



# Assessment of Community Participation in Initiation Ceremonies in Tanzania: A Case of Msoga Ward in Chalinze District Council

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## Article History

Received: 2025.06.18

Revised: 2025.08.04

Accepted: 2025.10.08

Published: 2025.10.10

## Keywords

Assessment

Community

Initiation ceremonies

Tanzania

## How to cite:

Mbwete, R. I. (2025). Assessment of Community Participation in Initiation Ceremonies in Tanzania: A Case of Msoga Ward in Chalinze District Council. *Journal of Research and Academic Writing*, 2(2), 144-156.

## Abstract

Initiation ceremonies play a vital role in the transition from childhood to adulthood. This paper assessed community participation in the initiation ceremonies. The study was conducted in Chalinze district council. Specifically, the study identified the prevailing initiation ceremonies, established benefits, and examined factors influencing community participation. The study used qualitative and quantitative approaches. Structured questionnaires were used to collect quantitative data, while a checklist guiding tool was used to collect qualitative data. Respondents interviewed were 200(100%), out of them 158(75%) were males while 42(25%) were females. In-depth interviews were conducted with three key informants, as they are knowledgeable of the study topic, together with two focus group discussions. Findings identified prevailed initiation ceremonies as follows 'Jando' by 148(94%) males and 41(98%) females' respondents and 'Unyago' by 145(92%) males and 41(98%) females. Others were menstruation rituals by 88(56%) males and 41(98%) females' respondents, pre-wedding rituals by 135(85%) males and 40(95%) females' respondents and rituals for uncircumcised men by 127(80%) males and 39(93%) females' respondents. Benefits include cultural identity, life skills, preparation for adulthood, moral guidance, social control, strengthening of community bonds, and transmission of social norms. Factors influencing community participation in initiation ceremonies include modernity, social status, and religious belief. Findings inform policymakers through recommendations such as continuity to practice initiation ceremonies with consideration of the predominant rules and regulations. This has to be enforced by the Ministry of Health, the community development, gender, elderly, and children, and the respective district councils. Ultimately, cultural transmission, knowledge, and values would be inherited by the next generation.

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## Introduction

Initiation ceremonies are a common occurrence worldwide. According to Earp and Darby (2019), many societies in the world have initiation ceremonies for boys during puberty and girls as well. Earp and Darby (2019) notes that initiation ceremonies involve the transition from childhood into the next stage, commonly recognised as the adolescent stage, and have some social recognition. These are rituals which mark the transition of individuals from childhood into adulthood (Ehimuan, 2021). A



ritual is a customary observance and an aspect of humanity, symbolic and communicative in a respective societal setting (Ehimuan, 2021). Rituals are considered the most repetitive and traditional form of performance, with all aspects of life celebrated and ritualised (Weichold et al., 2024; Barasa, et al., 2023). Being a ritual practice, it must be passed down from one generation to the next for its continuity, as it not only unites people in a community of shared values but also connects the body, mind, and emotions Weichold et al. (2024).

Ayako et al. (2023) reported that Africa is a continent with diverse ethnic groups, languages, rituals, and cultural practices. Ayako et al. (2023) noted that cultural beliefs and practices were expressed through rituals that existed before contact with the Western world. According to Schroeder et al. (2022), rituals in the African context are symbolic, routine, and repetitive activities and actions through which connections are made with the most valuable dimension of life; hence, rituals are not outdated, instead, they remain an ongoing and crucial aspect of African existence. It was further noted by Beresin (2018) that African cultures are rich in traditions of rituals and ceremonies that mark the different milestones in a person's life. Among them are initiation ceremonies, which hold a prominent place as they symbolise the transition from childhood to adulthood. These ceremonies vary across communities and regions, have deep cultural and social significance and play a crucial role in shaping the identity and personal development of young Africans. Daka et al. (2021) noted that rituals from an African perspective represent indigenous knowledge systems and values, as well as ways of being. Omukunyi and Roman (2022) further stated in their study that the significance of African rituals lies in how they are performed within the community, as they serve as a social integrating force and enhance the social order.

