

**THE CONTRIBUTION OF MUKANZUBO CULTURAL RESEARCH INSTITUTE
TO THE PROMOTION OF THE TONGA RELIGIOUS AND CULTURAL
HERITAGE**

By

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the requirements for the award of the Degree of Master of Education in Religious
Studies**

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AUTHOR'S DECLARATION

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DEDICATION

This piece of work is dedicated to my late mother Mrs Belita Mbelekela Moono Kalimina, my late brother Kelvin Moonga Chipembele and my late sister Mercy Chipembele Mangwa'to who supported and worked so hard to see me educated but unfortunately answered God's call before they saw the fruits of their labour.

I dedicate this work to my daughter Penlope Chipembele and my wife, Petronella Mulalu for unending support and encouragement even in times when she had enough of her work. She was always there for me.

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ABSTRACT

The purpose of this study was to investigate the contribution of Mukanzubo Cultural Research Institute (MCRI) to the promotion of the Tonga religious and cultural heritage. The objects of the study were: to investigate the contribution of the MCRI to the promotion of Tonga religious and cultural heritage; to explore the traditional and social values taught at MCRI and lastly to assess the views of the traditional leaders on the contribution of the MCRI to the promotion of the Tonga religious and cultural heritage. The theory that guided this study is the socialisation theory. It is through socialisation that the customs and traditions in each culture are passed on from one generation to the other. The study employed qualitative approach, research design used was phenomenology. The research instruments used were the interview guide, focus group discussion guide and observation checklist. The targeted population of the study comprised of the traditional leaders, the religious leader, and staff of the MCRI, parents of student at MCRI, former and current students from the institute. The researcher used purposive sampling procedure to select the sample and snow-ball sampling was employed to get to the intended respondents with the same characteristics under the study. The study revealed that the Tonga religious and cultural heritage was manifested and expressed in symbols such as the artefacts and musical instruments displayed in the museum. Further the study established that the promotion of the Tonga religious and cultural heritage was through traditional school, religious place of worship, traditional dances, songs and book publications. The study recommends that MCRI should extend the enrolment of children to boys so that they equally share and appreciate the rich cultural values taught at the cultural institute. The study also recommends that the institute should engage a large number of student enrolment in order to serve the core mission of transferring of the Tonga religion and culture across generation.

ACRONYMS

AID	Acquired Immune Deficiency Syndrome
ATR	African Traditional Religion
DR	Directorate of Research and Graduate Studies
FGD	Focus Group Discussion
HIV	Human Immune Deficiency Virus
IK	Indigenous Knowledge
MCRI	Mukanzubo Cultural Research Institute
MOGE	Ministry of General Education
NHCC	National Heritage Conservation Commission
TV	Television
UNESCO	United Nations Education Scientific Co- operation

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CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter gives the background information to Mukanzubo Cultural Research Institute (MCRI) found in Chikuni mission in Monze district of Zambia. The chapter first gives background information on the traditional ceremonies and artefacts and how they are related to the Tonga traditional religious life. It further presents the problem under investigation, spells out the purpose of the study, objectives of the study, the research questions, the significance of the study, delimitation, limitations of the study and the theoretical framework. Lastly, the chapter presents the operational definitions.

1.2 Background

Two years after Zambia's Independence, that is 1966, the National Museum Board, a Statutory Board created by an Act of parliament Chapter 174 of the laws of Zambia, was formed. Through this Act of parliament, the Zambian Government recognised the role culture was to play in the development of a new nation and began to explore the question of national identity. Hence, an institute to promote Zambia's culture was created, that is the National Heritage Conservation Commission (NHCC). Its responsibility was to conserve Zambian cultural heritage for research, education and enjoyment of all people. The functions of the (NHCC) are, among others, to control, manage and develop National Museums like the Livingstone national museum. Through the (NHCC), community museums and cultural institutes like Choma museum, Mukanzubo Cultural Research Institute (MCRI) and many other cultural centres were also founded across Zambia. NHCC was also formed with the responsibility of conserving Zambia's cultural heritage for research, education and enjoyment of all people.

Geertz (1973) observed that cultural institutions needed to engage the larger population if they were to serve their core mission of ensuring the transfer of cultural heritage across generations. Furthermore, Geertz (1973) observed that cultural institutions were also to ensure that young people were actively involved and engaged in cultural and religious matters in order for them to embrace and look after the cultural heritage and its activities when they grew up. Additionally, these cultural institutions also had a moral obligation of protecting both tangible and intangible aspects of the religious and cultural heritage.

Therefore, cultural institutes play a pivotal role in connecting peoples' beliefs and building a more cohesive open society.

In 1905, two French Jesuits named Father Joseph Moreau and Jules Torrend arrived at Chikuni in Southern Province of Zambia. The duo opened Chikuni Parish Mission which falls under Monze Diocese. Later Fr. Joseph Moreau arrived in Chikuni and introduced the first plough to the area and this attracted many local people to Chikuni Mission (Carmody, 1999).

MCRI was opened in 1990 by Fr. Frank Wafer. Initially, MCRI was initiated for the purpose of restoring the Tonga heritage through music recordings, producing cultural programmes and publishing Chi Tonga books. The study by Wafer (2005) has revealed that the Tonga culture has a musical component in nature. Though music exists in every human society, its meaning and place is culturally determined and the function of music also differs from culture to culture. If a culture was to remain the driving force of any kind of society, something has to be done to safeguard its erosion by foreign cultures. The institute was also established in order to keep the Tonga religious artefacts which were dying out due to the influence of Christianity and modernity. The institute has embarked on programmes of collecting the Tonga cultural material and transferring the oral knowledge of the Tonga speaking into its literate form. It has structures or departments that contributed to the promotion of the Tonga religious and cultural heritage such as the museum, the place of religious worship, traditional musical festival, book publications and the traditional school. Furthermore, the institute runs Tonga traditional programmes and activities aimed at promoting the Tonga religious and cultural heritage such as music festivals, dances, songs and artefact exhibition. MCRI falls under the property of the Catholic Mission Irish known as the Jesuit Fathers.

1.2.1 Mukanzubo Cultural Research Institute

In the 1990, MCRI was founded by Father Frank Wafer at Chikuni mission. Right next to this cultural institution is Charles Lwanga village which is made up of a teachers' training college called Charles Lwanga College of Education and within a six kilometres radius are the villages of Choobe, Simoonga, Singonya and Chamuka. Most of the students who were trained at this Institute came from these villages. According to Wafer (2005) the aim of establishing MCRI was to collect the Tonga cultural materials, to transfer all the oral knowledge into its literate form, to set up an archive and library for the use of storing of

Tonga literatures, as well as to set up an active dialogue between the elders of the community and the youth of Southern Province.

The initial focus of MCRI was to collect the local cultural material and the religious symbols of the Tonga speaking people which were fast dying. It was observed that Fr. Wafer's first work on the Tonga culture was conducted in Chobana village in Chona Chiefdom in Monze district. There he met Mrs Kalinda Mukanzubo the person he worked with and shared knowledge as regards to the Tonga religion and culture. Mrs Kalinda Mukanzubo provided him with the necessary information that was required on the Tonga music dance and that is how, when it came to establish a cultural research institute at Chikuni Mission, he named the institute after her name.

MCRI has a traditional school and the main job of this department was to coordinate the traditional education programmes aimed at promoting the Tonga religion and culture. It has enrolled young girls of age ranging from seven to eighteen and they are kept at the institute specifically to train them the Tonga religious and cultural heritage. This is an on-going programme that started in 2000 and a good number of young girls have graduated from this arrangement and they are now living in different parts of Zambia. The institute has a museum and the department plays an important part of informing and educating the public on Tonga cultural values. Among the roles that the museum plays is to collect artefact materials and the resulting information is disseminated to the community and other users.

Another site that promotes the Tonga religious and cultural heritage is that of religious worshipping place called *malende* (shrine). The Tonga speaking people have two types of religious worshipping places. One type consists of natural objects that have become sacred, like a thick forest, a hollow fig tree or baobab, hill or a spring and it is believed that spirits responsible for the rain live in these places. The other type of shrine is man-made. They are small huts made out of poles, mud and grass. Pots for offerings of local beer and food for the spirits are placed beside the shrine and circles of trees are usually planted at a shrine. These shrines are usually built for the spirits of the former traditional leaders in the area and rituals are held at the shrines for public good purpose (Colson: 2006). The shrines at MCRI are man-made and the shrines are believed to be the burial site of the earlier chiefs of the Tonga speaking people. Basically religious rituals are practiced at the shrines or grave sites found at MCRI when seeking help from the ancestral spirits. Colson (2006) says that ancestral worship is frequently given more tangible expression in the form of a common rain cult or

rain shrine. The Tonga believes that certain spirits are able to intercede on their behalf to obtain rain or relief from other general calamities which beset the whole community. These spirits are called *basangu*.

The institute has a library where Tonga cultural related books are stored. The institute sponsors the development, writing, editing and publication of Tonga literature books especially those that promotes the Tonga religion and culture.

It therefore suffices to note that, MCRI was established on the principles of promoting and preserving the religious and cultural heritage of the Tonga speaking people of Southern Province and, indeed, other provinces in Zambia and beyond. MCRI has also been running a series of exhibitions designed to showcase and preserve the culture, lifestyle, history and religious life of the Tonga people.

