large.

1.12 Summary

Chapter one has given a clear roadmap of the study as it has clearly introduced the research problem, objectives, significance, delimitations and limitations of the study. The chapter has stated the theoretical framework and conceptual framework necessary for this study. The next, is chapter two, where literature by different scholars on traditional ceremonies will be reviewed to establish the link to the current study.

1.13 Organisation of Dissertation

The chapter presented the introduction of the study. The issues in this chapter included, among others the statement of the problem, objectives, limitations, delimitations and significance of the study. The literature review is presented in chapter two. This chapter explored some of the existing literature on capacity building at global, regional and international levels. Chapter three provided the methodology which was used in conducting this study; it highlighted the research design, population, sample and sampling procedure, and data collection procedures. The research findings of the study were presented in chapter four. Chapter five discusses the findings of the study. The final chapter, which is six, provided the conclusion and made recommendations based on the important findings of the study.

CHAPTER TWO: LITERATURE REVIEW

2.1 Overview

The previous chapter provided the introduction to the study by giving the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, and significance of the study, theoretical framework, and delimitation of the study, limitation of the study and operational definition of terms. This chapter reviews some related literature on the religious and moral aspects of the Juba Jansomo traditional ceremony of the Kaonde speaking people of Kasempa District. The review of literature was based on the Global, African and Zambian contexts.

2.2 Global Related Studies on the Religious and Moral Aspects of Juba Jansomo Traditional Ceremony

Culture is a whole way of life, material and non-materials of human society (Shorter, 2001). Therefore, it is essentially the productivity of society's tradition and its interactions with other societies in which religious and moral aspects become eminent. Moral values are the standards of good and evil, which govern an individual's behaviour and choices. Individuals' morals may derive from society and government, religion, or self (Hill, 2006). When moral values are derived from society and government they may change as the laws and morals of the society change. An example of the impact of changing laws on moral values may be seen in the case of marriage versus "living together" (Hill, 2006).

Tribuhuan (1998) in his book of *rituals* defines rituals as: A set of voluntary, conscious and stylized bodily actions, which include iconic symbols such as acts, words, gestures, prayers, chants that are performed in a defined place, situation or context by particular actor/s only encompassing basic rules to accomplish a given task or goal in any social sphere within a particular cultural frame of reference. All of these perspectives offer valuable insight into the ritual experience and explain aspects of rituals that are useful in this research on *Juba Jansomo* traditional ceremony of the Kaonde people of Kasempa. Different rituals are used for various life changes and events. For example, like many other cultures, there are special ceremonies and practices for birth, naming, initiation, and death. There is also the need to practice rites for specific events that threaten the village or community, like war, diseases, famine, and impurities.

Conteh (2004) in his study of *fundamental concepts of limba traditional religious and its effects on limba Christianity in Sierra Leone* stated that, the relationship between Ancestor Worship and Ancestor Veneration depends on the living. Therefore, in limba traditional ceremony the relations between Kanu and the dead are not clearly defined. In a sacrifice Kanu is often called on as well as the dead, and some Limba, when the question is raised, tentatively suggest that perhaps the dead convey the requests of the living to Kanu in somewhat the same way as a father intercedes for his children with a dominant chief. Today, the relationships between Kanu and the dead are clearly defined by the Limba. No one debates the fact that Kanu is higher than the ancestors and he “is over all things”. Conteh further explains that, Although the Limba offer the same sacrifices and prayers to the ancestors as they do to Kanu and sacrifices are often offered concurrently to the ancestors and Kanu and although in these acts of sacrifice and prayer they express their submission and dependence on both Kanu and the ancestors which would seem to constitute worship, most Limba will argue that they are venerating the ancestors and not worshipping them. One of contehs interviewee made it clear in these words: “I wish to make it clear that we do not worship the ancestors as we do in the case of God, we merely venerate them as our dead relatives who brought prosperity to our communities and who continue to care for us. Conteh poses the question like: “Do Africans worship their dead ancestors or do they venerate them?” To him the question is not just academic because it involves, “the problem of whether African ancestral cults are merely idolatrous practices,” and “the problem of whether the rituals and practices offered to the ancestors constitute true worship.” He challenges the reader to assess “whether the quality of the so-called worship offered to the ancestors is of the same nature as that offered to the Supreme Being.” His considerations are vital in our attempt to explore an adequate answer to the current study. The question is do rituals of veneration and libation for the living dead in Juba Jansomo constitute true worship or Kaondes merely venerate them as their dead relatives who brought prosperity to their communities and who continued to care for them as conteh revealed?. However, this is unknown to the current study hence conducting this study is paramount to establish why kaondes venerates the spirits of the dead.

Africans do worship their ancestors as they do their divinities and this worship, he continues, consists of prayers, sacrifices, and divination on communal occasions or prayers and divinations on private occasions.

In his Conclusion Conteh asserted that the ancestors are the ancestral spirits of adult dead relatives who during their lives had attained physical and/or moral prominence, and have made positive contributions to their communities, and on the basis of these qualifications have been included in the community of the venerated dead. Ancestral Spirits are believed to be very active in the affairs of the living as mediators between God and the living, as guardians of the culture, institutions and values of the ethnic group. In this respect, most African traditionalists venerate their ancestors this is the similar trend with the current study.

Another study by Culbert (1968) carried out in Oregon Portland on the effectiveness of American pop culture on the dissemination of social awareness campaigns in America society established that dance is an important part of musical expression among Zambians, and along with the ideas they express, have served as reflectors of life and thought over the centuries. The most common traditional instrument is a drum, and drumming plays a cardinal function in rituals, ceremonies, celebrations and community communication. Dance troupes are popular. Many of these are for the benefit of tourists and are performed in major cities, since the smaller cities do not have the facilities or money to support the arts. These dances are very lively and use the traditional instruments of drums, an instrument similar to a xylophone, and a thumb piano. As much as many scholars have appreciated the role of dances as an important part of musical expression among Zambians, Culbert used drum plays as an important function in rituals, ceremonies, celebrations and community communication. Therefore, this study endeavors to bring out the major functions of drums, gun shorts and dances used in Juba Jansomo traditional ceremony of the Kaonde speaking people of Kasempa District Zambia.

Ronald Grimes provides a refreshing and non-sociological perspective on rituals in his 1982 study, *Beginnings in Ritual Studies*. In his work, he explains rituals through the act of ritualizing in stating that ritualizing transpires an animated person to enact formative gestures in the face of receptivity during crucial times in founded places. He outlines six different dimensions of ritual behavior: ritualization, decorum, ceremony, liturgy, magic and celebration.

He further maintained that there are still other characterizations of rituals. Jennings (2014), defines rituals in his essay, "*On Ritual Knowledge*", as "one of many ways in which human beings construe and construct their world". Jennings (2014) provides a theoretical framework on rituals by examining the poetic functions of the ritual that contain three structures. First, he

views all rituals *as* having a property of “gaining knowledge”, meaning they serve as a mode of discovery. Secondly, rituals are used to educate and transmit knowledge to participants and observers. And thirdly, rituals are an actual performance by the participants to vehicle their knowledge and understanding of the ritual. This definition highlights the connection between rituals and knowledge.

Besides, the findings of the two studies (Grimes 1982 and Jennings 2014) revealed rituals performed during traditional ceremonies are used to educate and transmit knowledge and serves as a mode of discovery. This remained unanswered in Juba jansomo traditional ceremony of the kaonde people in Kasempa district whether rituals which are performed before and during the ceremony are used to educate and transmit knowledge and serves as a mode of discovery as previous study revealed. However, credit is given to the findings of the foregoing studies as they were a touchstone to the current study to understand the functions of the rituals in Juba jansomo traditional ceremony.

Morals are an important part of traditional ceremonies in the preservation and upholding moral values in any culture (Niles, 2002). However, Niles in his research of *all about philosophy* shows that morals in African culture are slowly being eroded. For instance, in past generations, it was rare to see couples who lived together without the benefit of a legal matrimonial ceremony. In recent years, couples that set up households without marriage are nearly as plentiful as traditional married couples. But, not only are such couples more plentiful, they are also more accepted in our society. As society moved into the modern era, that earlier system of laws became more and more eroded (Niles, 2002). This justified the reason for the current study. In other words, it is worth undertaking this study assuming that religious and moral aspects found in Juba jansomo traditional ceremony can offer the detailed understanding of both the religious and moral standards of the Kaonde people of North-Western province.

McKenny (2002) says that in Africa, traditional ceremonies are celebrated to honour the different deities in the communities or to mark a special event in a particular religion. It is headed either by a religious priest, the head of the family or the King where necessary. These kinds of festivals fall under the festivals of non-ecological liturgical calendars. In the current study, it is the chief who plays the important role during the *Juba Jansomo* traditional ceremony. McKenny’s statement applies to Juba Jansomo. The chief is the chief priest.

Tuyakbaeva (2016) also conducted a study on Traditional Ceremonies and Rituals of Kazakh People as the Reflection of the Spiritual Culture in the Kazakh Cinematograph. Tuyakbaeva findings reported that, rituals of match-making and cultural values has a special place in the Kazakh society, and because of that, in the film *Kyz Zhybek*, this ritual has a very important place. The most widespread form of marriage was through match-making or bride purchasing for ransom. Underage persons were matched according to the will of parents or senior relatives. Adults married for love and mutual will, but match-making here was deemed obligatory for their spiritual development. The results of this study reported that religion makes people formulate personalities which make them fit in the society. This case is not different from *Juba Jansomo* traditional ceremony which states that religious and moral makes people fit in the society. This study would ascertain if rituals performed in *Juba Jansomo* have a special place in the society of the Kaonde speaking people of Kasempa.

2.3 African Related Studies on the Religious and Moral Aspects of Juba Jansomo Traditional Ceremony

Koster (2011) also conducted a study on *kilumi* Rain Dance in *Wakamba* traditional ceremony in modern Kenya. The lack of rain is considered an event requiring ritual intervention for them to have inadequate rains. In the case of the *Wakamba* traditional ceremony, the rain making dance called *Kilumi* is a healing rite designed to restore environmental balance through spiritual blessings, movement, offering, and prayers. Koster explains that In Kenya, *Kilumi* dance rituals are used by the *Wakamba* to formally “pray for rain” to manage drought. The sacred dance, *Kilumi*, can mean life or death for communities, depending on the outcome of the performance. Koster in his work offers insight into the ceremonies along with providing a methodology and approach to analyzing complex Black dance expressions. Koster argues that Black dance treatment is enhanced when it is examined based on a specific people, place, time, and purpose. In this study the researcher established that, there are several findings that may be useful for the future study of Black dance. First, the study of Black dance is transnational, putting it in a position to be over generalized. Therefore, it’s vital to acknowledge its nuances and vibrant variations. For this there’s need to hold and examine African dance forms based on ethnicity or regions over time. For the most part, it is at this level that people hold the history, story, memories, and meaning of the dance. Second, it is necessary to have a methodology for

analyzing the ritual dances. In this study, a customized version of Comaroff's model was used and enhanced by the insights of other writers like Turner. This was done in order to increase the knowledge and understanding of black dance, it was necessary to have a way to describe, structure, and communicate it. Thirdly, for ritual dances, the spiritual component of the dance and the belief of the people serve as the foundation and power of the dance. The spiritualism in the dance must be addressed and embraced in order to analyze the ritual practice and the use of the body for the ritual objective. This dimension was used as a key to most ritualized black dance expressions. Lastly, Koster stated that black dance is variable and changing, even if it is considered a traditional dance. Dance is not a static experience, but one that is very present and situational. For ritual dance forms this is especially the case because the traditional acts are done to accommodate modern needs. For too long, Black dance expression has been minimized and ignored; the scarce publications on the topic are evidence. Yet, Black dance with all of its varieties, colors, and contours is a cultural experience and source of power that deserve much more scholarly attention. After all, Black dance, as we have seen with the Kilumi rain dance, is one of only a few raw expressions that offer insight into the often hidden inner beliefs, notions, and feelings of African people at specific moments in time. In this regard, it was cardinal to conduct this study so as to bring out factors inimitable In Juba Jansomo traditional ceremony, the people practice initiation ceremony, sacrifices, (killing of a male goat) dances, and veneration of the spirits of the dead which helps to understand their significant on the Kaonde people of Kasempa. The study can also be explained by nuancing some of its varied interpretations and flushing out the religious aspects of the ritual acts. For example, Emile Durkheim, in *The Elementary Forms of Religious Life*, attributes ritual or religious activities as being associated with the sacred as distinct from the profane.

Turaki (2000) conducted a study in Kenya and his prime objective was to define the African traditional religious systems as the basis of understanding Christian spiritual warfare within an African context. He asserted that some African traditional ceremonies have aspects of establishing links and relationships with cosmic, spiritual and mystical powers. In the quest to exercise cosmic, mystical and spiritual control over the world, man in traditional Africa has developed a variety of religious and social practices, rituals and ceremonies. The means of acquiring or having access to these powers and forces are many. He further added that traditional African concepts of reality and destiny are deeply rooted in the spirit world. The activities and

the actions of the spirit beings govern all social and spiritual phenomena. According to Turaki pointed out that community is governed by its own set of rules and regulations. This is very important because it sets its own rules and regulations which must be followed faithfully. The means determine the religious behavior and what rites, rituals and ceremonies must be performed so that the desired end can be achieved. These means control behavior, practice and even to some extent, feelings and expressions. While religious behavior, rites, rituals and ceremonies must be performed so that the desired end can be achieved was evident and accomplished in the aforementioned study, this study was necessary for it would indicate the religious and moral aspects of Juba Jansomo traditional ceremony of the Kaonde speaking people of Kasempa and how these religious and moral aspects links and relationships with cosmic, spiritual and mystical powers.

The study conducted by Idang (2015) at the University of Uyo in Nigeria, under the main objective to *examine African culture and values* emphasized on how Social, Moral, Religious, Political, Aesthetic and Economic influence culture. Idang's findings show that every being that grows up in a particular society is likely to become infused with the culture of that society. He used value theory in his study while the current study's main objective is to assess the moral and religious aspects of *Juba Jansomo* traditional ceremony of the Kaonde people of Kasempa District, Zambia using Cooley (1998)'s theory of socialization. However, both studies have an aspect of culture.

Mbiti (1992) in his book *Introduction to African Religion* added that, sacrifices and offerings constituted one of the commonest acts of worship among African peoples and examples of them are overwhelmingly many. He further maintained that sacrifices refer to cases where animal life is destroyed in order to present the animal, in part or in whole, to God, supernatural beings, spirits or the living dead. Offerings refers to the remaining cases which do not involve the killing of an animal, being chiefly the presentation of food stuffs and other items in some cases, sacrifices and offerings are directed to one or more of the following: Ancestors, spirits and living dead.

Mbiti (1985) further added that outstanding mountains and hills are generally regarded as sacred and are given religious meanings. Exactly the *Kamusongolwa* Mountain in Kasempa District, the *Malende* trees in Southern province and many others in other places are considered sacred as

they believed to be associated with spirit of the dead and divinities the food and libation given to the living dead are paradoxically acts of hospitality and welcome.

