

**TRADITIONAL SUCCESSION DISPUTES: AN ANALYSIS OF ITS CAUSES IN  
SENIOR CHIEF TAFUNA CHIEFDOM OF ISOKO VILLAGE IN MPULUNGU,  
ZAMBIA.**

**BY**

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### **AUTHORS DECLARATION**

I, **Jane Tiyezye Gondwe** do hereby solemnly declare that the dissertation represents my own work and that it has not been previously submitted for a degree at the University of Zambia or any other university.

Signed; .....

Date: .....

### **APPROVAL**

This dissertation by **Jane Tiyeze Gondwe** is approved as fulfilling part of the requirement for the award of the degree of Master of Science in Peace, Leadership and Conflict Resolution by the University of Zambia in collaboration with the Zimbabwe Open University.

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## **ABSTRACT**

The aim of this study was to investigate the causes of traditional succession disputes in the succession conflicts that surrounded the Lungu Chiefdom of Mpulungu district in Zambia.

This research used a qualitative-descriptive research design. Data was obtained from the purposively sampled District Commissioner, 1 researcher at Motomoto, 2 representatives of political parties one of whom was the area Councillor, 1 Officer in charge Zambia Police, 5 council of elders, and 2 religious leaders and 5 Isoko villagers and 5 Mpulungu residents were conveniently sampled. Data from the Council of elders was collected using the Focus Group Discussion guide while the interview guide was used for all these other respondents.

The objective of the study was summed up in five research objectives which targeted investigating the role of the council of elders in the succession process and disputes of Chief Tafuna, establishing the historical aspects that have contributed to the succession disputes of Chief Tafuna, analysing the views of the villagers in Isoko village concerning the succession process and disputes of Chief Tafuna, investigating government's role in the succession process and disputes of Chief Tafuna and lastly collecting suggestions for possible solutions to the betterment of the succession process and Chief Tafuna to end the succession disputes.

The findings of the study provided the sought after data as guided by the research objectives and asked by the research questions. The findings can be summed up as having revealed the truth that the council of elders also known as the Lungu Royal Establishment had contributed to the succession disputes of Chief Tafuna. The data collected also revealed that there were a number of historical aspects that had contributed to the succession disputes of Chief Tafuna. Talking about the third research objective data collected indicated that the Lungu people sampled through 5 Isoko residents as well as 5 Mpulungu residents also brought other perceived causes of the succession disputes of Chief Tafuna. The fourth objective was directed at investigating government's role in the succession process and disputes. A diverse responses indicated that government was not directly involved in the selection of chiefs but indirectly through certain procedures, utterances and through some pronouncements government had contributed to the succession disputes experienced in Chief Tafuna Succession Disputes. Finally, in trying to get suggestions of possible solutions to the succession disputes, all categories of respondents were subjected to this question,

similarly a diverse set of ideas were collected with some suggestions coming from more than one respondent while others were of one individuals view only.

In summary, through analysing the causes and possible solutions to the succession disputes it was revealed that indeed there were a number of factors that led to the succession disputes experienced in the succession of Senior Chief Tafuna. However, it was also found that not all hope was lost in finding a lasting solution to the succession disputes of Chief Tafuna. The many possible solutions suggested and discussed provided a reservoir of idea which if employed were to bring peace in the selection of Chief Tafuna and other Lungu chiefs generally.

## **DEDICATIONS**

This dissertation is dedicated to my family who are my husband, children, my brothers and sisters for their moral support during my studies. Hence I dedicate this document to Mwamba, Innocent, Abel, Frida and Mwela. My brothers Charles and Chris and my sister Tamara and Spiwe for your moral and financial support and just for being there for me and not forgetting Aunty Nganji. Special dedication to my brother in law and young brother Mr Chengo for taking the responsibility of taking care of me when I was physically unwell during my studies, there are no better words to appreciate him. To my nephews Lawrence, Alinani and Jayden and my nieces Freda and Phaides I thank them for their hospitality during this whole period.

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# **CHAPTER ONE**

## **INTRODUCTION**

### **Overview**

This chapter looked at the background of the study about succession disputes in Zambia in particular the Mambwe-Lungu people of Northern Province. The chapter provided an introduction of the study under the headings: background, statement of the problem, aim objectives, research questions, and theoretical, conceptual frameworks of the study, limitations and delimitation.

### **1.1 Background**

The African continent has been characterized by traditional leadership for so many centuries. Before the scramble for and colonisation of Africa the leadership was purely that of kings, chiefs and village headmen. People lived in kingdoms, chiefdoms and clans which were and still are characterized by distinct tribes and differentiated by diverse language dialects. However, whatever type of traditional settlement one was, leadership was always a pre-requisite. There are many ethnic groups in Zambia who are identified by their diverse languages and cultural practices such as succession systems.

There are well over 73 ethnic groups in Zambia who are identified by the diverse languages and cultural practices among them are the succession processes/ practices that are uniform among some ethnic groupings and yet different from others. The succession to a throne has been a very significant event in the transfer of leadership from the fallen hero to the new and incoming traditional leader. The process has also been critical to the sustainability of peace and stability of a kingdom or chiefdom. Though traditional leadership has been imposed on the subjects, they were and still can either accept or reject a newly bestowed leader if they feel the process has not been followed as is required.

As a way of putting this study into context, the origin of the Lungu people was discussed and their chieftaincy traced. The Lungu people also known as the Rungu or Tabwa has been an ethnic group and also a linguistic group living on the South-western shores of Lake Tanganyika on the Marungu massif in the Eastern Democratic Republic of Congo and in the South Western Tanzania

and North Eastern Zambia. They speak dialects of the Mambwe Lungu Language, a Bantu language closely related to that of the nearby Bemba and Luba people. Generally, the Lungu people comprise several clans and many sub clans which are based on matrilineal descent, some with their own language dialects which are depicted as separate tribes (Pottier, 1988).

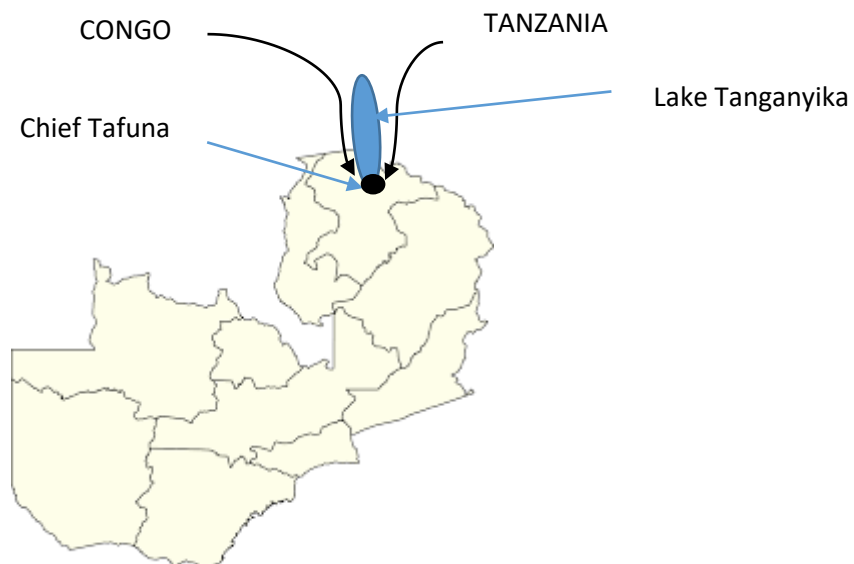
The chieftaincy of the Lungu people in Zambia was traced to the arrival of a princess from the Marungu along the shores of the Lake Tanganyika in the Democratic Republic of Congo. Her name was Mwenya Mukulu who was believed to have been a princess who later went back to Congo after an encounter with her brother who came to look for her after her whereabouts in Congo could not be traced. When he found her along the shores of Lake Tanganyika in North Eastern Zambia on a hill called Kapembwa, situated about 100 meters from Lake Tanganyika, he asked her to let him settle in that beautiful area where he found another group of the Lungu people. In his request quoted in the local language as ‘Mpelu Lungu’ which meant give me this Lungu land referring to the plain along the shores of Lake Tanganyika. This gave rise to the name of the place where they met; Mpulungu. Mpulungu which presently is the district where Chief Tafuna the senior chief of the Lungu people has lived since then in a village called Isoko.

Apparently the Lungu people that Mwenya Mukulu found in Mpulungu traced their origin from Tanzania. These are the Lungu who came from the Eastern boarder of Zambia and Tanzania. This group passed through the Mambwe land before they finally settled at Isoko which later became the palace headquarters of the Lungu people. This group all the way through their movements and brief settlements had no significant leader as a chief but were led by leaders of the clan. Even when they settled at Isoko for some time they were under the leadership of the clan elders of the Sinyangwe family not until they gave up their leadership to their nephew whom they first accused of bewitching his uncles. After proving that he was not the one responsible for their deaths, they asked him to demand for anything he wished as a form of reparation and he demanded that he be given the leadership as chief of the Lungu then. Though so sacrificial of their inheritance as it looked they had no option but to grant him his demand.

After this encounter Mwenya Mukulu went back to Congo where she started bearing children who later became chiefs in the Lungu kingdom. Up until 1968 the chiefs who ruled in the Lungu kingdom in Zambia were all coming from Congo. The last chief to cross Lake Tanganyika from the Democratic Republic of Congo died in 1968. After his death a chief was brought from the

Lungu Tabwa in Mporokoso to take over as chief of the Lungu in Mpulungu. While a chief from Mpulungu was taken to Mporokoso to be Chief Mukupa Kaoma of the Tabwa-Lungu people. This marked the beginning of the problem of succession disputes among the Lungu people. Shortly, before this a chief from Congo was sent to take over the chieftaincy, however, the Lungu of Mpulungu claimed they wanted to start ruling themselves the idea of chiefs coming from the Democratic Republic of Congo.

When the Lungu Tabwa chief died, the Lungu of Mpulungu refused to bury him in their royal burial site claiming he was not from Mpulungu and because he had not gone through the succession rights when he was being crowned chief Tafuna, hence his remains were taken back to Mporokoso where he was buried. This annoyed the Lungu Tabwa people of Mporokoso who decided to also send back the incumbent chief Mukupa Kaoma, who originally came from Mpulungu. However, when he got back the throne was already taken over by a Lungu from Mpulungu. Other factions of the society insisted that he takes over the chieftaincy. Unfortunately, on 2<sup>nd</sup> June 2016 the 86-year-old man was taken to Isoko palace to take over as chief Tafuna, this is where he met his fate as the people who supported the already bestowed chief rose against him and killed him by stabbing and partially burning his body.



*Fig1 Shows the Origins of the Lungu people of Chief Tafuna of Isoko village in Mpulungu.*

killed him alongside two of his subjects.

### **1.2 Statement of the Problem**

Zambia is often cited as one of the functioning democratic systems in Southern Africa. Wehmhoerner, (2014) sites Zambia as having been the second country to successfully hold multi-party elections in 1991 after Mozambique in 1990. In 2013, Zambia was ranked 12<sup>th</sup> out of 52 on the Ibrahim Index of African Governance (Ibrahim Index of African Governance , 2013). This democratic background forms the basis for the Zambian constitution which recognizes the existence and importance of the traditional sector and grants the National House of Chiefs a significant role in public governance and resource management (Article 130). The inclusion and co-existence of a traditional chieftaincy system contributes to Zambia's stability and success. However, Zambia's traditional sector has been facing numerous challenges resulting from demographic developments and changing roles of chiefs. Unclear responsibilities and succession rules may lead to chieftaincy conflicts that undermine the legitimacy of the traditional institutions and their ability to mediate existing conflicts. For example, incidents involving the government's failure to recognise paramount chief Chiti Mukulu in 2011 and the Killing of Chief Tafuna in 2016 following a succession dispute, demonstrate that chieftaincy conflicts can pose a threat to democracy and indeed internal peace and security in Zambia. Additionally, intra ethnic conflict are a threat to national security because they can easily erupt into a regional or national conflict if not managed well. Such may bring displacement of people into refugee camps, productivity in the region or nation is negatively affected, generally the everyday living that people enjoy is lost, elders are not productive, children cannot go to school, provision of services is affected and above all human life is lost. Hence this study needed to understand the causes of succession disputes in traditional chiefdoms with specific reference to Isoko village of Mpulungu in the Northern Province of Zambia.

### **1.3 Purpose**

The purpose of this study was to investigate the causes of traditional succession disputes in the succession conflicts that surrounded the Lungu Chiefdom, of Mpulungu district in Zambia and suggest possible solutions.

#### **1.4 Objectives of the study**

The objectives of the study were to:

- i. Investigate the role of the council of elders in the succession process of Chief Tafuna in Isoko chiefdom?
- ii. Examine the historical aspects of the succession process of chief Tafuna in Isoko Chiefdom?
- iii. Analyse the views of the people of Isoko village about the succession process and disputes of Chief Tafuna in Isoko Chiefdom?
- iv. Investigate Government's position in the succession process and disputes of Chief Tafuna in Isoko Chiefdom?
- v. Suggest the possible solutions to the betterment of the succession process of Chief Tafuna in Isoko village?

#### **1.5 Research questions**

In order to achieve the objectives of the research, the researcher focused on the following questions;

- i. What was the role of the council of elders in the succession process Chief Tafuna in Isoko chiefdom?
- ii. How was the succession process of Chief Tafuna been conducted from the past since the establishment of the Isoko chiefdom?
- iii. What were the views of the people of Isoko village over the succession process and succession disputes of Chief Tafuna?
- iv. What was government's position in the succession process of Chief Tafuna of Isoko Chiefdom?
- v. In what ways would the Lungu kingdom curb succession disputes of Chief Tafuna in Isoko village?

#### **1.6 Theoretical framework**

The theoretical framework of this study was based on Karl Marx's conflict theory. Karl Marx's

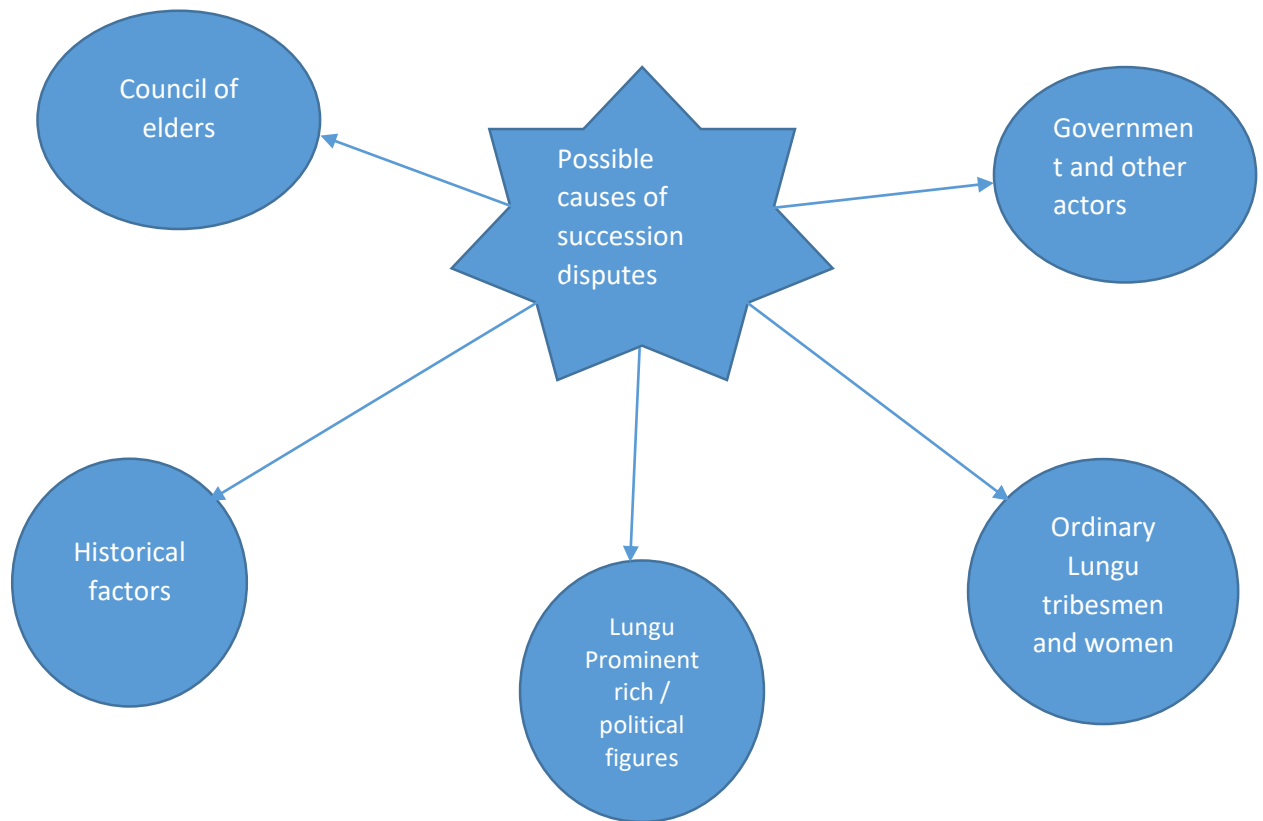
theory emphasizes the existence of opposing forces in the life of individuals, groups and social structures and society in general, which views human society as a collection of competing interest groups and individuals, each with their own motives and expectations. The principle assumption underlying this theory is that all members in society do not have the same values, interests or expectations. These vary according to one's position, privileges, ability, class and wealth. Agreements tend to appear among those who share similar privileges. This is likely to encourage unequal distribution of valuable resources and opportunities. This may result in divisions in society resulting in hostility and opposition.

The researcher assumed that the social reality in Isoko village was historically constituted and that it was produced and reproduced by people. Although people can consciously act to change their social and economic circumstances, it can be recognized that their ability to do so was constrained by various forms of social, cultural and political domination. Therefore, the research sought to transcend taken-for-granted beliefs, values and social structures by making these structures and the problems they produce visible, by encouraging self-conscious criticism, and by developing emancipatory consciousness in scholars and social members in general. The aim was to openly critique the status quo, focus on the conflicts and constraints in contemporary Isoko society, and seek to bring about cultural, political and social change that would eliminate the causes of alienation and domination. Thus, the paradigm of critical theory helped the researcher to question and also to evaluate the cultural, political, and gender assumptions underlying the effectiveness of traditional succession system prevailing in chief Tafuna chiefdom in Isoko village.

### **1.7 Conceptual Framework**

This study attempted to investigate how presumed varying positions, privileges, ability, class and wealth have contributed to the traditional succession disputes. Indeed, in some circumstances of chieftaincy succession the council of elders depending on their interest in the natural resources a chiefdom has/may influence the choice of a successor who may not be the ideal one but because they stand to benefit from the leadership of such a person, they force matters until this person is bestowed as chief. Maxwell (1999) explains, this in the end may spark a conflict from those who wish to do the right thing. While some kinsmen have imposed themselves on the thrown just

because they are wealthy and are able to bribe the council of elders and yet in other instances the ruling party or government had influenced the installation of some individuals as traditional leaders just because government was assured of political support from such a person and the subjects once in that position.



*Figure 1.2 Conceptual Framework*

In the conceptual framework *figure 1.2* a singular explanation of how each one of the specific variables in the study was used to establish the concrete cause of the succession disputes in the Lungu succession was explained below.

### **1.7.1 Council of elders**

Indeed, in some circumstances of chieftaincy succession the council of elders depending on their interest in the natural resources a chiefdom influenced the choice of a successor who may not be the ideal one but because they stood to benefit from the



leadership of such a person, they forced matters until this person was bestowed as chief. This in the end may have sparked a conflict from those who wish to do the right thing. The researcher undertook to find out from the council of elders their role in the succession process through purposeful sampling of about five members of the council of elders, including acting Chief Tafuna.

### **1.7.2 Historical factors**

The history of a people influences their present status quo. The researcher investigated and analysed historical factors that had negatively affected the succession process of Lungu chieftaincy resulting in continued succession disputes. This was done through interviewing respondents like chiefs, council of elders, ordinary Lungu tribes' men and women and also form institutions such as the Motomoto Museum.

### **1.7.3. Government and other factors**

The researcher took time to establish government's role in the succession process of traditional chieftaincy and its interventions in the chieftaincy succession disputes. In some instances, the ruling party or government had influenced the installation of some individuals as traditional leaders just because government was assured of political support from such a person and the subjects once in that position. In doing so the researcher targeted the District Commissioner, the police and the district investigation Officer and council secretary who keeps the minutes of the meeting held when choosing and confirming the succeeding chief.

