

**PRESERVATION OF RELIGIOUS, CULTURAL AND MORAL  
ASPECTS IN CHIBWELAMUSHI HARVEST CEREMONY OF THE LALA AND  
SWAKA PEOPLE OF ZAMBIA'S SERENJE AND MKUSHI DISTRICTS**

BY

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A dissertation submitted to the University of Zambia in partial fulfillment of the requirements  
of the Degree of Master of Education in Religious Studies.

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LUSAKA

## DECLARATION

**I, Ngabwa Dorothy**, do hereby declare that this dissertation represents my own work and that it has not previously been submitted for a certificate, diploma or degree at the University of Zambia or any University.

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**CERTIFICATE OF APPROVAL**

This dissertation of Ngabwa Dorothy is approved as partial fulfilment of the requirements for the award of Master of Education degree in Religious Studies by the University of Zambia.

**Examiners' Signatures:**

1. .... Date ..... 2015

2. .... Date ..... 2015

3. .... Date ..... 2015

## **DEDICATION**

This work is dedicated to my late parents; my father bata ba Ngabwa Chibampanga Chibose Mwelwa Davison, my mother, bama ba Mwansa Musonda Lena and my late brother bandume ba Chola Lofan who worked so hard to see me educated but answered God's call before they saw the fruits of their labour.

## **ABSTRACT**

The study sought to clearly identify religious, cultural and moral aspects in Chibwelamushi Harvest Ceremony (CHC) of the Lala-Swaka people of Serenje and Mkushi districts. The objectives of the study were to: Describe CHC of the Lala and Swaka people, identify the aspects of CHC which are classified as religious, cultural and moral, ascertain how religious, cultural and moral aspects in CHC are preserved and transmitted from generation to generation, establish how religious, cultural and moral aspects in CHC contribute to the wellbeing of individuals and the Lala-Swaka community and determine the changes that have taken place over years regarding the religious, cultural and moral aspects in the CHC. The study employed qualitative approaches in which it evoked Ethnography interview design in order to effectively address the issues raised by the research questions. The method of data collection included, observation, interviews and document analysis using the semi structured interview guide activity, observation checklist and document analysis checklist. The target population included all Lala -Swaka People. The sample of 14 interviewees included 1 chairperson, 1 secretary, 2 representatives from insaka yelala, 2 initiators of initiates, 2 Traditional Affairs Officers, 4 ordinary members from two tribes and one senior chief from each district. Purposive (typical) sampling techniques were used to select the interviewees and the researcher observed the whole procession of CHC.

Data was analyzed according to emerging themes which generally were answering the research objectives.

The findings of the study were that there was a difference in understanding and description of CHC among different stake holders. The study also indicated that there is active presence of religious, cultural and moral aspects in CHC. The study further revealed that the religious, cultural and moral aspects are preserved and transmitted through the girls initiates initiated at puberty during CHC, the chief's nephew and the high priest's initiates who take over the work of the chief or high priest in case of death or sickness. The study further indicated that the religious aspects help the Lala-Swaka people to live in harmony with the cosmology by upholding taboos in society.

The study further revealed that the coming of Christianity and other religion, colonialism, modernity and capitalism have impacted on CHC. Based on the findings above, the study recommends among others that the Lala-Swaka people should hold an Indaba to strategize and streamline the best practices and should closely work with the Ministry of chiefs in identifying and enhancing the preservation of CHC.

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## **CHAPTER ONE: INTRODUCTION**

### **1.0. Overview**

This chapter introduces the study of the religious, cultural and moral aspects in Chibwelamushi Harvest Ceremony (CHC). It also presents the background and meaning of CHC, the statement of the problem, the purpose of the study, objectives of the study, research questions and significance of the study, delimitations, conceptual framework, theoretical framework, definition of terms and limitations.

### **1.1. Background to the study**

Guru (2010) established that traditional ceremonies are a time-honored form of communication and provide a vibrant record of our common heritage which includes the dances, songs, crafts and artifacts that have been passed down through the generations. This shows that from time immemorial traditional ceremonies have been respected as a form of communication among people. This communication has been practiced through different media of communication such as dancing and songs. In examining the content and context, Tembo (2003) produces evidence which shows that traditional ceremonies also include traditional education methods, leadership systems, ethical values and indigenous technologies. On one hand, in his study, Kanene (2011) argues that culture is a total way of life of a society. On the other hand, Howard (1989) contend that culture is a process related to the creation and maintenance of ideas, behaviour patterns, values and other products of creation in the context of the influences that humans, who are creators thereof, are subject.

Kapwepwe (2007) indicated that culture is celebrated by different tribes in different styles at different times and for various reasons. CHC is celebrated by Lala-Swaka people of Zambia's Serenje and Mkushi districts. It is held in Mkushi at Chalata and is attended by all the 19 chiefs of the Lala-Swaka people from both Serenje and Mkushi districts. The theoretical study done by Tembo (2003) and Guru (2010) revealed that the Lala and Swaka people honored their ancestral lineage and shared the cultural wealth of the tribe. They celebrated ceremonies and observed various customs and rituals in order to live in harmony with their ancestral spirits. The problem this theoretical study has is lack of clarity on the details of how these customs were observed and rituals were done. In examining the content and context of CHC, Guru (2010) contends that sacrifices and offerings were done for fear of calamity,

famine, death, sickness, droughts, infertility and unproductively in the land if spirits were forgotten.

Tembo (2003) contends that the Lala and Swaka people practiced a Chitemene agricultural system. The CHC is done to thank the ancestral spirits for the previous good harvest and health, and to appease the spirits so as to have more blessings in the coming year (Guru, 2010). *Icibwela mushi* (Lala) means coming home. People celebrate this event as a thanks giving ceremony for the safe return from their temporary homes in the fields where peasant farmers stay during planting season (Tembo, 2003). The theoretical studies have revealed that the ceremony originates from agricultural system called Chitemene. However, what is not clear is how this ceremony used the harvest to appease the ancestral spirits to teach and preserve the culture and moral aspects which is the gap this study wanted to fill.

The ceremony is a tool by which Lala- Swaka people preserve and transmit their customs from generation to generation. Holding the ceremony annually helps in sustaining the Lala-Swaka culture. CHC is celebrated in Mkushi district and is hosted by Senior Chief Shaibila of the Swaka people of Mkushi and attended by senior chief Muchinda (Kankomba Welala) of Serenje and all the chiefs of Serenje and Mkushi districts and people of all walks of life (Guru, 2010 and Tembo, 2003). Guru (Ibid) further contends that ceremonies are the glue that keeps people together reinforcing values and reminding us where we belong. Indeed as the old age goes: It is an old saying that we cannot know where we are going unless we know where we are coming from.

The ceremony plays the role of bringing the past to the present and reinforcing the future (Kanene, 2011). The CHC through its elements, has religious, cultural and moral aspects which authors and researchers have not bothered to unveil. Therefore, it was important from this background to undertake this study because its results were expected to reveal the religious, cultural and moral aspects in CHC. The results of the study also would suggest the other possible way of disseminating information about religious, cultural and moral aspects and the ceremony as a whole. This is important to the Lala-Swaka people and the country at large as people would be able to celebrate it with all the dignity it deserves and thus, preserve it and uphold it for the next generation.

Although this ceremony is celebrated every year, very little has been written about it. Most of the writers have concentrated on the 'big five' ceremonies; *Kuomboka* of the Lozi people,

*Likumbi Lyamize* of the Luvale people, *Umutomboko* of the Lunda people of Luapula, *Kusefya pang'wena* of the Bemba people and the *N'cwala* of the Ngoni people. Consequently, there seems to be limited to almost non existence of theoretical, ethnographic and empirical studies which have unveiled what constitute the CHC. This may lead to the decline of the value of traditional customs and culture of this ceremony especially with the infiltration of the West and Western ideas and influx of different tribes living among the Lala-Swaka people.

## **1.2. Statement of the problem**

The CHC is celebrated in Zambia as one of the traditional ceremonies. A number of writers have attempted to write about traditional ceremonies in Zambia but they have concentrated on the 'big five'; *Kuomboka*, *Umutomboko*, *N'cwala*, *Likumbi Lyamize* and *Kusefya pang'wena* ceremonies. Tembo (2003) claims that CHC contributes to the preservation and transmission of culture from generation to generation, and the wellbeing of individuals and the country at large. Mizinga (1995) argues that research needs to be undertaken about the proliferation of Zambian traditional ceremonies and their significance. Additionally, during the CHC, the first lady by then was quoted in the *Times Newspaper* of 8<sup>th</sup> September 2013 saying that, documentation of such ceremonies was important for any country because that would be the only way people could learn about the different rich cultural backgrounds or better still their roots. Kanene (2011) contends that during the 2009, *LwiidiGonde* Ceremony, the provincial Minister of Southern Province was quoted in the *PostNewspaper* of 12<sup>th</sup> July, 2009 saying that the Government was concerned with the erosion of cultural values and that any attempt to restore the cultural heritage of the country was going to be supported. However, it is surprising to note that despite all the above mentioned contributions, and peoples concern about preservation and upholding Zambian culture, no clear documented research has been done on CHC. It appears that there is limited to almost non existence of theoretical and empirical studies which have been done to unveil what constitute different dynamics of the CHC. This research therefore, attempts to fill the gap by identifying clearly the religious, cultural and moral aspects in CHC which are crucial for preservation and as a sustainability measure in value addition of traditional ceremonies. Further, the research also attempts to logically document religious and cultural changes which have taken place overtime in CHC. Are there religious, cultural and moral aspects that have been lost or gained?

### **1.3. Purpose of the study**

The purpose of the study is to identify religious, cultural and moral aspects of CHC of the Lala and Swaka people of Zambia's Serenje and Mkushi districts. The major task was to critically examine the mentioned aspects and how they are preserved and transmitted from generation to generation, and how they contribute to the wellbeing of individuals.

### **1.4. Objectives of the Study**

The study aimed at achieving the following objectives:

- (a) To describe CHC of the Lala and Swaka people.
- (b) To identify the aspects of CHC which are classified as religious, cultural and moral.
- (c) To ascertain how religious, cultural and moral aspects are preserved and transmitted from generation to generation in CHC.
- (d) To establish how religious, cultural and moral aspects in CHC contribute to the wellbeing of individuals and the Lala-Swaka community at large.
- (e) To determine the changes that have taken place over the years regarding the religious, cultural and moral aspects in the CHC.

### **1.5. Research Questions**

The study was guided by the following five research questions related to the objectives stated above:

- (a) How is CHC of the Lala and Swaka people celebrated?
- (b) Which aspects of CHC are classified as religious, cultural and moral?
- (c) How are religious, cultural and moral aspects in CHC of the Lala and Swaka people of Serenje and Mkushi district preserved and transmitted from generation to generation
- (d) How do religious, cultural and moral aspects in CHC contribute to the wellbeing of individuals and the Lala -Swaka community at large?
- (e) What changes have taken place over the years regarding the religious, cultural and moral aspects in the CHC?

## **1.6. Significance of the Study**

It is important to undertake this study because its results may help in revealing and documenting the religious, cultural and moral aspects in the CHC to the benefit and wellbeing of the Lala-Swaka community and Zambians at large. This is important too as its results may add value to traditional ceremonies in order to preserve and transmit these values to next generations. The research may also add to the body of knowledge about the CHC which has been officially celebrated for sixteen years without proper documentation. A well researched document may also benefit the Lala-Swaka communities of Serenje and Mkushi districts, and Zambians in general.

## **1.7. Delimitations of the Study**

This research was confined to Mkushi and Serenje districts since these are the areas where the majority Lala and Swaka people live and the place where the CHC is held. It was also restricted to traditional leaders of Lala-Swaka people since they were likely to have rich information about this Ceremony. Representatives of Insaka ye Lala, the *Times Newspapers* and general participants of CHC were all sampled.

## **1.8. Theoretical framework –Theory of Socialization**

Socialization is the process whereby humans learn to become competent members of the group. Caregivers must teach children what they need to know in order to function as members of a society, including norms, values and language. This research is based on the theory of socialization. The theory of socialization as formulated by Cooley (1998) emphasizes the importance of the self during socialization. He suggests that an individual's perception of himself or herself is based on how he or she sees others reacting to him or her. This is called the looking glass self because a person sees himself or herself how others view him or her. This leads to a certain response with a unique set of motion. For instance, if the self satisfies social norms, he or she will feel a sense of pride.

However, if there is a sense of self conflicts with the norms then one would feel ashamed. Cooler (1998) argues that these were important because they shape an individual's behaviour. His important points were that the view of the self is created out of the interactions an individual has with others, and that an individual acquires a sense of self by interpreting. This theory is important to the celebration of CHC in the sense that the celebration would



lead young people to the understanding of who they are, could talk about and practice what constitute CHC with pride. It would also teach them to avoid doing certain things that could be in conflict with the norms of CHC that would make them feel ashamed of themselves. By doing so, their individual behavior would be shaped according to the norms of the Lala-Swaka society and the country at large. They would learn to participate in group life and acquire a sense of identity.

### **1.9. Conceptual framework**

Chalmers (1982) argues that a conceptual framework contributes to a research because it identifies research variables, and clarifies relationships among variables. It is also valuable in that it sets the stage for presentation of research questions that drive the study. In this study, the conceptual framework will help in the analysis of research findings and guide the presentation and discussion of the findings.

This research is conceptualized based on the importance of traditional ceremonies which symbolize an aspect of culture that helps in the preservation of identity and more specifically the wellbeing of a society (Mbiti, 2000; Magesa, 1998 and Parrinder, 1980). More especially, this study examines and employs concepts such as Religious, Cultural and Moral aspects in the CHC. The conceptualization involves the exploration of different aspects that direct this whole research from the beginning to the end.

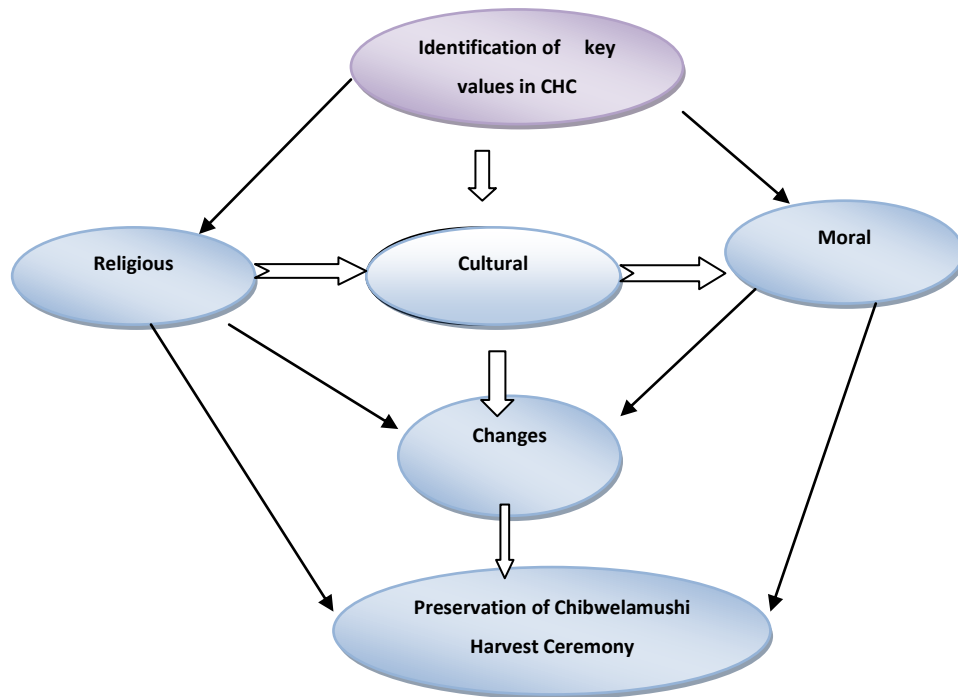
In this study, the conceptual frame work is based on the preservation and transmission of religious, cultural and moral aspects in CHC. It is also based on their contribution to the wellbeing of individuals, and the changes that have taken place over years regarding religious, cultural and moral aspects.

The current state is that CHC contributes to the preservation of culture from one generation to the other. The study conceptualizes that since no stake holders have ventured to unveil the religious, cultural and moral aspects in CHC, it could be adequate to mention that the method of information dissemination about religious, cultural and moral aspects in CHC is inadequate.

People are not aware of the religious, cultural and moral aspects in CHC; how they are preserved and transmitted from one generation to the other, their contribution to the wellbeing of people and the changes that have taken place over years regarding religious, cultural and moral aspects. If these aspects have to be preserved and transmitted from

generation to generation, if people have to appreciate, uphold and celebrate this ceremony with all the dignity it deserves, there is need for people to learn about and understand these aspects, and their significance in their lives. If all these variables are well cohered, then the religious, cultural and moral aspects in CHC will be preserved and transmitted from generation to generation.

Below is a diagrammatic representation of the conceptual framework:



### 1.10. Definition of terms

This section defines some of the terms as used in this study.

- Culture : The particular system of art, thought and customs of society; the arts, customs, beliefs and all the other products of human thought made by a people at a particular time.
- Religious : Something sacred; songs or prayers.
- Moral : The character, behaviour or actions that are considered as being good or evil.
- Ceremony : A special formal, solemn and well established set of actions used for marking an important public, social religious event.
- Priest : A person specially trained for various traditional religious duties such as performing rituals and also advising the chief on spiritual matters in their chiefdoms.

- Melting pot : A place where there is a mixing of different tribes and nationalities of people with different culture and ideas.
- Custodian of traditional heritage: The chiefs, the national chairperson and secretary of Chibwelamushi Harvest Ceremony, representatives of Insaka ye Lala and initiator of girls initiates.
- CHCA: Chibwelamushi Harvest Ceremony Association.
- CHC: Chibwelamushi Harvest Ceremony.

### **1.11. Limitations**

It was not easy to collect information of this nature of study from the custodian of traditional heritage as they thought certain information should not be revealed to the public as that would weaken their power. They insisted that certain activities should be enshrined in secrecy. Some respondents demanded to be paid in exchange for the information and since the researcher did not have a budget line for this payment, the demand posed a real challenge.

However, after explaining to them how important it was for every one to have first hand information on the practice of CHC, they were convince and revealed the necessary information.

### **1.12. Structure of the whole dissertation**

Chapter one has in detail highlighted the background and meaning of Chibwelamushi Harvest Ceremony, the statement of the problem, the purpose of the study, objectives of the study, research questions, and significance of the study, delimitations, conceptual framework, theoretical framework, definition of terms and limitations,. Chapter two provides a detailed literature on the CHC. Chapter three presents the description of the methods applied in carrying out this research study. Chapter four provides information on the findings of the study on the preservation of Religious, Cultural and Moral aspects in CHC. Chapter five presents discussion of findings on the Religious, Cultural and Moral aspects in CHC.

Chapter six consists of conclusion and recommendation which include among others, recommendation for further research. The next chapter will discuss literature on CHC.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0. Overview**

The previous chapter discussed the introduction of the study. This chapter presents a detailed literature review. It explores literature on the CHC. The purpose of this study was to identify the religious, cultural and moral aspects in CHC, how they are preserved and transmitted from generation to generation, their contribution to the wellbeing of individuals and the Lala-Swaka community at large, and the changes that have taken place over years regarding religious, cultural and moral aspects in CHC.

Kanene (2011) argues that one of the main deficiencies of the education sector in Zambia is lack of in-depth knowledge of local history among school-going children and most adults. Mizinga (1995) contends that there is not enough documentation on local history as told by the local people. According to Kapwepwe (2005), the majority of Zambian adults including high school pupils would be adept at foreign history yet impoverished at the local legend. Kapwepwe (2005) contends that what is passed for local history, in most cases, is that which has been handed over by foreigners. It is therefore difficult in such circumstances to reclaim one's rightful place in history. Therefore, there is need for stakeholders to document information about Zambian traditional ceremonies and their heritage. Lubomba (2004) argues that the most important defining characteristics of humans are their culture.

### **2.1. Culture**

Culture refers to values, beliefs, behaviour, and material objects that constitute a people's way of life. It includes what we think, how we act and what we own. Munali (2015) defines culture as a defining feature of a person's identity, contributing to how they see themselves and the groups with which they identify. This entails that culture makes it possible for one to understand others and have a better knowledge of oneself for individuals are defined in relation to other people. This could mean that shared values, customs and histories of culture shape the way a person thinks, behaves and views the world. On the other hand, UNESCO (1996) argues that their identity is expressed through speaking and singing indigenous traditional songs which carry with them a different world of meaning. In line with the above argument UNESCO (1996) states that culture may be broadly defined as the sum total of ways of living built up by group of human beings, which is transmitted from one generation to

another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living. This entails that what our culture teaches us affects the way we interact socially. In this regard, a study by Edward (2009) noted that the difference between ideologies their cultures have, are thus evident in their social behaviour. People's culture defines their standards of personal space. Therefore, culture shapes personalities, for one to be accepted as part of a group one tends to follow what the group decides for him or her. Our culture defines people's expectations of us. This suggests that people especially the young should be initiated in particular cultures for them to be acceptable in particular communities. Therefore, there is need to guard traditional ceremonies against attrition by writing well researched documents so as people to have an opportunity to read and learn about them in order for them to uphold them. Similarly an article by Munali (2015) argues that the way we perceive situations and react to them, depends largely on what we have learned from the environment and the way we have been brought up. Our cultural values and beliefs manifest themselves through our lifestyle. The importance of culture lies in its close association with the ways of thinking and living. This entails that moral values represent our culture. Consequently, cultural values influence how we live.