2.4 Zambian Related Studies on the Religious and Moral Aspects of Juba Jansomo Traditional Ceremony

Ngabwa (2015) conducted a study on *preservation of religious, culture and moral aspects in chibwelamushi Haverst traditional ceremony of the lala and swaka people of Serenje and Mkushi Districts*. The study sought to clearly identify religious, cultural and moral aspects in Chibwelamushi Harvest Ceremony of the Lala-Swaka people of Serenje and Mkushi districts. Ngabwa's objectives of the study were to: Describe the Haverst ceremony of the Lala and Swaka people, identify the aspects of ceremony in which are classified as religious, cultural and moral, ascertain how religious, cultural and moral aspects in the ceremony are preserved and transmitted from generation to generation, establish how religious, cultural and moral aspects in the ceremony contribute to the wellbeing of individuals and the Lala-Swaka community and determine the changes that have taken place over years regarding the religious, cultural and moral aspects in the ceremony.

In her study she employed qualitative approaches and the methods of data collection included, observation, interviews and document analysis using the semi structured interview guide activity, observation checklist and document analysis checklist. Ngabwa target population included all Lala -Swaka People and the sample of 14 interviewees included 1 chairperson, 1 secretary, 2 representatives from insaka yelala, 2 initiators of initiates, 2 Traditional Affairs Officers, 4 ordinary members from two tribes and one senior chief from each district. Purposive (typical) sampling techniques were used to select the interviewees and the researcher observed the whole procession of the ceremony.

Ngabwa's findings were that there was a difference in understanding and description of ceremony among different stake holders. She also indicated that there is active presence of religious, cultural and moral aspects in ceremony. She further revealed that the religious, cultural and moral aspects are preserved and transmitted through the girls initiates initiated at puberty

during the ceremony and further indicated that the religious aspects help the Lala-Swaka people to live in harmony with the cosmology by upholding taboos in society.

She further revealed that the coming of Christianity and other religion, colonialism, modernity and capitalism have impacted negatively on the ceremony. The main objectives of the previous study is similar to the current study; the only difference is that the previous researcher conducted her study in serenje and Mkushi district while the current researcher conducted her study in Kasempa also the previous study used two districts to find out culture and moral aspects of Chibwelamushi Harvest Traditional Ceremony while the current study is using only one district.

The decline of traditional customs and culture has been brought about by the infiltration of the Western ways and the melting pot of various tribes living in the same areas. Recently, there has been a realization of the value of traditions and a conscious effort is being made to preserve them (Sinkolongo, 2017). In as much as preservation of cultures have been researched and documented, the religious and moral aspects have not been clearly reported on especially that of the Juba Jansomo traditional ceremony. Therefore, documenting and emphasis on practicing juba jansomo traditional ceremony annually will preserve and transmits moral, values and religious of kaonde culture.

In Zambia, most of the ceremonies have deep religious and moral aspects, in many cases, designed to invoke memories of the transformation from childhood to adulthood. Most tribes in rural areas still practice harmless initiation ceremonies for girls which are generally conducted after puberty. They are intended to help the girls make the moral transition from childhood to womanhood and prepare them for marriage. Only a few tribes still practice male circumcision initiation ceremonies and those that occur happen in total secrecy (White, 2006). The above information was insightful to the current study in that it highlighted the pertinent issues of puberty and initiation ceremonies. During Juba Jansomo traditional ceremony, an initiation ceremony is conducted. *Baina mfumo* is responsible for the initiates. The girls are secluded at the age of ten and above. Anyone to be initiated is believed to be a virgin and morally upright in terms of respect and have to be hard working.

Kapambwe (2004) presented his dissertation at Cape Town University, on the role of music in traditional ceremonies of the Bemba speaking people in Northern Zambia. Revealed that, in terms of the moral values of society, traditional ceremonies play regulatory role and constituted the best expression of the African's desire to communicate with his ancestors. Traditional ceremonies reflect certain values of the traditional society and even guarantee its survival. Kapambwe employed the 'triangulation' approach in the dominant-less-dominant model which implied that the research was qualitative in nature. While the belief that the moral aspect plays regulatory role and constituted the best expression of the African's desire to communicate with his ancestors, to take part in the process of cosmic regeneration and harmony, it is not known whether the moral aspects of the *Juba Jansomo* play the same roles among the Kaonde speaking people in Kasempa District.

Mutale (2017) conducted her study on the *significance and resilience of Chinamwali initiation ceremony of the Chewa people of Katete District of Zambia*. Mutale stated that there was deep interrogation in terms of roles, morals and why Chinamwali initiation has survived in the midst of social changes in the religious cosmology of the Chewa people of Katete district.

She employed the qualitative approach and used the phenomenological design. She chooses this because of its appropriateness and effectiveness in unpacking the cultural related aspects of the group. Data collection protocol mainly involved the interview guide, focus group discussion guide and the observation checklist. The population comprised of 25 respondents and Purposive sampling was used to identify initiators, snowball sampling technique was used to identify initiates and extreme case was used to identify the headmen. Data was analyzed by using the emerging themes.

In her study she established that Chinamwali initiation ceremony plays a major role in the Chewa tradition. Its major role is to transmit values and traditions of the culture from generation to generation. Chinamwali is also believed to help girls in their moral behaviour in the sense that the girls learn to respect elders and how to behave in the community. She pointed out that Chinamwali initiation has survived in the midst of social changes because it is part of the Chewa cultural heritage and it is a way of preserving social cohesion. Despite some modifications to certain rituals like the beating of drums instead of tins, using sketches instead of drawings,

Chinamwali has remained the key mode of transiting cultural values from generation to generation. In conclusion Mutale explained that, Chinamwali remains the main mode of value transmission from one generation to another and the Chewa religion should promote having two separate initiation ceremonies for puberty and marriage purposes. Bad practices like teaching girls at puberty on how to behave in marriage and providing a man to sleep with the girl after initiation lessons should be discouraged through adequate sensitization. Religious and Moral aspects of chinamwali initiation ceremony was established, however it is not yet known if juba jansomo has the religious and moral aspects as Mutale only addressed and focused on chinamwali of the chewa people hence the current study.

However, it is believed that the trend in initiation was to provide sex education in terms of how to satisfy men in marriage, Rooyen *et al* (2006) argued that initiation schools prepare children socially making them ready for communal life. The social education provided was aimed at conformity, indoctrination, and integration of the adolescent into the tribal group's values and societal behavioral norms. Initiation rites were therefore, preserved as the most important channel through which culture was preserved and transferred. The social education provided in initiation rites prepared the initiate for citizenship in the tribe by enabling her to take social responsibilities and obligations. For the Juba Jansomo traditional Ceremony, during the initiation ceremony, the young initiates are moulded into mature and competent members of the Kaonde society by being taught secret virtues of traditional life including being submissive to their husband.

Rooyen *et al* (2006) further asserts that during the phase of preparation for restoration, while in seclusion and waiting on the threshold of life, the young girl undergoes her restoration. She was mainly tutored on the secrets of womanhood. These teachings included aspects such as the rules of hygiene and privacy, advice with regard to sexuality, childbirth, health, married life, on how to be a good and loving mother, and the best honored wife. Self-respect, self-discipline and submission are highly valued and expected of girls. She also learns the appropriate feminine behavior and further acknowledged the socialization that the home environment provides. Rooyen *et al* states that although a child grows up within the group and as such becomes familiar with traditions of his or her particular tribe, it is nevertheless important to realize that during initiation, the typical traditional behavior is specified and instructed in great detail and is strictly

demanded from every member of the group. Initiation ceremonies were also intended to help girls make the moral transition from childhood to womanhood and prepare them for marriage. This assertion could be true in Juba Jansomo traditional ceremony of the kaonde people in Kasempa which its initiation ceremony was also intended to help girls make the moral transition from childhood to womanhood.

According to Snelson (1970), he gives an account of the economic benefits of the initiation to the initiates as well as society. He pointed out that the novice is taught how to make household utensils and equipment which she would use when she got married. Crafts made included things like mats, baskets, brooms pots and many others. Snelson further asserts that the education provided at the initiation ceremony was thorough and holistic in the preparation of girls for life. He points out that initiation ceremonies are a kind of traditional education that was regarded as one preserving the cultural heritage of the community. Snelson further states that initiation also fosters obedience, unselfishness and endurance of hardships, encourages honesty and self-restraint and respect for the rights of others. Snelson points out the importance of initiation to the girls in terms of what they are taught to do in relation to the economic benefits for their future family and society at large. In his study, he highlighted the important aspects of initiation ceremonies. However, in the current study, all those practices were treated as assumptions and could only be proved and confirmed through the undertaking of this study.

In Zambia, most traditional ceremony practices are mostly related to the religious aspects. According to Taylor (2006), the practice of mask making, which is essentially limited to areas of North Western Province among the Chokwe and related groups and Eastern Province, is one such activity that has seen renewed interest. The Makishi masks of North Western Province, for example, depict standard characters that are now seen in public performances of traditional ceremonies crafted from a variety of materials, including animal hides, wood, feathers, and fibres such as sisal, traditional masks and mask making chiefly served religious, medicinal, or other ritual purposes rather than as art, *per se*. In addition, Taylor's study is concerned with Makisha masks of the North Western Province. Therefore, the current study seeks to bring out the religious and moral aspects of Juba Jansomo tradition ceremony of the Kaonde people of Kasempa in North-Western Province using the first harvest and brew ntoongo rather than Taylor who used Makishi masks to depict the religious aspects.

Drawwater (2011) conducted his study on Ngoni people who are found in the Eastern Province of Zambia in the Chipata District. *The Nc'wala traditional ceremony that cerebrates the first fruits* is a thanksgiving ceremony held every year at Mtenguleni village. This ceremony gives thanks for the first harvests of the season to the ancerstors. This ritual ceremony has been passed on to current generations by Ngoni ancestors who originated from old Zulu culture. Interestingly Drawwater explained that during colonialism the Nc'wala ceremony was banned for being too war like. It was revived after independence in 1980, 16 years after independence.

For the Ngoni, the start of the rains, usually in October or November, means the New Year has come. Land is cultivated, seeds planted and at harvest a sacramental meal and celebration is offered to the Chief and the ancestors. After many weeks of preparation events are enacted in a series of events that give respect to the Chief. Specially selected and well-rehearsed dancers perform at the entrance of the Chief's palace. There is poetry, drumming, theatre and very colorful sites. This is a very popular event and there are visitors from far and wide, including political and business leaders.

Drawwater further explained that, when the first fruits are taken to the Chief he addresses the crowd and is received with a roar of appreciation. The chief leads in his leopard skin outfit and he seems to have set a trend as many people wear animal skin of some sort. The Chief proceeds to taste the first fruits such as millet, pumpkin, sugar cane and maize. Women ululate and sing songs of praise to the Chief, God and ancestors as the Chief blesses the fruit. The ceremony involves a black bull which is speared and the Chief must drink of its blood.

Then a journey begins between the Chief's palace and Mtenguleni where the main ceremonial activities take place. Today the chief travels the 100 or so kilometers in a slow moving motorcade so the people can see their Chief, whereas in the past this journey was made on foot over a period of days. Crowds throng and there are bicycles, blue taxis, ox carts, cars, pick-ups and buses packed with singing public.

The Nc'wala is a series of complex rituals, enactments and stories relating to the Chiefs power, crop protection, thanks giving as well as aspects of birth, childhood, puberty, adulthood, death and rebirth. This is rich culture that visitors are welcome to take part in. Currently, there is no exact date set for Nc'wala traditional ceremony yet since many Zambian ceremonies remain steeped in mystery and spiritualism and do not relate to the demands of dates, times and planning that the modern population may expect.

Drawwater in his study explained that Nc'wala traditional ceremony gives thanks for the first harvests of the season to the ancestors. Land is cultivated, seeds planted and at harvest a sacramental meal and celebration is offered to the Chief and to the ancestors. This clearly shows that there are religious aspects in Nc'wala traditional ceremony. He further explained that after many weeks of preparation of Nc'wala traditional ceremony events are enacted in a series of events that give respect to the Chief. This respect to the chief clearly shows the moral aspects are present in Nc'wala traditional ceremony. From the above study, it is clear that African traditional ceremony have religious and moral aspects. That is why this study was designed to investigate the religious and moral aspects of Juba Jansomo traditional ceremony of the kaonde people of Kasempa District, Zambia.

Breguel (2001) explained the religious and moral aspects of the *Nyau*. The *Nyau* is the symbolic representation of the invisible spirit world. It is surrounded by many regulations concerning secrecy in order to preserve the full effect of the mystery, and to keep the people believing that these strange and frightening figures which suddenly erupt from the bush, or rather from the graveyard where the *dambwe* usually is into the village, represent the *mizimu* of the dead. The scarcity of literature on the religious and moral aspects of most traditional ceremonies in Zambia as argued by Breguel (2001) in his study was used as an eye opener for the current study to investigate the religious and moral aspects of Juba Jansomo traditional ceremony as one of the many traditional ceremonies found in Zambia.

To Breguel (2001), the *Nyau* is a way of placating the *mizimu* that they do not come to make people suffer. *Nyau* is a way of ensuring the intercession of the *mizimu* with *Chiuta*. Moreover, the *GuleWamkulu* is a symbolic representation of the invisible spirit world. The dancers which represent the *mizimu* to such extents that they have to undergo, symbolically, a transformation in

some instance that of a deceased person before he can enter into the spirit world. They enter into a marginal state which is characterized by reversals, a behaviour which is the opposite of normal behavior in the village. This is a symbolic way of asserting that representing the *mizimu* they are indeed different from normal. Further, Breugel (2001) contended that *Nyau* is also a prayer for continued fertility in the village both at a funeral, when a member of the community has left a gap to be filled, and especially at the *Chinamwali* the *Nyau* dance has the intention of obtaining fertility. Furthermore, Breugel (2001) says *Nyau* songs contain many moral teachings. The songs remind the people of the ancestral customs concerning conjugal relations. During the *Nyau* dance, no one is to have sex and sexual relations. As the dances come to an end, the dancers take a ritual bath in water mixed with medicines. Only after that may they resume marital life without fear and danger of taboo especially *mdulo*. These are the religious and moral aspects found in the *Nyau* traditional ceremony as identified by Breugel. Based on the information provided by Breugel (2001), study has been enriched with the vast happenings of the *Nyau* as a symbol used to preserve culture. In line with the above presented information, the current research sought to establish how Kaonde culture can preserve religious and moral aspects of Juba Jansomo traditional ceremony of the Kaonde people in Kasempa District in North Western of Zambia.

A study by Muke (2014) examined the nature and-coordination of Kaonde people in Kasempa. He observed that a coordinate structure is usually made up of at least two conjuncts and a conjunction. The conjuncts are conjoined together by a conjunction to form one larger linguistic unit of the same kind. Further, he observed that conjunctions play a very important role in ensuring that coordinated meaning is expressed. Muke explored semantic functions of and-coordination in Kaonde. It was observed that and-coordination denotes a relationship between and/or among conjuncts in a sentence. The conjunctions may show a cause and effect relationship between conjuncts. They are also used to show chronological sequence, contrast, condition or simply addition. Thus, by linking conjuncts in a coordinate structure, they establish relationships that otherwise are not easy to understand. Muke's study is at variant with the current study in that Muke was interested in examining the nature of and-coordination in Kaonde people of Kasempa by concentrating on conjuncts and a conjunction while the current investigated the religious and moral aspects of the Juba Jansomo traditional ceremony of the Kaonde people of Kasempa. This is different with Muke's study whose findings were that

Conjunctions and coordination's promotes unity among the Kaonde people of Kasempa, whereas in Juba Jansomo moral aspect promotes unity among the Kaonde people.

