

Perception of Students on Some Zambian Proverbs on Sexuality and their Influence in the Spread of HIV/AIDS in Institutions of Higher Learning in Zambia a Case of Kwame Nkrumah University

Misheck Samakao
Deputy Dean of Students Affairs
Kwame Nkrumah University

Abstract:- Proverbs are widely accepted as tools for teaching and communication for knowledge and wisdom and they are critical in molding behavior, attitudes, attributes and conduct. However, some proverbs on sexuality have been highly misunderstood and misapplied especially amongst students in institutions of higher learning thereby creating high sexual risk behavior while at the same time driving the spread of the HIV/AIDS pandemic, unwanted pregnancies and other sexually transmitted infections. The purpose of the study was to explore student's perceptions on the influence of some Zambian proverbs on sexuality in the spreading of HIV/AIDS in institutions of higher learning. The significance of the study was to investigate the levels of vulnerability that was caused by the negative effects of some proverbs on student's behavior. The study employed an ethnographic methodological design. Data was collected using semi structured questionnaires, observations and focused group discussions and both probabilistic and non-probabilistic techniques were used in sampling the respondents. Data was analyzed using thematic analysis. The study established that some Zambian proverbs on sexuality had negative influences amongst students and were identified as one of the main drivers leading to high risk sexual behavior's amongst students in high institutions of learning. The results of the study further indicated that proverbs had great influence on the lives of many students on campus. It was therefore recommended that information was to be repackaged in order to mitigate the misconceptions surrounding the Zambian proverbs on sexuality. The study contributed to the body of knowledge and the fight against the HIV/AIDS in the institutions of learning as it highlighted the effects of some Zambian proverbs on sexuality on student's sexual behavior and choices.

Keywords:- Student's Perceptions, HIV/AIDS Pandemic, Zambian Proverbs, Institutions of Higher Learning, Sexuality, Sexual Risky Behaviors, Transmission.

I. INTRODUCTION

Africa is a continent known for its rich oral arts and traditions. Proverbs are the most widely and commonly used in the continent's long-standing tradition of oral arts. Among such oral arts, the African proverbs have been facilitating the transmission of knowledge and conventions from generation to generation (Jacy 2021).

Currently, one of the main sources of wisdom and general guidance in the typical African society are traditions and culture. This is why all African marriages are surrounded by traditional ceremonies, rituals, symbol, cultural, typical traditional dances, songs, celebrations, values and they become a basis for offering general truth of advice, warning, teaching, counsels and comments and life teachings based on common sense or experiences gathered from generation to generations (Ehondor 2017). Proverbs are often metaphorical and often use formulaic languages to pass or communicate across their teachings with highly levels of subjectivity and a sense of influential power (Gariel 2015).

In an African society proverbs are used to offer wisdom and poetry in just one sentence. African proverbs are used and quoted to convey wisdom, truth, discovery of truth, ideas as well as life lessons. There are different proverbs for different topics including sex and marriage (Jang & Campbell-Whatley 2020). We can observe that a word-web dictionary, defines Proverbs as condensed but memorable sayings embodying some important fact of experience that is taken as true by many people.

Ehondor (2017) refers to proverbs as being similar to metaphors, they are sayings or stories intended to assist learning, either formal learning or in informal, family or folk learning. This characterises proverbs as an acceptable form of communication in and out of cultural contexts. In a more narrow sense Gabriel (2015) viewed proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation (Jacy 2021). Proverbs bring out the essence of a given phenomenon, code of conducts, advice or give direct orders, prohibitions and

are commonly used in communicating important and deep meanings in Africa and almost everywhere else.

Mieder(1993) posits that, proverbs are a form of communication. They are commonly used around the world within context, provide a systematic view about a phenomena of life, predict cause and effect of phenomena and in some instances predict the future based on situational variables. Therefore, proverbs can be situated as a theoretical category in communication (Sue 2022) To the way of thinking of all proverb users, they comprise a good portion of common sense, experience, wisdom and above all truth.

Ehondo(2017) further argues that proverbs are used to express commonly accepted precepts, often regarded as points of wisdom, and may be used to summarize or finalize the presentation of a claim or thesis. Insofar as all concerned know the same proverbs, their rhetorical power increases. On the other hand, where they need to be explained, because unfamiliar, this is a sign of some lack of common background belief, attitude or presuppositions (Sue 2020). One can think of proverbs as having a cognitive function in oral traditions particularly.