Additionally, the researcher extended the study to institutions such as the Motomoto museum as it is an institutions designed to collect and keep information and artifacts about the traditional aspects of Zambia's heritage. The researcher also took time to interview Chief Mwamba of the Mambwe to get a comparative study of the research.

### **1.7.4 Political and religious leaders**

Others reached are the religious leaders and political party leaders among them the Area Councilor. Politics and religion are among the causes of conflicts among

many societies. It is for this reason that it was included in the conceptual frame work.

#### **1.7.8 Ordinary Lungu tribesmen and women**

The researcher endeavored to interview about ten ordinary tribesmen who were right in Isoko village while some were in Mpulungu to investigate assumptions of the perceived causes of the succession disputes of Chief Tafuna and also the possible solutions. Ordinary citizens of a chiefdom were key in the research study as they physical witnessed most occurrences and events in the chiefdom.

#### **1.8 Significance of the study**

This study designed to benefit scholars in Universities and colleges, Government Department and quasi organizations such as Museums and as well as national archives. Inclusive were government ministries such as the Ministries of Traditional affairs and the two ministries of General Education, Civil Society Organizations, learning institutions and policy makers in general to come up with better ways of solving conflicts or disputes related to chieftaincy succession in Zambia. The policy makers were perceived to use the information to provide quality chieftaincy succession services and equity in transition of heir ship from one person to another without disputes arising after the succession. Further this study was meant to provide a platform for further research in the area of traditional leadership in Zambia and has helped to feel the gap that existed in Zambian traditional administration leadership literature.

#### **1.9 Delimitation**

The research was limited to the Lungu of Isoko Village in Mpulungu district. Though Lungu people are also found in other parts of Zambia and neighboring countries, this kind of research was not extended to them due to limited time.

#### **1.10 Limitations of the study**

This study was affected by the lack of local literature on the Mambwe-Lungu people for the researcher to refer to in order to point out what has been done and what has not been done in Zambia. Most literature available related to the study is foreign environments.

#### **1.11 Operational definition of terms**

*Chiefdom:* A state or group of people ruled over by a chief

*Chieftaincy:* Leadership of a People of similar Ethnic group

*Clan:* A group of families related through a common ancestor or Marriage

*Ethnic Group:* a group of people in society with distinctive cultural traits

*Lungu:* one of the Bantu speaking group of people found in Zambia, Democratic Republic of Congo and Tanzania

*Lungu Royal Establishment:* Council of elders who select succeeding chiefs among the Tafuna Dynasty

*Lungu Dynasties:* three groupings of the Lungu people based on the three ancestral queen mothers who came from Congo in the Precolonial time and settled in three different locations presently; Mpulungu, Nsama and Lunte.

*Malaila Dynasty:* One of the three dynasties found in Nsama traced from Mwenya Munakile Nyense the second of the three queen mothers.

*Matrilineal succession:* based on the mother's side of the family, mostly nephews succeed to the thrones of their uncles.

*Patrilineal succession:* succession based on the father's side of the family, sons or grandsons succeed their fathers or grandfathers throne.

*Succession dispute:* conflict over who should take over from a previous chief

*Tabwa Dynasty:* One of the three dynasties found in Lunte traced from Mwenya Kalwa one of the three sister queen mothers.

*Tafuna Dynasty:* One of the three dynasties found in Mpulungu traced from Mwenya Mukulu the eldest of the three queen mothers.

*Walamo Traditional Ceremony:* A ritual installation ceremony held among the lungu people to traditionally install Chief tafuna. If a chief drowns in the process, then the spirits have not accepted him to be chief. If he swims back to main land, then he is accepted by the spirits. See figure 1.3

## **Summary**

In conclusion, chapter one included aspects such as the introduction to the study, background of the study, statement of the problem, purpose of the study, study objectives, research questions, significance of the study, scope of the study, limitation of the study and the operational definitions of key terms. The next chapter provided the literature review of the study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **Overview**

In this chapter was a review of related literature to the study and possible causes of disputes in the Mambwe-Lungu society. Additionally, in this chapter was a review of literature related to possible solutions to succession disputes in general.

#### **2.1. Traditional succession disputes in Africa**

The African continent has been characterized by traditional leadership. Tonas (2011) explains before the scramble for and colonisation of Africa the leadership was that of kings and chief and village headmen. People lived in kingdoms, chiefdoms and clans which where and still are characterized by distinct tribes and differentiated by diverse language dialects. However, whatever type of traditional settlement one was, leadership was always a pre-requisite.

Unlike the circular or western form of leadership, Makumbe (2010) further elaborated that traditional African leadership was not acquired through popular elections of a ballot but by successions following the royal family lineage and also through conquest. One could only ascend to power if they trace their family relation or lineage to the royal family in a particular kingdom. However, the only difference in the selection process of royal succession was and is still based on whether a particular kingdom traces its successors to the throne from either the matrilineal or patrilineal family lineage. Tonas (2011) stated that among the many tribes that the Africa continent has, there are only two sides of family on which leadership is picked, its either from the mother's side which is called matrilineal or and the fathers side which is called patrilineal.

Owusu-Mensa (2014) added that the patriarchal family succession explains that the biological sons of a king, who were born at the time the father was already bestowed as a chief, are privileged to take over the throne. The oldest son always takes over the throne. While the matrilineal royal succession path, demands that the sisters of a king/chief bears the heirs to her father's throne. Others explain that in the matrilineal pattern the nephew takes over the uncle's throne.

## **Chieftaincy succession disputes in South Africa**

Many contemporary studies of African chieftaincy have been devoted to the unraveling of chiefly tradition. They have tried to unmask chieftaincy as an artifact of modernist projects of colonial rule, missionary activity and post- colonial state formation. Tradition and customs have been interpreted as products of codification, petrification and coercion, all applied in furtherance of such projects (Wehmhoerner, 2014). Beyond such processes of imposition, however, African chiefs and their authority have often been focal points in the imagination of social and political power and in the creation and subjugation of ethnicities. Research on chieftaincy has revealed continuities and discontinuities that are highly pertinent to the understanding of African societies today.

In the South African history incidences of chief assassination has existed. The person of the chief was sacred as far as the majority of people, the commoners, were concerned but relatives in the royal clan were not so restricted because it was believed that they could never harm a member of their own blood. This is what happened even to Shaka, as well as to his assassin and successor, Dingane (Bryant, 1964).

In the South African set up, the heir to the previous chief was the eldest son of the Great Wife. The Great Wife is the wife whose lobolo (bride wealth) was provided by the clan and she is usually married late in life or if the chief received no contributions from his clan he will therefore declare any of his wives as the Great Wife and the one to bear his heir. In some cases, an unpopular chief could be deposed by his family by downgrading the status of his mother (Bryant, 1929). This could only arise if the status of the Great Wife was not clearly defined; however, in many clans this status was clearly defined. By downgrading the status of his mother, it could be claimed that his succession was not legitimate and he would be deposed. Such scenarios brought about a lot of chieftaincy succession disputes in South Africa. Because the incumbent chief felt demeaned and insulted as he had been the leader and suddenly he is stripped off his royalty and leadership based on his mother's status in marriage.

Another practical example of chieftaincy succession dispute is of the Cele people from the Ixopo district of uBukhosi / chieftainship KwaZulu-Natal of South Africa. In 1811 during Dingiswayo Mthethwa's years, the Celes were still united under the common chief Dibandlela son of Mkhokheleli. From Nonoti the Cele's land extended southward along the coast as far as the Thongathi River. Chief Dibandlela had the misfortune to behold his sons contending over

succession while he himself was amongst them. His sons, Magaye and Mande fought over the heirship and for a long time wrangles and disputes by Mande's and Magayes have also been experienced by their descendants who are the Celes. Trouble over succession is rare among other tribes in South Africa and when they happen; the causes were either the attempt of the late chief to alter the succession in favor of another son other than the rightful heir or the premature death of the chief or his eldest son (Bryant, 1929).

A study by Kubale (2005) about the Celes sought to analyse the challenge of contributing to such an understanding of chieftainship by looking at the chieftainship succession disputes in the Cele clan of Phungashe and AmaNgwane clan of Bergville in the Province of KwaZulu -Natal, South Africa (Maylam, 1986). The incorporation of indigenous political structures within the wider South African state had a long history, starting from the movements of people from one area to the other, the formation of smaller chiefdoms and bigger chiefdoms and to the rise of the Zulu kingdom. The entire process of Zulu state formation has been through a series of succession disputes which exist among many clans even nowadays. Also, the role of successions runs from the arrangements of indirect rule at the latter part of the nineteenth-century to the pivotal role played by traditional leaders in the homeland administration. After 1994, the recognition of the institution, status and role of traditional leadership in the country's first democratic constitution and the enactment of the Traditional Leadership and Governance Framework Act. No. 41 of 2003 made provision for the establishment of the Chieftainship Dispute Resolution Commission in quest to curb chieftaincy succession disputes.

The Constitution of the Republic of South Africa provided for the recognition of customs and cultures, as well as traditional authorities, subject to the Constitution and the Bill of Rights. It was worth noting that whenever African customary practices are given some recognition it was subject to the Constitution, a commonplace point that was never highlighted when reference was made with respect to other values and systems. As result Amakhosi felt that it is as if the recognition is given grudgingly leading again to succession disputes with regard to chiefs.

According to Ngubane (2005) in his research on the Celes of South Africa, it was suggested that in order to avert succession disputes in respect of chieftainship there was need to look at the

possibilities of applying the rules of primogeniture. Minnaar (1991) this system had worked well among the Sotho people who ranked wives chronologically instead of ranking them according to status of their fathers. In other words, a commoner's daughter was able to produce the heir if she was married first even if wife number two is a chief's daughter (Jones, 1966: 61). This was thought could prevent situations like that of the Celes and AmaNgwanes which sometimes turned violent and led to the death of many people.

Through interviews and historical literature Ngubane (2005) established that the practice of getting the heir from the great wife (the youngest wife the chief married in his oldest age) and not the first wife was seen as one of the major causes of succession disputes in the Cele and Amangwane chieftdom. Ngubane (2005) further argued that a stable chieftaincy is critical to the stability of the community which would further foster development. Although Ngubane's thesis looked at a similar subject, our context was completely different as well as the research methodologies used. This which left a gap to further probe the subject of causes of succession disputes in chieftaincy.

### **Chieftaincy succession disputes in Ghana**

Ghana was often seen as peaceful, but the country was faced with many chieftaincy conflicts that resulted mainly from succession to the throne (skin or stool) for traditional political power. Ghana has more than 230 chieftaincy disputes dotted across many parts of the country. However, the Bulsa Traditional Area (Buluk) of Ghana has had a stable and resilient chieftaincy succession despite conflicts arising out of the selection of chiefs. In the selection of chiefs, the adoption of a voting system is said to have led to consensus based decision-making which was largely responsible for the non-violent nature of the Buluk chieftaincy succession as compared to other areas in Ghana. Using a qualitative methodology, the case study by Sulemana and Tona (2010) about chieftaincy succession disputes in Ghana examined in detail the chieftaincy succession system in the Bulsa Traditional area of Ghana, both conflict and consensus and how this had helped over the years to maintain peace and avoid violence. In that research conducted by Salamanca and Tona examined whether that case could be a model for chieftaincy succession in Ghana.

A chief is defined by Article 277 of the Constitution of the Republic of Ghana as 'a person, who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a Chief or Queen Mother (wife of chief) in accordance with the relevant customary law and usage. Article 275 further disqualifies members of royal

families whose conduct in the public life does not promote societal values and virtues. The Article further stipulates that, if one had been convicted for high treason, high crime or for an offence involving the security of the State, fraud, dishonesty or moral turpitude then one would not be eligible to hold the seat of chieftaincy.

Additionally, Section 58 of the Chieftaincy Act 759 delineate the hierarchical structure of chiefs recognized in the Republic of Ghana, with the Asantehene and the Paramount Chiefs occupying the apex position in the Ashanti regions, followed by the Divisional Chiefs, then the Sub-Divisional Chiefs and finally the Adikrofo. It was observed that the lower-level chiefs receive instructions from the higher chiefs in all facets of administration (Owusu-Mensah 2014).

Hagan (2006) interrogated the constitutional definition in reference to lineages. According to him, lineages are susceptible to disintegration when there was an expansion of the royal family as a result of population growth and access to higher education, thereby increasing the number and the quality of eligible candidates. In this circumstance, families had limited options but to succumb to demands that stools or skins should rotate among royal families or gates. Hagan (2006) concluded that over time, continuous population increase likely rendered such arrangements ineffective and family members began to see themselves as aliens because the plausibility of access to the throne during their lifetime was virtually closed. The limited opportunity nurtured seeds of conflict amongst family members.

The Chieftaincy institution is the most enduring establishment in the Republic of Ghana's political history. Its capacity to transcend the three phases of the country: pre-colonial, colonial and post-colonial eras as well as the three regime types: one-party, multi-party and military, demonstrates its resilience. Further, it remained the medium of expression of social, political, religious, traditional and economic authority in most communities in Ghana. In spite of the persistent spirit of the institution, in the Akan areas of Ghana it is bedeviled with protracted succession conflicts which have become one of the major sources of conflict in the country and a key party to these conflicts is the unseen role of the Queen Mothers. Hence, the central aim of the research conducted in Ghana by Tona and Sulemana (2010) was to assess the contribution of Queen Mothers in these conflicts. Documentary sources and elite interviews were the methods of data collection and the study used the Conflict Development Analysis as a framework to identify the various dimensions of these succession conflicts in four Akan regions of Ghana. The study resolved among others that



if all lines of succession of chiefs were documented and preserved, it would be a useful guide to Queen Mothers and king makers in the mitigation of chieftaincy conflicts in the country.

The leadership of the chieftaincy institution has had tremendous effects on Ghana's development process in that it has influenced the political economy, industrial development, agricultural productivity and the construction industry. In Ghana, 80% of the land is under the control of Chiefs which they hold in trust for the dead, the living and the yet unborn with government in possession of only 10% for public development (Odotei and Awedoba 2006).

Today, Ghana nominates chiefs. A core component of the succession downside in chieftaincy institutions is the process of nominating and the position and power of the nominator of the heir to the throne. Hagan (2006) maintained that the role of these nominators has become very difficult because affluent contenders contest for the office even where the claims of such candidates to the royal stool is doubtful and cannot be demonstrated or verified leading to a number of conflicts with regards to chiefs' affairs. Also a source of these nomination challenges emanates from occasions where nominators or electors are willing to (unwind) set aside the eligibility requirements for a candidate in exchange for financial and other material benefits (Alhassan and Tonah 2010). Consequently, legitimate, but less endowed candidates are denied their rightful positions and the position is given to illegitimate, but wealthy candidates. Nominators vary from northern and southern Ghana wherein in northern Ghana, a higher king or chief of centralized hierarchical groups nominates the prospective chief and in southern Ghana, the nomination is at the domain of the Queen Mother (wife) of the royal family.

With regard to the second element of understanding, the dynamics of conflicts as they unfold, Tonah (2010) noted that the analysis of conflict dynamics must track the changing influences of different actors and the factors that strengthen the hands of mediators and change agents. Women may, for example, acquire unaccustomed social and political leadership roles as a conflict progresses to different levels. Post conflict reconstruction programmes require a return to normal life which women may reject in order to accept their previous position. Tonah (2010) therefore contend that strategic responses should aim at responding to women's practical and immediate needs and at the same time, challenge the gender-based inequalities that prevent women from taking public decision-making roles that would enable them to contribute to long-term conflict prevention.

## **Chieftaincy succession disputes in Zimbabwe**

Chiefly succession disputes are considered an important element of rural policies and politics of the post-independence Zimbabwean state. Makumbe, (2010) conducted a research in Zimbabwe which was about the latest competition for the Chisunga chiefly office. It reconstructs a conflict that ran from 2001 to 2007 in the Mbire District in the Zambezi Valley, which ended with an administrative appointment that was not endorsed by the 'traditional' leadership. This ethnographic account of the first post-independence succession dispute in this area situates it within the post-2000 Zimbabwe crisis to clarify the extent to which state politics affected the process of chieftaincy succession. On the other hand, the research showed how the ancestral past of local lineages was used and adapted in the present day to meet the needs of the various actors regarding appointments and how significant this ancestral past can still be for the rural administration to legitimize its decisions. The researcher in the study urged that, despite the politicization of rural local government institutions, this alone did not explain entirely the Chisunga case.

The first anthropological studies on succession conflicts in Zimbabwe focused primarily on their formal, ritual aspects and regarded the function of the colonial administration as limited to ratifying the traditional election (Maxwell, 1999). The battle of successions mostly starts amongst royal houses which follow the ideal rules of the adelphic succession system. According to the study, the death of a Chief of the Chisunga chieftaincy traditionally entails the nomination and appointment of a Musungi wemasasa for the period of the succession dispute. A chiefly succession dispute in the Mid-Zambezi Valley, Musungi Wemasasa was told to carry on the duties of acting chief until the new one was to be appointed.

It was at the funeral of the late Chief Chisunga in 2001 that the senior Mhondoro Nyamapfeka together with his grandchildren, Nyamupahuni, and Chikwamba were expected to select and appoint an appropriate Musungi Wemasasa for the chieftaincy. Eligible for this office is any male descendant of the founding ancestor Nyamapfeka. The appointment was then to be presented at the District Administration for official approval. Ideally, the office is meant to last two years, however in practice the position is held until the succession crisis ends with the appointment of a new chief. This delayment of this office was seen to be a contributing factor to succession disputes in Zimbabwe (Makumbe, 2010).

Likewise, the Acting Chief is traditionally explicitly forbidden from becoming Chief Chisunga. This ritual prohibition resembles the political practices of the precolonial interregnum that were established to avoid any unilateral usurpation of power (Makumbe, 2010). Thus, contrary to what occurred in this specific succession conflict, the post of Acting Chief has always been conceived as a temporary office and not as an intermediate step to chieftainship. Sometimes the acting chief may refuse to step down and this again contributed to succession wrangles in Zimbabwe. Since the colonial state demoted the precolonial kings (mambo or ishe) to chiefs, the appointment and legitimization of traditional chiefs has been an issue in state politics and policy. Hence, the hereditary office of chief has been sanctioned by the state and official appointments were made first by the colonial Governor, then the District Commissioner and, after independence, by the District Administrator (today on behalf of the President) (Makumbe, 2010) Therefore, people in the past have never had the power to choose the chiefs they want.

To Makumbe, (2010) it was tempting to view the case of chief Chisunga in terms of being influenced by the undemocratic conditions that prevailed when this chiefly dispute took place. While it was true that this period was marked by the state's violent abuses of power, particularly in certain spheres of the administration, it was also true that reducing this succession conflict to a matter of political cooptation would have left unexplained important aspects of the process.

The case of chief Chisunga led to some changes in the constitution of Zimbabwe. In 2005 an amendment of the Constitution of Zimbabwe provided for the inclusion of 18 traditional chiefs in the Senate from among those who already sat on the Council of Chiefs (Makumbe 2010). Therefore, chiefs who are senators were empowered to vote and deliberate on all matters that concerned the Upper House of the legislature. So far, they have always voted in favor of the then ruling party ZANU-PF as a consequence of the Traditional Leaders Act 1998 were these senators are Presidential appointees. In practice the constitutional framework did not guarantee the political neutrality of Senator Chiefs no matter which party dominates in Parliament, as a result, not again curbing Chieftaincy succession disputes.

The next Chief Chisunga took office in August 2007. Then, shortly after the presidential and parliamentary elections of March 2008, he was appointed Senator Chief for Mbire District, a move that, in the eyes of many residents, confirmed that his chiefly appointment was above all (ZANU-PF) politically driven (Makumbe, 2010).

## **Chieftaincy succession disputes in Zambia**

Back in Zambia, this has been attributed to a spate of chieftaincy wrangles and absence of clearly documented succession guidelines in the chiefdoms. Zambia has in the past registered high numbers of chieftaincy succession wrangles, with some chiefs' installation ceremonies stalling for years. According to the survey conducted by Watson, (1958), some royal family members have been left divided wrangling over the succession of the chieftaincy as a result of matrilineal marriages which was prioritized according to traditionalists. This is because by their observation, children born from such marriages are culturally believed to have stronger family recognition and bondages.

The matter of chieftaincy succession disputes has attracted the attention of the government of Zambia who noted that the failure to resolve matters of this nature had affected development in rural areas where these chiefdoms are (Tumfweko.com. 2016, June 3). In different cultures and situations, a clan does not usually mean the same thing as other kin-based groups, such as tribes. Often, the distinguishing factor is that a clan is a smaller part of a larger society such as chiefdom. In some societies, clans may have an official leader such as a chief, or patriarch in others. Leadership positions may have to be earned or people may say that elders make decisions.