Mwizenge (2012) concentrated on respect, greetings and conversation of traditional ceremonies and noted that among the notable and common attributes of Zambian custom of etiquette practiced in all the groups is respect for a fellow human being. He further reports that it does not matter whether one lives in the village or city. This respect for humanity is more pronounced when it is rendered to elders. Even as it is customary to offer greetings before any conversation, when greeting an elder, one shows respect by dropping to one knees, bowing the head, and saying one of the many terms that signify respect. However, (Scot, 2006.) in the urban areas while the tradition of kneeling down has been overtaken by cultural globalization, most people still show respect to elders by holding both hands and bowing slightly.

In addition, Mwizenge noted that the idea of addressing or calling an adult out aloud using their first name is considered disrespectful. Only young children and adolescents are called by their first name. This comes directly from the Zambian traditional customs. One who is familiar with or is close to the person addresses an adult, especially one who has a child or children as father or mother of their child. For example: "Father of Musonda" or "Mother of Mutinta" or "Mother of Sibeso." Worth noting is that greeting in the Zambian custom of etiquette starts with a hand shake. During Juba Jansomo traditional ceremony, the way the chief is greeted and saluted by everyone bows down before him, apart from the senior *kitumbanfomo* who kneels down facing the chief direct and greets the chief with praise representing every one present. This equally teaches the young to have respect for elderly and authority. For example, if you are visiting a home, you will receive a quick verbal greeting at the door as you walk in or arrive. However, the hosts will take considerable time and patience to find a chair, clear a couch, or send a child to get a stool, reed mat, or chair. The visitor will have to exercise patience until he or she is directed to a chair. The completion of this process will then proceed to the execution of a proper greeting-with a handshake. Mwizenge (2012, p.225) indicates that, "all these processes are merely elemental levels of socializing. It is considered customary normal for a guest and host to sit quietly without any conversation for a while." This silence may be uncomfortable to a Westerner; nevertheless, most Zambians who are aware and value their culture find it normal.

In Eastern Zambia for instance, greetings take time as host and guest have to exchange *malonje*. *Malonje* is the traditional custom in which the guest describes the vivid detail and the purpose of their trip. The host will also respond by describing in detail the state of the family health and the where about of every member of the family. The information from Mwizenge's (2012) study is very vital as it informed the current study on issues of respect, greetings and conversation of traditional ceremonies in Zambia. However, the only difference between the two studies is that the current, specifically targeted one traditional ceremony and explored its religious and moral aspects among the Kaonde speaking people in Kasempa District.

A report (2015) on African culture and values stated that, a system of various beliefs and customs which every individual ought to keep in order to live long and to avoid bringing curses on them and others. Adultery, stealing and other forms of immoral behaviour are strongly discouraged and whenever a suspected offender denies a charge brought against him, he would be taken to a soothsayer or made to take an oath for proof of innocence. In Ibibio land for instance, ukang (ordeal) is very popular as a method of crime detection. The soothsayer who specializes in it sets a pot of boiling oil, drops a stone into it and asks the suspects to attempt to retrieve the stone. The guiltless can reach to the bottom of the pot and retrieve the stone. But when the culprit approaches the pot, it rages and boils over in a manner that even the most daring criminal would hesitate to make an attempt at retrieving the stone. The fear going through such an ordeal or to be stripped naked and taken round the community as in the case of stealing, adequately checks crimes of some sort. African proverbs and wise sayings have a rich repository of wisdom. The proverbs warn the African against evil conduct. The previous study used strong and hard way to deal with suspected offenders It would be very interesting to learn how this is done in Juba Jansomo traditional ceremony of the Kaonde people of Kasempa District for those who defile the taboos attached during the preparation of the food on the day of the ceremony and those who can be found waiting in terms of harvesting the food before the ceremony since no one is allowed to taste the food before the chief.

Maambo (2015) in his study of perceptions of married women and their husbands towards initiation ceremonies among the Tonga speaking people revealed that the ceremony was perceived to influence the initiates' behave in a good way as it made women mature, and instilled virtues of respect, obedience and community life. It was also seen to play a cardinal role

in preserving cultural values and traditions. Further it is seen to prepare young girls in their transition to adulthood and teaches them survival skills like income generation. Some preliminary work was carried out by Bozongwana (1983) in his book *Ndebele religion and customs* reported that girls are taught to be strong. On the other hand, the study revealed that the Nkolola initiation ceremony exposed sexual knowledge to girls at a young age. This created curiosity among young girls who would be prompted to start experimenting with sex and hence this was perceived to make them vulnerable to prostitution. Maambo's study indicates that initiation ceremonies among the Tonga speaking people play a role in preparing girls in their transition to adulthood. It will be very interesting to know if Juba Jansomo plays the same role as Mambo has explained. Moreover, Maambo used married women and men to assess the importance of initiation ceremony among the Tonga people. However, the current study is trying to find out if at all initiation, religious and moral aspects found in juba jansomo traditional ceremony of the kaonde people of Kasempa can play a role of influencing the initiate's behavior in a good way and preparing girls in their transition to Adulthood as Maambo asserted in Nkolola initiation ceremony for Tongas.

Zulu (2016) also conducted a study on whether Nyau cultural traditional ceremony. At Katete Day Secondary School, in eastern province. The study established that Nyau dance contributes to teaching the young people good morals such as good behaviour, respect for the elders, family planning, and cooperation, warn on the dangers of certain illnesses, gender equity and hard work. These morals moulded the pupils into well-cultured individuals of good character and endurance. Nyau dance follows a structured programme of inculcating knowledge to both the young and old people. Practical skills such as gardening, weaving and agriculture are taught in Nyau dance and are much emphasized under entrepreneurship, which pupils could develop in order to earn a living out. The taboos and beliefs cover a large spectrum of formal schooling subjects such as Veterinary Science, Law (How to settle disputes), Meteorology, Linguistics (learn their culture) Geography, Biology (sex education) and History. Pupils could use such knowledge in formal school. Both formative and summative assessments are used by the Nyau dancers to measure the knowledge learnt. While the Nyau cultural dance was used as an instrument of education and moral values at Katete Day Secondary School as it contributed in teaching the young people good morals such as good behaviour, respect for the elders, family planning, cooperation, warn on the dangers of certain illnesses, gender equity and hard work. Zulu's (2016) study highlighted

the Nyau teaching the young people to have respect for the elders. Respect for elders is an evident norm in Juba Jansomo. The young generation is taught to respect elders by adhering to every advice given and doing all that you are asked to do by the elders in kaonde community. However, this is not the case with Maambo (2015) who pointed out that nkolola initiation ceremony exposed young ones only to sexual knowledge. Zulu used pupils and the school in Katete to conclude that, in Nyau cultural dance there are morals which mould the pupils into well cultured individuals of good character and endurance, while the current study is using Juba Jansomo traditional ceremony of the Kaonde people of Kasempa to justify whether its religious and moral aspects can shape children to have respect especially for the elderly and the community.

Lungu (2015) explored the life and career of Beston Muluka Kabanya Mulota, more popularly known as Senior Chief Mukumbi Ibaloli XV of Zambia's Solwezi district and investigated the upbringing, education and career. Her findings demonstrated that Senior Chief Mukumbi's upbringing in the Kaonde society in Solwezi inculcated in him an appreciation for local cultural norms, values, beliefs and customs, a situation that his predecessor Chief Mangala Mukumbi Lubinga XIV and parents encouraged. The study shows that Mukumbi's devotion to the Kaonde culture shaped both his beliefs and how he ruled his chiefdom when he became chief in 1962. Lungu concentrated only on the history of the Kaonde chiefs and how they are stored during the traditional ceremony. The religious and moral aspects of the traditional ceremony were not considered Lungu only explained how the kaonde chiefs are instilled during the ceremony and explored the life and career of the senior chief Mukumbi.

A study by Mundia (2015) explored the extent to which Sikenge Initiation Rite promotes Lozi cultural heritage in Mongu district established that the spiritual education provided in Sikenge was based on beliefs and values that the Lozi people have held for a long time. Furthermore, the study established that Sikenge as a socializing agent promoted respect for elders and authority through good conduct, good and stable marriages, solidarity in the community and provided entertainment to members of the community. It also established that the rite still encouraged the young girls who undergo it to adhere to good morals. Although the rite has been in existence from the time of our ancestors, it was established that several changes had taken place due to the advent of Christianity, Western education, urbanization, modernity and economic factors. The

facts of Sikenge being used as a socializing agent that promoted respect for elders and authority through good conduct, good and stable marriages, solidarity in the community and provided entertainment to members of the community. It also established that the rite still encouraged the young girls who undergo it to adhere to good morals. However, this would be more interesting to know if the Juba Jansomo traditional ceremony can be a socializing agent that promoted respect for elders and authority through good conduct as Mundia explained it.

Elizabeth Colson's life-long study of the Tonga revealed that a girl's maturation was celebrated on the plateau and in the hills in the Gwembe North but not among the river people of Gwembe central and south. The best evidence for their involvement comes from the Gwembe hill villages where not all girls were secluded. The women then went through inkololo, the rituals of seclusion and formal emergency into adulthood. (Colson, 2006).

Thousands of the Tongas still feel the Lwiindi Gonde ceremony offers an opportunity for them to be happy and thank their ancestral spirits for the good harvest in the previous season. According to Chiinga (2006), a number of Tongas who are ardent supporters and followers of Tonga cultural heritage still feel obliged to attend the ceremony despite their being negatively impacted on by poor harvest due to drought or floods. However, while the ceremony is still widely held among the Tongas to celebrate the year's harvest, some people find this time appropriate to engage in commercial activities. However, this is not the case with Juba Jansomo traditional ceremony of the Kaonde people of Kasempa which is known for libation and veneration of the spirits of the dead for good harvest not for good rains.

The Tonga traditional ceremony plays a vital role in bringing together different cultures together. It brings together all the people belonging to the Bantu Botatwe grouping and many others from all over Zambia and abroad. According to Mulonga and Mulenga (2009), the ceremony of 2009 was attended by the Presidents of Tanzania and Zambia, Jakaya Kikwete and Rupiah Banda respectively. Also in attendance was Paramount Chief Mpezeni of the Ngoni people and Chief Sandwe both of the Eastern Province of Zambia, and His Excellence, the French Ambassador, Francis Soundubray among others. During the ceremony of 2009, the President of Tanzania hailed Lwiindi Gonde ceremony for being an instrument of maintaining tradition and culture. Mulonga and Mulenga (2009) writes of Kikwete as having said that maintaining culture and tradition was a major challenge in this age of increasing information and technologies where

young people were adopting foreign lifestyles. According to Kikwete, the young people in Africa spent more time on electronic gadgets and were acquiring foreign cultures and traditions which contributed to the decay of culture. He was quoted as having said that he was happy to be at the event because it was all about maintaining important traditional values. He also advised that there was need to ensure that the youth and educated young women and men were fully involved and participated actively in the Lwiindi Gonde ceremony and not do so like expatriates from Europe (Mulonga and Mulenga, 2009).

Furthermore, the Lwiindi ceremony has been used as a tool for promoting morality. According to Macha (2007), Chief Moonze was a serious man who did not want to see immorality among his subjects. The Chief was quoted at the event of 2007 as having emphasized that people should not contaminate the traditional norms among his people by dressing inappropriately (Macha, 2007).

Tongas believe that certain spirits are able to intercede on their behalf to obtain rain or relief from pestilences or other general disasters which beset the whole community. These spirits are called Basangu. Shrines are built where Basangu (singular, Musangu) are invoked, at the graves, during the yearly ceremony or in the times of the crisis which affect the entire community (Colson, 1962). A shrine may be built at the grave of 'Ulaanyika' (Owner of the land) on the grounds that since he led the community during his life he is still interested in its general welfare. Here his spirit is invoked as a Musangu and appealed to as the protector and provider of the whole community.

Other shrines are in the hands of people called Rain-Makers. Such people are possessed by Basangu, which may be that of some former members of the community or may be a foreign spirit previously known to the area. People from distant areas visit the shrines to ask for rain or protection in times of crisis (Colson, 1962). The sacred ritual surrounding the Monze cult is re-enacted annually through the Lwiindi or rain festival. As Bernard Moonze said in Webner (1977) states, this ceremony is an everlasting event for Toka Ieya and the Tonga that seek to cooperate with the forces of nature to ensure good rains. The Monze Lwiindi has a fixed permanent shrine for its participants with both natural and man-made objects offered for veneration. It provides a Centre for ideological unity of the adherents and observers which extend beyond the purely narrow confines of localized geographical area (Lancaster and Vickery, 2007).

During the period when the ritual is enacted at the shrine, a general communal peace is imposed, and those who break it or who fail to take part in the ritual may be punished by a fine. At all times, sacrileges against a shrine are matters involving the community and are punished by the community through its elders. The custodians of the rain-shrines set the time for the performance of the ritual and assign to various people their roles in the rite (Lancaster and Vickery, 2007). Lwiindi ceremony indicates that when spirits of the dead are venerated they ensure good rains. Although lwiindi Tonga traditional ceremony does not bring out clearly religious and moral aspects it showed that one of its significance indicates that spirits of the dead are venerated for good rains this is similar to juba jansomo traditional ceremony of the kaonde people of Kasempa District, Zambia.

2.5 The Identified Research Gap

The reviewed literature has a lot to offer to the current study in that it has clearly shown that no country would ever attain its objectives of adopting cultural heritage through traditional ceremonies aimed at providing quality and rich culture. Although many studies have clearly shown what happens in all the traditional ceremonies, no literature was found by the researcher on the religious and moral aspects of Juba Jansomo traditional ceremony among the Kaonde speaking people in District of North-Western Province.

2.6 Summary of the chapter

This chapter discussed the literature review. It began by reviewing studies done at global level. This was followed by studies conducted within Africa and Zambia inclusive. From the foregoing review of literature, it was observed that at global, African and Zambian levels, the importance of cherishing traditional ceremonies in the quest to value cultural heritage was recognized. This was clearly demonstrated by the various findings that had been revealed in this chapter. It was also observed in Zambia, particularly District, which studies on the religious and moral aspects of Juba Jansomo had been inadequate thereby creating a knowledge gap that the current study intended to address. The next chapter discusses the plan of the study on from of methodology employed in this study.

CHAPTER THREE: METHODOLOGY

3.1 Overview

This chapter presents the methods that were used to generate data for the study on the religious and moral aspects of Juba Jansomo traditional ceremony of the Kaonde speaking people of North-Western province. It introduces and describes the following: research design, target population, sample size, sampling techniques, and instruments for data collection, data collection procedures, data analysis and ethical consideration.

3.2 Research Design

Research design has been defined by different researchers differently, yet it means the same thing. Crotty (2005), for example, define a research design as a method used to gather information from various sources in order to generate answers to research problems. Kasonde-Ng'andu (2013) also defined a research design as the structure of research that holds the elements in a research project together. In essence, a research design locates the researcher in the frame of mind to get to places where to find information that is relevant to the question in mind. Accordingly, Kombo and Tromp (2006) say, research design is an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose.

This study used an ethnography research design to establish the religious and moral aspects of Juba Jansomo traditional ceremony of the Kaonde people of Kasempa District. An ethnography research design was employed in order to obtain extensive results on moral and religious aspects of Juba Jansomo traditional ceremony of the Kaonde speaking people. According to Creswell (2009) descriptive ethnography research is a method of collecting data by interviewing or administering a questionnaire to a sample of individuals. It allowed the researcher in the current study to bring out the participants' views and opinions on the subject in a more elaborate manner in order to establish the findings of the study. The type of ethnography that was used in this study was interpretive ethnography as the researcher was a non-participant but observed all the process from the begging up to the end of the ceremony and interacted with more than one participant during the ceremony to identify multiple meanings. The findings of this meanings are more pluralistic, in which the interpretive ethnographer focus on understanding meanings with

those being observed treated as participants rather than subjects, as the researcher closely observed the ceremony. The duration for juba Jansomo traditional ceremony is between two to three weeks and everything was done within the period of the ceremony as the researcher was an indigenous person and was able to finalize the study within the ceremony period with minimal difficulties and the stated objectives were achieved.

