

**AN INVESTIGATION OF THE VIEW THAT THE CHISUNGU RITE
HAS NOTHING POSITIVE TO OFFER TO THE BEMBA CULTURE: A CASE
OF SHIBWALYA KAPILA CHIEFDOM**

**BY
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**A Dissertation submitted to the University of Zambia in the partial
fulfilment of the requirements for the award of the degree of
Med. Religious Studies**

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DECLARATION

I, Chilambwe Lwao, hereby declare that this work herein is my own, and that all the works of other persons have been acknowledged and that the work has not been presented to the University of Zambia or any other institution for similar purposes.

Signature Date

APPROVAL

This dissertation by Chilambwe Lwao has been approved as a partial fulfillment of the requirement for the award of Master’s Degree of Education in Religious Studies of the University of Zambia.

EXAMINER 1

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DEDICATION

This piece of work is dedicated to my dear wife, Doreen Nyemba, lovely children, Kambalange (Jnr), Nyemba, Bukata and Bwite, my nieces, Cleopatra, Asiah, Lizzy, my Nephew Wellington and my granddaughter Prudence for their support.

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ABSTRACT

The study explored the investigation of the view that the Chisungu rite has nothing positive to offer to the Bemba Culture. A case of Shibwalya Kapila Chieftdom in Lunte District. In doing so, there was deep interrogation in terms of the description of Chisungu rite and how it is conducted, its contributions to the Bemba culture and ways of how Chisungu can be more effective in the enhancement of the Bemba culture were suggested. The study employed a case study design to collect, analyze and interpret the data. The qualitative approach was used in order to provide an in-depth description of what the research intended to achieve. Data collection protocol mainly involved the interview guide, and focus group discussion guide. The population comprised of 30 respondents of whom 10 were initiated girls (16 to 20 years of age), 10 initiated women (21 to 40 years of age) and 10 women initiators (Aged above 40 years). Purposive sampling was used to identify respondents in order to select relevant participants who are active and directly linked to Chisungu initiation ceremony. Data was analyzed using emerging themes.

The study established that Chisungu rite played a major role in the Bemba tradition contrary to the view that it has nothing positive to offer to the Bemba culture. The Chisungu initiation rite transmitted values and traditions of the Bemba culture from generation to generation. Chisungu helped girls to be moulded into persons who are morally and socially upright in that girls were taught to respect elders and how to behave in the community. Chisungu initiation rite was part of the Bemba cultural heritage and was a way of preserving values, norms and customs of the Bemba people. The Chisungu rite also helped in strengthening of family ties in that it brought families and relatives together. The study recommends that Chisungu should delay teachings on marriage and reserve them until the girl is mature enough and ready for marriage. The study also recommends that whipping and pinching of initiates during initiation should be avoided in order to allow more girls to be initiated and learn the values and traditions of the Bemba culture.

KEY WORDS: Chisungu, Bemba, Culture, Rite, Shibwalya Kapila, Lunte.

CHAPTER ONE

INTRODUCTION

1.0. Overview

This chapter introduces the research topic and it begins by giving a background on the investigation of the view that the Chisungu rite has nothing positive to offer to the Bemba Culture. The chapter presents on who the Bemba people are, the concept of culture, folklore, religion, relationships, living conditions, family life, clothing, food and cultural heritage. The chapter further presents the statement to the problem, aim, research objectives and questions. The chapter also states the significance, scope and purpose of the study, delimitation, limitation of the study, definition of terms and the Conceptual framework that supports the study are presented.

1.1. Background to the Study

Initiation is a rite of passage marking the entrance or acceptance into a group or society (Van Gennep, 1957). It could also be a formal admission to adulthood in a community or one of its formal components. In an extended sense it can also signify a transformation in which the initiate is reborn into a new role (Kigej, 2020). Examples of initiation ceremonies might include Christian baptism or confirmation, Jewish bar, acceptance into fraternal organization, secret society or religious order.

A person taking the initiation ceremony in tradition rites, such as depicted above is called an initiate (Rasing, 1995). Initiation rites are regarded by anthropologists as a special class of rites of passage, displaying tripartite sequential form, dominated by the themes of death from one social position and rebirth to a new one (Mabene, 1999). Well-known initiation rituals in Western society include initiations into craft guilds, Masonic lodges, and fraternities and sororities in American colleges, as well as into religious orders and cult groups (Van Gennep, 1960).

In Africa, almost all African societies have female initiation rites to mark the process of growing up. Rites of passage are valued deeply by the cultures practicing them and play a key role in passing down cultural, social and sometimes religious teachings and traditions

(UNFPA Lesotho, 2017). Initiation rites signal the transition from one stage in life to another. Between the two levels is “the camp,” the liminal phase, in which the initiate is secluded in order to be initiated into the mysteries of life. Through female initiation rites, positions of power and social relations within the society are demonstrated. Initiation rites have been used as organized educational approaches in preparing children for meaningful cultural life throughout Africa and still persist in some communities today (Rasing, 1957).

Some puberty rites practices in Africa include isolating and sending girls in groups to a hidden place in the forest one or two years before their first menstruation is due. During isolation, there is enlargement of the vagina and labia minora, as a preparation for motherhood. In these societies, there is a general belief that a girl who is not treated in this way will not make a successful marriage. In African societies it is believed that practices such as scarification of the body, cicatrizing on the foreheads and boring of the ears, extraction of lower incisors and the lower canines are operations commonly associated with puberty rites in order to give girls marriageable status. Meanwhile, Ogungbile (2004) notes that the performance of puberty rites involves elderly women to initiate young women and elderly men to initiate young men.

1.1.1. The Bemba People

The Bemba belong to a large group of Bantu peoples mainly in Northern, Luapula, Muchinga and Northern part of Central Province. Zambia has 73 tribes with the Bemba speaking people being the largest, making up approximately 36 percent of the population (Mazuba, 2018). The Bemba also belong to the Copperbelt Province of Zambia who trace their origin to the Luba and Lunda states of the upper Congo basin called Kola, in what became Katanga Province in Southern Democratic Republic of the Congo. The collection of ethnicities known as Bemba have a ruling class called Abena Ng’andu. This clan traces its ancestry to Mbemba Nshinga who ruled Kongo from 1509 to 1543 (Etienne, 1937). Mbemba was called King Afonso 1 by the Portuguese whom he hosted in his kingdom for many years.

The Bemba are one of the larger ethnic groups in Zambia. A few other ethnic groups in the Northern, Luapula, and Copperbelt provinces of Zambia speak languages that are similar to Bemba but are not necessarily the same (Mazuba, 2018). Some distinguish between

Bemba speaking people and ethnic Bembas. The traditional ruler of ethnic Bembas is Chitimukulu. In terms of geography, ritual, history, and genealogy Chitimukulu is central to Bemba society whose title provides the only reference point in tradition for estimates of the antiquity of Bemba chieftainship (Brelsford, 1948). They lived in villages of 100 to 200 people and numbered 250,000 strong in 1963. There are over 30 Bemba clans, named after animals or natural organisms, such as royal clan, “The people of the crocodile (Bena Ng’andu) or the Bena Bowa (Mushroom clan) (Brelsford, 1948). They were the people who finally put a halt to the northward march of the Ng’uni and Sotho-Tswana descended Ngoni people, through Chief Chileshe Chitapankwa Muluba.

The Bashimba (Leopard clan) or Bena Ngo living among the Bemba people are part of the Basimba people now living in Tanzania, Uganda and the DR Congo (Mushindo, 1977). In contemporary Zambia, the word Bemba originally meant great expanse like the sea, the name the Luba descended tribe called itself after conquering a large expanse of land in what is now northern Zambia (Hoch, 1960). Today the meaning has been altered to mean several meanings. It may designate people of Bemba origin, regardless of where they live, whether urban or rural. Alternatively, it may encompass a much larger population that includes some eighteen different ethnic groups, who together with the Bemba form a closely related ethnolinguistic cluster of matrilineal-matrifocal agriculturalists known as the Bemba-speaking people of Zambia (Roberts, 1970).

1.1.2. The Concept of Culture

Moore (1953), defines culture as “the system of shared beliefs, values, customs, behaviors, and artifacts that are transmitted from generation to generation through learning.” Culture has influence on human behavior even if it does not enter into their conscious thought. Many people are dependent on culture because it gives them stability, security and the ability to respond to a given situation (Medeiros, 2019). Stories are told in every culture and often teach a moral lesson to young children. They can also be part of traditions, help to preserve ways of life, or explain mysteries.

Basically, all cultural anthropologists take it for granted, no doubt, that culture is the basic and central concept of their science. There is, however, a disturbing lack of agreement as to what they mean by this term. To some, culture is learned behavior. To others, it is not

behavior at all, but an abstraction from behavior. Stone axes and pottery bowls are culture to some anthropologists, but material object can be culture to others. Culture exists only in the mind, according to some; it consists of objects observable things and events in the external world to others (Leslie, 2007).

Some anthropologists think of culture as consisting of ideas, but they are divided upon the question of their locus: Some say they are in the minds of the peoples studied, others hold that they are in minds of ethnologists. We go on to “culture is a psychic defense mechanism,” “culture consists of different social signals correlated with *m* different responses,” “culture is a Rorschach of a society,” and so on, to confusion and bewilderment. One wonders what physics would be like if it had as many and as varied conceptions of energy!

Geertz (2003) defines culture as a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life. Geertz also states that the function of culture is to impose meaning on the world and make it understandable. Giddens (2015) also states that, culture consists of underlying rules employed in social interactions and through which social systems are reproduced. Shorter (2006) argues that inculturation is the recognition that faith must in effect become culture to be fully received and lived.

There was a time, however, when there was a high degree of uniformity of comprehension and use of the term culture. During the closing decades of the nineteenth century and the early years of the twentieth century, the great majority of cultural anthropologists, believe, to have held to the conception expressed by E.B. Taylor, in 1871, in the opening lines of primitive culture: “culture is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society.” Tylor, believed that cultures were subject to evolution just like plants and animals and thought that cultures developed over time from simple to complex.

1.1.3. Folklore

In the Bemba culture there is a myth about the origins of their group which is sometimes referred to as the Bemba Charter Myth. Many years ago, in the land of Kola, there lived

White and Black people (Roberts, 1970). When the two quarrelled, the White people sailed away to get rich in Europe. The Black people remained under their Chief Mukulumpe Mubemba. The name Bemba comes directly from this chief's last name (Mazuba, 2018). Mukulumpe had sons with Mumbi Mukasa Liulu, a queen of heaven who had fallen from the sky. She belonged to the "Crocodile clan", Ng'andu. Due to the quarrel within the royal family, the sons fled with the group of royal followers.

After much traveling and many conquests, the sons and followers who had survived settled in the area where the Bemba live to this day (Mushindo, 1977). They set up a central government with a paramount Chief, named Chitimukulu, "The Great Tree." Due to the many wars they fought with other people, they increased Bemba control over more and more land (Etienne, 1937). The Crocodile clan stayed in power over the other clans. This myth entails that, it brings out the richness of its poetic, political, religious, and ceremonial aspects. The Bemba use folklore, myths, and the oral tradition to pass on needed information about beliefs, customs, and culture from one generation to the next (Maxwell, 1973).

1.1.4. Religion

The Bemba traditionally believe in the existence of a single god, *Lesa* (Mazuba, 2018). *Lesa* does not deal with the problems of everyday life, and he lives in the sky. He is all-powerful and controls things such as thunder and fertility, the ability to have children (Mazuba, 2018). Henrietta (1984) argues that *Lesa* is also the source of creative and magic power in roots and shrubs that the Bemba use in healing and religious rituals. Hinfelaar (1994) states that there is no organized cult associated with *Lesa*, and the Bemba do not ordinarily solicit his assistance. The Bemba believe that when they encounter serious problems within their community, they organize collective rituals to solicit for help from *Lesa*.

Robert (1999) states that spirits of ancestors play a more central role in the day to day existence of the Bemba. Roberts also argues that rituals are performed to seek assistance from the ancestors and to ensure that their considerable influence over the lives of the living becomes a force for good. Some of these ancestral spirits (*imipashi*) are considered benign; others called *ifiwa*, are more dangerous (Roberts, 1999). According to Roberts, *Ifiwa* are

the spirits of those who died with a sense of grievance or injury and who trouble their descendants until the wrong is corrected. Umberto (1992) states that when a pregnant woman feels the child moving in her womb, she believes that the *mupashi* of an ancestor has entered her body. Umberto further argues that after the child is born, the identity of this ancestor is ascertained by divination. The child's *mupashi* is believed to guard him wherever he or she goes and remains as a guardian for his descendants after he or she dies. Christian missionaries came to Zambia during colonization in the late nineteenth century. They converted many of the people of Zambia, including the Bemba, to Christianity. Few Zambians have totally given up their traditional beliefs. Most of them do not see any conflicts between the two and tend to practice both religions together (Robert, 1973).

Hinfelaar (1996) describes and analyses in detail the impact of Christian religion on the lives of Bemba women from the beginnings of Christianity when life was still based on the traditional religious tenets that held society together, to modern times when traditional life became undermined with devastating effects on women particularly. Hinfelaar further states that, the Traditional Bemba religion was centred on the home shrine which was in the custody of (married) women. Hinfelaar argues that, women were the priestesses of a house religion which put married women in the role of intermediaries between the spheres of the human and the divine. It was through women that men could gain access to the world of transcendence.

Ritual purity was essential in this domestic cult and depended on the ethical behaviour of man and woman were considered sacred and had to be accompanied by ritual to ensure that no defilement would enter the relationship. Hinfelaar also argued that, with the arrival of Christianity the traditional religious role of women changed in such a way as to undermine their social position, destroying the religious foundations on which society had so far been based. The sacred position of women was seen by both Protestant and Catholic missionaries as dangerous and reactionary and their traditional teachings were dismissed as pagan.

1.1.5. Relationships

In Bemba culture, older persons are treated with great respect, where a person's age has much to do with how others treat him or her (Mazuba, 2018). Shaking hands is the normal

way of greeting, especially among members of the same age group. There are also special relationships between members of different clans. Clans are descent groups, each tracing its descent from a common female ancestor (Brelsford, 1999). The Bemba have about forty clans. Most clans have a partner clan whose members they can marry. Marriage of persons in the same clan is usually not allowed. Most clans are named after living things such as plants and animals. For instance, the Crocodile clan is the partner of the Fish clan (Roberts, 1973). Members of these two clans can marry each other. There is also a custom of making jokes with the partner clan. For instance, a member of the Crocodile clan can tease a member of the Fish clan (Mazuba, 2018).

1.1.6. Living Conditions

The Bemba live in rural villages organised around a number of extended families (Mazuba, 2018). Villages generally have between thirty to fifty huts. Huts are made of wooden poles and twigs plastered with clay and mud, and have thatched roofs (Burdette, 1988). The village is also the basic political unit (Mushindo, 1977). It is run by a headman or woman to whom most of villagers are related. The main occupation of the Bemba is subsistence farming in the form of shifting cultivation (Mazuba, 2018). Chitemene is a system in which crops are grown in the ash produced by burning wood from a cleared forest area. Due to the poor condition of the soil, a field is abandoned after a few years and a new one is prepared. The village may be relocated as a result of practice of shifting cultivation. This lifestyle requires a simple building style, and people have very few material possessions (Mazuba, 2018).

1.1.7. Family Life

Family among the Bemba refers to the extended family that includes several generations, much like a clan. The extended family is a cooperative work group that shares food, gifts, money, and other material items (Karpfinger, 1993). Within the extended family system, a person usually has several mothers, several fathers, and many sons and daughters. Polygamy was once quite common among the Bemba. The coming of Christianity and modernization have weakened this practice. Since the Bemba are a matrilineal society, large payments in money or goods by the bride's family are not required at the time of marriage.

In order to become engaged to a girl, a young man is expected to offer a small present to the parents of the girl (Mazuba, 2018). When they have married, the young son-in-law moves to the wife's village and works for her parents. In the past, girls were often engaged before adolescence. Younger boys and girls are encouraged to play together before adolescence and can indulge in puppy love. But as soon as girls begin to mature, sexual contact with men is prohibited until marriage. These days, young people find their partners and then inform their parents of their choice (Holmes, 1998).

1.1.8. Clothing and Food

Before the arrival of Europeans, the most common type of cloth was made from bark (the cloth was referred to as Ichilundu) (Mazuba, 2018). Women wore it around the waist as a loincloth. Today most Zambians, including Bemba, wear Western clothing. However, the designs and fashions in women's dresses are usually of Zambian or African origin (Brelsford, 1944). The staple food for the Bemba is millet, which is ground into flour (Mazuba, 2018). A thick porridge is made from the flour and is eaten with a side dish of vegetables or meat. Two other important staple crops are cassava and maize. Other crops include peanuts, beans, squash, pumpkins, cucumbers, sweet potatoes, cowpeas and bananas (Mazuba, 2018). Because of the presence of the tsetse fly, large animals such as cattle are rarely kept. However small livestock such as goats and village chickens are kept. The Bemba vary their diet by hunting small game, fishing, and gathering wild fruits (Roberts, 1970). Honey, insects such as caterpillars and grasshoppers, fruits, and wild plants are collected throughout the year. Dogs are usually kept for hunting small game such as bush pig and duiker (Maxwell, 1973).

1.1.9. Cultural Heritage

Like many other Africans, the Bemba have a rich cultural heritage that is transmitted by word of mouth from one generation to the next (Mazuba, 2018). Very little Bemba folklore has been written down. Traditional music is part of daily life, from initiation rites and marriage ceremonies to hunting parties (Mazuba, 2018).

1.1.10. Chisungu Initiation Ceremony

Like many other tribes, initiation ceremonies were held when a male and female reached puberty. The Bemba female initiation ceremony is called 'Chisungu'. Richard (1982) in her book titled "Chisungu: A girl's initiation ceremony among the Bemba people of Zambia" has given a thoughtful account of female puberty initiation rites among the Bemba people of Zambia. Richards writes about the incredibly rich and diverse aspects of rituals that characterized Chisungu; its concern with matrimony; the birth of children, sex and reproduction, deference to elders, ideas about the continuity between past, present and future; and the centrality of emotional conflict (Richards, 1982:123). Rasing (2006:7) asserts that during the Chisungu rite, the girl is taught that she has the right to initiate sexual relations with her husband and actively participate in sexual intercourse.

There are indigenous gendered resources in African culture such as the Chisungu initiation rite that are helpful even in the response to HIV and AIDS pandemic (Phiri and Nadar, 2010:19) That is the motivation for undertaking a gendered analysis of the Chisungu initiation rites in order to establish the efficacy of the values of indigenous female initiation (Kangwa, 2011). The expressed purpose of the Chisungu initiation rite is concerned with the girls' assumption of a new role through marriage and womanhood. There are symbolic acts of separation and of rejoining the community, which occur in other Bemba rituals to mark a change in social role (Richards, 1982). Apart from being instructed on matters of hygiene, *nachisungu* is also instructed on matters pertaining to marriage, wifely duties and child bearing (Richards, 1982:123).

However, some anthropologists, consider these ritual practices as inhuman, backward and a means of oppression to the initiates, (Delaney, 1995; Van Vurren & Dejongh, 1999 cited in Van Zanden, Crandel & Crandel, 2007). Female initiation rites such as the Chisungu initiation rite were banned by both the Roman Catholic and Protestant missionaries who considered the rites pagan and immoral (Hinfelaar, 1994:60, Rasing 1995). This study investigated if truly the Chisungu rite had nothing positive to contribute to the culture of the Bemba of Shibwalya Kapila Chiefdom.

1.2. Statement of the problem

One of the Bemba cultural practices include initiation rites, and of particular importance is the ‘Chisungu’ initiation rite for female adolescents. However, according to some anthropologists such as Delaney, (1995); Van Vurren & Dejongh, (1999) cited in Van Zanden, Crandel & Crandel (2007), initiation ritual practices are inhuman, backward and a means of oppression to the initiates, and that they serve no purpose and have nothing to offer to the culture of the people who practice them. This view is also shared by some modern Bembas themselves. Female initiation rites such as the Chisungu rite were banned by both the Roman Catholic and the Protestant missionaries who considered the rites pagan and immoral (Hinfelaar, 1994, Rasing, 1995). However, from the researched literature so far there is no evidence of studies done to investigate the view that initiation rituals are actually as negative as they are portrayed to be by the anthropologists above and some modern Bembas. Therefore, this particular study was intended to investigate whether truly initiation rites, particularly the Chisungu rite, has nothing positive to offer to the Bemba culture in Shibwalya Kapila Chiefdom. If such a study was not conducted, it means the strong negative view highlighted above by some anthropologists and some modern Bembas would remain unverified, a situation which might conceal the real truth regarding this matter both in academia and in modern day Bemba societies.

1.3. Aim and Purpose of the study

The aim of this study was to investigate the view that the Chisungu initiation rite has nothing positive to offer to the Bemba culture.

1.4. Research Objectives

This research was guided by the following objectives;

- i. To describe the Bemba Chisungu Initiation rite.
- ii. To investigate how the Bembas conduct the Chisungu Initiation rite in Shibwalya Kapila Chiefdom.
- iii. To investigate the view that the Chisungu initiation rite has nothing positive to offer to the Bemba culture in Shibwalya Kapila Chiefdom.

- iv. To suggest ways on how to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture.

1.5. Research Questions

The following are the research questions in line with the above objectives;

- i. What is the Bemba Chisungu initiation rite?
- ii. How do the Bembas conduct the Chisungu initiation rite in Shibwalya Kapila Chiefdom?
- iii. Does the Chisungu initiation rite offer something to the culture of the Bemba people of Shibwalya Kapila Chiefdom?
- iv. How can the Chisungu initiation rite be more effective in terms of their contribution to the enhancement of the Bemba culture?