Keonya (2019) further argued that proverbs are the gems of wisdom, a mixture of wisdom & philosophy. It does not argue over a point or explain anything; it just tells us a great truth in the most significant way. They are coined in order to impart practical knowledge to mankind. It is great truth with profound thinking and tons of experience (Tadaeu 2019).

The purpose of this study therefore was to explore student's perceptions on some Zambian proverbs on sexuality and its effects on student's behavior in relation to the spread of the HIV/AIDS pandemic in institutions of higher learning. The study highlights the negative effects of some Zambian proverbs on students and how they influence students' behavior and their engagements in high sexual risk behavior.

II. OBJECTIVES OF THE STUDY

- A. *To identify some Zambian proverbs on sexuality with perceived negative effects on students' behaviors.*
- B. *to explore student's perceptions on some Zambia proverbs on sexuality on student's behaviors in relation to the spread of HIV/AIDS pandemic in Zambia.*
- C. *To determine measures for mitigating the perceived negative effects of proverbs in the fight against HIV/AIDS pandemic.*

III. LITERATURE REVIEWS

A study was conducted by Kelly (2015) with a purpose to explore and compare musico-poetic perspectives on HIV/AIDS in Tanzania during the early stages of the epidemic (1990–1995). In its thematic analysis, the study explored the populous sex songs, poetry, and artistic theatre that constituted the raw data of an analysis that highlighted

logically epistemological misunderstandings and disjuncture's between biomedical discourses about the disease as forwarded by non-governmental organizations and public health officials, and local discourses that grounded the epidemic in intensely social concerns.

The study employed the qualitative methodological design and employed a descriptive design in its approach.

There were mixed perceptions that came out of this study in both the narrow sense and the wider senses which generated further debates on the efficiency of culture in the fight against the pandemic. On one hand the study established that culture had a strong influence on the general behaviours of people as they took their daily decisions in life. The information conveyed in the culture through songs, traditions, poetry, proverbs and common casual sayings had massive bearing on the general societal values and choices. On the other hand, the study equally confirmed that cultural can also be misunderstood and misinterpreted and if that happened, it could also be perceived to produce negative behavioural connotations on people. Some songs for example encouraged multiple sexual partners and also influenced some people to take risky sexual choices that could increase the chances of contracting the HIV/AIDS diseases. The dual parallel findings led to heated debates on the issues of morality and spirituality. In view of this classical establishments, it required us to query the deployment of popular culture in activist agendas, the ability to separate positive cultural values from the negative cultural values became key. It was observed however that the study did not look at the rated variables of each item that constituted culture and also did not explore the mechanisms of devising more effective tools and strategies in the fight of the HIV/AIDS pandemic with the context of traditions and culture.

Tadeau(2019) conducted yet another study that focused on the influence of traditions on the students general life. The central concentration of this study was on the impact of campus traditions on campus life within the context of higher institution of learning. Using cross-sectional methodological design, the researchers conducted 63 interviews with faculty, student development educators, and staff members, in addition to gathering data from 12 student focus groups at three institutional members of the Council for Christian Colleges & Universities. The data analysis identified three major themes, along with several subthemes, regarding the role of traditions in contributing to campus life. These themes provided valuable information regarding the characteristics of campus traditions, the important role that it plays in creating and maintaining campus culture, and the critical role of these events in the lives of participants and institutions. In addition to presenting and discussing the themes and subthemes, the authors provided viable strategies of promotion of positive cultural practices that could lead to productivity, healthy relationships, supportive venture, corporate social responsibilities and ability of students to take on voluntarism at personal and group levels.

It further recommended the strategies that work to discourage the negative values and misconceptions in the matter of intercultural overlaps and conflicts grey areas that come with diverse culture within the same environmental domains.

Dzimiska (2020) carried out a broad panel study that aimed at proposing a conceptual model that synthesizes the existing founding with respect to universities as cultural change agents for social and economic development. It was envisioned that this model would provide a framework that would offer solutions to the community in the sustainable developments efforts. So the big question at the centre of that study was, how could positive university culture help in sustainable development?

Further, the study underpinned the prerequisites of a quality culture that should be introduced within all the activities of universities to successfully and strategically act as cultural change agents for a more Sustainable social and economic development.

The conclusions stemming from the literature review materialized in the proposal of the conceptual model of the university as the culture change agent for development.