Whitehead (2005) describes ethnography as a research tool used for describing the behaviour of people in a given society. It is famous in cultural research due to its characteristics that involves a researcher conducting interviews and observation of cases. Therefore, this design was adopted in order to explore attitudes, behaviour and experiences of the Kaonde speaking people through interviews and observation in order to get an in-depth understanding of Juba Jansomo and opinions from participants in a more elaborate manner. This design was helpful in gathering verbatim and pictures to convey what the researcher had learnt about Juba Jansomo traditional ceremony.

Qualitative research methods were adopted to assess the moral and religious aspects of Juba Jansomo traditional ceremony of the Kaonde speaking people. Dawson (2013:14) defines qualitative research as “exploring attitudes, behaviour and experiences through methods such as interviews, observations or focus groups in order to get an in-depth opinion from participants.” In other words, the qualitative approach was employed as the researcher needed in-depth views, ideas and knowledge from the participants’ own perception.

3.3 Target Population

Kombo and Tromp (2006), Creswell (2009) and Kasonde-Ng’andu (2013) have all commented on a target population in the research study as a set of cases, objects or events of interest to the researcher; from which a sample is drawn and to which the research findings would be generalizable. The population in this study was the entire people belonging to the Kaonde speaking tribe of North Western province in District, Zambia.

3.4 Sample Size

A sample, according to White (2005) and Kothari (2011) is a subset or group of subjects selected from the larger population and whose characteristics can be generalized to the entire population.

The sample size for this study comprised- fifteen (15) study participants namely one (1) senior chief, eight (8) Headmen, four (4) women and two (2) girls. These participants were conversant with the beliefs, norms, culture and practices of Juba Jansomo traditional ceremony.

The sample size has been illustrated in table 1 below

Table 1: Category of participants

Category	Participates
Chief	1
Head men	8
Women	4
Girls	2
Total	15

3.5 Sampling Techniques

Sampling techniques are classified into non-probability and probability. However, this study applied non-probability sampling techniques with the intention of selecting individual participants for the sample that does not give all the individuals in the population equal chances of being selected (Msabila and Nalaila, 2013).

3.5.1. Purposive Sampling

The study employed purposive sampling which involves purposely handpicking individuals from the population based on the researcher's knowledge and judgment (Msabila and Nalaila, 2013). However, to be specific, the study used typical sampling among other types of purposive sampling because the study sample involved the senior chief, headmen, women and girls who were potentially familiar with the Kaonde beliefs, norms, culture and practices. Orodho and Kombo (2002) state that the power of purposive sampling lies in selecting information rich in cases for in-depth analysis related to the central issues being studied. Order purposive sampling typical and homogenous techniques were employed. The chief and headmen were typically selected. The chief was selected because after his coronation in 1978 the ceremony was aslo introduced. Headmen were aslo typically selected because they are the custodians of customs of

which the Nsomo chairman is among them. Homogenous sampling was used to select women and girls.

Black (1999) observes that purposive sampling ensures that those people who are unsuitable for the sampling study are already eliminated, so only the most suitable candidates remain. This means that the results of purposive sampling are usually expected to be more accurate than those achieved with an alternative form of sampling (Orodho and Kombo, 2002). The study used purposive sampling technique to carefully choose participants that were directly involved in Juba Jansomo traditional ceremony. Commenting on the use of this technique, Kombo and Tromp (2006:82) stated that “Purposive sampling is when the researcher purposely targets a group of people believed to be reliable for the study.” Thus the study carefully selected the senior chief where the ceremony is usually held, headmen, initiators of girls’ initiates and ordinary members from Kaonde speaking people. All these people were involved in the protocols of the Juba Jansomo traditional ceremony of the Kaonde speaking people. According to this technique, sampling was based entirely on the judgment of the researcher.

3.6 Research Instruments

Kasonde-Ng’andu (2013) defines research instruments as tools that researchers use in collecting the necessary data. In view of this, the research used semi-structured interview guides, focus group discussion guides and non-participant observation to collect data.

This study used participant observation and interview guides to assess the moral and religious aspects of the Juba Jansomo traditional ceremony of the Kaonde speaking people of district in North Western province. On the interview guide, questions are asked orally (Kombo and Tromp, 2006). One- to- one interviews were used to generate data from participants on the basis that qualitative inquiry usually produces in-depth data. It is from the thick description that the researcher was able to understand the moral and religious aspects of the Juba Jansomo traditional ceremony of the Kaonde speaking people. Kombo and Tromp (2006) state that semi-structured interview guides are based on the use of an interview guide which is a list of questions or topics to be covered by the interview. Semi-structured interviews are flexible because they consist of both open and closed-ended questions. These are important because they gather in-depth information which gives the researcher a complete and detailed understanding from open ended

questions. Therefore, using semi-structured interviews enabled the study to get first-hand information from the moral and religious aspects of the Juba Jansomo traditional ceremony of the Kaonde speaking people holistically.

3.7 Data Collection Procedures

Data collection is the gathering of specific information aimed at proving and refuting some facts on how a researcher collects data and with what instruments (Kasonde-Ng'andu, 2013). Further, data collection could simply be defined as gathering of information in order to prove or refute some facts. Komb and Tromp (2006) argue that researchers collect data to help policy makers plan properly and effectively by influencing progressive and legislative policies and regulations. Before going into the field, the researcher collected an introductory letter from the Assistant Dean for postgraduate in the School of Education at the University of Zambia and took it to District Education Board Secretary's (DEBS) office to seek permission to conduct the study in the district. The DEBS linked the researcher to the District Commissioner (DC), who further introduced the researcher to the senior chief of the Kaonde speaking people to conduct a research in the chiefdom. Permission was also sought from headmen, initiators of girls' initiates and ordinary members who took part in the study. Before the participants were interviewed any, the researcher got their consent on their willingness to participate in the project.

Data was collected through oral interviews using interview guides. Apart from that, the researcher obtained data through participant observation. The researcher participated in activities that were aimed at preserving and transmitting culture from one generation to the other to observe how they were done. Crucial is that in-depth interviews - open-ended conversations with key participants were conducted with the aid of a structured topic guide and meetings were held in a quiet place that was most convenient to participants. The interviews were carried out in kiKaonde to allow free expression of study participants.

3.8 Data Analysis

Thematic analysis was used to analyze the data collected for this study. What this means is that data was analyzed according to emerging themes which generally were answering the research objectives; the religious and moral aspects; the significance of the religious and moral practices and how they are transmitted from generation to generation in the Juba Jansomo Traditional

Ceremony of the Kaonde people. The analysis of data was done thematically which was presented in form of verbatim and pictures. In supporting this idea, Creswell (2009) proposes theme formation because qualitative data that is similar is grouped in order to easily interpret it.

3.9 Ethical Considerations

Before commencement of the study, the University of Zambia Research Ethics Committee (UNZAREC) gave approval and Permission was sought from the authorities in the district and chiefdom and the purpose of the study was made known to all the participants beforehand. The participants were informed well in advance of their right to participate and to withdraw from the study at any time and further requested to sign informed consent forms. By so doing, the participants' right to privacy, dignity and informed consent was adhered to and guaranteed. The researcher ensured that participation was voluntary. This was done by explaining to them the procedure, relevance and purpose of the study. Participants were assured that data to be collected would be kept confidential and only be used for research purposes. Furthermore, the researcher assured the participants that names and personal details would not be revealed or published and that the data collected would be kept confidential and only be used for academic research purposes. Names of participants were represented by certain codes and this ensured anonymity.

3.10 Summary

Chapter three has presented the methods and procedures the researcher carried out when conducting this research in District. It has stated research design, the target population, sample size, sampling techniques, the instruments used for data collection, data collection procedure, data analysis and interpretation. Furthermore, ethical considerations were taken seriously in which the researcher assured the participants about the procedure, relevant and purpose of the study.

CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS

4.1 Overview

This chapter presents the definition of the ceremony, findings of the study on religious and moral aspects of the Juba Jansomo traditional ceremony of the Kaonde speaking people of district of North Western province. The presentation is given under the following headings which are in line with the research questions which included: The Religious and Moral aspects in Juba Jansomo; significance of religious and moral aspects in Juba Jansomo and the mode of transmission of religious and moral aspects of Juba Jansomo from one generation to another.

The study questions follow:

1. What are the religious and moral aspects of Juba Jansomo Traditional Ceremony of the Kaonde people?
2. What is the significance of the religious and moral practices of the ceremony on the lives of the Kaonde people?
3. How religious and moral aspects in Juba Jansomo Traditional Ceremony of the Kaonde people are transmitted from generation to generation?

4.2 The religious and moral aspects of Juba Jansomo Traditional Ceremony

In order to have a holistic understanding of the religious and moral aspects of Juba Jansomo Traditional Ceremony of the Kaonde people, the researcher applied participant observation and interviews with the senior chief, headmen, and initiators and the girls. The researcher assumed that these participants were familiar with the traditional practice and explained the parts in Juba Jansomo that were considered morally right, spiritual and sacred especially regarding the different rites.

4.2.1 Senior chief and headmen views on the Religious aspect of Juba Jansomo Traditional ceremony

Libation and Veneration of the Spirits of the Dead (taboos and rituals)

The Juba Jansomo ceremony is a first fruit ceremony for the kaondes in Kasempa district, Zambia held on 6 June every year. *Kusomona* means to taste. Participants in this study define

religious as libation and veneration of the spirits of the dead. This ritual is done before the actual day of the ceremony and during the ceremony where the spirits of the dead are venerated by offering the traditional drink on the ground and also by splashing it. (Libation)

A number of questions were asked to the headmen. In relation to the question of the religious components of Juba Jansomo, Most of those interviewed pointed out that there were religious aspects in the ceremony. The study asserted that Juba Jansomo was known for veneration and libation of the spirits of the dead by offering the tradition drink called munkhoyo and there are taboos and rituals attached to this ceremony to support this; one of the custodians of indunas elaborated that:

Juba Jansomo is known in our chieftom for appeasing the spirits of the dead by offering the tradition drink called (Ntoongo). This ritual is done on the third day before the ceremony by pouring the Ntoongo on the junction of the roads called (pamasanga) in Kaonde language, by the indunas. (Bitumbafumo)

The Veneration of the spirits of the dead has also been explained in figure 2 below.



Figure 2: Chief venerating the spirits of the dead by offering the traditional drink called Ntoongo using the special cup Kituwo (Nsomo act).

In addition, one head man reported that:

The chief does not swallow ntoongo, but splash it in the shrine, while incantations and chanting to the dead is going on by the subjects. The chief asks the dead spirits to bless the food, crops, land with fertility and the aggressive animals and reptiles to rest. While this is going on the bainamfumu rolls in the shrine.

Libation of Ntoongo to the living dead as also been explained in figure 3 below.



Figure 3: Bainamfumu prostrate before the chief as he libates the ntoongo to the living dead.

In Kasempa district, each year, in June, the 'Juba Ja Nsomo' festival takes place at the palace of His Royal Highness, Senior Chief Kasempa. This festival is held to celebrate the first harvest of crops (finger millet, sorghum and maize). There is a large arena near the chief's palace where this annual event is held. During the festivity His Royal Highness receives many presents. Chiefs from the District and Province attend the festivities as well as Government officials and businessmen. Before the actual day of the ceremony there is a visit at Kamusongolwa Hill (Hill of Skulls)

Furthermore, the senior chief also stated that:

It was the climax of the ceremony when all the royal highnesses, guests as well as bintumbamfumo visit the graveyards at kamusongolwa Hill to pay homage to the dead while incanting and chanting to the spirits. When we grow our sorghum and it is ready for consumption we brew beer. We are happy with the new crops that we have we call it mebele, in local language (sorghum). We have it for breakfast, nshima, and ntoongo. Boil it until it becomes soft and we eat it like rice. We even make traditional drink munkoyo using mulunge and nshima.

The study further found that the main purpose of the ceremony was for the veneration of the spirits of the dead. On this day the chief asks the living dead to bless the food and the land. In his request for blessings from the living dead he indicates that all fierce animals should sleep and should not harm the human beings. The chief prays to the ancestors and asks for protection for his people. Whoever is on the land is highly protected. Ntoongo is only brewed during the ceremony whatever comes after the ceremony is munkoyo. *Nsomo* is derived from the word *kusomona* which means to taste.

Further, in trying to authenticate this, one headman added that;

Not until the Nsomo act has been performed by the senior chief as a way of appeasing the spirits of the living dead for abundance rains, healthy crops and protection of the land from dangerous wild animals and reptiles the people are warned not to harvest any crop as this is considered a taboo and can anger the spirit of the living dead..

Another headman added by elaborating that;

Prior to the main ceremony the indunas and the rest of the people visit the kamusongolwa hill; this is where the kaondes triumphed over the lozis during battle. They visit the hill to thank the spirits of the living dead who they believe gave them good fortunes during the battle. They smear the graves of the conquered lozis with the blood of a male goat as a way of paying homage to

the spirits of the living dead. He further indicated that since this place is considered a sacred place, people who argued the previous day, those who had engaged in sexual intercourse and women who were on their monthly periods were not allowed to attend this ritual as they were considered unclean.

4.2.2 Women initiators and Girls' views on Religious aspects of Juba Jansomo Tradition ceremony

Appeasing and giving reverence to the spirits of the dead and sacred places.

In order to understand the religious aspects of Juba Jansomo traditional ceremony the study revealed that during this ceremony people gather to give thanks to the spirit of the dead for the good harvest. Religious aspects for women folk were defined as appeasing and giving reverence to spirits of the dead by considering certain places scared for example *Kamusungolwa* Mountain and the shrines. Some respondents showed ignorance in their response to the understanding of religious aspects and differentiating between moral and religious aspects. This took the researcher to explain more on the difference between the religious and moral although it didn't help much hence the findings of the women folk did not come out clearly. In trying their best to elaborate on religious aspect, one woman stated that:

jiino Juba Jansomo jitulenga atweeba kuvuluka bashakuulu betuu bafwiile kaala. (This ceremony makes us remember our ancestors who died a long time ago)

The researcher observed that during the ceremony, the beer brewed for Juba Jansomo is first given to the ancestors by the indunas through a ritual known as "*kwichila ntoongo pama nsanga*" meaning pouring the ntoongo at the junction of the road. It is emphasized that the youngest among the indunas does the actual pouring of the drink as a sign of respect for the older ones. The researcher further observed that during the ceremony the ntoongo is given to the ancestors through the chief who drinks it and splashes it onto the shrine as appeasement to the ancestors.

To those respondents who answered affirmatively on the presence of religious aspects in Juba Jansomo, a follow up question was asked to seek a detailed explanation of how thanking, appeasing, offering and sacrificing to the ancestral spirits was done. This information was vital to

the study in establishing the parts in Juba Jansomo that are considered religious. The information was also important because it made people aware of the importance of the ceremony for the wellbeing of the Kaonde people of Kasempa.

In giving a detailed explanation on how the offering and sacrifices to the ancestral spirits were done, most of the interviewees indicated clearly the activities done during Juba Jansomo that denote religious aspects.