Culture is the ultimate system of social control where people monitor their standards and behaviour. Our cultural values serve as the founding principles of our life. They shape our thinking, behaviour, and a personality (Munali, 2015). This means that if Zambia has to have citizens with acceptable standards of behaviour then there is need to uphold Zambian traditional ceremonies as they are the conveyor belts of cultural preservation and transmission. And one way of doing that is by having well researched documents that people could read and understand the importance of these ceremonies.

Culture is a bridge to the past and a guide to the future. According to Kanene (2011), culture is a group effort and is socially shared. No cultural trait is inherited 'natural' to humanity. Human beings rely on culture to ensure survival of their kind. Nyambe (2009), points out that a nation without culture is a dead one. Munali (2015) has explained that the study of cultures broadens our view towards cultural diversity. We learn to appreciate other cultures and not disrespect them. This shows that culture plays a vital role in people's lives. It is therefore, important that it is preserved and transmitted to the generations to come. One of the main deficiencies of the education sector in Zambia is lack of in-depth knowledge of Local history among the majority of Zambians. The CHC of the Lala-Swaka people of central province of Zambia like many other tradition ceremonies across the country, promotes culture. Therefore,

there is need to sustain and guard against the erosion of this ceremony and many other ceremonies.

There are more than twenty annual tradition ceremonies in Zambia, manifesting customs, social life, rituals, and oral history, spiritual and cultural aspects. Guru (2010) and Tembo (2003) contend that tradition ceremonies provide a valuable insight to a traditional culture that has been passed down from generation to generation. Lubomba (2004) points out that culture is a bridge to the past and guide to the future. In view of the same, Howard (1989) adds that culture is a product of humans interacting in groups. From parents and others around them, humans learn to act and how to think in ways that are shared by or comprehensible to people in their group. Culture is a group effort that is socially shared. Consenting to this, Munali (2015) in his article has shown that culture is an invisible bond which ties people together. The art, language and religion of community represent its culture. It refers to the patterns of human activity. Dressler (1969; 45) contends that 'culture consists of the skills, beliefs and knowledge that are commonly shared by a number of people and transmitted to their children'. Consequently, culture is inherited and passed from one generation to the other in such a way that when one receives it does not hold it back but rather shares it as a member of a group. This suggests that many stakeholders have been convinced on the importance of traditional ceremonies. Therefore, social educators have a big task to provide well researched documents on ceremonies to enable people know what constitute these ceremonies, and consequently preserve and transmit them to the following generation.

Our culture unites us and gives us a sense of security. The language we speak, the art, literature, and the heritage we are proud of, our food, our festivals and our customs and traditions together form our culture. Our culture gives us an identity, and helps build our character. The cultural values shared across our community or social group; give us a sense of belonging towards society ([unesdoc.unesco.org/images/0022/002200/220050e.pdf](https://unesdoc.unesco.org/images/0022/002200/220050e.pdf)). On the other hand, Mulenga (2010) states that culture helps to grow the individual, family, community and nation. Similarly, Munali (2015) has added that a shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. It is important therefore, that this study clearly shows how the cultural aspects in CHC bond the members of the Lala-Swaka people and creates a sense of belonging.

In his study, Arowolo (2010) observed that culture is the totality of a set of bequeathed ideas, belief system, values and norms, which constitute the common bases of generally agreed social action. This is interesting as this study aimed at clearly identifying the religious, cultural and moral aspects in CHC which was the gap in this study. In the same vein, in his study Standage (2005) observed that culture is the arts, customs, habits, beliefs, values, behaviour and material appreciation that constitute a people's way of life. Therefore, this study was necessary for it would indicate the arts, customs, values and beliefs that constitute the Lala-Swaka people's way of life.

In contrast to the above assertion Mizinga (1995) provides new evidence in his study, that there is not enough documentation on local history as told by the local people. In the same vein, Kapwepwe (2005) has stated that what is passed for local history, in most cases is that which has been handed over by foreigners. Therefore, it is further argued that in such circumstances, it is difficult to reclaim one's rightful place in history. This suggests that there is need to document information about Zambia's traditional ceremonies and its rich cultural heritage. This could be a good stance because most of the traditional ceremonies have not been researched on and documented to establish what constitute them.

Additionally, during the CHC, the First Lady of Zambia at the time of conducting this research in 2014 was quoted in the *Times of Zambia Newspaper* of twelve September 2013 saying that documentation of such ceremonies was important for the country because that would be the only way people could be able to learn about the different rich cultural backgrounds or better still their roots. Her desire was to have a situation where such tradition ceremonies were well documented for the sake of the young generation. Given the significance of the ceremony, it was important that the Chibwelamushi Harvest Ceremony Association (CHCA) considered documenting traditional ceremonies to enable their children to understand their cultural background. This suggests that many people especially children do not understand their cultural heritage. Therefore, there is need to have well researched documents about ceremonies so that people could read, learn about them and understand their cultural background, and appreciate the significance of traditional ceremonies.

Guru (2010) argues that, cultural events provide the opportunity for children, youth and visitors to assimilate the country's values and beliefs. It further contends that, ceremonies enable Zambians to fully participate in culture and heritage of the country instead of the



western and global influences that impact negatively on country's values and beliefs. In support of the above statement, Mulenga (2010) expressed his view point that, Zambia's cultural heritage is a very important element in giving the country its identity. The country is blessed with rich and diverse cultural heritage which must be protected and preserved. To protect and preserve the rich and diverse cultural heritage of Zambia, there is need to provide well researched documents on traditional ceremonies that would provide evidence of what constitutes these ceremonies and show how they are preserved, transmitted and their contribution to the well being of individuals and the country at large.

Mizinga (1995) argues that Zambia's historiography has been dominated by political and economic themes, ignoring social themes which were equally important in people's understanding of traditional ceremonies. This may suggest that there is need for scholars to document Zambia's traditional ceremonies so that the scant literature currently obtaining could be enriched. Guru (2010) contends that the decline of traditional customs and culture has been brought about by the infiltration of the west and western ways and the melting pot of various tribes living in the same areas. There has recently been a realization of the value of traditions. This suggests that traditional ceremonies were neglected in the past and therefore, need vigorous support by all stakeholders in order for Zambians to know their cultural backgrounds and preserve them for identity.

Guru (2010) further argues that most of the ceremonies have a deep meaning, in many cases designed to evoke memories of the transformation from childhood to adulthood. It further contends that most tribes in rural areas still practice harmless initiation ceremonies for girls which are generally conducted after puberty. They are intended to help the girls make the transition from childhood to womanhood and prepare them for marriage. A study by Maambo (2011) has indicated that initiated women tend to portray a good behaviour which is acceptable in the traditional society unlike the uninitiated women. Her study has further shown that the initiated women are seen to have self control in matters of sexual relationships. In her study Mayaka (2012) has observed that initiation rites are the tools for acquisition, learning of habits, based on harmony with the spouse, parents, inlaws, and other older people in general and mastering of conflict resolution mechanisms. On the other hand the study by Chama (2011) has revealed that most women who go through the Sikenge initiation rite change their behaviour either positively or negatively. In view of the above, it is clear that initiating girls or young women into the tradition customs of a particular society or

community is necessary because it helps in the preservation and transmission of cultural values. The children must be initiated in the old customs and taught about where they come from so that they may have a sense of belonging. Holding on to traditional values is one way of making sure that people could face the future with strength (Guru, 2010). This may suggest that during traditional ceremonies children especially girls undergo some traditional education to initiate them into adulthood. This is a good stance as it helps particular tribes to uphold their cultural and moral values thereby contributing to the preservation and transmission of these moral and cultural values in a concerned community.

Guru (2010) further argues that, in the 21<sup>st</sup> century, as we look forward to embracing technologies that our ancestors may never have dreamt about, people are still firmly rooted in the past. The people know that their children must be initiated in the old customs and must be taught where they belong.

Rasing (2001) contends that female initiation rites appear to be at odds with Westernized urban society in present Zambia. Female initiation rites are linked to gender relations. He examined changes in gender relations during the last few centuries and decades on a socio-economical religious and practical levels. He argues that despite these changes, initiation rites remain of remarkable significance to women. Rasing (2001) further gives an in –depth description of these initiation rites and analyses their meaning and relevance for Zambian women at present. Despite new types of initiation rites and wedding ceremonies such as Christian weddings and kitchen parties based on ideas of modernity, traditional initiation rites remain the central institution that construe Zambian female identity .Initiation rites do not only emphasize female fertility, but also the importance of inter-human relationships, necessary for procreation as well as relationships with the ancestral spirits, and women central roles. This may suggest that there are concerns from stakeholders about the importance of celebrating traditional ceremonies as it is one of the ways people come to learn about and initiated in their old customs, and also learn where they belong.

In her study, Mushaukwa (2011) has argued that initiates are generally taught on issues of cleanliness, good behaviour and housekeeping. One of the aspects that are mostly emphasized is the issue of cleanliness when it comes to menstrual blood. Menstrual cloths or sanitary pads must be hidden from public view. They belong to the women domain. Therefore, when one is menstruating, one is supposed to keep blood and blood clothes away from the eyes of

all other people. Taboos tend to be observed for fear of perceived repercussions that may result from breaking them. Menstruation is seen as a kind of sickness and is believed to cause pollution. It would be very interesting to learn how this is done in CHC since there is initiation for girls during the Ceremony.

## **2.2.Literaturerelated to Chibwelamushi Harvest Ceremony in Pre-Colonial Era**

Ceremonies in most pre – colonial African Societies were in one way or another, a reflection of the economic pre-occupation of the people. The CHC expresses thanks to the ancestors for a good harvest and safe passage from the bush. The Lala-Swaka people of Zambia’s Central province practiced a form of Chitemene, planting their crops in fields fertilized by burnt branches and bushes (Guru 2010). The CHC was an event where people gathered to give thanks to their ancestral gods for the good harvest and protection whilst in the bush, and to solicit for the good harvest in the following year. Tembo (2003) argues that in this public ceremony for harvest, the Lala-Swaka people celebrate this event as a thanks giving ceremony for the safe return from their temporal homes in the fields where peasant farmers stay during planting and harvest seasons. The Lala-Swaka people also used the occasion to ask for good health and continuity of life.

The Lala-Swaka people were mainly agriculturalists who were engaged in crop production for their substance referred to as Chitemene agriculture system. They traditionally grew finger millet in the fields that were located away from their villages. Kaira (2005) contends that the Lala had their kaffir corn, beans, millet, pumpkin and cattle. The Lala within their limits had the ability to produce enough food to sustain their lives. They were not just sufficient in food in the 1870s, but also in iron products through their skillful iron working activities. Therefore, a good harvest was vital to their existence. Consequently, it is important to establish how the Lala-Swaka people managed to produce enough food for their families. Hence, the need to have a well researched document on this ceremony. According to Tembo (2013) and Guru (2010), in the CHC, the Lala-Swaka people made offerings and sacrifices to their ancestral spirits. The chief or high priest played a very active role as he or she was the earthly link between the living and the long line of spiritual ancestors in the other world. Chiefs, high priests and medicine men and women were initiated to carry out this important role on behalf of the people. Kaira (2005) contends that the only notable concern the chiefs

exhibited during crisis was the performance of rituals and offering of sacrifices. Sources indicated similar attitude among Swaka chiefs. Therefore, there is need for stake holders to sustain and guard against erosion of this ceremony so that the coming of capitalist social formation with all its accompanying influences does not influence this ceremony so intensely as to relegate it to some form of entertainment to those who go to witness it.

### **2.3.Literaturerelated to Chibwelamushi Harvest Ceremony during the Colonial rule**

The CHC was affected by the advent of colonialism. Mizinga (1995) argues that capitalism, as a social system, was accompanied by some imperialist oriented forces which impinged on existing social institutions almost leading to their demise. A study by Arowolo (2010) has documented that colonialism, slave trade and missionaries are the Bastian of Western civilization and culture in Africa. This is correct to the extent that colonialism serves as a vehicle of implantation of cultural imperialism. Christianity, for instance, did not take it kindly to indigenous customs which it dubbed as heathen. As a result, the brewing of traditional beer which was absolute necessity to the CHC was seen as sinful and was thus, condemned. Mizinga (Ibid) further contend that all traditional practices which the colonial officials considered repugnant to natural justice were criticized. The Watch Tower Movement between 1925 and 1935 had very adverse effects on the productivity on the Local African communities by brainwashing and indoctrinating the Lala people with unproductive ideas (Kaira 1995). Kaira (Ibid) argues that in 1935, chief Kabamba of Serenje appealed for an end in the activities of the movement, as it had brought a lot of destabilization in the villages. This was worse in Kanonesha's village where people begun disobeying the chief's orders to work in their gardens. This meant the Local people looking down on their way of life and the only expected result was loss of popularity for CHC. This entails that this ceremony risks dying a natural death, hence, the need to have well researched documents on it so that people could learn about its importance and help in the preservation and transmission of this cultural heritage to the next generation.

Orowolo's (2010) study has revealed that one of the most profound consequences of colonization has been how the political and economic rape of the colonies has also led to what sometimes seem to be an unbridgeable cultural gap between the nations that were the beneficiaries of colonization and those that were the victims of the colonial assault. A study

by Standage (2005) has shown that Africa now suffers from a level of mental enslavement; cultural imperialism; the need for decolonization of the mind. Chukwudum (2009) contends that one of the great values in traditional Africa is respect for old people; senior citizens', particularly one's parents and relatives. Together with this value one must also consider 'ancestor worship' as an important related value in African culture. Contrary to this assertion, Kasongo (2010) argues that on becoming a Christian, the African easily sees Christ, the only mediator between God and man, as a 'proto-ancestor'. In relation to the current study, this entails that stakeholders have a challenge to make people understand the importance of traditional ceremonies in their lives. One way among many could be through carrying out research and writing about these ceremonies so that people could read and learn to appreciate them.

In addition, with the advent of capitalist system, a new form of education was necessary, and therefore, the traditional ceremony some of whose values were embedded in the traditional ceremonies like the CHC was no longer relevant to the new social order which had its own type of relations of production. The new conditions in the capitalist oriented political economy, dictated that Africans be integrated into the new economic system. Kaira (1995), contend that in chief Kafinda's area, in the year 1937, the District Commissioner of Serenje, reported the existence of hunger in the area and many huts noted to be in a state of bad repair because many able-bodied men were away at work. The majority of able-bodied men from rural parts of Serenje and Mkushi left their villages to go and work in the mines. A study by Standage (2005) has revealed that urbanization led to rural exodus and displacement of large segments of the population. This could mean that the practice of CHC was affected negatively for people could not practice it where they went to work in urban areas.

Standage (2005) study has revealed that western education, involving literacy and the mastery of a European language became the condition for entry into the modern sector. For most of the colonial period; education was in the hands of the Christian missions, who sought not only to convert Africans but also to inculcate western values. Mizinga (1995) added that, those Africans, who acquired Western education which was pregnant with Western values, abandoned their indigenous ideological inclinations such as ancestral worship. Chukwudum (2009) contends that the African Christian now no longer believes in many gods of his traditional religion, but in one God, as his ultimate Lord and Master. A study conducted by Orowolo (2010) has shown that the traditional African cultural practices

became 'westernized'. Western culture was regarded frontline civilization. The African ways of doing things became primitive, archaic and regrettably unacceptable in public domain. This suggests that the western culture and European mode of civilization out grew the African Cultural heritage. In line with that, a study by Standage (2005) has revealed that Christianity challenged traditional belief systems and promoted the diffusion of new ideas and modes of life. Modern medicine largely took precedence over traditional methods in matters of health. In the same vein, Orowol's (2010) study has shown that years of colonialism were destructive in terms of cultural heritage and values. There is need, therefore, for the flogging of the negative impact of western civilization and culture on Africa in all fora; so that policy makers can begin to see the need to reappraise their policies that contribute to the cultural dearth of Africa or the ones that negate the principles of cultural revival. This entails that the Lala- Swaka people's attention shifted from depending on their ancestors for their survival. Thus, the CHC has been rendered irrelevant to the people. Therefore, there is need for stakeholders to sustain and safe guard erosion of this important ceremony by writing well researched documents for people to read and learn more about this ceremony.

#### **2.4.Literaturerelated Chibwelamushi Harvest Ceremony in the Post Colonial era**

There were notable proliferation of traditional ceremonies in the 1980s that were suppressed during the colonial rule and part of the first period of the first republic of Zambia. In his study, Musonda (1995) has explained the proliferation of tradition ceremonies in terms of the government's cognizance of the important role that traditional ceremonies play to promote inter-ethnic interaction at rural areas level, an aspect which was seen to be important to national building. Besides, the government desired to increase tourist attractions since all the traditional ceremonies provided entertainment and fascination to those not familiar with these ceremonies. Mizinga (1995) argues that some ethnic groups see these ceremonies as one way of re-discovering their culture eroded by what has been referred to as cultural imperialism, that is, adoption and admiration of Western culture .This entails that some of people still feel ceremonies such as CHC offer an opportunity for people to be merry and thank their ancestral spirits for the good harvest in the previous year. It is therefore important that stake holders provide necessary literature about this and other ceremonies so as people understand their significance.

In his study, Mizinga (1995) contends that the majority of the chieftains in Zambia revived their traditional ceremonies during the 1980s. Mwata Kazembe of the Lunda of Luapula province and Mpezeni of the Ngoni in Eastern province revived Umutomboko ceremony and N'cwala ceremony respectively, to mention but a few. The government of Zambia supported the revival of traditional ceremonies through the formation of the cultural services Department in the Ministry of Community Development and culture, and also through government officials attending these ceremonies. The Lala-Swaka people of central Zambia revived CHC. According to Kaira (1995), the Lala of Serenje remained backward in agricultural techniques even by the late 1950s owing to the retrogressive cultural traits and attitudes. Up to that period Chitemene system of cultivation was the main stay technique among them. This could entail that a good number of the Lala-Swaka people who are ardent supporters of Lala-Swaka cultural heritage continued supporting the celebration of CHC.

Nevertheless, most of the people find this as an opportunity for other social activities, though a good number of Lala-Swaka people who are passionate supporters and followers of Lala-Swaka heritage still feel the CHC offers an opportunity for them to be merry and thank their ancestral spirits for the good harvest in the previous season. Mizinga (1995), argues that most of the local people in the Post –Colonial era did not take traditional ceremonies as seriously as the people of the pre-Colonial Zambia. This could suggest that there is need to sustain such a ceremony and sensitize the public about its significance through writing well researched documents as a way of adding value to its existence and reduce the decay of Lala-Swaka culture and country at large.

## **2.5. Rituals**

Rituals characterize many traditional ceremonies and CHC is no exception. Literature here will briefly and concisely discuss the significance of rituals. The function of rituals is mainly to communicate with divine beings, departed souls or the natural forces that govern the cycles of nature (Guru, 2010). Chukwudum (2009) agrees with this assertion that in the African Universe, the living and the dead interact with one another; life goes on beyond the grave for the African and is a continuous action and interaction with deadrelatives. Parrinder (1949) contends that the ancestors are not just ghosts, nor are they

simply dead heroes, but are felt to be still present watching over the household, directly concerned in all the affairs of the family and property, giving abundant harvest and fertility. Mulenga (2010) agrees with this assertion that during the Lwiindi Gonde Traditional ceremony which celebrates Harvest, the Tonga visit shrines to ask for rains from their ancestors or assistance with eliminating disease. This suggests that people have access to communicate with divine powers about their welfare and that of the departed souls during the celebration of Tradition ceremonies so that the two could live in harmony.

Orowolo (2010) supports the above argument that it is widely believed that by showing respect for ancestors by venerating them, they may intervene on behalf of the living. Conversely, misfortunes are often attributed to ancestors whose memory or wishes had been neglected. Chukwundum (2009) contends that traditional blessings are given by the gods and communicated by spiritual leaders to those wishing guidance, protection or prosperity. Gifts to the gods are given in exchange for the care that they provide to you. In his study Chinwe (2012) argues that Igbo Indigenous Religion is grounded on the Igbo worldview and assumption that attendance to the gods and ancestors of the religion bring good results, while neglect leads to chastisement in form of; bad harvest, physical illness, and various other sanctions on the offenders. There is need therefore, to publicize Zambian traditional ceremonies for people to learn about them and appreciate their importance. Consequently, people would learn to participate in the celebration of tradition ceremonies with all the dignity they deserve knowing what was at stake.