1.6. Significance of the study

The study might be useful in helping the Bemba society maintain its unique customs and practices of socializing girls against the ongoing social changes and transmit its values and traditions to the next generation as well as preserving them against the intrusion of non-indigenous customs.

The study has given some contribution to the formulation of possible future research questions on customs of child socialization practices among the Bembas. Conducting this study has also contributed to the body of knowledge and academic literature on initiation rites.

1.7. Limitations of the Study

The focus of this study was limited to investigating the view that the Chisungu rite has nothing positive to offer to the Bemba culture in Shibwalya Kapila Chiefdom of Lunte District.

1.8. Delimitation of the Study

The study was restricted to the Northern Province of Zambia and Lunte District to be specific. Lunte District shares its boundaries with Kasama District in the east, Mporokoso

District in the west, Mpulungu District in the North and Luwingu District in the south. The study was conducted in Shibwalya Kapila Chiefdom of Lunte District because the researcher discovered that there were a lot of *Chisungu* ceremonies that are conducted around this area and the researcher was enthused to investigate how these rites were promoting the *Bemba* cultural heritage.

1.9. Conceptual Framework

Shields and Hassan (2006) define conceptual framework as “An analytical tool with several variations and contexts.” It can be applied in different categories of work where an overall picture is needed. It is used to make conceptual distinctions and organize ideas. A strong conceptual framework captures something real and does this in a way that is easy to remember and apply (Shields & Hassan, 2006). It identifies research variables, and clarifies the relationships among them. It is a valuable tool in that it sets the stages for presentation of the research questions that drive the study as well as organizing devices in empirical research (Tamene, 2016). In this study, the conceptual framework provides the necessary framework through which various concepts and the overall study is understood.

The Chisungu initiation rite has a direct relationship with the Bemba culture. This direct relationship is seen in the influence of the rites reflected in the consequent outcomes on the Bemba culture. The Chisungu initiation rite promotes understanding and appreciation of culture, traditions, values and customs by the initiates. This helps the initiates to have better understanding of indigenous knowledge, and to begin to value positive traditions, culture, values and customs which in turn influence their positive behavior and eventually helps in the preservation of the Bemba culture. The Chisungu initiation rite inculcates in initiates religious instructions which make the Bemba culture rich in religious elements such as the belief in Supernatural power. The Chisungu initiation rite promotes moral development in the initiates which in turn enhances morality in the Bemba culture. The Chisungu initiation rite promotes social roles and relationships in initiates which contributes to socialization in the Bemba culture.

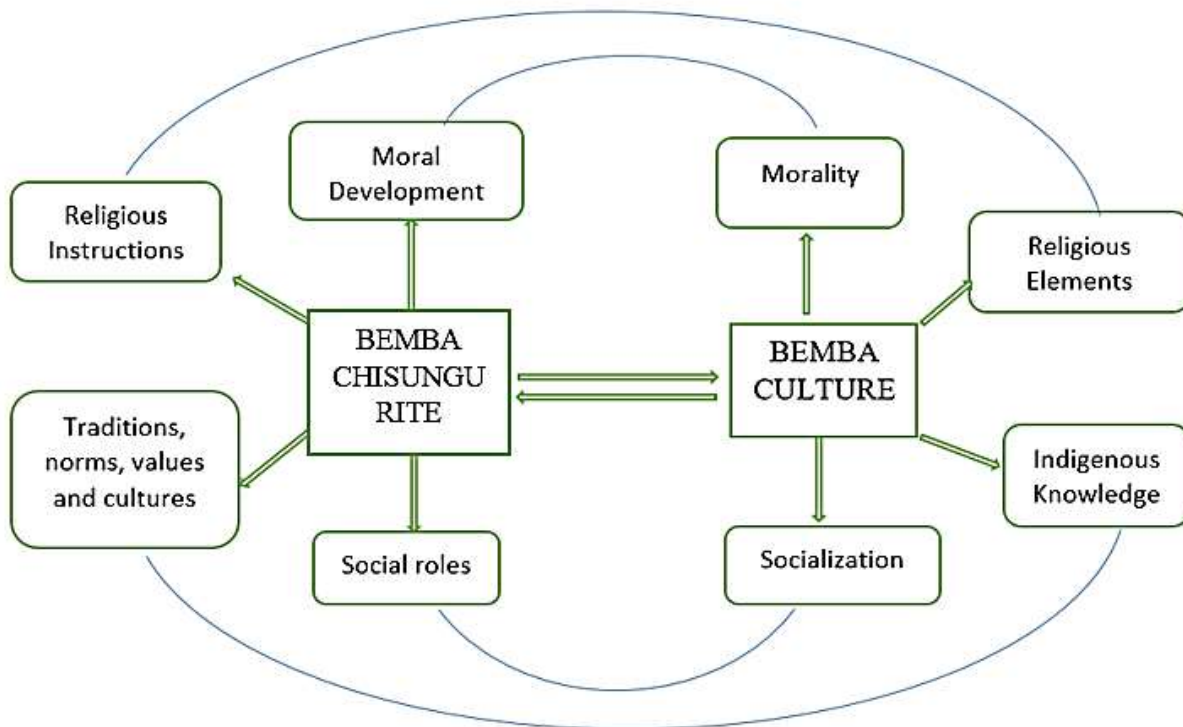


Figure 1. Shows the relationship between the two variables, the Chisungu initiation rite and the Bemba culture.

1.10. Operational Definition of Key Terms

Bemba ethnic grouping- The Bemba ethnic grouping occupy the northeastern part of Zambia. They are a matrilineal group, tracing decency through the mother`s line. The Bemba belong to a larger ethnic group usually referred to as the Central Bantu. The Bemba have a paramount Chief called Chitimukulu (the big tree), and he is served by Senior Chiefs, Chiefs and Sub-chiefs belonging to the Royal Crocodile Clan (Bemba Encyclopedia. Com).

Culture-

It is the umbrella term which encompasses the social behavior and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups (Merriam Webster Dictionary).

<i>Chisungu-</i>	This is a girl's initiation ceremony among the Bemba of Northern part of Zambia. It is performed on girls who have reached puberty as they transition from childhood to adulthood (Richards, 1956).
<i>Initiation-</i>	The action of admitting someone into society or group, typically with a ritual.
<i>Rite-</i>	A traditional ceremony that is carried out by a particular group or within a particular society.
<i>Ritual-</i>	A customary act which is often repeated in the same form (Oxford Bilingual Dictionary).

1.11. Summary

This chapter discussed the background to the study which included the brief history of the Bemba people, the concept of culture, folklore, religion, relationships, living conditions, family life, clothing and food, cultural heritage and the Chisungu initiation ceremony. The chapter also discussed the statement of the problem, aim and purpose of the study, research objectives, research questions, significance of the study, limitations of the study, delimitations of the study, conceptual framework and operational definition of key terms.

CHAPTER TWO

LITERATURE REVIEW

2.0. Overview

This chapter reviews studies and other related literature on the topic of study. Kumar, (2005) explains the importance of doing literature review that it brings clarity and focus to the research problem, as it helps the researcher to understand the subject area better, thus helps to conceptualise the research problem clearly and precisely. It also helps to understand the relationship between the research problem and the body of knowledge in the area. Literature review improves the methodology, as it tells the researcher if others have used procedures and methods similar to the ones being proposed meaning which procedures and methods have worked well for them, and what problems they have been faced with. The literature reviewed the role of initiation rites among the societies which practice them, their advantages and disadvantages. Other related studies to the current study done by other scholars have been reviewed starting at global level, Africa and finally Zambia. The chapter indicates the scholar who did the study, the title of the study, where the study was conducted, the methodology used and the outcome of the study. The chapter has also discussed sacred emblems and songs during the Chisungu initiation rites.

2.1. Initiation Rites

Traditional initiation rites play an important role in imparting cultural knowledge (Stanson, 1999). Cultural expectations regarding the social responsibilities and conduct of young men and women in the community are communicated during their initiation and additionally many privileges associated with their new position in society (Ibid, 1999). Brown (1963), defines female initiation rites as, “Consisting of ‘one or more prescribed ceremonial events, mandatory for all girls of a given society, and celebrated between the 8th and 20th years.’”

Initiation ceremonies have been widely written about, across cultures but also by different fields of study. La Fontaine (1986) quotes Rasing (1957) who defines initiation as, “a patterned performance whose purpose is action to achieve transformed individuals but

whose effect is to demonstrate the power of knowledge and legitimize a continuing social order.” Initiation ceremonies are about the cosmology of a specific society and contain not only practical information but also religious and spiritual or supernatural elements (Rasing, 2004).

Traditional initiation rites provide young people with information about family life, responsibility, sexual relations and reproductive health matters (Mturi and Hennink, 2005). Osei-Adu (1990) argues that, “In the Akan tribe of Ghana, girls are isolated soon after puberty during which they are given lessons to make transition to adulthood which includes sex education, birth control, how to relate to men and how to maintain a good marriage.” He adds that, in the Akan tribe there is an emphasis on virginity and girls are expected to remain virgins at least until they attend traditional initiation schools. These laws and regulations ensure that young women reach adulthood with discipline. There is a strong belief that girls who undergo the process of initiation will marry soon after they complete the initiation (Osei-Adu, 1990).

It must be noted that there is no initiation for Bemba boys. Girls go through an initiation ceremony called Chisungu. This rite of female adolescents is intended to teach girls the traditional roles of women. A girl who has become of age lives away for a period of one to six weeks. Rites representing the duties of the girl as cook, gardener, hostess, and mother are carried out (Laure, 1994). During the ceremony there is much drumming, dancing, singing, and drama.

Although Chisungu is practiced in both rural areas and cities, the Chisungu ceremony is slowly disappearing. Most girls grow up in Christian families and attend modern schools, which has become a new rite of passage. The older rite keeps men in control and women in a lesser role, and these roles are slowly changing in some African societies (Rodgers, 1991). But many Bemba still believe that initiation ceremonies have a place in their cultural and moral heritage and believe that the tradition should continue.

2.1.1. Advantages of Initiation Rites

Initiation is one of the widely practices practiced in Africa. It is a rite of passage that both boys and girls go through. Rites of passage are an important aspect of a person’s life

because they mark the transition from one stage of life to the next. They exist because of the four main stages human beings go through namely birth, maturation or transition into adulthood, reproduction and death (Mbiti, 1969).

Initiation rites help young people navigate the dangerous period between childhood and adulthood and have been proven to have a positive psychological effect on the individual going through it. The absence of rites of passage in some societies cause the youth to create their own badges of adulthood which vary from obtaining drivers licence, 21st birthday celebrations, experimentation with drugs and alcohol and other dangerous ceremonies. It is apparent that rites of passage are an important and integral part of human psyche and that in their absence, humans will create one. In terms of African Religion, initiation has a legal, spiritual and psychological significance (Mbiti, 1970).

Prior to initiation, a boy is not seen as responsible for transgressions. A person who has undergone initiation enjoys the full privileges and responsibilities in his or her family and in the large community. Munthali and Zulu (2007) asserted that puberty rites mark the transition into the sexual world where during transition initiates are given instructions and advice in preparation for expected new roles in society. Mturi and Hennink (2005) also state that traditional initiation rites provide young people with information about family life, responsibility, sexual relations and reproductive health matters.

Initiation is a gateway to marriage; it gives young people an opportunity to prepare for marriage. The period spent at the initiation school is used to teach them many things concerning the life of their people, their history, their traditions, their beliefs, and above all how to raise a family. The mysteries of marriage life are normally revealed to the young people at this point, to prepare them for what is yet to come, as nobody is allowed to get married before going through initiation. It is a central bridge in life as it brings together one's youth and adulthood, the period of ignorance and that of knowledge. Separating the person from one life and joining him or her to another by getting rid of the early stage of passive life and integrating it into a productive state and knotting him with the community.

It is initiation which is also a bridge between male and female, fatherhood with motherhood, since it signals the official permission for one to get married and bear children. It also joins the living with the departed, the visible with the invisible, because

after initiation a person may perform religious rituals. According to Mbiti (1991) in the book entitled, *An Introduction to African Religion*, he has stated that, “Initiation is a mark of unity and identification with the people.” Through it the individual is sealed to his people and his people to him or her. This is a deeply religious step.

For that reason, during the initiation ceremonies and after, the leaders in charge offer sacrifices or prayers to God and ask for his blessings upon the young people. From that occasion onwards, the initiates will forever bear the scars of what is cut on their organs, and these will be scar of identity. Through these scars, the initiated are henceforth identified as members of such a people. Without the identification scars, they cannot be fully integrated with the people. Deezia and Obadoegbulam (2016) argue that, “Initiation rites allow people to grow and change over their life time, individuals can mould themselves over stages of their lives and becoming the people they want to be and keeping good qualities about themselves. Studies have shown that there is a direct link between the way people behave and the way they are socialised. (Ngabola, 2000; Keesing, 1982; Richards, 1932).

2.1.2. Disadvantages of Initiation Rites

The disadvantages of initiation rites are that during initiation ceremony parents or guardians to the initiates are meant to provide a lot food and new clothings hence putting households at risk of food insecurity. There are also cases where parents or guardians to the initiate obtain a loan in order for their child to be initiated. During initiation there are incidences where initiates are beaten in order to ensure they become respectful to their parents and other people of the community. Mundumuko (1990) stated that obedient girls would willingly participate in initiation rite, and stubborn ones are either tricked or forced into it with much pinching and whipping. Much controversy surrounds the issue of following tradition even while performing some procedures such as female mutilation. On the other hand, during initiation in most African traditions such as the Tumbukas who have assumed the status of patrillinity, it means that authority is wholly invested in the men entailing that the position the woman holds is that of a receptacle (Mushibwe, 2009).

The community could be forcing children to do something that they don't want to do. That could be creating tension between children and adults if the children do not want to

participate. Additionally, the community may not have the resources to adequately put all the youths through this transition which could lead to negatively developed ideas of ethic and self-identification. There is little or no information on HIV and AIDS is given during initiation hence putting girls at high risk of contracting the disease (Mayaka, 2012). Munthali and Zulu (2007) assert that, the PNG survey data appear to indicate that boys and girls who undergo initiation ceremonies actually take this as a license to have sex since they are much more experienced than those who were not initiated.

2.2. Review of related Studies

On global perspective, Markstrom conducted a study in (2008), entitled, “Empowerment of North American Indian girls: Ritual expression at puberty.” Empowerment of North American Indian Girls is an examination of coming of age ceremonies for American Indian girls past and present, featuring an in-depth look at Native ideas about human development and puberty. Markstrom noted that many North American Indian cultures regard the transition from childhood to adulthood as pivotal and potentially vulnerable phase of life and have accordingly devised coming of age rituals to affirm traditional values and community support for its members.

According to Markstrom, such rituals are a positive and enabling social force in many modern Native communities whose younger generations are wrestling with substance abuse, mental health problems, suicide, and school dropout. In her study, Markstrom pays particular attention to the female puberty rituals in four communities namely, Apache, Navajo, Lakota, and Ojibwa. She pays particular interest to a distinctive Apache Sunrise Dance, which she describes and analyses in detail. Included also are American Indian feminist interpretations and menstrual taboos, the feminine in cosmology, and the significance of puberty customs and rites for the development of young women.

In his findings, Markstrom (2008) found that girl`s puberty rites practices in North American Indian include food restrictions; using special stick to scratch oneself during the transition time; not eating with others; social confinement; sleep restrictions, tattooing, fasting, instruction and supervision, dancing and so on. Likewise, in their cross-cultural investigation, Schlgel and Barry (1980) found that puberty rites include practices such as genital operations, beating, tattooing, tooth extraction, massage, sweat bathes, body

painting, teachings of sexual skills, secrets, and menstrual seclusion. In approximately half of the societies in ethnographic record, adolescents must pass through an initiation process (Schlegel and Barry 1980:698). In Markstrom (2008) encyclopedic review of initiation rites for girls in North America, first menses is followed by the power of menstrual blood, many societies confine the young women for years and or require her to cover her head in public (Markstrom, 2008).

Initiation rite is an interdisciplinary issue and it is seen as fundamental to human growth and development. Researchers in the field of psychology and social anthropology explored the significances of this transitional ritual to the psychosocial development of the initiates. To cite evidence, Markstrom (2008) found that girls' puberty rites in North American Indian societies have multiple advantages. These include strengthening ethnic group identification, helping the young to be proud of their own culture, and promoting an understanding of traditions, beliefs, values and practices. Initiation ceremonies have a big impact on healing. Connecting to coming of age teachings is a form of embodied decolonization (Risling Baldy, 2018:21), A "returning to," which helps to dismantle the structural determinants that can interfere with the wellness and resilience of indigenous youth (Markstrom, 2008).

Additionally, the findings revealed that, beliefs and practices from preconception through birth and adolescence ground children in their culture, provide a sense of identity and belonging, review expectations for behavior that align with cultural norms, and offer protection and guidance along the way to adulthood (Markstrom, 2008; Peacock, 2002). More elaborate ceremonial initiations can be found in traditional communities, such as in the Kinaalda ceremony of the Navajo and sunrise dance of Apache (Markstrom, 2008, Markstrom and Iborra 2003). There are a range of other rites that are practiced in religious communities, such as the Bat Mitvah for Jewish girls and confirmation for Catholic teenagers (Kenan 2005; Vinick and Reinharz, 2011).

As regards privacy, AI/AN tribes vary in their openness to observation and documentation of ceremonies and practices are open for respectful types of observations and documentation by outsiders (Markstrom, 2008), yet it is not always possible for sacred

ceremonies to be publicly discussed (DeBruyn, Chino, Serna, and Fullerton-Gleason, 2001).

The study by Markstrom on empowerment of North American Indian girls: Ritual expression at puberty, is related to the current study in that it targets the initiation of adolescent girls, helps grounding children in their culture, provides a sense of identity and belonging and promotes an understanding of traditions, beliefs, values and practices. However, the current study focused on investigating the view that the Chisungu rite has nothing positive to offer to the Bemba culture.

Another study by Golchin, Zeinab and Hamzehgardeshi (2012) entitled, “The experience of Puberty in Iranian Adolescent girls: A qualitative content analysis,” was conducted whose aim was to explore puberty experiences in adolescent girls who live in the city of Sari in Iran. The methodology used in this study was a qualitative study of content analysis. In this study 38 participants who are girls ranging from 12 to 20 years of age who had experienced at least 3 menstrual cycles were used as respondents. Data collection was done through focus group and in-depth interviews of respondents.

Golchin, Zeinab and Hamzehgardeshi have highlighted that a girl’s lifespan involves many stages and milestones which include infancy, childhood, puberty, marriage, pregnancy, childbearing and menopause. Secondly, in several societies girls are the first to sacrifice in response to cultural problems. Even if they are not fully equipped with adaptive skills such as problem solving, they face personal and social problems in line with puberty of which if not addressed may lead to adverse consequences for the next generations.

The findings of this study revealed that, because of traditional cultural restrictions on discussing sexual and reproductive health and related issues, many girls in Iran lack appropriate and sufficient information regarding puberty and menstrual health. This results in incorrect and unhealthy behavior during their menstrual period. The study also revealed that in Iranian culture, menstruation and health during puberty is rarely discussed at home or school which has posed a danger to the young girls. Additionally, in view of the fact that the bulk of literature on adolescent health related issues, has been written by adults, a paucity of information from adolescents themselves exists.

It is possible to deepen the insights into adolescents' problems and educational needs by exploring their own ideas and experiences and taking measures to address them. Therefore, the study reviewed that coming up with a probing and qualitative approach in Iran, Sari in particular was unprecedented. The findings also showed that adolescents tend to resist their parents' commands and preferred to consult their parents rather than taking advice or orders from them. Menarche in the majority of girls was unexpected and worrisome, which depicted girls' paucity of knowledge in this area.

The study also revealed that adolescent girls often do not receive accurate information about menstrual health because of culturally specific practices that lead to incorrect and unhealthy behaviors. Also lack of compliance with parental advice is the cause of discord as reported by some participants. Golchin, Zeinab and Hamzehgardeshi also found out that for most participants, puberty was an unpleasant experience and that embarrassment about sexual bodily changes exist in most cultures. Most of girls were in need of education on how to go about the issues surrounding puberty. The society, families and of course the adolescents themselves are responsible to work together in order to create an atmosphere in which correct information on puberty and associated issues are readily accessible.

The study by Golchin, Zeinab and Hamzehgardeshi is related to the current study in that, in both studies female adolescents who have reached the age of puberty are targeted. In both studies, girls are in need of education on how to go about the issues surrounding puberty hence the need for initiation. Additionally, in both studies, society, families and adolescents themselves have a responsibility to work together in order to create an enabling environment in which correct information on puberty and other associated issues are accessible. However, this research was unique because it focused on the Chisungu initiation rite of the Bemba culture in Shibwalya Kapila Chiefdom of Lunte District.

In the African perspective, a study was conducted by Lutendo Malisha in (2005), entitled, "An analysis of the impact of traditional initiation schools on adolescents' sexual and reproductive health: A case study of rural Thulamela Municipality. According to this study, there has been limited research on role of traditional initiation schools in the era of HIV/AIDS. In some parts of South Africa, young men and women continue to attend traditional initiation schools whose primary aim is to disseminate information about

sexuality and other reproductive health matters in order to ensure that young people are well prepared for their future social growth, societal responsibilities and conjugal matters. Young people in three villages in the Limpopo Province of South Africa who had attended traditional initiation schools were interviewed since it is in these areas where traditional initiations are widely practiced.

The study was conducted in order to examine the impact of traditional initiation schools on adolescents' sexuality and reproductive health behavior. The findings of the study reviewed that traditional initiation schools have an important role to play in imparting information about sexuality and reproductive health. The study also reviewed that traditional initiation schools prepare young people for the transition to adulthood. In addition, these traditional initiation schools produce men who are independent, brave and courageous and women who are good mothers, wives and daughter in-laws.