Due to a lot of succession disputes and unknown killings of chiefs in certain tribes, the House of Chiefs in Zambia has appealed to the Government to help establish clear chieftaincy succession guidelines in all chiefdoms to prevent succession wrangles. Chairperson to the House of Chiefs Chief Ntambo attributed the chieftaincy wrangles to the absence of clearly documented succession guidelines in the chiefdoms. Chief Ntambo's comment came in the wake of the brutal murder of Senior Chief Muchinda, who was installed to the throne after a lengthy legal battle. Senior Chief Muchinda of the lala people of central province whose name was Evans Mukosha, was killed by unknown people around 03:00 hours. The President of Zambia Mr Edgar Lungu added his voice by challenging ruling clans to prepare unquestionable family trees as one way of averting succession wrangles that bedevil chiefdoms when a sitting traditional leader died. (Tumfweko.com. 2016, June 3). President Lungu said chiefdoms were the foundation of Zambia's tranquility, hence the need to ensure their stability. Another example of a succession wrangle is that of Ndubeni chiefdom where family members to the late Senior Chief Ndubeni of the Lamba

people of Copperbelt province who died on November 2, 2015 after being at the helm for 39 years, left the kingdom divided, wrangling over the succession of the chief.

Over the death of chief Ndubeni, some villagers claimed that the appointment of a new chief caused controversy, fights which led to courts resolution following disputes that rose over the next successor. However, Friday Kabani, a senior citizen, said their case was different from other wrangles that had taken place in some chiefdoms, saying they would strictly adhere to the Lamba traditional customs, practices and norms when choosing a new chief. Mr Kabani said fights for the chieftaincy were largely due to jealousy within the family. Mr Kambani further added that their tradition was very clear on the matter. “There can never be any fights as to who was to assume the reigns once the chief died,” he said and added: “Where there were squabbles and fights that would only be as a result of jealousy and nothing else.” But Sunday Times investigations revealed that some Lamba chiefs were hinted by the late chief who had appointed a successor but the family sought a reversal of the appointment, saying it was done in bad faith (Tumfweko.com. 2016, June3).

The looming high-profile family feud involved the fight for the Ndubeni chieftainship that had seen nephews and children to the late chief fighting for the traditional role. A source revealed that nephews and children of the late chief argued that the Ndubeni chieftainship was hereditary and any appointment was a violation of that practice and norm. Other residents spoken to who sought anonymity said the process of appointing a chief was not elective and negotiable and therefore, should not spark any wrangles, as according to traditional customs and norms, the process was hereditary (Tumfweko.com. 2016, June 3). Apart from these different historical traditions of kinship, conceptual confusion arises from the colloquial usages of the term.

### **2.3 Possible causes of succession dispute in Mambwe-Lungu**

There has been little information regarding the origin and succession system of the Lungu. Available literature so far suggests that the Lungu chieftaincy was well established during the precolonial period. Much of the available literature talks about the Lungu alongside the Mambwe. According to Watson, (1958:220) the disputes could be due to historical external influence on the Lungu society;

“British rule incorporated the Mambwe into a world-wide economic and political system, and changed their traditional mode of life. But the Mambwe were not

entirely isolated before the British came; the natural highway between East and Central Africa passed through their country and thus exposed them to outside influence. They had defended themselves against the Lunda and Bemba, fought with and against Ngoni, and traded with Arabs. The Mambwe had adopted both goods and customs from the strangers who came their way, and from the moment that the British arrived, were willing to sell their labour in return for European goods and money”

This shows that the Mambwe-Lungu chieftaincy was already established before the arrival of the Europeans and lived in this region for over 200 years (Watson, 1958). However, it also suggests that the Lungu were hugely influenced by the surrounding tribes as well. The new “fire-power, combined with the disorganization produced among the smaller tribes by slave-raiding, enabled the Bemba to take over much of the country from the Mambwe, Tabwa, and Lungu...” (Fagan, 1966: 114). The precolonial Lungu society was desperate for strong leadership ever since their society had been turned into a slave hunting ground.

Furthermore, the Lungu were hugely influenced by the European Missionaries. In 1889 a mission station was opened among the Lungu. But for some years these London Missionary Society missions made little impact. They had settled among the people who were harassed by slave raiders, especially the Bemba. For this reason, “they were welcomed as protectors, and their stockade stations became centers of refuge. Men formed governments of their own in the L.M.S. and they were seen more as chiefs than as men of religion” (Roberts, 1976: 154). Therefore, for this whole period close to a century, the Lungu only looked to the Missionaries for leadership and not their own leaders. It is almost impossible to even imagine that anyone will even care about their traditional regulations and customs which could not even protect them from slave raiders.

During this time individual Lungu villages often acted autonomously. Available literature also covers the Lungu alongside the Tabwa (Fagan, 1966). Tabwa villages were headed by chiefs who inherited their positions matrilineal, and who justified their power by tracing their descent back to the original founders of Tabwa society. This was often done through the collection and display of ancestor figures which represented the chief's familial lines. Within Tabwa communities, the chiefs symbolically represented the continuity of the universe, and at the same time illustrated the position of man within the universe. Leaders often used staffs or batons which identified them as chiefs.

Just because they were decentralized most local people and foreign did not consider them able to lead themselves and in a sense naturally unruly. This view was echoed by a high government official interviewed by Watson, who suggested that “the Mambwe/Lungu were far more difficult to administer than the Bemba, because their chiefs had no power and the people were by nature rebellious and unruly. This natural disability they inherited from their forefathers, who were those slaves so troublesome to the Arab traders that they were either discarded or allowed to escape.” (Watson, 1958:12). In the first instance it was true that for a long time, the Lungu did not have a single leader that they could look up to and therefore each village felt like they had a share in the administration of their chiefdom. And as already mentioned, the Lungu chiefs had historically failed their subjects for a long time and this rightly made ordinary people critical of traditional leadership.

Another possible causes could be larger than the Lungu themselves. Zambia gained its independence from the United Kingdom in October 1964, after nearly a century of colonial domination. Independence brought new opportunities as well as new challenges to the country. For example, whereas colonial rule was an oppressive system of governance that could enforce compliance and cooperation, the new government had to find a way to unite Zambia’s 73 different ethno-linguistic groups into one nation (Taylor, 2006). So the Lungu moved from being forced to be ruled by the British to suddenly leading themselves and suddenly with their new leader being awarded all the privileges enshrined in the new Zambian constitution. This was enough motive for all leaders from the villages to envy the new Lungu chief and any society with a difficult background, a succession dispute almost inevitable.

The recent succession disputes in Zambia led to the President of Zambia Mr. Edgar Lungu to conclude that one of the ways to minimise succession disputes was for chiefdoms to prepare indisputable family trees which must be submitted to the Ministry of Chiefs and Traditional Affairs. This it would help determine the rightful heir to the throne in case of disputes.

## **Gap**

Most of the researches conducted in most countries of Africa have looked at chieftaincy succession disputes arising from within the Royal family and close associates of the loyal family. Other causes of succession disputes were associated to poor appointment systems of chiefs in case of a misfortune. Little attention was given to the study of chiefly successions (appointments) within

Zambia's post-Independence state politics and particularly to how the ancestral past of local lineages was used and adapted in the present day to meet the needs of the various actors regarding appointments. Beside, little attention was given to the study of how the citizens of a particular kingdom, the council of elders, the tribe men and women of a particular kingdom, the historical factors, the government and individual government officials contributed to the chieftaincy succession wrangles in Zambia. The Lungu tribe is a minority tribe in Zambia, little attention again has been given to what caused chieftaincy succession disputes in minority tribes of Zambia.

### **Summary**

The literature reviewed in this chapter revealed that succession disputes arose from factors that are distinct from other forms of conflict. The literature covered the chieftaincy succession disputes in some African counties like South Africa, Ghana and Zimbabwe. The literature further covered the History of Zambia as a whole with brief accounts on the Mambwe-Lungu in general. With regards to the causes of succession disputes in Zambia, particularly on the Mambwe-Lungu, all the literature seems to just assume that the Lungu would react in a particular way based on what they have gone through. But questions that needed to be answered are whether the Lungu themselves agree to that, if they were satisfied with that status quo and if at all they were willing to change anything in order to bring about sustainable peace in the Lungu kingdom. These and many other questions on the Mambwe-Lungu succession disputes have not been fully answered by the available studies and they require a physical research among the Lungu people themselves.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **Overview**

This chapter looked at the methods which were used by the researcher when conducting the research. The following were the components of the chapter; the research design, the targeted population, sample, sampling procedure, instruments for data collection, data analysis, ethical consideration, research schedule, and timeline of the research and the proposed budget for the study. This discussion in this chapter focused on the philosophical assumptions and also the design strategies which underpinned this research study.

#### **3.1. Research paradigms**

Academics distinguish three main types of research; quantitative research, qualitative research and mixed method. Quantitative research involves an objective way of studying things and is sometimes referred to as “positivist”. On the other hand, qualitative approach assumes that this is difficult when the research is subjective (Gupta, 2011). According to Bless (1995), qualitative research is concerned with the subjective assessment of attitudes, opinions and behaviour. Some of the techniques that were used to conduct a qualitative study were focus group discussions, in-depth interviews and projective techniques. This study adopted the qualitative research method because it was likely to help describe and analyse the role of the community in preventing violence in great depth.

#### **3.2. Research design**

The research design that was adopted for this study was phenomenology research design. According to Gupta (2011), a research design is the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in the procedure by collecting information about people’s attitudes, opinions, and habits and on a variety of social issues. The design was applicable because the study was carried out in a natural and uncontrolled environment.

### **3.3. Study site**

The study was carried out in Isoko village on the outskirts of Mpulungu district. Some of the selected respondents were within the palace while others from the surrounding villages. However, data collected was not limited to the Isoko village, in order to capture diverse views, data was also collected from within Mpulungu town.

### **3.4. Target population**

The research targeted all the people of Isoko kingdom in Mpulungu district. According to the 2010 census, Mpulungu District had a population of 122,383 of which people of Isoko kingdom are part of. The targeted group for this study included all civil servants, all traditional leaders and all ordinary members of the public.

### **3.5. Sampling technique**

According to Ghosh (2002), sampling is the process of selecting representative units of the population in order to obtain information regarding a phenomenon in such a way that represents the entire population. There are basically two types of sampling methods; probability and non-probability sampling. For the ordinary community members, the research employed snow ball sampling which is a non-probability sampling to reach the intended citizens of Isoko chieftdom without alienating the respondents who may not have provided the sought after information and also provided a natural selection of respondents without biasedness of selection from the researcher, thereby providing an equal chance of being picked. As for traditional leaders, the Motomoto museum and the government officials, the researcher adopted purposive sampling which is a probability sampling technique to make sure the required data was collected. The study also used purposeful sampling in the study of Acting chief Tafuna and all Members of the council of elder. Similarly, community leaders from the church and political parties who were available in the area were also purposefully selected into the sample.

### **3.5.1 Description of sample and sampling procedure**

#### **3.5.2 Chief Chinakila and other chiefs**

Being the highest appointing authority of the Lungu chieftaincy, Chief Chinakila was included among research respondents because he was at the realm of the phenomena under study. He was perceived to be in a position to provide information necessary to the study as he provides guidance to the council of elders during the selection of the succeeding chief, for this reason Purposive sampling technique was employed in getting data from him.

Chief Mwamba was targeted for the purpose of comparing the social political experiences and practices of the Lungu with other nearer chiefdoms. Homogenous purposive sampling was used. According to Kombo and Tromp (2006) Homogenous Purposive sampling helps to pick a small sample with similar characteristics in order to describe some particular subgroup in depth. Two (2) were sampled Chief Chinakila and either Chief Mwamba of the Mambwe in Mbala.

#### **3.5.3. Council of elders**

The council of elders was also key in this study as it was at the center of the selection of the succeeding chief. It provides counsel to Chief Tafuna and is a custodian of the Lungu cultural, norms, values and practices. Being the highest decision making body concerning matters of succession it provided a necessary source of information for the study in this research. Hence (5) of the members of this council were targeted using purposive sampling.

#### **3.5.4. Acting Chief Tafuna**

Though it was perceived he may be biased in his response the acting chief Tafuna was reached in data collection as one of the respondents because he provided added information to the required data in the study. Having been appointed to act amid all the conflicts surrounding the Tafuna chieftaincy it was believed he was an impartial man of honesty and one committed to the restoration of peace and order in the Chiefdom. He too was reached using purposive sampling because he was perceived to provide information which was considered authentic to the study as he was well vested with information of the past and current events key in unlocking the understanding of the Lungu succession process and disputes.

### **3.5.5 Ordinary Lungu tribesmen and villagers of Isoko village**

The ordinary Lungu tribes' men and women were also key in this study. This is because though they were found in the peripheral of the social status of their chiefdom as regards political power, they had a lot of information key to a good understanding of the status quo of the succession process and gave a good insight into the reasons behind the succession disputes that have befallen their chiefdom. Being outside the corridors of power the ordinary villager and tribe men and women had an opportunity to freely discuss and mingle with opposing factions concerning the choice of the successor to the throne. In fact, sometimes they were used as hooligans by the belligerents of the opposing parties in the chieftaincy succession wrangle who mostly carry out ungodly acts. For example, it is the ordinary villagers who were allegedly in sighted by some members of the council of elders and the then sitting Chief Tafuna to rise against the then incoming chief Tafuna, formerly chief Mukupa Kaoma who was beheaded in 2016. Daily mail (07/08/16). Hence for the ordinary villagers and tribes' men and women a non-probability sampling technique called Snow ball was used as it took a natural selection of respondents, especially in a situation as volatile as the Isoko scenario coming from a massacre of a leader which had attracted incarceration of some villagers. This had put fear and uncertainty among villagers and attracted suspicion among themselves and against any stranger who approached the villagers seeking information on this matter. That's why snow ball was the best method for this group because it was difficult to choose respondents before the study. However, after interviewing one villager he led to the next one until all the ten (10) are interviewed. It is important to note that of the ten, five (5) were interviewed from the palace and five from outside the palace but in Mpulungu.

### **3.5.6 Government (District commissioner, police/ criminal investigation Department)**

Government offices such as that of the District Commissioner, the police as well as the criminal investigation department were reached to find out their role in the succession process as well as in the settling of disputes that arose thereof. Purposive sampling was used as specific

information was designed to be collected. The District commissioner for Mpulungu, the officer in-charge at Mpulungu police station and the District Investigations Officer were targeted in the study. Heterogeneous purposive sampling was done as they were subjected to different interview schedules.

#### **3.5.7. Motomoto museum**

Quasi organizations like the Motomoto Museum were reached to find out what information the institution had on the Lungu chiefdom; probably their origin, their succession patterns, their social and political organization as a chiefdom. Such information was collected and gave an insight into a better understanding of the succession disputes that had been experienced by this chiefdom. Purposive sampling was used targeting one (1) education officer at the museum.

#### **3.5.8 Religious leaders**

Religious leaders from the three prominent denominations were interviewed to establish their views about the succession disputes and how best unity and trust could be re-established among the citizens of Isoko village and in the succession process so that no disputes were experienced again. Purposive sampling was used

#### **3.5.9 Political leaders**

Three (3) politicians among them the area Councilor were sampled also. Purposive sampling was used to try and establish if political affiliation had infiltrated the traditional leadership. The information gathered helped to confirm or clear the assumptions that traditional chieftaincy succession is influenced by the choice of a successor who is favored by the ruling party.

### **3.6. Sample size**

The research targeted Chief Chinakila who was the traditional appointing authority of the Lungu chieftaincy, acting Chief Tafuna, 5 members of the council of elders, and all his subjects sampled by 5, 5 ordinary members of the public in Mpulungu and not necessarily at the palace were sampled as part of the research. In addition, 1 district commissioners including the officer in charge police, the district investigation officer and one researcher from Motomoto Museum were covered in the research. In order to get an outsider's view, one senior chief from the province; Chief Mwamba was included in the sample. Additionally, two religious leaders and three politicians among them the area Councilor were sampled also. This brought the total sample size to 30 respondents.

### **3.7. Data collection instruments**

The research instruments used to collect data were interview guide and focus group discussion guides. These instruments were used because of the nature of the study which was qualitative research. Interview and focus group discussion guides were the most widely used data collection method in evaluation of a research like this one. These interview and focus group discussion guides had open ended and closed ended questions. All the instruments were used to collect qualitative information from the respondents.

#### **3.7.1 Trustworthiness**

It is worthwhile to ensure as (Wellington; 2000) explained that data collected is truthfulness of the researcher to the occurrence of events or phenomena under study for it to be credible, transferable, dependable and confirmable. Hence trustworthiness was about establishing four things, which were credibility, transferability, conformability and dependability.

#### **3.7.2 Credibility**

It is how confident the researcher is in the truth of the research study findings. Holland & Wheeler. 2000; Mc Cabe, 2008) explains that this boils down to the question of; how do you know that your findings are true and accurate? And further elaborates that Qualitative researchers can use triangulations to show that the research study findings are credible. Triangulation involves the use of more than one data collection method. However, in my study I upheld credibility by sticking to the findings of my study and not altered any of the information to suit my own interests.

#### **3.7.3. Transferability**

Tobin & Begley, (2004) explained that transferability is how the researcher demonstrates that the research study findings are applicable to “other contexts”. In this case other contexts can mean similar situations, similar populations and similar phenomena. Qualitative researchers can use thick descriptions to show that the research study finding can be applicable to other contexts and situations. Bitsch, (2000). In order to ensure transferability a pilot study was conducted to test the methods and analysed the findings and then related them to Isoko village.

#### **3.7.4 Conformability**

Conformability is the level of neutrality in the study findings. In other words, this means that the study is based on participant’s responses and not on any potential bias or personal motivations of the researcher. This involves making sure that the researcher bias does not skew the interpretation

of what the researcher participants said to fit a certain narrative. (Baxter & Eyles, 1997) To establish conformability, researchers can provide an audit trail, which highlights every step of data analysis that was made in order to provide a rationale to the decisions made. This helps establish that the research study findings portray participant's responses. Deyle et al, (1992). In my study I used the interview guides notes to keep track of my research.

### **3.7.5 Dependability**

According to Bitsch (2005:86) dependability is the extent to which the study can be repeated by other researchers and still obtain same findings. In other words, if a person wanted to replicate a study they should have enough information from the research report to do so and obtain similar findings as one earlier study done. A researcher can use inquiry audit in order to ensure dependability which requires an outside person to review and examine the research process and data analysis in order to ensure that the findings are consistent and could be repeated. Cohen et al. 2011: Tobin & Begley, 2004

### **3.8 Procedure for data collection**

The researcher got an introduction letter from the University of Zambia introducing her to institutions that she was a student carrying out research. Then later the researcher got permission from the District commissioner and from the senior chief of the Lungu people, to do an investigation about the case under study in the district and in the chiefdom. Self-administered interview guides were developed for the district commissioner and few selected individuals like the police officers and other residents of the area key to the study. The interview guides comprised both closed and open ended questions. The rest of the participants were sampled by interviews which were administered with the help of a focus group discussion guide. Focus group was a facilitated group interview with individuals that had something in common. Information gathered was about combined perceptive and opinions. However, responses were coded into categories and analyzed thematically.

### **3.9 Data analysis**

According to Kombo and Tromp (2006), data analysis refers to the examination of data collected in a study and making logical conclusions and suggestions. Data will be analysed using content analysis. This involved reviewing all transcribed responses. The transcripts were analysed both to identify common themes and to identify the underlying assumptions in the respondents' responses

and similar responses will be clustered to form themes. The themes that emerged formed the basis for data categorization. Hence thematic analysis was used in analysing the data that was collected. The researcher also analyzed data manually by physically counting responses and recording all what the respondents were saying through the interviews, focus group discussions and the observations that were done by the researcher.

### **3.10. Ethical considerations**

According to Wellington (2000) an ethic is a moral principal which guides the behaviors of people in a given environment. Conducting a research is an activity that involves many processes and provides a process of interacting with people from different walks of life from that of the researcher, hence observance and adherence to ethical considerations becomes very key to the researcher. Deyler et al (1992) identified critical issues that need to be addressed in approaching a research such as how one presents oneself in the field and also how ethically defensible it is to pretend to be someone you are not for the purpose of getting the information or gaining access to restricted places and or data desired. While Cohen & Morrison, (2011) explain that ethical issues concern the issues of informed consent, research description, benefits and risks, anonymity and confidentiality and voluntary participation.