Traditional male circumcision continues to be an essential practice and major initiation ceremony in many African societies, as it constitutes the ritual initiation into manhood Kaseke and Luvalo (2025). For girls, common initiation ceremonies were observed during birth, puberty, adolescence, pre-wedding, and childbirth. For instance, in Zambia, girls have to undergo the Chinamwali initiation ceremony among the Nsenga cultural group. In that, they prepare girls for adulthood and other expected social roles. According to Tembo and Mambwe (2021). These initiation ceremonies in African societies cut across culture and gender. UNAIDS (2016) reported that Western culture has seen a shift in traditional African perspectives, mainly in gender roles and values. This shift has caused many African men to feel disconnected from their cultural roots, leading to a sense of disorientation and devalued masculinity.

Furthermore, Western influences have become increasingly prevalent in Africa. It was further reported by UNAIDS (2016) that circumcision is no longer an identity but a medical aspect to prepare boys to join secondary school and to help reduce the spread of HIV. This has weakened the sense of power and identity, further decreasing their sense of manhood.

Tanzania is a country with a diverse array of ethnic groups and cultural practices maintained for continuity (Ruheza, 2023). These cultural practices have fostered cultural diversity and identity, enriching the nation with unique customs and beliefs (Ruheza, 2023). Additionally, Mallole and Mwakalinga (2022) asserted in their study that these cultural practices encompass the customs and values the community observes in its rituals, traditions, and identity. Kinemelo (2021) further noted that these events are often tied to significant life events, such as births, marriages, and deaths, as well as harvest festivals and spiritual beliefs. They provide a sense of identity and continuity, linking the present generation with their ancestors and ensuring the preservation of cultural norms and values. Dimoso et al. (2023) noted that initiation ceremonies in Tanzania are gender-specific rituals, such as Jando for boys and Unyango for girls. For instance, from the Makonde cultural perspective, there was



'Unyango' for girls, while others included birth rituals, pre-wedding ceremonies, and entrance rituals. In this regard, customs such as 'Kumega' among the Sukuma people are practised in naming ceremonies, usually held shortly after birth, whereby elders play a central role in bestowing names, which often reflect the circumstances of the child's birth or the family's aspirations.

Malipula (2022) pinpointed that these initiation ceremonies and symbolic practices, are a profound expression of identity, community and the values which bind community members together. These initiation ceremonies are maintained through cultural festivals and rituals, which are passed down through generations, ensuring that the heritage remains vibrant for future generations. Community members have a vital role in preserving the country's cultural practices. In most Tanzanian communities, members live together and are closely intertwined. Communities are characterised by the sharing of knowledge on various issues to promote communal life Ndile (2022). In this regard, the initiation ceremonies and practices continue to be ongoing, despite the ongoing changes in society, as they play a significant role in transmitting knowledge, skills, and values from one generation to the next among community members. Therefore, it is essential to understand how community members participated in these initiation ceremonies despite the ongoing changes. Several studies have examined initiation ceremonies prevalent in Tanzania; however, a gap exists in understanding how community members participate in these ceremonies in contemporary society. This study, therefore, aims to assess the participation of community members in initiation ceremonies. Specifically, the study would identify prevailing initiation ceremonies, establish their benefits and examine factors influencing community participation in initiation ceremonies.