During this study however, some young men and women felt the people who attend the traditional initiation schools are more likely to engage in sexual activities soon after attending these schools because there is massive use of sexuality explicit language during the process of initiation. Some young people commented that, they felt traditional initiation schools have contributed to the increase in sexual activity and as a result, negative reproductive health outcomes. This study concluded that traditional initiation schools have an important role to play in shaping the sexual and reproductive health behavior of Venda young men and women.

The relationship between Lutendo Malisha's study and the current study is that, the initiation process of the Venda girls of Limpopo Province where Lutendo Malisha did the study is similar to the Chisungu initiation process of the Bemba people. Culturally, when a Venda girl reaches puberty, she informs an old woman and then she is isolated from society for a few days and waits until the ceremony is performed. Secondly, the primary aim of conducting initiation rites for girls for both Venda girls and Chisungu of Bemba girls is the same in that they include to disseminate information about sexuality and other reproductive health matters in order to ensure that young people are well prepared for their future social growth, societal responsibilities and conjugal matters. However, the study by Lutendo focused on the fact that there has been limited research on role of traditional

initiation schools in the era of HIV/AIDS whereas the current study has singled out a particular initiation ceremony for a particular culture and it was done in order to investigate the view that the Chisungu initiation rite has nothing positive to offer to the Bemba culture.

Another research was conducted by Linda van Rooyen and Cycil Hartell (2012) in Swaziland with research topic, 'The Traditional Custom of Chastity and Sexual Restraint in the Education of the Young Swazi Girl.' Swazi people living in a 'tiny kingdom' in Southern Africa under the current leadership of King Mswati III. The custom, referred to as Umcwasho, is a custom that forbids young, unmarried females to engage in any form of sexual activity for a specific period, the length of which is determined by the King. It was observed that even today some of the Swazi's, especially those living in rural areas, attach much value to their traditional customs, ceremonies and rites", which they punctually practice and transmit from generation to generation (Dlamini, 2006). These traditional customs include, *incwala* (first fruits), *umhlanga* (annual reed dance), *sibhaca* (a traditional dance) and *umcwasho* (the custom of chastity and sexual restraint) (Dlamini, 2006).

The findings of this research reviewed that, the careful maintaining of their traditional customs greatly contributed to the preservation of the conforming and close-knit fabric of Swazi society. As a close-knit and conservative nation the relatively regular observance of the custom of chastity and sexual restraint, and, the fact that the girls, while practicing the custom, are 'around' and visible in their respective communities, serve as a reminder and contribute to the instilling and maintaining of a high sexual morality amongst the people.

The results of this research have given the researchers to believe that the custom of chastity and sexual restraint still have a significant status amongst the traditional customs of the Swazi nation. Once this particular custom is proclaimed, it has the status of a traditional law that obliges all people to conform to prescribed patterns of behavior (Mnguni, 2002). Those who fail to abide by its rules get punished, while those who persevere to the end become heroines and are promoted to adulthood.

Additionally, the careful maintenance of their traditional customs greatly contributes to the Swazi's being conventional and conservative. It also promotes the preservation of the conforming and close-knit fabric of Swazi society. The regular practice of the custom contributes to motivating the people to maintain a high level of morality (Dlamini, 2006;

Mary Dlamini, 2007; Mnguni, 2002). The custom is an opportunity for young Swazi girls so that they can become what they ought to be in terms of the standards set by the adults (Ngwenya, 1995:31). He explains the 'terms of the standards of the adults' as the maintenance of virginity that is above all treasured and extremely highly valued, together with the postponement of sexual intercourse until marriage by both boys and girls (Ngwenya, 1995).

The study by Linda van Rooyen and Cycil Hartell is related to the current study in that, both the traditional custom of Chastity and Sexual restraint of the young girls of Swaziland and the Chisungu initiation rite emphasize the maintenance of virginity in young girls thereby promoting a high level of morality. Linda van Rooyen and Cycil Hartell's study concentrated on Chastity and Sexual Restraint in the Education of the Young Swazi Girl, however, the current study seeks to investigate the view that the Chisungu initiation rite has nothing positive to offer to the Bemba culture.

Another study was conducted by Munthali (2018) entitled, Initiation ceremonies in Traditional Authority Liwonde in Machinga District in Southern Malawi. The main objective of this study was to explore how initiation ceremonies in Machinga District in Malawi have evolved over the last 30 years and have impacted on youth sexual and reproductive health behavior. The findings of the study reviewed the following initiation ceremonies were mentioned by informants as prevailing in Traditional Authority Liwonde; jando, male circumcision; nsondo for girls aged 6 to 13 and before they start menstruation, ndakula for girls who have started menstruation; and litiwo for girls pregnant or delivering for the first time. Boys and girls attend ceremonies for them to be counselled on several issues including the need to respect their parents and other elderly persons. Initiates are also attracted to initiation ceremonies to fine clothes and other gifts they receive when they graduate from initiation ceremonies. Some initiators reported that people attend initiation ceremonies because it is their culture. The attendance of initiation ceremonies was also an indication that a boy or girl has grown and it is believed that only those who have been circumcised can read the Quran in the mosque.

The study also noted the disadvantages of attending initiation ceremonies which include the following; a lot of food is required by the household where the initiate is coming from

which puts the household at risk of food insecurity and there are cases where parents obtain a loan in order for their child to be initiated. Secondly, initiates being beaten in order to ensure that they become respectful. The other disadvantage during initiation is when initiates are advised to experiment with sex.

This study is related to the current study in that in both studies initiates are isolated for some time. In both studies, initiators have attached great importance to sex education. However, Munthali's study's main objective was to explore how initiation ceremonies in Machinga District in Malawi have evolved over the last 30 years and have impacted on youth sexual and reproductive health behavior which is not the objective of the current study.

Another study was conducted in Zambia by Yvonne Mulako Mundia in (2015) on exploration of Sikenge initiation rite in the promotion of Lozi cultural heritage: a case of Mongu District. Her findings were that, during the *Sikenge* initiation, initiates are given lessons on hygiene which include shaving of one's private parts such as the genital area and the arm pits, cutting nails and general body cleanliness. All the ten initiated women and the ten initiators alluded to the fact that they advised the initiates to always have sanitary pads and razor blades, to keep their clothes clean, ironed and well packed. One initiator in cementing education on hygiene added that she always advised the girls to always keep their bedrooms very clean by sweeping and arranging things in an orderly manner.

Fornication was one of the vices that were prohibited in *Sikenge*. Despite the above lessons, twenty of the participants argued that the *Sikenge* forbade the girls from indulging in sexual activities before they got married because they could fall pregnant. All the five girls acknowledged having been instructed to abstain from 'playing with boys' meaning having sexual intercourse during and after the *Sikenge*. They said the information on handling a man during sexual intercourse was for women to apply in marriage not before that. One girl in stressing the point on sex abstinence before marriage said, she was advised to wait until she got married and was cautioned that if she indulged in sexual activities at her age, she could fall pregnant before completing school or getting married or could contract sexually transmitted diseases such as HIV and AIDS. Another girl added that during her

Sikenge, some women cautioned her that what she was taught was not meant for every man that would propose love to her, it was meant for her husband.

The study by Yvonne Mulako Mundia is related to the current study in that, during initiation initiates are discouraged to indulge in sex before marriage and always promote their cultural heritage. The study by Mundia was done on the Lozi people of Mongu while the current study was done on the Bemba people of Shibwalya Kapila Chiefdom.

Another study was conducted by Mushibwe in (1993) entitled, “The traditional culture of the Tumbuka ethnic group of Eastern part of Zambia.” In her study, she states that, among the Tumbuka ethnic group initiation ceremony is of great importance. It helps adolescent girls who become of age called Chinamwali to undergo adult education. The girl who has undergone Chinamwali is referred to as a ‘mwali’ which means a virgin. The girl who has reached puberty is confined in her bedroom for a period of 14 days so that she could go through an initiation rite.

Mushibwe also stated that the older women called Bazamba are responsible for training young girls. The Bazamba ensure that the correct and morally procedure is followed through the initiation ceremony. The findings by Mushibwe during her study were that, the teachings by the traditional Bazamba included teaching young girls during initiation rite on topics that have particular emphasis on male supremacy, appreciating and respecting men, keeping distance from men, taking care of themselves during menstruation as it is not advisable in the Tumbuka culture for men to see blood that comes out during menstruation not even knowing that she is menstruating.

During initiation, Mushibwe found out that the Bazamba also teach young girls in child bearing and child care. The initiate (mwali) is also taught sexual ritual, how to respect men around her such as brothers, uncles, father and her husband. Young girls during initiation are taught to be hard working, keep secrets of whatever happens in their respective homes in order to strengthen their homes. In most cases the mother to the initiate is not involved in teaching the initiate due to the nature of the lessons being taught which include how to satisfy a man in bed. After the end of 14 days of being confined, the girl is brought out for a graduation ceremony were celebration and other teaching continue. This ceremony allows other women to gather in order to join in the celebration of the maturity of the girl.

Mushibwe adds that, the teaching continues even after the initiation ceremony in their gathering place referred to as Nthanganeni, a place where women meet in order for them to eat and talk about different issues.

The study by Mushibwe is related to the current study in that it emphasizes the isolation of the girl who has reached puberty, and older women in both initiations take up the responsibility to teach young girls among other things which include respect for other people, abstaining from sex, maintenance of hygiene, child bearing, care for children and hard work. The study by Mushibwe dwells mainly on the Chinamwali initiation of a Tumbuka girl in Eastern Province. However, the current study focuses on the Chisungu initiation ceremony for the girl in the Bemba tradition of northern Zambia.

The Bemba people of Zambia perform the Chisungu female initiation rite in which young girls are initiated into adulthood through the ritual process. Chisungu female initiation rite remains an important source of traditional education on sex, the social and religious leadership roles of women in Zambia although they are now being modified and performed in a shortened form (Kangwa, 2011).

Chisungu focuses on the initiation ceremonies for young Bemba girls. The girls are normally secluded at the onset of their first menstruation. Obedient girls would willingly participate in the initiation rite, and stubborn ones are either tricked or forced into it with much pinching and whipping (Mundumuko, 1990; see also Munachonga's chapter in this book). The lessons are in the form of verbal instructions, demonstrations, and song and dance (Chama, 2006). These teachings include sex education as well as general teachings that are meant to make a girl a capable wife in the future, and these are sequentially presented to the novice. It is important that young people are educated in Zambian traditions, culture and customs so that they grow up as responsible citizens. However, there is strong feeling that modern culture has been slowly overshadowing the old ways and destroying traditional culture and values on which the Zambian nation was built.

There are existing controversies on how initiation rites practices are perceived among different cultures. For example, Santrock (2000) mentions that rites of passage practices have a positive contribution in educating youths in indigenous societies such as in Africa and the Middle East where formal education is not readily available. Conversely, these

practices are viewed negatively by some Anthropologists, some Zambians including Bembas. Some Anthropologists consider these practices as physically and psychologically harmful to the initiates (Delaney, 1995; Van Vurren & Dejongh, 1999 cited in Van Zanden, Crandel & Crandel, 2007). Meanwhile, admonishing these views of indigenous puberty rites, Rogoff (2003) argues that people often view the practices of other communities as barbaric and assume that their community's perspective of reality, customs, and conceptions of human nature are the only proper, sensible or civilized ones. Hence the need of this research to investigate the view that the Chisungu rite has nothing positive to offer to the Bemba culture of people of Shibwalya Kapila Chiefdom.

Chisungu ceremonies occur in three phases. The first is in the nature of a private celebration, during which *nachisungu* receives instructions on matters of personal hygiene from a grandmother and a friend who has already undergone initiation. The second phase is of a public nature involving mainly dancing and processions. In contrast to this, phase three is highly secretive, being held in a special hut in the bush, away from the community, and attended by specially selected participants. Apart from being instructed on matters of hygiene, *nachisungu* is also instructed on matters pertaining to marriage, wifely duties and child bearing.

Traditionally *Chisungu* commenced with a formal procession to the chief's palace by which men, women and children (community members) were permitted to approach the chief and receive his blessing, which is believed to be especially powerful, because the Bemba chief is regarded as an effective mediator between his subjects and their ancestors. En route to the palace, special songs and dances were performed through which the people expressed their joy at *nachisungu's* attainment of puberty, (Kasonde, 1953).

As a clan member she has reached physical and social maturity and will be able to have children, thereby ensuring the continued existence of the clan. After this celebratory procession, and audience with the chief, *nachisungu* and the women return to the initiation site. *Chisungu* rituals are restricted to females, and a priest among the Bemba, Fr. Corbeil, who wrote about these rituals, gained access to information, by being granted permission to attend *ukulasa imbusa* (striking at the emblem). This was in 1916, and he subsequently

admitted that he was given access only because he used his religious status as leverage to coerce Helen Chilupula of Mubanga village, Chinsali district, to divulge all that happens at *Chisungu initiation ceremony*. In return he promised to re-admit her into the Catholic Church (Corbeil, *ibid*) 104. From Fr. Corbeil's account, it is obvious that the ceremonies had been contrived in order to accommodate him with some spurious information, rather than with the true facts (Chinyanta, *ibid*) 105. Nowadays processions no longer take place to open *Chisungu*. Instead, *nachisungu* is escorted privately to the initiation site by her *nakalamba*. This change is also due to urbanizing influences and socio-economic changes in the country generally, (Kubik 1981).

2.3. Sacred emblems (Imbusa) and Songs

As teaching aids, *nachimbusa* uses *imbusa* (sacred emblems). According to Richards (1982), the third day of *Chisungu* initiation ceremony is used to design marriage or sacred emblems. Corbeil (1982) argues that, different designs of marriage emblems are drawn on the walls of the initiation house on the occasion of the ceremony. He adds that, presentation and explanation of the meaning of the emblems is done during the night on the last day of initiation. The sacred emblems are in different types, but they are all considered secret in the sense that they either have a secret name or a secret meaning according to the Bemba culture and traditions (Kangwa, 2011).

These are in the form of fired clay objects and figurines, and floor and wall paintings, designs and configurations which have been sculpted in relief, so that they project from the floor, and the walls of the initiation hut. These paintings are made especially for different ceremonies, at the conclusion of which they are demolished. The fired clay objects, which have been used in previous rituals and ceremonies, are stored for use in future *Chisungu*. They are given to *nachimbusa*, who hides them in a secret place known only to her and her daughter (Kangwa, 2011). A river-bed is a favorite place of concealment, and when they are again required, they are retrieved from the river-bed, and redecorated with white clay (*impemba*) and red clay (*inkanka*). The earthen models come in specific forms and appearances, and are highly symbolic.

Richards (1982) explains that the pottery emblems are painted in different colors which include white, red and black, where a hoe symbolizes a woman portrayed as a field where only the husband should pass and not any other man. Faithfulness in marriage between husband and wife is emphasized. Richards (1982) also asserted that, tree emblems are fruit bearing trees that represent fertility and the sacredness of the woman and male trees that represent the bridegroom. Richards (1982) states that sex is sacred hence it should be practiced in house at any time the couple feels like having it. Another important sacred emblem is the emblem of Mortar and pestle which are symbolic of the relationship of soul and spirit shared between husband and wife during sexual intercourse in marriage. Rasing (1955) states that, mortar and pestle are symbolic of the soul and spirit between husband and wife via sex in marriage.

Some of the models are immediately recognizable as true-to-life representations, while others are more abstruse and have esoteric meaning. The relief drawings are visual reminders for nachisungu, and help her to memorize all the instructions she receives during Chisungu initiation. For each pottery item and each painting there is an associated didactic song and dance. Each song, which has both literal and implicated meanings, is structured antiphonically, with nachimbusa and the rest of the participants in regular solo- and chorus alternations.

According to Bemba conceptualization the two levels of meaning in the songs are directed to the general community, on the one hand, and to uninitiated and married people, on the other. But nachisungu is expected to learn all the songs by heart, when they are being sung (Ng'andu, 1999). Kangwa (2017) argues that, given that each sacred marriage emblem has its own songs and interpretation in the initiation, it is important to discuss some initiation songs and their meaning.

2.3.1 *Ukulasa imbusa* (Striking at the emblem)

Nachisungu's seclusion hut is the venue for this important rite and ceremony, which is enacted on the final day of *Chisungu*. *Lumbwe* (The husband to be) receives a formal invitation to attend, and he must be accompanied by his sister or another female relative,

bringing with him a bundle of firewood and quantities of salt and meat (beef). Having entered the hut, the older women sing and dance as he unties the firewood bundle, and presents nakalamba with two live fowls, one for herself and the other for her nachisungu, who has to prepare them for cooking (Chondoka, *ibid*, 1999). While this is under way, Lumbwe leaves the hut, to return some time later, accompanied by several relatives who have to witness his performance at the ukulasa imbusa rite. For this, Lumbwe has to have a bow and arrow, with which to strike the emblems.

The approach to the initiation hut must be accompanied by singing, and once inside it, Lumbwe must stand in the centre of the room, while nachisungu seats herself below a special mbusa projecting from the hut wall. Lumbwe has to strike the special mbusa with his bow and arrow, before all the people assembled for the ritual. When he shoots at the last mbusa, nachisungu must jump over another mbusa that has been specially situated for her. Her action is met with applause, praising and shouts of encouragement. Should Lumbwe fail to strike the targeted mbusa, his performance is not treated lightly, and he will be asked to repeat the performance at a later stage. This is because the actual act is a test of Lumbwe's powers of concentration, and is indicative of his worthiness and capability as a good husband (*Ibid*:1999).

2.4. Summary

This chapter discussed literature related to the Chisungu initiation rite and its contribution to the Bemba culture. The literature discussed has really shown the significance of the Bemba Chisungu initiation rite to female adolescents and some of its contribution to the Bemba culture. The literature also reviewed some of the controversies that exist concerning initiation rites practices among different cultures and how they are perceived.

CHAPTER THREE

METHODOLOGY

3.0. Overview

This chapter gives an account of the methodology used in this study. The elements of the research methodology covered include: Research design, study population and sample, sampling techniques, research methods and instruments, data collection procedure, data analysis and presentation, credibility and trustworthiness and ethical considerations.

3.1. Methodology

In terms of approach, the study employed a qualitative approach. As defined by Creswell (2009), a qualitative research method is a way of exploring as well as understanding the individual or group attributed to a social human problem. Drawing on methodologists, Ndhlovu (2012) sees a qualitative research as a logical collection, examination as well as interpretation of data so as to give descriptions and accounts of social proceedings and objectives of the study in their normal settings. In addition, that qualitative research is a process bound, which means that the researcher is never only fascinated in the results of the research but also on what goes on before one comes to a conclusion. According to Bryman (2008) in Hambulo (2016), qualitative research has various characteristics which include: realistic, contextual, process bound as well as descriptive. Therefore, in line with the purpose of this study, the qualitative research method or approach was employed in order to capture in-depth descriptive information from the participants. The approach was deemed suitable for this study because it provides a unique feature of understanding the social reality from the participant's experiences and interpretations (Bryman, 2004).

3.2. Research Design

Creswell (2009) asserts that research designs are plans and procedures for the research that span the decisions from broad assumptions to detailed methods of data collection and analysis. Furthermore, a research design is a framework for the collection and analysis of data which one employs in a research study (Bryman, 2008). Therefore, in choosing the research design, the researcher is informed by the principle that the selection of a research

design is based on the nature of the research problem or issues being addressed and the audience for the study (Creswell, 2009).

This study used a case study design of the investigation of the view that the Chisungu initiation rite has nothing positive to offer to the Bemba culture. The study involved 30 selected participants in Shibwalya Kapila Chiefdom of Lunte District. According to Yin (2003) a case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and the context are not clearly evident. Musabila and Nalaila (2013) state that a case study is an investigation that seeks to describe the phenomenon in detail with a deeper insight and clear understanding of the problem. For Kothari (2019), a case study is a method of study in depth rather than breadth. Thus, a case study was used to investigate the view that the Chisungu rite has nothing positive to offer to the Bemba culture. The case study included specific respondents that provided correct information which was helpful in answering the research questions.

3.3. Study Population

The study population refers to a targeted number out of the whole population. According to McMillan & Schumacher (2001) a population is a group of elements or cases, whether individuals, objects or events, that conform to specific criteria and to which we intend to generalize the results of research. Therefore, the study or target population for the study was initiated girls, initiated women, initiators and Village Headpersons.

3.4. Study Sample

According to Bless and Smith, (1995), “A sample is a subset of elements taken from a population which is considered to be a representative of the population.” A sample is a carefully selected subset of the accessible population that has characteristics of the larger population. Further, a study sample refers to a group of subjects selected from a larger population (White, 2008). Webster (2006) argues that a sample is a set part of statistical population whose properties were studied to gain information about the whole. In the current study, a total sample of 33 respondents categorized as follows; 10 initiated girls aged between sixteen and twenty years (coded as IG 1 to IG 10), 10 initiated women aged

between twenty-one and 40 years (coded as IW 1 to IW 10), 10 initiators aged above forty years (coded as IT 1 to IT 10) and 3 Headpersons aged above forty years (coded as VH 1 to VH 3) was used.

The initiated girls and women were selected because they have undergone Chisungu initiation hence were better placed in giving correct information which was helpful in answering the research questions. On the other hand, initiators were selected because they are deemed capable of responding to the research questions accurately due to their vast experience as they have been involved in giving instructions and advice to initiates during Chisungu initiation. Village Headpersons were part of the respondents because they are the custodians of culture.