One woman stated that:

When the sorghum is ready for harvest the village headman summons all the subordinates and informs them that before they can start harvesting it and using it for nshima and preparation of Ntoongo (a local alcoholic beverage), the two rituals of libation, veneration and appeasing. “kwichila ntoongo pamansanga” by the indunas and the nsomo act by the senior chief have to be performed before and during the ceremony respectively. After the two rituals have been performed successfully the community can harvest the crop and use it for the preparation of nshima and ntoongo. All the men of the village gather together and drink this alcoholic Ntoongo. Most men in the village are involved. The first person who tastes the brew is the village headman. But none of this can happen until the indunas and the senior chief have given sacrifices to their ancestors as a sign of reverence to their ancestors.

Sorghum plantations near the palace for demonstration shown in figure 4 below.



Figure 4: buujiimii bwa meebelee. (Sorghum plantations near the palace for demonstration).

During the ceremony the researcher observed that the senior *kitumbamfumo* or Head men and some elders would gather at an appointed place not necessarily the shrine but near the shrine with beer and some of the harvested crops. The senior indunas or the chief would say a word to the spirits of the living dead thanking them for guarding them whilst in the bush and for giving them a bumper harvest and good life. He would then feel every crop in the shrine and food around the shrine, sprinkle and pour beer around the place and ask for more blessings.

In offering to the ancestors the living connects with the dead spirits, and at this point the secular and the sacred become one Mbiti (2000).

The researcher also observed that the chief would leave a sample of each crop harvested in the shrine, symbolizing the giving of the crop they had harvested to their ancestral spirits. They assumed that the ancestral spirits would come when they were gone, either in the night or evening and accept their gifts and consume the crop left in the shrine and in return bless them abundantly. This is done in the full view of every one to see that it is very important to recognize the role of the spirits of the dead in our daily life and the community.



Figure 5: shrine demonstrating every sample of the crop harvested given to the spirits of the dead.

In explaining the recognizing and peacemaking, to the spirits of the dead that were done in the olden days, most of the interviewees indicated that in the olden days, Kaonde people had a

special village called *muuzhi* in local language. Historically, hollowed-out termite mound, was the first type of house in Kaondeland. It is called *lukelo*. The second type was called *nkunka* and developed to the current round grass house. The Chief had a special hut behind his house called *Kizanza* in the local language. No one else was allowed to go in this special hut. The chief prayed to the ancestral spirits and performed certain rituals that were known to only him and some few elders of the tribe. The chief performed that task on behalf of the whole community. Further, one girl added by stating that:

Bakaambo bafukama ne kuupopwela mukiikujinga kabiji tuyaa ne kumutumba wa kamusongolwa na kumoona pafwiiile ba looshi (our grandfather kneels in the shrine while clapping and we even visit the mountain to see where Lozi's died from.)



Figure 6: *muuzhii waba Kaonde. (Special village)*

To justify this observation, in relation to the religious aspects in Juba Jansomo the researcher observed that during the Juba Jansomo traditional ceremony, ancestral spirits are venerated by the chief, traditional lenders and ordinary people. This is done through recognizing, peacemaking and offering sacrifices to the spirits of the dead. It was further observed that, the beer brewed for Juba Jansomo is given to the chief to splash it from his mouth in the air in all directions before he could drink. This is referred to as *kupesha* in the local language which means to bless. Thereafter, the beer can be saved to the people present to drink. The chief literary takes up the position of the ancestral gods because of the belief people have about chiefs. Though on average, most of those interviewed gave a detailed explanation of how the religious activities were done, some general interviewees showed ignorance. Further, one girl added by stating that:

We just come here to observe what happens during the ceremony, how people kneel down before the senior chief and how the indunas and the senior chiefs perform sacrificial rituals and basically we also take part in the drinking of the ntoongo, singing and dancing during the ceremony.

The name Kiboko is the title for the head indunas is an old name within the Kasempa Chieftainship of the Bena Kyowa (the mushroom) clan. The first chief, according to oral history, of the Kasempa Chieftainship hierarchy, was Kiboko (Chibanza, 1962, Jaeger, 1981), who received this title from the Lunda Paramount Chief Musokantanda in the DRC, around three centuries ago. Mythology says they lived near a stream called Kaonde. Since Kiboko, eleven chiefs succeeded him to the present Senior Chief Kasempa Mushitala (installed in 1978) and presently named His Royal Highness, with his palace near the District capital Kasempa. During the last centuries, the clan group Bena Kyowa under leadership of their subsequent chiefs, moved along various rivers in the Congo and then for some 200 years through the region now called North-Western Province (Jaeger, 1972, 1981).

His function is also referred to as the 'King maker' he does not appoint or choose the new headman/chief, but he chairs the process during Juba Jansomo ceremony he leads all the proceedings of the ceremony for example he leads the team for the ritual done three days before the ceremony of pouring Ntoongo on the junction of the road and kamusongolwa visit except the Ntoongo act which is done by Bainamfumu (the mother to the chief) and the chief. He also

interprets the meaning of the symbolic dress for indunas and the meaning of its colors. Thereafter the indunas Kaonde warriors are paraded in their traditional clothes with red, blue and white colors to symbolize the blood that was shed during the fight between the Lozi's and the Kaondes at *Kamusongolwa* Mountain in Kasempa District.

The Indunas dress code and its meaning has been explained in figure 7 below



Figure 7: Head men/Indunas being paraded in their symbolic attire before climbing the *Kamusongolwa* Mountain.

Additionally, one of the women indicated that:

Red means the blood which was shed during the battle between Lozi's and Kaondes. Blue means victory over the Lozi people, white means they are now friends with Lozi people that is why they are traditional cousins and there are free to marry from Lozi's and this is where the name of the mountain originated from kamusongolwa mountain meaning you should be getting married to our Kaonde women, and vice versa.

Another woman reported that:

Women sing songs which explain the story of the battle between the Kaondes and Lozis, tradition dances and ritual killing of a male goat is also done. Blood is poured on the battle field sites on the front of the hill showing how the Lozi's were killed. When this is done, people climb the hill from the side where the sun rises except the women who are on their monthly periods, those who had quarrels, and those believed to have had sex the night before the ceremony. All this is done while traditional dances celebrating and remembering the great strategic battle and victory over the Lozi people is going on.



Figure 8: *Climbing of the Kamusongolwa Mountain remembering the battle Kaondes had with Lozi's.*

4.2.3 Moral Aspects in Juba Jansomo traditional ceremony

The study also went further to explore the moral aspects of the Juba Jansomo traditional ceremony among the Kaonde speaking people and the following were the views of the participants. Morals in this study refer to the norms and values based on kaonde beliefs about the correct and acceptable way to behave.

4.2.4 Senior chief and headmen's' views on the Moral aspects of Juba Jansomo traditional ceremony

In explaining the moral aspects of Juba Jansomo ceremony, the study revealed that the Juba Jansomo traditional ceremony was important to the Kaondes as it promoted norms and values based on their beliefs such as togetherness, unity, respect, peace and good behavior was emphasized. The ceremony gives Kaonde people the identity and acts as a platform to teach the younger generation the values and norms not forgetting hardworking and discourage laziness hence They are also taught how to cultivate maize, sorghum, finger millet, groundnuts, and sweet beans. The staple food that the Kaonde people migrated with from the luba Lunda kingdom was sorghum. During the initiation ceremony, girls there are taught how to behave, survival skills and how to prepare the staple food and preparation of Ntoongo which is heavily used in the libation ritual.

The initiates are schooled in performance of traditional songs. To support this, one headman had this to say:

As women and girls come for the ceremony, they prepare food together usually under the same shelters. This brings a spirit of togetherness among them as preparations are going on. As people come for the ceremony, they bring with them different types of gifts to present to their chief, they treat there chief with much respect and honor.

Traditional songs are performed and danced to by most young girls called tumwale. These songs carry meanings and teachings on the way girls must behave in society. It is during this ceremony when children learn how they are expected to behave and how to dress properly.



Figure 9: Tumwaale girls taking part in preparation of food during the ceremony while women sing songs with meanings on Norms and Morals.

The researcher observed that during Juba Jansomo traditional ceremony, tasks and duties are done to promote togetherness, generosity and sharing. As women and girls come for the ceremony, are given different duties for example cleaning of the surrounding, preparation of Ntoongo which is done a week before. Women prepare food together usually under the same shelter. This brings a spirit of togetherness among them as preparations are going on. As people come for the ceremony, they bring with them different types of gifts to present to their chief, they treat their chief with much respect and honor. As gifts are presented to the chief, they also present gifts to one another especially the variety of seeds for crops. This promotes sharing and settling of disputes among people who may have had quarrels in the past.

Another head man stated that:

It is also a remarkable moment that promotes unity and togetherness in community as people come together to share hunting skills and paying royal homage.



Figure 10: Gifts brought by the subjects to their chief as royal homage.

Additionally, one head man reported that:

After receiving his gifts from the community, the senior chief thanks the community for the homage and honour that have been presented to him and further wishes them well in their families and prays for the spirit of togetherness and sharing to continue.

Additionally, the chairperson for Juba Jansomo in his speech reported that:

Sharing among the people during the ceremony is emphasized because it acts as a glue to bring people together and also acts as a learning curve to the younger generation to appreciate giving to one another so that the spirit of togetherness is preserved. He further pointed that subjects can bring anything manageable to the chief in form of homage.

4.2.5 Women initiators and girls' views on the moral aspects of Juba Jansomo traditional ceremony

Still on the moral aspects with regards to the women and girls' views, the study revealed that, *Kisungu (coming of age)* comprises of vital elements such as healthy related matters, courtship and marriages. Life skills including the process of preparing sorghum for mealie meal and using it to prepare Nsima. Cleanliness of their bodies, homes and surroundings is also a habit that the young girls are encouraged to develop. In older days an (Kisungu) Young girls were kept in the bush in temporary huts for a week or more, and instructed by the elder women as to their marital duties, and how to fulfill their family obligations. (Melland, 1926) The coming-out ceremony was a great festivity as well as the presentation of the girl to her future husband. These days, if it takes place at all, it is only for about a day and in many cases there are no prior marriage arrangements made for the girl.(The Kaonde do not have a boys initiation ceremony.)

One girl had this to say;

“bentuufunjisha kutwaa mebeele ne kukumba munkhoyo inge twakoma ne bya kusunga nzuubo.(we are taught how to pound, preparation of food and how to keep our homes when we grow up.)



Figure 11: Girls demonstrating the skill of pounding meebeele (sorghum).

Further, one woman also stated that:

There is a general perception that we teach girl initiates only sexual related matters; however that is not the case as we teach those issues that boarder on taking care of themselves, their families and the community. Most girls who have passed through this initiation process have proved to be good mothers and wives. They are very innovative and resourceful. As a woman should provide food for the family every time. The skill of making salt is emphasized to prevent women from jumping from one home to another looking for salt. As salt and fire are considered sacred.

The researcher observed that, when the girls come out of the initiation camp, they are brought before the public where they perform various songs and dances relating to what they had been taught. As they appear before the public it brings a sense of pride to the parents who witness their daughters successfully complete this process as it is generally accepted that girls who succeed at this are virgins.

Furthermore, one woman reported that

When time for marriage comes, the girls who pass through the initiation process find good husbands because of the lessons they go through during the process. And in the same vain men who always want to marry a girl who has passed through the initiation process because of the good mannerisms that they have nurtured and these marriages last very long with manageable challenges.

4.3 Significance of the religious and moral practices of the traditional ceremony

Having presented on both the religious and moral aspects of Juba Jansomo traditional ceremony, the researcher found it fit to add value to the body of knowledge by bringing into perspective the significance of the religious and moral practices of the Juba Jansomo traditional ceremony of the lives of Kaonde speaking people.

4.3.1 Senior chief and head men's views on the significance of religious aspect

As regards to the significance of the religious aspect of the Juba Jansomo, the study pointed out a number of things such as, that the religious aspects guided people on what to do to be rewarded by the spirits of the dead. When the spirits of the dead are venerated and appeased through libation in return they bless the land hence good harvest and the community will be protected from fierce animals and reptiles. The study further explained that the taboo of not harvesting the food before the ceremony promoted food security in the sense that even this so called briefcase buyers when they come we do not give out our crops for butter system prematurely until the ceremony is conducted. The rituals which are done before and during the ceremony such as pouring of Ntoongo on the junction of the road and Nsoomo act are performed every year. The Nsoomo act is performed in view of everyone in attendance including the younger ones hence preservation of kaonde culture as the value in it passes on from one generation to another. To support this, one head man reported that:

It is good to respect spirits of the dead in return they bless our land and crops. As we all know, our survival is on cultivating. So if there is no respect to our spirits, then we expect to experience hunger as most of the land will not be blessed by the spirit of the dead.

Further, the chief added that:

Our beliefs are alive and prompt the spirits also to respond according to our desire and needs. In other words, we ought to belief positively and expect something positive coming our way as long as we venerate the spirit of the dead.

4.3.2 Women and girl's views on the significance of religious aspect

When women and girls were asked to state the significance of the religious aspects of the Juba Jansomo traditional ceremony, what was affirmed was not different from what men stated apart from the issue songs which are performed when climbing the *kamusongolwa* mountain which carries meaning of girls portraying acceptable behavior in the community in terms of dressing, not to be so load when talking and respect of elders.

To support this, one girl had this to say:

When the chief blesses the land we usually have good harvest, not only maize but cassava, millet, maize and beans inclusive. Those villages who don't attend the ceremony are unlucky and punished by the indunas.

Additionally, another woman stated that:

The chief blesses the land the chief does not swallow ntoongo, but splash it in the shrine, while incantations and chanting to the dead is going on by the subjects. The chief asks the dead spirits to bless the food, crops, land with fertility and the aggressive animals and reptiles to rest. While this is going on the bainamfumu rolls in the shrine.

Another woman added that:

Traditional songs are performed and danced to by most young girls called tumwale. These songs carry meanings and teachings on the way girls must behave in society. It is during this ceremony when children learnt how they are expected to behave and how to dress properly.

4.3.3 Senior chief and Headmen's' views on the significance of moral aspect

On the part of moral aspects, the study found that the significance of the Juba Jansomo traditional ceremony was to promote harmony. The study explained further on the importance of harmony to every society.

This was supported by one of the headmen, who started that,

Living in harmony is key for happiness and freedom in every society. This must be cherished and valued in our custom because without harmony one cannot boast about living well and having freedom for whatever one wishes. So it is very important to live in harmony with others and within oneself.

The study also revealed that Juba Jansomo had moral significance in that it promoted unity among Kaonde speaking people in Kasempa. The unity was created and promoted amongst Kaondes, as a sign of the moral aspect and that unity was an ingredient and beacon of peace.

To this effect, the chief reported that:

Sharing and helping each other is the main reason for unity in our families and communities as well as chiefdoms. It is very imperative to promote unity of purpose without segregating or discriminating anybody. This is a very, very important aspect indeed of our traditional ceremony.

The study revealed that the moral significance of the Juba Jansomo traditional ceremony in assisting girls to find decent marriage partners. Clarifying that it was based on the premise of knowing what was right (good) or wrong, (bad), that girls in the chiefdom among the Kaonde speaking people could choose men who they thought would be better and make good future husbands, they argued that, without the foresight of what was good from bad then girls were going to choose wrong husbands and this would mean that Juba Jansomo has not helped them in any way at all. The study further pointed out that even men preferred to marry girls who went through initiation teachings during the ceremony as they believed to be natured, resourceful and well-behaved.