This study was informed by social construction reality theory. The theoretical framework was pioneered by Beeger and Luckmann (1966). It explores how individuals and groups are created in their understanding of the world through social interactions. For them, reality is not an objective entity that exists independently, but rather a product of shared experiences and actions. Therefore, societal norms and meanings emanate from ongoing interactions, leading individuals to behave in accordance with their own reality; hence, constructs are taken as real. The framework emphasised various social processes, such as externalisation, objectification, and internalisation, which ultimately exemplify how individuals shape their social environment and the subsequent meaning attached to it. For them, externalisation encompasses human activity and labour that creates products such as social agreements, job descriptions, social roles, technical knowledge, managerial decisions, rules and systems. Not only externalisation but also objectivation, in that products of human creation obtain the character of objects which act back on the creators, such as rules and regulations, in addition to internalisation, whereby societal members internalise the rules and accept them as the guiding principles of their behaviour. On the same basis, initiation ceremonies are universal cultural phenomena that mark significant life transitions; however, they vary in their respective societal settings. Therefore, the application of this theoretical framework would comprehensively enable the researcher to understand community participation in various initiation ceremonies within Msoga ward. Eventually, it would identify initiation ceremonies, establish their benefits and examine the factors that influenced the community to participate in initiation ceremonies.

## **Methods**

### ***Study design***

This study employed a mixed-methods design, utilising both qualitative and quantitative approaches. The design enabled the researcher to obtain a comprehensive understanding of community participation in initiation ceremonies as it triangulates the data from the two approaches. In this regard, prevailing initiation ceremonies were identified, their benefits were established, and factors



influencing community participation in these ceremonies were examined. Structured questionnaires were used to collect quantitative data, while a checklist served as a guiding tool to collect qualitative data. A total of 200 respondents were interviewed, and three (3) in-depth interviews were conducted with the key informants who are familiar with the topic under study. This goes hand in hand with two (2) FGDs of both male and female respondents. Qualitative data enabled the researcher to gather the feelings, opinions, and views associated with community participation in initiation ceremonies.

***Study area***

This study was conducted in the Chalinze district council in the Coast region, specifically in the Msoga ward. The ward has four (4) villages, namely Msoga, Tonga, Diozile and Mboga (Chalinze district profile, 2022). Msoga ward was purposefully selected for the following reasons: first, the community setting is composed of homogeneous community members, as they are similar in terms of tribe, belief system, and main activities for income generation. Secondly, the area has unique features in relation to initiation ceremonies, as they are performed after harvesting, and participants usually support one another in fulfilling the ceremonies. Third, the performance of initiation ceremonies has resulted in strengthening the bond and unity among community members to date.

***Study population***

In this study, the unit of analysis was the household, where household heads were interviewed; hence, more male respondents were interviewed than women.

***Sample and sample size***

This study employed a stratified sampling technique, in which households were divided into strata. The stratified sampling involved three main procedures. The process involved selecting strata on a village basis, as respondents were from different villages within Msoga ward. After stratification, sampling was conducted separately in each stratum (Kothari,2004). Therefore, in this study, community members were divided into groups based on age, gender, and village location. Msoga ward was chosen deliberately; it has four villages, namely Msoga, Tonga, Diozile, and Mboga (Chalinze District Profile, 2022). It was evident that the ward was composed of homogeneous community members, as they were similar in terms of tribe, belief system, and main activities for income generation. Also, the area has unique features in relation to initiation ceremonies, as they mainly perform them after harvesting and in the course of that, tend to support each other in fulfilling the ceremonies. Additionally, initiation ceremonies have strengthened the bond and unity among community members to date. The statistical power analysis was conducted to determine the minimum required sample size, adopted from (Cohen,1988), to calculate the sample size as follows:

$$S = X^2$$

$$NP(1-P) \dots\dots\dots \text{Equation 1}$$

$$d^2(N-1) + X^2P(1-P)$$

- Where X= Z - score (1.96 for confidence level)
- P = population portion (50% for maximum sample)
- d = degree of accuracy (0.05 for 95% confidence level)
- N = population size (2978)

$$n = \frac{(1.96)^2 \times 0.5(1 - 0.5)}{0.05^2}$$

$$n = \frac{1 + (1.96)^2 \times 0.5(1-0.5)}{0.05^2}$$



$$\begin{aligned} & (0.52) (2978) \\ & \frac{3.8416 \times 0.25}{0.0025} \\ & \frac{1 + 3.816 \times 0.25}{1815} \\ & \frac{0.9604}{0.0025} \\ & \frac{1 + 0.954}{384.16} \\ & \frac{1.954}{n=196} \end{aligned}$$

However, the researcher managed to interview (200) respondents in Msoga ward because the bigger the sample, the more representative it is (Kothari, 2004).

