

## Exploring and Deconstructing the *Chimbuya* Phenomenon at the University of Zambia in the School of Education: Lecturer's and Learner's Perspective

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**Abstract:** *The University of Zambia (UNZA). The paper applies critical sociological lens through the affective theory of social exchange (Lawler, 2001) to deconstruct and investigate whether the Chimbuya phenomenon generates benefits to those involved as a form of micro social order in the school.*

*Chimbuya is a colloquial word literally meaning traditional cousinship in Zambia. Conventionally, it is a way of life for the actors involved in it. Culturally, Chimbuya means "the continuous reciprocal interaction" between personal, behavioral, and environmental determinants affected by those involved in the practice. But when deconstructed and analysed from the cultural linguistic lens, Chimbuya means social support embedded within it varying interpretations that entail recurrent interactions, emotional reactions, perceptions of the group and affective sentiments.*

*Methodologically, this paper uses cyber ethnography in visual, digital images and technologies to research this cultural phenomenon and deconstructs its meaning to those involved in the school of education at the University of Zambia.*

*The issue is that the phenomenon of Chimbuya, though culturally accepted by many Zambian ethnic groups, yet its meaning is hidden. It seems the Chimbuya phenomenon is contextualized in uttering practical jokes and subtle sexist words detrimental to the recipients in various ways. The paper brings to bare detrimental effects of Chimbuya in analysing economic and social variables i.e., tribe, income and affection by the actors involved to understand its meaning to them. This paper is of the view that the social deconstruction of Chimbuya is important to the student's ways of learning, lecturer's ways of teaching, accessing resources and living creating micro social equilibrium and disequilibrium to the learners and lecturers in the school of education at the University of Zambia.*

**Keywords:** *Chimbuya phenomenon, affective theory, social exchange, power relations. Interactant, practitioner and Agents.*

### 1. BACKGROUND AND CONTEXT

The origin of the *Chimbuya* phenomenon is not known for dearth of literature in Zambia. Nevertheless, the "*Chimbuya*" word was coined by the *Bemba* and the *Ngoni* speaking people during the colonial and postcolonial period in the 1900s. Nevertheless, *Chimbuya* is the social reciprocal relationship premised on jokes and power formally described as traditional cousinship in Zambia. Zambia is a country of 73 ethnic groupings that have coexisted peacefully in their diversity with each other. Central to this, is the practice of *Chimbuya* among various ethnic groupings namely the *Bemba* and *Ngoni*, *Tonga* and *Lozi* etc. *Chimbuya* has blossomed dated as far back the 19<sup>th</sup> century. The concept, according to Dixon Chasaya (2001) was coined by the *Bemba's* and the *Ngoni* people of Zambia. A similar exchange exists between the *Tonga* and *Lozi* tribes. Tribal cousinship jokes and power relations embedded in *Chimbuya* are largely displayed at gatherings such as marriage and funeral ceremonies, as well as other day-to-day events springing from work place reciprocal interactions, to social events such as during drinking sprees. This notion is largely supported by traditionalist Dixon Chasaya who is of the view that it has contributed to the prevention of ethnic animosities, though this view is debatable. Mr. Chasaya explained that although the concept was originally coined by the *Bembas* and the *Ngoni* speaking people, it has now been adopted by other ethnic groups in Zambia, who have learnt to peacefully co-exist under the *Chimbuya* (tribal cousinship) umbrella.

## 2. HISTORICAL ORIGIN OF *CHIMBUYA* PHENOMENON IN ZAMBIA

There are 73 ethnic groups in Zambia, with 7 used on radio and schools and 30 different dialects, the prominent ethnic groups are the *Nyanja/Chewa*, *Bemba*, *Tonga*; *Lunda*<sup>1</sup>; *Luvale*<sup>2</sup>; *Kaonde*<sup>3</sup> and the *Lozi*. The traditional cousinship concept popularly known as *Chimbuya*,<sup>4</sup> is a colloquial word believed to have been originally coined by the Bemba's and Ngoni's in the 19th Century when chief *Mpezeni* of the *Ngoni* people went to the south-west where he came into contact with the *Bemba* (Roberts, 1970:228). This was at a time when frequent wars erupted between the two formidable warrior ethnic groups. The *Bembas* had guns obtained from the Arabs<sup>4</sup>, who used them to penetrate the shields of the *Ngonis*. The *Ngoni*'s who had an advanced military tactics were checked and contained by the Bemba's strong military advancement in the possession of guns. These military skirmishes did not produce an outright victor. Therefore, realizing that the opponent were both skilled, the warring parties saw no point in continuing the inter-tribal hostility, rather sought new ways to control the hostility between them to enhance social cohesion. Orally, this is believed to have been the birth of the concept of *Chimbuya* today formally known as (*Chimbuya*) tribal cousinship that has been institutionalized and entrenched through mutual respect.

Historians (see Kalusa, 2009 and Mchombo, 1993) argue that this was before the *Ngoni* kidnapped a *Bemba* princess who in the long run became the queen of *Mpezeni*. Overtime, this gave birth to other traditional cousinship practices among other ethnic groupings other than the *Ngoni* and the *Bemba*. From observation, today's tribal cousinship practice has extended to all the people in the Northern and Eastern parts of Zambia. Notably, the *Kaonde* and *Tonga* tribal cousinship also had a similar origin to that of the *Ngoni* and *Bemba* one. For the *Kaonde* and *Lamba* groups, it was after they suffered a serious siege and raid from the *Lozi* warriors and conquered them that the attacked resulted into the birth of *Kaonde*, *Lamba* and *Lozi* cousinship.

According to his majesty the King of *Barotseland/Litunga Lubosi Lewanika* in 1893 noted having received disturbing news that the *Kaonde* speaking people were invading, abusing and killing the *Nkoya*<sup>5</sup> speaking people. The *Nkoyas* were getting so stretched and weak hence they asked his majesty the *Litunga* for help. The *Litunga* was so upset and convened an emergency meeting with all area *Indunas*<sup>6</sup> and ordered for troops to be sent to the *Mankoya* side. Senior *Induna Mukulwakashiko* commanded the army which was now full with all tribes with the *Mbundas* who were very skillful at the use of bows and arrows. The *Nkoyas* also joined the *Aluyi* or *Mbunda* warriors when the later attacked the *Kaondes* for their own safety. This tribal war claimed many *Kaonde* lives. From that time, *Lenjes*, *Lunda* and *Luvales* became tribal cousins, while the *Kaonde*, *Lamba* and *Lenjes* became brothers. Due to the connections of *Lenje* and *Tongas* through *Chipepo* of the Valley and *Mukuni*, the *Bantu Botatwe*<sup>7</sup> linguistic grouping, of the *Lunda* and *Luvales* have become part of this historical cousinship.