Cliggett (2003) refers to the ethnic groups that constitute the Tonga speaking people of Zambia to be divided into two groups, the Tonga plateau and the Gwembe valley Tonga. However, these people share similar customs and ceremonies. The study done by Raising (2001) contends that the rites of passage or ceremonies are similar among various cultures with few differences across cultures. He further noted that nearly every culture in the world ritualises important events in life such as birth rites, puberty rites, marriage rites, eldership rites and ancestor ship rites which are typically marked by special ceremonies. According to Geertz (1973: 4) culture is a total way of life of a people and it is located in the minds and hearts of men and women. Clifford Geertz further asserted that culture is a social legacy that an individual acquires from his or her group in a way of thinking, feeling and believing. Geertz (1973) also refers culture to the values, beliefs, behaviour, and material objects that constitute peoples' way of life. However, culture is a broad subject matter. It is for this reason, among others, that this study investigated the contribution of MCRI to the promotion of the Tonga religious and cultural heritage.



Figure1: Showing the Mukanzubo Cultural Research Institute

Source: Field data (October 2016)

The infrastructure appears old but it houses important Tonga artefacts that promote the Tonga religion.

1.3 Statement of the Problem

The Tonga speaking people of Southern Province hold various Tonga religious ceremonies and beliefs which are importance for the preservation of the Tonga cultural heritage. The notable ceremonies include the coming of age ceremony, “*Nkolola*”, *Lwiindi Gonde* ceremony, rain making ceremony and the ceremony to honour the dead. Kanene (2011) contends that during the 2009 *Lwiindi Gonde* Ceremony, the Provincial Minister of Southern Province was quoted in the Post News Paper of July, 2009 saying that the Government was concerned with the erosion of cultural values and any attempt to restore the cultural heritage was going to be supported by the Government. Mufuzi (2010) examined Livingstone Museum and its contribution to the Zambian history and his study focused on exhibitions that related to the historical heritage. Maambo (2008) conducted the study on the effects of *Nkolola* initiation ceremony on women in Monze district of Southern Province, and Raising (2001), based his study on the female initiation rites in urban Zambia, Monze inclusive. Evidence has shown that there are no studies that have been done on the traditional ceremonies under the auspices of MCRI which spearheads research and restoration of the

Tonga religion and cultural heritage. From the studies that were conducted, it was evident that the Tonga traditional ceremonies were more centered on men, women and girls without considering how boys and cultural institute could contribute to the promotion of Tonga religious and cultural heritage. What is known is that the MCRI was initiated to restore the Tonga cultural heritage. However, there seemed to be insufficient information and clear documented research done on the contribution of MCRI to the promotion of the Tonga religious and cultural heritage. It appears that the traditional programmes at the MCRI aimed at promoting the Tonga religious and cultural heritages are not known and not documented. Hence, this study therefore, investigated the contribution made by MCRI to the promotion of the Tonga religious and cultural heritage.

1.4 Purpose of the Study

The purpose of this study was to investigate the contribution of MCRI to the promotion of the Tonga religious and cultural heritage.

1.5 Objectives of the study

The objectives of the study were as follows:

1.5.1 General objective

To investigate the contribution of Mukanzubo Cultural Research Institution to the promotion of the Tonga religious and cultural heritage.

1.5.2 Specific Objectives

The research sought to meet the following objectives:

1. To ascertain the MCRI's traditional programmes aimed at promoting the Tonga religious and cultural heritage.
2. To explore the religious and social values taught at MCRI.
3. To assess the views of the traditional leaders on the contribution of MCRI to the promotion of the Tonga religious and cultural heritage.

1.6 Research Questions

The following research questions guided the study.

1. What are the traditional programmes MCRI has made aimed at promoting of the Tonga religious and cultural heritage?
2. What are the religious and social values taught at the MCRI?

3. What are the views of the traditional leaders on the contribution made by the MCRI to the promotion of the Tonga religious and cultural heritage?

1.7 Significance of the Study

Studies on the Tonga religious cultural heritage have been carried out by different researchers. However, none of these studies have investigated the contribution made by MCRI to the promotion of the Tonga religious and cultural heritage. It is for this reason that this study becomes important because the findings would help to advance the existing knowledge and make helpful recommendations on the contribution made by the Institution to the promotion of the Tonga religious cultural heritage so that the value of religion and culture could be harnessed for the benefit of the Tonga speaking people and other people in the region and beyond. The findings might help to strengthen the growing body of knowledge already existing in the literature. The findings might also serve as a useful framework of reference for researchers, students in tertiary education, the Ministry of Chiefs and Traditional Affairs officials and other officials in related Ministries. Furthermore, the findings could be used to fill the missing gaps, which if not filled the Tonga cultural religious practices and their indigenous knowledge risk being lost to invading cultures and religion. Finally, the study might add knowledge to the importance of upholding traditional values, customs and religious and cultural symbols. As the old adage states: A nation without culture is a dead nation.

1.8 Delimitation of the Study

The study was restricted to Chief Ufwenuka area where Mukanzubo Cultural Research Institute is situated. The results of the study might not be generalised to other districts or chiefdoms.

1.9 Limitation of the study

Limitations are the anticipated challenges faced by the researchers when conducting a study. These could be in form of material and financial resources such as literature books, time and finances. Considering that this study was self-financed by the researcher who had other family responsibilities, the researcher faced a lot of challenges in meeting the financial demand of the research. The other challenge the researcher faced was that there were restrictions on the part of meeting the young girls at MCRI. These restrictions, however, were overcome by seeking permission from the Officer in charge to allow me to talk to the girls in the company of the tutors.

1.10 Operational Definitions

Contribution: The assistance provided by MCRI to the promotion of the Tonga culture.

Budima: Dance performed at the funerals to bring back the spirits of the dead.

Heritage: Valued things or property of special value that may be inherited.

Initiation: The process of learning about and entering into a new social status.

Malende: Shrines used in the rain making ceremony.

Mashabe: Tonga dance performed by people believed to be possessed by evil spirits

Nkolola: An initiation rite for Tonga speaking people.

Promotion: Activities that encourages the continuation of Tonga religious and cultural Heritage.

Tutor: The elderly person teaching the young girls who have become of age, about values and attributes of becoming adults.

1.11 Theoretical Framework

A theoretical framework locates a study in a certain theory or theories. Such theories are used to guide the study and make sense of the findings (Kombo and Tromp, 2006). This study is based on the socialisation theory. This framework, therefore, provides the analytical and interpretive lens for the analysis of the findings.

The theory of socialisation is cardinal to this study because it is through socialisation that customs and traditions in each culture are passed on from one generation to other. In the study of the contribution of MCRI to the promotion of the Tonga religious and cultural heritage the kind of socialisation the girls are exposed play a fundamental role in promoting the cultural heritage among the Tonga people of Zambia. According to Giddens (2006:163) socialisation is the process whereby, the helpless infant gradually becomes a self-aware, knowledgeable person, skilled in the ways of the culture into which he/she was born.

Being a process, socialisation is something that occurs over a span of time. During the early years, young ones learn values and norms from the elderly people (Giddens, 2006). Primarily, socialisation theory, as formulated by Oetting (1999) and his associates, emphasises the transmission of societal norms, values, traditions and customs during childhood and

adolescence within society's three major socialisation agencies, family, school and small intimate peer groups (Sommer,1969). The norms transmitted may be pro social or deviant, with pro social norms more likely to be transmitted through strong bonds to healthy families or schools. Personality traits and other personal characteristics influence negative outcomes, such as deviance or drug use, only to the extent that they interfere with socialisation.

This theory is used by sociologists, social psychologists and educationalists to refer to the process of learning one's culture and how to live within it. For the individual, the process provides the resources necessary for acting and participating within their society. This theory is relevant to this study because it has helped us to identify the roles played by MCRI in transmission of religious and cultural values among the young people during the process of socialisation. The initiates live under the guidance and supervision of adults act as role models to them. They socialise and interact in ways that help to transmit cultural values from adults to the young girls who are under the training of MCRI. During the process of socialisation, individuals are assisted in becoming part and parcel of social group (Grusec and Hastings, 2007). They were assisted in the sense that members being socialised are not passive recipients of the characteristics of the social group, but they are active individuals who are also selective in what they accept from the older generation. During this period, they were able to interact with each other and socialise to promote the religious beliefs and cultural heritage of the Tonga people.

Grusec and Hastings (2007) further explain that socialisation also include ways of transmitting culture from one generation to the next as well as ways in which individuals are trained to take up 'specific roles' in society. They further state that socialisation involves a number of outcomes such that the one who socialised may acquire roles, rules, values and standards across all the domains personal, social, cognitive and emotional.

There are two types of socialisation, primary and secondary (Giddens, 2006; Berger and Luckman, 1966). The former takes place with the family as the main agent of socialisation, while the later happens not only within the family but also when other agents take over some of the family (Giddens, 2006). Secondary socialisation is any subsequent process that inducts an already socialised individual into new sectors of the objective world of their society. It is the second part of the socialisation process that plays a major role during the MCRI training. The young girls leave their parents in the surrounding villages and they come to MCRI for training. It is during this period that secondary socialisation takes place. MCRI socialise

young ones in many ways, for example, the adults socialise girls into what are considered feminine roles in the division of labour. The girls are also instructed on how to manage their homes and their husbands when they get married. During this period, the young girls acquire skills and knowledge required to live effectively in the Tonga society. Feigelman (1980) asserts that children learn the cultural norms of society in which they were born. When secondary socialisation happens during MCRI training, the norms and values of proper dress and decorum for girl-child are usually emphasised. For example, the initiates are expected to either wear long dresses and skirts or wrap a chitenge (wrapper) around themselves during training so as not to expose their nakedness.