Table 1: Coding of participants

RESPONDENT	TYPE OF CODE
Initiated Girl	IG
Initiated Woman	IW
Initiator	IT
Village Headpersons	VH

3.5. Demographic Details of Research Participants

The demographics of the participants refer to the statistics relating to the research participants or respondents who took part in this study. This includes the background information of the research participants deemed necessary and relevant to the study by the researcher. A research participant, informant or respondent is someone who is well versed in the social phenomenon being studied and who is willing to provide information on it.

A total of 33 respondents were interviewed in this study, all of whom had had understanding of the Bemba Chisungu initiation rite.

3.5.1. Gender of respondents

In this study 30 female respondents were selected because the Bemba Chisungu initiation involves women, and 3 Village Headpersons were interviewed because they are the custodians of culture.

Table 2: Gender of respondents

Category	Women	Men
Initiated Girls	10	
Initiated Women	10	
Initiators	10	
Village Headpersons		3
Total	30	3

3.5.2. Age of Respondents

The age of respondents was distributed as follows; a total of 10 initiated girls were between ages of 16 to 20 years, a total of 10 initiated women were between the ages of 21 to 40 years, a total of 10 initiators were 41 years and above and 3 Village Headpersons aged above 40 years.

Table 3: Age of Respondents

Age (Years)	Sample
16-20	10
21-40	10
Above 40 Years	13
Total	33

3.5.3. Experience/Years as initiators

Chisungu initiators are elderly women involved in teaching traditional values and norms to the initiates. They are involved in giving instructions and advice to initiates during Chisungu initiation. The table below gives the experience in terms of number of years each initiator has been practicing as an initiator.

Table 4: Experience/Years as initiator

Years as initiators	Number of Initiators
1-5 Years	1
6-10 Years	3
11-15 Years	4
16-20	2
Total	10

3.6. Sampling Techniques

Kombo and Tromp (2009) define a sampling procedure as a process that a researcher uses to gather people, places or things to study. Kombo and Tromp (2009) further argued that a sampling procedure is a method in which every person in the definite population has equivalent and independent chances of being selected as part of the sample. This is in line with Mugenda and Mugenda (2003) who echoed that a sampling procedure is a formula of choosing the subjects or case to be included in the sample. Sampling is the process of selecting a statistically representative sample of individuals from the population of interest (Majid, 2018). This process consists of identifying as well as selecting individuals, places or groups of individuals that are specifically well- informed about the topic or study under investigation (Creswell, 2009).

The respondents that were part of this study were selected using purposive sampling. Purposive sampling is commonly used in a qualitative study for the identification as well as choosing of rich information linked to the phenomenon of interest (Palinkas and Horwitz, 2013). Purposive sampling is a sampling technique that qualitative researchers use to recruit participants who can provide in-depth and detailed information about the phenomenon under investigation. This study adopted purposive sampling technique for interviews which involved initiated girls, initiators and Village Headpersons. Snowballing was also employed to select initiated women in that the researcher did not know them. He depended on the recommendation from the initiators. Snowball sampling is defined as a non-probability sampling technique where subjects recruit future subjects from among their acquaintances. Dimitrios (2010), also states that, snowballing relies on referrals from initial subjects to generate additional subjects.

The type of purposive sampling used in this study was non-probability. Non-probability sampling is that sampling procedure which does not afford any basis for estimating the probability that each item in the population has of being included in the sample. In this type of sampling, items for the sample are selected deliberately by the researcher; his choice concerning the items remains supreme (Kothari, 2004).

3.7. Data Collection instruments

The study utilized two data collection instruments namely; semi-structured interview guide and focus group interview guide. A semi-structured interview is a qualitative data collection strategy in which the researcher asks informants a series of predetermined but open-ended questions. The interview guide may be very specific, with carefully worded questions. Semi-structured interviews were used in this study on initiated girls, women initiators and Village Headpersons because they are an effective method for data collection and helped to explore participants' thoughts, feelings and beliefs about the Chisungu initiation rite, how the rites are conducted and their contributions to the Bemba culture. Interviews were preferred due to their flexibility in data collection and that they provided room for probing which yielded in-depth thoughts, observation, experiences, knowledge, and description of undertakings from players involved (Mugenda and Mugenda, 2003).

The FGD was administered to 10 initiated women using single focus group. According to Morgan (1996), the key feature of a single focus group is the interactive discussion of a topic by a collection of all participants and a team of facilitators as one group in one place. This is the most common and classical type of focus group discussion. The FGD was conducted at one of the women initiators' house which lasted for 45 minutes starting at 15:00 hours to 15:45 hours as agreed with the participants. The sitting arrangement was in a circle comprising of 10 participants while observing social distance of 1 and half metres apart.

Considering that snowballing sampling was used, a woman initiator helped in organizing the participants. The researcher asked questions and recorded the responses from the participants in a note book while recording the proceedings using his cell phone. Masadeh (2012) argued that the FGD guide is highly valued as a qualitative research instrument which is best known for its capacity to produce in-depth insights into a topic in an effective and appropriate way. The other alternative tools were: phone interviews, due to COVID 19 pandemic. The tools were used due to their likelihood to yield a great deal of data.

3.8. Procedure for Data Collection

In order to collect suitable data, an introductory letter from the Institute of Distance Education (IDE) of the University of Zambia was used to seek for permission. The letter was presented to 33 participants who included initiated girls, initiated women, women initiators and Village Headpersons. Participants were given consent forms which they signed and were assured that their responses would be treated with confidentiality and were advised that they were at liberty to withdraw from the project at any time should they desire to do so. As per estimation in the time schedule, data was collected within a period of two months.

The researcher collected primary data through semi- structured interviews (on face to face basis) and Focus Group Discussion. Primary data is defined as a type of data collected by researchers directly from main sources through interviews, surveys and experiments, specially designed for understanding and solving the research problem at hand (Jacobes, 2004). All the instruments used in this study were for primary data collection.

3.9. Data Analysis

Kombo and Tromp (2006) state that analysis of qualitative data is done thematically. White (2008) describes data analysis as “the process which involves selecting, categorising, comparing, synthesising and interpreting the information gathered to provide explanations of the single phenomenon of interest.” In this study, the researcher interpreted data thematically to comprehend pure subjectivity of the phenomenon under scrutiny. This meant that lived experiences of the initiated girls, initiated women, initiators and village headpersons on the subject at hand were interpreted. Thematic analysis is a type of qualitative analysis which is used to analyze classifications and present themes that relate to the data. Boyatzis (1998) states that, “Thematic analysis illustrates the data in great detail and deals with diverse subjects through interpretations.” Thematic Analysis was considered the most appropriate for the study because it provided a systematic element to data analysis and allowed the researcher to associate an analysis of the frequency of a theme with one of the whole contents. This conversed accuracy and intricacy and enhanced the research’s whole meaning.

The research required understanding and collecting diverse aspects and data and the thematic analysis gave an opportunity to understand the potential of any issue more widely (Marks and Yardley 2004). The researcher listened to each interview repeatedly, and thereafter, translated and transcribed the tape-recorded interviews, then read and reread the interviews in their entirety, reflecting on the interviews as a whole. Then, he summarized the interviews; keeping in mind that more than one theme might exist in a set of interviews. Once identified, the themes that appeared to be significant concepts linking substantial portions of the interviews were written down and merged into meaningful themes about the phenomenon under study (Morse and Field, 1998:115). In summary, all the responses from the respondents were coded and clustered into specific themes related to the objectives of the study.

3.10. Credibility and Trustworthiness

Credibility is defined as the quality of being believed or accepted as true, real, or honest whereas trustworthiness is the ability to be relied on as honest or truthful. Credibility comprises the objective and subjective components of believability of a source of message. If research has high credibility, that means it produces results that correspond to real properties, characteristics, and variations in the physical or social world. In order to ensure credibility and trustworthiness of the findings, the researcher used multiple and combined qualitative methods of data collection which included interviews and focus group discussions (Triangulation). These methods supplemented each other and overlying weaknesses were avoided. According to Patton (1990) when methods are combined, they ensure that inconsistencies are removed and thus credibility and trustworthiness of data is achieved.

Furthermore, to realize credibility and trustworthiness of the research data, interpretations and conclusions were shared with the participants to make them clarify a point and determine authenticity of the research (Wesley, 2010:5). Hence the current study observed both credibility and trustworthiness in its findings. To ensure credibility, the researcher made sure that interpretations of the meanings of information from interviews, and focus group were clarified. And in order to ensure trustworthiness, the researcher protected the

authenticity or ‘truth value’ of the research study by seeing to it that data interpretations represented true reality as provided by the respondents.

Additionally, the researcher endeavored to attain conformity in the findings of the research in order to enhance credibility and trustworthiness. The findings of qualitative data analysis are confirmable if the inferences drawn are traceable to the data from interviews or contained in the documents and if the preponderance of evidence corroborates those findings (Wesley, 2010).

3.11. Ethical Consideration

Considering that the research involved human subjects, the researcher made sure that participants or respondents remained anonymous; that they were not subjected to any risk of bizarre stress, embarrassment or loss of self-esteem. The researcher ensured that time taken during one to one in-depth interview with participants was 45 minutes per participant and 45 minutes for the Focus Group Discussion with initiated women.

Due to the COVID-19 Pandemic, data collection was done under strict observance of the Health guidelines which included; masking up in public, washing of hands frequently with soap or use of hand sanitizer, maintaining physical distancing of 1 to 2 Metres apart, avoiding crowded places, and seeking medical attention early if symptomatic. For some participants where physical contact proved to be difficult due to COVID-19, data was collected using phone calls and information was recorded by the researcher. Consent, permission and approval for the research was obtained from concerned authorities so as to secure all the participants. The researcher obtained a letter of authority from the University of Zambia Ethics committee to carry out the research. The Research Ethical Approval number obtained was (HSSREC-2021 JULY 004).

The researcher made sure all respondents included during this study participated willingly and those that did not want to respond to or answer to a question were free to remain silent. Furthermore, those that would want to withdraw for their known reasons were at liberty to do so. The respondents’ rights to privacy, dignity and confidentiality were assured. Participants’ names did not appear in any publication resulting from this study and any identifying information was omitted from the report. However, with their permission,

anonymous quotations were used. The researcher interacted with the participants using the Bemba language which they understood better. The responses were then translated into English and recorded by the researcher.

3.12. Summary

This chapter discussed the research methodology that was used to conduct this study. This chapter also defined the research design as well as study area. Furthermore, the chapter has described the target population of the study, sample size, and sampling techniques. The chapter has also presented the data collection instruments and validation of the research instruments of the study. Finally, the chapter discussed the data collection procedures as well as data analysis. The next chapter presents the presentation of findings of the study.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0. Overview

This chapter presents the findings of the study. These findings are presented according to research questions under which themes have been derived from. The research questions include:

- (i) What is the Bemba Chisungu initiation rite?
- (ii) How do the Bembas conduct Chisungu initiation rite in Shibwalya Kapila Chiefdom?
- (iii) Does the Chisungu initiation rite offer something to the Bemba culture of people of Shibwalya Kapila Chiefdom?
- (iv) How can the Chisungu initiation rite be more effective in terms of its contribution to the enhancement of the Bemba culture?

4.1. What is the Bemba Chisungu initiation rite?

The study was guided by four research questions and the first one was, ‘What is the Bemba Chisungu initiation rite?’ This research question generated various responses from all the research respondents of the study namely; initiated girls (IG), initiated women (IW) and initiators (IT). Notable among the responses to this question from research respondents are responses such as; a puberty rite for girls, a female initiation rite in which young girls are initiated into adulthood through ritual processes, the process of girls’ assumption of new roles through marriage and womanhood, a source of traditional education on issues such as sex, social and religious leadership roles. Below are the detailed descriptions of the Chisungu initiation rite as provided by the research participants.

4.1.1. A puberty rite for girls

A puberty rite for girls, was reported as one of the descriptions of Chisungu by many respondents. According to IG 1, Chisungu rite was a name given to the puberty rite for girls in the Bemba culture which every family wished their girl child to experience. IG 2 indicated that Chisungu rite was a puberty rite for girls which was celebrated in Shibwalya

Kapila Chiefdom to mark the transition of a girl from childhood to adulthood. IW 1 remarked that:

In the Bemba tradition, Chisungu rite is a puberty rite for girls which is performed when a girl reaches the age of physiological maturity (Ukuwa ichisungu). Chisungu is conducted in order to have cultural values, traditions and customs of the Bemba tribe be transmitted from generation to generation.

IT 1 stated that the initiates were taught values, traditions and customs of the Bemba culture so that they could live by them as they grew up and eventually hand them over to the next generation. IT 1 indicated that Chisungu rite was a puberty rite for girls which every parent in Shibwalya Kapila Chiefdom attached value to as it was part of the cultural heritage of the Bemba people.

Still many respondents from both in-depth interviews and FGDs responded that, Chisungu was a puberty rite for girls in Shibwalya Kapila Chiefdom which signaled the transition from one stage of life to another, i.e. from childhood to adulthood.

4.1.2. A female initiation ceremony

Participants from all target groups expressed the similar view that Chisungu rite was a female initiation ceremony. IT 6 responded that, the Chisungu rite was a female initiation ceremony practiced in the Bemba ethnic grouping which indicated the process of maturing as a person and marked the beginning of maturity. According to IW 2:

Chisungu rite is a female initiation ceremony conducted following the first menstruation by a pubertal girl which is perceived to be important not only to the initiate but also for the overall wellbeing of her family and the community.

IG 2 responded that, the Chisungu rite was a female initiation ceremony which brought joy and sense of fulfilment in the life of an initiate as well as the wellbeing of the family and community. Many respondents from both in-depth interviews and FGDs responded that

the Chisungu rite was a female initiation ceremony which brought people together to celebrate the formal admission to adulthood in a community of Shibwalya Kapila Chiefdom.

4.1.3. A female initiation rite in which young girls are initiated into adulthood through ritual process.

The majority of the participants expressed the view that the Chisungu rite was a female initiation rite in which young girls were initiated into adulthood through ritual processes. According to IT 4, Chisungu was described as a female initiation rite in which young girls were initiated into adulthood through ritual processes to shape the initiate into a responsible woman.

IW 5 stated that:

Chisungu is a female initiation rite in which young girls are initiated into adulthood through ritual acts which include singing, dancing and learning about sacred emblems.” In the past, Chisungu was preceded by marriage of the young girl after being initiated. Through ritual processes which initiates undergo, they transition from childhood to adulthood.

VH 1 responded that through the Chisungu initiation rite cultural traditions and values of the Bemba tribe were inculcated into the initiates because initiates were considered to be adults at that stage. Hence the Chisungu initiation rite should continue as it added value to the Bemba culture where teaching of the young girls was concerned.

Participants from both the in-depth interview and FGDs generally expressed the view that Chisungu being a female initiation rite for young girls, it was a ritual process which involved explaining in detail all the initiation rites to the initiate.

4.1.4. The process of girls' assumption of a new role through marriage and womanhood

Participants from all target groups expressed the similar view that Chisungu was described as the process of girl's assumption of a new role through marriage and womanhood. IT 4 stated that, the Chisungu initiation rite was the process by which young girls who had become of age were given instructions on how to behave as a women and not as young girl. IT 3 who was interviewed through the phone said, the Chisungu initiation was the process that involved women initiators giving instructions to the initiates on how to live with their future husbands. IW 4 responded that:

The process of the Chisungu rite has always been known to make young girls realize that they are no longer young but adults who should assume new role of womanhood. Information on handling a man during sexual intercourse is given to the initiates for them to apply during marriage and not before marriage.

IG 6 stated that the Chisungu initiation rite was the process which gave a young girl an opportunity to learn that as a woman she could get pregnant if she indulged into sexual intercourse with a boy or man hence the need to abstain. IG 6 also said that the initiators always emphasized that initiates should preserve their virginity for their future husbands. IT 5 responded that the Chisungu initiation rite was the process by which young girls assumed the new role of womanhood hence issues to do with child bearing and child care were taught to them so that when the time of getting married came, they would have known how to handle them.

Participants from both the in-depth interview and FGDs generally expressed the view that Chisungu being the process where a girl assumed a new role of marriage and womanhood, it produced women who were good wives and mothers.

4.1.5. A source of traditional education on issues such as sex, social and religious leadership roles.

The majority of the participants expressed the view that the Chisungu rite was a source of traditional education on sex and the social and religious leadership roles of women in Shibwalya Kapila chiefdom. IW 7 said, the Chisungu rite was a source of traditional education on sex in that during the initiation, initiates were also taught sexual rituals. IT 4 stated that, Chisungu was a source of social roles for women in that during initiation initiates were taught how to respect the elderly people, respect men such as uncles, father, brothers and their husbands. IT 8 responded that:

Chisungu is a source of social and leadership roles because during initiation initiators ensured that initiates are prepared for their future social growth, and societal responsibility.

VH 2 responded that:

Ukulingana nolutambi lwa Chibemba umukashana onse uwafika pamushinku wakuwa ichisungu banachimbusa balamusambilisha ifyo engatangata umwaume mucupo elyo naifyo engekala mumutende nabena mupalamano elyo nabantu bonse muncende umo ekala.

Translates as:

According to the Bemba culture any young girl who attains the age of puberty is taught how to handle a man in bed as well as living in harmony with neighbors and other people in society.

Participants from all target groups expressed the view that the Chisungu initiation rite had many merits which included strengthening ethnic group identification, having knowledge on sexuality and was a form of education on social roles of women.

4.2. How do the Bembas conduct the Chisungu initiation rite in Shibwalya Kapila Chiefdom?

The second research question of the study was ‘How do the Bembas conduct the Chisungu initiation rite in Shibwalya Kapila Chiefdom?’ So much data emerged from research participants in relation to this research question. From the data, it was evident that the Chisungu initiation rite was conducted in a systematic process grounded in clear stages from the beginning to the end. The data was categorized into three themes namely; the role of Nakalamba (Nachimbusa) in Chisungu initiation, the three phases of Chisungu ceremony, and Sacred Emblems and songs. Below is a detailed exposition of these themes:

4.2.1. The role of Nakalamba (Nachimbusa)

Participants from all the target groups expressed the view that the role of Nakalamba was important where Chisungu initiation of girls was concerned. IW 5 stated that, the process of the Chisungu initiation rite started with the girl upon experiencing menstruation on the first day, she informed one of the elderly persons, a traditional counselor in the village who was referred to as Nakalamba. Nakalamba in turn informed the mother or guardian to the girl and immediately the girl was confined. IW 10 stated that, Nakalamba would take food to the girl during the time of her confinement, and the girl was not allowed to eat warm food until she was taken in the bush for some instructions and brought back home. This process is called **ukukunsha** (meaning taking the girl in the bush to be taught). IT 7 responded that during this period Nakalamba ensured that the initiate did not hold any child, or cooking utensils, or seeing other people, they say, **ali namakankamike** (she was considered unclean) and she ate food alone.

IT 10 explained that:

During the seven days of first menstruation, the initiate is not allowed to take a bath, but is only allowed to wash her face, hands and feet with water mixed with medicinal herbs in order for her not to be contaminated. A cloth is given to the initiate to be used as a pad, which she is allowed to wash on the seventh day in the presence of women elders. The teaching behind this is that, cleanliness is very important and only herself should see her menstrual blood.

IT 2 responded that, when time to take the initiate in the bush to be taught came, she would be escorted by girls who had undergone the Chisungu ritual before, the initiators and Nakalamba who would lead the way into the bush. Therefore, the role of Nakalamba was very vital where the Chisungu initiation was concerned.

4.2.2. The three phases of Chisungu ceremony

Participants from all the target groups expressed the view that there were three phases that occurred during Chisungu ceremony which included private celebration, public and highly secretive phase. IW 6 stated that during the first celebration which was private in nature the initiate was instructed on matters of personal hygiene such as shaving one's private parts, cutting finger nails and taking a bath regularly by Nachimbusa or grandmother and a friend who had undergone initiation before. IW 8 responded that during the first phase of Chisungu ceremony, the initiate was instructed and advised on her expectations now that she had become of age such as her new roles in society.

IT 4 explained that,

During the first phase, initiators teach the initiates that they are no longer children but adults who can get pregnant when they indulged into sex hence the need to refrain from sexual intercourse until they are married. During this session, the issue of maintenance of virginity by the initiates is emphasized.

IT 7 indicated that, during this session initiates were warned not to add salt to relish or any food when they were menstruating, and that if they did who ever ate that relish would suffer from *icifuba camankowesha* (A serious continuous cough). IT 7 also said that, this was done in order to monitor the girl's status in terms of being pregnant or not especially during the time she remained single or unmarried. IW 6 during the FGD stated that, when an initiate was taken in the bush to be taught, instructions on the need to respect elders and parents were given. IW 8 also stated by saying:

The importance of the Chisungu right in modern times should not be questioned. Respect for people of all walks of life regardless of their status in life is emphasized during the Chisungu initiation. Initiates are instructed not to insult or use abusive language against other people. Initiates who have been disrespectful to either parents or other elderly people in the community are punished by way of beating during this period to ensure they change their bad behavior and become well behaved girls.

IT 7 acknowledged that, whilst in the bush initiates were instructed not to be moving about anyhow in the village hence needed to conduct themselves as such. IT 7 also said that the teaching on initiates assisting parents with house chores was emphasized.