A more in-depth study was conducted by Sui (2011) which came with multiple and broader perspectives. Her research work concentrated on the issue of the interaction of culture, state, and society over time through symbols, proverbs, music, ceremonies and ritual conducted both informally and formally, individually and corporately. The findings of the study were that the rituals are reconstituted by a different cast of performers, actors and artists both formal and informally and that the processes reproduced a much transformed novel product as compared to the separate individual traits.

Wali and Murad (2016) conducted a wider study on the interconnectedness between students behaviour and culture. There were several findings that came out of this study. The empirical outcomes of the research showed that world culture creates students' real sentience and helps them understand and tolerate cultural diversity. Particularly, Malaysian students demonstrated a strong connection to and respect towards their own culture and traditions. The conduct and behaviour were observed to have had been propelled by cultural values and traditions. Their demonstrated attitudes and perceptions were found to have matched well with the characteristics of a collective society where there is usually less freedom. However, these findings were discovered to be considerably opposite to the United States culture in which individualism is widespread. It was recommended therefore based on the prevailing conditionality that universities around the world should adopt such education approach to making students aware of global cultures. The knowledge of the global culture will in turn help the students to apply wisdom to understand what can be perceived as negative messages that would negatively influence behaviours especially in the prevention of the HIV/AIDS pandemic.

IV. METHODOLOGY

The study used ethnographic research design in its approaches while using exploratory perspectives. This methodology was used because the study centred on cultural aspects of society and a great deal of qualitative observations was required and the study was anchored on both the epistemological and phenomenological philosophical conceptions where a real life situation was to be investigated through life experiences but not completely isolating the researcher's subjectivity.

A. Sampling Methods, Sample Sizes and Data Collections Methods

The study used both probabilistic and non-probabilistic methods to arrive at the sample size of 21 respondents. The students were sampled out using the random sampling techniques while the staff that included the dean of student's office, the academic office and the university clinic staff were conveniently sampled out. The random sampling techniques offered students an equal chance of being selected while the staff were picked on the basis that they had information on the trends of the phenomenon under investigations. Data was collected using the semi-structured questionnaires and focused group discussions and systematic observations.

B. Data Analysis and Interpretation

The collected data was analysed using thematic analysis and quantitative data was analysed using SPSS computer software. This gave the researcher valid outcomes and also where the weakness was found the other technique supplemented on the findings. The results were presented using tables and themes in the systematic and logical manner within the flow of the major findings of the study. The researcher further too cares of the process of explore, describe and communicate.

C. Ethical Considerations

The study took into account the ethical requirements in its process. The application for ethical clearances and study compliance to ethical research standards were submitted to the research and ethical committee at Kwame Nkrumah University to seek for clearance of the study prior to the actual undertakings. The clearance was given and the consent were sought from all research participants that took part in the study accordingly.

V. FINDINGS OF THE STUDY

Table 1 Summaries of the General Findings on Students' Perception of Proverbs on Sexuality in HEI

	Variables	Ratings and Scores Recorded					
		Partly Agree	Agree	Strongly Agree	Partly Disagree	Disagree	Strongly Disagree
1.	Proverbs are Popular Amongst Students	8	4	6	1	0	1
		86%			14%		
2.	Some Proverbs on sexuality convey Negative messages On Students	1	4	11	1	3	0
		83%			17%		
3.	Some Proverbs on sexuality Corrupt Morals	0	4	13	0	2	0
		89%			11%		
4.	Some Proverbs on sexuality tend to Promote Risky Sexual Behaviour	1	6	12	0	1	0
		95%			5%		
5.	Some Proverbs on sexuality Promote Unsafe Sex	0	10	7	1	2	0
		85%			15%		
6.	Some Proverbs on sexuality Promote the Spread HIV/AIDS	2	4	8	2	2	2
		70%			30%		
7.	Culture & Traditions Are Strong Amongst Students	7	2	3	3	5	0
		60%			40%		
8.	Students Don't Have Self Control	4	3	2	4	5	2
		45%			65%		
9.	Most Students Are Sexually Active	6	1	10	2	0	0
		85%			15%		
10.	Some Proverbs on sexuality Contribute to the Spread HIV/AIDS	4	5	6	3	1	2
		71%			29%		
	Is Management Doing enough?	YES: 12				NO:9	
		57%			12%		

Source: Field Data Presentation of Research Finding

A. Perceived Influences of Some Zambian Proverbs on Sexuality on Students Behaviour

➤ The Study Established that Though the Knowledge of African Proverbs were Relatively Low, Some Proverbs on Sexuality were Well Known Amongst Students. the Common Zambian Proverb on Sexuality Included the Following: -