Specific households interviewed in the ward are as follows:

$$\begin{aligned} \text{Msoga: } & \frac{850 \times 196}{2978} = 56 \end{aligned}$$

$$\begin{aligned} \text{Tonga: } & \frac{743 \times 196}{2978} = 49 \end{aligned}$$

$$\begin{aligned} \text{Diozile: } & \frac{915 \times 196}{2978} = 60 \end{aligned}$$

$$\begin{aligned} \text{Mboga: } & \frac{470 \times 196}{2978} = 31 \end{aligned}$$

### ***Data collection***

Quantitative and qualitative data were collected in this study. In this regard, quantitative data were collected through structured questionnaires, with 200 respondents being interviewed. The variables included demographic characteristics of respondents, prevailing initiation ceremonies, benefits, and factors that influenced community members to participate in initiation ceremonies. Among them 158(75%) were males while 42(25%) were females. While qualitative data were collected using a checklist-guided tool, which comprised three in-depth interviews with key informants and two focus group discussions (FGD). In that, key informants expressed their opinions, feelings and attitudes toward the practice of initiation ceremonies. The key informants interviewed included the ward executive officer, the village executive officer and the village chairperson. The key informants were familiar with the study area and well-informed about initiation ceremonies in the area. In-depth interviews with key informants and the FGD enabled the researcher to obtain detailed information on the topic under study. Additionally, the researcher conducted a thorough literature review.

### ***Data analysis***

Quantitative data were analysed through the SPSS computer programme after being first fed into the computer, coded, and various frequency tables and histograms were computed. Inferential statistical analysis, such as Fisher's test, was employed to determine the relationship between variables. A



significance level of 5% was used. A p-value of less than 0.05 was considered statistically significant, indicating that an observed association was unlikely to be due to chance.

On the other hand, qualitative data used several steps; the data were manually analysed using a content analysis approach. The process involved carefully reading the data to gain an in-depth understanding and identifying key concepts and emerging themes (Hammerley and Atkinson, 2019). Data were further compared and contrasted to explore similarities and differences in the assessment of community participation in initiation ceremonies.

### ***Ethical consideration***

The study has taken into consideration all ethical procedures in its execution. Several steps were involved, including registration of the research project with the Department of Research, Consultancy, and Postgraduate Studies at the Mwalimu Nyerere Memorial Academy, Karume campus, Zanzibar. The next step was to obtain a permission letter from the Deputy Campus Director of Academic, Research, and Consultancy, which is then submitted to the Chalinze District Council. Lastly, the Chalinze District Council granted the research permit via a letter with reference number HWC/A.11/18 VOL III/35. The given letter directed the Msoga ward executive officer to permit the researcher to proceed with data collection among community members in the respective ward. In-depth interviews were conducted with 3 (3) key informants in the respective ward offices, together with two (2) focus group discussions (FGD). During the data collection process, confidentiality was maintained, and informed consent, objectivity, respect for participants, and cultural sensitivity were established with the respondent.