Once an individual has been socialised, there is a tendency of such a socialised being to identify with the socialisation agent. This aspect of socialisation helps the socialised individual to form a new identity which identifies with the agents of socialisation (Coleman,1990). This entails a situation where, for example, children would want to identify with the parents as they form their identities. However, this identifying component does not only occur between parents and children but also in situations that involve other agents of socialisation. In this case of an initiator and a novice, a novice would want to be identified with the good character of the initiator for example, as she forms her own identity. Further, when one is successfully socialised, they develop a self-policing attitude such that even when the agent of socialisation is absent, they will still act according to the way they were socialised (Coleman, 1990).

1.12 Organisation of the Dissertation

There are six chapters presented in this dissertation. Chapter one presents the general introduction of the study. The chapter gives the background of the study, statement of the problem, purpose of the study, objectives, research questions and significance of the study. The chapter also provides delimitation of the study, limitation, operational definition and ends with the theoretical framework. Chapter two presents a review of relevant literature related to the study. This includes a review of the studies done on the subject. Chapter three outlines the methodology employed in the study which includes, research design, population, sample size and sampling procedure and research instruments. The Chapter further provides information on data collection, data analysis, validation and reliability and ethical considerations. Chapter four is the presentation of the findings. Chapter five presents the discussion and analysis of the findings according to the themes derived from the objectives. Finally, Chapter six presents the summary, conclusion and recommendations of the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter presents the literature related to the study. A number of writers have attempted to write on the promotion of the Tonga religion and cultural heritage, but from the survey of literature it appears that there are limited studies on the contribution made by cultural institutions with regard to religious and cultural heritage preservation. The study conducted in Zambia by Mizinga (1995) revealed that there was not enough documentation on history and culture as told by the local people. The findings by Mizinga (1995) indicate that what was passed on for local history and culture, in most cases, was that which had been handed over by foreigners. Mizinga's study (1995) was relevant to the current study because it shows the roles of the museum in promoting the Zambian culture. Therefore, there is need to have documented information on culture so that the Tonga culture and indeed other cultures could be preserved. Otherwise, a nation without culture is dead (Nyambe, 2009).

The following chapter presents a review of the related literature on the contribution of Mukanzubo cultural research institute to the promotion of the Tonga religious and cultural heritage. The chapter has highlighted on the key dimensions and aspects of the research topic, namely the meaning of religion and culture in Africa and in Zambia. The chapter presents the importance of traditional African belief systems and study done on the Tonga religious and culture in Zambia. The chapter has also looked at the role of the museum.

2.2 Religion

2.2.1 Meaning of Religion

Religion has been defined in a variety of ways by a myriad of individuals. It has been a subject that has historically been left for discussion by religious leaders and scholars. However, recently it has gained the attention of other disciplines, including the mental health. Experts generally agree that religion is a powerful confluence of the shared meanings, rituals, practices, and the ideas that shape the worldviews of its participants. All religions have certain elements in common, yet these elements are expressed in the distinctive manner of each faith. The patterns of social behaviour are of great interest to sociologists, since they underscore the relationship between religion and society. Therefore, it is an important subject in the cultural diversity and practices.

Religion involves beliefs and normally these beliefs involve a Supreme Being, gods and spirits. Secondly, religion involves symbols, and particularly symbolic actions. In traditional African religions, which were for the most part developed without the help of written documents, ritual is the most important part religion. Rituals are in some way prescribed and repeated actions and usually conveying an element of symbolism. Such actions range from shaking of hands to an elaborate pageant like musical festival or a religious service (Bourdillon, 1990). Religion is part of everyday life and has certain elements in common such as beliefs, rituals and experience. Religion plays a significant role in the lives of people all over the world and religious practices of some sort are evident in every society. Religious beliefs, rituals and experience all helps to define what is sacred. Religious beliefs are statements which members of a particular religion adhere. Some people believe in life after death, in supreme beings or supernatural forces. Kung in Magesa (1998:34) provides one of the most comprehensive descriptions of holistic nature of tradition African life. He states that Religion is “a believing view of life, approach to life, and therefore a fundamental pattern embracing the individual and society, man and the world through which a person sees and experiences, think and feels acts and suffers everything.” This means that African religion developed together with the aspects of indigenous knowledge.

2.3 Culture

2.3.1 Meaning of Culture

Every community or ethnic group has its own culture based on their own values, beliefs and way of life. Geertz (1973) refers culture to values, beliefs, behaviour and material objects that constitutes peoples’ way of life. It is, therefore, a bridge to the past and guide to the future. Geertz further states that Culture is the product of humans interacting in groups as well as a total way of life of a society. He also states that culture could be seen as a system of thought, behaviour and values accepted by a group of people or society as it interacts with the environment. This entails that our culture affects the way humans interact socially. Additionally, Howard (1989) asserts that culture is a process related to the creation and maintenance of ideas, behavioural patterns, values and other products of creation in the context of the influences that humans, who are the creators thereof, are subject to.

Another scholar, Loftus (1984: 25) defines culture as “consisting of norms, beliefs, customs, laws, values and expectations shared by members and groups of a given society, that affect many activities and processes within that society.” Norms are an unstated expectation or

explicit standard of behaviour that members of a group or human society share. Beliefs on the other hand, consist of symbolic statements about reality. It is about what is real, true or false and may be accepted without recourse to empirical facts.

Other scholars like John Mbiti stated that culture covers many things, such as the way people live, behave and act, and their physical as well as their achievements (Mbiti,1991:7). He went further to say that culture showed itself in art and literature, dance, music, drama and the styles of building houses. It also showed in people's clothing, in religion, ethics, morality, in the customs and institutions of the people, in their values and in their economic life. All these cultural expressions influence and shape the life of each individual in his or her society, and in turn the individual makes a cultural contribution to his or her community through participating in its life and in some cases through creative work such as the establishment of a cultural research institute such as Mukanzubo. This could mean that shared values, customs and histories of a people's culture can shape the way a person thinks, behaves and views the world.

Additionally, United Nation Education Scientific Co-operation (UNESCO, 1996) argues that people's identity is expressed through speaking and singing indigenous traditional songs which carry with them a different world of meaning. So, culture may broadly be defined as the sum total of ways of living built up by groups of human beings, transmitted from one generation to another. Therefore, preservation of culture is important because it strengthens people's identity and their religious and cultural heritage which the current study sought to address.

Culture is generally defined as the way of life of a particular people. It is what defines a particular people and what is at the core of their worldview and attitude towards life. People are born into religion and cultures to which they identify themselves with. Culture forms many aspects of our lives and is evident in the way we eat, our clothes, our beliefs, our language, our values and vice and in the customary codes of polite behaviour in society. It is also the case that we always refer to our cultural codes in making certain decisions in life; it is the reference book containing unwritten codes that we always have recourse to. Each group of people can be identified by their culture.

Van (1976) studied the *Nkoya* people and their cultural environment in urban areas. He was able to establish that the majority of the *Nkoya* migrants who had a *Nkoya* rural background

were able to continue to adhere to the *Nkoya* ethnic label in towns. Also, they continued to pursue *Nkoya* values, beliefs, customs and rituals even when they had migrated from their rural areas in township. Human culture is enshrined in the blood. This means that wherever a person goes, his or her culture goes with him or her. An individual always carries cultural elements wherever he or she goes. Van (1976) points out that the *Nkoya* in spite of being the minority were able to preserve their culture. Van (1976) established that this cultural system is capable of regulating satisfactorily the necessary economical transitions between most urban people with a rural *Nkoya* background.

Kanene (2015) did a study on the importance of *malende* (Tonga shrines) in Zambia and found that culture plays an important role in preserving people's traditions and beliefs. He further revealed that taboos, prohibitions and punishment are used in every culture to preserve their identity. The issues dealt with traditional aspects were many and no account of the efforts of MCRI to the promotion of the Tonga religion and culture. However, this study examined the role of the MCRI in promoting the religious and cultural heritage of the Tonga people of Zambia. It is against this background that this study has explored the roles played by MCRI in promoting the Tonga traditions, religious life and the cultural heritage. The current study has used interviews, focus group discussion and observations.

2.3.2 Study of Religion and Culture in Africa

The study done by Tilden (1975) revealed that observable aspects of religion and culture such as food clothing, celebration, religion and language are only part of a person cultural heritage. The shared values, customs and historic characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. The study further revealed that religion and culture is more simplified when it is defined as the language, beliefs, values and norms, customs, dress, diet, roles, knowledge and skills, and all the other things that people learn that make up the way of life of any society. The Xhosa of Southern Africa culturally have a strong emphasis on traditional practices and customs inherited from their forefathers. Each person within the Xhosa culture has his or her place which is recognised by the entire community. This study was relevant to the current study because it was founded on promotion of traditional practices and culture which the study sought to address.

The study done in Kenya by Ochola- Ayayo (1976), in his study on traditional ideology and ethics among the southern Luo, states that among other things that girls learn at the initiation ceremony is the importance of being hospitable and generous to relatives and even to the strangers. This study is in line to the current study where it sought to address the religious and social aspects taught at MCRI. A similar study by Gittinger (1982) revealed that rites were educative because they are forums for fostering attitudes. The initiates were taught to think with the community and see the world as the community sees it. Study done in Malawi by Muntali and Zulu (2007) entitled “The Timing and Role of Initiation Rites in Preparing Young People for Adolescence and Responsible Sexual Reproductive Behaviour.” The study is relevant to this current study because it shows how the initiation rites play the role of imparting knowledge on reproductive behaviour in initiates. Reproductive constitute part of the spiritual and social education which this current study sought to address. Muntali and Zulu (2007) revealed information relevant to this current study, however, their study did not provide information on how cultural institutions contributed to imparting knowledge to adolescence on religious aspects leaving a gap on how cultural institutes promote religious and cultural heritage.