#### **3.10.1. Informed consent**

The researcher sought informed consent from the participants to be able to interact with them in the interviews and the focus group discussions. Permission was sought from the District commissioner, the Acting Chief Tafuna as well as from the police due to the sensitive nature of the chieftdom which was under study.

#### **3.10.2. Research description**

The researcher endeavored to give a description of the study in the research to be undertaken. This involved the unveiling of the purpose and objectives of the research to the research participants for the purpose of partly making the respondents understand the reasons for the research before declaring their willingness to be part of the study.

#### **3.10.3. Benefits and risks**

Research participants were informed by the researcher of the benefits and risks of their participation in the research. Benefits among many in this research was that it unearthed the causes of the succession disputes in the chieftdom which had negatively affected the socio economic



development of the chiefdom and not forgetting robbing the peace and trust among and between the citizens so cardinal to their co-existence as citizens of the Lungu tribe but more so specifically as citizens of Isoko chiefdom. While the risks involved research participants being labelled informers especially considering the fact the chiefdom in question was just recovering from succession disputes which saw the slaughtering of the then incoming chief by the citizens of Isoko chiefdom of which, not everyone who took part in the violence has been incarcerated. Those are the ones who were perceived threatened by the presence and activities of a researcher and the research participants. Therefore, the researcher was concerned with the interests and wellbeing of the research participants were not harmed as a result of the research. However, harm ranges from people experiencing assault to their dignity and credibility being hurt by conclusions that are drawn about them all the way through to having their reputations or credibility undermined publicly. (Lank shear and Knobel, 2004)

#### **3.10.4. Anonymity and confidentiality**

The researcher made oneself known to the research participants and fully identify oneself with the objectives of the research. Additionally, as an ethical requirement the researcher is charged with a responsibility to insure the privacy of the participants in the research study is guaranteed and upheld (Patton, 2002). This was done by ensuring that the participants were not easily identified in and with the research study process as way of minimizing their responsibility to any un foreseen negative events which could have arisen from the results of the study. In fact considering the sensitivity of Isoko Chiefdom, the issue of anonymity and confidentiality was very crucial to the research data collection process because if not handled well the data collection process could have been mulled with confusion and violence and even death as the research participants could have been regarded as sell outs of the un incarcerated fugitives of Isoko chiefdoms.

#### **3.10.5. Voluntary participation**

The researcher shall endeavor to treat the research participants with the respect and dignity they deserve. This is why the participants will not be coerced or forced to take part in the study but the researcher will have to educate them over the objectives of the research in order to make them buy into the concept of the study and willingly agree to be a part of the study as respondents.(Dooley: 2000), hence in order to establish participants voluntary participation the researcher arranged to meet with the participants a day before the day of data collection possibly physically and also confirmed by phone so that both parties were assured of establishing a good communication

rapport. Additionally, the researcher informed the participants of their free will to withdraw from the research process any time they felt they could not provide the required information.

### **Summary**

In conclusion this chapter outlined the methodology of the study by discussing the following themes: research design, the target population and the sample size, data collection procedures, data collection instruments, data analysis and finally the ethical considerations.

## **CHAPTER FOUR**

### **PRESENTATION OF FINDINGS**

#### **Overview**

This chapter gives a presentation of findings in a study that was focused on establishing the causes of succession disputes among the Lungu people of Mpulungu but in a case of Chief Tafuna of Isoko village. The study was premised on the following objectives; to investigate the role of the council of elders in the succession process and disputes of Chief Tafuna in Isoko chiefdom; to examine the historical aspects of the succession process of Chief Tafuna in Isoko Chiefdom; to analyse the views of the people of Isoko village about the succession disputes and the process of succession in Isoko Chiefdom; to investigate Government's position in the succession process in Isoko chiefdom; to suggest possible solutions to the betterment of the succession process in Isoko chiefdom. In some instances, participant narratives have been presented as they were said in order to show authenticity to the study while names were not presented to preserve anonymity and confidentiality.

In carrying out this study the research questions were addressed based on the five themes as follows; the role of the council of elders in the succession process of Chief Tafuna in Isoko Chiefdom; historical aspects of the succession process of Chief Tafuna in Isoko Chiefdom; views of the people of Isoko village about the succession disputes and the process of succession of Chief Tafuna in Isoko Chiefdom; Government's position in the succession process of Chief Tafuna in Isoko Chiefdom and possible solutions to the betterment of the succession process of Chief Tafuna in Isoko Chiefdom.

However, before the findings are presented a demographic presentation of the respondents based on gender and frequency and percentage distribution was given.

#### **4.1 Demographics of Respondents**

They were 10 categories of respondents according to their status in employments and position as well as the Royal establishment both in the Lungu and Mambwe chieftaincy. They were categorised according to their roles and understanding of the Lungu chieftaincy based on their work experience as well as domicile experience.

Category of respondent	<i>f</i>
Chief Mwamba	1
Chief Chinakila	1
Acting Chief Tafuna	1
Council of Elders	5
Isoko Subjects	5
Mpulungu Subjects	5
Police	1
District investigation officer	1
District Commissioner	2
Motomoto Researcher	1
Politicians	3
Religious leaders	3
Chief Mwamba	
<b>Total</b>	<b>30</b>

*Table 4.1 Demographic Frequency Description of Respondents*

## **4.2 Findings of Research Question One.**

In this section of the findings, question one sought to investigate the roles of council of elders in the succession process and disputes of chief Tafuna of Isoko village and how their role contributed to the succession disputes. The responses during the study were grouped in four sub themes titled, misunderstanding of the family tree among the royal family members; Corruption and selfish motives; Failure to defend the 1957 and 2006 resolutions; Unsustainable dialogue between the Tafuna Dynasty and the two other dynasties, Tabwa and Malaila

### **4.2.1 Misunderstanding of the family tree among the royal family members.**

In explaining the role of the council of elders in the succession process and how it had contributed to the succession disputes of Chief Tafuna, the Chairperson of the Council of elders said;

*We the council of elders who are also referred to as the Lungu Royal establishment choose any succeeding chief in the Tafuna Dynasty including Chief Tafuna. I am the Chairman of the council and I confirm the selection made by the Lungu Royal Establishment. However, the one behind all the disputes and misunderstanding is Cosmas (Acting Chief Tafuna). Because ever since Chief Chiwando died he has been trying by all means to declare himself as Chief Tafuna, unfortunately he is a grandson of the chief he cannot be enthroned as Chief Tafuna because his father was not born in the palace, he was born outside the palace*

*before his father became chief Tafuna hence he cannot sit on any chieftaincy throne in the Lungu chieftaindom. That is why he has been brewing trouble from time to time. in fact, the reason why we put him as acting chief it is because he is well vested with chieftaincy matters and mostly we needed someone with traditional know how to warm the seat of Chief Tafuna while we were waiting for the conclusion of the court case involving the incumbent Chief Raphael Chivunde. However, the unfortunate development is that Cosmas is now declaring that he is Chief Tafuna since the chances of releasing the incumbent chief from prison are very slim even though he has appealed against the sentence.*

Referring to question 4 appendices 11. In a follow up question which asked about the criteria used when choosing the Acting Chief Tafuna, the chairperson said;

*After the sitting Chief Raphael Benny Chipampe was arrested soon after the massacre of former Chief Mukupa Kaoma, Cosmas was appointed to act as he was well vested with palace matters as he had worked as a personal secretary to chief Chimwando before his demise. Traditionally it was known that he can be Chief so we had to put as Acting Chief just to warm the sit so that when the incumbent is released then he can leave the throne for the Chief.*

In reference to the question asked earlier, Council member 1 on the contrary said;

*He in fact was supposed to be Chief Tafuna after the death of Chief Chimwando but the sons of Chief Chivunde insisted that they were supposed to inherit the throne*

He further said:

*The chieftaincy of Tafuna is not for sons not for grand children because a son cannot inherit his mother as custom demands that a succeeding chief inherits everything including the wife of the preceding chief. However, some chiefs in the Council of Elders opted to support the sons of Chief Chivunde because of money even when they knew the truth.*

From the findings it was very clear that indeed the council of elders who are the people at the helm of the succession process have had misunderstanding which had exhibited inconsistencies in understanding the family tree of the Tafuna dynasty as well understanding the concept of Patrilineal and who from the patriarchal line should ascend to the throne. Another unpleasant revelation was

alleged corruption practiced among the stake holders. All this showed that the council of elders had a questionable integrity among themselves and were not well informed about the lineage of succession in spite of the huge responsibility before them.

#### **4.2.2 Corruption and selfish motives**

However, having interviewed other respondents on the causes of succession dispute of Chief Tafuna, from appendices 1-11 they had this to say concerning causes of succession disputes arising from the role of the council of elders.

Isoko Villager 1 in answering to the causes of succession disputes he explained how the council of elders has contributed to the succession disputes of Chief Tafuna. He explained that:

*Some councilors received bribes from some Royal family members who wanted to take the throne of Chief Tafuna. Within themselves councilors were divided as some were known to be supporting other individuals against the preferences of the majority who were following the family tree.*

While villager 2 in answering to the same question above observed that;

*The council members were corrupt and had politicised the selection of Chief Tafuna. They recommended or approved individuals from whom they knew they would benefit.*

Villager 5 in answering the same question lamented that;

*From the way things were happening the people of Isoko village felt that the Council of elders was influenced by external actors and some members of the Royal family with selfish motives which made it difficult for the council to pick a successor following the family tree.*

It was actually disheartening to hear similar sentiments of alleged among Council elders from the villagers as well. This really confirmed the earlier findings of the study conducted among the Council of elders. This in itself explained why it had been challenging for the Council of elders to simply arrive at one name, to an extent that most respondents believed that besides other causes of succession disputes suggested corruption and treachery has been key in the chief Tafuna succession disputes.

#### **4.2.3 Failure to defend the 1957 and 2006 resolutions**

In answering question 5 and 7 of appendix 4, which targeted at establishing causes of the succession disputes and the possible advice to the council of elders concerning the succession disputes of Chief Tafuna, Mpulungu Resident 1 just like the area Councilor responded that;

*The Council of elders (Lungu Royal Establishment) was not firm and had failed to defend the 1957 and 2006 government gazette minutes in which the Lungu of the Tafuna Dynasty agreed to move away from the matrilineal succession to the patrilineal succession of succeeding Chiefs.*

While the Police Officer in charge answering to the possible causes of succession dispute lamented that;

*The 1957 and 2006 minutes made the Tabwa Dynasty win the court petitions made against the Sinyangwe clan's claim of chieftaincy. It was surprising as to why the council of elders had failed to use the same documents to demand its autonomy in choosing Chief Tafuna from within the Tafuna Chivunde family tree, the advice is that led the council of elders use these minutes to defend their autonomy in choosing the succeeding chief Tafuna and any other chiefs in the Tafuna Dynasty.*

The sentiments highlighted above are genuine and true failure to implement the 1957 and 2006 resolutions has shown that the Council of elders is not firm and has no teeth to bite. Because after the death of Tafuna Ngolwe in 1968 they failed to convince government that they had legally binding document which allowed them to choose a succeeding chief Tafuna autonomously. But it would suffice to quickly recognize that the Lungu of Mpulungu did resist government interference that time to an extent that some Tafuna kinsmen were imprisoned for two years.

#### **4.2.4 Lack of sustainable dialogue between the Tafuna Dynasty and the two other Dynasties -Tabwa and Malaila**

The officer in-charge police just like the District Commissioner in responding to question 3 of appendix 1 and question 6 of appendix 2 concerning the perceived causes of the succession disputes of Chief Tafuna, further observed that;

*Failure to convene a meeting to settle the succession of chief Tafuna between the Tafuna and the Malaila Dynasty together with the Tabwa Dynasty has been seen as a weakness of the Lungu Royal*

*Establishment (council of elders) in pursuing the choice and installation of the ideal Chief Tafuna.*

While Council member 4 answering to the causes of succession disputes explained that;

*The Malaila or the Tabwa do not involve us when choosing succeeding chiefs why should we bother to call them to our meetings because we have moved away from matrilineal to patrilineal. So they can sit and choose their own chiefs while we also choose our own here. That is why we did not even attend the meetings in Kasama convened at the house of Chiefs office in Kasama.*

Villager 2 in answering the same question said:

*It is surprising as to why Tafuna chieftaincy should be surrounded with so many disputes urging that had the stake holders been sitting together to select Chief Tafuna definitely such disputes would not have been there.*

The councilor in response to a similar question also said;

*The move that will bring an end to the succession disputes is just dialogue among the three dynasties*

It was evident that there had been no consensus in the selection of Chief Tafuna among the stake holders. The two succeeding Chief Tafuna had been imposed on the Tabwa dynasty by the Malaila dynasty. If in the past the three dynasties were sitting to choose the succeeding Chief Tafuna the succession wrangles would have been avoided. That is why dialogue over the disputes had been difficulty to take place.

#### **4.3 Findings of Research Question Two**

The second question of this study was to establish the historical aspects contributing to the succession disputes of Chief Tafuna in Isoko. The findings from the respondents who were mostly elderly villagers in Isoko and elderly residents of Mpulungu, some chiefs who were members of the council of elders and the Motomoto Museum and those vested with historical background of the Lungu like one of religious leaders unfolded the historical aspects that contributed to the succession disputes that were broken in sub themes according to the historical order.

##### **4.3.1 Changing the throne between clans**

In answering to question in appendix 3:2 and appendix 11.1 of the interview guides for the Council of Elders and Chief Chinakila, which sought to give a brief account of the origin of the Lungu



people and also the lineage of chiefs. This sub theme explains the root of the chieftaincy struggle between the Sinyangwe clan (uncles) and the Sikazwe clan (nephews). Which has partly led to the Chieftaincy succession struggles surrounding the Tafuna Dynasty.

In answering to the question; how many Senior Chief Tafuna have you had since the establishment of the Lungu Chiefdom. Councilor 1 explained that;

*The Lungu originated from Buzabu in Eastern Congo, under the leadership Tendwe Lesa, three queen mothers and their bother. The queen mothers wanted to extend the kingdom southwards hence Tendwe Lesa allowed the three to extend the Lungu kingdom southwards of Lake Tanganyika. When they reached at Mulilo in Nsama Mwenya Kalwa got married to a Tabwa man hence she remained and established a chiefdom now referred to as the Tabwa dynasty. They were following matrilineal in chieftaincy succession. The Tabwa dynasty established the following chiefdoms, Nsama, Teleka, Mukupa Katatundula, Teleka, Kaputa, mullion, Lulambwe and Chomba, her sister Mwenya Munakile also called Mwenya Nyense got married further South at Lunte among the Malaila and established chiefdoms namely; Chitoshi, Mukupa Kaoma, and Chisheta while Mwenya Mukulu the eldest of the three sisters moved north wards and settled at Mbete along Lake Tanganyika in the present day Mpulungu District. She got married to a man called Chivuna Mpando Sinyangwe. The two had a daughter called Chilombo who got married to Chitimbiti a man who came from Congo on business as an Iron smith. The two had a son called Ngolwe who then was a nephew to the Sinyangwe.*

Council elder 2 also added that;

*In the late 1800s from 1797 to 1799 the Sinyangwe clan experienced a lot of unexplained deaths hence they accused their nephew Ngolwe of bewitching them and suspected him of having sexual relationship with his aunt, the wife of one of his uncles who was the head of the clan. As custom demanded he was given to drink umwavi a deadly poison. So that if he died then he was deemed guilty but if he vomited and survived then he was innocent. After it was established that they wrongly accused him as he had vomited the poison and survived, as per custom he was to be given anything he demanded. At this time the Lungu were not led by chiefs but were being led by clan leaders. After consulting with his*

*father, this young man demanded to be given the leadership of the clan as chief and he became the first chief Tafuna. After applauding himself in these words;*

*I am the unbreakable who has taken and vomited the deadly poisonous drink.*

*Apparently this nephew came from Congo and became the first Tafuna called Chief Tafuna Ntenda, from then the succeeding chiefs were coming from Congo because the queen mothers were in Congo.*

In continuation to answering the above elaborated question, Council elder 2 contributed by saying that;

*Unfortunately, in the 21<sup>st</sup> century many years later the Sinyangwe started claiming they were the originals chief and wanted to return their leadership of Lungu Chieftaincy.*

At the time the Sinyangwe gave up the throne to the Sikazwe clan it was fine under the circumstances that prevailed then. However, over time the Sinyangwe clan of today have been demanding that the throne be handled back to them. Which has brought about succession disputes because the Sinyangwe clan have not accepted the ruler ship of the Sikazwe clan calling them thieves of their chieftaincy. Objectively speaking the Sikazwe clan of the present have just found themselves in the position of leadership and cannot give it up as easily as did the fore fathers of the Sinyangwe clan. This was the first historical aspect that had contributed to the succession disputes of Chief Tafuna.

#### **4.3.2 Lungu chieftancy maintained within the borders of Zambia**

The religious leader 1 from African Methodist in his narration of causes of succession disputes as asked in appendix 8;4 which demanded to give an account of the succession disputes of Chief Tafuna witnessed as a subject of Isoko village, explained his own understanding from a historical point of view. He said;

*From the time Chief Tafuna Ntenda took over the throne of chieftaincy as Chief Tafuna Ntenda all the succeeding chiefs were coming from Congo who led in all the three dynasties, namely the Tafuna Dynasty, the Malaila Dynasty and the Tabwa Dynasties. After the death of Tafuna Kamata then next Chief appointed from*

*Congo was Ngolwe Chipampe in 1968, unfortunately for him who could not cross the lake into Zambia because the Republic of Zambia barred chiefs beyond the territorial boundaries to cross borders to take thrones in Zambia.*

*Government then instructed the Lungu to switch chiefs between the Malaila and the Tafuna dynasties. This was the beginning of the succession conflicts that the Lungu people in Zambia are experiencing today.*

The second historical aspect to the succession dispute was the premature discontinuing of getting succeeding Chief Tafuna from Congo. At the time Tafuna Ngolwe died in 1968 the Lungu people were coming from a scenario where they had subordinate chiefs whose leadership they resisted to an extent that the coming of the colonial rule brought sanity to the anarchy exhibited by the Lungu people and confirmed by the colonial master. So that allowing them to select a senior chief within themselves in the newly independent Zambia was a mistake a challenge that saw the imposition of a senior Chief Tafuna come from yet another dynasty when in fact they had chosen their own among the Tafuna dynasty. In short the stopping of succeeding chiefs from Congo was done prematurely.

#### **4.3.3 Swapping chiefs between Two Dynasties**

The Acting Chief Tafuna in answering to appendix 10;2,3,4 which demanded him to give a brief account of the origins of the Lungu people and the line of succeeding chiefs as well as the possible causes of the succession dispute, in explanation added to the understanding of the historical aspects when he explained that;

*The 1968 switch of chiefs between the Tafuna dynasty and the Malaila Dynasties culminated in the conflicts experienced among the Lungu. To start with it was against the decision of the Lungu of Tafuna dynasty to receive a chief from Malaila dynasty. Because after government's decision to bar chiefs from outside the country, according to their own royal lineage in Zambia of course in connection to the Congo lineage they had their own individual who was supposed to take the throne, unfortunately a chief was imposed on them from the Malaila dynasty. This was a decision they resisted that even led to the imprisonment of some members of the Tafuna Royal family in 1970 to 1972. But the Malaila were happy because Mpulungu district or rather Tafuna chiefdom had more benefits than Mporokoso. That is why the Malaila wish to continue coming.*

Indeed, swapping of chiefs which was believed to be as a result of the stopping of chiefs from Congo brought more harm than good. The latest disputes and violence experience in the succession disputes of Chief Tafuna are as result of the swapping of chiefs between the Tafuna dynasty and the Malaila dynasty without the consensus and approval of The Tafuna dynasty in 1972 especially as they were the ones in disagreement of the swapping.