Guru (2010:2) contends that rituals help us to mark the transitions from one stage of life to the next, to ask for rains and give thanks for a successful hunt or a good harvest. Rituals are carried out by a specialist who has sacred duties and performs these rituals for and on behalf of the community. Mulenga (2010) argues that during Lwiindi Gonde Traditional Ceremony, in praying for the rains, the Tonga brew beer, slaughter a black goat or chicken or even a cow. In his study, Kanene (2011) adds that special praise and request songs to the ancestral spirits are sung by the rain makers in the Malende. Atlantic Policy Congress of the first Nation Chiefs and the elders Advisory Committee (2007) study argues that traditional songs are included during ceremonies, and the singing of songs is a form of prayer and shows respect to the creator by acknowledging and celebrating all life. On the other hand, Mwewa (2010) explains that the Soli people during the Royal Rain Ceremony Chakwela Makumbi of the Soli Manyika the traditional prayer leader in the 'area of prayer' acts on behalf of the



people of that area. Chinwe (2012) argues that traditional blessings for or groups are performed by a spiritual leader in that area and involve prayers and offerings to the traditional gods at a traditional sacred altar. This shows that ceremonies are accompanied by rituals, and for the ceremony to be complete, a ritual or rituals need to be performed by specialists who have sacred duties following and observing taboos pertaining to particular rituals in the ceremony. This entails that people should be taught about the rituals in ceremonies and their significance in order for them to understand why certain things are done in particular ways, thus, show respect to both the rituals and the ritual performer. Therefore, it is important that stake holders carry out research like this one to find out the kind of rituals performed before and during the CHC and who performs the rituals on behalf of the Lala-Swaka people in the CHC and the kind of sacrifice and offering given to the spiritual powers so that people could understand this cultural part of the Lala-Swaka people for them to uphold it.

In his study Kanene (2011), argues that the *Lwindi Gonde* Ceremony is essentially a celebration of thanks giving by the Tonga of Southern Zambia to Leza (God) through their ancestors for the previous year's rains and harvest. It also serves as an opportunity to request for the favorable rains and a good harvest in the following season from their God. The event is further, a chance of union between the Tonga people and their ancestors. This is in line with my study which looks at Religious aspects in CHC. This study would ascertain if the CHC serves as an opportunity for the Lala-Swaka people to request from their ancestors for the favorable rains and a good harvest in the following year. And if so find out exactly how this is done in details, and the kind of activities done by Lala-Swaka people for them to have a chance of re-union with their ancestors.

Tembo (2003) argues that to ensure the ancestors' continued wellbeing and positive position towards the living, and sometimes to ask for special favors or assistance, people venerate the dead. In the same vein, Chinwe (2012) study contends that the elders of Igbo Religion attend to their gods and ancestors to be in good terms with them and to invest in their moral and spiritual support in times of need. Parrinder (1949) argues that according to the traditional belief, the African ancestors; the morally good ones are held in high esteem. People have great recourse to their ancestors as powerful intermediaries between God and the living members of their particular families. Mwewa (2014) acknowledges the above argument that ancestors need blood from animals in order to do their work properly just like us the living people are supposed to eat food in order to get energy and live healthy. It is therefore,

important that stakeholders sensitize the public on the things that are supposed to be done by the people in order for them to live in harmony with their ancestors. This study would try to find out how the living asks for special favors from the ancestors and the taboos that are obeyed if any.

Guru (2010) contends that rituals help people to navigate their changing status in society. The rites of passage such as initiation help a child to become an acceptable adult. A ritual therefore is developed out of the need to assist young people to learn the difficult lessons of adulthood. This study would try to ascertain if the CHC is accompanied by a rite of passage such as initiation and the kind of lessons given to the girls that help them become up to standard adults.

Guru (2010:6) states that, ‘ stories which are told and retold, scattered like seed and whispered like gossip, when we remember these tales and pass them on, it is because we want to know that our ancestors did not struggle in vain’. This is a responsibility of continuing our unique rituals and ceremonies. It is like renewing marriage vows year after year. This is what these ceremonies do for us. This study would try to find out the kind of tales taught during Chibwelamushi Harvest Ceremony.

## **2.6. Summary of the chapter**

This chapter has reviewed literature that is relevant and significant about the CHC. Literature was reviewed under the following themes; Culture,literature related to the CHC in Pre-Colonial Era,literature related to the CHC during the Colonial rule,literature related to the CHC in the Post Colonial Era and rituals which had to do with identification of Religious, Cultural and moral aspects in the CHC, the preservation and transmission of these aspects from generation to generation, and their contribution to the well being of Lala-Swaka people of Zambia’s Serenje and Mkushi districts of Central Province and the changes that have taken place over years concerning religious, cultural and moral aspects in CHC.The next chapter presents the methodology.

## **CHAPTER THREE: METHODOLOGY**

### **3.0. Overview**

This chapter of the dissertation dealt with the description of the methods applied in carrying out this research study. It is organized under the following headings: research design, population, sampling techniques, research instruments, data collection, data procedure and data analysis.

### **3.1. Research Design: Ethnography Interview**

Best and Kahn (2009:79) contend that, research could be divided into two broad categories: qualitative and quantitative research. Qualitative research deals mainly with data that is principally verbal, while quantitative research consists of research in which data could be analyzed in terms of numbers. This particular study used ethnography interview design under the qualitative research method. An Ethnographer chooses a research role appropriate for the purpose of the study. The five possible roles are participant, observer, participant observer, insider-observer and interviewer. In this study, the role of interviewer was used so as to collect the needed information within limited possible time.

Whitehead (2005) asserts that ethnography could be regarded as a description of the behaviour of people. It stems from cultural anthropology that was derived from the direct observation of behaviour in a particular society. Wallen and Fraenkel as cited by Whitehead (2005:104) described ethnography design as characterized by interviewing, observation and description of a small number of cases.

In the same view point, Whitehead (2005) further states that Ethnography design data was collected through ethnographic interviews. These were open response questions to obtain participant's opinions and reactions – how individuals experienced their world and how they explained or made sense of the important events in their lives. Such a method according to Whitehead is non-experimental. Whitehead (ibid) further explains that, one characteristic of qualitative research is that it is descriptive. This meant that it focused on process, meaning and understanding. Words and pictures rather than numbers were used to convey what a researcher had learnt about a phenomenon. Whitehead (2005:86), furthermore states that, data in the form of participants own words and video tapes were likely to be included to

support the findings of the study. In this particular study, the research employed descriptive qualitative research. This study involved the use of qualitative research approach in data collection and analysis. Qualitative approach was used because it explores attitudes, experiences, behaviour and it attempts to get an in depth opinion from respondents.

The first research question was addressed by first finding out what is meant by Chibwelamushi and CHC. The description of CHC of the Lala-Swaka people was discovered through observation of the whole ceremony proceedings of CHC. It was also addressed by using interview guides to interview the national chairperson and secretary for CHC, the senior chiefs and document analysis. The second research question was addressed by analyzing different documents about CHC. Data was also collected through using interview guides to interview the national chairperson, national secretary for CHC, members of *Insakaye Lala*, and observing the CHC. Apart from that, data was collected by participant observation. The researcher had to participate in activities such as lessons for the initiates and songs sung by initiators in order to identify the religious, cultural and moral aspects in CHC.

The third research question was addressed through the use of an interview guide. The guide was used to interview the national chairperson and secretary for CHC, members of *Insakaye Lala* and initiators of initiates. The fourth research question was tackled through the use of an interview guide. Data was collected by interviewing the two senior chiefs, members of *Insakaye Lala* and the national secretary of CHC. Data was also collected through observation of people's facial expressions as they sang and danced to Lala-Swaka songs. The fifth question was addressed through the use of interview guide. Data was collected by interviewing the national secretary of CHC and the two senior chiefs of Lala-Swaka people and analysing documents. To describe CHC, the researcher used interview guides to collect data. The interview guide was used to interview the national chairperson, the national secretary for CHC and senior chiefs of the Lala and Swaka tribes of Mkushi and Serenje.

To identify the Religious, Cultural and Moral aspects in CHC, the researcher used interview guide and observation of the proceedings of CHC to collect information. The interview guide was used to interview the national secretary for the CHC, villagers (ordinary participants) and representatives from *Insakaye Lala*. Apart from that, the researcher had to participate in

certain CHC activities that are done during the celebration of this ceremony such as singing and dancing and observing all the activities of CHC.

To ascertain how the religious, cultural and moral aspects are preserved and transmitted from generation to generation, the researcher used observation and interview guide to collect information. The interview guide was used to interview the two senior chiefs of the Lala people of Serenje and Mkushi districts, the national secretary for CHC, one representative from Insaka ye Lala and the girls initiator. Observation was used to observe various activities done by the elders of the two tribes and various Lala-Swaka dancing troops, observing various items put on display on the day of the ceremony, participating in activities such as lessons for girls' initiates and singing of some Lala-Swaka songs taught to the initiates.

To establish how the religious, cultural and moral aspects in CHC contribute to the well being of individuals and the Lala Swaka community at large, the researcher used an interview guide and observation. The interview guide was used to interview the national secretary for CHC, representatives from Insaka ye Lala, the girls initiators and the general interviewees. Observation was used to observe how the two tribes were welcoming each other, visitors, government officials and the guest of honor.

To determine what changes have taken place over years regarding the religious, cultural and moral aspects in CHC; the interview guide was used to interview the nation secretary to CHC, the two senior chiefs from Serenje and Mkushi, the girls initiators, representative of Insaka ye Lala. Observation was used to observe the whole proceedings of CHC and observing the behaviour of the general participants towards the activities of the ceremony.

### **3.2. Population, Sample and Sampling Techniques**

Whitehead (2005) and Cresswell (2012) described a population as a collection of objects, event or individuals having some common characteristics that the researcher was interested in studying. The population could be described as all possible elements that could be included in a research. Therefore, the population could be people or television programmes or curricula or anything that was investigated as the focus of the research project. The population in this study was entirely people belonging to the Lala and Swaka tribes in Zambia.

In view of sampling, Whitehead (2005) has described it as making a selection from the sampling frame; a concrete listing of the elements in the population in order to identify the people or issues to be included in the research. A sample therefore could also be described as a portion of the elements in a population.

This study targeted general participants, initiators of girls' initiates, insaka yelala representatives, National Chairperson for CHCA, nation Secretary for CHCA, Traditional Affairs Officers and senior chiefs. At least one chairperson, one secretary, two representatives from insaka yelala, two initiators of girls' initiates, two Traditional Affairs Officers, four ordinary members from two tribes and one senior chief from each district. The respondents that were selected were those who had declared to support their Zambian culture or traditions and were conversant with the beliefs and practices of the CHC. The total sample of the study was 14 respondents from the two districts.

Kombo and Tromp (2006:77) define sampling techniques as the procedure a researcher uses to gather people, places or things to study. It is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. When dealing with people as was the case with this study, it could be defined as a set of respondents (people) selected from a larger population for the purpose of a survey. Samples are always sub-sets or small parts of the total number that could be studied (Kombo and Tromp, 2006:7). In this study, the purposive sampling technique was used to select four (4) general participants of the Chibwelamushi Harvest Ceremony of the Lala and Swaka tribes of Zambia. In homogeneous sampling, samples have a defining characteristic. In this study, the four general interviewees were selected simply because they were members of the study population (Lala-Swaka tribes).

The purposive sampling technique was employed to select one national chairperson, national secretary, two representatives of Insaka ye Lala, two Traditional Affairs Officer, two Initiator of girls' initiates and two senior chiefs. According to this technique, sampling was based entirely on the judgment of the researcher. In that a sample is composed of elements that contain the most characteristic representative or typical attributes of the population (White 2005: 120). In this study, a purposive (typical) sampling technique was used to select one national chairperson, two representatives of Insaka ye Lala, Initiator of girls' initiation,

Traditional Affairs Officers and two senior chiefs of the Lala and Swaka people of Zambia with the hope that they were likely to be knowledgeable and informative about CHC and would provide the valid information that would be directly connected to the answering of the research questions as these were believed to be the key custodians of traditional heritage. Since the sampling procedure used purposive, no particular attention was given to gender. Whoever was the senior chief, representative of Insaka ye Lala, girls' initiator, national chairperson or national secretary in the district sampled was taken on to provide the researcher with the data asked for.

### **3.3.Data Collection Instruments**

Kombo and Tromp (2006:88) explain that, research instruments include elements such as questionnaires, interview schedules, observation guides and focus group discussion. In this study, participant observation was used to find out certain practices of the CHC. The researcher directly took part in the singing of some songs sung during the CHC and attended lessons for the initiates prepared to dance on the celebration day of CHC for the purpose of data collection ascertaining how the religious,cultural and moral aspects are preserved and transmitted from generation to generation. The other important instrument that was used was the interview guides. The individual interview guides were used. The interview guides were designed for the selected general participants, representative of insaka ye Lala, nation secretary and chairperson for Chibwelamushi Harvest Ceremony, the traditional affairs officer and senior chiefs. The guides would help the researcher to find out the views of the respondents on theCHC. A recording instrument was used to record the interviews and these were re-analyzed both during the data collection and later after the field work.

### **3.4. Data collection Procedure**

Data collection is a systematic way of drawing information about objects of the target population who are presented by a sample (Ghosh, 1982). Data was collected in a period of three months from September to November, 2014. Data was collected through oral interviews using interview guides, observation and also collected through documentary analysis. Apart from that, the researcher obtained data through participant observation. The

researcher participated in activities that were aimed at preserving and transmitting culture from one generation to the other to observe how they were done.

The study collected both secondary and primary data. Secondary data was obtained through library and information centres around Kabwe and internet sources were also reviewed. Secondary data sources included both published and unpublished documents such as books, journals, modules and, magazines, newspapers and theses. Primary data was obtained through interview guides and observation. All data collected orally was transcribed in readiness for analysis. Data preparation and formatting was done simultaneously while in the field. It was prepared and arranged into categories based on the themes emerging from the collected data.

The researcher obtained an introductory letter from the School of Education at the University of Zambia. Using this letter, the researcher got permission from the District Commissioner of the districts where the study was conducted. Later, with the permission from the District Commissioner, the researcher went to the senior chiefs in the selected areas to seek permission to carry out this study in their chiefdoms.

### **3.5. Data Analysis**

The process by which data is processed and converted into meaningful statement is referred to as data analysis and interpretation (Ghosh, 1992; Sarantakos, 1993). The purpose of data analysis was to process raw data for interpretation. Kombo and Tromp (2006:117) has referred to data analysis as examining what has been collected in a survey or experiment and making deductions and inferences. It involved uncovering underlying structures, extracting important variables, detecting any anomalies and testing any underlying assumptions. It involved scrutinizing the acquired information and making references.

In this particular study, data was analyzed according to emerging themes which generally were answering the research objectives; difference perception in the understanding and description of CHC, rich presence of Religious, Cultural and Moral aspects in CHC, active preservation and transmission of Religious, Cultural and Moral aspects, Ceremony help Lala-Swaka people to live in harmony with Cosmology and Christianity, Capitalism and Modernity has greatly impacted on CHC. This researcher was also taking note of other issues



of interest regarding the CHC that were provided by the respondents arising from the interviews. Data was mainly analyzed qualitatively. The qualitative analysis involved indentifying specific information required in the set objectives about the CHC that were provided by the respondents through interviews.

This study made use of the combination of methods to establish the accuracy of responses. According to Chilisa and Preece (2005) and Kombo and Tromp (2006), combination of methods allows the researcher to test one source data against another. In this way, it proves the quality of data and accuracy of findings. In this study, the data from interviews were compared with data from relevant documentation studied, from the traditional affairs officer and own observation. Then, a summary was drawn.

### **3.6. Ethical Consideration**

Permission to carry out the research on the CHC was sort from District commissioners and the senior chiefs. The researcher also ensured voluntary participation of respondents, no harm to participants either emotional or physical was inflicted on them. The integrity and privacy of participants including surety of anonymity and confidentiality of some information they gave was guaranteed.

### **3.7. Validity and Reliability**

This study used the combination of methods and sources of data. The study used three data collection methods and five categories of sources of data; observation, interviews, document analysis and Validity examines the extent to which the results of the study could be generalized to the real world (Achola and Bless, 1997).The combination of methods increased reliability and validity. Multiple methods of data collection validate research. This is so because methods complement each other with no overlapping weaknesses (Brewer and Patton, 2002). Combination of methods ensures that inconsistencies are removed and thus valid and reliable data emerges (Patton, 2002 and Yin, 2003).

In order to validate the findings, during field work, the researcher listened to the recordings at the end of each day so as to check for unclear material and then cross check with the

respondents (Patton, 2002) .While cross checking, the researcher also made use of the respondents for the verification of the findings.

The interview guides were pilot tested on two chiefs and district coordinators of CHC to obtain validation data and ensure that any anomalies and ambiguous questions were corrected before the interview guides were administered to the sampled population.

### **3.8. Summary of the chapter**

The chapter has provided information on the research methods, study site, population, sampling techniques, data collection instruments, data collection procedure and data analysis. Generally this chapter discussed qualitative research methods. The next chapter presents the presentation of research findings.

## **CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS**

### **4.0. Overview**

The previous chapter explored the research methods employed in this study. This chapter now presents the findings of the study on the preservation of Religious, Cultural and Moral aspects in CHC. It considers how these aspects have been preserved and transmitted from generation to generation. It further looks at these aspects' contribution to the wellbeing of individuals and among the Lala-Swaka people of Central province. The purpose of this study was first to identify religious, cultural and moral aspects in CHC while the second aim was to document these aspects.

The purpose of the presentation is to provide answers to the research questions and possibly come up with emerging themes from the data. The first research question sought to describe the CHC of the Lala-Swaka people of Central province. The second aimed at identifying the aspects in CHC which are classified as religious, cultural and moral. The third research question aimed at ascertaining how religious, cultural and moral aspects in CHC are preserved and transmitted. The fourth research question aimed at establishing how these aspects contribute to the wellbeing of individuals and the Lala- Swaka community at large. The fifth research question aimed at establishing what has changed in terms of religious, cultural and moral aspects in CHC.

### **4.1. Description of Chibwelamushi Harvest Ceremony**

On the description of CHC, all the respondents from the custodian of traditional heritage seemed to agree on the description of CHC by first giving the meaning of the word *Chibwelamushi*. Almost all respondents (90%) indicated that *Chibwelamushi* meant movement from temporary homes to the designated villages. This had paramount significance among the Lala-Swaka speaking people as it represented one of the cultural benchmarks for identity. There was consensus on the description of the CHC. Most of the respondents from Custodian of Traditional Heritage described CHC clearly. Though most of the interviewees from the Custodian of Traditional Heritage gave a detailed and clear description of CHC, some general interviewees failed to describe clearly the CHC. The data collected shows that the majority of the respondents from Custodian of Traditional Heritage described CHC clearly while the respondents from the general interviewee had difficulties in describing CHC. This failure to describe the CHC clearly implied that people had less education concerning CHC. Nevertheless, in answering the question about what CHC is, the traditional

custodians of traditional heritage, including the national secretary of CHC observed that CHC is a replica of what used to happen long time ago in terms of food production in which Lala-Swaka people used to have fields far away from their villages. During the harvest period from April to September, people shifted from normal villages to *kunkutu* where they stayed until all the crops were harvested. They went back to their permanent villages after harvest and carried all their crops and animals that they had killed whilst in the fields. In making the point clear, one of the eldest, the national secretary explained:

They took some of the crops to the chief which was referred to as ‘*ukutula*’ in a local language. The chief and his or her subordinates held a ceremony to celebrate their safe coming back home and to thank their ancestral spirits and gods for protecting them whilst in the bush, and for giving them a good harvest (Interview with national secretary of CHC, September, 2014).

He further explained as shown in figure 1 what is done on the actual day of the ceremony. The beer brewed for the ceremony was first given to a member of a slave clan called ‘goats’ clan *abena mbushi* before giving it to the chief to taste. In case the beer was poisoned, the slave would have to die instead of the chief. Thereafter, the beer was served to everyone present. People then sung and danced to meaningful Lala-Swaka songs about life.



**Figure 1: A member of a slave clan tasting traditional beer ‘Katubi’**

Source: Field Data, 2014

I observed that nowadays, CHC is celebrated every year in September at a place called Chalata in Mkushi district of Central province. It is hosted by Senior Chief Shaibila of the Swaka people of Mkushi in Central province and attended by Senior Chief Muchinda of the Lala popularly known by the local people as *Kankomba we Lala* of Serenje, Chief Mailo, Chief

Chitambo, Chief Muchinda, Chieftains Serenje, Chief Chisomo and Chief Kabamba all of Serenje district, and Chief Mulungwe, Chief Chikupili, chief Mboroma, Chief Chitina all of Mkushi districts and people of all walks of life.