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<sup>1</sup>*Lunda*, any of several Bantu-speaking peoples scattered over wide areas of the south-eastern part of Congo (Kinshasa), eastern Angola, and northern and north-western Zambia.

<sup>2</sup> The *Luvale* people, also spelled *Lovale*, *Balovale*, *Lubale*, as well as *Lwena* or *Luena* in Angola, are a Bantu ethnic group found in north-western Zambia and south-eastern Angola. They are closely related to the *Lunda* and *Ndembu* to the northeast, but they also share cultural similarities to the *Kaonde* to the east, and to the *Chokwe* and *Luchazi*, important groups of eastern Angola

<sup>3</sup> The *Kaonde* trace their origins to the *Luba* Kingdom in *Katanga* in present day Democratic Republic of Congo –the birthplace of many *Zambian* tribes. The *Kaonde* migrated to present-day Zambia from the 16th to the 18th centuries. The *Kaonde* are made up of three main sub-groups who possess their own unique identities

<sup>4</sup> The *Arabs* are an ethnic group mainly inhabiting the Arab world. In modern usage the term refers to those who originate from an Arab country, whose native language is Arabic; this contrasts with the narrower traditional definition which referred to the descendants of the Tribes of the Arabian Peninsula

<sup>5</sup>The *Nkoya* (also *Shinkoya*) people are a Bantu people native to Zambia, living mostly in the Western and Southern provinces and the *Mankoya* area

<sup>6</sup> Tribal counsellor or headman

<sup>7</sup> Belief of the three ethnic groups of the *Zambezi* plain joining hands for political expedience.

Therefore, historically, the Zambian people assumes that the unity and peace enjoyed in the country today is attributed to the *Chimbuya* practice embedded with it *the One Zambia, One Nation motto*<sup>8</sup>. The unity and co-existence amongst the ethnic tribes in Zambia is one that can easily stand out as an example on the African continent. This tribal cousinship humor is practiced by all the ethnic groups in Zambia, namely, the *Bemba, Ngoni* and *Tonga* and *Lozi* people on a day to day basis and it has become an accepted cultural norm that permeates through the social strata of Zambian society. It is in this context that a former republican president Edgar *Chagwa Lungu* (aNgoni), took a humorous jibe at his traditional cousins (the *Bemba's*) by saying out of ten thieves, six are *Bembas*. According to Doke (2019:45) president Lungu's *Chimbuya* utterance was an example of the practical *Chimbuya* jokes that was not to be interpreted as an insult to the *Bemba* speaking people at all. As *Nsenga* speaking, president Lungu got away with such condescending jokes by saying *Bemba's* are thieves. Briefly, this showed traditional cousinship in practical jokes at work, just like a *Bemba* can get away with a murderous joke involving the *Nsengas, Ngonis* and *Tumbuka* people. Currently, the Zambian ethnic groupings re-emphasize their traditional cousinship through music and dance at important annual ceremonies and occasional social gathering such as funerals and weddings.

### 3. CHIMBUYAIN CONTENT AND FORM

The *Chimbuya* practice is not just a cognitive process for learning and teaching but an emotional connectedness between participants in the school. For example, the sign “∞” meaning “infinite” signified high levels of solidarity among lecturers during and after a bereavement. This is clearly highlighted in the words and symbols sent on whatsapp for the department of Language and Social Sciences Education (LSSEWp) and Exclusive civic education ECVEWp) pages dated from 15<sup>th</sup> February 2021 to 21 April 2021. This evokes simplest contexts of day-to-day *Chimbuya* talk. These messages reflect the importance of common interest in the generation of solidarity through *Chimbuya* practice.

In deconstructing meaning from the text messages, one can easily observe various groups as producers of various *Chimbuya* goods individually produced in words and symbols. However there are salient conditions for an actor to be relevant to the *Chimbuya* phenomenon. For example, compliance to group rules through voluntary obligation by lecturers is embedded in *Chimbuya*. The message “*congratulations dean*” is a voluntary obligation accolade which lecturers evoke to maintain solidarity for each other through *Chimbuya* to secure their unforeseeable future. No one induces members of *Chimbuya* to honor these obligations through accolades. Lewis (1967:254) on a similar issue; states that group solidarity is attainable due to some norms which are also called conventions that enable individuals make decisions about a host of matters that defy rational solution (Durkheim, 1951: 254)

#### 3.1. The *Chimbuya* Phenomenon at University of Zambia, School of Education

Sketched in *Chimbuya* is quite complex ramifying into many disparate concepts of conduct by agents. Apart from traditionally known as cousinship, *Chimbuya* is also an internal state of acting among and between actors. It is a disposition of values and beliefs shared by a group or individuals in Zambia.

At the core of the *Chimbuya* phenomenon is cementing of social bonds among lecturers at UNZA in the school of education. Therefore, the thrust of the *Chimbuya* phenomenon in the school of education is the contribution in cementing social bonds among lecturers and students belonging to different ethnic groups which are at invisible war with each other. In an age of globalization and rapid social change, Zambian community groups and work places are confronted with the benefits and complex challenges of ethnic diversity with UNZA not being spared. International migration and the integration of the global economy; mixing of human populations seems to have reinforced the *Chimbuya* practice at UNZA. This is true as interactants of it are at liberty to wear different *Chimbuya* lens such as sexist jokes. Meanwhile, ethnic tensions and conflict continue to flare at UNZA, thus threatening the much needed social cohesion to avoid disintegration. At the University of Zambia, School of Education, *Chimbuya* is one such practice that is used to accommodate ethnic diversity and

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<sup>8</sup>See Lyubov Prokopenko (2018) One Zambia is One People' as the basic principle of nation-building. The formation of a young nation should also be facilitated by the introduction of the principle of regional and ethnic balancing, the quotas for various ethnic groups for representation in government bodies.

avert ethnic conflict. Thus, the *Chimbuya*, in this scenario, seems to fit into the melting pot model of ethnic integration (Giddens, 2009: 643). The melting pot model, according to Antony Giddens, is the most desirable outcome of ethnic diversity as, under it, traditions and customs of populations are not abandoned but continue to shape and transform the social milieu.