#### **4.3.4 Change of succession from matrilineal to patrilineal**

Answering to the question above Acting Chief Tafuna further said;

*Secondly the Tafuna Dynasty had in 1957 under Tafuna Kamata decided to change their succession from matrilineal to patrilineal for fear of losing their chieftaincy to foreign clans from other tribes to which their daughters may marry. So in 1968 when Tafuna Kamata died they declined succession from Malaila Dynasty who were matrilineal because by that time they had changed to patrilineal. To an extent that even chief Robinson Chimwando who finally came from Mporokoso did not yalama on the lake because he knew he was not welcome and would be killed if he went to do the rituals on the lake. After his death in 2014 his body was sent back to Mporokoso because the Lung Royal Establishment and the royal advisers and those who burry the dead chiefs claimed he could not be buried in their traditional burial site for Chiefs because he did not perform the succession rituals.*

*While the Tafuna perceive things in the above light, the Malaila Dynasty have not respected their counterpart's departure from patrilineal to matrilineal, claiming that a son cannot inherit his father's wife who is his mother. They have continued to send chiefs to take throne in the Tafuna Dynasty who have always been beaten and chased back to Malaila. This is evident of their attempt to send a Malaila chosen chief by the name of Mathews Kakungu as Tafuna Chimwando II in the failed Walamo ceremony (succession ritual) scheduled on 29<sup>th</sup> September 2018 in Mpulungu which almost brought another uproar.*

Additionally, another historical aspect arose from appendix 3; 7, as One of the former Chief Returners coded as Villager 4 lamented that;

*The Tafuna Dynasty's decision of changing Chieftaincy succession from matrilineal to Patrilineal and failure of the Tafuna Dynasty to extensively consult and agree with the other two Dynasties who have since refused to accept Patrilineal leadership since 195, a decision*

*which was in fact upheld in 2006 in attendance of some Tabwa and Malaila chiefs will be a long standing hindrance to the peaceful succession of Chief Tafuna.*

The change from matrilineal to patrilineal is one aspect that was the core of the problem. Everything that had to be done to address the Tafuna succession disputes should have first addressed the issue of patrilineal as an accepted development by the other two dynasties. Basically because the Malaila dynasty had not respected this and it had been seen by the Malaila's continued imposition of succeeding chiefs on the Tafuna dynasty the succession wrangle had escalated to violence leading to the murder of the chief Tafuna Chizimu. However, if the Malaila dynasty accept to respect the Tafuna dynasty's departure from matrilineal to patrilineal then autonomy will be achieved. This autonomy will bring peace as each dynasty will be independent from the others.

#### **4.4 Findings on the Research Question Three**

The third research question was to analyse the views of the people of Isoko village about the succession disputes in Isoko Chiefdom and the research question answered to the views of the people of Isoko chiefdom over the succession process and succession disputes over chief Tafuna. The question which was in appendix 3;7 framed as; What do you think have been the cause of succession disputes concerning Chief Tafuna, From the study undertaken the following were the results;

##### **4.4.1 Misunderstanding among the three dynasties**

Villager 1 in explaining his perceived causes of succession disputes in Chief Tafuna's case explained that;

*Misunderstanding among the three dynasties has been a cause of the succession disputes and more so failure of the Malaila Dynasty to respect the 1957 and 2006 resolutions concerning the patrilineal succession in the case of the Tafuna Dynasty.*

Villager 3 in answering the same question added that;

*The three dynasties have failed to resolve their difference because one dynasty which the Malaila Dynsty has always taken power of appointing Chief Tafuna on its own agaist the wishes of the Tafuna dynasty. And yet the Tafuna dynasty has never decided the next*

*Chief Mukupa Kaoma or any chief in the Malaila or Tabwa dynasties*

#### **4.4.2 Sending back the body of late Chief Tafuna Chimwando**

While villager 2 also further explained that;

*Sending back the body of late Chief Tafuna Chimwando I back to Malaila after he died. The Lungu of Tafuna dynasty in Mpulungu refused to burry Chief Tafuna Chimwando when he died claiming tayaleme meaning he did not perform succession ritual; he did not go through the rituals of succession in Mpulungu at a place traditionally called cisaasa. This annoyed the Lungu of Malaila Dynasty who also sent back to Mpulungu Tafuna Chizimu the then Chief Mukupa Kaoma in Nsama District who was killed at Isoko Palace on 2<sup>nd</sup> June 2016.*

*In answering to the same question villager 4 said that;*

*If the body of late chief was not returned to Mukupa kaoma Tafuna chizimu would not have been chased away from the Mukua Kaoma throne and his killing would have been avoided including all the disputes that have followed after.*

*Mpulungu resident 1 lamented that;*

*Though the mistake was made in 1972, the body of late chief Tafuna Lemon couldn't have been returned back to Mukupa Kaoma after his death. A wrong and a wrong cannot make a right.*

#### **4.4.3 Abuse of authority by some members of the royal family**

villager 3 attributed the cause of succession dispute to some individual when she said;

*Some members of the royal clan have appointed themselves as chairmen of the Lungu Royal Establishment just because they chair the Walamo ceremony. For example, Chairperson of Walamo Traditional Ceremony of the Lungu is responsible for the death of Chief Tafuna Chizimu who was killed at the palace in Isoko village because it was him who was behind the sending back to Mpulungu of Chief Mukupa Kaoma (Chizimu Lemondi). He started causing confusion again when he organised the 29<sup>th</sup> September 2018 Walamo ceremony to usher anew Tafuna Chief from the Malaila Dynasty without the knowledge of the Lungu Royal Establishment.*

While villager 4 attributed the causes of the succession disputes concerning chief Tafuna to yet another reason which he explained when he lamented that;

*Cosmas who presently is Acting Chief Tafuna and is a grandson to Chief Tafuna insists is the only surviving heir to the throne who also on this fateful day organised his own installation after hearing about the organising of Walamo ceremony by the chairperson. The people of Isoko know that he has been scheming confusion and violence to bar and scare away other eligible heirs to Chief Tafuna throne. He is the cause of the succession disputes in fact he has youths in this village whom he sends to attack villagers who are against his acting as Chief Tafuna.*

More so for Villager 5 his understanding of the causes of the succession disputes was not anything away from what the four others said but he added yet another different cause when he explained that;

*Indunas and chief returners have been scheming violence to discredit some eligible heirs as a way of securing their preferred heirs to the throne which has contributed to the succession disputes.*

Deducing from the findings there has been a wide range of possible causes to the succession disputes of chief Tafuna. This provides an understanding that it is a complex matters requiring an in-depth analysis of its causes to fully understand the direction of the conflict resolution strategies.

#### **4.5 Findings of the Research Question four**

The fourth research demanded investigation into Government's position in the succession process of Chief Tafuna of Isoko Chieftom. From the study conducted the targeted government officials brought out their own perspective of the investigation while the ordinary Lungu People and the chiefs also had their own views and perceptions based on specific questions asked in appendices 1-11

##### **4.5.1 Government's position in selecting succeeding chiefs**

The District Commissioner in answering to appendices 1; 1 a question which demanded him to explain government's role in the selection and appointment of Chief Tafuna, he had this to say:

*Government has no role to play in choosing the succeeding chief. The Lungu Royal Establish is the only institution or body that chooses a succeeding chief. The role of the government is just to gazette and provide other entitlements as stipulated by the Acts of Parliament.*

The officer in charge police also in responding to a question in appendix 2; 1 which required him to explain the role of the police and government in the installation of chiefs. In answering to this question he said;

*The government in general and police specifically have no role to play in the selection of a succeeding chief. As for the police; ours is to maintain order during the installation process as for the causes of succession disputes in the succession process of Chief Tafuna, the issue is not with Government but with the Lungu Royal establishment (council of elders). Vested interest in three groups which are the Sikazwe clan, the Sinyangwe clan and the Malaila is the major cause of the succession disputes.*

While Chairperson of the Council of elders in responding to a question in appendix 11; 9, which required him to explain governments' role in the selection of succeeding chief Tafuna lamented that;

*Government has no role in the selection of succeeding Chief Tafuna. It is the work of the Lungu Royal Establishment to select a succeeding chief from the Tafuna family Tree at Isoko.*

It is true that government has no direct role in the selection of succeeding chiefs inclusive of Chief Tafuna. Ideally the only role it has it to just recognize the chosen chief and provide logistical requirements.

On the contrary in analysing the views of the various respondents concerning government's contribution to the succession disputes of Chief Tafuna outlined in appendices 1-11, the views of the respondents were as follows;

In a question in appendices 7; 5 asking the government's role in the selection of the succeeding Chief Tafuna, the opposition Political representative said;

*Government has indirectly been contributing to the succession disputes experienced in 1968 to 1972 and 2016. In 1968 government barred the crossing of traditional leadership from Congo into the three Dynasties namely Tafuna of Mpulungu, Malaila of Mporokoso and Tabwa of Nsama District. Instead through the then District Governor of Mporokoso Hon. Mukupa a directive was given to swap chiefs, Chimwando was sent from Mukupa Kaoma in Nsama to go and take the thrown as Chief Tafuna*



*while Chizimu Chifunda was sent from Mpulungu to go and take the thrown as Chief Mukupa Kaoma. This led to a serious uproar in 1972 which led to the arrest and imprisonment of the suspected instigators of that violence and just as it happened in the 2016 arrest one of the arrested died in prison. Which to them was the beginning of the current succession disputes. It was revealed in the study that in fact the 2016 disputes which led to the slaughter of the former Chief Mukupa (chizimu Chifunda) was as a result of the swapping of chiefs as directed by the then Governor of Mporokoso in 1968.*

While Religious Leader 2 in answering to a question from 8; 6 which was frames as follows; according to your understanding what has been the reasons behind the succession disputes of Chief Tafuna? He said *that*;

*Government in 2016 had gazetted Chizimu as Chief Tafuna soon after he was chased from Mukupa Kaoma when in fact Raphael Chipampe Chivunde was already traditionally installed and was in Isoko accommodated at Isoko Primary School waiting for the completion in the construction of the palace. as if not enough the area member of parliament's confirmation of Chief Mukupa Kaoma as Chief Tafuna at a public meeting in Mpulungu and again changing to confirm Raphael Chipampe as Chief Tafuna later in Isoko during the officially commissioning of hydroelectricity in Isoko brought more confusion to the fiasco that prevailed in the succession of Chief Tafuna.*

Mpulungu resident 2 in answering to a questions from appendix 5 which read; What are the causes of the succession disputes; What advise can you give to the council of elders as they are key in the selection of chief? Chief Tafuna said;

*Following the 2006 meeting which took place at Mbita guest house in Mpulungu in which the chiefs of the Tafuna Dynasty and the Malaila Dynasty sat to up hold the 1957 meeting, government has continued to gazette Chiefs in Chief Tafuna's area without the Lungu Royal Establishments Authority which should have not be the case. In this way government has indirectly interfered in the selection process because this confusion is what led to the violence experienced on 16<sup>th</sup> July 20016 which led to the slaughter of former Chief Mukupa Kaoma.*

Who also in fact further said?

*He was very disappointed with Chief Chinakila failure to use his authority backed by the minutes of the two meetings to stop the*

*practice of the Malaila sending Chiefs to Tafuna Dynasty. I would also advise the council of elders to be firm and serious with the 1957 and 2006 resolutions.*

In a new revelation of the latest occurrences while responding to a question in appendices 5;5, asking about governments role in the succession disputes of Chief Tafuna, Mpulungu resident 3 explained that;

*After the Walamo ceremony was cancelled on 29<sup>th</sup> September 2018, a Court Injunction was done by the Acting Chief Tafuna after which the permanent Secretary in collaboration with the House Chiefs Affairs in Kasama called some chiefs from the Malaila and the Tafuna Dynasties to attend a meeting in Kasama. Among the three chiefs called from Mpulungu Chief Tafuna and Chief Chinakila denied to go because the meeting was held at short notice without logistical arrangements. Hence a number of chiefs did not attend even from the Malaila dynasty. But as long as Chief Chinakila was not there the meeting was a flop because no consensus was reached. Government needs to if possible organize a meeting when all logistical arrangements of chiefs is well catered for to discourage apathy. Additionally, the vehicles given to the chefs and salaries that government is paying Chiefs has also contributed to the succession disputes.*

It is true that government has no direct role in the selection of succeeding chiefs inclusive of Chief Tafuna. Ideally the only role it has had is to just recognize the chosen chief and provide logistical requirements. However, the findings and personal experience provided that government had contributed to the succession disputes indirectly as alluded to by the respondents through recognizing wrong individuals as chiefs and through the attractive conditions of service lately given to the traditional leaders by government including the loyalties that chiefs have already been receiving. This is what had brought competition among potential candidates for chieftaincy, to an extent that even those that are not supposed to be chiefs had been fighting to ensure they become.

#### **4.6 Findings of the Research Question Five**

The findings of research question five demanded to get Suggestions from all the categories of the targeted respondents. In all the interview guides from appendices 1-11 the question read; what would you suggest as the possible solutions to the succession disputes of Chief Tafuna? In whatever way specific questionnaires were framed, it all pointed to suggestions to the possible

solutions in the betterment of the succession process of Chief Tafuna in Isoko Chiefdom. Every targeted respondent was subjected to this question as a concluding finding either in the Focus Group Discussion guide or the Interview Guide. The findings were of diverse perceptions depending on who was interviewed; their interest in the Succession process, their understanding of the succession process as well as their understanding of the constitutional law and most importantly to others; their benefit from the supposedly succeeding chiefs. However, the findings will be presented according to possible solutions suggested.

#### **4.6.1 Dialogue and consensus among the three dynasties**

Politician 1 in answering to a question which read; what are your recommendations as measures to prevent future succession disputes of Chief Tafuna. He said:

*The three clans should sit together and agree on the modality of selecting Chief Tafuna*

When asked in appendices 2; 7 about suggestion for the best possible solution to Chief Tafuna succession disputes, the District Investigation Officer said;

*The three Dynasties should agree on one thing. No one Dynasty should choose a succeeding chief without the approval of the other two Dynasties. If that happens then the disputes will continue because these disputes are historical. In fact, some groups feel they are more powerful and are in the majority. Hence concerted discussion is key though dialogue has never yielded results. However, what is key is for the three dynasties to sit once again and mutually arrive at sustainable resolutions agreeable to both parties in the conflict.*

In answering to a question in appendices 1; 7 which read; what would you suggest could be the possible solution to the succession disputes of Chief Tafuna?

The District Commissioner said;

*The solution to the succession disputes over Chief Tafuna is for the three Dynasty to sit together and arrive at one name of the succeeding chief. If they wish to all agree on matrilineal or even patrilineal succession let them agree. Better still if one Dynasty wishes to separate from Matrilineal to Patrilineal as in the case of the Tafuna Dynasty let the other two agree and finally resolve to mutually respect the resolution.*

Lack of sustainable dialogue and consensus had been a hindrance to the peaceful succession of chief Tafuna. Hence there is need that all stake holders in the succession process of Chief Tafuna

take part in the selection of the succeeding chief Tafuna and if at any time there is a disagreement all concerned should quickly meet and resolve the matter. Hence need for sustainable dialogue.

#### **4.6.2 Quest in the 1957 and 2006 Resolutions**

In answering to a question about the possible solutions to Chief Tafuna succession dispute?

Villager 4 said;

*The best solution would be to follow the 1957 and 2006 minutes which allows the Tafuna Dynasty Patrilineal leadership of inheritance and government should respect and accept the decisions of the Lungu Royal Establishment which is chaired by Chief Chinakila*

In answering question five religious leader 3 said;

*the best way of resolving succession dispute of Chief Tafuna is for the Tafuna Dynasty to follow the patrilineal succession because all other chiefdoms in the Tafuna Dynasty are done on patrilineal hence the chieftaincy for Tafuna which is in fact senior should also be selected based on patrilineal. Hence the Malaila Dynasty should respect the 1957 and 2006 minutes.*

The dialogue suggested should provide a platform through which important matters must be resolved such as issues of the 1957 and 2006 resolutions. For example, a decision should be mutually agreed upon by the three dynasties as to whether the 1957 and 2006 resolutions should be up held or cancelled so that it is clear whether the Tafuna dynasty departs from matrilineal to patrilineal. If cancelled, then a way forward has to be discussed again concerning the matter.

#### **4.6.3 Autonomy of respective dynasties.**

Asked about the best way of resolving the succession disputes of Chief Tafuna, coming from appendix 10; 12 the Acting Chief Tafuna said;

*Let the Lungu of Mwenya Mukulu (Tafuna dynasty) be autonomy in the selection of succeeding chiefs more so concerning Chief Tafuna based on the 1957 agreements which was ratified and upheld in 2006 under the leadership of President Mwanawasa.*

While Appendix 5; 9 subjected Mpulungu respondents to a question which read; what are your recommendations for a peaceful succession of Chief Tafuna?

Mpulungu resident 1 in answering to the above question said;

*Both the Malaila and Tafuna Dynasty should sit together and agree to respect the 1957 and 2006 decision or if not repeal it so that both start following the patrilineal lineage of succession and agree on one leader each time they are choosing a succeeding chief. They agree to maintain autonomy among the three dynasties.*

While Mpulungu resident 2 said;

*The Lungu Royal establishment should be strengthened because currently it has no effect on the succession process. Let its autonomy in selecting succeeding chiefs be respected by the two other dynasties*

And yet Mpulungu resident 5 said;

*The three dynasties should have dialogue concerning this matter. There is a history of disputes because of failure of interested parties to sit and discuss objectively and arrive at one thing. Otherwise autonomy is the best way to go.*

While all the three dynasties are Lungu, there is need that autonomy in the selection of succeeding chiefs is respected and upheld. If swapping of chiefs between dynasties has been a source of succession disputes, then each dynasty must be autonomous so that selection of succeeding chief is done within the dynasty. As for the Tafuna dynasty which is torn between the successions disputes within itself concerning the Sikazwe clan and the Sinyangwe clan while there is another concerning the Tafuna dynasty and the Malaila dynasty. Probably its autonomy will narrow the diversity of the conflict as efforts will be directed to resolving the in-house conflict between the Sikazwe and the Sinyangwe clans. This is only achievable through dialogue.

#### **4.6.4 Resolved and adhered to family trees**

In passing his suggestion for possible solution succession disputes of senior Chief Tafuna, chairperson of the Council of elders said:

*What can help us stop the succession disputes at Isoko Chieftaincy is to follow the family tree of Isoko Chieftaincy.*

He further said;

*The person behind the succession disputes is acting Chief Tafuna who bulldozed his acting position through treats.*

In answering to a question which read; what can you suggest as the possible solutions to the succession disputes of Chief Tafuna? The Mambwe chief also said;

*The Lungu Royal Establish should follow the family tree and secondly the three dynasties should have dialogue so that the difference arising from the issue of matrilineal and patrilineal succession are settled.*

The District Investigation Officer in answering to the same question also said:

*The succession dispute of the Lungu is historical owing to the fact there has been no consistency in following one family lineage. There has been the disputed story of the Sinyangwe clan, then the Sikazwe clan, then at one-time line of chiefs from Congo later Tafuna chiefs from Mukupa Kaoma. There is need to straighten and avail a consistent well elaborated family tree which should be adhered to everyone interested henceforth.*

One intervention which will help settle the succession dispute permanently is availing an elaborative family tree to all interested parties. So that even before the incumbent dies everyone will know who the succeeding chief is supposed to be.

#### **4.6.5 Develop literature of the Lungu succession lineage**

The response from Motomoto researcher to a question from appendix 6; 11 which read; what are your recommendations for the solutions to the succession disputes of chief Tafuna? His response was:

*Let the Lungu of the three dynasties have dialogue concerning the succession disputes of Chief Tafuna as well develop literature or just verbal royal succession lineage in form of a family tree as is with other tribes like the Bemba on how the succession in the three dynasties are or will be done hence forth so that even the future generation may have something written to guide them when the current generation is gone.*

The District Commissioner added to his earlier suggestion when he said;

*The problem with Lungu people as regards their lineage is that there is no literature that they all follow or one oral consistent explanation concerning the royal lineage, it depends on who you ask and their interest in the matter. Hence there is need to have consistent information about the Lungu Royal lineage which could be verbal but better still written and accepted as a true record by all the three dynasties. This will provide a permanent solution to the succession disputes.*

While the District Investigation Officer in answering to a concluding question in appendix 2; 7 which read; what would you suggest as the possible solutions to the succession disputes of Chief Tafuna? His response was;

*We have been at pains to gather information concerning the Lungu. Information is gotten from individual which is also subjective depending on whom the person you talking to support among the three dynasties. So developing authentic literature will help presently and in future.*

In order to provide guidance to the present and future generations it is important that indeed literature concerning the historical background of the Lungu is written coupled with an elaborative family tree. This will help prevent future succession disputes.