To support this finding, one headman stated that:

Morally uprightness means having good deeds and intentions as a way of showing respect to the elderly population. This helps the young ones to have strong moral fibre that would make them be accepted in the society.

Additionally, another headman had this to contribute by reporting that:

The morality of our tradition is that it helps people, especially the youths to really differentiate between that which is right from that which wrong not accepted in the community. What is right from what is wrong, this makes the children to survive and live at peace in the society.

4.3.4 Women and girls' views on the significance of moral aspect of Juba Jansomo traditional ceremony

When the researcher interacted with the women folk through interviews on the significance of the moral aspect of the Juba Jansomo traditional ceremony, the findings were mostly similar. One of the initiators explained that morals are very important as they help to build harmony, unity and good behavior and Knowing right from wrong and making right choices in life. Another virtue connected to morality was girls respecting elders, and this was seen to be expressed through such acts of not refusing when sent by elders or parents, and kneeling when greeting people or receiving or giving out something to the elders and not indulging into pre mature sex relationships. To authenticate this point on unification one woman stated that:

baana bonse ba kuumikochi beeya,baakana, beepwaa, ne baalunda naabo beeyaa bakuumana na bakwabo kuuno ne kwiuyuka be yuka(extend family members even those outside Zambia come over, this includes ,nephews, aunties, uncles and friends are in attendance and meet with other family members from the village and know each other.)

However, one of the girls stated that,

byuubilo byawama byanema mubwikalo bwetu mambo biitukwashako kwiikala bulongo muino puunza yeetuu..Kiishoo kyeetu kitufujisha byavula noobe kuukijika bakulumpe, kwiingila miingilo ya panzobo nevwajilo ya mushingii. (Good habits make us stay in harmony and peace in the community and elderly tend to like you as a young person.)

4.4 How religious and moral aspects in Juba Jansomo Traditional Ceremony of the Kaonde people were transmitted from generation to generation

After excavating the religious and moral aspects and the significance of each of the aforementioned aspects, the study probed further the models used to transmit the religious and moral aspects from one generation to the other of the Kaonde speaking people in Juba Jansomo traditional ceremony. It was noted from the responses given that generally religious and moral aspects are transmitted through songs, dances, storytelling by elders, symbolic dressing, food

stuffs and beers. Kaondes have three major dances, *Katembo*, *Mutomboko* and *Shonongo*. *Katembo* is one type of dance, which is like reggae. It is performed mainly by men and order women. If there is plenty of munkhoyo then they will dance the *mutomboko* to recognize warriors who have killed a lion, a leopard or any other fierce animal. Then there is also *shonongo* which is like ballroom dancing. Then *machancha* is a dance by women only. This dance is performed during the day and for the initiation ceremony. Kaondes have different songs which carry different meanings such as *tuwelelenga*, *tuulisa*, *mumbelunga* and *kiintu*.

In addition, one girl had this to say:

Kimyee kya nsoomo beetuufujisha kutwaa meebele ne kuukumba munkhoyo waameebe (girls are taught how to prepare sorghum and Ntoongo).

The study also found that the religious and moral aspect of the Juba Jansomo traditional ceremony was transmitted through songs. To support this finding, one woman reported that:

We are aware of the importance of the songs in our communities or chiefdoms. We sing songs that teach the girls initiates to respect parents and other people who are older than them to be hard working wives in future and to be resourceful.

One example of the song

Songwakazhi nangwa nsongwafume wakinkile manungo mwibainnanji, kulutwe wayanjile bingi byobafwile watatwile nekwilama mwinanambokwajinga kafwako mukwabo wakumulama –

A young girl who very much depends on the mother suffers very much when she dies, and subsequently learns on her own about life, as she can't depend on anyone anymore

Further, the study established that the religious and moral aspects of the Juba Jansomo traditional ceremony were also transmitted through storytelling. With regard to storytelling, helping to transmit the religious and moral aspects as elders could preserve information about the traditional ceremony which would then be transmitted to the young ones in future. This was supported by one of the women when she stated that:

There is so much information that can be shared with others through story telling sessions and in our traditional ceremony and it has helped us to be able to share or transmit the values and beliefs of culture.

The study further revealed that the religious and moral aspects of the Juba Jansomo traditional ceremony were transmitted through the symbolic dress. It was observed that symbolic dress or traditional dress was explaining how kaondes got triumph over lozis and how they become friends.

The chief had this to say that:

Symbolic dressing tells a big story to what tribe or tradition one belongs. In this vein, the dress code in our tradition plays a vital role as it reports on what people should expect in the near future. Dress code for the chief and for the initiates signals and brings into perspective certain activities yet to happen. So in our tradition, the dress communicates the coming of the Juba Jansomo ceremony among the Kaonde speaking people. For the indunas brings out how kaondes got triumph over lozis and how they become friends.



Figure 12: Transmission of religious and moral aspects of Juba Jansomo traditional ceremony through symbolic dress

4.5 Summary

The study concluded that the Juba Jansomo traditional ceremony was celebrated annually to venerate and appease the spirits of the dead by libation of the traditional drink called munkhoyo. In return the spirits of the dead bless their land and crops. On the moral aspects, the study found that Juba Jansomo, traditional ceremony made harmless initiation ceremonies for girls conducted after puberty and intended to help them transit from childhood to womanhood and prepared them for marriage. The study found that the religious aspects guided people on what to do on the fear people have to awaken the spirits.

On the part of moral aspects, the study found that its significance was to promote harmony and unity, and girls find decent men to marry. The study established that Juba Jansomo traditional ceremony was transmitted through dances, songs, storytelling and symbolic and traditional dress code.

CHAPTER FIVE: DISCUSSION OF FINDINGS

5.1 Overview

The previous chapter presented the findings of the study. The present chapter discusses the findings of the study. The discussion will be done under the following sub-headings which have been derived from the research objectives:

1. The religious and moral components of Juba ja Nsomo Traditional Ceremony of the Kaonde people.
2. The significance of the religious and moral practices of the ceremony on the lives of the Kaonde people.
3. Transmission of religious and moral aspects of Juba ja Nsomo tradition ceremony of the Kaonde people of from generation to generation.

5.2 The religious and moral aspects of Juba ja Nsomo Traditional ceremony of the Kaonde people of Kasempa

In this first part of our discussion of findings we shall be discussing the findings in relation to the first objective.

5.2.1 Religious aspects of Juba Jansomo traditional ceremony of the Kaonde people of Kasempa

From first objective of the study, the findings in chapter four, revealed that Juba Jansomo is known for libation and venerating the spirits of the living dead. These rituals are performed before the actual day of the ceremony and during the actual day of the ceremony.

During the Juba Jansomo traditional ceremony, Libation is a religious ritual that venerates the spirits of the living dead. It is performed on the three days before the ceremony. On the material day of this ritual the Indunas only those whose first born is male, at the break of dawn they walk to the junction of the road called *pamasanga* a made shrine for the specific ritual. They are dressed in the symbolic traditional skirts and animal skin hats on their heads with the symbol of mushroom on it. The kaondes come from the Mushroom clan (*Bena kyowa*). so they are clad

in hats made of animal skin and cloth with the symbolic mushroom. At the junction pamasanga, the ntoongo is poured to the ground in dawn circles on the ground the circles are drawn in all direction if the surrounding communities. The Induna stand in a circle around the drawn circle and the senior Induna carries the ntoongo in the traditional cup called Kituwo a cut calabash like a cup with a handle. He then handles it over to the other Indunas in a hierarchy until it gets to the lowest ranking Induna who pours the Ntoongo in the drawn circles. After the ceremony the highest ranking Induna leads the way away from the junction and the others follow behind him as they walk away tradition instructs that no one looks behind at the ritual scene. As they believe that they have given the spirits of the living dead food and they have not to witness and see them eat the food. The spirits of the dead tastes the first harvest first followed by the chief and the rest of the people.

This is a deeply religion experience for the kaondes of Kasempa, District. The Indunas participating in the ritual have to have a son for the first born. This signifies muscular strength. If your first born is a daughter, you are forbidden to take part in this ceremony. If one did, it would defile the sacrifice and anger the living dead then they would not protect the land from harmful animals and reptiles. The pouring of the Ntoongo in this study has a religious meaning. It is act of acknowledgement of the presence of the spirits of living dead and their participation in the community life. The spirits of the living dead are believed to be the protectors of the land. Kasempa is heavily infected by harmful reptiles like snakes, and crocodiles this includes beast like lions and Elephants. This libation ritual also gives opportunity to thank the spirits of the living dead for the plentiful harvest. In this study it is believed that, they are responsible for the bumper harvest. The Ntoongo is used for libation ritual and to praise the spirits of the dead for plentiful harvest.

The data collected from the interviewees and what the researcher observed from above rituals which are performed before the actual day of the ceremony clearly shows that there are Religious aspects in Juba Jansomo traditional ceremony. The findings revealed that Juba Jansomo is known for venerating the spirits of the dead. These findings of profound reverence or religious zeal are in line with the finding of Mbiti (1985) in his book titled *African Religion and philosophy* where he pointed out the importance of sacrifices and offerings as one of the common acts of worship among the African people. Mbiti explained that the food and libation given to the living dead are

paradoxical acts of hospitality and welcome. This entails that the living dead could either protect or harm the community when not well venerated. People are therefore careful to follow the proper practices and customs and make libation and food offering as the case might be. During the libation ritual only Ntoongo is used rather than Mbiti who involved animal sacrifices and offerings. During this ritual every rule is followed accordingly, indunas without male children they don't participate, it has to be done before dawn and no one looks behind at the ritual scene. When these taboos are not followed properly these would defile the sacrifice and anger the spirits of the living dead. Then they would not protect the land from harmful animals and reptiles. This is in agreement with Cooley's (1998) theoretical framework which stipulated that society can be toxic and disintegrated if people do not follow some acceptable standards of behavior because when people breakdown norms to be cleaned sacrifices are offered to the ancestors.

A day before the actual Juba Jansomo ceremony, the same group of indunas lead a delegation of community members to the *Kamusongolwa* mountain. This mountain served as a battle place for the tribal war between the Lozis and the Kaondes it is believed that the Lozis and the Kaondes fought for the traditional land and the Kaondes triumphed and drove the Lozis out of it. During the visit to the *Kamusongolwa* Mountain, again the Indunas take a center stage. The Indunas kill a male goat whose blood is smeared onto the battle field and graves of the defeated Lozis.

This ceremony is open to everyone including Visitors, tourists and the businessmen. Led by the senior Induna, everyone else moves in a single file behind him. The only ones exempted are those that are on their monthly period, those who have had sex on the previous night and those who have quarreled.

In this ritual, the religious angle is the killing of the male goat to call blood that is smeared on the graves of the spirits of the living dead. The blood of the goat is given to the spirits of the living dead as a sacrifice to facilitate cousinship and reconciliation between the Lozis and the kaondes. It also signifies the peace that prevails now between the Kaondes and the Lozis.

Those that are exempted to ascend the *kamosongolwa* mountain include the women on their monthly period, those who had sex the previous night and those who quarreled. In any of

these people did ascend the sacred *kamusongolwa* mountain, it was discreet the place and in turn anger the spirits of the living dead. When the spirits of the living dead are angered, they may bring harm like famine, low harvest, disease and harmful animals to the community. It is also believed that the women on their periods who choose to ascend the sacred mountain would have a prolonged periods. This is in argument with Ellis (2008), who pointed out the two forms of sacrifice; a sin sacrifices that mandated immolation of a goat and a life sacrifice that mandated immolation of a ram. The difference is that the goat killed during Juba Jansomo ceremony has nothing to do with the sins or life but it was killed to facilitate cousinship and reconciliation between the Lozis and the kaondes.

The study further revealed that the climax of the Juba Jansomo ceremony is on the actual day. In Kasempa district each year in June, the Juba Jansomo festival takes place at the palace of His Royal Highness Senior Chief Kasempa. This festival is held to celebrate the first harvest of crops (finger millet, sorghum and maize). There is a large arena near the chief's palace where this annual event is held. During the festivity His Royal Highness chief Kasempa performs the Nsoomo act and receives many presents. Chiefs from the District and Province attend the festivities as well as Government officials and businessmen. of the ceremony. Clouds of people gather into the chosen arena at the chiefs palace, poems, sketches and incantation are activities undertaken to explain the history of movement of the Kaonde people from the Congo to the modern day Kasempa, pomes are recited by invited gifted school children. Sketches are performed by traditional drama groups and are aimed to react the movement of the Kaonde people from Congo. Then the chief Induna enters the arena and from the place with incantations that great the chief and the people and also explains the journey of his people from the Congo to Kasempa. In his incantations he explains the challenges the people encountered during the journey like the battles they fought with tribal groups wild animals, weather and starvation. Further the senior Induna kneels down and invites the chief to come into the shrine which has been built in the middle of the arena. The shrine has samples of the crops and food of the Kaonde people that has been harvested including maize and sorghum few to mention.in the shrine there is *Kituwo*, this is the traditional cup the chief uses to drink the Ntoongo, *Buukikiji* the traditional war instrument, symbolizes the protection of the community from their enemies. Only the *baina Mfumumu* enters the shrine. Her role is to prepare the shrine and put into scared items into the shrine. She

hands the Ntoongo to the chief to perform the *Nsoomo act*. During the *Nsoomo act*, the chief drinks from the traditional cup but does not Swallow the Ntoongo, instead he splashes out of his mouth into the shrine and chat incantations. He asks the spirits of the living dead to protect the land, thanks them for the good harvest, and asks for protection from reptiles and other animals after that, official authority has been given for people to harvest their crop and eat it. Before this ceremony, no member of the community is allowed to harvest their crop and eat of it. It is believed in this study that if you harvest your crop before this ceremony, your family is faced with great calamities like death and illness, poor harvest and no protection from reptiles and animals. It is believed in this study that you can be attacked by these animals as you enter your field when harvesting.

The religious aspects of the Nsoomo act in this study, was the sacredness of the shrine. The shrine is the abiding place for the spirits of the living dead no one is allowed to enter the shrine apart from the *Baina Mfumu* and the chief. Another religious aspect is that of Libations which is the act of sacrifice of a liquid, in the case the Ntoongo to the living dead. The chief splashes the traditional beer to the grounds of the shrine in thankfulness of the good harvest in return the chief also asks for the protection of his people from feminine and attacks from wide animals.

On the religious aspect the study has established and shown that there are religious aspects in Juba JaNsomo ceremony and they are manifested through throwing pouring of Ntoongo on the junction of the road, splashing and killing of the male goat on Kamusongolwa Mountain. This finding was consistent with the findings of Mizinga (1999) in her study of the Lwiindi Gonde Ceremony of the Tonga people of Monze, where she revealed that graveyards were treated as holy resting places. People built a historical shrine at the grave of '*Ulaanyika*' (Owner of the land) on the grounds that since he led the community during his life he was still interested in its general welfare. Here his spirit was invoked as a *Musangu* (god of the shrine) and appealed to as the protector and provider of the whole community. Mizinga reported that religiously, it was imperative to show respect to the departed ones as a way of getting in touch and communicate that something was right or wrong for quick interventions to be implemented.

5.2.2 Moral aspect of Juba Jansomo traditional ceremony of the Kaonde people of Kasempa

From the findings in chapter four of this study, the data collected and what the researcher observed clearly shows that there are moral aspects in Juba Jansomo traditional ceremony. Themes such as respect, skills, taboos, norms and values and values of initiation of girls were emerged from the participant's responses.