- “Amakwebo ayashilangwa tayashitwa” (bemba) (business sells when you advertise)
- “Mukabanji banji” (Tonga) (a beautiful girl is the wife of many)
- “Mucita panono bamupokele umukashi” (bemba) (she will be grabbed from you if you do not give her enough sex)

- “Ababi tulopa lelo abasuma tulakana” (bemba) (ugly ones we marry but beautiful ones we share)
- “Sweet tabalya ilyo ilimucipepa” (bemba) (you don't enjoy eating sweets until you unwrap them)
- “Musala Cinyo tatombele” (bemba) (he who is too choosy ended up with no girl)

These proverbs cited by students themselves were perceived to have a direct influence on young people and the majority of students interviewed indicated that these proverbs influenced student's decisions on sexuality within the university community. Generally, culture and traditions have overwhelming influence in the African set up and this study confirmed that traditions and culture had strongly influence on the general lives of the majority of students.

When the students were interviewed further, it showed that the African proverbs on sexuality had negative influences on students and had high probability of contributing to the spread of HIV/AIDS pandemic, corruption of morals, promotion of sexual risk behaviour and also a high drive towards the indirect promotions of unsafe sex amongst students. When interviewed further results of the findings showed that the majority of students were sexually active and that a high number of them did not have self-control to the sexual drives.

It was further established that students felt that management had not done enough to control the spread of the HIV/AIDS particularly on campus and that there were stills a lot of work to be done in the prevention and control of the diseases if at all the fight against the pandemic would yield positive results.

From the most common proverbs on sexuality, it was found that the majority of the female students were influenced to dress inappropriately partly because of the negative influences of the Zambia proverbs on sexuality. The questionable dressing from female students was linked to the Bemba language proverb which state that, “*Amakwebo ayashilangwa tayashitwa.*” Most young ladies amongst students dressed intentionally in order to attract boys and men for possible sexual relationships.

Coming close to this finding, is the proverbs that was perceived to encourage multiple sexual partners, “*Mukabanji banji,*” which was a Tonga proverb. It indicated that beautiful ladies were to be shared but the less beautiful ones were meant for marriages. A cute girl was popularly deemed to be a wife of many. This common information passed from generation n to generation had the ability to corrupt morals, incite illicit sexual behaviours and promoted a propensity to indulge in sexual activities in order to prove that one was really a man or woman respectively. In the process a lot of students have had been exposed to high sexual risk behaviours.

Furthermore, it was argued that students proposed that the only way to protect students and also prevent the negative influences of some African traditional proverbs from driving the spread of HIV/AIDS pandemic was to conduct robust and strategic sensitizations meetings and also help students form discussion groups. Repackaged and correct information should be communicated through peer education with a focus on increasing student’s coverage in the sphere of sensitization and health promotions activities to a wider majority of the student’s community. Many others also argued that there was need to ban these proverbs publicly in order to control the behaviour of students on campus.

Students further suggested to have more sensitizations, counselling, testing and discussion groups in order to help students from misapplications of these proverbs both in the short and long term basis. It was also stated that students had difficulties in making sure that they dealt with all challenges posed by these proverbs and sayings on campus.

They needed support and empowerments from staff and the health workers.

VI. DISCUSSION OF THE RESEARCH FINDINGS

A. Introduction

The most popular local Zambian proverbs on sexuality were cited by students themselves and it was indicated that they were spread in widely amongst the students’ community. It must be stated that both Bemba and Tonga languages are amongst the most widely spoken languages across the country in all the ten provinces of Zambia. These proverbs were obtained during the data collection through questionnaire interviews and also using the Focused group discussions. In Zambia there are about 72 tribes but the both Tonga and Bemba are spoken by the majority of the Zambians. These specific proverbs included the following below: -

- Amakwebo ayashilangwa tayashitwa (Bemba) (*business sells when you advertise*)
- Mukabanji banji (Tonga) (*a beautiful girl is the wife of many*)
- Mucita panono bamupokele umukashi (Bemba) (*she will be grabbed from you if you do not give her enough sex*)
- Ababi tulopa lelo abasuma tulakana (Bemba) (*ugly ones we marry but beautiful ones we share*)
- Sweet tabalya ilyo ilimucipepa (Bemba) (*you don’t enjoy eating sweet until you unwrap it*)
- Musala cinyo tatombele (Bemba) (*he who is too choosy will have no one to have sex with*)

B. Influences of Proverbs on Student’s Behavior

The majority of students interviewed indicated that traditions and culture have strong influences on the student’s behavior and life in general. Proverbs particularly were observed to be instrumental in shaping student’s behaviors and conduct. This is in line with the finding in the study which was conducted by Dzminska (2020) where he established that student’s common behaviors were highly influenced by culture and traditions of students.