#### **4.6.6 Government address anarchy in chieftaincy succession process**

In answering to a question in appendices 5; 9 which read; what are your recommendations for a peaceful succession of Chief Tafuna? Mpulungu resident 3 said:

*Government should persecute individuals like chairperson of Walamo Ceremony who are in the habit of brewing confusion in the back ground by appointing his own chiefs without the knowledge of the Lungu Royal Establishment and even organising Walamo ceremony to install a new chief whilst other wrangles of chieftaincy are not yet resolved. This is specifically in a case of the happenings of September 29<sup>th</sup> 2018.*

Mpulungu resident 4 in answering the above question said;

*Individuals like Cosmas who was appointed to act as Chief Tafuna but now is addressing himself as Deputy Chief Tafuna is confusing the succession process even more. Because there is no post of Deputy Chief Tafuna, he too must quickly be told to step down. The people of Isoko village do not want him and he has failed to live among them. Hence government must intervene by concluding the court case so that the final verdict with the incarcerated chief Raphael Chipampe Tafuna Chivunde is known to allow the Lungu Royal establishment choose another chief as the custom demands that no chief is chosen to replace another who is still living.*

The suggestions of the findings are quite tricky because government has been trying to curb anarchy in the chiefdoms concerning succession disputes. There has been apprehension of suspected leaders

in the violence both in 1970 and 2016 succession disputes. However as in the case of 2016, findings revealed that government must take stock of individuals who conspire to breed violence through doing acts which may be perceived as normal but yet not correct and end up causing violence as in the mentioned chairperson of Walamo traditional ceremony.

#### **4.6.7 Return of incarcerated chief and others**

In answering a concluding question in appendices 8; 12 which read; what are your recommendations towards improving the succession process of Chief Tafuna? Religious leader 2 said;

*The demands of the people were that peace will only prevail when the imprisoned chief is released and brought back to Isoko village as Senior Chief Tafuna.*

In answer a similar question in appendix 4; 9 Villager 1 also said;

*For peace to prevail in this village Release and bring back Raphael Chipampe as our chief. If any other person will come as Chief Tafuna here in Isoko village there will be no peace. Even the President cannot be listened to on the matter. Even the ruling party should not bring bicycles and wrappers (ifitenge) until our people are released)*

The claim by almost all Isoko village respondents of releasing the incumbent incarcerated chief and others reveals how little the villagers underrated the law. This explained the level of reasoning that could even make people kill others in cold blood thinking nothing would happen and yet at the same time challenging Government to arrest individuals brewing confusion leading to disputes in the succession process. Generally speaking, government had been acting through the relevant offices.

#### **4.6.8 Incentives and Loyalties pose a threat to chieftaincy**

The Area Councilor in answering to a concluding question in appendices 7;13 which reads; what do you think is the best way of resolving the succession disputes of Chief Tafuna; He Painfully said;

*Government should generally remove traditional leadership and just appoint village Chairmen as it is in Tanzania and Government should stop paying Chiefs salaries and must remove land authority from the Chiefs as these and many other incentives are the issues making people fight over chieftaincy making work like mine very difficult to do. For example, when you see the latest Vigo Hilux vehicle given to chiefs by government, they are a source of envy and anyone closest to the royal lineage would claim to be a succeeding chief when a chance avails itself even when they are not supposed to just to have chance to enjoy the benefits of loyalty. In fact, from an ordinary mind*



*one would think government cares for traditional leaders but from an analytical view point government wants to influence their support in elections but in doing so it is promoting envy which is translating in succession disputes.*

Though only one respondent suggested that chieftaincy be cancelled it can in the future be an alternative if all interventions failed. In Tanzania it was done but it has been reintroduced and the reasons why are subject to research. Concerning the incentives since it was a government statutory outcome little can be done to cancel the incentives as well as loyalties. But probably government can only revise the incentives if need be though government may threaten its popularity if the incentives of Chiefs were revised downwards.

### **Summary**

The findings in this section unveiled the fact that there has truly been a succession dispute involving Chief Tafuna as the research questions had answered to the research objectives of the study. There were many causes of the prevailing succession disputes not yet resolved and yet new dimensions of the succession disputes were surfacing. However, among the causes identified in the study there were some which were crucial to the conflict and if addressed probably as suggested by some respondents the succession dispute of Chief Tafuna would be resolved.

## **CHAPTER FIVE**

### **DISCUSSION OF THE FINDINGS**

#### **Overview**

The discussion of the findings in a study conducted to investigate the causes of the succession disputes in Zambia but a case of Senior Chief Tafuna of the Lungu people in Mpulungu is presented in this chapter. The discussion is premised on five themes; the role of the council of elders in the succession process and disputes of Chief Tafuna in Isoko chiefdom; the historical aspects of the succession process of Chief Tafuna in Isoko Chiefdom; the views of the people of Isoko village about the succession disputes and the process of succession of Chief Tafuna in Isoko Chiefdom; Government's position in the succession process of Chief Tafuna in Isoko chiefdom and possible solutions to the betterment of the succession process of Chief Tafuna in Isoko Chiefdom.

#### **5.1 The role of the council of elders in the succession process and disputes of Chief Tafuna in Isoko chiefdom**

##### **5.1.1 Misunderstanding of the family tree among the Royal family members**

The District investigations officer, the police officer in charge in Mpulungu, Chief Mwamba as well as the villagers interviewed in Isoko during the semi structured interviews all expressed that the Lungu have a problem in understanding the family tree of royal succession. This was also evident in the various claims from many members of the royal family who claimed they were in fact supposed to be the succeeding senior Chief Tafuna. For example, when asked of the criteria used to select him as acting Chief Tafuna, acting Chief Tafuna explained that his selection was based on his long stay at the palace as a personal secretary to the two late chiefs and that he was the only surviving heir as the last person from the line of sons of Chivunde was the one in prison. He further said since the imprisoned was not likely to come back he was supposed to take the throne. To the contrary, Chief Chinakila in his interview lamented that the one who was causing all the disputes was the acting chief Tafuna. And it's the Council of elders that selected Cosmas Sikazwe to act as Chief Tafuna. Surprisingly in his recommendation, Chief Chinakila appealed that peace would only be attained the time when the family tree will be followed. This was a confirmation that in the past the family tree has not been followed in the succession of senior chief Tafuna. Failure to understand and follow the family tree was also confirmed from a sentiment made by one of the Council of elder who was also one of the chiefs.

The explanations of Council Elder 2 who is also a Chief Zombe stated that in 1972 his father was supposed to be senior chief Tafuna but unfortunately his father was denied and a different person was selected who later was sent to become Mukupa Kaoma in Nsama and Chimwando was sent from Nsama to Mpulungu to become Chief Tafuna. Up to now the family tree of the Lungu is not properly outlined. Even when they claimed to be Patriarchal, among themselves some say it was the sons of the chief who should be succeeding while others say it's the grandsons to inherit the throne and this has been an argument among the council of elders which is the appointing authority. Hence failure to understand their family tree has been a contributing factor to the succession disputes as attributed above. Other tribes in Zambia have also experienced succession disputes arising from poorly defined royal family trees. (Tumwweko.com. 2016. June 3) highlighted another example of a succession wrangle of Ndubeni chieftom where the late Senior Chief Ndubeni of the Lamba people of Copper belt province who died on November 2, 2015 after being at the helm for 39 years, he left the kingdom divided, wrangling over the succession of the chief due to lack of a well-defined family tree. This and many other similar cases confirm how lack of well-defined family trees bring disputes as even undeserving chancers claim to be potential successors to the thrones.

### **5.1.2 Corruption and selfish motives**

From the data gathered during the focus group discussion with council of elders the findings indicated that the throne of Tafuna has always been succeeded amid corruption and selfish motives. The explanations of one of the Council Elder 2 who is also Chief Zombe that in 1972 his father was supposed to be senior chief Tafuna but because the Lungu of Malaila wanted to take control of economic resources in Mpulungu from Lake Tanganyika and the Loyalties which made Mpulungu economically viable. In 1972 Chimwando was brought from the Malaila dynasty as chief Tafuna on exchange with Chizimu Chipampe who took the chieftaincy of Mukupa Kaoma. Though they were swapped the Lungu of Mpulungu rose against this move and some people were imprisoned. The argument from the Malaila was that Chief Tafuna was supposed to first sit as Mukupa Kaoma to which the Tafuna people had since refused up to date. The findings confirmed the selfish motives of the Malaila because they have been imposing themselves on the Tafuna chieftaincy and yet the Lungu of Tafuna dynasties showed no intentions of forcing their rule on any of the chiefdoms in Malaila dynasty.

From the study it was confirmed that natural resources have always been a source of conflict by people with selfish motives. In this case, the Malaila saw something they could benefit from Mpulungu which their geographical area lacked. The sentiments also indicated that there were some individuals mentioned in the findings who have been organizing Walamo ceremony without the knowledge of the Lungu Royal Establishment with the intentions of finding someone who would support their plan of buying a named island on Lake Tanganyika. In another interview Mpulungu resident 1 who supported the Malaila dynasty when interviewed revealed that one prominent politician had bought the area where Walamo ceremony takes place so this person with his supporters were also supporting the Tafuna dynasty because they stood to benefit if chief Tafuna was picked from the Tafuna dynasty. Mpulungu resident 1 further added that after the death of Tafuna Chimwando in 2014 he was supposed to take the throne since his father had already died, but the Lungu Royal Establishment (council members) again sidelined him and unanimously selected the imprisoned Raphael Chipampe Chivunde as Chief Tafuna just because some among the council members were given some money.

Additionally, from the semi structured questions used to collect data from the Mpulungu residents and Isoko villagers also explained that one of the causes of the chief Tafuna succession dispute was corruption and selfishness of elders as well politicizing of the selection process by the council of elders referred to as the Lungu tribe Royal Establishment. Their sentiments are complimented by the opinion of other writers. Hagan (2006) commenting on the nomination of chiefs maintained that the role of nominators has become very difficult because affluent contenders contest for the office even where the claims of such candidates to the royal stool is doubtful and cannot be demonstrated or verified and this has led to a number of conflicts with regards to chiefs affairs. Also a source of these nomination challenges emanates from occasions where nominators or electors are willing to unwind (set aside) the eligibility requirements for a candidate in exchange for financial and other material benefits (Alhassan and Tonah 2010). Consequently, legitimate but less endowed candidates are denied their rightful positions and the position is given to illegitimate but wealthy candidates.

### **5.1.3 Failure to defend the 1957 and 2006 resolutions**

Failure to uphold the 1957 and 2006 minutes came out as one of the causes to the succession disputes of senior Chief Tafuna. This is similar to what happens in the circular world with political

leadership. When the constitution is not upheld it leads to conflicts which are sometimes characterized by rejection of an elected leader. Using a semi structured interview acting Chief Tafuna, the District Investigation Officer, the Officer in charge Police, some Mpulungu residents as well the area Councilor and one religious leader attributed the succession disputes of chief Tafuna to the failure of the council of elders to defend and uphold the 1957 and 2006 resolutions which were arrived at in a meeting attended by chiefs from the three dynasties. Additionally, the findings revealed that it is the same minutes the Sikazwe clan had used to win court cases against the Sinyangwe who were claiming Tafuna chieftaincy. In fact some of the respondents above wondered why the Lungu Royal Establishment has failed to defend its autonomy ever since it parted from matrilineal succession to patrilineal succession as the minutes mandating its autonomy and authority are there.

Generally, the findings had confirmed the weakness of the council of elders. In fact, it was this weakness that has led to the succession disputes experienced as expressed by majority of the respondents. While Mpungulu resident 3 urged that the other reason connected to the 1957 and 2006 minutes was failure by the Malaila dynasty to respect the autonomy of the Tafuna dynasty and persistently imposing leadership from Malaila on the Tabwa. It is on record as urged by Odura Awisi (2006) in his thesis that failure to implement resolution to leadership succession has always lead to disputes not only in traditional leadership but also in national leadership.

#### **5.1.4 Unsustainable dialogue and consensus between the Tafuna Dynasty and the two other dynasties**

Unsustainable dialogue came out from the findings as one of the factors that had contributed to the succession disputes of chief Tafuna. As writer Odura Awisi (2006) acknowledges that in any leadership disputes, dialogue is key to finding lasting solutions to issues causing problems. Hence, the findings confirmed that indeed there was no dialogue among the stakeholders in the Tafuna chieftaincy disputes; this was according to the response of the district investigations officer. Answering to a question from appendix 2; 6 the investigations officer further attributed the succession disputes of chief Tafuna to lack of sustainable dialogue and lack of consensus on the choice of succeeding senior Chief Tafuna. Similarly, the Officer in charge police answering to the same question also acknowledged that Failure to convene a meeting to settle the succession of chief Tafuna between the Tafuna and the Malaila Dynasty together with the Tabwa Dynasty has been seen as a weakness of the Lungu Royal Establishment (council of elders) in pursuing the

choice and installation of the ideal Chief Tafuna and hence this has led to violent fatal succession disputes.

On the contrary some of the respondents who are members of the council of elders coded as council elder 4 was of the view that consensus over the choice of any chieftaincy in the Tafuna dynasty including that of senior chief Tafuna needed no dialogue or consensus with the Malaila dynasty as the Malaila do not consult the Tafuna dynasty when they are choosing succeeding chiefs for their chiefdoms. He insisted that there was no need to have dialogue and consensus with the Malaila. His response could be associated with the level of hatred that exists between the Tafuna and the Malaila people. However, dialogue is a key in settling disputes. Other writers have confirmed that lack of dialogue breeds anarchy (Odotei, 2006).

## **5.2 The historical aspects of the succession process of Chief Tafuna in Isoko Chiefdom**

The second objective of the study gave rise to a research question that involved examining how the succession process of senior Chief Tafuna was conducted ever since the first Chief Tafuna was installed in Isoko of Mpulungu district. This question gave rise to a number of questions according to the categories of the respondents identified. As such from the results collected from the focus group discussion conducted and the semi structured interviews the following sub themes arose as the historical aspects that have led to the succession disputes of Senior Chief Tafuna.

### **5.2.1 Change of the throne between clans**

Chief Chinakila in answering to a question in appendix 11.1, which sought to give a brief account of the origin of the Lungu people and also the lineage of chiefs. He explained how the Sinyangwe clan gave the leadership over the Lungu tribe to the Sikazwe clan. This he explained that it has brought about quarrels and misunderstandings among the two clans after many years. This according to Chief Chinakila was the root cause of failure in understanding of the family tree. While Council Elder 1 and 2 also confirmed that giving up of the throne to the Sinyangwe clan stood as a root cause to the disputes. Because many people living today were not there when all that was happening and do not understand what really happened. In fact, according to (Watson, 1958) for a long time, the Lungu did not have a single leader that they could look up to and therefore each village felt like they had a share in the administration of their chiefdom. And as already mentioned, the Lungu chiefs had historically failed their subjects for a long time and this rightly made ordinary people critical of traditional leadership. Roberts, (1976) added that; for the

whole period close to a century, the Lungu only looked to the Missionaries for leadership and not their own leaders. During this time individual Lungu villages often acted autonomously. Hence it can be understood that the Lungu ancestral leaders did not value leadership and take stock of their lineage with kin interest and yet historical events affect the future. Many tribes experience succession disputes whose root cause is as a result of the past events.

### **5.2.2 Lungu Chieftaincy maintained within the borders of Zambia**

According to the findings of the study after the Sikazwe took over leadership and installed the first senior Chief Tafuna Ntenda the succeeding 15 chiefs were all coming from Congo. However, in 1968 Chief Tafuna Chipampe Ngolwe died. By then Zambia was a liberated independent country. Hence, the government barred chiefs to come from outside the boundaries of its borders to succeed thrones in Zambia. The possibility was there that if they continued with the original system of succession there could not have been succession disputes. From the findings, it is possible to say that the government move of barring chiefs from Congo was prematurely done. The barring of chiefs from Congo was a rule which divided the Lungu people in that instead of nurturing peace among the Lungu people it brought succession disputes which have not been settled for a long period of time. According to Mpulungu villagers, people of Tafuna dynasty have not chosen a chief of their own since the death of Tafuna Ngolwe Chipampe Chivunde who died in 1968. This is similar to a case arising from the discussion of Makumbe (2010) who viewed the succession disputes of Chief Chisunga in Zimbabwe of suffering political interference and how this interference assaulted traditional leadership succession. He wrote that it was tempting to view the case of chief Chisunga in terms of being influenced by the undemocratic conditions that prevailed when this chiefly dispute took place. While it was true that this period was marked by the state's violent abuses of power, particularly in certain spheres of administration, it was also true that reducing this succession conflict to a matter of political instruction left unexplained important aspects of the process which led to succession disputes later.

### **5.2.3 Swapping chiefs between two dynasties**

The Tafuna dynasty in Mpulungu selected Tafuna Chizimu Chivunde to become Senior Chief Tafuna. As they were about to install government through Honorable Governor Mukupa decided to bring Robinson Kapumpe Chishimba as senior chief Tafuna while Tafuna Chizimu Chivunde was sent to Mporokoso as Chief Mukupa Kaoma. This received a lot of resistance from the Tafuna

Dynasty to the extent that some of the people from the Tafuna dynasty were even imprisoned. This stands as a historical aspect that has contributed to the succession dispute, because it is the barring of chiefs from Congo that brought about the swapping of the two chiefs between Mpulungu and Mporokoso. A move which later brought about more escalated conflict and this led to the killing of Tafuna Chizimu Chifunda in 2016. Owusu-Mensa (2014) also explains that changing long standing practices of a given society always brings resistance unless the people are involved in the process of changing a long standing practice.

#### **5.2.4 Change of succession from matrilineal to Patrilineal**

From time in memorial all Lungu Dynasties were matrilineal as the nephews were succeeding their uncles. In 1957, the Tafuna decided that they adopt patrilineal succession system. A meeting was held and all dynasties were represented. However, when chief Ngolwe died in 1968, a succeeding chief was chosen based on matrilineal descent from the Malaila dynasty. The argument was that one who had to be Chief Tafuna was first to serve as Chief Mukupa Kaoma, and hence the incumbent Chief Mukupa Kaoma by the name of Robinson Kapumpe Chishimba was sent to Mpulungu as Chief Tafuna while Chizimu Tafuna was Sent to Mporokoso as Chief Mukupa Kaoma. Robinson Kapumpe Tafuna was on the throne for 45 years and when he died Mpulungu people decided to send back his body claiming he had not passed through the rituals. The secondary aspect of swapping chiefs has stood as a major cause of the succession disputes; however, the primary factor of changing a traditional lineage of succession has even caused more harm. Because the two dynasties have literally failed to respect and uphold the 1957 and 2006 resolutions, it has led to chieftaincy succession disputes in the Lungu people. Generally, changing of already laid down traditional legislation has been seen as a cause of succession disputes also. Gumbi (2014) in his dissertation titled; Traditional Leadership Succession and Appointment process in Zimbabwe; in discussing his findings explained that the process of transformation that has affected the traditional processes of chieftaincy succession has contributed to the succession disputes being experienced in traditional leadership. In the case of the Lungu apart from the traditional aspects of kinship, conceptual confusion has arisen from the colloquial usage of the terms matrilineal and patrilineal. Because even in the Tafuna dynasty there is confusion in the understanding and application of the term Patrilineal as some are connecting it to heir ship to sons while others are connecting to grandsons. Which has brought the dispute dynamics within the Tafuna dynasty itself.



### **5.3 The views of the people of Isoko village about the succession disputes and the process of succession of Chief Tafuna in Isoko Chiefdom**

People of Isoko village gave out different views about the succession disputes in Isoko Chiefdom. Take for instance village 1 in explained his views on the causes of succession disputes in Chief Tafuna's case that they were associated with the misunderstanding among the three dynasties and failure of the Malaila Dynasty to respect the 1957 and 2006 minute resolutions concerning the patrilineal succession in the case of the Tafuna Dynasty. Villager 2 further added that sending back the body of late Chief Tafuna Chimwando to Malaila after he died has brought confusion in the Lungu people. The Lungu of Tafuna dynasty in Mpulungu refused to bury Chief Tafuna Chimwando when he died claiming that he did not go through the rituals of succession in Mpulungu at a place traditionally called pa cisaasa. This annoyed the Lungu of Malaila Dynasty who also sent back to Mpulungu Tafuna Chizimu then Chief Mukupa Kaoma in Nsama District who was actually killed at Isoko Palace on 2nd June 2016, a recent incident which prompted the researcher to carry out a research on the Lungu people. It is clear that misunderstands among the three groups of the Lungu people are part of the causes of succession disputes.