#### **4. STATEMENT OF THE PROBLEM**

Core to the *Chimbuya* phenomenon is the contribution in cementing social bonds among Zambian ethnic groups. But what is not clear is its meaning, form and content distinction between interactants motivated to act through it in any number of purposes and desires unique to the psychology and physical structure of the individuals in the school. For example, what are the *Chimbuya* forms, structure and content understood by lecturers and learners in the school? The paper evokes the general features of *Chimbuya* usually glossed over by social historians. The case in point is that the *Chimbuya* features, namely practical jokes, utterances and actions are detrimental and advantageous to teaching and learning creating social equilibrium and disequilibrium in the school. In examining a dialogue from a novelist George Eliot (1967:45) on meanings and interpretations, understanding of text words of the passage depends upon implicature. Reading the text messages on whatsapp pages in the school of education, interactants do not articulate the basic content or form of their discourse in *Chimbuya*. From this observation, it is almost impossible for the author to understand fully what *Chimbuya* is all about, at its various levels, or to understand the implications of the form their talk takes. Therefore, in the school of education, are individual lecturers and learners engulfed in *Chimbuya* practiced or isolated from it? Is the usefulness of *Chimbuya* concept limited to the school of education or is effective to all social interaction at the University of Zambia? These questions provided a guide in exploring and deconstructing the *Chimbuya* phenomenon from the lecturer's perspective.

#### **5. THE AFFECTIVE THEORY OF SOCIAL EXCHANGE FRAMEWORK**

Rather than taking cyber ethnography critiques at face value, this article considered how voices, visual and sign practices from within ethnographic research is critical to the understanding *Chimbuya* phenomenon. The article employed the affective social exchange theory in analysing *Chimbuya*, arguing that as a social behaviour it is the result of an exchange process. The purpose of this exchange is to maximize benefits and minimize costs by interactants in the school of education at UNZA. According to this theory, developed by Lawler (2001) the sociologist who argues that people weigh the potential benefits and risks of social relationships. When the risks outweigh the rewards, people will terminate or abandon that relationship. In this scenario, the paper argues that emotions are embedded in *Chimbuya*. The emotions are produced by exchange structures and processes that are critical to an understanding of how and when social exchanges promote or inhibit solidarity in relations or groups of *Chimbuya*. Social exchange in *Chimbuya* is conceptualized as a joint activity of two or more actors in which each actor has something the other values. The implicit or explicit task in exchange is to generate benefit for each individual by exchanging behaviours or goods that actors cannot achieve alone (Thibaut and Kelley 1959; Homans 1961; Emerson 1972). Briefly the affective theory shows why and how the emotional effects of exchange vary across different exchange structures enshrined in *Chimbuya*. In productive exchange, the non-separability of individual contributions and shared responsibility stand out in *Chimbuya*, and thus, the corresponding emotions are felt more intensely by actors whether they are positive (in the case of success) or negative (in the case of failure). Voluntary exchange leads to mutually acknowledged agreements and accolades that are highly salient; yet, negotiated exchange promotes a mixture of positive and negative specific emotions about self and others. The individual effects are more easily distinguishable than in productive exchange.

#### **6. METHODOLOGY AND DESIGN**

Data used for this article was drawn from four sources, the visual text messages, digital images and technologies of the school of education dons (SEDWps), the language and social sciences department dons (LSSEWps) and the Civic Education Exclusive dons (CVEEds) whatsapp pages. The school of education has seven departments and each department has created its own departmental whatsapp page for ease communication with its members on academic programs. From the SEW pages in agreement with Edwards (2001), the article analyzed potential *Chimbuya* text images, undertones and messages

to articulate submerged realities in it. These messages are both as a critical and reflexive voice and a means of communicating understandings that are accessible only by non-verbal means (Pink, 1997:292). Through the use of a video camera an attempt to gain an insight into the meaning of *Chimbuya* to the actors and reflects on how texting messages help to think about how ways of seeing *Chimbuya* are framed by it. The assumption is that visual text messages and videos as an ethnographic investigation of the practice came from a conviction that identity is bound up with world-views, i.e. with the ways people see their world from within their life experiences in the school of education.

The question to explore the meaning of *Chimbuya* to the actors involved were: What is and how does *Chimbuya* flourish? How much has visual text messages got to share with other modes of perceiving it with discursive and cognitive experience of actors in it? In the context of understanding its meaning one notices that a sense of belonging and detesting it by a particular group conveyed through the social appreciation of it in visual text messages, in what Charles Goodwin's phrase "professional vision", for "socially organized ways of seeing and understanding events that are answerable to the distinctive interests of a particular social group" (1994:606). Therefore, visual text messages and video method of researching this topic help to explore and deconstruct the meaning of *Chimbuya* through imagery that structure the life-world of *Chimbuya* agents in the school of education.

Through skimming and reading 15000 thousand text messaged from the SEDWps from 15th February to 25th April, 2021, 11 directly expressed undertones of *Chimbuya* content (i.e., sexist jokes, hidden *Chimbuya* emotions for dislike and acceptance, counter arguments and misconceptions) were selected. This helped to establish lived lecturer's experience of *Chimbuya* in terms of everyday gender relations, political awareness and affiliation and expectations for those who are involved. Therefore, three (3) women lecturer text messages that were skimmed and read through based on their sex and years of experience in the school, because of the sensitive nature of the sexist messages that they experience from the SEWp platform as an everyday phenomenon were picked. A random and visually skimmed step was done by asking other five male messages calling them by phone to confirm their text messages and directly engaged with them on the subject matter of *Chimbuya* from the platform. Nevertheless, three other lecturers whose mobile numbers are not provided on SEDWps was considered in order to gain access to their feelings about the *Chimbuya* expressed on daily basis. In reading through these text messages on whatsapp, the aim was to engage with the audience itself to understand the *Chimbuya* rhythms as an everyday activity. The significance of this engagement as repetitive and skilled as it may feel is what has been described by Angioni (1984:61) "embodied technical knowledge." In other words, visual technical knowledge in text messages served as an important element to any in-depth observation as a tool for refining the cyber ethnographic approach to the article. This helped in monitoring and aiding the training of the eye to skim through important *Chimbuya* undertones. Simply, the downloaded text message material can be revisited and accompanied by an analytical description and as a systematic explanation of specific aspects of skilled vision in *Chimbuya*. This article focused on lecturers *Chimbuya* opinions, their discourse and identity which meant describing their daily lived experience which involves visual, audio and video text messages on SEDWp platforms. This is how *Chimbuya* was explored and deconstructed in the school of education, at UNZA. It provided an insight of the experiences by lecturers through the text, video and voice messages. This was an effort to answer questions about the meaning of *Chimbuya* and how it is generated and reproduced in the practice by those involved in it.