On the argument about the kind of crops put on display on the day of CHC, all of the interviewees seemed to agree on food samples of that year's harvest that elders put on display. Almost all the interviewees (90%) revealed that on the day of the Ceremony, on display are food samples of that year's harvest. In making this point clear, the national chairperson for CHC further explained as shown in figure 2 on the type of food samples displayed on the actual day of the ceremony. He revealed:

The Lala-Swaka elders display food samples of that year's harvest such as millet, sorghum, maize, cassava, beans, pumpkins, cucumber, cowpeas, dried pumpkins *amankolobwe*, and other traditional foods such as special insects *amapembia* caterpillar *ifinkubala*(interview with National Chairperson of CHC September, 2014).



**Figure 2: food samples of Lala-Swaka tradition food**

Source: Field Data, 2014

The National Chairperson for CHC further explained what was on display that are traditional utensils such as: Gouge *insupa*; an utensil used for fermenting traditional sweet drink and beer, winnowing baskets called *dindupe*; utensils used for storing meal meal and food grains, traditional cup called *dinkombo*, clay pot locally known *asumutondo*, a tradition utensil used for storing and cooling drinking water, a traditional cooking pot, known *asinongo*, food storage

granary traditionally known as *ubutala* and pears, the bow and arrows that men used and still use for hunting small animal as shown in figure 3.



**Figure 3: Lala-Swaka kitchen utensils, food storage, tools and weapons Lala-Swaka people used and still use for hunting small animals**

Source: Field Data, 2014

In line with the same argument of showcasing dancing skills, most of the respondents seemed to agree on the display of various Lala-Swaka dancing styles during the CHC. Almost all the interviewees seemed to agree on all chiefs having one special group to showcase their Lala-Swaka dancing styles during the ceremony as shown in figure 4. This was supported by 8 out of 10 interviewees. In making a clarification, one of the chiefs explained:

As CHC is about merry making, it does not go without a dance. Different dance groups from different chiefdoms display their various Lala-Swaka dancing styles. The order of performing these various dances is announced by the master of ceremony (Interview with the senior chief, September, 2014).



**Figure 4: Dancers from Chief Shaibila and Chieftains Serenje and Chief**

MailoSource:Field Data, 2014

There was a general consensus from respondents on the initiators of girls' initiation and the initiates to show case some Lala-Swaka traditional dances and songs to signify that they had matured moved from the small girls' stage to big girls' stage as shown in figure 5.



**Figure 5: Initiates from both Serenje and Mkushi districts**

Source: Field Data, 2014

Further, in clarifying the description of CHC, the majority of those interviewed agreed on the point of presentation of gifts to Chiefs. Above the average number of those interviewed pointed out that the last thing to be done on the CHC is the presentation of gifts by people of all walks of life to the chiefs starting with the host chief, and later on chiefs discuss traditional and other matters of importance that affect them all as Lala-Swaka community and citizens.

The above depiction can also be confirmed by documents reviewed though with slight differences. Guru (2010) pointed to the same description given by the interviewees about the CHC. Guru (2010) explained that the Lala-Swaka people traditionally grow crops in the fields located far away from their villages. When crops are ready, they leave permanent villages and go to stay in their temporary homes called *Kunkutu*. Their temporary homes are mainly for planting and harvesting their crops. Thereafter, they go back to their permanent homes or villages. The chief organizes dancing and beer to celebrate their safe home coming. They say, 'We were guided by the spirits of our ancestors who had taken care of us. The lion did not eat us, the snakes did not bite us, and so we must appreciate and give thanks.

On the morning of CHC itself, on the display are the different food samples of crops from that year's harvest; millet, sorghum, cassava, maize, beans and cowpeas. On the display are also metal tools, the bows and arrows, and traditional beer called *Katubi*. Lastly, the selected elders of the tribes display the old styles of traditional fire making techniques. On the part of style of dances, the first dance of the morning is by the host group of chief Shaibila followed by the *bachiwila*, a spirit possession dance where a dancer is chosen by ancestral spirits while men drum and women sing. This kind of dance is performed by Lala-Swakas from chieftains Serenje area. The dancer is dressed in white and wears shakers on the legs *amasamba*, bamboo skirt and white headscarf. The *bachiwila* carries a royal cow tail switch and an axe. A dance called *fwandafwanda* is performed by a group of dancers from chief Mailo's area from Serenje district.

Finally, chiefs are presented with gifts by people from all walks of life and they discuss traditional and other matters of importance that affect them all as Lala-Swaka community and members of the citizens.

The data from the above discussion show that in these two districts interviewees mostly from Custodian of traditional heritage showed that there was good understanding of the CHC. However, the documents have shown that the information concerning the practice of *Chitemene* agricultural system is outdated because according to the interviewees from the ground the practice is no longer being practiced.

#### **4.2. Religious, Cultural and Moral aspects in Chibwelamushi Harvest Ceremony**

This section focuses on the second research question which is based on what parts in CHC are considered Religious, Cultural and Moral.

On the Religious, Cultural and Moral aspects in CHC in the area under research, the respondents were first asked to explain the parts in CHC that are considered spiritual and sacred especially regarding the different rites. This question was important to the study because it helped in the identification of the Religious aspects in CHC. This information was essential too because it helped in deciding on what should be done in order for people to be aware of religious aspects in the CHC.



#### **4.2.1. Religious aspects in Chibwelamushi Harvest Ceremony**

Religious in this study is defined as having or showing belief in and reverence for God or deity. On the religious aspects in CHC, on average, most of those interviewed pointed out that there were religious aspects in this ceremony. This was supported by about 8 of the 10 participants. In confirming the presence of religious aspects in CHC, one of the custodians of traditional heritage elaborated:

We give thanks to ancestral spirits and the gods for guarding us when we were in the bush, and for giving us bumper harvest. This act of communication with gods and spirits was performed by the Chief or High priest who was the representative of the entire community before the gods. We give offering to ancestral gods so as to seek blessings and life in abundance. The elders of Lala-Swaka people give also sacrifices to the spirits of our ancestors during this ceremony so as to keep our relation with the departed souls strong (Interview with custodian of traditional heritage, September, 2014).

Though the custodian of traditional heritage confirmed the presence of religious aspects in this ceremony, some respondents showed ignorance in their responses about the presence of religious aspects. However, documents viewed seemed to agree on the confirmation of the presence of religious aspects. Tembo (2003) contends that in this public ceremony for harvest, the Lala-Swaka people celebrate this event as a thanks giving ceremony for the safer return from their temporary homes in the fields where peasant farmers stay during planting season.

The researcher observed that during the ceremony the beer brewed for CHC, is first given to the senior chief who takes it and holds it in his mouth before splashing it in the air in all directions before the beer is given to the people present to drink it while chanting some words only known to himself and some elders initiated in that field.

To those respondents who answered affirmatively on the presence of religious aspects in CHC a follow up question was asked to give a detailed explanation of how thanking, appeasing, offering and sacrifices to the gods and ancestral spirits were done. This information was vital to the study in establishing the parts in CHC that are considered religious. The information was also important because it made people aware of the importance of the ceremony for the wellbeing of the Lala-Swaka people.

In giving a detailed explanation on how the thanking, appeasing, offering and sacrifices to the gods and ancestral spirits were done, most of the interviewees indicated clearly the activities done during CHC that denote religious aspects. This was supported by more than 50% of the participants. One of the interviewees, a representative of *Insaka ye Lala* in the interview explained:

A chief, high priests or medicine men and some elders would gather at an appointed place with beer and parts of crops harvested. The high priest would say a word to the ancestral gods; thank them for guarding them whilst in the bush and for giving them a bumper harvest, and good life. He/she would then scatter food around the shrine, sprinkle and pour beer around the place and ask for more blessings. (Interview with representative of *Insaka ye Lala*, September, 2014).

The researcher observed that the chief priest would leave a sample of each crop harvested and every part of the food brought to the shrine in the shrine symbolizing the giving of part of the crop they had harvested to their gods. They assumed that the gods would come when they were gone, either in the night or evening and accept their gifts and consume the food left in the shrine and in return bless them abundantly.

In explaining the thanking, appeasing, offering and sacrifices to the gods and ancestral spirits that were done in the olden days, most of the interviewees (about 80%) observed that in the olden days, a chief had a special hut behind his house called *impata* in the local language. No one else was allowed to go in this special hut. The chief prayed to the ancestral spirits, evoking spirits and the gods, performing certain rituals that were known to only him/her and some few elders of the tribe. The chief performed that task on behalf of the whole community.

I observed that during the CHC in relation to the thanking, appeasing, offering and sacrifices to the ancestral spirits, the beer brewed for CHC is given first to the chief to splash it from his mouth in the air in all directions before he could drink. This is referred to as *ukupala* in the local language which means to bless. Thereafter, the beer can be saved to people present to drink. The chief literally takes up the position of the ancestral gods because of the belief people have about chiefs. Though on average, most of those interviewed gave a detailed explanation of how the religious activities were done, some general interviewees showed ignorance. One of the respondents cautiously lamented:

The thanking, appeasing, offering and sacrifices to the ancestral spirits were enshrined in secrecy, only the high priests were doing that on behalf of the community (interview with the general interviewee, September, 2014)

In the light of giving a detailed explanation on how the thanking, appeasing, giving of offering and making of sacrifices to the ancestral gods and ancestral spirits were done, documents seemed not to have detailed explanation towards this aspect. Guru (2010) states that a spirit possession dance where a dancer is “chosen by ancestral spirit is performed during CHC.

The results from the findings of the study have revealed that there are religious aspects in CHC. This is evident from the activities the Lala-Swaka people do during the ceremony. They take food stuff to the shrines where it is believed that after the food has been left at the shrines, the spirits eat the food presented to them if they have accepted the prayers offered. However, the general populous were ignorant of what constituted religious aspect as they felt that the whole process was done on their behalf in secrecy by the chiefs and high priests. This shows how important it is to have well researched documents of these activities to enable the ordinary people to understand the whole process of CHC.

#### **4.2.2. Cultural aspects in Chibwelamushi Harvest Ceremony**

This section focuses on the second part of the second research question which is based on what aspects in CHC are considered cultural. As earlier alluded to, culture consists of the skills, beliefs and knowledge that are commonly shared by a number of people and transmitted to their children.

The respondents were then asked to state whether or not there were Cultural aspects in CHC. All the respondents indicated that there was presence of cultural aspects in CHC. This information was important to the study because it helped the researcher to move to the next question focusing on the parts referred to as culture. The respondents were further asked a question to identify the parts considered Cultural in CHC.

With regard to Cultural aspects in CHC, the respondents were further asked to identify and explain these parts. There was a general consensus that there are a lot of cultural aspects in CHC. The majority of those interviewed said that the cultural aspects are seen in the activities

done during CHC such as Lala-Swaka traditional dances, songs, sketches, arti facts and the traditional beer.

It was also observed that some elders of the Lala-Swaka people show a sketch in which they demonstrate the whole process of CHC showing what the Lala-Swaka people used to do in the olden days, displaying the attire, the kind of clothes they used to wear that was made out of the bark of special trees which is called *ng'ansa* in the local language as shown in figure 6. They show how people moved from *Kunkutu*; men carrying the bows and arrows Lala-Swaka people used for hunting small animals, spears *imisumbo* for fishing, axes and hoes for cutting and tilling. The elders also show the kind of crops they carried which was mainly finger millet *amale* and a few other types of crops, the songs they sang as they travelled back to their permanent villages up to the point when they went to their chief to present their gifts to him/her so that he/she could in turn present part of the same gifts to the ancestral spirits as a thanks giving gesture and also ask for blessings from them.



**Figure 6:Lala-Swaka people coming from their temporary homes**

Source: Field Data, 2014

The respondents further revealed that there was no shaking of hands with chiefs and one needed to have a present for the chief before talking to him or her. In the CHC chiefs are greeted by subordinates by clapping three times while laying on the ground as shown in figure 7 and do not use words. This teaches them to give respect to all the people in authority including elders and visitors.



**Figure 7: The Lala-Swaka people asking for blessings from their chief**

**Source: Field Data, 2014**

With regard to what is considered cultural in CHC, on average, most of those interviewed seemed to point to the same parts displayed during the ceremony that are considered culture. My observation also reviewed that there is building of traditional granary called *ubutala* where millet and other crops such as pumpkins and sorghum are stored after harvest. There are also hunting and baskets making skills that are evidenced through the basket and weapons displayed which constituted a cultural aspect as shown figure 7 below.



**Figure 8: Granary for storing finger millet, sorghum and other crops**

**Source: Field Data, 20**

Further observations and interviews showed that music displayed during the CHC has components of culture. The kinds of dancing which are called *Fwandafwanda*, *bachiwila*, the

kind of drums and style of drumming, the kind of music and songs are also cultural aspects in CHC as shown in figure 9.



**Figure 9: The *bachiwila* and *fwandafwandadancers***  
**Source: Field Data, 2014**

Though the majority of those interviewed elaborated clearly the parts that can be referred to as cultural in CHC, some respondents; the general participants seemed not to know the parts in this ceremony that could be referred to as culture. They hesitated in responding to the question concerning the identification of cultural aspects. One of the respondent lamented:

We just watch the activities done on the ceremony day but we do not know the particular categories under which each of them fall.  
(Interview with general participant, September 2014)

On identifying the cultural aspects in CHC, documents seemed to agree with most of the respondents interviewed that there are a lot of cultural aspects in CHC. Tembo (2003) and Guru (2010) revealed that on the morning of CHC, on the display are the different food samples of crops from that year's harvest. On the display are also metal tools, the bows and arrows, and traditional beer called *Katubi*. The selected elders of the tribes also display the old styles of traditional fire making techniques.

According to Guru (2010), the CHC does not go without a dance. The first dance of the morning is by the host group of chief Shaibila followed by the *bachiwila*. A dance called *fwanda fwanda* is then followed and is performed by a group of dancers from chief Mailo.

The data from the findings above has shown that all respondents and documents agreed that there are a lot of cultural aspects in CHC. This is visible through the sketch exhibited by the

Lala-Swaka people during the ceremony portraying their way of life. They also construct granaries for storage of their food stuff, the drums used during dancing and singing, the songs and dances themselves and the style of drumming; all these depict the way of life of the Lala-Swaka people of Serenje and Mkushi districts. On the other hand some general participants seemed not to know aspects referred to as cultural in CHC. This entails that there is still lack of vital information concerning CHC which need documentation to in order bridge the gap.

#### **4.2.3. Moral aspects in Chibwelamushi Harvest Ceremony**

This section focuses on the third part of the second research question which is based on what aspects in CHC are classified moral. This research question is important to the study because it indicated particular aspects in CHC considered moral. This was helpful to the study because it helped in classifying parts or items classified moral in this ceremony. Morals in this study refer to the values based on beliefs about the correct and acceptable way to behave.

The respondents were asked to state if there are moral aspects in CHC. All the respondents from the custodian of traditional heritage indicated that there are moral aspects in CHC. However, other respondents from the general participants of CHC showed ignorance in their response to this question.

The respondents were further asked to identify parts in CHC that are classified moral. In response to the question on what parts in CHC are classified moral, the data from the findings of the study has shown that the principles valued as correct and acceptable way to behave in society are expressed in various ways. On average, most of those interviewed elaborated the actions referred to as moral. This was supported by about 9 of the 12 participants interviewed. One of the custodians of traditional heritage, the girls' initiator indicated:

The girls' initiates are taught to respect parents and other people who are older than them, to kneel when giving elders something or when greeting them, also to be humble to people regardless of their ages, not to play with boys and not to have sexual relationship with a man or boy who is not their husband (Interview with girls' initiator, September 2014).

In the same case of identifying the moral aspects in CHC, the interviewees further revealed that girls are taught to wear a *chitenge* all the time they are at home as they are working and not to expose their thighs to other people especially the opposite sex. It is a taboo for the father to see the thighs of a full grown up daughter. A daughter who parades her body carelessly before her father cannot bear children. Special attention is given to teach sexual education, which forbids to play with boys and to have sexual relationship with a boy or man who is not their husband. The teaching further extended to activities which could destroy social relationships and at times even cause misfortunes such as death and curses in families.

In answering the question about the aspects in CHC which are classified as moral, though on average, most of those interviewed elaborated the actions referred to as moral, some participants showed ignorance in their response to this question by responding with a question too. One of the respondents answered:

Are there such things? What we know is that CHC is a tradition ceremony for Lala-Swaka in which they celebrate that year's harvest through dancing which is performed by different dance groups from all chiefdoms of Lala-Swaka people (Interview with general participant, September 2014).

In line with the same argument, the information in the documents and that of the respondents seemed to differ as the documents give information about marriage while the respondents are talk about general morals as the girls have not yet reached the stage for marriage lessons.

Tembo (2003) and Guru (2010) have revealed that during the ceremony, the girls' initiator *Chimbela* teaches the initiates to kneel, clap and then approach when talking to their husbands. The initiates are taught to kneel when talking and giving something to their husbands as a sign of respect.

The data from the findings of the study has shown that the principles valued as correct and acceptable way to behave in society are expressed in various ways. One way these principles are expressed is during initiation ceremony where good morals and values such as practicing hygiene, hard work and unity in a larger community are inculcated into the initiates. The moral aspects also include respect to elders and chiefs. However, the information in the documents and that of the respondents seemed at variance because the documents contain information about marriage while the respondents are talking about general morals as the girls have not yet reached the stage for marriage lessons. That notwithstanding, it could be



deduced that there are moral aspects in the CHC of the Lala-Swaka people of Serenje and Mkushi districts.

### **4. 3. Preservation and Transmission of religious, cultural and moral aspects**

This section presents the third research question based on how the religious, cultural and moral aspects are preserved and transmitted from generation to generation. This is covered in items 4.3.1, 4.2.1 and 4.3.3.

#### **4. 3.1. Preservation and transmission of religious aspects in Chibwelamushi Harvest Ceremony**

Respondents were required to explain how religious aspects in CHC are preserved and transmitted from one generation to the other. All the respondents under custodian of traditional heritage revealed that religious aspects are preserved and transmitted from one generation to the other through the high priests and chiefs have also a nephew or an initiate who takes over the work of the high priest or chief in case of sickness or death. In that way the religious aspects are preserved and transmitted from one generation to the other. Preservation and transmission of religious aspects are also maintained through the hosting of CHC which compels chiefdoms to hold mini CHC before the main one by taking presents to chiefs being custodian of traditional heritage who in turn give part of the presents to the gods for their protection and good harvest. This view was expressed by most of the leading interviewees. However, some respondents showed ignorance in their response to this question. Almost half (50%) of the interviewees showed ignorance. Nevertheless, one of the custodians of traditional heritage, the girls' initiator indicated:

A chief has a slave clan where undefiled man or woman or someone beyond child bearing is chosen and initiated in matters to do with ancestral gods and does every communication with the spiritual world on behalf of the community (interview with the custodian of traditional heritage, September 2014)

In the light of explaining how Religious aspects are preserved and transmitted in CHC though all the custodian of traditional heritage clearly explained how these aspects are preserved and

transmitted, some general participants showed ignorance in their response to this question. One of the respondents indicated:

The things found in the Ceremony are traditional and therefore, cannot have anything to do with spiritual issues. During the CHC, people only come to sell their merchandise and also to watch people who come to showcase their dances (Interview with general participant, September 2014).

With regard to the preservation and transmission of religious aspects, documents revealed that every year the ancestors of the tribes choose someone to dance. Guru (2010) revealed that during the CHC, a spirit possession dance locally known as *ba chiwila* where a dancer is chosen by ancestral spirits while men drum and women sing is always performed.

As observed from the responses above, the findings have shown that the religious aspects are preserved and transmitted from one generation to the other through the high priest and the chief always has a person who takes over their work in case of an illness or death. Besides a chief has undefiled person or someone beyond child bearing from a slave clan who is initiated in matters to do with spiritual world and does every communication between the spiritual world and the community on behalf of the community. The data from the findings has also indicated that through celebrating the ceremony every year the religious aspects are upheld as they are practiced, and every year the ancestors of the tribes choose someone to dance.

However, the findings have also shown that the general participants are not aware that there are religious aspects in CHC later lone how these aspects are preserved and transmitted.

#### **4.3.2. Preservation and transmission of cultural aspects.**

This section presents the research findings based on the second part of the third research question which focused on how the Cultural aspects in CHC are preserved and transmitted from generation to generation among Lala-Swaka people.

The respondents were asked to explain how the cultural aspects in CHC are preserved and transmitted from one generation to the other. Most of the respondents said that there is upholding of cultural aspects in the practice of CHC among the Lala-Swaka people. The

cultural aspects are displayed on the day of the ceremony itself, and each one of them is explained by the elders

The cultural aspects are preserved and transmitted also through the girls who are secluded and initiated at puberty. They are taught these among others including staple food and diet.

The custodian of traditional heritage elaborated:

The elders of the two cultural groups act a play in which they depict the kind of life led by the Lala-Swaka people in the olden days. In this sketch the young ones and those born and brought up in towns learn about the Lala-Swaka people staple food which is the finger millet (*amao*), the tools Lala-Swaka people use for hunting, stones used for grinding finger millet, the kitchen utensils such as clay pots *inongo*, *umutondo*, and traditional cup *inkombo* (Interview with custodian of traditional heritage, September 2014).