It is also true what villager 3 attributed to as the cause of succession dispute that some individuals are so proud of themselves. He explained that some members of the royal clan have appointed themselves as chairmen of the Lungu Royal Establishment just because they chair the Walamo ceremony. He gave an example Griever Sikote to be responsible for the death of Chief Tafuna Chizimu who was killed at the place in that it was Griever who was behind the sending back of Chief Mukupa kaoma (chizimu Lemondi) to Mpulungu. Further the same person caused confusion when he organised the 29th September 2018 Walamo ceremony to usher a new Tafuna Chief from the Malaila Dynasty without the knowledge of the Lungu Royal Establishment. Villager 4 gave another example of a person with selfish motives and this person is Cosmas who presently is Acting Chief Tafuna and is a grandson to Chief Tafuna. This person insists that he is the only surviving heir to the throne. On his fateful day, Cosmas organized his own installation after hearing about the organizing of Walamo ceremony by Mr Sikasote. The people of Isoko know that he has been scheming confusion and violence to bar and scare away other eligible heirs to Chief Tafuna's throne. He is believed to be the cause of the succession disputes; in fact, he has youths in this village whom he sends to attack villagers who are against his acting as Chief Tafuna as villagers reported. Villager 5 was in support of what all other villager said but he added that Indunas and

chief returners have been scheming violence to discredit some eligible heirs as a way of securing their preferred heirs to the throne which has contributed to the succession disputes. Therefore, it is very true that people with selfish interests have contributed to succession disputes in Tafuna's chieftaincy and elsewhere as (Odotei and Awedoba 2006). Confirmed that Today, Ghana nominates chiefs. A core component of the succession downside in chieftaincy institutions is the process of nominating and the position and power of the nominator of the heir to the throne. Hagan (2006) maintained that the role of these nominators has become very difficult because affluent contenders contest for the office even where the claims of such candidates to the royal stool is doubtful and cannot be demonstrated or verified leading to a number of conflicts with regards to chiefs affairs. Also a source of these nomination challenges emanates from occasions where nominators or electors are willing to (unwind) set aside the eligibility requirements for a candidate in exchange for financial and other material benefits (Alhassan and Tonah 2010). Consequently, legitimate, but less endowed candidates are denied their rightful positions and the position is given to illegitimate, but wealthy candidates. Nominators vary from northern and southern Ghana wherein in northern Ghana, a higher king or chief of centralized hierarchical groups nominates the prospective chief and in southern Ghana, the nomination is at the domain of the Queen Mother (wife) of the royal family. In both cases succession disputes have been eminent.

#### **5.4 Government's position in the succession process of Chief Tafuna in Isoko chieftaindom**

Investigating Government's position in the succession process of Chief Tafuna in Isoko Chieftaindom. The targeted government officials brought out their own perspective on the matter contrary to the opinions of the of the Lungu People while the chiefs also had their own views and perceptions based on specific questions asked in appendices 1-11

All the respondents from government official denied government interference of the selection of succeeding chiefs in the Lungu people. According to their responses, they stated that government has no role to play in choosing the succeeding chief. The Lungu Royal Establish is the only institution or body that chooses a succeeding chief they said. The role of the government is just to receive the name and to recognize the selected chiefs and provide other entitlements as stipulated by the Acts of Parliament. It is quiet imperative to say that government officials responses were due to fear of losing jobs when quoted as witnessing against government because the responses that were given by the Lungu people indicated that government has had indirect influence in the

appointment of chief not just in the Lungu people but in other tribes. For example, the case of Chitimukulu of the Bemba suffered too much political interference which was so direct and open that it was not a hidden factor that Government had interest. (Tumfweko.com. 2016, June 3). However, the Chitimukulu case led to an amendment in the Zambian constitution which cancelled governments gazette of chiefs. None the less as long as the house of Chiefs is taking stock of the chiefs it basically confirms governments involvement which is not a bad gesture for as long as government does not influence the selection of the chiefs but simply takes stock and recognizes them as such and protects and provides for them as provided for by government regulations.

On the contrary the opposition political representative confirmed that there was always hidden interest by government in chief Tafuna's succession disputes. He gave an example of the succession disputes experienced in 1968 to 1972 and 2016. In 1968 government barred the crossing of traditional leadership from Congo into the three Dynasties namely Tafuna of Mpulungu, Malaila of Mporokoso and Tabwa of Nsama District. The then District Governor of Mporokoso Mr. Mukupa gave a directive to swap chiefs, Chimwando was sent from Mukupa Kaoma in Nsama to go and take the throne as Chief Tafuna while Chizimu Chifunda was sent from Mpulungu to go and take the throne as Chief Mukupa Kaoma. This led to a serious chaos in 1972 which led to the arrest and imprisonment of the suspected instigators of that violence. The 2016 disputes which led to the slaughter of the former Chief Mukupa (chizimu Chifunda) was as a result of the swapping of chiefs as directed by the then Governor of Mporokoso in 1968. The data collected indicated that government has been contributing to succession disputed among the Lungu people.

The religious leader 2 further added that government in 2016 had gazetted Chizimu as Chief Tafuna soon after he was chased from Mukupa Kaoma when in fact Raphael Chipampe Chivunde was already traditionally installed and was in Isoko accommodated at Isoko Primary School awaiting for the completion in the construction of the palace. Allegedly Government again brought confusion when the area Member of Parliament confirmed Chief Mukupa Kaoma as Chief Tafuna at a public meeting in Mpulungu and again changing to confirm Raphael Chipampe as Chief Tafuna later in Isoko during the officially commissioning of hydroelectricity in Isoko.to which one of Mpulungu residents refused when consulted for confirmation. However, Mpulungu resident 2 gave a similar opinion to what religious leader 2 had said. He talked about the meeting of 2016

which took place at Mbita guest house in Mpulungu in which the chiefs of the Tafuna Dynasty and the Malaila Dynasty sat to uphold the 1957 meeting. According to him, regardless of that meeting government continued to gazette Chiefs in Chief Tafuna's area without the Lungu Royal Establishments Authority. Therefore, government is part of the contributing factors of chieftaincy succession disputes in the Lungu people. However, it is worthwhile to admit that government in Zambia has taken a stance of encouraging peace in the succession process by encouraging the chiefdoms to avail the house of chiefs with their family trees so that successors are known even before the incumbent dies. The President of Zambia Mr. Edgar Lungu added his voice by challenging ruling clans to prepare unquestionable family trees as one way of averting succession wrangles that bedevil chiefdoms when a sitting traditional leader died. (Tumfweko.com. 2016, June 3). President Lungu said chiefdoms were the foundation of Zambia's tranquility, hence the need to ensure their stability. Another example of a succession wrangle is that of Ndubeni chiefdom where family members to the late Senior Chief Ndubeni of the Lamba people of Copperbelt province who died on November 2, 2015 after being at the helm for 39 years, left the kingdom divided, wrangling over the succession of the chief.

### **5.5 Possible solutions to the betterment of the succession process of Chief Tafuna in Isoko Chiefdom.**

A number of similar suggestions were given by some lot respondents over what could be the possible what would be the possible solutions to the succession disputes in Chief Tafuna's kingdom. The entire targeted respondents were subjected to the fifth objective as a concluding finding. People gave out diverse perceptions which gave rise to the following themes; sustainable dialogue among the three dynasties, upholding and implementing the 1957 and 2006 resolutions, autonomy in the selection of succeeding chiefs among the three dynasties, follow family of each dynasty, develop literature of the Lungu succession lineage in all the three dynasties, government must intervene to stop individuals who directly or indirectly insight violence over succession disputes, government release imprisoned chief and take him back to Isoko palace as Chief Tafuna and to government to cancel chieftaincy and all incentives.

#### **5.5.1 Sustainable dialogue among the three dynasties**

Politician 1 as he was coded explained that the three clans should sit together and agree on the modality of selecting Chief Tafuna. Similar to what the politician 1 said, the District Investigation Officer said that the three Dynasties should agree on one thing. According to the officer, there

should be consensus by the three dynasties when choosing a succeeding chief. Failure to have a consensus means continuous disputes because the disputes are historical. The District Commissioner added in the same vein that the solution to the succession disputes over Chief Tafuna is for the three Dynasties to sit together and arrive at one name of the succeeding chief. If they wish to all agree on matrilineal or patrilineal succession let them agree and accept that collectively. Again if one Dynasty wishes to separate from Matrilineal to Patrilineal as in the case of the Tafuna Dynasty let the other two agree and finally resolve to mutually respect the resolution. It is true that some group's feel they are more powerful and are in the majority agreement is cardinal. Even if dialogue has never yielded positive results, it still stands to be a very good way of resolving chieftaincy succession disputes in the Tafuna Chiefdom. As Odotei, (2006) states, where there is dialogue there is peace as dialogue avails a chance to opposing and conflicting parties to discuss, agree and disagree on an issue but end up with mutual consensus on a matter.

#### **5.5.2 Upholding and implementing the 1957 and 2006 resolutions**

Villager 4 explained that the best solution would be to follow the 1957 and 2006 minutes which allows the Tafuna Dynasty Patrilineal leadership of inheritance and government should respect and accept the decisions of the Lungu Royal Establishment which is chaired by Chief Chinakila. Yes, it is also very important to follow what you have agreed on as group more especially if something is even written. The religious leader also gave his opinion that the best way of resolving succession dispute of Chief Tafuna is for the Tafuna Dynasty to follow the patrilineal succession because all other chiefdoms in the Tafuna Dynasty are done on patrilineal hence the chieftaincy for Tafuna which is in fact senior should also be selected based on patrilineal. The responses which these people gave show that the 1957 and 2006 minutes have not been respected and implemented at all. If minutes were to be respected they were going to be implemented and if minutes were implemented there was going to reduction in succession disputes in the Tafuna Chiefdom. However, it is worthwhile to understand that as time passes societies tend to change their perceptions over certain matters. Just like the Tafuna dynasty after over time thought they were likely to lose their chieftaincy to nephews born from in laws of other distant tribes. That is why they thought of changing from matrilineal to Patrilineal just to safeguard and preserve their rule. (Wehmhoerner, 2014) wrote that research on chieftaincy has revealed continuities and discontinuities that are highly pertinent to the understanding of African societies today to day.

Indicating that if a tribe's choice to shift from matrilineal to patrilineal is an avoidable whenever need arose.

### **5.5.3 Autonomy in the selection of succeeding chiefs among the three dynasties**

The Acting Chief Tafuna himself explained that there was need for the Lungu of Mwenya Mukulu (Tafuna dynasty) to be autonomous in the selection of succeeding chiefs. The acting chief made his comment based on the 1957 agreements which was ratified and upheld in 2006 under the leadership of President Mwanawasa. The chief was also in support of following the agreed on decisions to avoid succession disputes. Subjected Mpulungu respondents about recommendations for a peaceful succession of Chief Tafuna, Mpulungu resident 1 explained that both the Malaila and Tafuna Dynasty should sit together and agree to respect the 1957 and 2006 decision or if not repeal it so that both start following the patrilineal lineage of succession and agree on one leader each time they are choosing a succeeding chief. They agree to maintain autonomy among the three dynasties. The response by this resident was in support of dialogue and respecting the law of 1957. Besides, Mpulungu resident 2 was also in support of being autonomous with regard to choosing chiefs when he said that the Lungu Royal establishment should be strengthened because currently it had no effect on the succession process. To him, the autonomy of the Lungu in selecting succeeding chiefs was supposed to be respected by the two other dynasties. Mpulungu resident 5 supported the idea of dialogue in stopping succession disputes when he said that the three dynasties should have dialogue concerning the selection of chiefs. According to this resident, there was (is) a history of disputes because of failure of interested parties to sit and discuss objectively and arrive at one thing. However, to resident 5, autonomy was and is the best way to go. Indeed, it is important that when the decision is cemented concerning the Tafuna dynasty's departure from Matrilineal to patrilineal each dynasty should have autonomy in the selection of succeeding chiefs including that of Chief Tafuna. Other tribes have experienced succession disputes but what is important is to identify the root cause and find a way to address it. Commenting on this matter following the slaughter of late Chief Tafuna Chizimu former Chief Mukupa Kaoma in 2016 confirmed having interviewed some royal family members who said that the process of appointing a chief was not elective and negotiable and therefore, should not spark any wrangles, as according to traditional customs and norms, the process was hereditary (Tumfweko.com. 2016, June 3).

#### **5.5.4 Follow family tree of each dynasty**

Passing his suggestion for possible solution succession disputes of senior Chief Tafuna, Chief Chinakila said follow the family tree of Isoko Chieftancy can help curbing the succession disputes at Isoko Chieftancy. He further added that the person behind the succession disputes is acting Chief Tafuna. Chief Mwamba also added on the same matter that the Lungu Royal Establish should follow the family tree and secondly the three dynasties should have dialogue so that the difference arising from the issues of matrilineal and patrilineal succession are settled. It is true that were there is a well-defined family tree no person would argue or complicate things about who to be the next heir to the throne. Hagan (2006) interrogated the constitutional definition in reference to lineages. According to him, lineages are susceptible to disintegration when there was an expansion of the royal family as a result of population growth and access to higher education, thereby increasing the number and the quality of eligible candidates. In this circumstance, families had limited options but to succumb to demands that stools or skins should rotate among royal families or gates. Hagan (2006) concluded that over time, continuous population increase likely rendered such arrangements ineffective and family members began to see themselves as aliens because the plausibility of access to the throne during their lifetime was virtually closed. The limited opportunity nurtured seeds of conflict amongst family members. Hence need for an elaborative royal family tree.

#### **5.5.5 Develop literature of the Lungu succession lineage in all the three dynasties**

Responding about the best way to resolve succession disputes of chief Tafuna, the Motomoto researcher explained that the Lungu of the three dynasties need to have dialogue concerning the succession disputes of Chief Tafuna as well develop literature or just verbal royal succession lineage in form of a family tree as is with other tribes like the Bembas. According to him, this was going to help on how the succession in the three dynasties are or will be done. His argument was ok in that something written acts as proof and stand the test of time when kept properly, hence forth, even the future generation may have something written to guide them when the current generation is gone. The District Commissioner confirmed over the same matter that the problem with Lungu people as regards to their lineage is that there is no literature that they all follow or one oral consistent explanation concerning the royal lineage, it depends on who you ask and their interest in the matter. The commission also supported that there was need to have consistent information about the Lungu Royal lineage which could be verbal but better still written and

accepted as a true record by all the three dynasties. This will provide a permanent solution to the succession disputes.

The District Investigation Officer also gave the same complaint of the Lungu people not having written records of their past when he said they have been at troubles to gather information concerning the Lungu. According to him, information is gotten from individual and this information is always subjective depending on whom the person you are talking to support among the three dynasties. From these observations, developing authentic literature about the Lungu themselves can and will help in stopping succession disputes presently and in future. As was elaborated by (Makumbe; 2010) in his research in Zimbabwe when he explained that ancestral past of local lineage was used and adapted in the present day to meet the needs of the various actors regarding appointments and how significant the ancestral past can still be for the rural administration to legitimize its decisions. Such is only attainable when there is documented literature on the royal family trees. Sulemana and Tonah (2010) in their study resolved that if all line of succession of chiefs were documented and preserved, it would be useful guide to the Queen Mothers and the king makers in the mitigation of chieftaincy conflicts in Ghana's Bulka traditional area.

#### **5.5.6 Government address anarchy in succession process**

In trying to explain the recommendations for a peaceful succession of Chief Tafuna, Mpulungu resident 3 said that instead of government being the cause of succession disputes, it should persecute individuals like Chairperson for Walamo Traditional Ceremony of the Lungu people who is in the habit of brewing confusion in the back ground by appointing his own chiefs without the knowledge of the Lungu Royal Establishment and even organizing Walamo ceremony to install a new chief whilst other wrangles of chieftaincy are not yet resolved. In line to what resident 1 said, Mpulungu resident 4 added that individuals like Cosmas who was appointed to act as Chief Tafuna but now is addressing himself as Deputy Chief Tafuna is confusing the succession process even more. Resident 4 explained that there is no post of Deputy Chief Tafuna, therefore there was need to quickly tell to step down and government was supposed to help in that. Mpulungu resident 4 explained that the people of Isoko village never wanted and do not want Cosmas and that he had failed to live among them. To him government was to intervene by concluding the court case so that the final verdict can be reached and then bring back the incarcerated chief Raphael Chipampe



Tafuna Chivunde. According to the Lungu customs the Lungu Royal establishment cannot choose another chief to replace another who is still living. The concerns on the residents are that government should help in curbing corrupt among the individuals who have interest in chieftaincy matters but government should not interfere in chieftaincy succession process. Indeed, it is true that while government denies interfering in chieftaincy matters it is not ultimately true. This is because government has been building chiefs' houses, buying them vehicles, paying them salaries and giving chief's authority over resources from where chiefs are receiving loyalties. This is reason enough for government to take responsibility in ironing out wrangles and punishing people who are seen to be playing treachery tricks among the royal families which later brings violent disputes leading to deaths and insecurity of innocent people, further affecting the economic and social life of the people. As Tona and Sulemani (2010) also acknowledges that governments incentives to traditional leadership has increased the urge and admiration from many potential aspirants among the royal family members there by inviting wrangles as some barely jump on the bundle wagon even when they are not potential aspirants.

#### **5.5.7 Releasing from prison and return to chieftaincy of Chief Raphael Chipampe Chivunde**

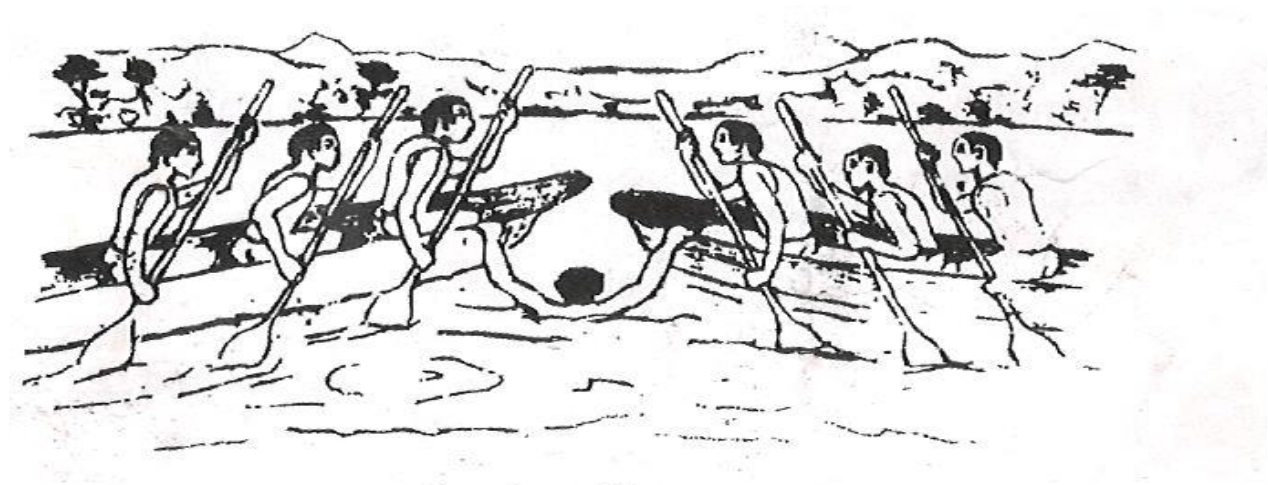
About the recommendations towards improving the succession process of Chief Tafuna Religious leader coded 2 explained that the demands of the people were that peace will only prevail when the imprisoned chief is released and brought back to Isoko village as Senior Chief Tafuna. Just as the religious leader 2 said, villager 1 also reported that for peace to prevail in Isoko village there was need to release and bring back Raphael Chipampe as their chief. According to him, if any other person was to be brought as Chief Tafuna in Isoko village there was not going have peace. He added as quoted; "Even the President cannot be listened to on the matter". "Even the ruling party should not bring bicycles and wrappers until our people are released". From the comments made here, the people feel they were ill-treated by the government for arresting their people and more especially Raphael Chipampe who they chose as their senior chief Tafuna. The government needs to come in and dialogue with the Lungu people and address their concerns for the sake of peace in the kingdom. For example, learning from Kubale (2005), he wrote that in South Africa after 1994, the recognition of the institution, status and role of traditional leadership in the country's first democratic constitution and the enactment of the Traditional Leadership and Governance Framework Act. No. 41 of 2003 made provision for the establishment of the Chieftainship Dispute

Resolution Commission in quest to curb chieftaincy succession disputes. Which was timely and other countries like Zambia can borrow from this wisdom.