Traditions and culture have a huge influence in the African society on every level of description. What is included at the center of the traditions and culture are the way of life in the African set up. This is true not only in the precolonial area but also in the post-independence era (Fida 2011). At the center of the traditions and culture are songs, dances, dressings, food beliefs, sayings and proverbs. These are taken as guiding principles of life and ways of doing things in the African set up. As people listen to the songs, poem, proverbs and sayings consciously and unconsciously they begin to bring the messages and information that influence the way of doing things on the daily basis. From this set up values and norms that form society are formed (Wali & Murad 2016).

This finding is equally similar to the works of Tudeau (2019) who argued that modern young generations are not an exceptional to the reality that governs the African society. In fact, the younger generation is now glued to the

dances, songs and traditions where they get patterns of behavior and common practices that influence the way they make decisions on the daily basis. The choices about good and bad are more solidified and defined by the traditions and customs that are conveyed through culture, proverbs and sayings in the African indigenous languages (momo 2015).

It can be observed from the study that students were more certain that some zambian proverbs on sexuality influenced individual and group choices by corrupting morals, and also encouraged a promiscuous life style and a risky sexual behavior. The majority of students still felt that perceived negative messaging on some zambian proverbs were amongst the perceived main drivers influencing the spreading of the HIV/AIDS pandemic, unwanted pregnancies and other sexually transmitted diseases.

Within the university community some zambian proverbs mentioned above on sexuality were perceived to convey negative contagious influential information to the wider population of students tend to corrupt morals and patterns of behavior and in the end they incite students to indulge in high sexual risky behaviors and illicit practices common behaviors of life that promote a promiscuous kind of life that eventually tend to put them at high risks of contacting diseases and unwanted pregnancies, and other related diseases (Ulla & Murag 2011).

C. Influences of Proverbs on Female Student's Life

The most common pattern of behavior amongst the students is seen in dressing amongst the female students who are influenced by these proverbs and sayings that a beautiful girl is the wife of many and that business sell when advertised. These two proverbs and sayings hold a very big influence amongst the younger generations and they begin to dress or put on cloths with designs that reveal sensitive areas of the female body and mostly with revealing designs in order to attract their counterparts of the opposite sex. This research finding is in agreement with what Dzminska (2020) found that students come to the university with different cultures from different backgrounds and once they arrive at campus a new common culture is segmented that tend to dominantly dictate behavioral and daily choices.

Those beautiful girls also begin to have many friends of the opposite sex as they feel that beautiful ones are wives to many. This tends to put pressure on them to have multiple sexual partners to prove their levels of marketability.

Additionally, the girls also tend to be influenced to think that they can lead a casual life and get satisfaction in whatever they do. This key finding is in accordance with the finding of another study conducted by Kelly (2015) who established that female students are the more vulnerable and more likely to be lured to get attracted to the negative influences of proverbs through dressing and hanging out with different male sexual partners.

D. Influences of the Proverbs on the Male Student's Behavior

Amongst the male students it is very common to get influenced by proverbs and sayings that tend to incite them that beautiful girls are to be shared while the ugly ones are for marriage. Besides, they also begin to think that sweet is sweeter when you unwrap it meaning live unprotected sex is deemed to be sweeter than protected sex.

Further, the boys also begin to think that they should not be so choosy otherwise they would end up not having anyone to have sex with. At the same time men are compelled to think that having less sex will make their partners to run away. So it will make them to have much sex hence increasing the chances of exposure to HIV/aid, unwanted pregnancies and other related sexually transmitted diseases.

Since many students are sexually active, they tend to expose themselves to the dangerous infections and re-infections to the HIV/AIDS pandemic and other related sexually transmitted diseases.

The majority of the university students believe that these proverbs and sayings have great influence and the ability to influence choices and pattern of behavior amongst students both in the short and long terms basis. This finding is in accordance with what was established by workneh (2022) where most student's choices were shaped by proverbs or the common culture prevailing in the institutions of learning (Asimeng-Boahene (2009).