Preparation of Juba Jansomo ceremony begins in early February and comes to a climate conclusion in June. In May girls of age are separated and excluded from society for the purpose of initiation. They are kept in a hut that is believed to be the first hut built when the Kaondes came to Kasempa.

During seclusion period the girls are prepared for womanhood and marriages. They are taught to prepare the staple food of sorghum. They are also prepared for marriage by educating them on how to be submissive, how to treat a spouse and how to do the Kaonde traditional dances and how to handle a man in bed. Apart from issues to do with marriage this study revealed that girls are taught to be hand working, resourceful and creative in the demonstration of making salt.

A day before Juba Jansomo there is what is called the coming out ceremony where the mature girls are brought outside the hut and are exposed to community female folk who come through and teach them acceptable behavior and morals while sitting on the lid mat. The community female appreciate the instructors by giving them money.

On the actual day of the ceremony, after the Nsoomo act, the newly initiated are brought out at the middle of the dancing platform, the platform is covered by red cloth that represent virginity of the initiates. In older days an important village tradition (within the matrilineal organized society) was the girls' initiation ceremony (Kisungu). Young girls were kept in the bush in temporary huts for a week or more, and instructed by the elder women as to their marital duties, and how to fulfill their family obligations. (Melland, 1926) The coming-out ceremony was a great festivity as well as the presentation of the girl to her future husband. These days, if it takes place at all, it is only for about three weeks and above. In many cases there are no prior marriage arrangements made for the girl instead a demonstration of the father giving away his

daughter in marriage is performed. To promote cousinship, the Lozi or Lunda takes up the role of the husband. According to this study, the Kaondes do not have a boy's initiation ceremony.

Later, After the Nsoomo act the initiates and other girls are given an opportunity to demonstrate to the chief and the entire people in the arena on how the staple food, sorghum *mebele* is prepared into mealie meal. They demonstrate the skills they have acquired during the initiation period like how to greet elders and show respect. When these demonstrations are going on the initiates receive gifts from the crowd especially money from the Lunda and Lozi men as they believe to be the future husbands of these Kaonde girls, it is done in a dramatic way. This is another interesting part of the ceremony apart from the Nsoomo act, it involves a lot of laughter as Lozis and Lundas fight for these girls and Kaonde women keep blocking the way not until the expected amount is collected.

Another moral aspect is drawn from the appeasement of the living dead by pouring the Ntoongo on the ground as earlier indicated in the previous scenario under the religious aspect. The Ntoongo is passed from the eldest Induna to the youngest Induna to pour the Ntoongo on the ground. The youngest Induna pours the Ntoongo on the ground, and not any of the older Indunas, it is a sign of submission and respect. The moral aspect drawn from this ritual is that the responsibilities of pouring the Ntoongo on the ground, cannot be done by older Indunas in the presence of younger indunas. This represents a moral aspect that bounds on respect for elders. Still on moral aspects the study revealed that the chief and other traditional leaders are treated with respect, bowing down before the chief when entering the main arena as a sign of respect.

The study has further discovered that there is the teaching of the initiates to respect their elder brothers and sisters and other people regardless of their ages and to be humble. Calling an adult using their first name is considered disrespectful just like any other societies. (Mwizenge,2012). These findings are in agreement with Cooley (1998)'s theoretical framework which stipulated that infants begin to acquire the skills necessary to perform as a functional member of their society and is the most influential learning process one can experience. There were many interactions which were witnessed during the ceremony processions on how to grow sorghum and how to prepare it for nshima and ntoongo this inculcated skills that were shared by the elders to the young ones as they could get new ideas from them as they were fully involved in the

ceremony. These results are also in line with Ngabwa (2015) on Preservation of Religious, Cultural and Moral Aspects in Chibwelamushi Harvest Ceremony of the Lala and Swaka People of Zambia Serenje and Mkushi Districts, which looked at preservation of religious, culture and moral aspects. She revealed that elders performed a pivotal role in inculcating morals into the young generation through teaching them with survival skills in agriculture and other social activities. This stance promoted and strengthened the social network in as much as reviving of the social skills.

From the findings, it is true that Juba Jansomo traditional ceremony has moral aspects for young girls called (*tumwale*) who were taught skills such as preparation of sorghum *nshima*, and to take care of husbands and hygiene related matters during the initiation ceremony. This finding were consistent with Bozongwana (1983) his book on “*Ndebele religion and Customs*” reported that girls were hardened so that when their husbands beat them would not feel pain, also how to be good house wives and take care of their children. This was recommended by the elders in the communities because it prepared them for new and sensitive responsibilities as they started a new life with their husbands. The initiations ceremonies were traditionally accepted and valued for most of the general populace as these inculcated moral aspects in girls who were still building their future and learn to start a life of their own. Hardening the girls in Juba Jansomo ceremony is revealed in the skill of pounding sorghum grains into mealie meal which is considered to be very hard for the girls to adapt and it is always the first lesson since it takes time.

As expected on morality Juba Jansomo helped children to be taught skills that prepared them on how to be good wives, this confirms with the findings of Mutale (2017) in her research on the significance and resilience of the *chinamwali* initiation ceremony of the *chewa* in katete, vehemently reported that respect was an ingredient for peace and an assurance for marriage and this was extended to the king and other headmen.

The study revealed that during Juba Jansomo ceremony there is great respect attached the entire group during gift presentations move in a single line and bow before the chief at once. Before this is done, the Kaonde warriors are paraded in their traditional clothes with red, blue and white colours as a symbol of victory after defeating opponents who were the Lozi's. This finding is in congruent with the findings of Domenico (1974) in his book of *Mpezeni the Ngoni Chief*, were he argued that during the war time the chief would order the warriors to return with goods which

they get in form of victory and remain steady fast to protect that which they value. This finding is in contrast with what Mc Kenny (2002) explained, that traditional ceremonies are celebrated to honor the different deities in the communities or to mark a special event in a particular religion which is headed by religious priests. In case of Juba Jansomo, the chief is the chief priest. Juba Jansomo traditional ceremony and N'cwala Ceremony is headed by the chiefs and the indunas.

The other area where Juba Jansomo exhibits the moral aspect was through the initiation ceremonies where girls were brought out on the dance floor, on the actual day of the ceremony which gives pride to their parents. This act promotes moral uprightness within the community as every parent was taught to keep away girls from pre-marital sex as it was believed that for the one to be initiated, one ought to be a virgin. It was during this ceremony that children learnt about the Kaonde peoples' culture such as values, norms, morals, materials and religion which were jealously guarded. They are taught how to manage and sustain the marriage relationship. The girls are instructed to be submissive to their husbands and respect them.

5.3 Significance of the religious and moral practices of the traditional ceremony

5.3.1 Religious aspect and its significance

From objective two regards to significance of the religious and moral practices of the Juba Jansomo traditional ceremony, the study established that the significant part of the religious aspects is in the libation, appeasing and veneration of the spirits of the dead and taboos that of guiding people on what to do in order to be rewarded by the spirits of the dead. This finding is consistent with the findings of Mbiti (1985) in his book *Religious Plurality in Africa* who acknowledged the fact that traditional ceremonies had a vital responsibility of helping the general populace to be aware of the pertinent issues of knowing what was required of them. Mbiti, (2000) assertions that it was good to respect spirits in return as the land was blessed in the production of crops.

The finding of the study revealed that, only if there was respect given to the spirits and if not then there was going to be or experience hunger as most of the land would not be blessed by the ancestral spirits. These spirits are an important element among the Kaonde speaking people as they help them during harvest time. They also play a part whether there will be rains or drought and or a bumper harvest or not. This shows how important the recognition of the spirit among the

traditional ceremonies is in deciding the state of affairs of the people in communities. (Mbiti, 2000)

5.4 Significance of Moral Aspects of Juba Jansomo Traditional Ceremony of the Kaonde People of Kasempa

In this study the significance of moral aspects promoted harmony, unity and invoke the spirit of sharing. Participants explain that, as women and girls come for the ceremony, they prepare food together usually under the same shelters. This brings a spirit of togetherness among them as preparations are going on. As people come for the ceremony, they bring with them different types of gifts to present to their chief, they treat their chief with much respect and honor. They also exchange gifts among themselves especially pumpkin seeds.

Another theme which emerged on the significance of moral aspects apart from above mentioned was unification. During Juba Jansomo traditional ceremony, people from all across the country of kaonde descent to Kasempa for the commemoration of the ceremony. As they reach Kasempa they are united with their extended families that are still living in Kasempa. According to this study revealed that the ceremony it's an agent of socialization, as people come together to celebrate the ceremony they socialize hence there is an exchange of culture values and norms which makes people fit in a particular society. This is different with Muke (2014) who said that kaonde speaking people of Kasempa are united because of use of language coordinates while the current study has pointed out working together and sharing during Juba Jansomo traditional ceremony promotes unity.

This is in Agreement with socialization theory which according to Cooley (1998), stipulated that through interaction with others we begin to develop an identity about who we are, as well as empathy for others. The study further explained that the assumptions people have about initiation ceremonies that they only teach about how to satisfy men in bed is different with the findings of this study which revealed that the girls are taught how to handle marriage and how to respect the elderly in society, they are also taught to maintain healthy and hygienic standards. Girls are also taught to be resourceful and creative in the demonstration of making salt. This is in agreement with Snelson (1970), he gives an account of the economic benefits of the initiation on the initiates as well as society. He states that the novice is taught how to make household utensils and equipment which she would use when she got married. In the current study they went even

further to teach the novice to be creative and resourceful. Snelson further asserts that the education provided at the initiation ceremony was thorough and holistic in the preparation of girls for life. He points out that initiation ceremonies are a kind of traditional education that was regarded as one preserving the cultural heritage of the community. Snelson further states that initiation also fosters obedience, unselfishness and endurance of hardships, encourages honesty and self-restraint and respect for the rights of others. Snelson points out the importance of initiation to the girls in terms of what they are taught to do in relation to the economic benefits *for* their future family and society at large.

Mundi (2015) illustrated how the Sikenge initiation rites promote the Lozi culture heritage. Equally Juba Jansomo in its existence promotes cultural heritage this is done through initiation ceremony where girls are taught the vital elements, comprising courtship and marriage, life skills and health related matters.

Mundia (2015) in his study the practice of Sikenge is the shadow of HIV and AIDS which was a case study of past and present practices of Sikenge of the Lozi speaking people of Western Province in Zambia. The study established that spiritual education provided in Sikenge was based on beliefs and values that the Lozi people have held for a long time now while in Juba Jansomo as a traditional ceremony, people's beliefs were strengthened by the ceremony. This is the case with Mundia's report. These beliefs defined who the Kaonde speaking people are and what constitutes their culture. This helped them to a specific definition and direction, what types of societies they created and belonged to as part of their daily lives. Health in Juba Jansomo traditional ceremony includes taboos related to menstruation. The young women are taught not to cook during this time of the month, the menstruating women cannot ascend the Kamusongolwa Mountain and those attending they have to wear a *chitengi* a traditional wrap who were engaged in sexual activities during the period of the ceremony are equally refrained from ascending the Kamusongolwa mountain. It is believed that the place and activities will be defiled and this angers the spirits of the dead. The community would not be protected calamity would strike the community like Mundia explained Sikenge initiation ceremony of the Lozi people.

The study also revealed that the moral aspect of the Juba Jansomo traditional ceremony strengthened the respect that people had for each other. During the initiation ceremony which is part of and done during Juba Jansomo traditional ceremony initiates are told to have respect,

obedience towards each other. This finding is in line with the findings of Maambo (2015) in his study on “The effects of Nkolola initiation ceremony on women in Southern Province. The study findings revealed that the ceremony was perceived to influence the initiates’ behavioural change in a good way as it made women mature and instilled virtues of respect, obedience and community life, Respect in all the tribes or different grouping signals so much sense of identity and patriotism. This was seen and used as an ingredient for cooperation and as a unity builder. This was reported and explained on the premise that many societies and nations have been built on the foundation of respect and love. They reported that respect and love as enhanced by the Juba Jansomo traditional ceremony under its significance was considered to be important and indispensable for communities to thrive and flourish.

Further, on the part of moral aspects, the study found that the significance of the Juba Jansomo traditional ceremony was to promote harmony. This finding is in agreement with the findings of Mutale (2017) in her study on the significance and resilience of the Chinamwila Initiation Ceremony of the Chewa people. The study went further to shed light on how harmony was created and preserved among the Kaonde speaking people and that it was an engine and heart beat for prosperity and long life. The day of Juba Jansomo it’s a unifying factor which brings different people together, during this ceremony all the extend family member of the current senior chief came in attendance all the grudges and hatred is forgotten

Living in harmony and cooperation is key for happiness and freedom in every society. This must be cherished and valued in our custom because without harmony one cannot boast about living well and having freedom for whatever one wishes. So it is very important to live in harmony with others and within oneself. (Mulenga, 2015).

The study also revealed that Juba Jansomo was morally significant as it promoted unity among the Kaonde people. This finding is in line with the findings of Lungu (2015) in his paper on “Impact of globalization on Traditional African Religion and Culture Conflict”. Juba Jansomo became actively involved in settling boundary or land disputes. The chief has indunas who helps him to run the chiefdom. The indunas have the responsibility to safeguard the indigenous land and protect it from encroachment. Unity was created and promoted amongst them as a sign of supporting the moral aspect. This was further reported that unity was an ingredient and beacon of peace and that this had brought massive development in as far as family ties were concerned.

This helped most of the traditional leaders have a smooth presiding mandate over the broken families and made that what was hard and difficult to be governed in an easy and democratic way. The main reason for unity in families, communities as well as chiefdoms was to make it possible and easier to rule the people. For people to enjoy the culture of the Juba Jansomo traditional ceremony, it was very imperative that unity was to be promoted for the purpose of avoiding segregation or discrimination against anybody.

The study revealed that the moral significance of the Juba Jansomo traditional ceremony was to assist girls to be responsible marriage partners. During the initiation ceremony, initiates are taught how to identify the right life partner. The study further clarified this by stating that it was based on the premise of knowing what was right (good) or wrong, (bad) that girls in the chiefdom among the Kaonde speaking people could choose men who they thought would be better and make good future husbands. This finding reflects the findings of Lungu (2015) whose observations were that the ceremony is also used to initiate young girls. The female royal guides (sisters to Chief Mukumbi) are in-charge of initiating girls by secluding and training those who have attained puberty and are ready to enter into marriage. They further argued that without the foresight of what was good from bad then girls were going to choosing wrong husbands and this would mean that their moral aspect has not helped them in any way at all.

Additionally, the study revealed that the moral significance of the Juba Jansomo was helping the Kaonde speaking people more of the young ones to acquire survival skills and become more responsible and fit in well in this demand society. During Juba Jansomo traditional ceremony, children, acquire skills through observations as they socialize with elderly people. This finding is in agreement with the findings of Banda (2014) “traditional ceremonies as important variable in Zambian communities”. He contributed that African traditional culture formation is strong. They exhibit much better behavior and sense of personal responsibility to the community as they helped it in shaping its moral fibers. This may explain why people believe that culture is a reservoir of indigenous knowledge and norms might still be drawn upon to help solve problems of social cohesion in schools and society in general. Morally uprightness means having good deeds and intentions as a way of showing respect to the elderly population. This helps the young ones to have strong moral fibers that would make them accepted in the society. The moral aspect of our tradition is that it places people especially the youths to really differentiate between what

is right from what is wrong in the community. This knowledge and skills to decipher is essential for children's survival and living at peace with the elders in the community.