## 7. DATA ANALYSIS AND INTERPRETATION

This article used the method of inductive content analysis as the basis for analyzing data. The digital platform was necessary to analyze and critique some of the text, video and audio message representation found on SEDWps. Juxtaposing data collected on a similar issue with a range of whatsapp platforms shows how they shape their message and helps to evoke what lies between meaning both from the content of the ethnographic materials and the cultural lens by which the reader learns to read and combine them in his own perspective far from conventional one.

Some text messages, in figurative form were transcribed and translated from cartoons, Ichibemba, Nyanja into English. For example some messages sent as cartoons text messages allowed participants to fluently express their beliefs, experiences and convictions about the *Chimbuya* phenomenon. Patton (1990) holds that, "the strategy of inductive designs is to allow the important analysis dimensions to

emerge from patterns in the cases under study without presupposing in advance what the important dimensions will be." Hammersley et al., (1995: 209) suggest that in analyzing qualitative data, the initial task is to find concepts that help "make sense of what is going on". Patton (1990) seems to suggest that these concepts about data analysis start arising during data collection and that marks the beginning of the analysis and this continues throughout the study. Nevertheless, for this article, data collection and analysis went hand in hand to build a coherent interpretation of *Chimbuya*. Succinctly, the genesis of data analysis was in the data collection phase itself and not after. How? A lecturer's text message presented on SEDWp was found exciting for what it might say or do to participants and *Chimbuya* was found alive because of what could happen to an actor. So, too, might an image lead to another one and a counter one in such a set, looking for connections, thereby visual text message unfolding into narratives? While the images and text messages cannot be restored to the actual moment of their being made, in a series they can be returned to what John Berger describes as a "context of experience" (Berger and Mohr, 1982:289). The process of analyzing data evoked the ways by which meanings of *Chimbuya* are generated through the roles and actions played by lecturers in the school of education environment. This approach, to cross-cultural text messaging results into making building relationships between images as well as between differing viewing conditions to create an experience of context in *Chimbuya*.

This cyber ethnography technique was found necessary for this article for categorizing the *Chimbuya* phenomenon into various patterns of behavior from the actors. Text message narratives and video messages helped to exploit clues about how and why lecturers indulge themselves in *Chimbuya* practice in the school. It helped the author to examining patterns of *Chimbuya* speech, the repetition of the words in text and video messages. The idea here was to understand lecturers *Chimbuya* experiences from the text narrations they posted on SEDW platforms. The understanding of the phenomenon in this article and outcomes emerged from whatsapp message interaction with lecturers and their lived experiences in teaching and learning operations.

## 8. PRESENTATION AND DISCUSSION OF FINDINGS

The dearth of literature on *Chimbuya* phenomenon is of major concern to academics and researchers. Similarly, contents of the *Chimbuya* concept are scantily mentioned by Dixion Chasaya and many other cultural and social commentators on Zambia's individual and group behavior. Nevertheless, the problem in Chasaya's analysis of *Chimbuya* is to derive a complexity of it. In Chasaya's *Chimbuya*, it is a simpler process and action of uttering words that has bonded Zambian tribes together, yet, ignoring emergent structures and forms it has and its effects to interactants. Social exchange is the central principle of social life enshrined in *Chimbuya* which is derived from the *Lozi*, *Nyanja* and *Bemba* languages, from which complex social forces emerge. For example, in *Chimbuya* phenomenon, what emerges is the exchange of social rewards, economic rewards, emotional support, and cultural group solidarity as the most root of lecturers and learners pleasures embedded in *Chimbuya*.

Embedded in *Chimbuya* is also the exercise of power, as judged by norms of fairness and emotional support. For instance the words in figure 1 below evokes social approval or disapproval by actors of the phenomenon which may lead to legitimate school of education social opposition to it, respectively.

## 9. DISTINCTIVE CHARACTERISTICS OF CHIMBUYA IN WORDS AND SIGNS

As stated above, the words in figure 1 below evokes legitimate *Chimbuya* utterance. Discussion proceeds from simpler words in interpersonal associations to more complex ones in large social structures of the school of education. The importance of social context of interpersonal relations is illustrated in the diagram below. For example, the words in the diagram illustrated bonds of attraction that unite individuals in the *Chimbuya* group. Processes of attraction are through words as well as personal accolades.

**Chimbuya utterances in words and signs from 12<sup>th</sup> February, 2021 to 15<sup>th</sup> April, 2021**

Exploring and Deconstructing the *Chimbuya* Phenomenon at the University of Zambia in the School of Education: Lecturer's and Learner's Perspective