### **Results and discussion**

#### ***Demographic characteristics of respondents***

A total of 200 respondents were interviewed, of whom 158(79%) were males, while 42(21%) were females. In terms of age-group, it was revealed that 28(18%) males and 9(21.5%) females' respondents were in the age-group of 32 - 39years, while 96(62%) males and 9(21.5%) females' respondents were in the age-group of 40 years and above. Other respondents were in other reported age groups. In terms of education 101 (64%) of males and 27(64%) females had a primary level of education, while 36(23%) of males and 7 (17%) of females' respondents had a secondary level of education. Other respondents were reported in other levels of education. In occupation, it was revealed that 120(76%) males and 18(43%) females' respondents were self-employed while 26(16%) males and 3(7%) females' respondents were employed. Others, by 12(8%) males and 21(50%) females, were not employed. In marital status 134(85%) males and 32(76%) females' respondents were married while 15(9%) males and 5(12%) females' respondents were single. Other respondents reported being in a different marital status. In terms of religion, it was further reported that 126(80%) males and 28(67%) females' respondents were Muslim while 32(20%) males and 14(33%) females' respondents were Christian. In terms of tribe, it was reported that 126 (80%) males and 35 (83%) females were Kwere. Others were reported to other tribes that prevailed within the research area. Statistically significant was observed in age-group and occupation aspects of respondents (p-value .042 & p - value.000).



Table 1: Demographic characteristic of respondents

Sn	Demographic characteristics of respondents	Gender		Chi-square
		Male (n)	Females (n)	P-value
1.	Age of respondents			.042
	18 – 25 years	14(9%)	9(21.5%)	
	25 – 32years	18(11%)	7(17%)	
	32 – 39 years	28(18%)	9(21.5%)	
	40 years and above	98(62%)	17(40%)	
		158(100%)	42(100%)	
2.	Education level			.063
	Primary	101(64%)	27(64%)	
	Secondary	36(23%)	7(17%)	
	University	4(3%)	1(2%)	
	Did not go to school	17(10%)	7(17%)	
		158(100%)	42(100%)	
3.	Occupation			.000
	Self-employed	120(76%)	18(43%)	
	Employed	26(16%)	3(7%)	
	Not employed	12(8%)	21(50%)	
		158(100%)	42(100%)	
4.	Marital status			.307
	Married	134(85%)	32(76%)	
	Single	15(9%)	5(12%)	
	Cohabited	6(4%)	2(5%)	
	Widow/er	3(2%)	3(7%)	
		158(100%)	42(100%)	
5.	Religion			.060
	Muslim	126(80%)	28(67%)	
	Christian	32(20%)	14(33%)	
		158(100%)	42(100%)	
6.	Tribe			.223
	Kwere	126(80%)	35(83%)	
	Masai	11(7%)	2(5%)	
	Other tribes	21(13%)	5(12%)	
		158(100%)	42(100%)	

Source: Field data, June 2025, Msoga ward

### Prevailed initiation ceremonies

The study's findings revealed that initiation ceremonies were prevalent in the study area, specifically 'Jando' for young men, with 148 (94%) males and 41 (98%) females participating. This was followed by 'Unyago' for young girls, with 145 (92%) males and 41 (8%) females responding. Further findings revealed menstruation rituals for girls by 88(56%) males and 41(98%) females' respondents, pre-wedding rituals for the girls by 135(85%) males and 40(95%) females' respondents and rituals for uncircumcised men by 127(80%) males and 39(93%) females' respondents. Figure 1 provides a detailed description of the prevailing initiation ceremonies. In the same vein, Mollé (2017) reported gender-specific rituals such as 'Unyago' among girls in the Makonde tribe, which involves seclusion and education on womanhood, marriage, and family life. Mollé (2017) further added that these rituals prepare young people for their roles and responsibilities in the community, emphasising values such as bravery, loyalty, and respect. On the contrary, boys undergo a series of rites culminating in circumcision ceremonies, which is not only a physical transformation but also a spiritual and social