The center of these proverbs and sayings is in its ability to have high propensity to cause or lead to a promiscuous life styles, corruption of morals, having unsafe sexual appetites and also a drive to cause a lot of girls to dress in a seducing manner.

In the long term we tend to have a community with high levels of immorality. The most common life styles that are found on campus in much more way comes from the influences of African traditions and proverbs and sayings that border on sexuality. However, it must be stated that zambian proverbs mean well and often have the correct interpretation for teaching and learning according. The problem however is the interpretation that is highly subjective and often causes a lot of problems amongst young people in particular. Additionally, proverbs can be easily misinterpreted and misapplied and once this happens, it caused serious problems.

E. Measures For Mitigating The Negative Effects Of Proverbs On Students Behaviors

It was further appreciated that the best way to get out of this situation was to begin to conduct sensitizations and awareness's campaigns towards the fight against these Africans traditions. There must be creation of student's discussion groups, peer counsellors and youth friendly corners that encourage safe sex, abstinence and restraints against the common negative student's behavior.

For centuries proverbs have remained popular amongst the young and old. As societies continue to rely on them to offer general truth of advice, warning and comments and life teachings based on common sense or experience and internalization (Gabriel 2015).

Proverbs are often metaphorical and use formulaic language to pass across their teachings.

In an African society, proverbs are used to offer wisdom and poetry in just one sentence. African proverbs are used and quoted to convey wisdom, truth, discovery of truth, ideas as well as life lessons. There are different proverbs for different topics including sex. The above list are just a few hilarious Zambian proverbs about sex that are so prominent among young people within the university community (Sue 2019).

VII. RECOMMENDATIONS OF THE STUDY

It is recommended that the following be undertaken in the light of the research findings.

- The student's rules must be revised regularly in order to control and regulate negative student's behaviors that tend to increase the sexual risky behaviors within the university community.
- 2. There must be information repackaging on comprehensive sexual and reproductive health in order to combat the perceived negative influences of some Zambian proverbs on sexuality culture.
- 3. There must be a clear program to train regularly the students peer counselors and caregivers in order to enhance the communication of the correct and reliable information to help students make correct choices on sexuality and behavioral traits.
- 4. There must be a consistent and determined efforts to increase the number of both male and female counselors who can effectively impart correct information to students so that they can be empowered to make right choices.
- 5. There is also need to make informal students groups and clubs where classified information can be shared such as in the youth friendly corners. Besides, students must be supported to effectively manage the student's groups objectively and passionately.
- 6. There must be awareness and sensitizations meetings that help to create platforms to demisfy and correct a lot of misconceptions on campus relating to student's sexuality and proverbs.
- 7. cultural and traditional activities must be regularly organized in order to help correct many of the traditions and cultural messages and information correctly while making all the students to participate.
- 8. There is need to build strategic information that can shade correct interpretation on some controversial Zambian proverbs on sexuality in order to address the misconceptions and misunderstandings.

VIII. CONCLUSION

Some Zambia proverbs on sexuality have been perceived to have a negative influence on students. They have also been perceived to be instrumental in influencing behavioral choices on the daily basis in the spreading of the HIV/AIDS on campus.

Even though less attention has been invested to investigate the influence of some Zambian proverbs on sexuality in Zambia, there is high empirical evidences that show that culture and traditions expressed through music, art, dances, traditions, proverbs and saying still conveys a great deal information's, teachings, and messages that directly and indirectly influence individual and collective behavior both in the positive and negative way. It has also been observed that particularly some proverbs on sexuality have strong influence and great potential for creating misunderstanding and misapplications amongst the younger generation. Students come from different backgrounds and when they converge on campus they tend to create a synthesized "new culture" based on what they commonly gather from their peers in terms of proverbs. What is also of the big concern is the little attention that this area has received so far.

Since this area of study has not been much investigated upon, it has left so much areas that have not been enlightened upon making it a high risk area for possible infections of HIV/AIDS and unwanted pregnancies amongst students on campus. This study created a new body of knowledge that will help policy makers, academicians, scholars, government agencies to have clearer understanding on the negative effects of Zambian proverbs on student's behavior and the effects it has in the spreading of HIV/AIDS.

There is need therefore to create comprehensive sexual reproductive health awareness campaigns on campus and also begin to teach sexual education to adolescents on the need to fight the pandemic on campus.