In line with the same argument, the interviewees revealed that people come to learn about the traditional foods such as special insects *amapembya*, special tubers locally known as *umumbu* grown in marshy areas, dried pieces of pumpkins called *amankolobwe* all of which are displayed on the day of the ceremony itself, and each one of them is explained by the elders. Apart from that, through the dances and songs each group performs, the type of crops they display on the ceremony day, the techniques of making fire, the rituals performed and the lessons the 'fisungu', girls initiates undergo help to preserve the cultural aspects from generation to generation. As a preservative measure, girls are taught Lala-Swaka songs and dances to dance in order to make their waists flexible as shown in figure 10. This does not end just there at the ceremony. These songs and dances are taught to friends that they encounter who do not have an opportunity to be taught by the *Chimbela*. Once a Lala-Swaka girl has reached puberty stage, immediately she is put in seclusion, she is given and taught to wear a chitenge material to cover and hide the lower part of her body, that is, from the waist to the feet. This is done even after they have gone out of the seclusion. The *fisungu* of today are the *fimbela* of tomorrow. The *fisungu* become the *fimbela* when they reach a certain age and therefore, teach and show the same lessons they have learnt to the generation after them (From interviews and observation, September, 2014).



**Figure 10: Lala-Swaka initiates dancing to Lala-Swaka songs**

Source: Field Data, 2014

All interviewees explained other ways in which culture is preserved and transmitted in CHC. Majority of them indicated that by celebrating CHC every year one is reminded about Lala-Swaka culture that this is what and who we are. The activities done in CHC help to maintain the Lala-Swaka culture and identify, and this makes it difficult for the young ones to lose their culture because they see things and practice them.

There were clear contradictions in information written down in documents and the information obtained from the informants on the ground. This clearly explains why there should be well researched documents to fill in the gap in the current information. The *chimbela* of girls' initiates teach initiates how to behave towards their husbands, to kneel, clap and then approach. The initiates are taught to be submissive to their husbands.

In order to verify the information provided by both the Custodian of traditional heritage and the documents, the researcher participated in the girls' initiation lessons in session, and observed the proceedings of the CHC. On the day of CHC, on the display is the sketch depicting the olden days traditional way of life of the Lala-Swaka people in which they used to stay in temporary homes locally known as *kunkutu* from the time of planting to the time of harvesting. In this sketch the elders of the tribe wear the artier Lala-Swaka people used to wear which was made of the special tree that was locally known as *banga'nsa*, they carry on their heads the winnowing baskets full of finger millet, the mortar for pounding finger millet, special stones for grinding millet locally known as *amabwe*, clay pots, sleeping mats made of reeds, spears and arrows.

The researcher further observed the lessons for the girls' initiation in session where the girls were taught about the songs and dances of Lala-Swaka people to make their waists flexible as Lala-Swaka tradition demands for the female folk to dance on a variety of occasions. The researcher further toured the tables where elders of the tribe had displayed the traditional kitchen utensils, spears, bows and arrows, gourds, reed mats, winnowing baskets, various sizes of clay pots, the traditional beer, granaries and all kinds of traditional food, and all the displayed items were explained to the researcher how each of them is used. Further the researcher watched the various dances and listened to various songs showcased by each group from all the chiefdoms, and the last part of the ceremony where chiefs are presented with gifts by people from all walks of life and the chief also presenting a chicken, reed mat and winnowing baskets to the guest of honor.

The findings show that there is upholding of cultural aspects in the practice of CHC among the Lala-Swaka people. The cultural aspects are taught to the initiates through the girls who are secluded and initiated at puberty. They are taught among other things staple food and diet, hygiene, humane, hard work and the traditional of the Lala-Swaka people through the traditional songs and dances. Those initiates taught about these cultural aspects help to uphold these values for the next generation. In addition, the cultural aspects are preserved and transmitted through the dances and songs that Lala-Swaka share and various items displayed during the Ceremony which are explained to everyone present.

However, there is a contrast in the information given between the *Chimbela* and what has been documented. The documents have given details that during CHC initiates are taught to respect their husbands, to kneel, clap and then approach which is contrary to the information from the Initiator of girls who argued that the age group of initiates displayed during CHC are not yet ready for marriage hence not taught anything concerning respecting their husbands but taught general welfare of their lives in community. The information in documents therefore, needs to be supplemented to enrich the sources of information in documents. Furthermore, those initiates taught about these cultural aspects help to uphold these values for the next generations to come.

### 4.3.3. Preservation and transmission of moral aspects in Chibwelamushi harvest Ceremony

This section presents the third part of the third research question based on how the moral aspects in CHC are preserved and transmitted from one generation to the other. The respondents were asked to explain how the moral aspects in CHC are preserved and transmitted from one generation to another.

In response to the question on how the moral aspects in CHC are preserved and transmitted from one generation to the other, On average, those interviewed pointed out that the moral aspects in CHC are preserved and transmitted through songs taught to the initiates explaining the desired behaviour in society. This was supported by about 6 of the 10 participants. However, there was less information from the documents suggesting how the moral aspects may have been preserved and transmitted in CHC. In making a critical remark about preservation and transmission of moral aspects, one of the interviewees, the girls' initiator elaborated:

People in the CHC compose songs and sing songs that talk about the kind of behaviour expected by Lala-Swaka community. Besides that, we teach the *fisungu* initiates to be hard working so that when they grow old they come and teach those that would come after them. The girls that have reached puberty stage are brought to us because reaching puberty stage means a girl has started menstruating, blood has started coming out of a girls private part. When this happens to a girl, she is taught how to keep herself clean during this period and how to keep the clothes of blood away from the eyes of everyone especially the opposite sex (Interview with girls' initiator, September, 2014).

Most of the girl initiators further explained why girls are secluded. They seclude the girls because it is a Lala-Swaka tradition that girls should be secluded so as to undergo these lessons so that when they are not there, when they are gone, those girls can come and teach those coming after them as shown in figure 11.



**Figure 11: The initiates in seclusion undergoing Lala-Swaka cultural lessons**

**Source: Field Data, 2014**

In line with the same argument, there was less information from documents suggesting the preservation and transmission of moral aspects. Tembo (2003) and Guru (2010) revealed that the girls initiators teach initiate how to behave towards their husbands, to kneel, clap and then approach. The initiates are taught to be submissive to their husbands.

The researcher participated in the girls' initiation lessons in session in order to verify the information provided by both the documents and the Custodian of traditional heritage of CHC. The initiates were taught to respect everyone, to be humble when talking to elders, to refrain from sexual relationships, to wear a wrapper each time they are at home doing domestic work as woman's waist and thighs must be kept out of public view, especially the opposite sex, and to be hard workers where ever they are.

The findings have also revealed that the initiates are taught to respect elders. These girls are also warned against boy/girl relationships before marriage. They are also taught hygiene. However, the findings have revealed that there is less information from the documents suggesting how the moral aspects may have been preserved and transmitted in CHC though the documents have talked about the initiates being taught to kneel, clap and then approach and to be submissive to their husbands. The girls initiates in CHC are of a

younger age and thus do not undergo lessons that have to do with marriage. Therefore, this information needs documentation if others beyond the Lala-Swaka people should benefit from information such as this, and also to bridge up the information gap in the documents.

#### **4.4. Contribution of religious, cultural and moral aspects in CHC to the well being of individuals and the Lala-Swaka community.**

This section presents the research findings based on the fourth research question which focused on how religious cultural and moral aspects in CHC contribute to the well being of individuals and the Lala-Swaka community. The wellbeing in this study is used to refer to the happiness of the people. This section is covered in items 4.4.1, 4.4.2 and 4.4.3.

##### **4.4.1. Contributions of religious aspects to the wellbeing of an individual.**

Respondents were required to explain how religious aspects in CHC contribute to the well being of the individuals and the Lala-Swaka community. In view of the above, there was a general consensus that the religious aspects in CHC help Lala-Swaka people to live in harmony with the spirits, and to mark a transmission from one stage to the other. This was supported by about 5 of the 9 participants. Nevertheless, some interviewees showed ignorance in their response to this question. In making a clear explanation, one of the respondents said:

Religious aspects in CHC help to remind us that whatever we do is not of our own making or power but there is a hidden power behind it and therefore the need to meet the necessary requirements for us to have good life. We avoid doing activities that would provoke the spirits of our ancestors and in turn have a negative repercussion on the individual and the community at large (Interview with custodian of traditional heritage, September, 2014).

In response to the question on how the Religious aspects in CHC contribute to the well being of an individual and the Lala-Swaka community. Most interviewees, about 70% strongly felt that they come together to evoke the spirits of their ancestors, by upholding their culture, the young ones come to know what their fore fathers were doing, and consequently understand why certain things are done the way they are and in turn do what society expects



them to do without shame. Besides that the religious aspects in CHC help them to live in harmony and also promote togetherness by following the taboos concerning the celebration of the ceremony. This is so as the appeasing and offering to the ancestors is not an individual affair but a communal activity which calls for co operation of efforts for the mission to be accomplished.

There were clear contradictions in opinion between custodian of traditional heritage and the general participants. Though the custodians of traditional heritage clearly explained how religious aspects contribute to the wellbeing of people, the general participants showed ignorance in their response about how religious aspects contribute to the well being of an individual and the Lala-Swaka community at large. One of the respondents lamented:

I do not know that even in ceremonies there are spiritual things. What I know is that ceremonies have to do with demonic activities. I can't explain anything on something I don't know (Interview with general participant, September, 2014).

With regard to contribution of religious aspects to the wellbeing of individuals and the Lala-Swaka community at large, documents have revealed that religious aspects are tangible expressions of the human need to ask for blessings, give thanks and celebrate life. Guru (2010) has revealed that rituals help people to mark the transitions from one stage of life to the next, to ask for rains and give thanks for a successful hunt or a good harvest. Ceremonies and rituals are tangible expressions of the human need to seek blessings, give thanks and celebrate life. The function of rituals is mainly to communicate with divine beings, departed souls or the natural forces that govern the cycles of nature (Ibid, 2010)

The data from the findings has revealed that the contribution of religious aspect in CHC help Lala-Swaka people to live in harmony with the spirits. This is through the upholding of the taboos in the community such as those that have to do with the eating of the first food, and that of refusal of taking crops to the chief after harvest for CHC celebration for continued peace between the people and the spirits. It is believed that once taboos mentioned above are respected, the spirits will not be angered hence there will be good service from the spirits such as good harvest, good health, good rains and life in abundance. The data has further revealed that the religious aspects in CHC help people to mark the transition from one stage

to the other such as asking for rains or give thanks for a good harvest. Therefore, the religious aspects are tangible expressions of the human need to ask for blessings, give thanks and celebrate life.

#### **4.4.2. Contributions of cultural aspects to the well being of individuals and Lala-Swaka community.**

The participants were asked to explain how cultural aspects in CHC contribute to the well being of individuals and the Lala-Swaka community. Most of those interviewed elaborated some similar ways in which cultural aspects contribute to the well being of Lala-Swaka people. This was supported by about 8 of the 10 participants. They indicated that the way of life of the Lala-Swaka people is enriched culturally by the practice of CHC. The CHC gives a picture to the people about who Lala-Swaka people are. The cultural aspects in this ceremony give Lala-Swaka people their identity. In making a critical remark about the wellbeing, one of the interviewees, a custodian of traditional heritage revealed:

We compose songs to show people who had done well in their harvest and condemn those who did not do well. This help to mould our kind of lives we lead as we avoid to be laughing stocks of the community and in turn try always to do our best, to work hard in terms of food production. We come to understand the importance of being hard working that food is not given free, people need to sweat in order to have something good, and above all for one to have a good name and gain respect in society, food production is vital. (Interview with custodian of traditional heritage, September, 2014)

Findings have shown that Cultural aspects contribute to wellbeing of Lala-Swaka people in that the cultural aspects in CHC help Lala-Swaka people to maintain their marriages. This is so because they are taught about good manners whilst they are young when they reach puberty stage and so when it comes to marriage dos and don'ts, they find it easy to learn and follow because the girls already have a strong basis built at *fisungu* stage. Marriage is regarded as uniting two families and emerging into one. Cultural aspects help them to be identified and placed where they belong. This helped them to walk with their heads up, proud of their traditional values or cultural values. When one hears of *fwandafwanda* or *bachila's* song and dance one would quickly associate it with the Lala-Swaka people. In other words, the cultural aspects help Lala-Swaka people to be put on the world map.

Some interviewees indicated that People who have not been brought up in villages, and the young ones learn about the Lala-Swaka culture such as building of granaries, making of fire using sticks, kneeling and clapping when greeting chiefs and going to greet anyone respectful with a present normally a chicken. These things were taught to boys during *insaka* but nowadays, it is no longer there so during CHC people, especially the young have a chance to learn about all these. The cultural aspects have an impact on their lives in one way or the other.

In line with the above assertion, documents analysis revealed various ways cultural aspects contribute to the wellbeing of the Lala-Swaka people. Mulenga (2010) has argued that most tribes in rural areas still practice harmless initiation ceremonies for girls which are generally conducted at puberty. They are intended to help the girls make the transition from childhood to womanhood and prepare them for marriage. Rasing (2001) has argued that despite new types of initiation rites and wedding ceremonies such as Christian weddings and kitchen parties based on ideas of modernity, traditional initiation rites remain the central institution that construe female Zambian identity. Guru (2010) has said that children must be initiated in the old customs and must be taught about their roots.

The data from the findings of the study has suggested that the way of life of the Lala-Swaka people is enriched culturally by the practice of CHC. This is so because during the ceremony both the young and the old who grew up in towns learn about the Lala-Swaka culture and have a sense of belonging through songs sang depicting the way of life of true Lala-Swaka people. During the ceremony the community is also encouraged to work hard in order that they earn themselves a good name by having a good harvest. Above all, the initiation that the girls under go during the ceremony construe the Lala-Swaka female identity and also makes them know where they belong. In addition, the initiates learn how to look after their families.

#### **4.4.3. Contribution of moral aspects to the well being of individuals and the Lala-Swaka community.**

The respondents were asked to explain how the moral aspects in CHC contribute to the well being of individuals and the Lala-Swaka community at large. On average those interviewed seemed to agree on the points that people learn to respect one another, learn how to welcome and entertain visitors, and create unity among the Lala-Swaka communities from far and

near. This was supported by about 6 of the 10 participants. Nevertheless, some participants expressed ignorance in their responses as they did not know the kind of lessons given to the girls' initiates. It was revealed that only those girls whose parents afford to pay the girls initiators take their children to be initiated. In making a clear remark about contribution of moral aspects to the wellbeing, one of the respondents, the girls' initiates elaborated:

We teach girls to stay away from boys and men until the right time when they are married. This traditional emphasis helps the young girls not to catch sexually transmitted diseases at a very tender age and it makes girls to reduce on the number of unwanted pregnancies. This is not to say that there are no 'bamumbu nshololwa' (misfits) in our community. The moral lessons help to maintain family relationship for a long time as people learn to respect one another's' husband and wife, and this help to cement their social relations (Interview with girls initiators, September, 2014).

In the light of ascertaining how moral aspects in CHC contribute to the wellbeing of individuals and the Lala-Swaka community at large, though all custodian of traditional heritage pointed to the same explanation, some general participants did not know the lessons taught to initiates for they were not initiated themselves. Thus could not tell how this aspect contributes to their wellbeing. In making a critical remark about contribution of moral aspects to people's wellbeing, one of the general participants lamented:

We are not initiated so we cannot comment on the contribution of moral aspects in CHC because we do not know exactly what the girls are taught when they are in seclusion. Only those girls whose parents afford to pay the girls initiators are the ones taken to be initiated (Interview with a general participant, September, 2014)

Documents have revealed that holding on to tradition values helps Lala-Swaka people to face the future with strength as they are taught where they are coming from. Mulenga (2010) has argued that most of the ceremonies have a deep meaning, in many cases designed to evoke memories of the transformation from childhood to adulthood. Holding on to tradition values is one way of making sure that we can face the future with strength Guru (2010).

The data from the findings of the study has revealed that the moral aspects in CHC contribute to the wellbeing of the people in the sense that people learn to respect one another, learn how to welcome and entertain visitors, and create unity among the Lala-Swaka communities from far and near. Above all, the initiates are also taught on how to keep themselves pure before marriage and this help the communities curb the spread of sexually transmitted diseases and unplanned pregnancy among girls.

In addition, holding on to tradition values helps Lala-Swaka people to face the future with strength as they are taught where they are coming from and come to know where they belong. The moral values in this ceremony help to evoke memories of transformation from childhood to adulthood. However; the data has revealed that the method of dissemination of information about the moral aspects in CHC is not adequate for it only caters for those who can afford to pay the initiators and dissadvantages those who cannot pay.

#### **4.5. The changes that have taken place over years regarding religious and cultural aspects in CHC.**

The study has established that the practice of CHC has been affected negatively by the advent of colonialism, Christianity, and capitalism. There was a general consensus that the Lala-Swaka people were mainly agriculturalists who were engaged in crop production for their subsistence referred to as *Chitemene* agriculture system. . This was supported by about 7 of the 8 participants. They reported that they traditionally grew finger millet in the fields that were located away from their villages. This kind of food production was condemned by the Colonialists, thus the local people were/are introduced to new farming system. Since then people use conventional methods for their food production. The interviewees revealed that capitalism as a social system accompanied by some imperialist oriented forces impinged on CHC leading it to near demise. The findings of the study showed that with the coming of Christianity and other religions, people's belief in the powers of the gods of their ancestors has been affected negatively. Most of the Lala-Swaka people do not depend entirely on ancestral spirits and gods and this has made CHC lose its significance to a good number of people. Documents have revealed that the Watch Tower movement between 1925 and 1935 had very adverse effect on productivity of the Lala-Swaka people by brainwashing and indoctrinating the Lala-Swaka people with unproductive ideas (Kaira 2011). Therefore, people looked and still look down on their traditional way of worship. The interviewees

argued that the traditional way of worship was referred to as evil, barbaric and demonic. In making a critical point clear, one of the custodians of traditional heritage explained:

A special hut which Chiefs in olden days used to have behind his house called *impata* in the local language where the chief prayed to the ancestral spirits, evoked spirits and the gods, performed certain rituals that were known to only him/her and some few elders of the tribe and most of the village shrines became and are unfunctional even today (interview with custodian of traditional heritage, September 2014).

The interviewees (60%) further revealed that the coming of capitalist and social formation with its accompanying influences affected CHC intensely as Lala-Swaka people who acquired Western Education loaded with Western values, abandoned the Lala-Swaka ideologies such as ancestral worship, and the Lala-Swaka people who began to work in different parts of the country because of the advent of capitalist system which brought a new form of economic and education system could not rebuilt shrines in different places where they went to work but joined western way of worship. The interviewees further revealed that they could not build a hut for boys' education *insaka* where boys could be taught about their cultural heritage including special skills such as making of baskets, reed mats, making of traditional roofs, making of hoes and spears among others. This shows that this part of a culture died naturally among those who went off Lala-Swaka land.

The researcher observed that few of the cultural aspects that were taught to boys during *insaka* are taught during CHC since *Insaka* is no longer there nowadays. This entails that the time for learning is not adequate for it is only during the ceremony, and caters for only those that attend the ceremony. Though most of interviewees mentioned the changes that had taken place over years, some respondents could not pin point any. In making a clarification about their ignorance, one of the respondents said:

We don't know those things, us we just come to watch dances and also to sell our merchandise since during the ceremony; there is a bigger population so we make good business (Interview with general participant, September, 2014).

This shows that most of the CHC attendants find the celebration of CHC an opportunity for other social activities. It is important therefore that people are sensitized about the importance of traditional ceremonies such as CHC to safe guard them against erosion and extinction.

#### **4.6 Summary of chapter four**

This chapter has presented findings on the Religious, Cultural and Moral aspects in CHC, how these are preserved and transmitted, from one generation to the other, their contribution to the well being of individuals and the Lala-Swaka people and the changes that have taken place over years regarding religious, cultural and moral aspects. The next chapter will look at the discussion of findings.

The findings from the study have shown that there are Religious, Cultural and Moral aspects in CHC, and they are manifested through various activities done during this Ceremony. The study has also established that the method of information dissemination for the religious and moral aspect is not adequate as it only mainly deals with a chosen chiefs nephew, high priest initiate and girls initiates whose parents afford to pay the girls initiators leaving the majority of attendance of the CHC with hearsay.

The findings in the study have suggested that there is need for stakeholders to write well researched documents to supplement what has been documented to fill up the existing gap.