NO	DATE OF MESSAGE ON WHATSAPP	MESSAGE	FOLLOW UP/CHIMBUYA COMMENTS
1	[20:13, 29/03/2021]	There's Egjcken somewhere there👉	Indeed
2	[20:48, 29/03/2021]	My experience so far is that more than 90% of students have a similar way of introducing a lesson. That's from northern province	
3	[07:22, 30/03/2021]	North western province is beautiful with lovely Luvale, Kaonde and Lovable languages. If you hear them speak for the first time, you would think it's simply colloquial Bemba. But when you pay attention to the sound you realize they are simply lost languages of Bemba speaking people because almost all their statements end up with eemwani, sounding like eemwani. I then connected to history lessons. Are these brothers and sisters cousins of Bembas. Should I call them cousins or slaves like I treat primitive Bembas too? Then they brought their pineapples to me. And they knelt down each time they greeted me. Zambia is one with one people. I loved the Luvale, Kaonde, Chokwe and Lunda cousins. One Zambia one people indeed	<p>1. Ba Chitimukulu Chidongo👉👉👉👉</p> <p>2. Be careful. Those are not your tribal cousins. Muzausha ndeoo</p> <p>3. Imagine</p> <p>4. Least expected. 'Lost languages of Bemba people', is it faulty history of a Don from the highest learning institution? Wish such discourse could be left to Linguists rather. They perhaps know the history of languages better.</p> <p>5. So the intention of this writing was to insult the people that gave you respect with kneeling and emwani👉👉👉</p> <p>6. "insult" not at all. What is my gain to insult wonderful people of Zambia? In fact the word intention has two sides. Negative and positive. I am wondering why the response concentrate on the negative side of "intention". Lawyers call intention as having an "actus" and "mens rea". To suggest linguistic science should be discourses left only to linguists, is not correct, because some disciplines where the author of the original message belongs cut across all social science.</p> <p>7. Please don't crucify this primitive Easterner mwehah. I instead educate him! If we revisit the post. FROM WHERE HE SAYS: are these brothers or sisters cousins of the bembas? You note that Dr. is wondering the relationship between the luvale, kaonde and the luvale on one side and the bemba on the other because of linguistic similarities. If they are brothers cousins of the bembas, he felt he then qualifies by virtue of being a villager from the East to call them his cousins as well. And it follows that he would even call them "his slaves like he calls the bembas" because they automatically become his tribal cousins as well. Don't harangue this misguided Chitimukulu...ooh...Oops...loss of the Ngoni warriors!</p>
4	16:48, 30/03/2021	His brother was buried...hoping to resurrect	He wants to die with Jesus you won't resurrect! 🙄
5	[17:11, 30/03/2021]	It's like the people I have met here share some common characteristics with my other tribal cousin...are they related? If they are...what is then my relationship with them? Should I relate to them...joke with them or treat them the same way as the other one since they are brothers or cousins?	<p>1. The words: primitive and slaves refer to the bembas...as an expression of their relationship! And not to the luvale, kaonde and luvale.</p> <p>2. Thnx, but All people in the world came from one place, where the TOWER OF BABEL was constructed. Nothing surprising about this, it is already an obvious thing. Kush &amp; Egypt (Misram) were among the descendants of Noah who migrated to Africa together with their clans, these were Hebrews, we are all irrefutably Hebrews</p>
6	[07:32, 31/03/2021]	Thank you for the clarification	They did an excellent job👉👉👉
7	[14:28, 02/04/2021]	When the lady at Lundari market invited me to buy bananas at K1, I thought it was for each banana. It was for the whole bunch. I volunteered to pay K3. If it was Chanda, he would have paid the K1 and would still be negotiating for mbe-sela up to now	That's me and my wives! Even get them free👉👉👉
8	[13:47, 02/04/2021]	It would be good if one of our own Edu doc got this. 🙄	<p>1. Not correct criteria, let anyone who is qualified get it. "the our own" culture has messed up many things in this country</p> <p>2. Do you have examples...of that thought extension</p> <p>3. 'OUR OWN' CULTURE DOESN'T NEED EXPLANATION. ANYONE FROM ANY SCHOOL AT UNZA, SO LONG THEY HAVE WHATNI TAKES.</p> <p>4. Would have appreciated your view more Doc if you engaged me on the 'Why Our Own' in my post.</p> <p>5. As it is, it's difficult for me to appreciate your apprehension about the use of 'Our Own' in my post.</p> <p>6.👉 Would it then mind educating me about why our own.</p> <p>7. Was thinking you would go first on this but chose not. Only then would I have appreciated your point of view. Just in case you gave another meaning to my use of 'Our Own'</p> <p>8. That's different from having someone from Edu simply because I belong to Edu or the "wiko niwako culture" which in my view is how you understood my use of 'Our Own'.</p>
9	[13:22, 05/04/2021]	This is actually my father's language, Kamba. The Chipatas have been falsely accused👉👉	No follow-up message
10	[08:24, 07/04/2021]	Reminds of Dr. Kalya ya who was literally trashed at home for gross incompetence only to be employed by world Bank and in charge of loan disbursement to poor countries...	Western propaganda!
11	[17:53, 12/04/2021]	Loris with their science	<p>1. Okay babe, well understood</p> <p>2. Weren't they just pushing that coffin at her?</p> <p>3. Kikikiki vaba you understand his language better.</p> <p>4. What kind of science? I have missed it. Do they do such to men as well?</p> <p>Don. Let's tell Mnyangama, Nako, Akikanda abanwi botaamba waawa to stop this inhuman practice. This group also flies at night 🙄</p>

Figure1.

These messages written on figure 1 above shows much content of the *Chimbuya* phenomenon as an everyday conversation, in the words themselves, grasping what another person means by an utterance demands an intricate knowledge of the cultural settings of interaction (Scheff, 1994). This means that the *Chimbuya* phenomenon demands not only the taken-for-granted forms of knowledge but also including factors directly bound up with it such as emotional support. Speakers of *Chimbuya* demands mutual esteem from one another in any situation of talk. For instance, when someone breaks in while another person is speaking is not the disregard for the other's *Chimbuya* integrity but is an

acknowledgement of the *Chimbuya* culture. But when a person allows too many interruptions and pauses between conversational exchanges risks being seen as disrespectful to the *Chimbuya* code of practice. Codes of *Chimbuya* are embedded in everyday talk and can be uttered through sexist jokes as indicated on figure one (1) dated 12<sup>th</sup> April, 2021 itemized at number 11(1) above. Emotional and sexist attunement is necessary to the interpretative understanding of *Chimbuya* upon which interpersonal communication depends. Understanding *Chimbuya* requires what another person says thus presumes not only generalized social knowledge but the constant gauging of the *Chimbuya* codes, other's (and one's own) inner feelings. A subtle process of tacking backward and forward between observation and imaginative inference is incorporated within everyday *Chimbuya* talk a process very similar to that which Charles Peirce (1993:67) described as abduction when analyzing the creative character of scientific activity. Creative thinking in *Chimbuya* is a form of abduction as an everyday talk, as in science, is heavily counterfactual, as some actors may reject this abduction if certain utterances or actions produced sound to be inappropriate. See message on figure one (1) dated 30<sup>th</sup> March, 2021 at number 3 above.