5.4 Transmission of religious and moral aspects of Juba Jansomo Traditional Ceremony of the Kaonde from generation to generation

The findings of the study demonstrated that Juba Jansomo Traditional Ceremony was transmitted through dances and rituals. Kaondes have four major dances which are demonstrated during the ceremony such as, *Katambo*, *Machancha*, *Mutomboko* and *Shonongo*. The study further revealed that the religious and moral aspects are transmitted through songs which talk about respect, handwork, unity and sharing. Having the ceremony every year also helps in transmitting kaonde culture beliefs, norms and values from one generation to other. Finally in this study it was also pointed out clearly that religious and moral aspect of Juba Jansomo are transmitted through story telling and symbolic and traditional dress code. This finding is compatible with the findings of Koster (2011) who conducted a study on the kilumi rain dance in modern Kenya and revealed that it is difficult to define rituals but they are used to transmit knowledge to participants and observers.

Dances in Juba Jansomo as mentioned above included *Katambo*, this type of dance is performed by men and older women teaching about handwork. *Machancha* is a dance performed by women only for the girls' initiation ceremony teaching the novices how to dance in bed. *Mutomboko* is a warriors' dance performed to remember those who killed a lion or a leopard. *Shonongo* is like a balloon dancing. This finding is consistent with the findings of Banda (2014), in his study on *Traditional ceremonies as an important variable in Zambia communities* in rural petauke, eastern province, revealed that folkdances transmit norms, values, beliefs and skills. Some of the songs performed during the Juba Jansomo were used as a point of teaching and transmission of religious and moral aspects of Juba Jansomo traditional ceremony The study went further to highlight that religious and moral aspects were transmitted through the use of songs and that songs were sung occasionally for the ceremony only and not any other activity or gathering. The study revealed that even on the types of songs that were sung were to be special and meant uniquely for the ceremony. The participants reported that they were aware of the importance of the songs in their communities or chiefdoms. This entailed that songs were used to

communicate or convey some sort of message to do with respect and cooperation and this songs are used as a benchmark for future remembrance.

Moreover, the study found that the religious and moral aspects of Juba Jansomo traditional ceremony were also transmitted through storytelling. Stories to do with Kaonde migration from Congo and their settlement in Kasempa and the challenges they faced like killing fierce animals. Stories to do with kaonde rituals, taboos and sacred places like kamosongolwa mountain, why is it sacred. This finding is in line with the findings of Banda (2014) “traditional ceremonies as an important variable in Zambian communities who argued that elders were considered to be the most reliable depositories of Juba Jansomo traditional ceremony as they had such knowledge, meaning that they saved the knowledge for the benefits of the new and young generation as they narrated stories in line with the Juba Jansomo traditional ceremony’s values and norms. They reported that story telling helped to transmit the religious and moral aspects as elders could keep information about the tradition ceremony and be able to transmit it to the young generations in future. There was so much information that could be shared with others through story telling sessions and this had helped them to be able to share and transmit the values and beliefs of culture from one generation to the other. This was observed as key in as far as the transmission of the religious and moral aspects was concerned. This meant that new generations were able to learn the values and beliefs of the culture as it was an ongoing thing thereby respecting and showing the value that most of the Kaonde speaking people were attaching to traditional ceremony. This was recommended to continue as it was directed in the rightful direction and kept people abreast with that which were found in the traditional ceremony of Juba Jansomo.

The study further revealed that the religious and moral aspect of the Juba Jansomo traditional ceremony was transmitted through traditional and symbolic dress code. The colours in the attire for the indunas have different meanings according to Juba Jansomo traditional ceremony. For example, red means the blood which was shed during the battle between the Lozi’s and Kaondes at kamosongolwa mountain, while blue stood for the victory over Lozi people and white demonstrated that the Kaonde speaking people were friends with the Lozi speaking people of the present day Western Province. This traditional cousinship is still in existence and the Kaonde speaking people recognize this as it adds value to their traditional ceremony.

This finding is in agreement with the findings of Mutale (2017) who reported that cultural aspects are preserved and transmitted through cultural items displayed by elders of the tribe which included such items as tools used for hunting, stones used for grinding millet, the Lala-Swaka stable crop, finger millet, the traditional beer, types of crops, the rituals performed and the lessons and Fisungu they under-go, traditional food such as Amapembwa, Umumbu, the technical fire using sticks, traditional cooking utensils, sleep mats and traditional attire among others. These tools in Juba Jansomo are called *kitowo*, a cut calabash like a cup with a handle, *chimbuya* a Kaonde axe-heads, *kajimba*, the calabash with little mental keys. They further reported that symbolic dress was depicting a special occasion signaling the taking place of the ceremony. Symbolic dress was appreciated and considered as a way through which the religious and moral aspects were transmitted as it told a big story to what tribe or tradition one belonged. In this vein, the dress in people's tradition played a vital role as it portrays how respectful people should be in the near future. Symbolic dress signals and brings into perspective certain activities yet to happen. So in this tradition, symbolic dress communicates the taking off of the Juba Jansomo ceremony among the Kaonde speaking people.

The study revealed that the Religious and moral aspects of the Juba Jansomo traditional ceremony was transmitted through the types of food stuffs and beer which are prepared every year during the ceremony and taboos attached during the preparation of food. This finding is in line with the findings of Bozongwana (1983) in his study of the Ndebele religion and Customs. This was so because some food stuffs were special and gave signals to the occurrence of certain activities. These food stuffs help in reminding the general populace about when and where the ceremony would take place. It is therefore imperative to note that it was not dependent upon whether or not food stuff that could signal and determine what type of traditional ceremony would take place but only those that would remind had meaning to the celebration of that particular traditional ceremony. In case of Juba Jansomo sorghum and Ntoongo are considered to be special food stuffs.

5.5 Summary of the Chapter

This chapter presented the discussion of findings of the study in line with the objectives. The study revealed that Juba Jansomo traditional ceremony was celebrated annually for veneration of the spirit of the dead by libation of the traditional drink called (Ntoongo) and visiting the

Kamusongolwa Mountain to pay reverence to the spirits of the dead. On the moral aspects, the study pointed out that Juba Jansomo traditional ceremony promotes unity, harmony. Communalism, unification, respect, sharing and made harmless initiation ceremonies for girls conducted after puberty and intended to help them transit from childhood to womanhood and prepared them for marriage. The study found that the religious aspects guided people on what to do on the fear people have to awaken the spirits.

Cooley (1998) emphasized the importance of the 'self' during socialization in which humans learn to become competent members of the group in order to function as productive members of society. This theory has proved to be informative to this study for it has explained the Juba Jansomo traditional ceremony leading young people to the understanding of who they are and practice what constitute the ceremony with pride. In this manner, through Juba Jansomo as a socializing agent which has the religious and moral aspect would inculcated into people's greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs. Culture is passed on from generation to generation. The child just grows into and within the cultural heritage of his people. Culture, in traditional society, is not taught; it is caught. The child observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies. He witnesses the coronation of a king or chief, the annual yam festival, the annual dance and acrobatic displays of guilds and age groups or his relations in the activities. The child in a traditional society cannot escape his cultural and physical environments.

Libation is important for Juba Jansomo traditional ceremony, in that it gives the community an opportunity to appease the spirits of the dead. According to cooley, we are a product of social interaction. Hence we are compelled to attend such a ritual ceremony when called upon because what others think of us is extremely important to us. Therefore, if attending to the ritual makes us look good to the community and not about us, we shall attend to it whether we believe in libation or not to please them and this is the short coming of this theory.

However, rituals and taboos are social restrictions imposed on the community or society for the better good of the community. For instance, in Juba Jansomo traditional ceremony, Kaondes are warned not to gather the harvest before chief taste of the harvest during the Nsoomo act. If you

do, it is a taboo which could result in angering the ancestors who in return can cause havoc by bringing a feminine, diseases in the community or drought. Looking at this from cooley's view, the community members will adhere and uphold taboos and rituals because they believe that the living dead are present and watching them uphold or violate the rituals and taboos. Therefore, this moulds the behaviour of the community members. They refrain from harvesting their own crop before the Nsoomo act ritual. Because they believe that the living dead are watching them. Cooley used the mirror grass to control the children's behavior, in this study the researcher assumes that the ancestors will act like a mirror grass to measure and control the behavior of the community making sure they don't harvest before time. If they harvest the spirits of the living dead would be angry and punish the community with calamities. This can be seen as strength of this theory and suitable for this study.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Overview

This chapter broadly makes a review, conclusion and recommendations of the study. It is divided into sections. In the first section, it provides a summary of parts of the study, this is followed by a conclusion of the main findings. The chapter ends with recommendations of the present study and future research

6.2 Summary of the study

Arising from the previous chapters, the purpose of this study was to find out the Religious and moral Aspects of Juba Jansomo Traditional ceremony of the Kaonde people in Kasempa District, Zambia. It is important to document this because society is dynamic. In its dynamic it is possible to lose kaonde culture and its values. Documentation preserves the culture and its symbols in its original form regardless of passage of time and impact from education and modernity. A traditional ceremony has many features including the religious and moral dimension. It was the researches sole purpose to investigate the religious and moral dimension.

The study was anchored on and made reference to a theory of socialization formulated by Cooley (1998). The theory stipulates and emphasizes the importance of the 'self' during socialization. He further maintains that an individual's perception of himself or herself is based on how he or she sees others reacting to him or her. This is called the looking glass self because a person sees himself how others view him or her leads to a certain response with a unique set of motion.

This theory is important to explain Juba Jansomo Traditional Ceremony because elder's teach young ones what they need to know in order to function as productive members of society, including norms, values and language. According to Cooley (1998), socialization helps to shape an individual with behaviour that is acceptable to society.

6.3 Conclusion of the main findings

It is evident from the study findings that Juba Jansomo traditional ceremony was celebrated annually to venerate the spirit of the dead by libation of the traditional drink called (Ntoongo).

On the second day before the ceremony they visit the *Kamusongolwa* Mountain and a male goat is killed.

On the moral aspects, the study found that Juba Jansomo Traditional ceremony also included the initiation of girls after puberty and intended to help them transit from childhood to womanhood and prepared them for marriage.

To establish the significance of the religious and moral practices, the findings were that Religious aspects included the appeasement of ancestral spirits by the people so that the land was blessed with peace and a bountiful harvest, on the part of moral aspects, the study found that its significance was to promote harmony, unity and girls find decent marriage partners. The ancestral spirits were appeased by offering the tradition drink called (*Ntoongo*). This is done three days before the ceremony by pouring the Ntoongo on the junction of the roads (*pamansanga*) by the indunas (*bitumbafumo*).

To ascertain how Religious and moral aspects are transmitted. The results showed that the transmission was through dances, songs, storytelling and symbolic dress.

On the moral aspects, the study found that, Juba Jansomo Traditional ceremony was important because, during the event there learning through interactions on how to grow sorghum, during initiation ceremony the girls were also taught survival skills, performance of tradition songs and preservation of cultural values.

6.4 Recommendations

There is need for more research into traditional ceremonies because culture is a potential tool for development. The Juba Jansomo ceremony has to continue being celebrated to sustain the kaonde culture. It is a tool by which Kaonde people preserve and transmit their customs from one generation to another. Juba Jansomo should continue to be commemorated as its religious aspects make people to respect the spirits of the dead and in return, they bless their land and crops. Juba Jansomo should be preserved because morally it promotes harmony, peace and respect for one another. It also invokes the spirit of sharing in the community. A book containing religious and moral aspects of Juba Jansomo traditional ceremony should be written so that its significance is protected because society is changing every day. In its change it is possible to

influence kaonde culture and values. Documentation preserves the culture and its symbols in its original form regardless of passage of time and impact from education and modernity. This will be an important means of preserving the Kaonde culture.

6.5 Future Research

Research studies on the Religious and moral aspects of traditional ceremonies would be a worthwhile contribution to the existing literature on the Religious and moral aspects of the traditional ceremony.

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APPENDICES

Appendix 1: Interview Guide for Senior Chiefs

- 1) As a senior chief of the Kaonde people in what does the word Nsomo mean?
- 2) Kindly explain in detail what Juba Ja Nsomo mean?
- 3) When did Juba Jansomo start being celebrated which features of the ceremony are considered religious and why?
- 4) Explain how the appeasing of ancestral spirits is done during Ja Nsomo ceremony.
- 5) How are the religious aspects of Juba Ja Nsomo are transmitted from one generation to the other kindly explain the taboos that were attached to the preparation of food for the ceremony?
- 6) Why should girls who have been undergoing Kisungu be part of Jaba ja Nsomo ceremony celebration?
- 7) What do you think are the moral aspects that Jaba ja Nsomo ceremony promotes to the Kaonde people of Kasempa District?
- 8) How are the moral aspects in Juba Ja Nsomo are transmitted from one generation to the other?
- 9) How has Juba Ja Nsomo benefited the people of district?
- 10) Is there anything else you would like to mention about Jaba ja Nsomo ceremony in general?

Appendix 2: Interview Guide for Headmen

- 1) As Headmen of the Kaonde people what does the word Nsomo mean?
- 2) Kindly explain in detail what Jaba ja Nsomo ceremony mean?
- 3) When did Jaba ja Nsomo ceremony start being celebrated which features of the ceremony are considered religious and why?
- 4) Explain how the appeasing of ancestral spirits is done during Ja Nsomo ceremony.
- 5) How are the religious aspects of Juba Ja Nsomo are transmitted from one generation to the other kindly explain the taboos that were attached to the preparation of fund for the ceremony?
- 6) Why should girls who have been undergoing Kisungu be part of Jaba JA Nsomo ceremony celebration?
- 7) What do you think are the moral aspects that Jaba JA Nsomo ceremony promotes to the Kaonde people of Kasempa District?
- 8) How are the moral aspects in Juba Ja Nsomo are transmitted from one generation to the other?
- 9) How has Juba Ja Nsomo benefited the people of district?
- 10) What things have changed from the time it started being celebrated to date?
- 11) Is there anything else you would like to mention about Ja Nsomo ceremony in general?

Appendix 3: Interview Guide for Women

1. As an elder of the Kaonde people in what does the word Nsomo mean?
2. Kindly explain in detail what Juba Ja Nsomo ceremony mean?
3. What is your role in this ceremony?
4. Which features of the ceremony are considered sacred and why?
5. Explain how appeasing of ancestral spirits are done during Nsomo Ceremony.
6. Kindly explain the taboos that were attached to the preparation of food for the ceremony.
7. Why should girls who have been undergoing kisungu be part of Nsomo Ceremony?
8. What do you think are the moral aspects that Nsomo Ceremony promotes to the Kaonde people of Kasempa District?
9. How has Juba Ja Nsomo benefited the people of district?
10. What things have changed from the time it started being celebrated to date?

Appendix 4: Focus Group Discussion for Girls

1. How old are you?
2. What does the word Nsomo mean?
3. What is your role in this ceremony?
4. Has the initiation made any impact in your life?
5. What are some of the things you have learnt during the initiation period?
6. Are there any religious and moral aspects which you have learnt from being initiated?

(if so mention any)
7. How different are you from those who are not initiated?

Appendix 5: Observation Checklist

Researcher introduces herself and explains the purpose of the research and its relevance to the participants.

Key areas of focus;

- (1) The rituals performed during Juba Ja Nsomo Traditional Ceremony and the procedures that are followed.
- (2) The behaviour of the indunas during the ceremony process.
- (3) The lessons that will be emphasised.