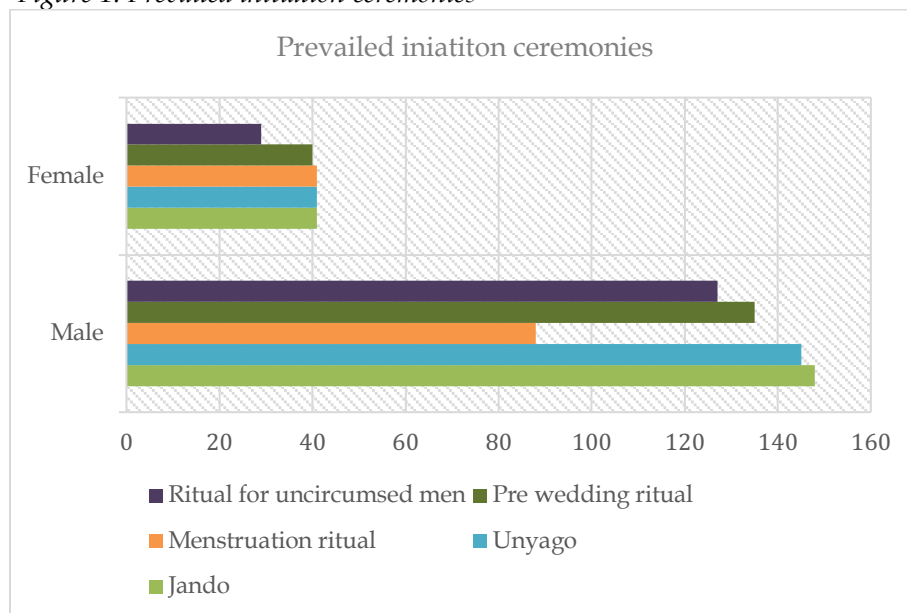


initiation into warriorhood. On the other hand, Lebese et al. (2022) in their study noted that, from an African perspective, there are stages of threshold, restoration and entrance, which include male circumcision, pre-wedding ritual for girls, during pregnancy ritual and childbirth rituals. Lebese et al. (2022) further added that, from an African perspective, a circumcised male should have respect for societal values, norms and legitimated and accepted way of transitioning to adulthood from childhood, while the young females are taught about the secrets of womanhood, such as hygiene and privacy, childbirth and married life. Eventually, the young female is expected to have self-respect, self-discipline, and be submissive.

A male participant in the FGD was of the view that:

*To belong in a certain community required a person to adhere to the respective rituals, and to do so involves participating in the beliefs, ceremonies, rituals and festivals of the community. A person cannot detach himself/herself from the respective community; to do so is to be severed from his/her roots, foundation, kinships and the entire group of those who make them aware of his/her existence. Therefore, it is crucial for the community member to incorporate these elements of life such as circumcision ceremony, pre-wedding for girls and unyago (Male participant, FGD, Msoga ward, June 2025).*

Figure 1: Prevailed initiation ceremonies



Source: Field data June 2025, Msoga ward

### Benefits of initiation ceremonies in the community

Several benefits emanate from initiation ceremonies were revealed by study findings. Among them include cultural identity by 132(84%) males and 41(98) females’ respondents. Other benefits include life skills provision by 85(54%) males and 26(62%) females’ respondents and preparation to adulthood by 95(60%) males and 37(88%) females’ respondents. Additionally, moral guidance by 67(42%) males and 29(69%) females’ respondents, social control by 78(49%) males and 19(45%) females’ respondents, strengthening of community bond by 129 (83%) males and 40(95%) females’ respondents and transmission of social norms by 137 (87%) males and 39(93%) females’ respondents. Figure 2 provides



a detailed description of the benefits of initiation ceremonies in the community. Similarly, Malipula (2022) pointed out that the purposes behind initiation ceremonies include affirming communal belongingness through moral instruction on societal roles. Malipula (2022) added that the values of godliness, respect, honour, moral integrity, hospitality, humility, gratitude, and a strong sense of community are all highlighted during initiation ceremonies. Schroeder et al. (2022) in their study stipulated that initiation ceremonies bring families, relatives, and friends together, which strengthens kinship ties and helps structure the community through age-set groups. Ayako et al. (2023) noted in their study that initiation ceremonies in African countries serve multiple purposes, including the transition from childhood to adulthood and the transmission of knowledge, skills, and cultural values from one generation to the next. Ohaja and Anyim (2021) further added that, these ceremonies are designed to educate young individuals about their roles and responsibilities in society, as well as foster a sense of belonging and unity within the community.