## **CHAPTER FIVE: DISCUSSION OF FINDINGS**

### **5.0. Overview**

The previous chapter looked at presentation of findings. This chapter presents the discussion of findings on the Religious, Cultural and Moral aspects in CHC. The main purpose of the study was to identify the religious, cultural and moral aspects in CHC, how they are preserved and transmitted, their contribution to the wellbeing of individuals and the Lala-Swaka community and to determine the changes that have taken place over years regarding the religious, cultural and moral aspects in CHC. The discussion will be done under the headings drawn from the emerging themes and the objectives. The objectives of this study were firstly to describe CHC, the second was to identify religious, cultural and moral aspects in CHC, thirdly was to ascertain how the religious, cultural and moral aspects in CHC have been preserved and transmitted from generation to generation, fourthly to establish how religious, cultural and moral aspects contribute to the wellbeing of individuals and the Lala-Swaka community and the fifth was to determine the changes that have taken place over years regarding religious, cultural and moral aspects in CHC.

#### **5.1. Differences in the understanding and description of the Chibwelamushi Harvest Ceremony**

The first objective of this study was to describe CHC of the Lala and Swaka people.

The study established that there is a difference among different stakeholders in the understanding and description of CHC. Custodian of traditional heritage showed better and more comprehensive understanding of CHC as a harvest, religious, cultural and moral ceremony than the documents, Traditional Affairs Officers and the general interviewees did. Interviewees, mostly from custodian of traditional heritage showed that there was a good understanding of CHC. They were more elaborate on their description of all processes of CHC. There was a good consensus on the description of the CHC. Most of the respondents from Custodian of Traditional Heritage clearly described CHC. Though most of the interviewees from the Custodian of Traditional Heritage gave a detailed and clear description of CHC, some general interviewees failed to describe the CHC clearly. The data collected shows that the majority of the respondents from Custodian of Traditional Heritage described CHC clearly while the respondents from the general interviewee had difficulties in describing CHC. This failure to describe the CHC clearly implied that people had less education concerning CHC. The documents further showed that they had outdated information



especially regarding the practice of Chitemene agricultural system because according to the interviewees from the ground the practice is extinct.

The responses from interviewees showed that the majority of the custodian of traditional heritage understood clearly what constituted CHC while the general interviewees had little idea about the CHC. The data could mean that the custodians of traditional heritage are well initiated into matters of Lala-Swaka tribes than the general public. This is evident through the majority of the custodian of traditional Heritage interviewees who clearly described the procession of CHC and the majority of the general interviewees who showed ignorance in their response to the description of CHC. The data could mean that information dissemination about CHC is not adequate and therefore, the need to employ other methods such as documenting the event so that people can read and learn about it rather than sheer reliance oratory done by the Master of Ceremonies during the CHC day itself. In line with this assertion, Mizinga (1995) has indicated that, there is not enough documentation on local history as told by the local people. In agreement to this, one of the custodians of traditional heritage indicated that he very much wanted their ceremony to reach a stage where people could write a short book about Chibwelamushi from the beginning up to the present stage. This idea was also supported by the Minister of Chiefs and Traditional Affairs who said, “next year (2015) as we sit the way we are seated, let us have some small booklets containing literature about this important ceremony, CHC so that even as we celebrate people can read and have an overall idea about the whole ceremony.” In line with the above argument, Munali (2015) has revealed that the study of cultures broadens our view towards cultural identity. The responses on the description of CHC entails that there is still much needed to be done in terms of feeling gaps related to CHC.

The majority of the interviewees were more elaborate on when and where CHC is held that it is celebrated every year in September at a place called Chalata in Mkushi district of Central Province and hosted by Senior Chief Shaibila of the Swaka people of Mkushi district and is attended by Senior Chief Muchinda (Kankomba Welala) of Serenje, by all chiefs from both Serenje and Mkushi districts and people of all walks of life. This is in line with other writers who have demonstrated that CHC is celebrated every year at a place called Chalata in Mkushi where nineteen chiefs come together to make the main Chibwelamushi which is hosted by senior chief Shaibila of Swaka people, and attracts people from all walks of life.(Tembo 2003 ;Guru 2010).

All interviewees except the general interviewees were more elaborate on the activities done on the day of CHC that depicts the life of true Lala-Swaka people. All the interviewees except general interviewees showed that there is giving of thanks to the ancestral spirits for the previous good harvest and appeasing of the spirits for the following year and good health. This argument is supported by Guru (2010) and Tembo (2003) who argue that the CHC is done to thank the ancestral spirits for the previous good harvest and to appease the spirits for more blessings in the coming year. All categories of interviewees and observation indicated that on the day of CHC, the elders of Lala-Swaka people display food samples of that year's harvest, traditional utensils used for brewing beer, for storing and cooling water and cooking utensils. The study has also established that the elders of the two tribes display the traditional tools and weapons used for hunting, and traditional beer called *Katubi*. This is in line with other writers who have demonstrated and confirmed that on the morning of CHC, on the display are the different food samples of crops from that year's harvest, and also metal tools, the bows and arrows that men used and still use for hunting small animals (Luangwablondes 2013; Guru 2010; Tembo 2003).

The study has also established that during CHC, different dance groups from all the nineteen chiefdoms display their various Lala –Swaka dancing styles; *Fwandafwanda*, *Bafiwila*, *Kalindula*, and the girls initiators and the initiates also show case some traditional dances and songs to show that they have moved from the small girls' stage to big girls' stage. In affirmation, Guru (2010) has indicated that the first dance of the morning is by the host group of Shaibila followed by the other dance groups from other Lala-Swaka chiefdoms. The study has further established that people present various gifts to chiefs at the end of the ceremony. Acknowledging this Tembo (2003) has indicated that finally, chiefs are presented with gifts by people from all walks of life, and they discuss traditional and other matters of importance that affect them as Lala-Swaka community and citizens.

On describing CHC, though the study has revealed that most of the interviewees from custodian of traditional heritage described CHC clearly in detail, the study on the other hand revealed that some general interviewees, documents and Traditional Affairs Officers did not describe clearly CHC. This could mean that the method of information dissemination is not adequate, thus the need to employ other means such as well researched documents so that people could read and learn something. This could also imply that people are not well initiated into issues concerning CHC. These arguments contradict Guru (2010) who has

argued that our children must be initiated in the old customs and taught their heritage so that they may have belonging. Holding to tradition values is one way of making sure that we can face the future with strength.

In line with the above assertion, the First Lady of Zambia by then was quoted in the *Times Newspaper* of 8<sup>th</sup> September 2013 saying that documentation of such ceremonies was important for the country because that would be the only way people would be able to learn about the different rich cultural backgrounds or better still their roots. She added that she very much wanted to see a situation where such traditional ceremonies are well documented to enable children understand their cultural background. In agreement with the above idea Howard (1989) mentions that from parents and others around them, humans learn to act and how to think in ways that are shared by or comprehensible to people in their group. In like manner, Manali (2015) has indicated that culture shape our thinking, behaviour, and personality. This is in line with theory of socialization where an individual becomes a competent member of a particular group. Culture is a group effort that is socially shared. Therefore, there is need for parents and other stakeholders to take an active role in sharing their cultural heritage if people especially those born and brought up in town together with their children have to be acquainted with their traditional heritage.

Objective one has been fully viewed and answered in that the data on the description of CHC shows a difference in understanding and description among different stake holders. The interviewees, mostly from custodian of traditional heritage showed good and comprehensive understanding of the CHC. The study has established that on the description of the CHC the custodian of traditional heritage had a better description than documents, traditional Affairs officers and the general interviewees. The documents have also shown that the information concerning the practice of Chitemene agricultural system is outdated because according to the interviewees from the ground the practice is no longer being practiced.

## **5.2. Rich presence of Religious, Cultural and Moral Aspects**

The second objective of this study was aimed at identifying the aspects of CHC which are classified as religious, cultural and moral. On the religious, cultural and moral aspects in CHC the study revealed that these aspects are customary in CHC. This is addressed in the next subheadings 5.2.1, 5.2.2 and 5.2.3.

### **5.2.1. Presence of religious aspects in Chibwelamushi Harvest Ceremony**

The study has established and concretely shown that there are religious aspects in CHC and they are manifested through throwing of food stuff around the shrine, sprinkling of beer around the shrine, pouring beer on the shrine and leaving of parts of food stuff on the shrine. Other ways in which religious aspects manifested are the chief's splashing beer in all directions before the beer can be served to everyone to drink and people not shaking hands with the chief but prostrating before the chief and clapping of hands. This study has also established that animals are sacrificed to the spirits of the ancestors and the gods just as is done in other Harvest Traditional Ceremonies.

On the presences and identification of religious aspects in CHC, the responses in the research area have revealed that all (100%) custodian of traditional heritage were able to confirm and identify the religious aspects. This is evident from the activities the Lala-Swaka people carry out during the ceremony. They take food stuff to the shrines where it is believed that after the food has been left at the shrines, the spirits eat the food presented to them if they have accepted the prayers offered. These findings are similar to what Mulenga(2010) has revealed about the Lwiindi Gonde ceremony which celebrates Harvest, in which the Tonga visit shrines to ask for rains from their ancestors, and praying for the rains, brew beer, and slaughter a black goat or chicken or even a cow. This is in agreement with Guru (2010) which indicates that rituals help people to ask for rains and give thanks for a successful hunt or a good harvest. The presentation of food stuff at the shrines meant a way of worship to the ancestral gods. This is in line with Tembo (2003) and Guru (2010) which have indicated that the function of rituals is mainly to communicate with divine beings, departed souls or the natural forces that govern the cycles of nature. This could entail that people have access to communicate with divine powers about their welfare and that of the departed souls during the CHC so as that the two could live in harmony.

All interviewees except general interviewees indicated that the giving of thanks to the ancestral spirits and gods for guarding Lala-Swaka people when they were in the bush and for giving them bumper harvest was and still is a very important aspect of appreciating the work the ancestral spirits and gods do to the individual families and the Lala-Swaka community. This is in agreement with what Chukwudum (2009) has indicated that it is widely believed

that by showing respect for ancestors in venerating them, they may intervene on behalf of the living. This is similar to Parrinder (1949) which has shown that People have great recourse to their ancestors as powerful intermediaries between God and the living members of their particular families. This is in line with, Chinwe (2012) a study which has indicated that Igbo Indigenous Religion is grounded on the Igbo worldview and assumption that attendance to the gods and ancestors of the religion bring good results, while neglect leads to chastisement, bad harvest, physical illness, and various other sanctions on the offenders. This could entail that misfortunes are often attributed to ancestors whose memory or wishes have been neglected. Therefore, there is need to publicize the CHC for people to learn about it and appreciate its importance and consequently people may learn to participate in its celebration with all the dignity it deserves after knowing what is at stake.

The study revealed that the offerings of sacrifices are offered to the spirits of their ancestors in the CHC so as to keep strong their relation with the departed souls. This is in agreement with Chukwudum (2009) which has revealed that in the African Universe, the living and the dead interact with one another. This idea is supported by Parrinder (1949) which has indicated that the ancestors are felt to be still present watching over the household, directly concerned in all the affairs of the family and property, giving abundant harvest and fertility. These findings are similar to what Kanene (2011) found out in his study on the Lwindi Gonde Ceremony that the Lwiindi Gonde Ceremony is essentially a celebration of thanks giving by the Tonga of Southern Zambia to Leza (God) through their ancestors for the previous year's rains and harvest. It also serves as an opportunity to request for the favourable rains and a good harvest in the following season from their God. The event is further, a chance of union between the Tonga people and their ancestors. This may entail that the religious activities done during the CHC give the Lala-Swaka people a chance of re-union with their ancestors. Therefore, it is evident that there are religious aspects in Chibwelamushi Harvest Ceremony.

Further, the findings have revealed that the chief or high priest scatter food around the shrine, sprinkle and pour beer around the place and ask for more blessings. The chief leaves a sample of every crop harvested that year, and every part of the food brought to the shrine symbolizing giving of part of the crop people have harvested that year to the gods. This is in line with Guru (2010) which indicates that Lala-Swaka people prayed, offered and sacrificed. These sacrifices involved shedding of blood of animals or birds. Offerings were given in form of food stuffs such as maize, sorghum, cassava and beer.

In line with the same identification of religious aspects, the study revealed that the chief prayed to the ancestral spirits, evoking spirits and the gods, performing certain rituals that were known only to him. These findings are similar to what Kanene (2011) evolved in his study on the Lwiindi Gonde Ceremony that special praise and request songs to the ancestral spirits are sung by the rain makers in the Malende. The study has further established that the act of communicating with the spirits was performed by the chief or High Priests who was the representative of the entire community before the gods. These findings are similar to what Mwewa (2010) advanced with in his book about meeting the Soli on Royal rains *Chikwelamakumbi* of the Soli Manyika that the tradition prayer leader in the area of prayer acts on behalf of the people of that area.

In line with the above assertion, other writers have indicated that Lala-Swaka people thanked, prayed, made offerings and sacrifices to their ancestors for keeping them safe whilst in the bush and for harvest ( Tembo 2003 and Guru2010). These findings are similar to what Mulenga (2003) indicated that during Lwiindi Gonde Traditional Ceremony in praying for the rains, the Tonga brew beer, slaughter a black goat or chicken or even a cow. In agreement with the findings above, Tembo (2003) has suggested that ancestors need blood from animals in order to do their work properly just like the living people are.

Contrary to the responses from custodian of traditional heritage, Traditional Affairs Officers and some documents, most of the interviewees showed ignorance in their response to the identification of religious aspects in CHC. With all the clear identification of Religious aspects in CHC by custodian of traditional heritage and traditional Affairs Officer, the findings regrettably revealed that very little information is given to the general participants about the religious aspects in CHC. Consenting to this point, one of the interviewees revealed that these things were enshrined in secrecy; only the chief or high priest was acting on behalf of the community. This entails that there is need for people to write well researched documents about this ceremony so that people can read them and learn a few about this ceremony.

Objective two has been fully investigated and answered in that the study has established that there are religious aspects in CHC and they are manifested through throwing of food stuffs around the shrine, sprinkling of beer around the shrine, pouring beer on the shrine, leaving of parts of food stuff on the shrine, the chiefs splashing beer in all direction before the beer can be served to everyone to drink. The study has also suggested that the documents have little

information concerning the religious aspects in CHC since they have not explained how the thanking, appeasing and offering are done to evoke the spirits.

The study has also established that the general populous are ignorant of what constitute religious aspects as they felt that the whole process is done on their behalf in secrecy by the chiefs and high priests. This shows how important it is to have well researched documents of these activities to enable the ordinary people to understand the whole process of CHC.

### **5.2.2. Active presence of Cultural aspects in Chibwelamushi Harvest Ceremony**

This section focuses on the second part of the second objective which is based on identification of cultural aspects in CHC.

The study revealed that there are cultural aspects in CHC and that the main ones are the songs, dances, type of beer, weapons for hunting, the style of granaries, the stones for grinding millet, the kind of music and drums, style of drumming and songs, the sketch the elders show during the ceremony, the type of crops and type of hoes.

The findings from the custodian of traditional heritage have revealed that there are cultural aspects in CHC. This is revealed through the sketch performed by the elders of the tribe in which they demonstrate the whole process of CHC showing the kind of life the Lala-Swaka people led starting from the attire which was made out of the back of special tree or animal skin, how people moved from *Kunkutu* carrying all their crops and weapons used for hunting, the fishing nets, the songs they sang as they travelled home up to the palace where they met with their chief to present their gifts so that the chief could in turn present the same crops to the gods and ancestral spirits as well as thanks giving and also for blessings from their gods were identified as cultural aspects. The study has also shown that people greet the chief through clapping of hands three times while kneeling, and there is no visiting of the chief and valued visitors without a present, usually a chicken. This is in agreement with Standage (2005) which has shown that culture is the arts, customs, habits, beliefs, values, behaviour and material appreciation that constitute a people's way of life.

On the contrary, the findings of the study revealed that some of the general interviewees (30%) hesitated in mentioning the parts that are considered cultural in CHC. It was observed from their facial expression that they were not very conversant with what they were talked about. It was observed that people especially the young ones were not well informed on

issues concerning the CHC and could not intelligently identify the cultural aspects though some of them were able to do so. This is in line with Kapwepwe (2005) which contend that what is passed for local history, in most cases is that which has been handed over by foreigners. This could mean that there is still lack of vital information concerning CHC which needs documentation to enable bridge the existing gap. The lack of straight forward responses from young and even old interviewees from the general public would entail that most people attended the ceremony just for entertainment and not for any educational purpose. This could also entail that some people went to the ceremony for business as observed by the researcher. The documentation of the ceremony activities would be very beneficial to most Swaka- Lala communities and those that surround them. This is in line with Nyambe (2009) which points out that a nation without culture is a dead one. One of the main deficiencies of the education sector in Zambia is lack of in-depth knowledge of local history among the majority of Zambians. The CHC promotes culture. Therefore, there is need to sustain and guard the erosion of this ceremony.

The second part of objective two has been fully explored and answered in that the data from the findings has revealed that all respondents and documents agreed that there are a lot of cultural aspects in CHC. This is visible through the sketch exhibited by the Lala-Swaka people during the ceremony portraying their way of life. They construct granaries for storage of their food stuff, the drums used during dancing and singing, the songs and dances themselves and the style of drumming; all these depict the way of life of the Lala-Swaka people of Serenje and Mkushi districts. On the other hand some general participants seemed not to know aspects referred to as cultural in CHC. This entails that there is still lack of vital information concerning CHC which needs documentation to enable bridge the gap.

### **5.2.3. Active presence of Moral aspect in Chibwelamushi Harvest Ceremony**

This section focuses on the third part of the second objective which was aimed at identifying aspects classified as moral in CHC.

This study has suggested that the principles valued as correct and acceptable way to behave in society are expressed during initiation ceremony where good morals are inculcated into the initiates. The moral aspects include respect to elders and chiefs, hard work, unity and practicing hygiene.



The responses on the presence of the moral aspects in the research area revealed that all the respondents from the custodian of Traditional heritage indicated the presence of moral aspects. All the custodian of tradition heritage explicitly indicated the moral aspects in CHC. One way these principles are expressed is during initiation ceremony where good morals such as practicing hygiene, hard work and unity in a larger community are inculcated into the initiates. The moral aspects also include respect to elders and chiefs. On the contrary, few participants from the general public affirmed the presence of moral aspects. This view disputes Tembo (2003) which has indicated that cultural events provide the opportunity for children, youth and visitor to assimilate the country's values and beliefs. This is evident in the majority of the general interviewees failing to confirm whether there were moral aspects in CHC or not.

The study has further discovered that there is the teaching of the initiates to respect parents and other people regardless of their ages, and to be humble. They are also taught to stay away from boys or other people's husband as these are some of the activities that destroy family relationships and cause family curses, misfortunes and at times even death. This is in line with the theory of socialisation that emphasises self during socialisation for one to become a competent member of a particular group. This study among other moral aspects has found out that there is teaching of girls who have come out of age to wear a chitenge all the time they are at home working as it is considered a taboo for a full grown up girl to show her father her thighs because of the perceived repercussions that may result from breaking them. Nevertheless, this is not to say that all the Lala- Swaka girls are humble, respectful and dress decently as was observed during the ceremony. Most of the girls (60%) were seen indecently dressed contrary to the norms of CHC. This could entail that the means of information dissemination is not adequate. Therefore, it is important to have other means of information dissemination such as well researched documents so as every stake holder could access first hand information for second hand information has always distortion, and thus misleads.

The study has further established that the information in the documents and that of the respondents on the ground seem to differ as the documents reveal about girls being initiated for marriage while the girls' initiators are talk about general morals as the girls have not yet reached the stage for marriage lessons. Tembo (2013) and Guru (2010) have revealed that during the ceremony, the girls' initiator '*Chimbela*' teach the initiates to kneel, clap and then approach when talking and giving something to their husbands as a sign of respect. This

entails that there is still a lot to be done by stakeholders in filling up the existing gap in documents.

Although all (100%) interviewees from the custodian of traditional heritage identified moral aspects in the CHC, Traditional Affairs Officers and some general interviewees showed confusion in their understanding of the three aspects which are religious, cultural and moral. Thus, the interviewees could not clearly demarcate the aspects they talked about. The responses from general interviewees showed little understanding of the issues on the moral aspects though they pointed out the idea of people learning to respect their traditional leaders which include the chiefs and the headmen and women.

Objective two part three has been fully explored and answered in that the findings from this study have suggested that the principles valued as correct and acceptable way to behave in society are expressed during initiation ceremony where good morals are inculcated into the initiates. The moral aspects include respect to elders and chiefs, hard work, unity and practicing hygiene. The study has further established that the information in the documents and that of the respondents at the ground seem to differ on the age group of girls being initiated during CHC.

### **5.3. Active Preservation and Transmission of religious, cultural and moral aspects.**

The third objective aimed at ascertaining how the religious, cultural and moral aspects are preserved and transmitted from generation to generation in CHC. This is addressed in the next subthemes 5.3.1, 5.3.2 and 5.3.3.

#### **5.3.1. Active Preservation and Transmission of religious aspects in CHC**

The first part of this objective was to ascertain how religious aspects in CHC are preserved and transmitted from one generation to the other. The study has established that the religious aspects in CHC are preserved and transmitted through the high priest's initiate and chief's nephew who takes over the work of the high priest or chief in case of sickness or death. The study has indicated that a chief has an undefiled person or someone beyond child bearing from a slave clan who is initiated in matters to do with spiritual world and performs rituals on behalf of the community on behalf of the community. The data from the findings has also indicated that through celebrating the ceremony every year the religious aspects are upheld as they are practiced, and every year the ancestors of the tribes choose someone to dance.