ACKNOWLEDGEMENTS

I would like to take this special time to acknowledge the vast contributions rendered by Natasha Mulenga during the progress of the study where she served as research assistant. I want also to thank and recognize kisu samakao and hope samakao for their support throughout the study. Beside, Mr Phiri Brian was also helpful in the organization of the study.

REFERENCES

- [1]. Asimeng-Boahene, L. (2009). Educational wisdom of African oral literature: African proverbs as vehicles for enhancing critical thinking skills in social studies education. *International Journal of Pedagogies and Learning*, 5(3), 59-69
- [2]. Dziminska et al (2020) A Conceptual Model Proposal: Universities as Culture Change Agents for Sustainable Development The Culture Management and Sustainable Development. Management Author to whom correspondence should be addressed. *Sustainability* 2020, 12(11), 4635; <https://doi.org/10.3390/su12114635>
- [3]. Ehondor (2017) The concept of proverbs as a theoretical category in communication in Africa Article. The Influence of internal communication on employee engagement in a recessed economy. View project Digital Colonialism on Digital Natives: Pan-Atlantic University
- [4]. Fida S(2011). cultural constructions of sexuality and gender.” *Counterpoints* 364 (2011): 105–30. <http://www.jstor.org/stable/42980846>.
- [5]. FIDA(2011) Transported from their home land a reserbiour of culture and social patterns to be used to construct their communities
- [6]. Gabriel, O (2015). Lecture notes on theoretical foundation of studies in communication. Pan-Atlantic University, Lekki, Lagos.
- [7]. Hussein, JW(2005)the social and ethno-cultural construction of masculinity and femininity in african proverbs. *African Study Monographs*, 26(2): 59-87, August 2005 59 *Faculty of Education, Alemaya University*
- [8]. JACY (2021) A strong cultural identity supports psychological health ..
- [9]. Jacy H,(2021) and Sara Buckingham. “The Impact of Higher Education on Alaska Native Students’ Cultural Identities.” *Journal of American Indian Education* 60, no. 1–2 (2021): 211–36. <https://doi.org/10.5749/jamerindieduc.60.1-2.0211>.
- [10]. Jang, A. (2020). University-Community Relations in Urban Regeneration: A Study on the Conflict Between Students and Residents and the Role of the University. *Journal of Asian Sociology*, 49(2), 163–192. <https://www.jstor.org/stable/26921156>
- [11]. Kelly M(2015). “‘Eat Squid Not Fish’: Poetics, Aesthetics, and HIV/AIDS in Tanzania.” *Journal of African Cultural Studies* 27, no. 3 (2015): 255–76. <http://www.jstor.org/stable/24758680>.
- [12]. Keonya C(2019)Student Perceptions of Inclusion at a Historically Black University.” *The Journal of Negro Education* 88, no. 2 (2019): 146–58. <https://doi.org/10.7709/jnegroeducation.88.2.0146>.
- [13]. Mieder, H (1993) Proverbs are never out of season: Popular Wisdom in the Modern Age. Oxford. Oxford University Press
- [14]. Momoh, I, E. (2015). A survey of communication theories. Lagos. Rhime Nigeria Limited.
- [15]. Siu ,H,F (2022)Recycling Rituals Politics and Popular Culture in Contemporary Rural China BookUnofficial China Edition 1st Edition First Published 1989 Imprint Routledge Pages 17 eBook ISBN 9780429270079
- [16]. Trudeau s et al (2019)The Role of Campus Traditions in Campus Life at Christian Colleges and Universities | Published online: 24 Jan 2019 Download citation <https://doi.org/10.1080/15363759.2018.1543243>
- [17]. Ullah, M. Wali, and Md. Wahid Murad(2011) understanding the influences of ‘world culture course’ on students’ attitude and perception: an empirical study.” *The Journal of Developing Areas* 50, no. 6 (2016): 245–59. <https://www.jstor.org/stable/26415664>.
- [18]. Workineh(2022). “The Potential Contribution of Love-Sex Songs to the Spread or Prevention of HIV/AIDS: The Case of the Oromo of Ethiopia.” *Africa Development / Afrique et Développement*, vol. 38, no. 3–4, 2013, pp. 33–95. *JSTOR*, <http://www.jstor.org/stable/afrdevafrdev.38.3-4.33>. Accessed 26 Oct. 2022.
- [19]. Worksneh (2013) OROMO love sex songs can encourage or discourage risky sexual behaviours.