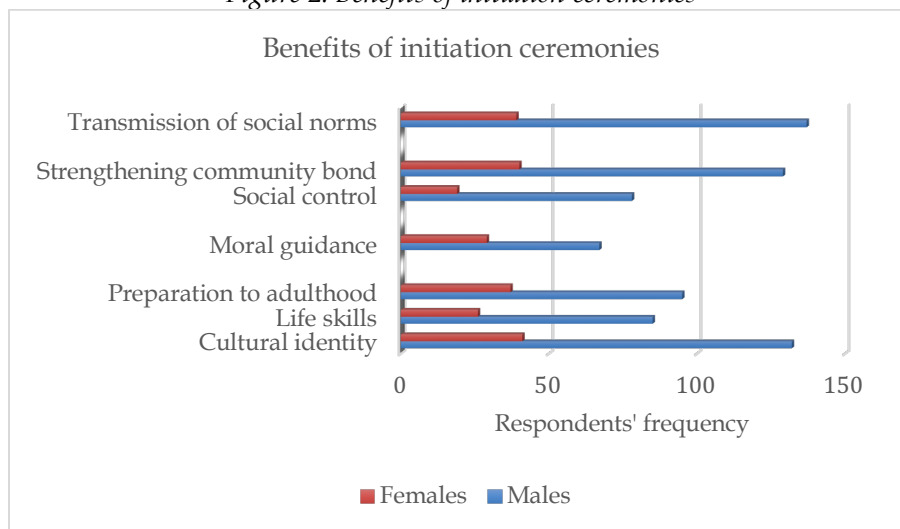
Additionally, a female participant from the female FGD stated that:

*Unyago and Jando are common initiation ceremonies in the area. She further added that the tendency of staying indoors for the girls who are about to get married was also a common practice in the area, which resulted in fostering moral integrity in girls. However, there was a lot of changes with time such as education and cost involvement hence made community member to minimise the number of days for the respective ceremony. This is despite the fact that initiation ceremonies are rite of passage ritual process accompanied with the transitions of life from one social status to another (An old woman, FGD, Msoga ward, June 2025).*

A village executive officer during the in-depth interview added that:

*Initiation ceremonies such as unyango, jango, pre-wedding ceremonies and others involve the elders in the process. Elders in this community have a role in transmitting cultural practices to the next generation through storytelling, proverbs, and direct participation. These elders have a role of ensuring that cultural values and practices are transmitted to younger generations. In the process elders reinforce respect for tradition and the continuity of cultural heritage (IDI, Village executive officer, Msoga ward, June 2025).*

Figure 2: Benefits of initiation ceremonies



Source: Field data, June 2025, Msoga ward



### **Factors influenced community participation in initiation ceremonies**

The study's findings revealed several factors that influence community members' participation in initiation ceremonies. Among them include modernity by 137(87%) males and 38(90%) females' respondents. Other factors include social status by 148 (94%) males and 29(69%) females' respondents, religious belief by 78(49%) males and 34(81%) females' respondents, financial constraints in performing initiation ceremonies by 98(62%) males and 31 (74%) females' respondents, legal and ethical issues by 132(84%) males and 39(93%) females' respondents, and risk in accessing health services by 127(80%) males and 25(60%) females' respondents. The results in Table 2 indicate that there were no statistically significant differences in the reported factors influencing community participation in initiation ceremonies between men and women, except for the legal and ethical issue aspect (p-value = 0.031). Table 2.0 provides a detailed description of Fisher's test between men and women, along with the reported factors that influence community members' participation in initiation ceremonies. In the same vein, Bassey et al. (2024) in their study exemplified factors influencing the ongoing transitional rites of passage, including the lack of parental engagement in the transition, the rebellious tendencies of youths, and the neglect of traditional culture and the embrace of modern culture. Peer pressure, globalisation, modernisation and awareness. All factors are interconnected, hence significantly influence the activities and behaviours associated with transitional rites. On the contrary, Magesa (2017) stated that modernisation and urbanisation lead to a decrease in participation in traditional rituals, and that globalisation results in external influences that thereby dilute cultural identity. Daka et al. (2021) found that financial constraints limit resources for ritual performances and that a scientific worldview challenges traditional beliefs and rituals, thereby disrupting cultural transmission.