IW 6 responded that, the second phase of Chisungu initiation ceremony is more public and attended by more people including elderly women, initiated girls and other people with interest to witness the initiation. IW 6 mentioned that during the second phase, elderly people had the opportunity to give instructions openly to the initiate so that people gathered can bear witness to the teachings given. IW 7 also said that, during that time elderly women had an opportunity to rebuke the initiate especially if they were not happy with her behavior so that she could improve and become a better person. IW 3 affirmed by saying:

*Nachisungu kulaba ukumushinsa nangu ukumulula.
Ngakwaliba Akamusango ako akwata ako
abakalamba bamona enshita ii ine iyakumwebelapo
ukutila aleke kabili ekabwekeshapo. Ilingi line ico
abakalamba bakomailapo muchinshi kubafyashi
nakubantufye bonse. Elyo cila muntu pakulandapo
amashiwi yamashikulo, abantu balabikapo indalama
elyo balanda.*

Translated as:

*An initiate receives words of rebuke especially if she
had been seen exhibiting unpleasant behavior by
elders. They take this opportunity to tell her to stop
that behavior. In most cases elders emphasize that the
initiate must have respect for elders. During that
period, all elders before saying any words of rebuke
they put some money in the basket as a matter of
procedure.*

IG stated that, this was the most exciting moment during initiation because one felt special especially that a large number of people gathered to witness the ceremony. IG 6 responded that, elders would first sing a song for the initiate, interpret it and then give a teaching out of the song, it was interesting. IT 9 stated that this period was special in the life of the girl in that, with the presence of many people which included elderly women, the initiate realized that she was no longer a child but an adult. IT 9 also said that during this celebration, the initiate would show case the skills in dancing that she learnt during her initiation.

The third phase of the Chisungu initiation ceremony is conducted secretly and only involves a few individuals. The majority of the participants expressed the view that during the third phase of initiation ceremony the initiate was taken in the bush or an isolated hut away from the village where further instructions were given to her concerning issues to do with marriage, how to take good care of the future husband and children. IT 7 stated that,

after these teachings which were done almost throughout the night, in the early hours of the morning specifically 04:00hrs, an initiate was asked to carry all the clothings she wore during the period of initiation, the reed mat she laid on, and the plates she used and took to the stream to be washed because they were considered unclean. All this was done in the presence of elders and initiated girls. IT 5 through the phone stated that, at 06:00hrs the initiate was brought back home pouring water on her entire body so that she could pay attention to the final teachings while songs of celebration were being sang. IW 5 responded as follows:

*Nga abwela kumumana, kumusuba cimono nangu lotion
elyo nokumufwika ifyakufwala ifyauma. Apa nomba
kumufisha kwishiko. Nakalamba alamweba nachisungu
ukukosha umulilo mulukungu lwa ng'anda. Elyo bamupela
inama nangu isabi atekapo mumpoto. Umunani ngawapya,
nomba nachisungu afwile anaya ubwali ninshi Nakalamba
alemulangilila. Elyo nachisungu atampa ukulya. Ulutoshi
lwakubalilapo afwille aluposa kunuma, icilangililo cakutila
ifyakale nafipita nomba nakwisa ifipya, tali mwaice nomba
mukalamba.*

Translated as:

As soon as the initiate is brought back home from the stream, lotion is applied all over her body and then she dresses up. The initiate is instructed by an initiator to prepare fire on which she cooks nshima and prepares relish such as fish or beef which she eats in the presence of the initiator. As the initiate begins to eat she is instructed to throw the first lamp behind an indication that the past is gone and new things have come on board, translated as she is no longer a child but an adult.

Nakalamba will further instruct the initiate to eat warm food. But she cautions the initiate that within seven days, she should not eat food from other homes except her parents' home. The initiate is instructed not to touch braziers or cooking places of other homes whenever she is menstruating, it is a taboo. Participants from all target groups expressed the view that, all the three phases of Chisungu initiation ceremony were important and should not be skipped because they allowed initiates to receive a full package of the teachings befitting an initiation ceremony for a Bemba girl.

4.2.3. Sacred emblems and songs

Participants from all the target groups expressed a unanimous view that Sacred emblems and songs during Chisungu initiation played a vital role were teaching of the initiate was concerned. IT 4 responded that, there were several sacred emblems in Chisungu initiation some of which included pottery emblems, emblems involving fruit trees, emblems involving food stuffs and emblems involving paintings on walls of the initiation house. IT 8 stated that:

One of the pottery emblems include a hoe which symbolizes hard work for the woman. The hoe also portrays a woman as a farm field which should only be cultivated by the husband and not any other man. The type of emblem taught and promotes fidelity in marriage. The other pottery sacred emblem during the Chisungu initiation rite involves a big-headed man with a big penis without arms. This emblem teaches that a man should not be lazy but should be ready to fend for his family, be responsible enough and should have respect for his wife.

IT 4 said the other emblem found during the Chisungu initiation rite was one which exhibited a woman breast feeding two babies carrying another baby on her back. IW 6 also said that the emblem emphasized proper family planning and spacing of children in marriage. IW 6 emphasized to say improper child spacing brought about sickness especially if the woman got pregnant before weaning off her child (*Ukufyalila ulutenta*).

IT 1 responded that another pottery emblem involved a snake which symbolized the man's penis. The teaching behind this emblem was that fidelity should be upheld at all costs and that marriage was sacred hence sex should always take place in the house and not in the bush. IT 1 also stated that having sex in the bush was an abominable undertaking which annoyed the ancestors. IT 7 also stressed that another emblem which initiates drew lessons from was the emblem of Mortar and pestle which were symbolic of the relationship of soul and spirit shared between husband and wife during sexual intercourse in marriage. IW 8 during the FGD stated that an emblem of a bead necklace and that of a bracelet symbolized the bride's engagement price, an indication that the husband was duty bound to provide for the family. Emphasis on husbands also respecting wives was made. IW 8 stated that family members had the right to allow for separation between two people in marriage when there was abuse of the other. Mutual respect and understanding was encouraged.

Concerning tree emblems, IT 4 responded that fruit tree emblems such as mufungo, musuku and mwenge were used in teaching initiates. IT 4 further said:

These fruit bearing trees symbolize fertility in marriage and how sacred a woman is. There are also trees that are male which represented the bridegroom. Whilst in the bush initiators would pour beer on the ground signifying paying homage to the ancestors who in turn would reciprocate by blessing the event together with the person who ISs being initiated. Umulombwa and Kaimbi trees are used to represent the male.

IT 9 responded by stating that, when an axe was used to cut a Mulombwa tree, the red stuff that came out symbolized menstrual blood. The teaching was that; infidelity should not be encouraged in marriage.

IW 3 stated that another type of sacred emblems emphasized during Chisungu initiation was that of traditional foods which included beans, cassava, finger millet, meat, fish, salt, groundnuts and *munkoyo* to offer good nutrition to the family. Children should not be malnourished due to poor nutrition because the traditional food if well prepared was rich in nutrients that could make the family look healthy.

IW 1 stated that, other than clay, tree, and food emblems, some sacred emblems were exhibited via drawings on the wall of the initiation house. Such drawings included two people man and woman and a stick between them. The teaching was that both man and woman were equal. IW 9 responded that sometimes a drawing of two animals looking alike were used to signify the equality which must exist between husband and wife.

IT 10 responded that a drawing of a bean seed was used to symbolize the clitoris as one important part of the body which should be touched by the man in order to arouse sexual feelings in a woman. IT 10 further stated that, the teaching behind the emblem was that both the man and woman had a responsibility to take as regards enjoyment of sex. IT 10 asserted that the other drawing of the sacred emblem involved two people, a brother and sister leaning against the wall. IT 10 stated that the drawing taught that incest was forbidden in the Bemba culture.

IT 6 stated that, songs sang during the Chisungu initiation ceremony equally played an important role in that they contained secret messages which were interpreted by initiators for the initiate to know considering that she was now an adult. IT 6 also stated that usually a soloist would start the song and the rest of the women would respond in unison. The initiators and initiated women sang and interpreted some of the songs as follows:

Soloist: *Kuteke mbwa*

Unison: *Mano*

Soloist: *Aubula mano*

Unison: *Watekele mbwa ku cipyu yaya*

The teaching in the song was that, for one to unite the family, wisdom and tolerance must be exhibited. And that without wisdom and tolerance, the family got disintegrated.

Another song went as follows:

Soloist: *Umwana wandi nakula eya*

Unison: *Seni mutambe yanga yanga umwana wandi nakula eya seni mutambe yanga yanga.*

The interpretation of the song was that, my child has grown up, she is no longer a child but an adult. Therefore, it is worthy celebrating.

Another song went as follows:

Soloist: *Pakase*

Unison: *Pakasenga ba mayo pakasenga balume*

Soloist: *Tulewasha*

Unison: *Nabalume mu ng'anda balume bobe*

Soloist: *Tulecisa*

Unison: *Nabalume mu ng'anda balume bobe*

The song taught fidelity between the wife and husband and that infidelity brought about shame in the family.

Another song went as follows:

Soloist: *Ninani wangumina umwana*

Unison: *Nan'gombe pa bana taya*

Soloist: *Ubufyashi bulakalipa*

Unison: *Na ng'ombe pa bana taya*

The teaching in the song was that children were not easy to come by hence the need to protect them from danger and ensure they grew up well. Beating of one's child brought about anger on parents.

The other song went as follows:

Soloist: *Kasambe umulume we chinangwa*

Unison: *Chibale Chibale*

The song emphasized cleanliness in marriage especially after sexual intercourse, the woman was obliged to clean the penis of the husband using a clean cloth. Additionally,

the research established that in the Bemba culture it was the duty of both husband and wife to shave each other's pubic hair. IT 2 stated that:

It is a taboo in the Bemba culture for the husband and wife to shave their own pubic hair. No matter how long it takes the husband away from his matrimonial home, he should never shave his pubic hair until he comes back home to be shaved by the wife.

The research further established that, after all the teachings had been done and the initiators were fully satisfied that they had given the initiate the necessary instructions, they sang for her the following song:

Soloist: *Sekeseke twakupandila*

Unison: *Wemwine ukayonene*

The song challenged the initiate that, initiators had done their part by giving her the necessary teachings befitting an initiation ceremony. If she failed to abide by the teachings, she would have herself to blame.

4.3. Does the Chisungu initiation rite offer something to the Bemba culture of people of Shibwalya Kapila?

The third research question of the study was 'Does the Chisungu initiation rite offer something to the Bemba culture of people of Shibwalya Kapila Chiefdom? So much data emerged from research participants in relation to this research question. From the data, it was evident that the Chisungu initiation rite had many contributions to the Bemba culture of people of Shibwalya Kapila. The data was categorized into seven themes namely; Chisungu gives cultural identity to initiates, teaches respect for elders, educates initiates about their sexuality and responsibility with sexual growth, promotes understanding and appreciation of culture, traditions, values and customs, helps in preparing girls for their social roles and communal life, encourages abstinence and maintenance of virginity, inculcates moral behavior into initiated girls. Below is a detailed exposition of the themes above;

4.3.1. The Chisungu initiation rite and the Bemba cultural identity

Participants from all target groups expressed the view that the Chisungu initiation rite gave cultural identity to the initiated girls. IW 7 stated that, the Chisungu initiation rite helped the initiates to begin to appreciate their Bemba culture through the rich rituals they underwent during the initiation. IW 7 further stated that, girls would appreciate more of their rich Bemba culture when they interacted with other girls from different ethnic groupings. In affirmation IT 4 said,

*Ukupitila mumafunde ayo banachisungu
tubapishamo, balakwata iciluumba cakutula
umutundu wacibemba walikwata intambi namafunde
ayapelwa kubakashana ayo ayabaafwa ukwikala
bwino nabantu bambi, kabili aya amafunde ne ntambi
fyaliba ifyapusanako ne mitundu imbi, kanshi ici
cilabaletela insansa ukutula baishiba intambi kabili
tapali nangu umo uwingababepa iyo.*

Translated as:

Through the teachings that initiates receive during initiation, it gives them pride that the Bemba culture has traditions and values that are rich and unique from other ethnic groupings which are very helpful to their wellbeing and that these traditions and values help them to relate well with other people. The initiates experience joy because they become convinced that no one can cheat them in that they become well vest with knowledge about traditions and values of the Bemba culture.

VH 3 responded that through the Chisungu initiation rite the traditions and values of the Bemba culture were taught to the initiates which made them unique and gave them a form of identity. IW 10 stated that, it was the wish of every parent or guardian to have her girl

children undergo the Chisungu initiation so that they could be taught values and traditions of the Bemba tribe and this would give them identity. IT 8 responded that initiation of girls helped in the transformation of initiates' self-image and social identity.

4.3.2. The Chisungu initiation rite and the cultural norm of 'respect for elders'

Participants from all the target groups unanimously expressed the view that respect for elders was one of the key teachings embraced by the Chisungu initiation rite. IT 3 stated that, during initiation she was taught to respect elderly people, parents and people of all walks of life regardless of their social status. IT 3 also said that, at every stage of initiation, respect was emphasized by the initiators. IW 6 explained that:

Initiators teach initiates to respect elders, parents and people of all walks of life. Initiates are taught to respect elders and their parents because respect is part of the Bemba culture. The girl is not supposed to insult or use abusive language toward other people, as this is against the Bemba culture.

IW 5 during the focus group discussion also responded that, if a girl was known to be using abusive language against her parents and elders, they were punished by way of beating during the initiation so that they could stop being disrespectful to elders and their parents. IW 7 responded that, it was a pity that despite the teachings given to initiates, there were a few incidences where some girls still did not show respect. IW 7 attributed such kind of behavior to bad upbringing and peer pressure.

4.3.3. The Chisungu initiation rite and sexuality

Participants from all target groups expressed the view that through the Chisungu initiation rituals initiates received teachings on sexuality and experience of pubertal changes. IG 3 stated that, during her initiation she was taught that the commencement of menarche meant that she was no longer a child but an adult who was able to conceive and bear children. IG 6 responded that, she was taught to be responsible and always maintain cleanliness because every month she would be experiencing menarche. IT 6 stated that, girls were taught that

the attainment of puberty came with many body changes which included growth of breasts, growth of pubic hair and genital development hence there should be no need to worry.

4.3.4. The Chisungu initiation rite and the enhancement of proper comprehension and appreciation of the Bemba culture.

Participants from all target groups unanimously expressed the view that Chisungu promoted understanding and appreciation of culture through the transmission of cultural values and norms from generation to generation.

IT 5 stated that the Chisungu initiation rite strengthened ties among family members and served to inculcate the values and traditions of society in the minds of initiates. IT 10 also explained that the Chisungu initiation rite was the centre of culture in indigenous knowledge and imparted moral teachings and the culture of the Bemba people into initiates. IW 7 stated that the Chisungu initiation rite also helped in the preservation of traditions, values and customs of the Bemba tribe in that whatever the initiates learned, they would live by them and hand them down to the next generation.

4.3.5. The Chisungu initiation rite and the preparation of initiates for social roles and communal life.

Participants from all target groups expressed the view that through the Chisungu initiation rite girls were socialized into new roles and learned how to relate with other people in the society. IG 10 stated that through the Chisungu initiation rite she learnt how to become physically and mentally prepared for her new role as she got re-integrated into society. IW 3 responded that Chisungu as an initiation rite sought to build relationships and helped initiates to learn how to fit in and be accepted into society. IT 1 explained that:

During the Chisungu initiation initiates are given lessons that relate to the future roles and issues concerning marriage and child bearing and care. Girls are taught to take care of family and focus on children and make them happy.

IT 3 responded that, the Chisungu initiation rite was intended to teach girls the traditional roles of women.

4.3.6. The Chisungu initiation rite and abstinence and maintenance of virginity

Participants from all target groups expressed the view that through the Chisungu initiation rite, initiates were taught on the need to abstain from sexual intercourse and maintain their virginity until they married. IG 6 explained that according to teachings she received during initiation, abstaining from sex before marriage was one way of avoiding risks that came with sex such as unplanned pregnancies and contracting sexually transmitted infections including HIV/AIDS.

IT 10 responded that,

Nachisungu tulamufunda ukukana kumana no mwaume uuli onse ukulolela mpaka inshita yakuupa yafika. Elyo kuli balya abakutilla alitampa kale ukukumana nabaume, tulabasoka ukutilla tabafwile ukubwekeshapo. Kuli balya abashakumanapo no mwaume tulabafunda ukwikala ifyo fine nokubakoselesha ukulolela mpakafye inshita yakuupwa ikafike.

Translated as:

During the Chisungu initiation, an initiate is taught not to indulge into sexual intercourse until she gets married. In case the initiate has already started indulging in sexual intercourse, we advise them to begin to abstain until their time to get married comes.

IW 8 explained that lessons on the need for the initiates to abstain from sex and maintain virginity were top on the agenda during the Chisungu initiation rite. IW 5 stated that, abstinence from sexual intercourse and maintenance of virginity helped in strengthening marriages in that it was believed that once most men discovered that the girl had been faithful in her entire life, they had a lot of respect for her. IW 6 said, abstinence from sex

before marriage led to stability in marriage. IT 3 stated that initiates were taught the importance of abstaining from sexual intercourse because initiates who abstained from sex before marriage were more likely to enjoy better family relationships, and were able to provide a good family life to their own future children. This was affirmed by IW 7 who said, postponing sexual activity gave initiates an opportunity to have great fulfilling relationships such as academic performance, better health, confidence, peace of mind and self-respect. IG 4 stated that, she was taught that she should abstain from sex as a way of avoiding risks that came with sex such as unplanned pregnancies and contracting sexually transmitted infections which included HIV/AIDS.

4.3.7. The Chisungu initiation rite and inculcation of morals into initiates

Participants from all target groups expressed the view that the Chisungu initiation rite was essential and contributed a great deal to moral behavior of initiated girls when in marriage. IT 10 stated that one of the teachings that were inculcated into initiates was respect for the husband. IT 10 also stated that, for the girl to maintain morality in marriage, respect for the husband was key, this was because women or girls who did not respect their husbands became laughing stocks and a disgrace to society. IW 7 responded that:

Pleasing the husband sexually is one of the teachings girls receive during initiation and as such they are taught to elongate their labia minora in order to satisfy their future husbands in bed.

IT 4 stated that, issues to do with fidelity in marriage were emphasized. IT 4 also stated that it was abominable in the Bemba culture for a woman to be caught in adultery. IT 5 through a phone interview stated that, girls during initiation were taught to follow traditions regarding marriage which included taking good care of the husband and children. IG 7 stated that, she was taught to maintain cleanliness and always ensured that shaving pubic hair of her husband was her responsibility during marriage. VH 3 responded that:

The Chisungu initiation rite is still relevant to the Bemba culture even today in that it has many aspects which young girls learn about during initiation. The inculcation of good morals into the initiates is one of the key aspects the Chisungu initiation rite seeks to achieve. This is because in the Bemba culture young women are expected to respect people of all walks of life regardless of their status in society.

4.4. How can the Chisungu initiation rite be more effective in terms of its contribution to the enhancement of the Bemba culture?

The fourth research question was ‘How can the Chisungu initiation rite be more effective in terms of its contribution to the enhancement of the Bemba culture?’ This question generated various responses from all the participants of the study. From the data collected, it was evident that there were ways of making Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture. Notable among the responses to this question from research respondents were as follows; avoiding distortion of information given to initiates during Chisungu initiation, finding a platform for teaching boys in order to help girls abstain from sex and avoid early pregnancies, avoiding punishment by way of whipping or pinching of initiates, and to delay teachings on marriage until the girl was ready for marriage. Below is the detailed exposition of the themes above:

4.4.1. Avoiding distortion of information during Chisungu initiation rite

Participants from all target groups expressed a similar view that there is distortion of information during the Chisungu initiation rite in that other rituals are brought in which are not approved in the Bemba culture. IT 7 stated that, what had led to differences in messages given to initiates during the Chisungu initiation rite was that some of the women once worked as initiators in urban areas and due to the urban setting certain rituals were difficult to perform as a result they had found it difficult to adjust to the right way of implementing the Chisungu initiation process, hence creating differences. IT7 also said that there was distortion of information by bringing in other rituals not approved in the Bemba culture which inculcated wrong teachings which might ruin the future of initiates. IT 2 said that:

What leads to distortion of information given to initiates during the Chisungu initiation is that some initiators once worked as initiators in urban areas and due to the urban setting certain rituals are difficult to perform as a result they have found it difficult to adjust to the standards that are followed here in the village, hence creating distortion of information given to initiates.

IW 8 stated that despite all these challenges there was need for all initiators to always avoid bringing in other rituals not approved in the Bemba culture. IW 8 during the FGD stated that the other challenge which was observed was lack of coherence in the way messages were given to the initiates. IW 8 also said that teaching of the initiates should be done in a chronological order, meaning what to start with and what to end with during the initiation process. Participants unanimously agreed that in order to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture there was need to avoid distortion of information by bringing in other rituals not approved in the Bemba culture as that might ruin the future of the initiates. Initiators must always ensure that teachings were done in a more coherent and chronological order.

4.4.2. Finding a platform for teaching boys in order to help girls abstain from sex and avoid early pregnancies.

Participants from all target groups expressed the view that in order to help girls abstain from sex and avoid early pregnancies, there should be a platform for teaching boys on the need to abstain from sex since they were the ones who initiated sexual relationships with girls. IT 8 stated that, during the Chisungu initiation rite there was emphasis that girls should abstain from sex and avoid early pregnancies for them to have ample time to finish school and become better citizens in future, but the challenge was that the boys on the other hand who proposed love and sexual relationships had no platform where issues to do with them abstaining from sex were taught. IG 2 explained by stating that boys and young men troubled girls a lot especially just after completing the initiation period, hence the need for them to be taught as well on the need to abstain from sex before marriage. IW 4 also said that:

The lessons boys receive from school concerning the need to abstain from sex before marriage are not enough and have not yield results, hence there is need to find other ways of teaching boys so that girls can be helped to uphold the teachings they receive during initiation.

IT 5 in her response still felt girls needed to abstain from sex no matter how boys troubled them by way of proying to them. She added that girls who failed to abstain from sex before marriage, decided to do so on their own. IW 2 suggestively said, parents had a duty to spend more time with their sons to educate and emphasize on the need for them to abstain from sex before marriage. Participants from all target groups were of the view that in order to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture, finding a platform for teaching boys to abstain from sex before marriage would eventually help girls to uphold the teachings they learned during initiation concerning abstaining from sex and avoiding early pregnancies because boys were the ones who initiated a sexual relationship with girls.