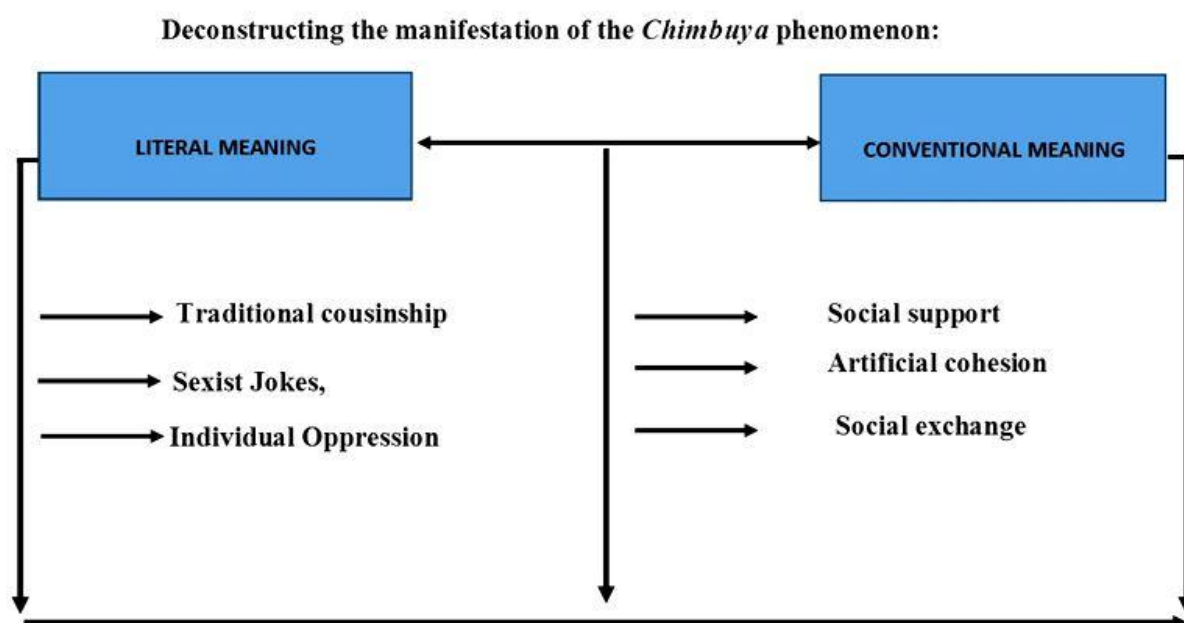


Fig2.

Nevertheless, one of the core objective of this paper is to predict how *Chimbuya* manifest and what drives it in the school of education. At most examined are its preceding inducements and expected benefits derived from its cognitive factors that influence the phenomenon by the actors involved in it in the next paragraphs as follows:

### 9.1. Reciprocal Determinism: Deconstructing *Chimbuya* Reciprocity to Lecturers

In studying the determinants of *Chimbuya* within the affective paradigm the responses of individual agents are measured under varying situational conditions. In agreement with Bandura (2019:194) on learned behavior, sociologically, *Chimbuya* is a continuous reciprocal interaction between personal, behavioral, and environmental determinants. Reciprocity in the practice of *Chimbuya* is a mutual action between events and in the broader meaning to imply counteractions when misunderstood by those involved in it. For example, in deciding which funeral to attend by lecturers from many that have lost their beloved ones, there are few constraints on the individual actors of *Chimbuya* use, such as personal preferences (acquaintances) and positions in social networks embedded in *Chimbuya* play a predominant role for economic outcomes emerge as the predominant determinant rather than the emotional loss experience by the bereaved lecturer. For example, during the death of one academic staff amidst the COVID 19 pandemic in 2020, had this to say on the SEDWp:

*“The deceased was so good that during student teaching experience in Kitwe always visited his relatives and bought them groceries”*(Lecturer, 2021).



In contrast, if lecturers are confronted with many funerals their behavior will be remarkably not similar however uniquely different each death might be in their cognitive and behavioral make-up. Instead this statement made by one academic lecturer implies that the *Chimbuya* phenomenon enshrined in it is position and the deceased conduct that influenced and exerted pressure to the surviving colleague as the personal determinant to attending the funeral service for the deceased lecturer. Further, as Bundura (2019) stated that, internal personal factors and behavior usually operate as reciprocal determinants in social support. Similarly attending a funeral service for the deceased lecturer is reciprocity to the closer friendly ties with the deceased than based on grief or loss of a colleague. This means *Chimbuya* acts as a social glue bonding lecturers' together during times of need and grief.

Another *Chimbuya* reciprocity influence in the school of education to the lecturers and students expectations is how they behave towards each other. Knowledge of *Chimbuya* relationships by lecturers enables one to predict with varying accuracy, what is likely to happen to their career prospects under given antecedent conditions. For example, briefly, the *Chimbuya* phenomenon also influences student's perceptions towards the pedagogical and cognitive outcomes in the entire learning process. *Chimbuya* cues can either signify events to come or indicate which outcomes of particular actions are likely to produce the desired results to the actors of *Chimbuya*. For example, some posted *Chimbuya* cues among many are the following statements date 30<sup>th</sup> March, 2021,

*"The words primitive and slaves refer to the Bembas as an expression of their relationship and not the Lunda, Kaonde and Luvale"* (Lecturer, 2021).

From correlated experiences over time, words that were formerly neutral gain predictive value. When lecturers discern the relationships between situations, actions, and outcomes, they regulate their behavior on the basis of such predictive antecedent events. They fear and avoid things that have been associated with aversive experiences, but they like and seek those that have had pleasant associations. They inhibit conduct under circumstances that threaten punishing response consequences, but respond readily in contexts signifying rewardable outcomes. For example, the following text messages on SED whatsapp pages signify reward out comes in the meaning of the word *Chimbuya*:

*"Congratulations head for your well-deserved promotion"*(Lecturer, 2021).

The messages signifies that in *Chimbuya* phenomenon, one desirable outcome is closeness which provides enough justification for its network formation and incentives it provides to the actors in the network. Naimzada , Silvana and Stefani, *et al* (2012) on closeness incorporates the idea that an agent prefers networks, in which his average distance to the center of authority is shorter. This infers that;the closer one is, to the center of authority in the school the higher the gains to the spill over benefits for the actors of *Chimbuya*. This closeness takes the shape of a network to the center on the condition that every actor is paid in transforming the network usually in none monetary value to pave way for his own future benefits. This renders visible the long chains of actors linking sites to one another reflected on whatsapp pages in the school of education. Without missing a single step of how *Chimbuya* flourishes, one is culpable to create an equilibrium and disequilibrium of benefits to other agents embedded in *Chimbuya*.

## 9.2. Environmental Determinism of *Chimbuya* in the School of Education

Except for elementary reflexes, people are not equipped with inborn repertoires of behavior (Bundura, 2019:16). They must learn behavior from the environment they live in (Schreuder 2004:16). This infers that *Chimbuya* is a way of life for the actors involved in it. The environment from where it is learnt provides a perfect ground for it to flourish. Being a member of *Chimbuya* does not require special academic qualifications or experience. When employed as an academic staff one does not realize one is being admitted into *Chimbuya* practice. The environment in the school of education plays a critical role in the day to day relationships among lecturers for *Chimbuya* to flourish. For example, lecturers who shy away from contributing their thoughts on the SED whatsapp page are perceived inactive and not worthy for employment renewal if hired on contract for service<sup>9</sup> basis.