#### **5.5.8 Termination of Chieftaincy and or the incentives.**

According to the Area Councilor, the best way of resolving the succession disputes of Chief Tafuna was by government removing traditional leadership and just appoints village Chairmen as it is in Tanzania. He further added that government should stop paying Chiefs salaries and must remove land authority from the Chiefs as these and many other incentives are the issues making people fight over chieftaincy. The councilor gave an example of the latest Vigo Hilux vehicle given to chiefs by government that they are a source of envy and anyone closest to the royal lineage would claim to be a succeeding chief when a chance avails itself even when they are not supposed to just for the sake of having a chance to enjoy the benefits of loyalty. The loyalties given from an ordinary mind one would think government cares for traditional leaders but from an analytical view point government wants to influence their support in elections but in doing so it is promoting envy which is translating in succession disputes. The area councilor's comment also shows that if the government stays away from the affairs of chiefs, succession disputes can reduce. Long time ago in Zambia chiefs were not even put on salaries as it is today. People could even refuse becoming a chief but lately people kill each other to become one. Well on the contrary other than government cancelling chieftaincy probably incentives should be revised to something close to what it was in the past. Making the incentives so attractive is what has actually brought about competition among aspirants of chieftaincy. For example, other selection modes can be done as Tonah (2010) explains of a case in Ghana a chief is defined by Article 277 of the Constitution of the Republic of Ghana as 'a person, who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a Chief or Queen Mother (wife of chief) in accordance with the relevant customary law and usage. Article 275 further disqualifies members of royal families whose conduct in the public life does not promote societal values and virtues. The Article further stipulates that, if one had been convicted for high treason, high crime or for an offence involving the security of the State, fraud, dishonesty or moral turpitude then one would not be eligible to hold the seat of chieftaincy. Hence instead of cancelling chieftaincy government should come up with statutory laws to curb anarchy in the arena of traditional leadership and bring sanity to the succession process of all ethnic groups.

As traditional leadership is key to national economic, social and political development.



*Figure 5.1 Walamo Ceremony of Senior Chief Tafuna on Lake Tanganyika*

### **Summary**

This chapter covered the discussion of finding in the research and covered the following themes; the overview, the role of the council of elders in the succession process and disputes of Chief Tafuna in Isoko chieftdom, misunderstanding of the family tree among the Royal family members, corruption and selfish motives, failure to defend the 1957 and 2006 resolutions, unsustainable dialogue and consensus between the Tafuna Dynasty and the two other dynasties, historical aspects of the succession process of Chief Tafuna in Isoko Chieftdom, giving up the throne to the Sikazwe clan, barring of chiefs from Congo to succeed chieftaincy in Zambia, swapping of chiefs between the two dynasties in 1972, change of succession from matrilineal to Patrilineal, the views of the people of Isoko village about the succession disputes and the process of succession of Chief Tafuna in Isoko Chieftdom, government's position in the succession process of Chief Tafuna in Isoko chieftdom, governments non-interference in the selection of succeeding chiefs, governments indirect contribution to succession disputes of chief Tafuna, possible solutions to the betterment of the succession process of Chief Tafuna in Isoko Chieftdom, sustainable dialogue among the three dynasties, upholding and implementing the 1957 and 2006 resolutions, autonomy in the selection of succeeding chiefs among the three dynasties, follow family of each dynasty, develop literature of the Lungu succession lineage in all the three dynasties, government release imprisoned chief and take him back to Isoko palace as Chief Tafuna and government to cancel chieftaincy and all incentives given to chiefs.

## **CHAPTER SIX**

### **CONCLUSION AND RECOMMENDATIONS**

#### **Over view**

This chapter presents conclusion and recommendations of the dissertation based on the findings. The purpose of this study was to investigate the causes of succession disputes that surrounded the Lungu Chiefdom of Mpulungu district in Zambia and suggest possible solutions.

#### **6.1 Conclusions**

In this section a conclusion of the findings from the five research questions that guided the study were presented.

##### **6.1.1 The role of the Council of Elders in the succession process and disputes of Chief Tafuna of Isoko village in Mpulungu**

The main findings on the role of council of elders in the succession process and disputes of chief Tafuna were that the Council of Elders also referred to as the Lungu Royal Establishment appoints and approves all the succeeding chiefs in the Tafuna dynasty including Senior Chief Tafuna. however, in finding out how the council of elders contributed to the succession disputes the study availed that; the council of elders misunderstanding of the family tree was so evident in the difference of opinion among the council members who if anything should have been well vested with the Tafuna family tree; corruption and selfish motives among the members of the council of elders came out prominently from the respondents. In the justification a series of examples were given by the respondents of how corrupt elders and some royal family members opted and supported some candidates for chief Tafuna because they were sure of benefitting from their rein. In analysing the point indeed corruption and selfishness has been known and proven as a cause of succession disputes in traditional leadership as much as it is in the national leadership; failure of the council to defend and uphold the 1957 and 2006 meeting resolutions. An observation so disheartening and confusing was that the Lungu Royal Establishment could be taken so much for granted as to be imposed with yet another chief from the Malaila dynasty even before the court case involving the incumbent chief Raphael Chipampe chivunde is settled, to make matter worse a chief chosen without the knowledge and approval of the Tafuna Dynasty and the Lungu Royal Establishment to be specific. ; failure to engage the elders of the Malaila and Tabwa dynasties in

a sustainable dialogue after realising that they were not observing the autonomy of the Tafuna Dynasty as a patriarchal chieftaincy after having parted away from the matrilineal succession.

### **6.1.2 Historical aspects that have contributed to the succession process of chief Tafuna**

The historical aspects that contributed to the succession disputes that arose from the study were; the Sinyangwe giving up the throne to the Sikazwe clan; the Tabwa changing from matrilineal to patrilineal succession arising from the 1957 and 2006 meeting resolutions. A move not respected by the Malaila dynasty who have continued to send chiefs from Matrilineal to succeed Tafuna chieftaincy which is patrilineal thereby causing a lot of disputes; barring of chiefs from Congo to succeed Lungu Chieftaincy in Zambia soon after Zambia got independent; 1972 swapping of chiefs between Mporokoso (Chief Mukupa Kaoma) and Mpulungu (senior chief Tafuna) after the death Ngolwe because no chief could come from Congo to succeed chief Tafuna in Zambia following governments pronouncement of 1968. It is indeed true that the succession disputes in a case of senior chief Tafuna are historical as acts done in the earlier years have tended to affect the succession process many years later.

### **6.1.3 Governments position in the succession process of Chief Tafuna of Isoko village in Mpulungu**

Government's position in the succession disputes were said to take two dimensions, the first dimension was that government had no interference in the succession process; the findings established that from government had no part to play in the selection of the succeeding chief Tafuna just like in other chiefdoms across the country because the president no longer appendices his signature on the documents of succeeding chiefs to confirm their appointment but that the house of chiefs handles all matters of chiefs and that in fact government no longer gazettes the chiefs, a move arrived at during the succession disputes of Chief Chitimukulu of the Bemba people of Northern Province. However, by the House of Chiefs confirming and taking a hand in chieftaincy matters, government was still directly influencing chieftaincy matters which is not a bad motive but a regulatory role so important for the stability and orderliness in the traditional matters key to the social, economic and political matters of the country.

The second dimension was that government had in fact contributed to the conflict indirectly. Historically in 1968 the government gave a pronouncement to bar chiefs Congo from taking the Tafuna chieftaincy in Mpulungu. Claiming that Zambia was now in independent and had nothing

to do with leadership from foreign countries. This move led to the 1972 swapping of chiefs between the two dynasties which created a problem which has been looming among the Lungu tribe since then. Additionally, in 1972 the governor then is on record to have instructed the swapping of chiefs between Mukupa Kaoma chieftaincy in Mporokoso and Chief Tafuna in Mpulungu. Probably government then should have waited for the Lungu to stabilise in Zambia because the Lungu according to (Roberts, 1976: 154) for close to a century, the Lungu only looked to the Missionaries for leadership and not their own leaders. During this time individual Lungu villages often acted autonomously. Available literature also covers the Lungu alongside the Tabwa (Fagan, 1966). Tabwa villages were headed by chiefs who inherited their positions matrilineal, and who justified their power by tracing their descent back to the original founders of Tabwa society. This was often done through the collection and display of ancestor figures which represented the chief's familial lines. Within Tabwa communities, the chiefs symbolically represented the continuity of the universe, and at the same time illustrated the position of man within the universe. Leaders often used staffs or batons which identified them as chiefs.

Just because they were decentralized most local people and foreign did not consider them able to lead themselves and in a sense naturally unruly. This view was echoed by a high government official interviewed by Watson, who suggested that “the Mambwe/Lungu were far more difficult to administer than the Bemba, because their chiefs had no power and the people were by nature rebellious and unruly. This natural disability they inherited from their forefathers, who were those slaves so troublesome to the Arab traders that they were either discarded or allowed to escape.” (Watson, 1958:12). In the first instance it was true that for a long time, the Lungu did not have a single leader that they could look up to and therefore each village felt like they had a share in the administration of their chiefdom. And as already mentioned, the Lungu chiefs had historically failed their subjects for a long time and this rightly made ordinary people critical of traditional leadership. It is in this vain that the government could have allowed them with their method of succession at least for a few years before they were made autonomy from their Congo counterparts who had an established family tree of succession.

Additionally, the incentives given to traditional leaders such as posh cars, building them big houses, loyalties, huge salaries, land administration and other benefits have contributed to competition for chieftaincy positions as most members of the royal clan wish to become chiefs and

benefit from the comfort government is giving the traditional leaders. In fact, some quarter of people are calling it as corruption by government that government is corrupting traditional leaders by providing all the listed for the purpose that the chiefs canvas for support of the incumbent political leadership to their subjects.

#### **6.1.4 Possible solutions to the succession disputes of Chief Tafuna of Isoko village in Mpulungu.**

The study availed a series of actions which must be done to mitigate the succession disputes of chief Tafuna. In fact, the way they are discussed is how they need to be implemented. Each suggestion of a solution leads to the next until to the last. The study availed the resolution but the researcher outlined them in a sequence as follows Dialogue among the three dynasties; uphold and implement the 1957 and 2006 resolutions; autonomy of the dynasties in the selection of succeeding chiefs; follow the family tree; develop literature of the Lungu succession lineage; government to intervene and stop individuals who directly or indirectly insight confusion and violence of the succession of Chief Tafuna, government must release the incarcerated Chief Tafuna and take him back as Chief Tafuna; government to cancel chieftaincy or withdraw all the incentives

#### **6.2 Recommendations**

It is worthwhile to note that indeed succession disputes have been looming in the succession of chief Tafuna, it is a conflict that has had no solution for a long time because the causes are mainly historical. The aim of the study was to establish the causes and suggest possible solutions to the succession disputes. As such the recommendations below answer to the possible solutions to succession disputes of Chief Tafuna. The study availed a series of actions which must be done to mitigate the succession disputes of chief Tafuna. In fact, the way they are listed is how they need to be implemented. Each suggestion of a solution leads to the next until to the last. The study availed the resolutions and are sequenced as follows;

- i. There must be sustainable dialogue among the three dynasties which are the Tafuna, the Malaila and the Tabwa if a lasting solution is to be found.
- ii. Dialogue must establish and confirm the Implementation of the 1957 and 2006 Resolutions if all the dynasties finally agree on the departure of the Tafuna dynasty from the matrilineal to patrilineal.

- iii. Once the departure is agreed and cemented then each dynasty must have autonomy in the succession process of all the chiefs in the respective dynasties.
- iv. Each Dynasty; the Tafuna, the Malaila and the Tabwa must then Follow its own family tree away from the others
- v. If the 1957 and 2006 resolutions are cancelled, then the three dynasties must develop literature of the Lungu succession lineage defining the family tree and the line of succession on each chiefdom.
- vi. Government must facilitate the logistics of and also mediate this meeting. All stake holders must be present during this meeting which must be held in a very independent place and venue. The stake holders who the chiefs from the Tafuna dynasty, the Malaila dynasty, the Tabwa dynasty and the house of chiefs. Others are the District Administrators, the town clerks and Council Secretaries

### **6.3 Suggestions for Further Research**

This study was only carried out among the Tafuna chiefdom in Mpulungu and yet the senior Chief Tafuna succession dispute involves not only the Tafuna dynasty but also involves the Lungu of Nsama who are the Malaila dynasty and the Lungu of Lunte who are the Tabwa dynasty. Further research must consider extending the study in the other two other dynasties, the Malaila and the Tabwa dynasties.



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## **APPENDICES**

Appendix 1: Interview s guide- District Commissioner/ Council secretary

Appendix 2: interview guide for Officer in-charge police/District investigations officer

Appendix 3: focus group discussion guide for Council of elders

Appendix 4: Interview guide for Isoko villagers

Appendix 5: Mpulungu Residents

Appendix 6: Interview schedule guide for (Motomoto museum)

Appendix 7: Focus group discussion guide for the religious leaders

Appendix 8: Focus group discussion guide for politicians

Appendix 9: Interview guide for chief Mwamba

Appendix 10: Interview guide for Acting Chief Tafuna

Appendix 11: Interview guide for Chief Chinakila

## **Appendix 1**

### **Interview guide for the District Commissioner and Council secretary**

1. What has been the role of government in the installation of chief Tafuna?
2. Are there any challenges your office has come across related to the succession disputes of Chief Tafuna of Isoko village in Mpulungu?
3. What were the perceived causes of those succession disputes?
4. In your own opinion, what do you think are the causes of succession disputes in chief Tafuna's chieftaincy?
5. What has been the role of government through your office in mitigating the chief Tafuna succession disputes?
6. Which other organisations apart from the government has worked with your office in mitigating the succession disputes surrounding the succession of Chief Tafuna?
7. What would you suggest could be the possible solutions to succession disputes of chief Tafuna?

## **Appendix 2**

### **Interview guide for the police officers/ District Investigation Officer**

1. What has been the role of the police in the installation process of chiefs?
2. Has the police in Mpulungu handled any reports of violence in relation to the succession disputes of Chief Tafuna.?
3. If so what role did the police play in settling those disputes?
4. Did the police face any resistance or civil disobedience from villagers of Isoko in pursuance of their duty?
5. If so how did the police take control of the situation?
6. What are the perceived causes of the Chief Tafuna succession disputes in Isoko village?
7. What would you suggest could be the possible solutions to the succession disputes of Chief Tafuna in Isoko village?
8. What are your recommendations?

### **Appendix 3**

#### **Focus group discussion guide for the Council of elders (Lungu Royal Establishment)**

1. Who was the first chief Tafuna?
2. How many senior chief (Tafuna's) have you had as a chiefdom since the chiefdom of the Lungu people was established in Isoko in Mpulungu district?
3. How have the succession process been conducted?
4. What has been the criteria for the selection of the succeeding Chief Tafuna?
6. How has the installation process been conducted?
7. What do you think have been the causes of the succession disputes concerning chief Tafuna?
8. How have the disputes been resolved?
9. Among the chiefs (Tafuna) who have ascended to the throne, whose succession process has been characterized by conflict among them if any?
10. What were the cause of those conflicts?
11. How were the conflicts resolved?
12. What are your recommendations as measures to prevent future succession disputes of Chief Tafuna?



## **Appendix 4**

### **Interview guide villagers/ subject**

1. What do you do for a living?
2. When did you start living in Isoko village?
4. Are there any succession disputes you have experienced in your life time as a subject in this chiefdom?
5. What were the causes of those succession disputes if any?
6. How were they resolved?
7. What advice can you give to the council of elders if you were given an opportunity to advise the council as they are a key in selecting next successor in chieftaincy?
8. What weaknesses have you observed in the succession process?
9. What are your recommendations?

## **Appendix 5**

### **Interview guide for Mpulungu Residents**

1. What do you do for a living?
2. When did you start living in Mpulungu?
4. Are there any succession disputes you have experienced in your stay in Mpulungu concerning the succession of Chief Tafuna?
5. What were the causes of those succession disputes if any?
6. How were they resolved?
7. What advice can you give to the council of elders if you were given an opportunity to advise the council as they are a key in selecting next successor in chieftaincy?
8. What weaknesses have you observed in the succession process?
9. What are your recommendations for a peaceful succession of Chief Tafuna?

## **Appendices 6**

### **Interview guide questions for the Motomoto museum workers**

1. How long have you been working at Motomoto Museum?
2. What is your post in this organization?
3. For how long has this museum in operation?
4. Does the museum have any record of succession disputes among the Lungu Chiefdoms?
5. If any, when did they occur?
6. What were the causes?
7. According to the records of the museum how were they resolved?
8. What weaknesses have you observed in the succession process of the traditional leaders?
9. Is there any literature in the museum related to the succession disputes among the Lungu people?
10. If any what has it highlighted concerning the Lungu succession process and or the disputes
11. What are your recommendations for the solutions of the succession disputes experienced in Isoko chiefdom of Chief Tafuna?

## **Appendix 7**

### **Interview guide for politicians- area councilor**

1. How long have you been a counselor in this area?
2. Which political party do you belong to?
3. For how long has been a counselor in this area?
4. How would you explain the relationship between your political party and the traditional authority in this area?
5. According to your understanding has government had a hand in the succession disputes experienced in Chief Tafuna's succession?
5. If any, explain how government has contributed to these wrangles?
6. What were the other causes of these succession disputes?
7. How have the succession disputes been resolved?
8. According to your assessment has Government helped in reinstating peace in the chiefdom?
9. If yes, how?
10. If No, how?
11. Have political parties contributed to succession disputes in Isoko chiefdom?
12. If Yes, how?
13. What do you think is the best way of avoiding these succession conflicts in future?
14. What weaknesses have you observed in the succession process of the traditional leaders among the Lungu chiefdom?
15. What are your recommendations?

## **Appendix 8**

### **Interview guide for religious leaders.**

1. How long have you been working as a clergyman in Isoko village?
2. What is the name of church?
3. Approximately how many congregation members are in your church?
4. Give an account of your experience of the disputes that have taken place concerning chief Tafuna's succession?
5. What was the nature of the conflicts experienced?
6. According to your understanding what do you think are the reasons behind the conflicts experienced in Chief Tafuna's succession?
7. What role did the church play in resolving those conflicts?
9. What do you think is the best way of improving the succession process to avoid disputes in?  
future?
10. What role has the church played in restoring peace in chief Tafuna's chiefdom?
11. What weaknesses have you observed in the succession process of chief Tafuna?
12. What are your recommendations towards improving the succession process to stop  
Succession disputes in chief Tafuna chieftaincy?

## **Appendix 9**

### **Interview guide for Chief Mwamba**

1. For how long have been Chief Mwamba?
2. What do you think are causes of the succession disputes of Chief Tafuna?
3. What is governments role in the selection of Chief Tafuna/
4. Have you experienced any succession disputes among the Mambwe  
Chiefdoms?
5. How have they been resolved?
6. What can you suggest as the possible solutions to the succession disputes of  
Chief Tafuna?

## **Appendix 10**

### **Interview guide for Acting Chief Tafuna**

1. What criteria was used to pick you as acting chief Tafuna from among many people in this chiefdom?
2. Give a brief account of the origins of the Lungu people?
3. Outline the Chief Tafuna line of succession?
4. How many senior chief (Tafuna's) have you had as a chiefdom since the Chiefdom of the Lungu people was established in Isoko in Mpulungu district?
5. How has the succession process been conducted?
6. What has been the criteria for the selection of the succeeding chief Tafuna?
7. How has been the installation process been conducted?
8. What do you think have been the causes of the succession disputes concerning chief Tafuna?
9. How have been the disputes resolved?
10. among the chiefs (Tafuna) who have ascended to the throne, whose succession process has been characterized by conflict among them if any?
11. What were the cause of those conflicts?
12. How were the conflicts resolved?
13. What is the reason behind the peaceful succession of Chief Nondo as compared to that of Chief Tafuna which is characterized by violence and murder?
12. What are your recommendations as measures to prevent future succession disputes of chief Tafuna?

## **Appendix 11**

### **Interview guide for Chief Chinakila**

1. Give a brief account of the origins of the Lungu people?
2. What is the chieftaincy hierarchy of the Lungu chiefdoms?
3. Briefly explain the process and criteria of selecting the succeeding chiefs?
4. What criteria was used to choose acting chief Tafuna?
4. What is your role in the selection process of a succeeding chief?
5. Who was the first chief Tafuna?
6. How many senior chief (Tafuna's) have you had as a chiefdom since the chiefdom of the Lungu people was established in Isoko in Mpulungu district?
7. How have the succession process been conducted?
8. What has been the criteria for the selection of the succeeding chief Tafuna?
9. What role has government played in the selection of the succeeding Chief Tafuna?
10. What do you think have been the causes of the succession disputes concerning Chief Tafuna?
11. How have been the disputes resolved?
12. What were the cause of those conflicts?
13. How were the conflicts resolved?
14. What is the reason behind the peaceful succession of Chief Nondo as compared to to that of Chief Nondo characterized by violence and yet both are in the Tafuna dynasty
15. What are your recommendations as measures to prevent future succession disputes of Chief Tafuna?



## TIME TABLE

JAN-FEB	MARCH	APRIL	MAY	JULY-AUG	SEPT - OCT	NOVEMBER
Organise Data for proposal	Writing proposal	Perfecting proposal	Submitting proposal	Collecting data	Analyzing data	Submitting dissertation