4.4.3. Avoiding punishment by way of whipping or pinching of initiates during initiation

Participants from all target groups expressed the view that in order to make Chisungu initiation rites more effective in terms of their contribution to the enhancement of the Bemba culture initiators should avoid punishment of initiates by way of whipping and pinching. IW 4 stated that, girls who were not well behaved were punished by way of beating, and as a result of that many girls shunned to be initiated for fear of being whipped and pinched. IW 4 also stated that other girls shifted to other towns where they stayed for some years and grew up without passing through initiation. IW 4 stated that in order to avoid girls shunning from being initiated, whipping and pinching of girls who exhibited bad behavior should be avoided to allow all girls to be initiated so that they could learn the traditions and culture of their own. IW 8 expressed a different view that whipping and pinching was part of the process of initiation especially for naughty girls so that they could change their behavior for the better. IW 8 also said that avoiding whipping and pinching

of naughty girls would just undermine the whole process of the Chisungu initiation rite. IW 5 during the FGD responded that:

Sometimes initiates are whipped or pinched following an instruction from the mother who will ask initiators to discipline the initiate for being disrespectful and failing to do house chores.

However, IW 5 said it was a good thing to avoid whipping and pinching in order not to infringe on one's human rights.

Participants from all the target groups unanimously agreed that in order to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture, initiators should avoid punishment of initiates by way of whipping and pinching, but help the girls see the need to have respect for elders through verbal and practical instructions.

4.4.4. Delay teachings on marriage until the girl is ready for marriage

Participants from all target groups expressed the view that delaying teachings on marriage and reserving them until the girl was mature enough and ready for marriage would make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture.

IT 9 responded that, the teachings on marriage to the initiate who was 13 to 15 years old made some girls want to experiment what they were taught during initiation. IT 9 further said as a result, many of them lost focus at a tender age hence the need to reserve such teachings until the girl was ready to marry. IT 7 explained that, initiators were slowly doing away with teachings on marriage because they had discovered that some initiated girls lost interest in school and started thinking of marriage at that younger age. IT 7 stated that initiators were aware that the laws of Zambia did not allow a young girl of below 18 years to marry, hence the need to delay teachings on marriage. IT 7 responded by saying:

It becomes shameful to find that out of the total number of girls initiated in the village for a given year, 20 percent get early pregnancies with a view to getting married. It becomes shameful to both the initiators and parents hence delaying teachings on marriage would help to avoid this scenario.

IG 5 also said that, reserving teachings for the future when the girl was ready to get married would help many girls to finish school.

4.5. Summary

Chapter four presented findings of the research study based on the research questions indicated in chapter one. Data had been presented according to the participants' views which were evidenced in the verbatim. The findings showed that the Chisungu initiation rite had many contributions to the Bemba culture contrary to the view that it had nothing to offer to the Bemba culture. Some of the contributions included transmitting cultural values, traditions and customs from generation to generation. Through the rituals and teachings, the Chisungu rite promoted preparation of girls for social roles, cultural identity, abstinence from sex and maintenance of virginity, and good moral behavior before and during marriage. The findings also revealed that there were ways by which the Chisungu initiation rite could be made more effective in terms of its contribution to the enhancement of the Bemba culture. These included, harmonizing messages given to initiates during Chisungu initiation, finding a platform for teaching boys on the need to abstain from sex so that in return they could help girls also to abstain and avoid early pregnancies, avoid punishment by way of whipping or pinching of initiates during initiation, and delay teachings on marriage until the time the girls were mature enough and were ready to be married. The next chapter presents the discussions of the findings of the study.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

5.0. Overview

This chapter discussed the findings of the study. The purpose of this study was to investigate the view that the Chisungu rite had nothing to offer to the Bemba culture of the people of Shibwalya Kapila Chiefdom of Lunte district. The discussions of the findings were done in line with emerging themes under the four objectives of the study. The study's objectives were as follows: to describe the Bemba Chisungu initiation rite, to investigate how the Bembas conduct Chisungu initiation rite in Shibwalya Kapila Chiefdom, to investigate the view that the Chisungu initiation rite has nothing positive to offer to the Bemba culture of the people in Shibwalya Kapila Chiefdom, and to suggest ways of how to make Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture.

5.1. Description of the Bemba Chisungu initiation rite

The first question was discussed, structured and analyzed along the same themes or headings under which the findings were presented. The themes include the following; a puberty rite for girls, a female initiation ceremony, a female initiation rite in which young girls are initiated into adulthood through ritual processes, the process of girls' assumption of a new role through marriage and womanhood, a source of traditional education on sex and the social and religious leadership roles of women.

5.1.1 A puberty rite for girls

A puberty rite is a ritual of the passage which occurs when an individual leaves one group to enter another. It involves a significant change of status in society. From the findings in chapter four, the responses from the participants on the description of the Bemba Chisungu initiation rite were mostly similar. IW 1 responded that Chisungu was a puberty rite for girls which was conducted in order to have cultural values, traditions and customs of the Bemba tribe transmitted from generation to generation. This was one of the key issues which the Chisungu initiation rite sought to achieve.

IT 1 the initiates were taught values, traditions and customs of the Bemba culture so that they could live by them as they grew up and eventually hand them over to the next generation. The findings here were supported by (UNFPA Lesotho, 2017) which stated that rites of passage were valued deeply by the cultures practicing them and played a key role in passing down to the next generation cultural, social and sometimes religious teachings and traditions. This was also in line with Rasing (1995) who quoted La Fontaine (1986) who defined initiation rite as a patterned performance whose purpose was action to achieve transformed individuals but whose effect was to demonstrate the power of knowledge and legitimize a continuing social order. Additionally, Stanson (1999) asserted that traditional initiation rites played an important role in imparting cultural knowledge.

From the findings, it was established that Chisungu rite was described as a puberty rite for girls which marked the transition of girls from childhood to adulthood. It was strongly believed in the Bemba culture that a girl who became of age was no longer a child but an adult who should learn her roles and responsibility in society. It was therefore evident that Chisungu was a puberty rite for girls which was celebrated to allow the girl child transit from childhood to adulthood and assume new roles in society. This was in line with Munthali and Zulu (2007) who asserted that puberty rites marked the transition into the sexual world where during transition initiates were given instructions and advice in preparation for expected new roles in society. The finding by Munthali and Zulu were in line with Richards (1982) who stated that Chisungu initiation ceremony for the Bemba girl was practiced because it was a crucial way of preparing girls for marriage and changing her status from a girl to a woman.

Richards also stated that the initiators believed that during the process of Chisungu initiation, they were changing an alarming condition to a safe one, and securing the transition from a calm but unproductive girlhood to a potentially dangerous but fertile womanhood. It was further established that Chisungu was a rite for girls which every parent in Shibwalya Kapila Chiefdom attached value to, as it was part of the cultural heritage of the Bemba people. IT 1 stated that Chisungu was a name given to the puberty rite for girls in the Bemba culture which every family wished their girl child to experience in order to promote their cultural heritage. This was in line with Mazuba (2018) who stated that like

many other Africans, the Bemba had a rich cultural heritage that was transmitted by word of mouth from one generation to the next which every parent in the Bemba culture would wish to uphold.

5.1.2. A female initiation ceremony

An initiation ceremony is a public event or process that a person takes part in to become an official member of a group. IT 6 stated that Chisungu was described as a female initiation ceremony celebrated in order to mark the beginning of maturity by a girl child. It was further established that the Chisungu initiation ceremony marked one's maturing as a person. IW 2 stated that Chisungu was a female initiation ceremony conducted following the first menstruation by a pubertal girl which was perceived to be important not only to the initiate but also for the overall wellbeing of her family and the community. IG 2 stated that the Chisungu rite was an initiation ceremony which was held in high esteem by all members of the community in the Bemba tribe, which brought joy and a sense of fulfilment in the life of an initiate. The findings correlated with Cohen (1964) who stated that initiation rites involved separation of initiates from the junior position to the senior one and this social transition implied the internal, psychological changes undergone by the initiate. This was in agreement with Bell (1997) who acknowledged Van Gennep's (1960) work which explained that rites of passage practices were important not only for the structural-functional well-being of the community but also the psychological well-being of individuals too.

Bell (1978) discussed that through puberty rites, physical and psychological qualities of initiates were thought to be shaped and proper adherence to rites of passage customs was assumed to ensure the well-being and longevity of initiates and to the group. This was in agreement with Erickson (1964) who stated that initiation rites contributed both to the individual psychological development and to the family and sponsoring community in which the initiate belonged to. Erickson also said that for instance, with regard to its individual psychological development, the ritual helped the initiate to achieve identity, improve her self-confidence, and reduce anxiety related to transition. A person who had undergone initiation enjoyed the full privileges and responsibilities in her family and in the large community.

The Chisungu initiation rite was described as a female initiation ceremony practiced in the Bemba ethnic grouping which brought people together to celebrate the formal admission to adulthood of an initiate. This was important considering that in the Bemba tribe the expressed purposes of Chisungu were concerned with the girl's assumption of a new role through marriage and womanhood. Mturi and Hennink (2005) agreed by stating that traditional initiation rites provided young people with information about family life, responsibility, sexual relations and reproductive health matters. Osei-Adu (1990) stated that girls were isolated soon after puberty during which they were given lessons to mark transition to adulthood which included sex education, birth control, how to relate with men and how to maintain a good marriage. Rites of passage were an important aspect of human life because they marked the transition from one stage of life to the next. According to Mbiti (1969) initiation rites existed because of the four main stages human beings went through namely birth, maturation or transition into adulthood, reproduction and death.

5.1.3. A female initiation rite in which young girls are initiated into adulthood through ritual process.

The research established that the Chisungu rite was described as a female initiation rite in which young girls were initiated into adulthood through ritual processes. IT4 stated that the Chisungu rite was a female initiation rite in which a young girl was initiated into adulthood through ritual processes to shape her into a responsible woman. VH 1 responded that through the Chisungu initiation rite cultural traditions and values of the Bemba tribe were inculcated into the initiates because they were considered to be adults. Hence the Chisungu initiation rite should continue as it added value to the Bemba culture where teaching of the young girls was concerned.

IW 5 also said that through the ritual processes which initiates underwent during the Chisungu rite they transition from girlhood to adulthood. Malisha (2005) was in agreement with this statement when he stated that traditional initiation schools had an important role to play in shaping the sexual and reproductive health behavior of Venda young men and women. This resonated with Mbiti (1970) who said prior to initiation, a person was not seen as responsible for transgression. Markstrom (2008) was in agreement with Mbiti by stating that many North American Indian cultures regarded the transition from childhood

to adulthood as pivotal and potentially vulnerable phase of life and had accordingly devised coming of age rituals to affirm traditional values and community support for members.

It was further established that Chisungu was a female initiation rite in which young girls were initiated into adulthood through ritual acts which included singing, dancing and learning about sacred emblems. Singing and dancing was part of the process of initiating girls. The songs contained messages vital in the teaching of girls. Songs were interpreted in order to let initiates understand the teaching out of them. This correlated with Laura (1994) who said during the ceremony there was much drumming, dancing, singing and drama. Chisungu being a female initiation rite for young girls, it involved a detailed explanation of all the initiation rites to the initiate as evidenced by the response from one initiator. The research established that Chisungu was a ritual process which involved a systematic way of explaining to the initiates the form and practices of indigenous female Chisungu initiation rites. This finding resonated with Kangwa (2011) who asserted that during the Chisungu rite the function, the form and the practice of indigenous female Chisungu initiation rites were explained.

5.1.4. The process of girls' assumption of a new role through marriage and womanhood

The research established that Chisungu was described as the process of girl's assumption of a new role through marriage and womanhood. IT 4 said that the Chisungu initiation rite was the process by which young girls who have come of age were given instructions on how to behave as a woman since they were not children anymore. IT 3 also stated that the initiation process involved women initiators giving instructions to the initiates on how to live better with their future husbands. This correlated with Weisfeld (1997) who stated that, it was suggested that puberty rites functioned generally to provide intense instruction in adult sex roles, instill loyalty, regulate and publicize the attainment of adult status, and enhance the mate value. IW 4 responded that the process of the Chisungu rite had always been known to make young girls realize that they were no longer young but adults who should assume new role of womanhood.

Additionally, information on handling a man during sexual intercourse was given to the initiates for them to apply during marriage and not before marriage. Mundia (2015) in her study entitled, 'Exploration of Sikenge initiation rite in the promotion of Lozi cultural heritage in Mongu was in agreement with this finding by stating that, during her study all the five initiates stressed the point that the information on handling a man during sexual intercourse which they received, was for women to apply in marriage and not before marriage.

It was further established that the Chisungu initiation rite was the process which gave a young girl an opportunity to learn that as a woman now she could get pregnant if she indulged into sexual intercourse with a boy or man hence the need to abstain. Initiators always emphasized that initiates should preserve their virginity for their future husbands. The findings were in agreement with Malisha (2005) who asserted that young people continue to attend initiation schools whose primary aim was to disseminate information about sexuality and other reproductive health matters in order to ensure that young people were well prepared for their future social growth, societal responsibilities and conjugal matters. Malisha also said that initiation schools produced women who were good mothers, wives and daughter in-laws.

IT 5 stated that the Chisungu initiation rite was the process by which young girls assumed the new role of womanhood hence issues to do with child bearing and child care were taught to them so that when the time of getting married came, they would have known how to handle them. This finding was in line with Richards (1982) when she stated that Chisungu rite conferred the rights to bear a child because it was believed that before a girl was initiated, it was a taboo for her to fall pregnant since by this time she was not yet blessed with fertility by her ancestors. Richards also stated that the Bemba culture valued fertility and care for children as an essential aspect.

5.1.5. A source of traditional education on sex and the social and religious leadership roles

The research established that the Chisungu rite was described as a source of traditional education on sex and the social and religious leadership roles. During the Chisungu

initiation process, initiates were also taught sexual rituals. For example, VH 2 responded that according to the Bemba culture a girl who had attained the age of puberty was taught how to handle the future husband in bed and how to relate well with neighbors and other people in society. IT 4 stated that Chisungu was a source of social roles for women in that during initiation initiates were taught many aspects of life which included sex life, how to live better with neighbors and other members of the community, how to respect the elderly people, respect for men such as uncles, father, brother and her husband and paying homage to God.

This was in line with Kangwa (2011) who stated that the Bemba people of Zambia performed the Chisungu female initiation rite where young girls were initiated into ritual processes. Kangwa added that, Chisungu initiation rites remain an important source of traditional education on sex, the social and religious leadership roles of women in Zambia although they were now being modified and performed in shortened form.

Kangwa quoted Mbiti (1991) who stated that the process of initiation was a religious step in that the individual was sealed to her people and her people to her. He also stated that for this reason, during the initiation ceremonies and after, the leaders in charge offered sacrifices or prayers to God and asked for His blessings upon the young people.

IT 8 responded that the Chisungu rite remained as a source of social and leadership roles because during initiation initiators ensured that initiates were prepared for their future social growth, and societal responsibility. This was in line with UNFPA Lesotho (2017) that asserted that through initiation rites, positions of power and social relations were demonstrated. Furthermore, the Chisungu initiation rite had many merits such as strengthening ethnic group identification, having knowledge on sexuality and was a form of embodied decolonization. In his book entitled, 'An introduction to African Religion,' Mbiti (1991) stated that initiation was a mark of identification with people.

5.2. How the Chisungu initiation rite is conducted

The second question was discussed, structured and analyzed along the same themes or headings under which the findings were presented. The themes included: the role of

Nakalamba (Nachimbusa) in Chisungu initiation, the three phases of Chisungu ceremony, Sacred emblems and songs.

5.2.1 The role of the Nakalamba (Nachimbusa)

The research established that one of the ways by which Bembas conduct the Chisungu initiation rite was through the role of Nakalamba (Nachimbusa). IW 5 responded that the role that Nakalamba or Nachimbusa played during the Chisungu initiation of the Bemba girl was very important. IW 5 also stated that the process of the Chisungu initiation rite started with the girl upon experiencing menstruation on the first day, she informed one of the elderly persons in the village who was referred to as Nakalamba or Nachimbusa. Nakalamba in turn informed the mother or guardian to the girl and immediately the girl was confined. This was in agreement with Ng'andu (1999) who stated that Nachimbusa played an important role and had two major responsibilities which included guiding Nachisungu through the rites and instructing her on marriage protocols and delivering Nachisungu's first born child after marriage.

However, Ng'andu stated that the second responsibility of delivering Nachisungu's first born was no longer binding nowadays since most people gave birth in hospitals. Through Nachimbusa initiates began to understand that initiation was a gate way to marriage in that it gave young people an opportunity to prepare for marriage and learn about their history, their traditions, their beliefs, and above all how to raise a family.

IT 7 stated that Nakalamba or Nachimbusa would ensure that Nachisungu did not hold any child, did not cook, did not add salt to food, did not lay the bed and did not meet people anyhow during the period of her first menstruation and of receiving instructions. This was because in the Bemba culture there was a strong belief that when a girl was menstruating, it was taboo for her to add salt to food, cook, hold a baby or have sex with a man. She was considered unclean hence she would cause other people to have a terrible cough (*icifuba cantandabwanga*). This correlated with Mutale (2017) who also stated that in the Chinamwali initiation ceremony, when a girl began menstruating she was forbidden to cook, add salt to food or have sexual intercourse whether she was married or not, as doing so would affect other people in the family especially children who would suffer from a terrible cough called mdulo.

The finding by Rasing (1995) was in agreement with this finding by stating that during this stage the initiate was vulnerable to different kinds of dangers, but even more she was considered dangerous herself, because she was thought to cause illness to people who were vulnerable. Additionally, this entails that it was dangerous for her to have sexual intercourse, to cook or come closer to children who were not her own. In affirming this, Breugel (2001) also asserted that initiation rites played a role of preserving one's fertility in child bearing because through initiation a girl would have been familiarized with taboos associated with blood and learnt how to abide by them.

5.2.2. The three phases of the Chisungu initiation ceremony

The research established that there were three phases that in which the Chisungu initiation ceremony took place which included private celebration, public and the highly secretive phase. IW 6 responded that during the first celebration which is private in nature the initiate was instructed on matters of personal hygiene such as shaving one's private parts, cutting finger nails and taking a bath regularly by Nachimbusa or grandmother and a friend who has undergone the Chisungu initiation rite before. From the findings IW 8 responded that during the first phase of the Chisungu initiation ceremony which was sometimes referred to as the rites of separation, the initiate was instructed and advised on her expectations now that she had become of age, such as her new roles in society. These findings were in line with Mundia's (2015) findings in the exploration of Sikenge initiation rites in the promotion of Lozi cultural heritage where initiates stated that they were given lessons on hygiene which included shaving of one's private parts such as the genital area and the arm pits, cutting finger nails and general body cleanliness.

Mundia also stated that, all the initiated women and initiators explained that they advised the initiates to always have sanitary pads and razor blades, to keep their clothes clean, ironed and well packed. Further, the research established that during the first phase of initiation, initiates were instructed on the need to uphold morality by not indulging into sexual intercourse until the time they were ready to marry. During the first phase of initiation, initiates were taught that they were no longer children hence chances of getting pregnant if they indulged in sex were high, they needed to refrain from sex and maintain their virginity. This was in line with Mundia (2015) who stated that during Sikenge

initiation all the initiates acknowledged having been instructed to abstain from playing with boys or having sexual intercourse during and after the initiation.

Mundia also said that the girls further acknowledged that the information they received on handling a man during sexual intercourse was meant for them to apply in marriage and not before marriage. The research further established that the second phase of Chisungu initiation ceremony was more public and attended by more people including elderly women, initiated girls and other people with interest to witness the initiation ceremony. During this second phase of the Chisungu initiation rite, elderly people had the opportunity to give instructions openly to the initiate so that people who had gathered could bear witness to the teachings given. According to the response from IW 7, during that time elderly women had an opportunity to rebuke the initiate (*ukushinsa nangu ukuluula nachisungu*) especially if they were not happy with her behavior so that she could improve and become a better person in the community. This was supported by Mnguni (2002) who affirmed that during initiation, initiates were obliged to conform to the prescribed pattern of behavior, and those who failed to abide were punished and rebuked while those who persevered to the end became heroines and were promoted to adulthood.

Mundumuko (1990) was also in agreement with Mnguni by asserting that obedient girls would willingly participate in the initiation rites while stubborn ones were either tricked or forced into initiation rites with much pinching and whipping. The study found that during this public celebration many people gathered to sing and dance while presents and gifts were given to the initiate. The second phase of the Chisungu initiation ceremony was the most exciting moment in that during the celebration process, the initiate felt special especially that a large number of people gathered to witness the exhibition of dance which the initiate learnt during her entire period of initiation. The initiate show cased the skills in dancing learnt during her initiation. This finding was in agreement with Mushibwe (1993) who stated that at the end of the ceremony the girl was brought out for a graduation ceremony where celebration and other teachings continued and the ceremony allowed other women to gather in order to join in the celebration of the maturity of the girl.

The research further established that the third phase of the Chisungu initiation ceremony was conducted secretly and only involved a few individuals. During the third phase of the

Chisungu initiation ceremony the initiate was taken into the bush or an isolated hut away from the village where further instructions were given to her concerning issues to do with marriage, how to take good care of the future husband and children. This finding was in agreement with Mushibwe (1993) who affirmed that, the teachings continued even after the ceremony where young girls were taught to be hard working, keeping secrets in a home and how to satisfy the husband in bed. It can therefore be emphasized that all the three phases of the Chisungu initiation ceremony were very important and should not be skipped because they allowed initiates to receive a full package of the teachings befitting the Chisungu initiation ceremony for a Bemba girl.