On the one hand, Bhugra (2004) gives more explanation on cultural identity by noting that components of cultural identity which include religion, rites of passage, language, dietary habits and leisure activities. Religious rituals and beliefs are a key component of an individual's cultural identity. In addition, he cites that Religion can preserve values within the community and foster a sense of belonging. Rites of passage are important in the development of an individual's cultural identity. Following these rites or rituals is bound to influence the degree to which an individual could be accepted within the cultural group. Bhugra (2004) further writes of the importance of linguistic competence and economic stability as determinant factors prompting individuals to eventually leave their non-dominant cultural group, which typically is geographically bound, and venture into the dominant culture. Attitudes to food and food preparation, including religiously driven taboos and the symbolism of food, are a component of cultural identity that can be influenced by religious teachings.

It can be noted from the studies done by Ngara and Mangizvo (2013) and Bhugra (2004) that culture plays a very important role in identifying the customs, values, traditions and beliefs of people in a given society. As a result, the current study has examined the role played by the MCRI in promoting the Tonga religion and cultural heritage.

2.4 Importance of Traditional African Belief Systems

According to Anial et al. (2014), traditional African belief systems have strong elements of conservation techniques that can be adopted for effective conservation of natural resources and the protection of the environment. They further argue that in every traditional African setting each community has what they hold sacred as the ancestral home of their forefathers. Some objects are conserved because they are of important in the course of indigenous community's existence. Beliefs of African peoples cover topics like God, spirits, birth, death, magic and witchcraft. Therefore, groves are famous for preservation of wildlife species. Anane (2010) agrees by saying that sacred places in nature, shrines, stand out as vegetation-rich ecosystems compared to their surroundings which are frequently degraded landscapes. Traditional societies recognize and appreciate the beauty of nature leading conscious efforts of installing mechanisms to check deforestation, pollution to land, air, and water. Additionally, society teaches pride in their ancestry, the pride that fosters admiration and reverence, and suggests regulations for the conduct of life, hence revering their burial sites. In various communities specific trees are regarded as sacred due to the numerous functions which may include providing shades and medicines. The above insights highlight the fact that traditional societies have cultural resources that can easily support environmental ethics (Decher, 1997).

Shrines have a religious implication which laudably infuses environmental conservation. According to Mbiti (1969), 'Africans are notoriously religious' implying that religion permeates and penetrates the whole life of an African. African traditional religion is oriented towards preservation of life and promotion of a healthy environment that enhances life. As far as traditional African culture is concerned, all its members have a religious and moral obligation with regard to the environment as they know that to destroy the environment means to destroy the human person (Bakanja, 2010).

Bakanja (2010) further asserts that environmental conservation is not a recent phenomenon in indigenous African communities. Africans have always believed that everything that belongs to the ecosystem and the environment has a strong spiritual meaning for humans,

hence necessitating conservation. For instance, certain trees could not be felled because they were considered sacred as they possessed healing powers; this ensured the preservation of forests. Outside Africa, Anane (2010) cites India where sacred groves are a very ancient, widespread, and important traditional system of environmental conservation that long precedes more recent Western strategies for protected areas. Sponsel (2008) says, among diverse indigenous people, areas with attributes distinguishing them as extraordinary, usually in a spiritual sense, are considered sacred. The designation of a natural area as sacred has promoted the conservation of its associated bio-diversity thus, contributing to the development of community-based protected areas. Such sites have fostered reduction of human environmental impact, thereby culminating in the protection of environmental endowments (Anane, 2010). Furthermore, Martin (2000) and Nair (1981) have observed that sacred sites have variously been attributed to having resident deities and spirits, storing rare and extraordinary flora and fauna, thus, considerably aiding the protection of wildlife and other biological resources.

Sacred sites are protected, conserved and maintained through a combination of taboos, prohibitions, beliefs and restrictions which are rules defining access and behaviour. Anane (2010) adds, universal burning, fuel-wood gathering, and tree felling are forbidden in these sacred sites. Ultimately, Awedora (2002) and Sponsel (2008) advance, environmental conservation strategies that incorporate culture and nature are likely to be more effective than the top down imposed ones.

Shrines usually comprise stands of trees or patches of forest that local communities conserve primarily because of their religious importance and also because of economic, medicinal, social, and cultural functions. Some plant species in sacred groves may provide emergency foods during periods of drought, crop failure, and famine. Salick et al. (2007) in a remote sensing study indicated that in sacred sites habitats with greater species richness, diversity, and endemism are more prevalent than in randomly selected non-sacred sites.

With the realization of the environmental sustainability contribution of indigenous people, the United Nations Declaration on the Rights of Indigenous People sets out the individual and collective rights of the native peoples. It calls for the maintenance and strengthening of their cultural identities, and emphasises their right to protect their land resources and to pursue development in keeping with their own needs and aspirations (UN, 2007).

2.5 Studies done on the Tonga religion and culture in Zambia

The Tonga religion is based mainly on oral transmission. It is not written on paper but in peoples' hearts, minds, oral history, rituals, shrines and religious functions. The Tonga religion is endowed with a rich culture and identity which is visible and traceable in its beliefs, material objects, values, customs and traditions. The Tonga believes in the existence of the Supreme Being (*Leza*). God or Leza is known to exist because of what he does, he gives life, he makes rain fall and gives sun. Carmody (1992), states that traditionally, the Tongas were polygamous, cattle-herders, simple hand-ploughing agriculturalists and hunting people and their educational system were informal and gender-based. The aim of the education was primarily to socialise the boys and girls into their social roles as well as to give them skills respective of their sex. Hunting birds and animals, cattle-herding were for the boys and house-keeping for the girls. Thus, these were the practices and mind-sets that the Jesuit missionaries came into contact with when they first arrived in Tonga land. Carmody's study is in line with the current study because both advocates for inclusive learning where boys and girls were all supposed to be involved in the traditional learning so as to appreciate aspects to do with the Tonga religion and culture.

It is remarkable, for instance, how the ancestral spirits (*mizimu*) serve to validate the Tonga life pattern, bind them together potentially divergent kin groups and reinforce the principal status changes of the Tonga adult. Veneration of ancestral spirits among the Tonga took various forms such as through lineage, household and personal shrines, rain shrines as well as territorial shrines through which ancestors (*mizimu*) were investigated (Colson, 2006).

Zambia as a country has many cultures probably more than the recognised number of ethnic groups. Each tribe celebrates and observes its culture in its own style at different times of the year and for various reasons (Kapwepwe, 2007). Like all pre-colonial societies in Southern Africa, the Tonga had no written history and the most important sources for Tonga history are the people themselves and their oral traditions. The Tonga had no kings, instead they had chiefs and headmen who presided on their spiritual matters. Many remember tales and information given to them by their parents, grandparents, or even their great grandparents, as a slogan from Mozambique states: "Our old people are our libraries," says slogan from Mozambique (Thomson, 2005). So elders were not just teachers, but also mobile libraries and encyclopaedia to be referred to by all. Ki-Zerbo (1990) further states that when an elder dies in Africa, it is the library that burns.

2.5.1 Traditional Education

The act of learning is as old as humans themselves. Before schools came into existence, traditional education or the learning of the younger generation took place in the family, clan, tribe and community (Taneja, 2012). The people living in Zambia had their own system of education long before Europeans came to Africa. Basically, their education was traditional and was essentially practical training, which was designed to enable members to play a useful role in society. Mwanakatwe (2013) noted that the skills of reading, writing and mathematical computations as we know them today were not part of traditional education. However, the role of traditional education was vital and, in fact, indispensable for the smooth integration of growing children into society.

This education varied from community to community, both in its content and the methodology used. It is through this education, where social obligations and inculcation of good morals, apprenticeship in practical skills and religious teaching on initiation and the Supreme Being were taught. According to Mbiti (1991) traditional education was inculcated in rituals, shrines, ceremonies and festivals. It is very much linked to ethnic culture and religious traditions. Snelson (1974:1) defined traditional education as “a condition of human survival and is the means whereby one generation transmits the wisdom, knowledge, and experience which prepares the next generation for life’s duties and pleasures.” Learning was inculcated through observation and imitation. This non-formal and informal mode of learning had the potential to produce enlightened citizens and skilled workers who could use the skills acquired from the elders for the benefit of the entire community.

Mwanakatwe (1974) underscores the gender separateness of the traditional education system. According to him, in traditional pre-colonial Zambia, boys and girls were brought up together for up to about the age of five. Thereafter, gender roles would be emphasised and they would receive education from two different ‘curricula’. The girls’ education would be handled by the women folk and would mostly take place within the home premises. Girls were taught agricultural concepts and social activities. In some ethnic groups, at puberty girls would be secluded for intense instruction in new responsibilities of adulthood. These included personal care, child care, respect and obedience to the husband and the in-laws, (Mwanakatwe, 1974).

In practical skills, boys were taught according to gender. Boys were taught by grandfathers, fathers and uncles on how to set up traps for birds and animals, make huts, canoes, nets, carving, and some hunting skills. Mwanakatwe further asserted that, while girls spent much

of their time with their grandmothers, mothers and aunties learning the skills required of them to be good wives and mothers. They fetched water and fire wood, they did all the house chores such as cooking, caring for siblings, sweeping the house, making pottery and weaving as well as taking part in agricultural activities.

2.5.2 Coming of Age Ceremony: *Nkolola*

Zambian ethnic groups traditionally still preserve their cultural heritage and identity in spite of the advents of globalisation. Among the ethnic groups which preserve its cultural heritage and identity in Zambia is the Tonga through traditional education called the *Nkolola* ceremony. *Nkolola* was a traditional ceremony that was performed or celebrated when young girls reach puberty stage. During the teaching time, elderly women teach the young girls how to care for their homes, children and husbands. This initiation ceremony was also aimed at grooming a girl into preparing her to enter womanhood, and later on alone motherhood. *Nkolola* covers both the seclusion of a girl at puberty and the celebration of her emergence.