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<sup>9</sup> The employee is hired under a contract of service and he is an independent contractor under a contract for services. See Jackson J (1984)

Briefly, *Chimbuya* offers immediate and long term benefits for actors because it offers two meanings for those in love with it. This forms the basis for an understanding to the meaning of *Chimbuya*, in literal and conventional sense. Literally, *Chimbuya* means traditional cousinship embedded with practical jokes and sexist traits, but conventionally, it is a way of life with lingering benefits for those involved in the environment where it flourishes

Nevertheless, key reasons for understanding the meaning of *Chimbuya* at the school of education are presented within the following themes namely; visual, audio, video, text messages and mobile telephone calls. Depicted in these are: behavioral patterns embedded in *Chimbuya*, signifying responses to the literal and conventional meaning of the word *Chimbuya* by the actors who engage in the phenomenon in the context of affection and power relations in the school. These highlighted themes contextualized an affective theory and relations of power, give rise to the manifestation of *Chimbuya* at UNZA. The themes are discussed in sequence as patterns of behavior signifying the *Chimbuya* phenomenon. By sending visual, audio and text messages on the SEDWps is the first thematic process found influencing the *Chimbuya* phenomenon based on feelings of affection and relations of power among actors, representing the literal meaning of the word *Chimbuya* itself. The word is a product of social affection among actors creating micro social order. This is a situation where the body makes itself heard in the word *Chimbuya* with mutual acceptance by actors involved resulting into social equilibrium<sup>10</sup>. One is not always told what to do, but his utterances, nonverbal expressions and practical jokes with others are always interpreted in the cultural literal sense to mean *Chimbuya*. Thus; this article has been situated using Edward Lawler (2001) affective theory to explore the meaning of *Chimbuya* within the context of social exchange and network relations. In the school of education, *Chimbuya* means ways of thinking, acting and interacting among lecturers embedded in ways of teaching constituting a case of affection based on practices locally conceptualized as *Chimbuya*.

Political ideology “*One Zambia One nation*” is also one issue relating to the manifestation of the *Chimbuya* practice in the school of education. The philosophy of *One Zambia one nation* is mirrored on the practice of *Chimbuya* in terms of social bonds and affection it has created among actors in materialistic and non- materialist ways. Thus, in order to get inside the materialistic and non-materialistic idea of *Chimbuya* mirrored in the one Zambia one nation ideology in the school, one needed to interpret the views of agents involved in the phenomenon. For example, the sentence:

“*Do not crucify this primitive easterner, instead educate him*”(Lecturer, 30<sup>th</sup> March, 2021)

This infers the importance of having an understanding about *Chimbuya*, since its meaning is relevant today. By implication in the words stated by the agent on the 30<sup>th</sup> May, 2021 herein implies that the *one Zambia one nation* principle is enshrined in the word *Chimbuya*. The similarities of values and beliefs between the one Zambia, one nation motto and *Chimbuya* lie in inclusivity. *Chimbuya* is inclusive. It is best realized in ideals of sharing, solidarity and respect. Kamwangala (1999) in explaining Pan African concepts contends that they are a fountain from which attitudes and actions flow. This means that *Chimbuya* is the way and the link in which one relates to one another in respect, beliefs and values. *Chimbuya* finds its most vocal expressions and actions on the SEDWPs as an act of African cultural inheritance contained in what is known as “*social support*”. The *Chimbuya* phenomenon makes it possible for actors to expect meaningful support from those perceived as the *Mbuyas* (an individual *Chimbuya* agent). *Mbuyas* are expected to share resources and information with which they have been blessed. These actions contribute positively to those in need. *Chimbuya* preserves and maintains social bonds among actors. For example, the text message

“*That's me and my wives! Even get them for free*” dated 28<sup>th</sup> February, 2021, shows that *Chimbuya* is the source or basis of feelings for intimacy responsible for making marriage proposals ease for actors wishing to start a family. It is an act of cultural support and solidarity. This means that *Chimbuya*

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<sup>10</sup> This is a state of interdependence among different actors of the network

attitudes, words and actions on SEDWps shows that is not an inborn phenomenon but a process of acculturation.<sup>11</sup> An acculturation process entails the widespread adoption of the values, practices, forms of art, and technologies of another culture (Cole, 2018)

At individual level, *Chimbuya* is more of an "expression of social solidarity and instrumental ties" similar to what Hwang (1987) termed "collective ties". The *Chimbuya* phenomenon does not happen in a vacuum, but with feelings of affection in power relations to an individual or group values and beliefs which are not fixed but fluid. For example, phone calls with two actors (Lecturers) explained their affectivity in power relations to the *Chimbuya* phenomenon as follows:

*"It's like the people I have met here share some common characteristics with my other tribal cousin...are they related? If they are...what is then my relationship with them? Should I relate to them...joke with them or treat them the same way as the other one since they are brothers or cousins?" (Lecturer 2021).*

This shows that the words uttered in *Chimbuya* are a joint activity of two or more actors in which each actor has something the other values. The utterances posted by the actors above shows the explicit and implicit task in words exchanged which generates social benefits for all. Simply, this exchange behaviour are beneficial to lecturers in form of services that cannot be achieved alone (Thibauk and Kelly, 1997).

Equally, for the *Chimbuya* phenomenon to flourish, data on SEDWps reviewed the principle of prestation<sup>12</sup>. Prestation implies, the social exchange of words and affection based on cultural obligation. What is exchanged is not just in goods and wealth and personal property or things of economic value, but rather courtesies between actors in the school. For example, the words:

*"Do not crucify this primitive easterner, instead educate him" (lecturer, 30<sup>th</sup> March, 2021).*

The words infers that prestations takes place under a voluntary guise on SEDWps. In essence the words are a strict obligation embedded in the *Chimbuya* codes and values. The words mirrors the moral reason for the return of what is contained in *Chimbuya* (i.e., maintenance of social bonds, social solidarity and cohesion). Equally, the words shows natural voluntary responses embedded in *Chimbuya*. Simply, the words signifies a spontaneous responses in natural sense. The spontaneous favour that is given on the SEDWp is carried out by acquainted actors without any kind of stipulation. It is courtesy to return the spontaneous response because the *Chimbuya* phenomenon is embedded with shared responsibility for it to flourish from one lecturer to another.