5.2.3. Sacred emblems and songs at the Chisungu initiation rite

The research established that there were several sacred emblems and songs during the Chisungu initiation rite that played a vital role where teaching of the initiates was concerned. Sacred emblems included pottery emblems, fruit tree emblems, traditional foodstuffs emblems and paintings on walls of the initiation house.

IT 8 stated that one of the pottery emblems is a hoe which symbolized hard work for the woman. IT 8 also said that the hoe also portrayed a woman as a farm field which should only be cultivated by the husband and not any other man. This emblem taught and promoted fidelity in marriage. This correlated with Richards (1982) who explained that the pottery emblems were painted in different colors which included white, red and black, where a hoe symbolized a woman portrayed as a field where only the husband should pass and not any other man. Faithfulness in marriage between husband and wife was emphasized.

IT 1 said that the other pottery sacred emblem was the image of a big-headed man with a big penis without arms which taught that a man should not be lazy but should be responsible enough and should have respect for his wife. Additionally, IT 4 explained that the other emblem was the one which exhibited a woman breast feeding two babies carrying another baby on her back. This emphasized proper family planning and spacing of children in marriage. In relation to this point IW 6 explained that improper child spacing brought about sickness especially if the woman got pregnant before weaning off her child (*Ukufyalila ulutenta*). Richards (1982) stated that the practice in the Bemba culture was that children were spaced at an interval of two to three years.

Further, it was established that another pottery emblem was a snake which symbolized the man's penis. The teaching behind this emblem was that fidelity should be upheld at all cost and that marriage was sacred hence sex should always take place in the house and not in the bush or anywhere else. In the Bemba culture, having sex in the bush was an abominable undertaking which annoyed the ancestors. This finding was supported by Richards (1982) who stated that sex was sacred hence it would be practiced in the house at any time the couple felt like having it.

The other emblem which initiates drew lessons from was the emblem of Mortar and pestle which were symbolic of the relationship of soul and spirit shared between husband and wife during sexual intercourse in marriage. This was in line with Rasing (1955) who stressed that the mortar and pestle were symbolic of the soul and spirit between husband and wife via sex in marriage.

Further it was established that the emblem of a bead necklace and that of a bracelet symbolized the bride and engagement price paid by the man, an indication that the husband was duty bound to provide for the family. Emphasis on husbands also respecting wives was made. Family members had the right to allow for separation between two people in marriage when there was abuse of the other hence the need for mutual respect between husband and wife. The finding resonated with Richards (1982) who stated that separation between husband and wife could be sanctioned in an event that the wife was being mistreated by the husband.

The research established that fruit tree emblems such as *mufungo*, *musuku* and *mwenge* were used in teaching initiates. These fruit bearing trees symbolized fertility in marriage and how sacred a woman was. There were also other trees such as *mulombwa* and *kaimbi* that were male which represented the bridegroom. This was in line with Richards (1982) who asserted that tree emblems were fruit bearing trees that represented fertility and the sacredness of the woman and male trees that represented the bridegroom. Whilst in the bush initiators would pour beer on the ground under the *mufungo* tree signifying paying homage to the ancestors who in turn would reciprocate the gesture by blessing the event together with the person who was being initiated.

With regard to the mulombwa and kaimbi trees, the mulombwa tree an axe was used to cut a Mulombwa tree, the red stuff that came out symbolized menstrual blood. The teaching behind the statement was that, infidelity should not be encouraged in marriage. This was in agreement with Kangwa (2011) who stated that the red pass of mulombwa tree represented the menstruation blood and the danger of mixing marital blood through infidelity.

The other type of sacred emblems emphasized during the Chisungu initiation were that of traditional foods which included beans, cassava, finger millet, meat, fish, salt, groundnuts and munkoyo which offered good nutrition to the family. With regard to this IT 6 explained that children should not be malnourished due to poor nutrition because the traditional food if well prepared was rich in nutrients that could make the family look healthy. Similarly, Kangwa (2011) had come to a conclusion that, lessons on traditional food usually bordered on good nutrition for the family.

The study further revealed that sacred emblems were exhibited via drawings on the wall of the initiation house and that such drawings included two people man and woman and a stick between them whose teaching was that both man and woman were equal. Sometimes a drawing of two animals looking alike were used to signify the equality which must exist between husband and wife. The finding resonated with Rasing (1995) who stated that the husband and wife were joined together through marital intercourse hence the emblem stressed equality between the two.

A drawing of a bean seed was used to symbolize the clitoris as one important part of the body which should be touched by the man in order to arouse sexual feelings in a woman. The teaching behind the emblem was that both the man and woman had a responsibility towards each other for sex. The finding was in agreement with Richards (1982) who stated that initiators instructed the initiate to guide the husband regarding her issues to do with sex arousal.

The other drawing of the sacred emblem involved two people, a brother and sister leaning against the wall. The drawing of the brother and sister taught that incest was forbidden in the Bemba culture. In the earlier and the first study of Chisungu, Richards (1982) concluded that the emblem of the drawing of a brother and sister symbolized incest in the

Bemba culture. This finding was in line with Khamalo (2018) who stated that the initiation rituals were accompanied by songs which acted as a tool for conserving and preserving messages and customs.

Khumalo also stated that initiation songs functioned as a vehicle for transmitting cultural values and norms which generated distinct gender identities created from household to professional, economic, social and political circles. This was in agreement with Kangwa (2011) who said that the lessons during Chisungu initiation were delivered through songs, dances and marriage emblems.

The research also found that the songs sang during the Chisungu initiation ceremonies played an important role in that they contained secret messages which were interpreted by initiators for the initiate to know considering that she was now regarded as an adult.

5.3. The contributions of the Chisungu rite to the Bemba culture

The themes which emerged from the third question and objective included the following: Chisungu gave cultural identity to the initiates, Chisungu taught respect for elders, Chisungu educated initiates about their sexuality and responsibility with sexual growth, Chisungu promoted understanding and appreciation of culture, traditions, values and customs, Chisungu helped in preparing girls for their social roles and communal life, Chisungu encouraged abstinence and maintenance of virginity, and Chisungu inculcated moral behavior of initiated girls in marriage.

5.3.1. The Chisungu initiation rite and the Bemba cultural identity

The research established that the Chisungu initiation rite gave cultural identity to the initiated girls. IW 7 stated that the Chisungu initiation rite helped the initiates to begin to appreciate their Bemba culture through the rich rituals they underwent during the initiation. Further, through the Chisungu initiation rite, initiated girls would appreciate more of their culture when they interact with other girls from different ethnic groupings. VH 3 responded that through the Chisungu initiation rite the traditions and values of the Bemba culture were taught to the initiates which made them unique and gave them a form of identity. IW 7 also explained that the teachings and instructions given to the initiates during the Chisungu

initiation rite gave them confidence and were proud that they belonged to the ethnic grouping which was rich in culture.

This was in line with Markstrom (2008) and Peacock (2002) who stated that, beliefs and practices from preconception through birth and adolescence ground children in their culture, provided a sense of identity and belonging, reviewed expectations for behavior that align with cultural norms, and offered protection and guidance along the way to adulthood. This was in agreement with Mbiti (1991) who asserted that initiation was a mark of identification with the people. Erickson (1964) also indicated that rites of passage helped adolescents to form fidelity and resolve their identity crises. IW 10 stated that, in the Bemba culture it was the wish of every parent or guardian to have her girl children undergo Chisungu initiation so that they could be taught values and traditions of the Bemba tribe and this would give them identity.

Richards (1982) asserted that the other purpose of the Chisungu rite was to mark the change of status and give identity to the initiate. The study established that the Chisungu initiation rite gave identity to the initiates through beliefs and practices and were able to ground children in their culture.

5.3.2. The Chisungu initiation rite and the cultural norm of ‘respect for elders’

The research established that the Chisungu rite taught respect for elders as one of the key teachings embraced by the Chisungu initiation rite. IT 3 mentioned that during the Chisungu initiation rite, initiates were taught to respect elderly people, parents and all the people of all walks of life in society regardless of their social status. Additionally, at every stage of the Chisungu initiation rite, respect was emphasized by the initiators.

IW 6 explained that initiators taught initiates to respect elders, parents and people of all walks of life because respect was part of the Bemba culture. Initiates were taught not to insult or use abusive language toward other people, it was against the Bemba culture. This correlated with Richards (1982) who said, other than focusing on issues of matrimony, the birth of children, sex and reproduction, the Chisungu initiation rite was also concerned about giving deference to elders.

This was in agreement with Mutale (2017) who affirmed that initiators stressed that respect was the key aspect that was inculcated during the initiation period and that the virtue of respect was seen to be expressed through the act of kneeling down when greeting people or when receiving or giving out something to the elders as indicated by initiators. She added that putting on a chitenge wrapper almost always in the presence of men and the father was a sign of showing respect. Further, sitting on a stool or chair without authorization by elders was a sign of being disrespectful.

5.3.3. The Chisungu initiation rite and sexuality

The research established that through the Chisungu initiation rituals, initiates received teachings on sexuality and experience of pubertal changes. IG 3 explained that during the Chisungu initiation rite, initiates were taught that the commencement of menarche meant that the initiates were no longer children but adults who were able to conceive and bear children. Kasonde (1981) was in support of this finding by stating that, as a member of the clan the initiate had reached physical and social maturity and would be able to have children, thereby ensuring the continued existence of the clan. IG 6 also responded that, she was taught to be responsible and always maintain cleanliness because every month she would be experiencing menarche.

The findings resonated with Breugel (2001) who asserted that initiation rites also played a role in the preservation of one's fertility regarding child bearing in that initiation gave exposure to initiates concerning taboos associated with menstrual blood which gave an opportunity to keep themselves safe. Richards (1982) was in agreement with Breugel by stating that the magic influence of sex, blood, and fire were thought to be highly dangerous when brought into wrongful contact with each other. During the Chisungu initiation rite, the girls were taught that the attainment of puberty came with many body changes which included growth of breasts, growth of pubic hair and genital development.

Richards (1982) supported the findings when she stated that, celebrating the attainment of sexual and social maturity, puberty rituals reflected tribal attitudes to sex, fertility, marriage, and the rearing of children. She also stated that women ceremonies portrayed and tried to enforce the social obligations of marriage and setting up of the kinship group, and the conflicts of interest that were involved. Halley (2012) indicated that the lessons

and skills learnt during puberty rites provided girls with the knowledge and skills they needed to negotiate their new life stage, including the initiation of sexual relationships.

5.3.4. The Chisungu initiation rite and the enhancement of proper comprehension and appreciation of the Bemba culture

The research established that the Chisungu initiation rite enhanced proper comprehension and appreciation of culture. IW 9 said that through the transmission of cultural values and norms from generation to generation there was enhancement and proper comprehension and appreciation of culture by initiates. Ibid (1999) supported the finding by stating that cultural expectations regarding the social responsibility and conduct of young people in the community were communicated during their initiation and additionally many privileges associated with their new position in society.

This was in line with Mkenda (2008) who stated that during initiation ceremonies, elders used different rites, wise sayings, proverbs, riddles and traditional customs and traditions to impart moral values in the initiates. IT 5 responded that the Chisungu initiation rite strengthened ties between family members and served to inculcate the values and traditions of society in the minds of initiates.

The Chisungu initiation rite was the centre of culture in indigenous knowledge and imparted moral teachings in the culture of the Bemba people. IW 7 explained that the Chisungu initiation rite also helped in the preservation of traditions, values and customs of the Bemba tribe. The findings were in line with Rooyen and Hartell (2012) who affirmed that, the careful maintenance of traditional customs greatly contributed to the preservation of the conforming values of society. It was therefore, important to note that through the Chisungu initiation rite, initiates were able to understand and appreciate their own culture.

5.3.5. The Chisungu initiation rite and the preparation of initiates for social roles and communal life.

The research established that through the Chisungu initiation rite, initiates were prepared for social roles and communal life. IG 10 stated that during the Chisungu initiation rite, initiates were socialized into new roles and learnt how to relate with other people in the

society. Through the Chisungu initiation rite initiates learnt how to become physically and mentally prepared for their new roles as they got re-integrated into society. The finding was in agreement with Santrock (2000) who mentioned that rites of passage had a positive contribution in educating youths in indigenous societies such as Africa and the Middle East where formal education was not readily available.

Munthali (2007) was in agreement with Santrock who stated that during rites of transition, initiates were given instructions and advice in preparation for expected new roles in society. This was evidenced by the response from IW 3 who stated that Chisungu as an initiation rite sought to build relationships and helped initiates to learn how to fit in and be accepted into society. This was in line with Gary and Merten (1968) who stated that initiation rites suggested that they confirmed the initiate's new social identity in a way that strengthened the moral categories that defined the local status system.

Gary and Merten added that, initiation rites enabled a society to motivate its members to willingly accept adult role obligations essential to its survival. Richards (1982) was in agreement with Gary and Merten by stating that Chisungu was a ritual practiced for social union of families, relatives and friends. Additionally, Hallahmi and Argyle (1997) asserted that rituals strengthened families by bringing them together and providing occasions and shared memories.

During the Chisungu initiation rite, lessons that related to the future roles of initiates and issues concerning marriage and child bearing and care were discussed. Young girls were taught to take care of family and focus on children and make them happy. As far as their social contribution was concerned, puberty rites were found to strengthen ties between family members and served to inculcate the values and traditions of society in the mind of young members of society.

5.3.6. The Chisungu initiation rite and abstinence and maintenance of virginity

The research established that through the Chisungu initiation rite, initiates were taught on the need to abstain from sexual intercourse and maintain their virginity until they attained the rightful age of marriage. IW 8 explained that lessons on the need for the initiates to abstain from sex and maintain virginity were top on the agenda during the Chisungu

initiation rite. This finding resonated with Ngwenya (1995) who stated the terms of the standards of the adults as the maintenance of virginity that was above all treasured and extremely highly valued, together with the postponement of sexual intercourse until marriage by girls.

Similarly, Rooyen and Hartell (2012) were in agreement with Ngwenya by stating that, the traditional custom of chastity and sexual restraint in the education of initiates in Swaziland was a custom that forbade young, unmarried females to engage in any form of sexual activity for a specific period, the length of which was determined by the King. The teachings on the maintenance of virginity and the postponement of sex during the Chisungu initiation rite contributed to the instilling and maintaining of high sexual morality amongst the Bemba people.

The research further revealed that abstinence from sex before marriage led to stability in marriage and that girls who abstained from sex before marriage were likely to enjoy better family relationships and were able to provide good family life to their future husband and children. Postponing sexual activity gave an opportunity to girls to have great fulfilling relationships such as academic performance, better health, confidence, peace of mind and self-respect. This was evidenced by the response from IG 6 who stated that according to teachings she received during initiation, abstaining from sex before marriage was one way of avoiding risks that came with sex such as unplanned pregnancies and contracting sexually transmitted infections including HIV/AIDS.

This finding correlated with Mundia (2015) who asserted that during the Sikenge initiation one girl stressed the point on sex abstinence before marriage that, she was advised to wait until she got married and was cautioned that if she indulged in sexual activities at her age, she could fall pregnant before completing school or getting married or could contract sexually transmitted infection such as HIV/AIDS. Munthali and Zulu (2007) were in agreement with Mundia who stated that, the growing interest in understanding the formulation of adolescent's sexuality had been brought about by the mounting evidence that they were uniquely vulnerable to sexually transmitted infections including HIV/AIDS, and unplanned pregnancies.

5.3.7. The Chisungu initiation rite and the inculcation of morals into initiates

The research established that the Chisungu initiation rite was essential and contributed a great deal to moral behavior of initiated girls. VH 3 responded that the Chisungu initiation rite is still relevant to the Bemba culture even today in that it has many aspects which young girls learn about during initiation. The inculcation of good morals into the initiates was one of the key aspects the Chisungu initiation rite sought to achieve. This was because in the Bemba culture young women were expected to respect people of all walks of life regardless of their status in society. IT 10 mentioned that one of the teachings inculcated into initiates was respect for the husband. IT 10 also stated that for the girl to maintain morality in marriage, respect for the husband was key, this was because women or girls who did not respect their husbands became laughing stocks and a disgrace to society.

This finding was in agreement with Van Gennep (1960) who stated that during initiation girls were separated to be taught moral behavior and the secrets of womanhood. Baxen added that women become prepared physically and mentally for their new role of being women, learning grace and acceptable behavior in their diverse communities. Further, pleasing the husband sexually was one of the teachings girls received during initiation and as such they were taught to elongate their labia minora in order to satisfy their husband in bed.

This finding was supported by Mushibwe (1993) who stated that during initiation, lessons on how to satisfy the husband were given to the initiates. IT 4 stated that issues to do with premarital sex and fidelity in marriage were emphasized. She also stated that it was abominable in the Bemba culture for a woman to be caught in adultery. This finding was in line with Rasing (1995) who stated that the initiate was taught to avoid premarital and extramarital sex.

It was believed that premarital sex could cause *icifuba cantandabwanga*. It was important to note that upholding good moral behavior was one of the key issues which was taught to girls during the Chisungu initiation rite so that they could morally be accepted into society.

5.4. To suggest ways of making the Chisungu initiation rite more effective in terms of its Contribution to the enhancement of the Bemba culture.

The following themes emerged from the fourth research question and objective: Harmonizing messages given to initiates during Chisungu initiation, finding a platform for teaching boys in order to help girls abstain from sex and avoid early pregnancies, avoiding punishment by way of whipping or pinching of initiates, and to delay teachings on marriage until the girl was ready for marriage.

5.4.1. Avoiding distortion of information during the Chisungu initiation rite

The research established that in order to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture there was need to avoid distortion of information by bringing in other rituals not approved in the Bemba culture as that might inculcate wrong teachings which might ruin the future of initiates.

IT 7 stated that, what had led to distortion of information given to initiates during the Chisungu initiation rite was that some of the women once worked as initiators in urban areas and due to the urban setting certain rituals were difficult to perform as a result they had found it difficult to adjust to the right way of implementing the Chisungu initiation process, hence creating differences. IT7 also said that there was distortion of information by bringing in other rituals not approved in the Bemba culture which inculcated wrong teachings which might ruin the future of initiates. Van Gennep (1960) supported the finding by stating that, various writings concerning a single society or a few societies had considered differences in rites of passage, attempting to explain the presence, absence, or relative elaboration of rites concerning birth, puberty, marriage and other important events in the lives of individuals.

This was in agreement with Norbeck, Walker and Cohen (2013) who stated that accounting for similarities and differences in culture among the societies of the world had been the central concern of evolutionists, diffusionists, and functionalists. The research further established that despite all these challenges there was need for all initiators to sit down and harmonize all the differences so that the messages given to initiates were in a uniform way.

The other challenge observed during the study concerning the Chisungu initiation rite in Shibwalya Kapila Chiefdom was lack of coherence in the way messages were given to the initiates. IW 8 said that teaching of the initiates should be done in a chronological order, meaning there should be order concerning what to start with and what to end with. Mutale (2017) was in agreement with this finding by stating that the tutors for initiates should form groups through which they could formulate standard teachings for initiation and also review their lessons where need be, in order to fit the current generation and the modern times.

The research therefore established that in order to make Chisungu initiation more effective in terms of their contribution to the enhancement of the Bemba culture there was need to harmonize messages given to initiates during initiation and always ensure that teachings were done in a more coherent and chronological order.

5.4.2. Finding a platform for teaching boys in order to help girls abstain from sex and avoid early pregnancies

The research established that, during the Chisungu initiation rite there was emphasis that girls should abstain from sex and avoid early pregnancies for them to have ample time to finish school and become better citizens in future, but the challenge was that the boys on the other hand who proposed love and sexual relationships had no platform where issues to do with them abstaining from sex were taught. IG 2 stated that boys and young men troubled young girls a lot especially just after completing the initiation period, hence the need for them to be taught as well on the need to abstain from sex before marriage.

This was in line with Mutale (2017) who stated that expectations to abstain from sex and maintenance of virginity were more on girls than boys hence making it difficult for girls since boys were the ones who initiate sexual relationships. The study further established that the lessons boys received from school concerning the need to abstain from sex before marriage were not enough and did not yield results, hence the need to find other ways of teaching boys so that girls could be helped to uphold the teachings they received during initiation. IT 5 in her response still felt girls needed to abstain from sex no matter how boys

troubled them by way of prosing to them. She added that girls who failed to abstain from sex before marriage, decided to do so on their own.

This finding correlated with Munthali and Zulu (2007) who stated that, because the ceremonies were taken to symbolize that the young girls were not children any more, many adolescents tended to take this transition to imply they could also start sex. Munthali and Zulu also stated that, the PNG survey data appeared to indicate that boys and girls who underwent initiation ceremonies actually took this as a license to have sex since they were much more experienced than those who were not initiated. Considering the fact that there was no formal initiation for boys in the Bemba culture, parents had a duty to spend more time with their sons to educate and emphasize on the need for them to abstain from sex before marriage.

However, Halley (2012) indicated that the lessons and skills taught during puberty rites provided girls with the knowledge and skills they needed to negotiate their new life stage, including the initiation of sexual relationships. The study therefore established that in order to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture, finding a platform for teaching boys to abstain from sex before marriage would eventually help girls to uphold the teachings they learnt during initiation concerning abstaining from sex and avoiding early pregnancies because boys were the ones who initiated a sexual relationship with girls.

5.4.3. Avoiding punishment by way of whipping or pinching of initiates during initiation

The research established that in order to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture initiators should avoid punishment of initiates by way of whipping and pinching. IW 4 explained that girls who were not well behaved were punished by way of beating, and as a result of that many girls shunned to be initiated for fear of being whipped and pinched, and that other girls shifted to other towns where they stayed for some years and grew up without passing through initiation. IW 4 also said that in order to avoid girls shunning to be initiated, whipping and

pinching of girls who exhibited bad behavior should be avoided to allow all girls to be initiated so that they learn the traditions and culture of their own.