Colson (2006:160) stated that during the sequence of *Nkolola*, a girl was moved from the status of girl *musimbi*, to that of *kamwale* or *mooye*. As for the training part itself, the girl was confined in a house, for weeks or days, where she underwent instruction about what was expected of her as a woman, and possibly as a mother. Colson further stated that the initiation ceremony was a school whereby a girl was trained to be a woman and a mother, possibly. The initiate was attended to by a younger girl called *siakamwale*. Both were rubbed with oil and red ochre, which in this context could be interpreted as a sign of joy and life. The trainers were elderly women of high reputation in society who instructed her on ways to please her husband and lectured to her on the need to conduct herself well. They also lectured to her on the need to work hard, to keep her house clean and to work in the field and grow food because they believed that to hoe was good, but begging for food was bad. The ancestral spirits were also informed accordingly through conducting this ceremony and were asked in their own way to join in the celebration.

Chama (2006) conducted a study on the Impact of the Sikenge Initiation Rite on Women in Western Province and the study revealed that Sikenge made women behave maturely, well discipline and produced submissive wives. Chama's study is relevant to the current study in the sense that her sample included uninitiated women. The study of Chama (2006) is in line with the current study that sought to explore the religious and social values taught students at MCRI.

Maambo (2015) notes that some people in Southern Province viewed initiation as a culture and an initiation school as a place of socialisation. It is perceived as a safe place for women to learn about their cultural beliefs and admire and understand their respective roles, to learn, to gain power and position through their personal relationships with their communities during the initiation ceremonies. Additionally, Maambo (2015) asserts that it is widely perceived that the initiation school serves as a useful purpose because it teaches good behaviour. However, all the studies on traditional ceremonies have not probed the moral and social benefits that could empower girls and boys to act as agents to the promotion of the Tonga religious and cultural heritage. Therefore, the current study sought to fill the missing gap.

2.5.3 *Lwiindi Gonde* Ceremony

The Tonga speaking people hold various *Lwiindi* ceremonies and this is according to chiefdoms, some of which are *Maanzi Abila* of chief Siachitema and *Lwiindi* of chief Chikanta both of Kalomo District. There is also another *Lwiindi* ceremony among the Gwembe Tonga speaking people, among others. All these are considered as subordinate to *Lwiindi Gonde* to which all Tonga chiefs subscribe. The *Gonde Malende* is the main shrine of the Tonga people of Zambia. The shrine is located in Monze District and it transcends geographical confines of the land of the Tonga (O'Brien & O'Brien, 2007). *Gonde Malende* is the burial site of the second and third chiefs of the Tonga people (Kanene, 2011). It influences the production, distribution, and management of natural goods (Kakoma, 2007) through rituals performed there and the rules that govern it. The rituals involve appeasing the ancestral spirits through gifts, dancing around the shrine, making socio-ecological requests and celebrating harvest (*butebuzi*) and the calling of rains. There are numerous taboos associated with this shrine which have immensely contributed to environmental sustainability of its location, the *Gonde*. Out of the *Gonde Malende*, was born the *Gonde* Ceremony which has played an educative role over the meaning of the *Malende* and the broader culture of the Tonga (Kanene, 2011).

Kapwepwe (2007) stated that *Lwiindi Gonde* ceremony was the main Tonga ceremony which took place at *Gonde* in the south west part of Monze District. The shrines or *malende* are places of power, appeal, offering and they are regarded as places where people can approach spiritual entities. Colson (2006) noted that shrines may be natural sites associated with power and many have like structures built either at the grave sites of former leaders or in the country yard of the homes of the *basangu*. There are shrine at the MCRI but the *Gonde Malende* is the main shrine of the Tonga people of Zambia. The *Gonde Malende* is the burial place for

the second and third chiefs of the Tonga speaking people for it is believed that the first chief did not die but simply disappeared mysteriously (Kanene, 2011). The ritual involves appeasing the ancestral spirits through gifts, dancing around the shrine, making socio-ecological requests and celebrating the harvest and the calling of rains. Kanene (2011) also asserted that the ceremony allowed the Tonga people to retain their religious and cultural heritage. The *Lwiindi Gonde* ceremony also brings the Tonga people together, reinforcing values and reminding them of where they belonged. The ceremony is a tool by which the customs of the Tonga people are preserved from erosion by modernity. Kanene agrees with this assertion that during the *Lwiindi Gonde* traditional ceremony which celebrate harvest, the Tonga visit shrines to ask for rains from the ancestors. This suggests that people have access to community with divine powers about their welfare and that of the departed souls during the celebration of traditional ceremonies. The study is relevant to the current study because it addresses the contribution made by MCRI to the promotion of the Tonga religion and culture. The customs propagated through the *Lwiindi* ceremony were meant to help the young and old generations ensure that the Tonga culture was sustained and preserved. The *Lwiindi Gonde* ceremony is very important in the preservation of the Tonga religious and cultural heritage; hence, the need for all the young and old generation to work together in all the ritual related activities that take place during the ceremony. Studies conducted so far have shown that young girls from the MCRI were involved in singing and dancing during the *Lwiindi Gonde* ceremony although the boys were not allowed to take part in the activities of the MCRI that promotes the religious and cultural heritage, there is need to consider them in future. This creates a gap, hence, the need to fill up the gap.

2.5.4 Rain making Ceremonies

Rain making ceremonies are some of the most significant traditions in Tonga religious and culture. Many Tonga people believe that special skills are bestowed upon rainmakers or spiritual leaders whose role was to preside over agricultural shrines. In the Zambezi valley, an area where rainfall was uncertain, the ability to make the rain was very important.

The *Gonde* ceremony prominently features a group of people normally clad in black attire who are called the loyal clans of chief Moonze and the priests. Besides being custodians of the *Malende*, they functioned as rain predictors and as rainmakers. Haverkort and Millar (2004) argue that in most traditional communities, there exist varieties of traditional leaders, specialists and spirit mediums. The rainmakers' role of predicting seasonal rainfall pattern has not diminished even in modern times. During each ceremony, a member of this clan is

allocated space to tell the public about the year's rainfall forecast. The rainmakers' spiritual role in stopping and making rains can impact negatively or positively on the available natural resources. The rain maker can avert negative rainfall situations through sacrifices. Therefore, in natural resource use and management the relevance of rainmakers and shrines cannot be overemphasized (Haverkort & Millar, 2004). The statement simply argues for the significance of the rainmaker in environmental sustainability as they are believed to influence rainfall availability for the wellbeing of the environment. As the entire of Gonde wildlife demands favourable rain distribution to thrive, positive rainfall authority of the rainmakers cannot be overstated.

Colson (2006) pointed out that among the Tonga people all spirits with control over the rains and other ecological important matters were called *basangu* or *bami bamvula* (lords of the rain). Colson further stated that some mountains, caves, pools, waterfalls, hot springs, large trees and dense forests were perceived as being imbued with sacred authority. Furthermore, Kaoma (2010) asserted that rituals among the Tonga speaking people involved ancestors and the high god in maintaining ecological integrity. He further argued that the rain calling festival among the Tonga people seemed to be a combination of both the ancestor cult and the rain making ritual. Kaoma (2010) also stated that rainmaking was the central function of rain shrines. Rituals at rain shrines revolved around the proper appeasement of the shades, the owners of the land. In a situation where the rains did not come or where there could be too much rain and a need to stop it, it was these men and women possessed by spirits who could communicate with the ancestral spirits to ensure sufficient rains and good harvests were provided to the people. Kaoma (2010) further asserted that in these circumstances new spirit mediums arose and often they were women. They would be possessed by spirits powerful enough to make rain or stop it. If such a spirit medium was particularly successful and famous, a shrine might be made for her after her death, and was closely associated with her rain shrine. Rain shrines were, and are an important forum for the meeting and mingling of different people. The studies that were conducted by Colson and Kaoma discussed above, it was evident that there were religious rituals conducted during rain making by men and women possessed by spirits who communicated with the ancestral spirits to ensure sufficient rain and good harvest was provided to the people. Rain shrines attract a lot of people and they were and are an important forum for the meeting and mingling of different peoples.

Kaoma added that religious rituals at territorial cults were also done at special groves. The Monze cult is an example of the feral cult. The malende grove at Gonde was usually visited

during the times of drought when people prayed for the rains. During the prayers for the rains, sacrifices involving beer, animals, chickens or fowls were done. The birds and the animals had to be black, symbolising and attracting dark rain clouds. It was the woman who led the dancing and singing rain songs calling upon the *basangu* to hear their pleas (Kaoma, 2010).

2.5.5 Ceremony to Honour the Dead

Thomson (2005:30) noted that the Tonga living in the valley also performed ceremonies to commemorate the spirits of the dead, which were called *budima* or *ngoma buntibe*. The spirits were perceived to play a beneficial role in the lives of the living as protectors but they could also cause illness and misfortune if they were neglected.

A funeral was the occasion for the large gathering of relatives, friends and it consisted of a number of ceremonies which took several months to prepare. The rites started with the burial of the body of the deceased together with some of his or her personal belongings. The burial was followed by a period of the social mourning expressed in music making and dancing. During the ceremony, many herds of cattle were slaughtered and beer was brewed. After a few months, the funeral rites commenced, with close relatives as participants. The mourning period ended after the purification and inheritance of the dead person's spouses and property was conducted. Some of the religious instruments or objects used by people were *namalwa*, *nyeele*, *tulangu*, *insaka*, *lunyoolo*, and *mpande* (Colson, 1962). All these religious objects were found and displayed in the museum at the MCRI.