Nevertheless, the act of the chief splashing the beer as an act of asking the ancestral gods to bless it and the people during the ceremony is not clearly explained at that time of the activity. This could have very little significance to the on lookers who could not get the actual meaning of the chief's activity. Therefore, if these ceremonies are well documented, they could enable everyone present to learn a lot of issues concerning the ceremony.

Half (50%) of the interviewees showed that transmission of religious aspects is done through the chief's nephew, high priest's initiates and by holding the ceremony every year. This argument is supported by custodians of tradition heritage who argued that the high priests or the chief always has a nephew or initiate who takes over the work of the high priest or chief in case of sickness or death. This entails that religious aspects are preserved and always find a way to the next generation because people are initiated in the matters concerning the Lala-Swaka cultural heritage.

The study has further revealed that there are always dancers who are chosen by the ancestral spirits who perform a special dance during CHC. These findings are similar to what Guru (2010) indicated that during CHC, a spirit possession dance locally known as 'bachiwila' is performed where a dancer is chosen by ancestral spirits. This entails that as long as there is a ceremony there shall always be some people chosen by the ancestral spirits to perform a special dance and by so doing this part of the religious aspects will always be preserved and transmitted to the next generation. However, the study has also shown that very few individuals are initiated in matters to do with the spiritual world and leaves the majority of the people with hearsay information. This could make people not to celebrate this ceremony with all the dignity it deserves because of lack of knowledge of its significance.

Objective number three part one has been fully explored and answered in that the study has established that the religious aspects in CHC are preserved and transmitted through the chief's nephew and high priest's initiate who takes over the work of the high priest or chief in case of sickness or death. The study has indicated that a chief has a person from a slave clan who is initiated in matters to do with spiritual world and performs rituals on behalf of the community and by holding the ceremony every year.

The study has also established that the preservation and transmission of religious aspects carters for only few individuals. Therefore, if these ceremonies are well documented, they could enable a good number of people to learn a lot of issues concerning the ceremony.

### **5.3.2. Cultural aspects preserved and transmitted through cultural activities done during the Chibwelamushi Harvest Ceremony**

This section looks at the second part of the third objective of the study. The second part of the third objective was to ascertain how cultural aspects are preserved and transmitted from one generation to the other in CHC. The study established that cultural aspects are preserved and transmitted through various cultural activities done during CHC. The study showed that cultural aspects are preserved and transmitted through the display of various items elders put on display during the CHC which are explained to the participants. Nearly all(80%) categories of interviewees indicated that cultural aspects are preserved and transmitted through cultural items displayed by elders of the tribe. These include such items as the tools used for hunting, stones used for grinding millet, the Lala-Swaka staple crop; finger millet, the traditional beer, type of crops, the rituals performed and the lessons the girls initiates 'fisungu' undergo, traditional foods such as amapembya, umumbu, the technique of making fire using sticks, traditional cooking utensils, sleep mats and the traditional attire among others.

The Custodians of traditional heritage further argued that culture is preserved and transmitted through the sketch elders display during the ceremony depicting a true life style of the Lala-Swaka people of olden days .These findings are in line with Dressler (1969) which indicates that culture is inherited and passed from generation to the other in such a way that when one receives it, one does not appropriate it but rather shares it as a member of a group. Though, people learn something from what is displayed that they could share with others in future, this opportunity is only available to the CHC attendants. This entails that there is need to employ other means of information dissemination such a having well researched documents for people who do not have a chance to attend the ceremony also to learn about the cultural education in CHC.

Acknowledging the above discussion, Lubomba (2004) has indicated that culture is a bridge to the past and guide to the future. Therefore, in the ceremony, culture should be learnt, preserved and passed onto the next generation through the cultural activities that portray and reveal the identity of (Lala-Swaka) people. This is in line with the theory of socialization which emphasizes on the self during socialization. The young people will learn and understand who they are, and thus practice their culture wherever they maybe with pride and by so doing preserve and transmit it to the next generation.

In the same line of preservation and transmission of culture from one generation to the other, the study established that culture is preserved and transmitted through songs and dances showcased on the day of the ceremony, which reflect the life of Lala-Swaka people portraying who they really are for these songs and dances do not end up there in the ceremony but are sung and danced in their various villages where they go after the ceremony. These findings are similar with Atlantic Policy Congress of First Nation Chiefs and the elders Advisory Committee (2007) which has indicated that the singing of traditional songs is a form of prayer and showing respect to the Creator.

Half (50%) of the interviewees explicitly indicated that by celebrating CHC every year one is reminded about the tenets of the Lala-Swaka culture. Therefore, in this way the cultural aspects are preserved and transmitted from one generation to the other. In agreement with the above findings, Howard (1989) has shown that culture is a product of humans interacting in groups. Culture is a group effort that is socially shared. From parents and others around them, humans learn to act and how to think in ways that are comprehensible to people in their group. In line with that Mulenga (2010) adds that culture is a defining feature of a person's identity, contributing to how they see themselves and the groups with which they identify. This is in line with theory of socialization which emphasizes on self during socialization, thus during CHC children learn how they are supposed to act and think in a way that is comprehensible to Lala-Swaka people. In so doing children come to share the same culture with their children when they grow up. Acknowledging the above findings, Dressler (1969) has suggested that culture consists of the skills, beliefs and knowledge that are commonly shared by a number of people and transmitted to their children.

This study has revealed that among other ways in which culture is preserved and transmitted is through the girls initiates *fisungu* who are taught Lala-Swaka songs and dances which they showcase during the CHC. This study showed that the songs and dances the girls initiates *fisungu* learn and showcase at the ceremony are taught to friends who do not have the opportunity to be taught by the girls initiator *fimbela*. These findings are similar to Guru (2010) which indicated that children must be initiated in the old customs and must be taught where they belong. This entails that cultural aspects in the CHC are taught to the young ones by the elders of the tribe. And in that way, they are preserved and transmitted from one generation to the other.

This method of information dissemination seems not to be adequate for it does not cater for every stakeholder in terms of access to first hand information. It caters only for those girls whose parents are able to pay the girls' initiators, and consigns the rest to second hand information. Therefore, it is important for stakeholders to improve on this part of cultural education dissemination. Thus, there is need to document this ceremony to fill up the existing gap of cultural aspects in this ceremony.

The study further established that among many things emphasized in the teaching of girls initiates are cleanliness, hardworking and good behaviour as a way of preserving and transmitting culture. Cleanliness is emphasized when it comes to menstrual blood. Menstrual blood and clothes must be kept away from the eyes of everyone especially those of the opposite sex. When one is menstruating, one must keep the blood clothes away from the eyes of everyone, and should keep herself extra clean during this period by bathing several times. These findings are similar to (Rasing 2000; Rasing 1995) to what she presented in her various studies on initiation rites in Zambia. She indicated that a wife should often take a bath so as to prevent ardours that can emanate from menstrual blood. A menstrual cloth should not be seen by men and should not be carelessly kept for fear of other people coming across it and doing something that can be forever regrettable. Sharing the same view Maambo (2011) has indicated that initiated women, unlike the uninitiated counterparts tend to portray good and acceptable behaviour in the traditional society.

In agreement with the above assertion Mushaukwa (2011) indicated that initiates are generally taught issues of cleanliness, good behaviour and housekeeping. Cleanliness is more emphasized when it comes to menstrual blood. Menstrual cloths or sanitary pads must be hidden from the public view. They belong to the women domain. When one is menstruating, one is supposed to keep blood and blood clothes away from the eyes of all other people. Menstruation is seen as a kind of sickness and is believed to cause pollution.

This study suggested that this part of cultural aspect is preserved and transmitted by secluding the girls who have reached puberty stage in order for them to undergo these lessons which they also come to teach to the younger generation when they reach a certain age. In addition, the study established that mature girls are taught to wear chitenge to cover and hide the lower parts of their bodies, from waist to the feet. This may suggest that every girl who has come of age learns about the importance of wearing a chitenge and the repercussions of breaking this norm. This is exactly what the theory of socialisation emphasises.

Objective three part two has been fully examined in that this study has established that the cultural aspects in CHC are preserved and transmitted from one generation to the other mainly by elders initiating young ones into the culture of the cultural groups so that they acquire a sense of belonging. During the CHC girls undergo some traditional education to initiate them into adulthood. This helps Lala-Swaka people to uphold their cultural values thereby contributing to the preservation and transmission of these cultural aspects within the Lala-Swaka community. The study has also indicated that not everyone present has a chance of being shown what is on the display as the majority of the attendants are kept outside the CH arena. Therefore, there is need to employ other means of preserving and transmitting the cultural aspects such as documentation of CHC.

### **5.3.3. Preservation and transmission of moral aspects through songs, tales and girls initiation**

The third part of the third objective was to ascertain how the moral aspects in CHC are preserved and transmitted from one generation to the other. The study established that the moral aspects in CHC are preserved and transmitted through the songs that people compose and sing which emphasise hard work and condemn laziness. This study has established that the moral aspects in CHC are preserved and transmitted through initiation of the girls which is done during the celebration of CHC in which the young are taught to work hard and to exercise the spirit of unity.

All interviewees except some general interviewees indicated that secluding of girls when they reached puberty stage was to make them undergo intensive learning and training enough to come and teach the younger generation. They argued that the lessons taught included respect for parents, other people, politeness in their speech and hard work. This suggests that wherever they go they still practice this and teach their young ones to keep this part of their culture.

This study has established that the moral aspects in CHC are preserved and transmitted through initiation of the girls which is done during the celebration of CHC in which the young are taught to work hard and exercise the spirit of unity who later become initiators themselves when they grow old.

The study further established that moral aspects such as respect for their leaders, and every person, discipline and self control are preserved through songs, tales taught during the ceremony and initiation ceremony for girls among others. In line with the above discussion, the study has shown that the method of preservation and transmission is not adequate as it is only given to few girls initiates. Therefore second hand information cannot be dependable as it could be distorted at any time. This entails that there is need to document such ceremony like this one so that all stakeholders could read and learn firsthand information about this ceremony.

These findings are in agreement with the theory of socialization as formulated by Cooley which emphasises the importance of the self during socialization. Therefore, as the initiates are secluded and initiated into Lala-Swaka culture, they acquire a deep sense of pride and understanding of culture. As a consequence, the initiates' behaviour is shaped according to norms of the Lala-Swaka people and one does not feel ashamed to share and participate in the cultural aspects of CHC. In that way the moral aspects are preserved and transmitted from one generation to the other.

Objective three part three has been fully surveyed and answered in that the study established that the moral aspects in CHC are preserved and transmitted through the songs that people compose and sing which inspired hard work and condemn laziness. This study has established that the moral aspects in CHC are preserved and transmitted through initiation for the girls. The young are taught to work hard and to exercise the spirit of unity. The study further established that moral aspects such as respect for their leaders, and every person, discipline and self control are preserved through songs, tales taught during the ceremony and initiation ceremony for girls among others. The study has shown that the method of preservation and transmission is not adequate as it is only given to few girls initiates. Therefore second hand information cannot be dependable as it could be distorted at any time. This entails that there is need to document such ceremonies as this one and others so that all stakeholders could read and learn firsthand information about them.



## **5.4. Ceremony helps to live in harmony with cosmology**

The fourth objective of the study was to establish how religious, cultural and moral aspects in CHC contribute to the well being of individuals and the Lala-Swaka community at large. This is addressed in subthemes 5.4.1, 5.4.2 and 5.4.3.

### **5.4.1. Religious aspects in Chibwelamushi Harvest Ceremony help people to live in harmony with the spirits**

The study established that religious aspects help Lala-Swaka people to live in harmony with the spirits. This is through the upholding of the taboos in the community such as those that have to do with refusal of taking crops to the chief after harvest for CHC celebration for continued peace between the people and the spirits. It is believed that once taboos mentioned above are respected, the spirits would not be angered hence there would be good service from them such as good harvest, good health, good rains and life in abundance. The study has further established that the religious aspects in CHC help people to ask for rains or give thanks for a good harvest. The Lala-Swaka people use rituals to ask for blessings, give thanks and celebrate life. This study established that the religious aspects in this ceremony help to promote togetherness as the food and sacrifices offered to the ancestral gods do not come from one person. People learn to know that they are who they are because of the other person.

Interviewees' views on the contribution of religious aspects to the wellbeing of individuals and the Lala-Swaka community at large showed that people learn to live in harmony for fear of the repercussion that may befall them if they do certain things that would provoke the spirits of their ancestors. This is in line with the findings Mushaukwa (2011) came up with in her studies about practice of Sikenge in the shadow of HIV and AIDS, which indicated that taboos tend to be observed for fear of perceived repercussions of breaking them. This assertion agrees with Chinwe (2012) which mentioned that traditional blessings are given by the gods and communicated by spiritual leaders to those wishing guidance, protection or prosperity. Gifts to the gods are given in exchange for the care that they provide to people.

The findings also revealed that the interviewees (40 %) argued that only few people are exposed to religious aspects of CHC. This contradicts theory of socialization which

emphasizes self during socialization. Therefore, it is important that religious aspects are clearly documented so that different stakeholders have an opportunity to learn about them.

Objective four, part one has been fully investigated and answered in that the study has established that religious aspects help Lala-Swaka people to live in harmony with the spirits. This is through the upholding of the taboos in the community for continued peace between the people and the spirits. It is believed that once taboos are respected, the spirits would not be angered hence there would be good service such as good harvest, good health, good rains and life in abundance. The study further established that the religious aspects in CHC help people to ask for rains or give thanks for a good harvest. The study also revealed that only few people are exposed to the religious aspects of CHC.

#### **5.4.2. The practice of Chibwelamushi Harvest Ceremony enriches Lala-Swaka's life culturally.**

The second part of the fourth objective was to establish how the cultural aspects in CHC contribute to the wellbeing of individuals and the Lala-Swaka people.

The study established that the way of life of the Lala-Swaka people is enriched culturally by the practice of CHC. This is so because during the ceremony both the young and the old who grew up in towns learn about the Lala-Swaka culture and this gives them a sense of belonging through the songs sang depicting the way of life of true Lala-Swaka people. The study established that during the ceremony people are encouraged to work hard as that earns them a good name by having a good harvest. The study further established that the initiation that the girls undergo during the ceremony construes the Lala-Swaka female identity.

Most of the interviewees (80%) indicated that the cultural aspects in CHC help to mould the lives people lead as they avoid being laughing stocks of the community if they do not work hard in terms of food production. They argued that songs are composed after the harvest to praise those who have done well and condemn the lazy ones.

The study has established that people work hard in order to gain respect in society and also to have a good name. Interviewees' views on the contribution of cultural aspects to the wellbeing to the people showed that the cultural aspects in CHC help to stabilize marriages. In support of this view, Mayaka (2012) has pointed out that initiation rites are the tools for acquisition, learning of habits, based on harmony with the spouse, parents, in-laws, and other older people in general and mastering of conflict resolution mechanisms. These findings are similar to what Guru (2010) has indicated that initiation ceremonies are intended to help the

girls make the transformation from childhood and prepare them for marriage. In agreement with the above assertion Rasing (2001) has explained that initiation does not only emphasize female fertility, but also the importance of women central roles. Interviewees argued that this is so because of the lessons girls under go when they reach puberty stage in which respect, hardworking and discipline are emphasised. Therefore, this part of cultural practice should be continued as it helps to change the girls' behaviour in a positive manner.

On the contrary though the interviewees indicated that the cultural aspect help to stabilize marriages because of the initiation girls under go at puberty stage, the study showed that only a handful of them are initiated. This entails that there are a lot of girls who do not pass through initiation and do not have this background. This contradicts Guru (2010) which argues that in the 21<sup>st</sup> century, as we look forward to embracing technologies that our ancestors may never have dreamt about, people know that their children must be initiated in the old customs. This shows that there is still a lot to be done concerning information dissemination to cater for a bigger number.

The study further established that the cultural aspects in CHC help the Lala-Swaka people to be identified. This is evident in the kind of music they exhibit as indicated in figure 3 and 5 of chapter four. One does not expect to find *fwandafwanda* among the Tongas or Lozi for instance. These findings are similar with Mulenga (2010), which has indicated that Zambia's cultural heritage is a very important element in giving the country its identity. In agreement with the above discussion, the study indicated that the cultural aspects give a picture to the people who Lala-Swaka people are. This is evident in the cultural aspects displayed on the day of CHC as shown in figure 2 and 4 of chapter four. The study established that people especially the boys learn about the skill of fire making using sticks, making of axes, hoes and baskets from the cultural aspects in the ceremony as nowadays *Insakais* no longer there where boys were taught about these. These findings are in line with Tembo (2003) which has revealed that cultural events provide the opportunity for children, youth and visitors to assimilate the country's values and beliefs. In line with idea, Chukwudum (2009) has added that shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. This entails that the cultural activities in CHC bond the Lala-Swaka community together and create material appreciation that constitute a people's way of life. It is therefore, necessary that stakeholders use other ways of disseminating this information to enhance the learning of cultural education as it has a very important role to play in Lala-Swaka lives.

Objective four part two has been fully explored and answered in that the study clearly established that the way of life of the Lala-Swaka people is enriched culturally by the practice of CHC. During the ceremony both the young and the old who grew up in towns learn about the Lala-Swaka culture which gives them a sense of belonging through songs sung depicting the way of life of true Lala-Swaka people. In addition, during the ceremony people are encouraged to work hard as that earns them a good name by having a good harvest. The findings also revealed that the initiation that the girls undergo during the ceremony construe the Lala-Swaka female identity. The study also indicated that the books the researcher consulted seem to be silent on contribution of cultural aspects to the wellbeing of people. This may mean there is need for stakeholders to research and write well researched documents that people may read.

#### **5.4.3. Moral aspects in Chibwelamushi Harvest Ceremony help to maintain family social relationship.**

The third part of the fourth objective was to establish how the moral aspects in CHC contribute to the wellbeing of individuals and the Lala-Swaka community at large.

The study established that moral aspects help to maintain family social relationship. The study indicated that initiates lessons to stay away from boys and men until the time they get married, help the girls not to contract sexually transmitted diseases at a tender age and also help to reduce on the number of unwanted pregnancies. This entails that the moral aspects in CHC teach people to exercise self control in terms of sexual relationships as supported by theory of socialisation.

The (80%) majority of the interviewees indicated that the moral aspects in the area of study help to maintain family social relationship. This is in line with Raising (2001) which has indicated that initiationrite does not only emphasise female fertility, but also the importance of inter-human relationships. In agreeing to the above assertion, interviewees argued that moral aspects in CHC help people to respect each other, and be able to work together despite people coming from different chiefdoms as is witnessed in the celebration of the ceremony where people come from nineteen different chiefdoms. They argued that because of the moral aspects in CHC where people present gifts to the traditional leaders, people learn to give and welcome visitors. This is exactly what theory of socialization emphasizes.

Though the study established that moral aspects in this ceremony help to maintain family social relationships, the study on the other hand established that the method of dissemination of information about the moral aspects in CHC is not adequate for it only caters for those who can afford to pay the initiators. Furthermore, the moral teaching in 'ifisungu' is sometimes extreme resulting in rebellion among girls. They are extreme because they just teach about wearing of the wrapper without emphasizing on appropriateness of the attire. In the same community where such moral teachings are conducted most girls were observed indecently dressed during the CHC

Objective four part three was fully investigated and answered in that the study established that moral aspects help to maintain family social relationship. The study indicated that by being taught to stay away from boys and men until the time they get married, help initiates avoid catching sexual transmitted diseases at a tender age and also help to reduce on the number of unwanted pregnancies. The study established also that the method of dissemination of information about the moral aspects in CHC is not adequate for it only caters for those who can afford to pay the initiators instead of being compulsory to every girl who has reached puberty stage. Therefore, there is need for stakeholders to provide other ways of information dissemination.

### **5.5. Christianity, colonialism, capitalism and modernity have greatly impacted on CHC**

The study has established that the practice of CHC has been affected negatively by the advent of colonialism, Christianity, other religions, capitalism and modernity. The interviewees argued that a good harvest was vital to their existence. This study has revealed that the Lala-Swaka people managed to produce enough food for their families through the offerings and sacrifices they made to their ancestral spirits. The chief or high priest played a very active role as he or she was the earthly link between the living and the long line of spiritual ancestors in the other world.