Nevertheless, the word *Chimbuya* has not been immune to misuse, overuse and misinterpretation by all those involved in it. This is because, it is a strong and loaded concept of value. The Zambian people consider it a "practice" acquired through a process of socialisation. However, in this article, transcending the apparent intractability misuse of *Chimbuya* from a tribal connotation is needed. It was possible by exploring its distinct paradigm of social justice through what is referred to as "social recognition". Axel Honneth (1995) has formulated a theory of social recognition that provides an elegant and powerful analysis and critique of unequal and antagonistic social relations such as gender and sexuality, ethnicity, economic status and social exclusion. For Honneth, there are three spheres of social recognition: the private sphere of family and friendships; the sphere of rights and legal entitlements; and the sphere of cultural and political solidarity. Each of these spheres affirms a mode of practical relations to the self, embedded in *Chimbuya* constituting a person's identity. For example, in the intimate sphere, recognition relations by friends implies emotional support from lecturers. This forms the basis of an individual's self-confidence in the school to aspire for leadership position through the *Chimbuya* phenomenon. Equally, the sphere of mutual recognition in relations to culture and political solidarity, implies that values are shared as the basis of most lecturer's self-

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<sup>11</sup>Acculturation is a process in which an individual adopts, acquires and adjusts to a new cultural environment. Individuals of a differing culture try to incorporate themselves into the new more prevalent culture by participating in aspects of the more prevalent culture, such as their traditions, but still hold onto their original cultural values and traditions. The effects of acculturation can be seen at multiple levels in both the devotee of the prevailing culture and those who are assimilating into the culture (See Cole 2018) PhD dissertation on Acculturation process for migrants in America.

<sup>12</sup> A performance of something due upon an obligation.

esteem embedded in *Chimbuya*. Nevertheless, there are misrecognitions of *Chimbuya* values and disrespect experienced by actors emanating from, for example, culture and political spheres that are damaging to the lecturers core identity and to their dignity as a human beings, and depending on the severity and level of institutionalisation *Chimbuya* has devastating to them or groups subjecting them to disrespect and discontentment of *Chimbuya* codes and values themselves. In using the *Chimbuya* phenomenon as discourse of deconstructing it's meaning to lecturers in affection and power relations one can show, for example, the nature, the extent and the depth of damage done to female lecturers and all that are marginalized socially, under-recognized and feel as disrespected groups and individuals.

#### 10. THE SIGNIFICANCE AND IMPLICATIONS OF THE *CHIMBUYA* PHENOMENON TO THE LECTURERS

From reading the text messages on SEWPgs one can conceive *Chimbuya* as a system of social interaction between actors. The simplest scenario is that; it is a reciprocity of goal orientation and the classical economic case of exchange, where actor's actions are meant to the attainment of egoistic goals (Hedin 2001). Ego is a means to the attainment of goals set by lecturers. As this occurs ego may become specialized in the process of attaining his own goals by the "production" of means to the attainment of goals of one or others. Reciprocally, the attainment of *Chimbuya* own goals is enmeshed in expectations of the other lecturers.

Worldwide, social networking has proved as an efficient way of communication similar to how forms of *Chimbuya* functions. In short, *Chimbuya* forms, hovers around lecturers under single common interest which is teaching. Teaching, embedded in *Chimbuya* is enmeshed with several incentives such as promotions, class, allocation and supervision of students at masters and doctoral level. What a lecturer gets depends not only on what he himself "produces" but how he negotiates around *Chimbuya* forms and context. Hedin (2001:29) states, social network operates on face to face interaction, so does *Chimbuya*. Every lecturer is bound by *Chimbuya* knowledge. Membership is by recruitment as a lecturer and participation and exclusion is on voluntary basis. Its most unique significance to the actors is the individual nodes holding lecturers together. These nodes include negotiations, resistances and exclusions, which are at play in these micro-interactions embedded in *Chimbuya* that eventually forge links enshrined in it.

From observation of whatsapp texts messages, *Chimbuya* phenomenon accepts nothing as given easily including humanity feelings or local structures without someone volunteering themselves to act in a *Chimbuya* fashion through words and other categories common in *Chimbuya* fabric. What is usually taken to be unitary properties of *Chimbuya* are better understood as assemblages, built of heterogeneous human action enshrined in *Chimbuya* that are connected and mobilized by lecturers. There is no ease translation to *Chimbuya* because its agents are constantly shifting its meaning in their actions. Translation is "the process which generates ordering effects such as devices, agents, institutions, or organizations" (Law 1992: 366).

#### 11. CONCLUSION

This article stood aloof to acknowledging political establishment with the actors that periodically evoke tribal loyalties to win administrative favors, through a category of tribe embedded in *Chimbuya* which constitutes artificial difference based on fundamentally flawed logic. Instead, the article engaged with the interactions between self and actors enshrined in *Chimbuya* through which, the authors have argued that, tribe-mate subjects are constituted, and non-tribe-mate subjects are abjected that is, cast out from, or made external to, tribal selves. This process of abjection was central to the constitution or concoction of artificial difference in *Chimbuya*. The article observed that those categorised as different non-tribe-mate members in the school are constituted within the discourses of *Chimbuya*, to some extent embedded in *Chimbuya* as disturbing creating social disequilibrium to those who abject it. The article examined in detail the imprecision that lies at the heart of this reciprocal process of *Chimbuya* abjection and cultural recognition in some case. The article explored what it might mean to detribalise the self in *Chimbuya* and act differently because actors think differently" (Shildrick, 2002: 79) about the concept of *Chimbuya*. The article explored and deconstructed the meaning of *Chimbuya* to the actors' lives in the school of education in which linguistic difference is welcome and does not need to be abjected in self or in other binaries.

Nevertheless, what is adopted in this paper explaining the meaning of *Chimbuya* phenomenon to the actors lies in many other influencing factors. These are social relations which is the joint product of the actions of both individual lecturers, with the actions of each being dependent on those of the others, inclusivity, closeness, forms and structures of *Chimbuya* phenomenon. The issues in *Chimbuya* practice are influenced by position, inclusivity and closeness.

The *Chimbuya* concept is adopted throughout this paper because it is hard to immediately abandon it without understanding its importance to the actors themselves. So, using the word *Chimbuya* to understand its meaning to actors and agents in the school of education seemed at first ideal to describe a more realistic version of what it is for anything to stand. And indeed, in all domains, to say that when something is deconstructed, it has always been associated with an appreciation of its robustness, quality, style, durability and worth (Latour, 2005).

To, too many actors and agents of *Chimbuya*, it is an act of social solidarity and cohesion which is not always reciprocative and in monetary value. The key to solidarity and cohesion is embedded in *Chimbuya* which lies in the obligation to comply with agents and actors norms. These are desirable because they provide enough justification for the *Chimbuya* practice to flourish as a network formation based on closeness incentives. The actors take closeness decisions because they gain incentives from it. In form, *Chimbuya* are utterances and sexist jokes with varying incentives. In structure, *Chimbuya* is a link and a network of relations embedded in its nodes and codes specifically making sense to the actors and agents of the network.

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