2.6 The Role of the Museum.

The study done by Muloongo (2010) on radio and museum revealed that museums disseminate information through display of artefacts associated with information, mainly in permanent exhibition within the galleries. While Wafer (2005) observed that the exhibits at MCRI have taken different form of information dissemination ranging from photographs to actual specimen such as household utensils, animal skins and musical instruments. Apart from permanent exhibitions, the other method that museums use to disseminate information is through temporary exhibition for information and education purposes. Hooper-Greenhill (1992) noted that temporary exhibition usually focuses on a specific subject and the whole activities lasts for a limited period of time on display. He further explained that just like the permanent exhibition, this method has also caption and material on display. While this method of displaying artefacts has been used for a long time and proves to be effective,

however, it does not address the issue of Museum visitors who are illiterate or unable to write and read in cases where the language used may even be too technical for some visitors to understand.

The study conducted in Zambia by Kashoki (1989) reviewed that society entrusted museums with the responsibility to conserve ritual objects so that they could be protected for transmission to future generations. Kashoki further notes that museums were a significant factor in attracting both local and foreign tourists to an area and can therefore be instrumental in helping the local economy in terms of supplying a passing trade as well as offering local people employment through artefacts making. The findings from Kashoki (1989) observed that objects kept in the museums were believed to have unique combination of ideas associated with it. Any damage to any of the objects meant that there was a partial disappearance or distortion of the original message it carried. Kashoki (1989) concluded that Museums should be termed as cultural institutions because they were also agents in the preservation of the religious and cultural heritage of different people. The life expectancy of an object in the museum depends on the care given to it. Study of Kashoki (1989) is relevant to this current study because it is in line with what MCRI have done of housing Tonga artefacts in its museum.

2.7 Summary of the Reviewed Literature

The review of literature in this study has revealed some significant findings which have been summarised. The research findings of Geertz (1973) indicate that culture refers to values, beliefs, behaviour and material objects that constitutes peoples' way of life. It is, therefore, a bridge to the past and guide to the future. Geertz further states that culture is the product of humans interacting in groups as well as a total way of life of a society. He also stated that culture could be seen as a system of thought behaviour and values accepted by a group of people or society as it interacts with the environment. This entails that culture affects the way humans interact religiously and socially. Culture is generally defined as the way of life of a particular people. It is what defines a particular people and what is at the core of their worldview and attitude towards life. People are born into religion and culture to which they identify themselves with. Religion and culture forms many aspects of our lives and is evident in the way we eat, our clothes, our beliefs, our language, our values and vices, etiquettes, etc. It is also the case that we always refer to our cultural codes in making certain decisions in life; it is the reference book containing unwritten codes that we always have recourse to.

Religious rituals and beliefs, even if not followed as an adult, make up a key component of an individual's cultural identity. In addition, Religion can preserve values within the community and foster a sense of belonging. Rites of passage are important in the development of an individual's cultural identity; following these rites or rituals is bound to influence the degree to which an individual will be accepted within the cultural group. Language, both written and spoken, is a cultural marker.

However, there seems to be insufficient information on the contribution of MCRI to the promotion of the Tonga religious and cultural heritage. It appears little is known on the contribution of MCRI's programmes aimed at promoting the Tonga religious and cultural heritages. This created knowledge gap, hence, this study therefore, sought to investigate the contribution of MCRI to the promotion of the Tonga religious and cultural heritage.

The next chapter presents the methodology of the study.

CHAPTER THREE

METHODOLOGY

3.1 Overview

This Chapter gives an account of the methods of data collection that were used in this study. It constitutes the research design, population, sample size, sampling procedure, research instruments, and data collection procedures. Finally, the chapter provides a discussion on data analysis and ethical considerations taken in this study.

3.2 Research Design

A research design is a plan on how a study would be conducted or it is a detailed outline of how an investigation would take place (Msabila and Nalaila, 2013). In conducting this study, a phenomenology research design was used. Phenomenology is a broad discipline and method of inquiry in philosophy and psychology. This has been exemplified by German philosophers Edmund Husserl and Martin Heidegger in the 20th century (Cox, 1992). Husserl defined phenomenology as “a descriptive theory which begins from within the person, the subject seeks to move outside the person into an objective description of the world (Kramer, 1986).” Phenomenology focuses on accurately describing the totality of phenomenal manifestation in human experience. A descriptive phenomenology design, seek to avoid reductionism and often insisting on the phenomenology Epoch (an act of refraining from making conclusions). The method requires of “bracketing of convictions.”

The phenomenology design was relevant to this study because it provided an ideal method of investigating phenomena in its actual state. This approach was preferred to the current study because it focused on accurately describing the totality of the Tonga culture, beliefs, attitudes, behaviour, social and moral values which are not ease to quantify. The study further opted to use this method because it allowed the collection of data using structured interview guide and focused group discussion (FGD) guide where respondents were required to describe, explain and give their own opinion on the problem.

3.3 Methodology

This study used qualitative method of data collection. Kombo and Tromp (2014:9) define qualitative method as “a form of research that involves description.” In qualitative method, the researcher interacts with the people he is studying and this interaction assumes the form of living with or observing participants over a prolonged period of time or the actual collaboration. In other words, the study tries to minimise the distance between the researcher and those being researched. Qualitative method was used in this study because it was viewed to be the most appropriate as the researcher was able to interact with the respondents and collect information in its natural form as well as gather corrected data on the problem under investigation. I chose qualitative because it deals mainly with verbal data while quantitative research consists of research in which data could be analysed in terms of numbers. Qualitative approach was used because it explores attitudes, experiences, behaviour and it attempts to get an in-depth opinion from respondents.

3.4 Population.

Msabila and Nalaila (2013:36) define population as “a complete set of elements (persons or objects) that possess some common characteristics defined by the sampling criteria established by the researcher.” They stated that a population is usually the individuals who possess certain characteristics or set of features a study seeks to examine and analyse.

In this study, the population comprised the chief, village headmen, former and current MCRI students, members of staff from MCRI, the religious leaders and the parents of students at MCRI

3.5 Sample Size

Kombo and Tromp (2006) define sample size as the process of selecting a number of individuals or objects from a population such that the selected group contains features representative of the characteristics found in the entire group. A sample size is, therefore, a subset of elements taken from a population which is considered to be a representative of the population. In other words, a sample size may mean a number of participants selected from the universe to form a desired sample in the study.

In this study, the targeted study sample was twenty five (25) people. The composition of the sample were as follows: three (3) former MCRI students, seven (7) current MCRI students, five (5) staff of the MCRI, one (1) religious leader, one (1) chief, one (1) headman and seven

(7) parents who have students at MCRI. At the time of the study, MCRI staff composition was as follows; the officer in charge, two traditional tutors and two book writers. At the time of interviews, the book writers and the tutors were not employees of the institute but just co-opted members because of their expertise. For easy communication, the key respondents that is, the former students of the MCRI were lettered as participant A, participant B and participant C. The current students of the MCRI were lettered as participants D, E, F, G, H, I and J respectively. Three former students and two current students, that is, participant D and participant E participated in the interviews. I involved five current students that is Participants F, G, H, I and J for the FGD. The tutors were named as tutor 1 and tutor 2. I purposely involved the former and the current students of the MCRI as the key respondents for the in-depth semi structured interviews. The sample had characteristics which were representative of the whole group. The MCRI staffs and parents were purposively chosen because of the information and knowledge they had on the institute and were suitable to give information on the contribution made by the MRCI to the promotion of the Tonga religious and cultural heritage. It was easy for the researcher to purposively select the Chief by virtue of him being in the position of traditional leader at the time of the research. Secondly, MCRI is found in his chieftom and near to his palace and because of the knowledge he had on Tonga religious and cultural heritage. He was also well vested with information on activities and programmes that were going on at the MCRI. The religious leader was part of the respondent in this study because I was confident that he could give valuable information on the contribution made by the MCRI to promotion of the Tonga religious and cultural heritage because his expertise. The religious leader was purposely chosen because he was regular visitor to MCRI and interacted with MCRI staff and students.

3.6 Sampling Procedure

Kombo and Tromp (2006:82) assert that sampling is an important process a researcher uses to gather people, places or things to study. It is an important procedure in conducting a research because the researcher cannot collect data from all persons that have the suitable characteristics needed for a study. In selecting the participants for this study, purposive sampling procedure was used. Kombo and Tromp (2006:82) further stated that in purposive sampling, the researcher purposely targets a group of people believed to be reliable for the study.

This study also used snowball sampling procedure to identify the respondents. Snowball techniques involve asking people who have reliable information on the study, who in turn would lead the researcher to a new contact relevant to the study. Snowball sampling was used in this study because the participants known by the researcher could lead him to other participants who had information on the problem. Well known respondents were used to identify other possible participants because they were more likely to know others with similar characteristic. I used snowball sampling to select parents to be included in the sample. The parents were chosen because they had daughters at MCRI.

The sample had characteristics which were representative of the whole group, that is, they were former and current MCRI students. The MCRI staffs and parents who has students at MCRI were purposively chosen because of the knowledge they had on the institute and were suitable to give information on the contribution made by the MRCI to the promotion of the Tonga religious and cultural heritage. It was easy for the researcher to purposively select the Chief by virtue of him being a traditional leader at the time of research. The Chief was purposively chosen because of the knowledge he had on Tonga religious and cultural heritage. He could give information on whether MCRI's programmes were aimed at promoting the Tonga religious and cultural heritage. The village headman was part of the respondent in this study because he gave valuable information on the contribution made by the MCRI to the promotion of the Tonga religious and cultural heritage. The traditional leaders were purposely chosen because they were regular visitors to MCRI and interacted with MCRI staff and students.