It was added by the ward executive officer during the in-depth interview that:

*Nowadays participation in the initiation ceremonies were not as common practise as before because many of the young ones responsible for initiation ceremonies are educated hence, they participate though not to a large extent as before, hence time factor and context prevails hence influence in its participation. Moreover, both men and women are migrating to urban centres for the green pastures, so they tend to take for granted the prevailed cultural practices. Eventually cultural transmission would be achieved with time (IDI, Ward executive officer, Msoga ward, June 2025).*



*Table 2: Chi-Square Tests on the reported factors between men and women and the reported factors which influence community member participation in the initiation ceremonies*

Sn	Associated factor	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
1.	Modernity					
	Pearson Chi-Square	1.147 <sup>a</sup>	1	.284		
	Continuity Correction <sup>b</sup>	.498	1	.480		
	Likelihood Ratio	1.031	1	.310		
	Fisher's Exact Test				.284	.231
	N of Valid Cases	175				
2.	Social status					
	Pearson Chi-Square	.060 <sup>a</sup>	1	.807		
	Continuity Correction <sup>b</sup>	.000	1	1.000		
	Likelihood Ratio	.062	1		.804	
	Fisher's Exact Test				1.000	.580
	N of Valid Cases	177				
3.	Religious belief					
	Pearson Chi-Square	.004 <sup>a</sup>	1	.951		
	Continuity Correction <sup>b</sup>	.000	1	1.000		
	Likelihood Ratio	.004	1	.951		
	Fisher's Exact Test				1.000	.715
	N of Valid Cases	112				
4.	Financial constrains in performing initiation ceremony					
	Pearson Chi-Square	.269 <sup>a</sup>	1	.604		
	Continuity Correction <sup>b</sup>	.000	1	1.000		
	Likelihood Ratio	.475	1	.490		
	Fisher's Exact Test				1.000	.789
	N of Valid Cases	129				
5.	Legal and ethical issues					
	Pearson Chi-Square	4.280 <sup>a</sup>	1	.039		
	Continuity Correction <sup>b</sup>	3.556	1	.059		
	Likelihood Ratio	4.139	1	.042		
	Fisher's Exact Test				.045	.031
	N of Valid Cases	171				
6.	Risk in accessing health services					
	Pearson Chi-Square	.144 <sup>a</sup>	1	.704		
	Continuity Correction <sup>b</sup>	.014	1	.907		
	Likelihood Ratio	.140	1	.708		
	Fisher's Exact Test				.793	.438
	N of Valid Cases	152				

*Source: Field data June 2025, Msoga ward*

**Conclusion**

This study assessed community members’ participation in initiation ceremonies. The study identified prevailing initiation ceremonies, established their benefits, and examined factors influencing community members’ participation in them. Initiation ceremonies are vital for the transmission of knowledge, skills and values from one generation to the next. Therefore, the recommendations of this study inform policymakers that the continuous practice of initiation ceremonies must consider the



predominant rules and regulations for its sustainability. This must be enforced by the Ministry of Health, Community Development, Gender, Elderly, and Children, as well as the respective district council. Ultimately, cultural transmission, knowledge and values would be inherited by the next generation.

### **Acknowledgements**

The author sincerely thanks the Chalinze District Council for the permit to conduct the study in Msoga Ward. The author extends gratitude to the respondents for their time and willingness to participate in this study. The author further thanks the research assistants for their support throughout the entire fieldwork period. Lastly, the author would like to express sincere thanks to the Management of the Mwalimu Nyerere Memorial Academy for their support throughout the execution of this study.

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