The study has indicated that with the coming of Christianity and other religions, people's belief in the powers of the ancestral gods has been affected negatively. Most of the Lala-Swaka people do not depend entirely on ancestral gods and this has made CHC lose its significance to a good number of people. This is in line with Kaira (2011) who argues that the Watch Tower Movement between 1925 and 1935 had very adverse effect on productivity of the Lala-Swaka people by brainwashing and indoctrinating the Lala-Swaka people with

unproductive ideas. Therefore, people looked and still look down on their traditional way of worship. The interviewees argued that the traditional way of worship was referred to as evil, barbaric and demonic. These findings corroborate Orowolo (2010) which has revealed that the traditional African cultural practices became fully 'westernised'. Western culture was regarded frontline civilization. The African ways of doing things became primitive, archaic and regrettably unacceptable in public domain. This could mean that the western culture and European mode of civilization out grew the Lala-Swaka Culture and this situation has continued up to date.

This could mean that the Lala-Swaka people were no longer as passionate about the celebration of CHC as they were before the advent of Colonialism and Christianity. This could mean that stake holders have a challenge to make people understand the importance of tradition ceremonies in their lives. One way among many could be through carrying out researches and writing about these ceremonies so that people could read and learn to appreciate them.

The study has indicated that a special hut in which Chiefs in olden days used to have behind their houses called *impata* in the local language where chiefs prayed to the ancestral spirits and evoked spirits and the gods, and most of the village shrines became and are unfunctional up to date. This contradicts Chukwudum (2009) which has indicated that one must also consider 'ancestor worship' as an important related value in African culture. Consenting to this, Standage (2005) has shown that Africa now suffer from level of mental enslavement; cultural imperialism; the need for decolonization of the mind. In agreement to the above arguments, Orowolo (2010) has pointed out that one of the most profound consequences of colonization has been how the political and economic rape of the colonies has also led to what sometimes seen to be an unbridgeable cultural gap between the nations that were the beneficiaries of colonization and those that were the victims of the colonial assault. This could mean the CHC is no longer given and celebrated with the dignity that it deserves. There is need therefore, for stakeholders to provide other ways of information dissemination about CHC so that a good number of Lala-Swaka people could have a chance of learning about this ceremony as one way of decolonizing their minds and once again be serious with CHC after knowing its significance.

The study further established that the coming of capitalist and social formation with its accompanying influences influenced CHC intensely as Lala-Swaka people who acquired

Western Education loaded with Western values, abandoned the Lala-Swaka ideologies inclination such as ancestral worship. These findings are similar to Kasongo (2010), which has argued that on becoming a Christian, the African easily sees Christ, the only mediator between God and man, as a 'proto-ancestor'. This agrees with Chukwudum (2009) which has indicated that the African Christian now no longer believes in many gods of his traditional religion, but in one God, as his ultimate Lord and Master. This could mean the Lala-Swaka people abandoned their way of life where great value is attached to ancestral worship as their mediator between the living and God.

The study further established that Christianity challenged the Lala-Swaka traditional beliefs. In line with this, Standage (2005) has revealed that Christianity challenged traditional belief systems and promoted the diffusion of new ideas and modes of life. Modern medicine largely took precedence over traditional methods in matters of health. In addition, Orowolo (2010) has indicated that years of colonialism were destructive in terms of cultural heritage and values. There is need, therefore, for the flogging of the negative impact of western civilization and culture on Africa in all fora; so that policy makers can begin to see the need to reappraise their policies that contribute to the cultural dearth of Africa. This could mean that the Lala- Swaka people's attention shifted from relaying on their ancestors for their survival. Thus, rendering the CHC irrelevant to the people. Therefore, there is need for stake holders to support the principles of cultural revival. In support of this, Mizinga (1995), indicated that most of the local people in the post –colonial era did not take traditional ceremonies as serious as the people of the pre-colonial Zambia. This could mean that most of the Lala-Swaka people are not as passionate supporters and followers of Lala-Swaka heritage as they were before. This could suggest that there is need to sustain a traditional ceremony such as CHC and sensitize the public about its significance through writing well researched documents as a way of adding value to its existence and reduce the decay of Lala-Swaka culture and citizens.

The study established that the Lala-Swaka people are now working in different parts of the country because of the advent of capitalist system which brought a new form of economic and education system. In line with that Mizinga (1995) has revealed that capitalism as a social system accompanied by some imperialist oriented forces impinged on social institutions leading to almost their demise. This entails that shrines could not be rebuilt in different places where Lala-Swaka people went to work because they joined the western way

of worship. This entails that CHC has undergone a lot of changes and therefore, there is need for stake holders to make certain modification to enhance the learning and practicing of CHC.

Objective five has been fully investigated and answered in that the study has established that the back bone of CHC, chitemene farming system was and has been destroyed. People's belief in the powers of the ancestral gods has been reduced as people do not entirely depend on their ancestral god's intervention for their survival. The educated Lala-Swaka people depend on God and health facilities for their survival. The Western culture and European mode of civilization has out grown the Lala-Swaka cultural heritage and values. The Western culture is regarded frontline civilization. Most of the Lala-Swaka people look down on their traditional way of life which attaches great value to ancestral worship. The study has indicated that most of the Lala-Swaka people and other CHC attendants find the celebration of CHC as an opportunity for other social activities. Most the Lala-Swaka People no longer take CHC as serious as they used to in the pre- colonial Zambia.

However, the study has also indicated that there has been notable support of revival of CHC from both the Lala-Swaka people and the government of Zambia. This is witnessed in Custodian of CHC and traditional affairs officers from Ministry of chiefs and traditional affairs who are working hard together to see that CHC is celebrated every year as a way of re-discovering their culture eroded by what has been referred to as cultural imperialists, that is, adoption and admiration of Western culture. It is therefore important that stake holders provide necessary literature about this and other ceremonies so as people understand their significance.

## **5.6. Summary of chapter five**

This chapter has presented the discussion of findings on the description of CHC, Religious, Cultural and Moral aspects in CHC. It has revealed how these aspects are preserved and transmitted from one generation to the other, and their contribution to the wellbeing of individuals and the Lala-Swaka community at large, and the changes that have taken place over years.

The discussions from the study have established that there are Religious, Cultural and Moral aspects in CHC, and are manifested through various activities performed during this



Ceremony. They are preserved and transmitted through the religious, cultural and moral activities carried out during the ceremony. The religious, aspects help the Lala-Swaka people to live in harmony with the spirits by observing taboos in the community while the cultural aspect enrich Lala-Swaka cultural life through the songs sang and dances performed during the ceremony depicting true life of Lala-Swaka people. The moral aspects help the Lala-Swaka people maintain their family social life. The study has established that the coming of Colonialism, Christianity and other religion, and modernity among other factors have affected the ceremony negatively. The discussions of the study have also suggested that there is need for stakeholders to write well researched documents to supplement what is in documents to fill the existing knowledge gap.

## **CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS**

### **6.0 Overview**

This dissertation is anchored on discussing the preservation of religious, cultural and moral aspects in CHC. In chapter one I introduced the study then proceeded to chapter two where literature on the preservation of religious, cultural and moral aspects was discussed. Chapter three mainly focused on methods used in carrying out this study. Chapter four dealt with the presentation of findings. Chapter five presented discussion of findings.

This chapter now provides the conclusion and recommendations of the study based on the findings and discussions on the description of CHC, identification of religious, cultural and moral aspects in CHC, how they are preserved and transmitted, their contribution to the well being of individuals and the Lala-Swaka community at large and the changes that have taken place over years concerning religious, cultural and moral aspects.

### **6.1. Conclusion**

This chapter concludes the investigation about the description of CHC, the religious, cultural and moral aspects. The study was based on five objectives and responded to five research questions. The first objective and research question sought to describe CHC of the Lala-Swaka people of Zambia's central province. In regard to the objective and research question, were answered. The findings of the study revealed that the Custodians of traditional heritage are well initiated and informed about information concerning CHC than the general populous. Furthermore, the documents showed outdated information concerning the practice of 'chitemene' agricultural system because according to the respondents on the ground the system is no longer practiced.

The second objective and research question aimed at identifying the aspects classified as religious, cultural and moral in CHC. This objective and research question was answered as the data collected revealed that there are religious aspects in CHC. On the other hand the findings of the research revealed that there is little information in documents concerning the religious aspects of CHC since they have not explained how the thanking, appeasing and offering are done to evoke the spirits. However, the general populous are ignorant of what

constitute religious aspect as they felt that the whole process is done on their behalf in secrecy by the chiefs and high priests. The study further revealed that all respondents and documents agree that there are a lot of cultural aspects in CHC and are portrayed through songs and dances, drums used during dancing and singing, style of drumming the construction of granaries for the storage of their food and the sketch exhibited by the Lala-Swaka people during the ceremony portraying their way of life. On the other hand some general participants seemed not to know aspects referred to as cultural in CHC. On moral aspects, the data collected showed that there are moral aspects in CHC which are inculcated into the girls' initiates. The study further revealed that the information in the documents contrast the information at the ground concerning the age group the principle valued as correct and accepted is imparted to.

The third objective and research question sought to ascertain how religious, cultural and moral aspects are preserved and transmitted from generation to generation . The findings of the research revealed that religious aspects are preserved and transmitted from generation to generation through persons initiated for posts of high priest and chief who take over chief's and high priest's work in case of an illness or death. The data also indicate that through celebrating the ceremony every year the religious aspects are upheld as they are being practiced, and every year the ancestors of the tribes choose someone to perform a 'spiritual dance'. The study further revealed that that the general participants are not aware that there are religious aspects in CHC later lone how these aspects are preserved and transmitted. The study revealed that there is upholding of cultural aspects in CHC through initiates who are taught the traditional of the Lala-Swaka people through traditional songs and dances, traditional dances and songs that Lala-Swaka people share and the various items displayed during the ceremony which are explained to everyone present. The data collected revealed that the moral aspects in CHC are preserved and transmitted through songs taught to the initiates explaining the desired behaviour in society. The study further revealed that there is less information on the documents suggesting how the moral aspects are preserved and transmitted from generation to generation though the documents have talked about the initiates being taught to kneel, clap and then approach and to be submissive to their husbands.

The fourth objective and research question aimed at determining how religious, cultural and moral aspects contribute to the wellbeing of individuals and the Lala-Swaka community at large. The study revealed that religious aspects in this Ceremony help Lala-Swaka people to live in harmony with the spirits through the people upholding of the taboos in the community.

The data has further revealed that the religious aspects in CHC help people to mark the transition from one stage to the other such as asking for rains or give thanks for a good harvest. The study further revealed that both the young and the old who grew up in towns learn about the Lala-Swaka culture and have a sense of belonging through songs sung depicting the way of life of true Lala-Swaka people. The data also revealed that people are encouraged to work hard through which earn them a good name by having a good harvest. The study further revealed that the initiation that the girls undergo during the ceremony construes the Lala-Swaka female identity and also makes them know where they belong, and above all learn how to look after their families. The data collected revealed that the moral aspects in CHC contribute to the wellbeing of the people in the sense that people learn to respect one another, welcome and entertain visitors, and create unity among the Lala-Swaka communities from far and near. The findings of the study also revealed that the moral aspects help the communities curb the spread of sexually transmitted diseases and unplanned pregnancy among girls. The study further revealed that holding on to tradition values helps Lala-Swaka people to evoke memories of transformation from childhood to adulthood.

However, the data also revealed that the method of dissemination of information about the moral aspects in CHC is not adequate for it only caters for those who can afford to pay the initiators instead of being compulsory to every girl who has reached puberty stage.

The fifth objective and research question aimed at determining the changes that have taken place over years regarding religious, cultural and moral aspects in CHC. The study has established that the practice of CHC has been affected negatively by the advent of colonialism, Christianity, and capitalism.

The study established that Christianity, Capitalism and Modernity have greatly impacted on CHC. The study has indicated that with the coming of Christianity and other religions, people's belief in the powers of the ancestral gods has been affected negatively. The findings in the study revealed that the village shrines have diminished in villages. The study established that nowadays the chief blesses the beer and the people present by splashing it in all directions during CHC. The study further established that Lala-Swaka people who acquired Western Education abandoned the Lala-Swaka ideologies inclination such as ancestral worship. The study also indicated that shrines could not be rebuilt wherever educated Lala-Swaka people went and have gone for the whitecolor job. The study further

revealed that the education hut for boys *insaka* where boys were taught on cultural matters could not be built in towns and other areas where Lala-Swaka people have gone for employment.

From this revelation, it is clear that there are religious, cultural and moral aspects in CHC which contribute to the wellbeing of individuals and the Lala-Swaka community at large that are very much well known to the traditional heritage and yet not known to the general public. The documents do not have adequate information on religion, and have given contrary information on moral aspects. Therefore, the information in documents needs to be supplemented to enrich the sources of information, thus, the need for the stakeholders to write well researched documents to supplement what is in documents to fill up the existing gap.

### **6.3. Recommendations**

The recommendations are made based on the actual research findings.

- (1) The study recommends that as a way of protecting CHC from Modernity, Christianity and Capitalism, inculturation should be promoted because society is never static. Therefore elders of the tribe should embrace all positive elements that have arisen from these clashes.
- (2) The Lala-Swaka people should hold an Indaba to strategize and streamline the best practices and should closely work with the Ministry of chiefs in identifying and enhancing the preservation of CHC.
- (3) There is need for the government to establish a museum where all artefacts depicting the way of life of Lala-Swaka people should be kept for people to go and see them and also learn something.

### **6.4. Suggestions for future research**

The study focused on the identification of religious, cultural and moral aspects in CHC. It ought to be seen as a preface encounter in this area. There is need for further research which should focus on: The changes that have taken place in CHC from the pre-colonial time to post colonial Zambia regarding religious, cultural and moral aspects.

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**APPENDIX 1: RELIGIOUS, CULTURAL AND MORAL ASPECTS IN CHIBWELAMUSHI HARVEST CEREMONY OF LALA AND SWAKA PEOPLE OF ZAMBIA'S SERENJE AND MKUSHI DISTRICTS**

**INTERVIEW GUIDE FOR SENIOR CHIEFS**

I am Ngabwa Dorothy, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on the above subject. Kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercised seriously. Your cooperation will be appreciated.

- (1) As a senior chief of the Lala-Swaka people, CHC is one of the famous and important ceremonies for this Chiefdom; what does the word Chibwelamushi mean?
- (2) When did CHC start being celebrated?
- (3) Kindly explain in detail what CHC means?
- (4) Which parts of CHC are considered spiritual and sacred especially regarding the different rites?
- (5) Which cultural and moral aspects does CHC try to promote among the Lala-Swaka people and Zambia in general?
- (6) Kindly explain how the appeasing of the ancestral spirits and praying to the ancestral gods were done.
- (7) Explain in detail how one qualifies to be a high priest and his or her role in CHC.
- (8) How are the religious, cultural and moral aspects in CHC preserved and transmitted from one generation to the other?
- (9) How do religious, cultural and moral aspects contribute to the wellbeing of individuals and the Lala- Swaka community at large?
- (10) How has CHC benefited the people of Serenje and Mkushi districts?
- (11) Is there anything else you would like to mention about CHC in general and about the youths in particular?

**THANK YOU FOR PARTICIPATING IN THIS STUDY**

**APPENDIX 2: RELIGIOUS, CULTURAL AND MORAL ASPECTS IN CHIBWELAMUSHI HARVEST CEREMONY OF LALA AND SWAKA PEOPLE OF ZAMBIA'S SERENJE AND MKUSHI DISTRICTS**  
**INTERVIEW GUIDE FOR NATIONAL CHAIRPERSON AND SECRETARY FOR CHIBWELAMUSHI HARVEST CEREMONY**

I am Ngabwa Dorothy, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on the above subject. kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercised seriously .Your cooperation will be appreciated

- (1) The CHC is a famous ceremony for Lalas and Swaka people of Serenje and Mkushi districts, as a nation chairperson for this ceremony, what does the word Chibwelamushi mean?
- (2) When did CHC start being celebrated?
- (3) What things have changed from the time it started being celebrated to date?
- (4) Kindly explain in detail what CHC means?
- (5) Kindly explain in detail how the appeasing and giving of offering to the ancestral spirits were and is done?
- (6) Kindly explain the taboos that were attached to the preparation of food for the ceremony?
- (7) Explain in detail how one qualifies to be a high priest and his and her role in CHC?
- (8) Are there cultural aspects in CHC? If so what could these be?
- (9) Would you kindly identify the moral aspects in CHC?
- (10) How do the religious, cultural and moral aspects preserved and transmitted from one generation to the other?
- (11) How do the religious, cultural and moral aspects in CHC contribute to the wellbeing of individuals and Swaka -Lala community at large?
- (12) Are there changes that have taken place in the celebration of CHC from the time it was first celebrated to date?
- (13) How has the celebration of CHC benefited the Lala-Swaka community?
- (14) Is there anything else you would want to say about Chibwelamushi generally and the youth in particular

**THANK YOU FOR PARTICIPATING IN THIS STUDY.**

### **APPENDIX 3: RELIGIOUS, CULTURAL AND MORAL ASPECTS IN CHIBWELAMUSHI HARVEST CEREMONY OF LALA AND SWAKA PEOPLE OF ZAMBIA'S SERENJE AND MKUSHI DISTRICTS**

#### **INTERVIEW GUIDE FOR REPRESENTATIVE OF INSAKA YE LALA**

I am Ngabwa Dorothy, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on the above subject. Kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercised seriously. Your cooperation will be appreciated

- (1) As a representative of Insaka ye Lala the CHC is a famous ceremony in this kingdom, what does the word Chibwelamushi mean?
- (2) Kindly explain in detail what Chibwelamushi Harvest Ceremony means?
- (3) Which parts of CHC are regarded spiritual and sacred especially regarding the different rites?
- (4) Explain in detail how the appeasing and giving of the offering to the ancestral spirits were done, and is done?
- (5) How does one qualify to be the High priest, and what is his or her role in the CHC?
- (6) Will you kindly explain the cultural aspects that are in CHC if at all there are?
- (7) Does CHC promote moral aspects? If it does which are these?
- (8) Are there moral aspects which are given high considerations (taboos, beliefs, which are observed and promoted by Chibwelamushi?
- (9) How are the religious, cultural and moral aspects in CHC preserved and transmitted among the Lala-Swaka community?
- (10) Explain in detail how the religious, cultural and moral aspects in CHC contribute to the wellbeing of individuals and the Lala-Swaka community.
- (11) How has the CHC benefited the local Lala and Swaka people in their daily lives?
- (12) Is there anything else you would want to say about CHC concerning the youth and elders of Lala, Swaka community?

**THANK YOU FOR PARTICIPATING IN THIS STUDY.**

**APPENDIX4: RELIGIOUS, CULTURAL AND MORAL ASPECTS IN CHIBWELAMUSHI HARVEST CEREMONY OF LALA AND SWAKA PEOPLE OF ZAMBIA'S SERENJE AND MKUSHI DISTRICTS**

**INTERVIEW GUIDE FOR INITIATOR OF GIRLS INITIATION**

I am Ngabwa Dorothy, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on the above subject. Kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercised seriously .Your cooperation will be appreciated

- (1) As an elder in this ceremony CHC is very famous to you what does the word Chibwelamushi mean?
- (2) What is your role in this ceremony? What is your target group?
- (3) Is the seclusion of girls compulsory for every girl that reach puberty stage or is it voluntary, explain why it is done that way.
- (4) Will you explain in detail the lessons that you teach the initiates?
- (5) Are there religious aspects in the lessons that you teach them, and if at all they are there what are they?
- (6) Which cultural aspects do you emphasize in your lessons?
- (7) How are the moral and cultural aspects in your lessons preserved and transmitted from generation to generation?
- (8) How are the lessons taught to the initiates contributed to the wellbeing of individuals and the Lala-Swaka community at large?
- (9) Will you kindly sing one of the songs used to emphasize certain points in your lesson delivery?

**THANK YOU FOR PARTICIPATING IN THIS STUDY.**

**APPENDIX5: RELIGIOUS, CULTURAL AND MORAL ASPECTS IN CHIBWELAMUSHI HARVEST CEREMONY OF LALA AND SWAKA PEOPLE OF ZAMBIA'S SERENJE AND MKUSHI DISTRICTS.**

**INTERVIEW GUIDE FOR THE TRADITIONAL AFFAIRS OFFICER**

I am Ngabwa Dorothy, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on the above subject. kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercised seriously .Your cooperation will be appreciated.

- (1) As the traditional affairs officer, CHC is one of the ceremonies celebrated by the Lala-Swaka people, what does the word Chibwelamushi mean?
- (2) When did it start?
- (3) How has it been celebrated?
- (4) Has it changed from the time it started being celebrated?
- (5) Is it a famous traditional ceremony?
- (6) How is CHC different from other ceremonies celebrated in central province?
- (7) Which aspects in CHC are considered religious?
- (8) Explain in detail how the appeasing, giving of offering and making of sacrifices to the gods were done.
- (9) Will you kindly identify the cultural aspects in CHC?
- (10) Which aspects are considered moral in CHC?
- (11) How are the religious, cultural and moral aspects in CHC preserved and transmitted from one generation to the other?
- (12) How do religious, cultural and moral aspects contribute to the wellbeing of individuals and the Lala-Swaka community at large?
- (13) What changes would you like to see in the celebration of CHC?

**THANK YOU FOR PARTICIPATING IN THIS STUDY**