3.7 Research Instruments

Research instruments refer to the tools that the researcher uses in collecting the necessary data. The most commonly used method of gathering information is by directly asking respondents to express their views, thus making the following instruments to be the most commonly used; questionnaires, interview schedule, focus group discussion and observation checklist. The data collection tools that were used in this study were a semi- structured interview guide, FGD guide and observation checklist. These instruments were found to be useful in this study because they allowed the respondents to express their views freely and also provided an open discussion with the interviewer (in this case the researcher) and the respondents. These research instruments were preferred because they served time and expense on the researcher's part. Semi-structured interview guide and (FGD) guide were also useful as they helped the researcher to gather in- depth information. Additionally, an

interview guide was used to guide the researcher and to ensure consistency as well as relevancy on the questions that were asked to all the respondents. Finally, the observation check list helped the researcher to be consistent in his observation. He remained focused on the objects displayed in the institute. This helped me not to wonder about in my observation.

3.7.1 Interviews

Schumacher and McMillan (1993:28) define interview as “a direct verbal interaction between an interviewer and the respondent with the aim of collecting data.” It is a direct face to face attempt to gather reliable and valid measure in the form of verbal responses from one or more respondents or by recording the responses using some mode of recording. Additionally, Sidhu (2006) asserts that the researcher may capture the feelings, emotions and opinions of respondents, something which the researcher might not be able to do when using questionnaires.

In the current study, interviews were held at the respondents’ convenient place and time. The interview with the chief, the village headman and two MCRI staff were conducted at their respective homes, while for the three staff from Mukanzubo, the interviews were held at the cultural institution. During the interviews, the researcher used a voice recorder to record the proceedings so as to avoid misinterpretation of the collected data. The researcher also used a note book to write any information not clearly explained by the respondents. The method was useful to this study because the researcher was able to get direct and first-hand information from the respondents.

The semi-structured one-to-one interviews for parents and adolescents yielded rich data and provided extensive information to support earlier findings and also helped respondents to clarify and expound information they did not want to voice in the group. In-depth interviews gave me an opportunity to search for, expand and verify descriptions of the phenomenon under study. The purpose of in-depth interviews for this study was to explore in depth, the participants’ views, and perceptions, and to learn about the context of the participants’ thinking, about the contribution of MCRI in the promotion of the cultural and religious heritage of the Tonga people. I collected extensive and intensive data from only a few parents and adolescents, because ‘more individuals participating in in-depth interviews.

3.7.1.2 During in-depth interviews

I interviewed traditional leaders at their homes in the local language (Chitonga). The traditional leaders' interviews did not create any problems, but I was extremely aware of the atmosphere in which the girls were to give me the accurate information. They were careful about what they said. Each interview took around 20-30 minutes.

I started the interview for each participant with open question such as 'please tell me about yourself, your age and your life now'. This aimed at knowing about general information of the participants' background and at creating a comfortable atmosphere. During the interview, probing techniques were employed, raising questions such as 'could you please explain more what you mean by...', or 'give me an example of that.... During the course of the interview, I probed more deeply on specific topics and issues that participants had initiated.

I attentively listened to what the participants said and encouraged them to clarify and elaborate the detail of their experiences. I did write extensive field notes from my first encounters with the villagers onwards through to the end of the study in order to remind myself about events, actions and interactions, as well as to initiate the process of thinking and reflection. Importantly, there was no note-taking during the interviews themselves. Nevertheless, field notes were written immediately after the conclusion of each interview

3.7.2 Focus Group Discussion

FGD guide was used by a researcher to gather information which he would not have access to through interviews. In this study, the researcher collected data using two FGDs with the current students at MCRI and parents with students at the institute. The parent group had seven participants and the student group had five participants and the discussion brought out issues that were unchallenged during the semi-structured interview. Focus Group Discussions was used because it had an advantage of collecting enough information or data in a short period of time and it also saved money on the part of the researcher. The researcher found FGD useful and effective because it provided an opportunity for the participants to collectively share and solve problems.

Two FGD were conducted between December 2016 and March 2017. In total twenty five (25) participants took part in this study. Each FGD included 5 and more participants, which is consistent with recommendations by experts (Hyde *et al.*, 2005) and lasted for approximately 70 to 90 minutes.

The FGD were a useful method to address the research questions because they provided an opportunity to ask participants in more details about topics of interest, and allowed me to interact directly with parents and adolescents who were initiated in the MCRI (Stewart *et al.*, 2007). FGD were used to provide insights, greater depth and detail (Stewart *et al.*, 2007). Furthermore, FGD techniques allowed participants to react and built upon the responses of other group members.

3.7.2.1 During FGD

Prior to the FGD, I made general conversation with the parents about their work in the fields to establish a comfortable environment. Our conversation was conducted in the local language (Chitonga). I also discovered that the choice of the Tonga language was very influential in establishing rapport with the respondents and encouraged their sharing about their thoughts and ideas. This was especially seen in the parent participants, who were not accustomed to using the official national language (English') due to their limited formal education and who would feel too shy to speak in the English language.

Therefore, I chose to use the local spoken language and this made the participants comfortable to speak their mind. Fruit and drinks were provided for refreshment before starting discussion in focus groups and interviews.

After explanation of the purpose of discussion, the parents felt relaxed, appeared happier, and were subsequently much more willing to share their viewpoints on each topic. All participants in each FGD knew each other well and that seemed to help them feel less reluctant in discussions.

As the focus group facilitator, I started asking questions and the participants provided the answers in turns. The subsequent discussion was audio-recorded. I requested permission from the interviewees and members in focus groups before these recordings. Field notes were written after each focus group.

3.7.2.2 Difficulties that were encountered in FGD

In the FGD with the parents in the first setting, I had a problem with a participant who dominated the discussion for about 15 minutes. She talked all the time and I eventually tried to stop her in a positive way by encouraging other members to share their ideas as well. I did not want the opinion of those who dominated the conversation, yet I did not want to embarrass those who were most vocal, making them unwilling to participate afterwards. As a

result of my intervention all participants had an opportunity to share their opinions on the subject.

In the adolescent groups, who were under training in the MCRI, I discovered that the girls' groups were not as talkative as the groups of parents, so I asked for responses by name given to me by the trainers to encourage the girls to give their opinions. One girl in one group was very quiet. I tried to encourage her to participate but she would answer only very briefly. She mostly looked at the floor and did not make eye contact with others. At first, I thought this was a problem deriving from the scenario or from me as the researcher. I was surprised when later volunteered to be interviewed and she shared her ideas on topic happily and she enjoyed discussing them openly with me. She explained that during the FGD she had felt embarrassed with her friends but she felt free to speak in the in-depth interview

3.7.3 Observation Guide

Observation is a method that provides information about the actual behaviour (Kombo and Tomp, 2006). There are several types of observation in qualitative research and in this study the researcher used the structured observation where the researcher remained as an outside observer.

During the actual data collection, I visited MCRI in order to assess the Tonga artefact housed in the cultural institution. I also checked whether the institute was well stocked with relevant Tonga books. This assessment helped me to understand the contribution made by the MCRI to the promotion of the Tonga religion and cultural heritage. Taking photographs was also beneficial because there was a possibility of forgetting useful information. I found using this method to be relevant because data collected through observation is often real and more correct than data collected by other methods.

3.8 Data Collection Procedure

In research, data collection refers to gathering specific information aimed at proving or refuting some facts (Kombo and Tromp, 2006). In data collection, the researchers should have a clear understanding of what they hope to obtain and how they hope to obtain it. Kombo and Tromp (2006) further assert that the researchers should also have a clear vision of the instruments to be used, the respondents and the selected area of study. In the current study, data was collected from chief Ufwenuka, the religious leader, MRCI staff and students, parents who have students at the MRCI. Prior to this, appointments were made concerning

which days were convenient for them to be interviewed. The researcher conducted interviews with the traditional leaders, the girls and MCRI staff and organised FGD with the current students and parents with students at MCRI and this enabled me to explain to the respondents any questions that required clarity. The researcher was also able to probe the respondents further to give more details on the study topic.

3.9 Data Analysis

The data collected were analysed based on the responses given by the respondents. Qualitative data which was obtained through interviews and FGD was categorised under identified appropriate topics or headings or themes in order to provide a rich description of the phenomena of the study.

The data which was collected in this study was analysed by coding, theme development, and the interrelationship of themes. To analyse the qualitative data in this study, we used the thematic analysis approach which aims at searching for themes or patterns that emerge in the study. The thematic analysis approach involves preparing the data for analysis, exploring the data, analysing the data, representing the data analysis and validating the data.

3.10 Ethical Considerations

There are several ethical issues that must be considered when conducting a research on human subjects. Generally, ethics are considered to deal with beliefs about what is right or wrong, good or bad, proper or improper. White (2003) provides some of the issues that should be taken into consideration especially when conducting a research that utilises human beings as participants. The researcher should take into consideration the safety of the participants; avoid causing discomfort and inconveniencing the participants. Furthermore, harming people, the environment and property should be avoided.

In this study, ethical issues were key in the provision of a good atmosphere required for respondents to answer questions with a free and open mind. Prior to data collection, a letter from the University of Zambia (UNZA), Directorate of Research and Graduate Studies (DRGS) was acquired. The letter was presented to MCRI and consent was sought from all the participants to conduct the research. The date and time for conducting the interview was decided in consultation with the MCRI management. Areas of confidentiality and anonymity, intentions of the researcher and how the information would be used were clearly explained to the respondents. In order to ensure there was privacy and confidentiality the names of the participants were not used instead letters and numbers were used.