This finding correlated with Mundumuko (1990) who stated that obedient girls would willingly participate in initiation rite, and stubborn ones were either tricked or forced into it with much pinching and whipping. Schlgel and Barry (1980) were in agreement with Mundumuko when they stated that girls' puberty rites included practices such as genital operations, beating, tattooing, tooth extraction, massage, sweat bathes and body painting. IW 8 expressed a different view that whipping and pinching were part of the process of initiation especially for naughty girls so that they could change their behavior for the better. She also stated that avoiding whipping and pinching of naughty girls would just undermine the whole process of initiation.

It was further established that sometime initiates were whipped or pinched following an instruction from the mother who would say, ensure that you discipline my daughter for me, she was disrespectful and did not do house chores. However, it was a good thing to avoid whipping and pinching in order not to infringe on one's human rights. Avoiding whipping and pinching of girls during the Chisungu initiation rite would allow all girls to have an opportunity to undergo initiation which was highly beneficial to their wellbeing. This finding was affirmed by Markstrom (2008) who stated that puberty rites had multiple advantages which included strengthening ethnic group identification, helping the young to be proud of their culture and promoting an understanding of traditions, beliefs, values and practices.

The research therefore conclusively established that in order to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture, initiators should avoid torture and punishment of initiates by way of whipping and pinching, but help the girls see the need to have respect for elders through verbal and practical instructions.

5.4.4. Delay teachings on marriage until the girl is ready for marriage

The research established that delaying teachings on marriage and reserving them until the girl was mature enough and ready for marriage would make the Chisungu initiation rite

more effective in terms of its contribution to the enhancement of the Bemba culture. IT 9 explained that teachings on marriage issues to the initiate who was 13 to 15 years made some girls want to experiment what they were taught during initiation. IT 9 also said as a result, many of them lost focus at a tender age, hence the need to reserve such teachings until the girl was ready to marry.

Malisha (2005) was in agreement with this finding in the study entitled, 'An analysis of the impact of traditional initiation schools on adolescents sexual and reproductive health on the rural Thulamela Municipality where he found that some young men and women felt that the people who attended traditional schools were more likely to engage in sexual activities soon after attending these schools because there was massive use of sexuality language during the process of initiation.

The study established that initiators were slowly doing away with teachings on marriage because they had seen that some initiated girls lost interest in school and started thinking of marriage at that tender age. Additionally, the laws of Zambia did not allow a young girl of below 18 years to marry, hence the need to delay teachings on marriage until the right time when the girl was mature enough and ready for marriage. This was evidenced by the response by IT 7 who responded that it became shameful to find that out of the total number of girls initiated in the village for a given year, about 20 percent got early pregnancies with the view to get married. It became shameful to both the initiators and parents hence delaying teachings on marriage would help avoid what was being experienced. Reserving teachings on marriage for the future when the girl was ready to get married would help many girls to finish school.

In support of the finding, Rooyen and Hartell (2012) who conducted a research entitled, the traditional custom of chastity and sexual restraint in the education of the young Swazi girl, and Ngwenya (1995) explained that, there were terms of standards of the adults such as postponing sexual intercourse until marriage and maintenance of virginity which were treasured and extremely highly valued by society and were expected to be conformed to by both boys and girls.

5.5. Summary

The chapter discussed all the four aspects of focus in this study according to objectives of the study. The main areas of concern were the description of Chisungu which reviewed that it was described as a female initiation rite for the Bemba girls which was celebrated when the girls reached puberty. Secondly, the research established how Chisungu was conducted where the role of Nakalamba or Nachimbusa were discussed which included instructing or advising the initiate pertaining to all initiation rites during and after the initiation ceremony. The three phases of the Chisungu initiation ceremony which included private celebration, public and secretive celebration have been discussed.

Thirdly, sacred emblems and songs taught during initiation have been discussed. The positive contributions of the Chisungu initiation rite to the Bemba culture have been discussed which included cultural identity, respect for elders and husband, change of behavior, transmission of cultural values and norms from generation to generation and to prepare girls socially, making them ready for communal life.

Lastly, the ways of how to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture which included avoiding distortion of information given to initiates during the Chisungu initiation, finding a platform for teaching girls in order to help girls abstain from sex and avoid early pregnancies, avoiding punishment by way of whipping or pinching of initiates during initiation and delay teachings on marriage until the girl was ready for marriage were discussed. The next chapter would present the conclusions and recommendations of the study.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0 Overview

The chapter focused on the conclusions and recommendations of the study. Both the conclusions and recommendations of the study were in line with the findings of the study. The conclusions and recommendations were also provided in line with the findings related to each of the objectives which guided the study.

6.1 Conclusions of the study

The first objective of the study was “To describe the Bemba Chisungu initiation rite.” In line with this objective, it was concluded that the Bemba Chisungu initiation rite was a puberty rite for girls which was performed when a girl reached the age of physiological maturity which was referred to as ‘*Ukuwa ichisungu*’. The Chisungu initiation rite was a female initiation ceremony which was conducted following the first menstruation by a puberty girl which was regarded important not only to the initiate but also for the overall wellbeing of her family and the community.

Further, Chisungu was a female initiation rite in which young girls were initiated into adulthood through ritual processes. Chisungu was also described as the process of girl’s assumption of new roles through marriage and womanhood. Chisungu was a source of traditional education on issues such as sex, social and religious leadership roles.

The second objective of the study was “To investigate how the Bembas conduct the Chisungu initiation rite in Shibwalya Kapila.” In relation to this objective, it was concluded that the role of Nakalamba (Nachimbusa) was very important where Chisungu initiation of the Bemba girl was concerned in that Nakalamba was the first person to be informed by the girl who experienced menstruation for the first time. Nakalamba took the lead in taking the girl in the bush to be taught.

It was further concluded that the three phases of Chisungu initiation ceremony namely private celebration, public and highly secretive phase were important. During the private phase of Chisungu initiation, initiates were instructed on matters of personal hygiene such

as shaving one's private parts, cutting finger nails and taking a bath regularly. During the second phase of the Chisungu initiation rite initiates were given instructions on the need to respect elders and people of all walks of life. During the third phase of Chisungu, Nachisungu was taken in the bush to be taught on issues to do with marriage and how to take care of the future husband.

It was further concluded that sacred emblems and songs played a vital role where teaching of the initiates was concerned. Sacred emblems and songs taught initiates on the need to uphold fidelity in marriage. Sacred emblems and songs also taught initiates to be hard working, promote proper family planning and spacing of children and good nutrition of the family.

The third objective of the study was "To verify the claim that the Chisungu initiation rite has nothing positive to offer to the Bemba culture in Shibwalya Kapila Chiefdom." Relating to this objective, it was concluded that the Chisungu initiation rite helped the initiates to begin to appreciate and be grounded in their Bemba culture through the rich rituals they underwent during the initiation. Chisungu taught initiates the values of the Bemba culture that safeguarded the dignity of a woman and the importance of passing those values to the next generation.

This was one of the key issues which the Chisungu initiation rite sought to achieve. The initiates were taught values, traditions and customs of the Bemba culture so that they could live by them as they grew and eventually hand them over to the next generation. The Chisungu initiation rite also taught respect for elders as one of the key teachings embraced by the Chisungu initiation rite.

Further, through Chisungu initiation rituals, initiates received teachings on sexuality and experience of pubertal changes. Through the Chisungu rite, initiates received instructions on social and religious roles of women where initiates were taught that a woman was the initiator of worship. It was believed among the Bemba people that God was made present on earth by women during initiation ceremony through marriage emblems. Chisungu rite enhanced proper comprehension and appreciation of culture.

The study concluded that the rite of Chisungu was meant to protect the girl from the dangers associated with physical commencement of adolescence as well as ensuring that the girl was safe during marriage and child bearing. This was because the Bemba culture highly valued fertility and care for children as an essential aspect believed to come from ancestors, traditional leaders and relatives.

Also, through the Chisungu initiation rite, initiates were prepared for social roles and communal life. Through the Chisungu initiation rite, initiates were taught on the need to abstain from sexual intercourse and maintain their virginity until they attain the rightful age of marriage. The Chisungu rite taught initiates to uphold moral behavior. Initiates were taught to exhibit good behavior towards elderly people, parents and neighbors.

The fourth objective of the study was “To suggest ways of how to make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture.” In line with this objective, it was concluded that finding a platform for teaching boys to abstain from sex before marriage would eventually help girls to uphold the teachings they learn during initiation concerning abstaining from sex and avoiding early pregnancies because boys were the ones who initiated a sexual relationship with girls. The study also concluded that there should be no distortion of information by bringing in other rituals not approved in the Bemba culture as that might inculcate wrong teachings which might ruin the future of initiates.

Further, initiators should avoid punishment of initiates by way of whipping and pinching during initiation. Additionally, delaying teachings on marriage and reserving them until the girl was mature enough and ready for marriage would make the Chisungu initiation rite more effective in terms of its contribution to the enhancement of the Bemba culture. The study also concluded that parents should play a major role in teaching girls on the need to have good morals and respect for elders. This is because some girls would still show no respect even after undergoing the Chisungu initiation, a clear indication that their bad behavior was influenced by their upbringing in homes as well as peer pressure.

The contribution of this research to the body of knowledge is that it has filled the knowledge and contextual gaps by investigating the view that the Chisungu initiation rite has nothing to offer to the Bemba culture of people of Shibwalya Kapila Chiefdom. The

study has shown that contrary to the view by some Anthropologists that initiation rites such as the Chisungu initiation rite were physically and psychologically harmful to the initiates and that these ritual practices were considered inhuman, backward and a means of oppression to the initiates, and that they served no purpose and had nothing to offer to the culture of the people who practiced them, Chisungu has many contributions to the Bemba culture as outlined in this study. The findings in this study have provided knowledge to the Bemba people of Shibwalya Kapila Chiefdom and other researchers on the contribution of the Chisungu initiation rite to the Bemba culture.

6.2. Recommendations

Arising from the current study, the following recommendations have been suggested:

- (i) The study recommends that there should be a platform created for teaching boys in the Bemba culture to abstain from sex before marriage so that they help girls too to abstain. This is because expectations to abstain from sex and maintenance of virginity were more emphasized on girls than boys hence making it difficult for girls since boys are the ones who initiate sexual relationships.
- (ii) The study recommends that punishing of naughty girls during Chisungu initiation by way of whipping and pinching by initiators should be avoided.
- (iii) The study recommends that Chisungu initiators should delay teachings on marriage and reserving them until the girl is mature enough and ready for marriage.
- (iv) The study recommends that, parents should play a major role in teaching the girl child on the need to have good morals and respect for elders. This is because some girls will still show no respect even after undergoing the Chisungu initiation, a clear indication that some girls' bad behavior was influenced by their upbringing in homes and peer pressure.

- (v) The study also recommends that during the Chisungu initiation, there should be no distortion of information by bringing in other rituals not approved in the Bemba culture as that will inculcate wrong teachings which will ruin the future of initiates.

6.3. Recommendations for further study

Considering the limitation of the study, the following suggestions were made for further research:

- (i) The current study was conducted in Shibwalya Kapila Chiefdom of Lunte District. It is suggested that similar studies be conducted in other Chiefdoms and Districts of the Bemba speaking people so that results can be compared.
- (ii) The current study was conducted in the rural setting. It is suggested that a similar study be conducted in the urban or peri-urban setting and results compared.
- (iii) Another study on how the Bemba promote their cultural heritage other than through Chisungu initiation rite should be conducted.

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APPENDICES

Appendix I: Time Line

CHAPTER	TOPIC	FOCUS	TARGE
Proposal	Proposal	Writing proposal and getting approved	1 Month
Chapter 1	Introduction	Writing the introduction, context and background of the dissertation, conceptual or theoretical framework, and objectives and research questions. Also deal with definitions and terms of the study.	1 Month
Chapter 2	Literature Review	Finding relevant related literature; write the literature review section, critical analysis of the material, referencing and presentation.	2 Months
Chapter 3	Research Methodology	Define the research methodology, research methods, selection of participants, carry out the interviews and collect all the needed data.	2 Months
Chapter 4		Writing the discussions and application of concepts with statistical elements and general logical aspect of the work.	3 Months

Chapter 5		Writing the conclusions and recommendations of the research.	1 Month
	All Chapters	Reading for full editing, checking and making corrections.	1 Month
		Defense of the dissertation before the council, followed by submission of research for examination.	

Appendix II: Budget

The entire research project is expected to spend the following amount of money (in Zambian kwacha).

Item	Revenue	Expenditure
Expected income	K8,730.	
Stationery		K480
Printing (Proposal & final Document)		K1, 200.
Transport		K4,600.
Binding		K1,200.
Sundry Expenses		K1,250.
Total		K8,730.

Appendix III: Instruments for Data Collection

A. Interview question guide for Initiated girls (Aged between 16 to 20 years)

1. How old are you?
2. For how long have you lived in Shibwalya Kapila Chiefdom?
3. When were you initiated?
4. Was it your choice to be initiated into Chisungu? Yes, or No, if no who influenced you to undergo initiation?
5. At what age where you initiated?
6. How long was your initiation?
7. What is the Bemba Chisungu initiation rite?
8. How do the Bembas conduct Chisungu initiation rite in Shibwalya Kapila Chiefdom?
9. Does the Chisungu initiation rite have something positive to offer to the Bemba culture of people of Shibwalya Kapila Chiefdom?
10. How can the Chisungu initiation rite be more effective in terms of its contribution to the enhancement of the Bemba culture?
11. Has the initiation made an impact in your life?
12. What are some of the things you have learnt from being initiated?
13. How different are you from those who are not initiated?
14. Do you think Chisungu as an Initiation ceremony should remain part of the Bemba culture?

THANK YOU FOR YOUR COOPERATION

Focus Group Discussion guide for Initiated women (Aged 21-40 years)

1. How old are you?
2. For how long have you lived in Shibwalya Kapila Chiefdom?
3. When were you initiated into Chisungu?
4. Was it your choice to be initiated into Chisungu? Yes, or No, if No who influenced you to undergo initiation?
5. At what age where you initiated?
6. How long was your initiation?
7. What is the Bemba Chisungu initiation rite?
8. How do the Bembas conduct Chisungu initiation rite in Shibwalya Kapila Chiefdom?
9. Does the Chisungu initiation rite offer something positive to the Bemba culture of people of Shibwalya Kapila Chiefdom?
10. How can the Chisungu initiation rite be more effective in terms of its contribution to the enhancement of the Bemba culture?
11. Has the initiation made an impact in your life?
12. What are some of the things you have learnt from being initiated?
13. How different are you from the women who have not undergone initiation?
14. Do you think Chisungu as an Initiation ceremony should remain part of the Bemba culture?

THANK YOU FOR YOUR COOPERATION

B. Interview question guide for women Initiators (Aged 41 years and above)

1. How old are you?
2. For how long have you lived in Shibwalya Kapila Chiefdom
3. For how long have you been an initiator?
4. How often are Chisungu initiation rites witnessed?
5. On average how many girls do you initiate per year?
6. What important rituals are performed during Chisungu?
7. How long does it take to initiate a girl into Chisungu?
8. Are there any differences between an initiated girl and a girl who has not undergone initiation? If so, what are the differences?
6. What is the Bemba Chisungu initiation rite of Shibwalya Kapila Chiefdom?
7. How do the Bembas conduct the Chisungu Initiation rite in Shibwalya Kapila Chiefdom?
8. Does the Chisungu initiation rite offer something positive to the Bemba culture of people of Shibwalya Kapila Chiefdom?
9. How can the Chisungu initiation rite be more effective in terms of its contribution to the enhancement of the Bemba culture?
10. Has Chisungu initiation rite made any impact in the lives of initiates and the community as a whole?
11. Do you think Chisungu as an Initiation ceremony should remain part of the Bemba culture?

THANKS FOR YOUR COOPERATION

Appendix IV: Participant Content Form

Dear Respondent,

I am Chilambwe Lwao, a post graduate student pursuing Masters of Education in Religious Studies at the University of Zambia. In conducting a research entitled, “An investigation of the view that the Bemba Chisungu rite has nothing positive to offer to the Bemba Culture. A case of Shibwalya Kapila Chieftdom of Lunte District. You have been purposively sampled to take part in this research by answering all questions. Your responses will be treated with confidentiality and that you are at liberty to withdraw from the project at any time, should you so desire.

Tick in next to the options provided.

Date:

Thank you for accepting to be part of this study.

Appendix V: Letter to Participants

Dear Madam,

This letter is an invitation to participate in the research project. My name is Chilambwe Lwao, a post graduate student pursuing Masters of Education in Religious Studies at the University of Zambia. My research is entitled, “An investigation of the view that the Bemba Chisungu rite has nothing positive to offer to the Bemba Culture. A case of Shibwalya Kapila Chiefdom of Lunte District.” I have purposefully chosen you as a possible participant because of your vast, valuable experience and expertise related to my research topic. I would like to have your views and opinions on the subject at hand. Your views and opinions will help in understanding how Chisungu Initiation Rite is conducted. It will also benefit other people in understanding the contribution of Chisungu Initiation Rite to the Bemba Culture. It will also benefit other researchers in understanding suggested ways of how to make the Chisungu initiation rites more effective in terms of its contribution to the enhancement of the Bemba culture.

Your participation in this study is voluntary. It will involve an interview of approximately 40 to 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will avail a copy of transcription to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any point. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be kept in my archives under lock and key. There are no known or anticipated risks to you as a participant in the study.

If you have any questions regarding this study, or would like additional information to assist you in researching a decision about participation, please contact me at 0977246335 or by email at lwachila@gmail.com

I look forward to speak with you. Very much thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the consent form provided.

Yours Faithfully,

Chilambwe Lwao

Appendix VI: Research Ethical Approval (HSSREC-2021 JULY 004)



THE UNIVERSITY OF ZAMBIA

**DIRECTORATE OF RESEARCH AND GRADUATE STUDIES
HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE**

Telephone: +260-211-290258/293937
Fax: +260-211-290258/293937
Zambia
E-mail drgs@unza.zm

P O Box 32379
Lusaka,

APPROVAL OF STUDY

16th August, 2021

Mr Chilambwe Lwao
C/o University of Zambia
School of Education
LUSAKA

Dear Mr Lwao,

RE: RESEARCH ETHICAL APPROVAL - (HSSREC- 2021 JULY 004)

**AN INVESTIGATION OF THE VIEW THAT THE CHISUNGU RITE HAS
NOTHING POSITIVE TO OFFER TO THE BEMBA CULTURE: A CASE OF
SHIBWALYA KAPILA CHIEFDOM**

Reference is made to your submission of the protocol captioned above. Humanities and Social Sciences Research Ethics Committee resolved to approve this study and your participation as Principal Investigator for a period of one year.

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

REVIEW TYPE	EXPEDITED REVIEW	APPROVAL NO. <u>HSSREC- 2021-JULY 004</u>
Approval and Expiry Date	Approval Date: 16 th August, 2021	Expiry Date: 15 rd August, 2022
Protocol Version and Date	Version - Nil.	16 th August, 2021
Information Sheet, Consent Forms and Dates	<ul style="list-style-type: none"> English. 	Provided
Consent form ID and Date	Version - Nil	To be provided
Recruitment Materials	- Nil	Nil
Other Study Documents	<ul style="list-style-type: none"> Research Tools 	
Number of Participants Approved for Study	<ul style="list-style-type: none"> 	

Conditions of Approval

- No participant may be involved in any study procedure prior to the study approval or after the expiration date.
- All unanticipated or Serious Adverse Events (SAEs) must be reported to HSSREC within 5 days.
- All protocol modifications must be approved by HSSREC prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address.
- All protocol deviations must be reported to HSSREC within 5 working days.
- All recruitment materials must be approved by HSSREC prior to being used.
- Principal investigators are responsible for initiating Continuing Review proceedings. HSSREC will only approve a study for a period of 12 months.
- It is the responsibility of the PI to renew his/her ethics approval through a renewal application to HSSREC.
- Where the PI desires to extend the study after expiry of the study period, documents for study extension must be received by HSSREC at least 30 days before the expiry date. This is for the purpose of facilitating the review process. Documents received within 30 days after expiry will be labelled "late submissions" and will incur a penalty fee of K500.00. No study shall be renewed whose documents are submitted for renewal 30 days after expiry of the certificate.
- Every 6 (six) months a progress report form supplied by The University of Zambia Humanities and Social Sciences Research Ethics Committee as an IRB must be filled in and submitted to us. There is a penalty of K500.00 for failure to submit the report.
- When closing a project, the PI is responsible for notifying, in writing or using the Research Ethics and Management Online (REMO), both HSSREC and the National Health Research Authority (NHRA) when ethics certification is no longer required for a project.

- In order to close an approved study, a Closing Report must be submitted in writing or through the REMO system. A Closing Report should be filed when data collection has ended and the study team will no longer be using human participants or animals or secondary data or have any direct or indirect contact with the research participants or animals for the study.
- Filing a closing report (rather than just letting your approval lapse) is important as it assists HSSREC in efficiently tracking and reporting on projects. Note that some funding agencies and sponsors require a notice of closure from the IRB which had approved the study and can only be generated after the Closing Report has been filed.
- A reprint of this letter shall be done at a fee.
- All protocol modifications must be approved by HSSREC by way of an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel, minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by HSSREC before they can be implemented.

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

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

Yours faithfully,



Dr. J. L. I. Ziwa

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

cc: Director
 Acting Director - Research
 Assistant Registrar - Research
 Senior Administrative Officer - Research