3.11 Summary of the Chapter

The foregoing chapter described the general approach that was employed to study the contribution made by the MCRI to the promotion of the Tonga religious and cultural heritage. The following items were explained: research design, methodology, and target population, sample size, sampling procedure, research instruments that were employed, procedures for data collection and the process of data analysis. The chapter concluded with a discussion of ethical considerations. The next chapter presents the findings of the study.

CHAPTER FOUR: PRESENTATION OF THE FINDINGS.

4.1 Overview

This chapter presents the findings of the study on the contribution made by MCRI to the promotion of the Tonga religious and cultural heritage. The chapter first presents the personal details of the respondents, followed by the findings of the study from the field. The findings were guided by emerging themes from the three research questions as follows:

1. What are the traditional programmes that MCRI has made aimed at promoting the Tonga religious and cultural heritage?
2. What are the religious and social values taught at MCRI?
3. What are the views of the traditional leaders on the contribution made by MCRI to the promotion of Tonga cultural heritage?

The role of MCRI is not documented but is obvious that the institute played a prominent role in the promotion of the Tonga religion and culture. In order to provide valid information on the contribution that MCRI has made to the promotion of Tonga religious and cultural heritage, it was felt that the former and current students of MCRI, staff from MCRI and traditional leaders were the most suitable people to provide the information. The religious leader at Chikuni Mission and the parents of student at MCRI were also considered to have the relevant information to the study.

4.2 Personal Details of Respondents

In this study, gender played a critical role because both sexes were believed to have valuable information. The study had 9 males and 16 female respondents. There was a higher number of female respondents in this study because MCRI is a female established institute and traditionally women exercised more religious powers than their male folk. The gender of the respondents is shown in the table below.

Table 1: Gender of respondents.

Gender	Frequency	Percentage
Male	9	36
Female	16	64
Total	25	100

The next table shows the distribution of the respondents according to their classification. The data shows eighteen (18) elderly respondents thus the traditional leaders, former students, MCRI staff, the religious leader and parents of students at MCRI and seven (7) young girls. The seven were current students at the institute. The data shows those who took part in the interviews and the FGD. The students, MCRI staff, the traditional leaders, religious leader and parents of students at MCRI were believed to be the main reservoir of knowledge with regard to the promotion of the Tonga religious and cultural heritage: hence, the justification of having them as respondents in this study.

The key respondents to this study were the traditional and religious leaders, parents of students, former students and staff of MCRI. They were 18 in all and their age ranged from 25 to 70 years. The other the key respondents consisted of current students and they were 7 in all. Their age ranged from 10 to 18 years.

Table 2: Distribution of respondents.

TYPES OF RESPONDENTS	MALE	FEMALE	TOTAL
Former students (Interviewed)	0	3	3
Current students (Interviewed)	0	2	2
MCRI staff (Interview)	2	3	5
Traditional leaders (Interviewed)	2	0	2
Religious leader (Interviewed)	1	0	1
Current students (FGD)	0	5	5
Parents (FGD)	4	3	7
TOTAL	9	16	25

The table above shows the distribution of respondents. There were thirteen (13) people who were involved in the interviews and twelve (12) people participated in the FGD. The study had two FGDs, one for the current students and the second one for parents with students at MCRI.

4.3 Programmes aimed at Promoting the Tonga Religious and Cultural Heritage

The first research question aimed at finding out the traditional programmes offered at MCRI meant to promote the Tonga religious and cultural heritage. Different respondents gave their views as follows:

4.3.1 MCRI Staff

When asked on how MCRI had contributed to the promotion of the Tonga religious and cultural heritage, information collected from the respondent showed that the MCRI had made recommendable strides in the promotion as well as in the preservation of the Tonga religious and cultural heritage in the sense that, the institute enhanced the expansion and maintenance of cultural archives. In the first place, the officer in charge of the cultural institute took time to explain to the researcher about MCRI structures. These became structures of interest in my study as I sought to investigate the contribution of MCRI to the promotion of the Tonga religious and cultural heritage. She indicated that the institute operated through structures such as the museum, religious places of worship, the Tonga concert, the traditional school and the book writing. All the mentioned departments had programmes or activities aimed at promoting the Tonga religious and cultural heritage. She highlighted the activities or programmes of MCRI such as the display of Tonga artefacts, traditional religious music, concert festivals, dances, songs and ritual practices. At the traditional school, young girls were trained in aspects to do with the Tonga religious and cultural heritage. The girls were enrolled at the institute specifically to acquire knowledge and understanding of the Tonga traditional education. However, the girls also received formal education from the neighbouring primary and secondary schools within Chikuni mission. In other words, they received formal education in the morning and traditional education in the afternoon.

The officer in charge said:

Apart from the ample discussion held between students and the tutors during the traditional lessons, much of the tutor's energy is invested in training the girls to dance to the Tonga traditional songs which promote the Tonga religious and cultural heritage. These are educative songs and dances the

tutors had been taught by their parents and grandparents. After the training, the students or initiates acquire knowledge and insight in the Tonga religion, custom, music and dance from the past, thereby promoting and preserving the indigenous knowledge (IK) for future generations. The tutors also engage the students in teaching them the Tonga proverbs, riddles and wise sayings. The proverbs and riddles contain religious beliefs, ideas, morals and warning. They speak about God, the world, man, human relations and the nature of things.

On the relevance of the museum that is found at MCRI, the first tutor indicated that the museum was important because it provided a unique interactive experience of getting close to the things that were seen and read in books, newspapers and other media. She said:

We have preserved the Tonga religious and cultural heritage by having a museum where religious musical instruments and dancing costumes that were played and worn during traditional ceremonies are displayed. MCRI houses artefacts of the Tonga speaking people such beadwork, basketry, musical instruments, spears and objects made out of clay and wood. Some of these artefacts are used at traditional ceremonies such as *Lwiindi Gonde*, rain making and *nkolola* ceremonies. The museum acted as agents of communicating the Tonga religion and culture. By seeing ethnographic objects or artefacts physically, visitors could see and touch what they read in books. Museums enhance the preservation of religion and culture among the current generation and future generations. Cultural institution are a valuable source of creativity, particularly the art galleries or photography exhibitions, as many people are inspired with the skills used in designing the exhibitions, subsequently visitors to the MCRI want to try such activities themselves for their economic gain. Without realising it, they enhance the Tonga religious and cultural heritage.



FIGURE 2: Showing the artefact displayed in the museum

Source: *Field data* (October, 2016)

I also observed a demonstration by the tutors and students on the rituals that were conducted when asking and making offerings to the ancestral spirits at the religious place of worship at MCRI. Rituals are religious practices required or expected of members of a faith. Rituals usually honour the divine power or powers worshipped by believers. They also remind adherents of their religious duties and responsibilities. Rituals generally involve the affirmation of beliefs, as in a public or private statement of confessing a sin. Moreover, there are religious sanctions attached to religious rituals, whether rewards or penalties. Many things are given to the divinities and their value depending on the offerer's conception of what is valuable to the divinities. They range from beer, grain, tobacco, hoes and even water which is filled into the mouth and then spat onto the ground. I saw the tutors and the people that were involved in the exercise taking off their shoes, singing as well as doing some special clapping (*kuhobela*) and kneeling down to show respect to the ancestral spirits. The tutors and the participants were all dressed in black clothes. When asked why they wore black clothes, one of the tutors said:

Apart from the museum, there is a religious place of worship called *malende* at MCRI, a sacred place where thanks giving and offerings are practiced in time of calamities and happy moments. The black attire is associated with dense clouds and blessings from the ancestral spirits. The black cloth brought to a *malende* by the petitioners for rain is used to secure the thatch of the hut (*kaanda*) roof at the shrine. *Basangu*, the medium, consulted during drought, may ask for the black cloth. Black symbolises the rain cloud which are black and encourage rainfall.

The researcher visited the museum where the Tonga artefacts such as Tonga traditional music and utensils were kept or displayed (see figure 2). It was observed that traditional objects and photographs such as clay pot, winnowing baskets, shell triangular beads, whistle and others were explained to the researcher on how each of them was used.

The officer said:

The clay pot commonly known as *nongo* is used for storing water, beverages such as *maheu* and local beer. The local beer has religious significance in the performance of the rituals. The winnowing basket *Lusuwo* is used to store mealie meal. The shell triangular beads and beadwork locally known as *Mpande* is used to inherit human souls. The function of the drums *Namalwa* is used to communicate the death of someone in the community

and is played at Tonga funerals. The handle rattle *insakalala* is used during the funerals. Finally, *Lunyoolo* a razor blade is used for shaving the hair of the relatives of the deceased person. All these traditional objects have religious significance in the performance of rituals during traditional ceremonies.



FIGURE 3: Showing the musical instrument, hoe, stool and *mpande* the Tonga people used in ritual practices.

Source: Field data (October, 2016)

The officer further stated that the cultural archives were important in the sense that they provided a platform of adaptation to the Tonga customs and tradition. She indicated that the institute created a conducive learning environment for individual walk in client, school groups and researchers. The officer also indicated that through visiting the museum, people were empowered with the knowledge of the Tonga religious and cultural heritage and the acquired knowledge was also shared amongst their families and friends, hence, contributing to the promotion and preservation of the Tonga religious and cultural heritage. The officer in charge also disclosed that the institution had also introduced a radio phone-in programme where traditional leaders were invited to discuss and debate on topics that had anything to do with the Tonga customs and the development of the religious and cultural heritage of the Tonga people. When asked to share topics that were discussed on the radio, the tutors highlighted topics such as the importance of traditional marriage, puberty rites, birth and funeral rites and witchcraft.

At the traditional school, the tutors indicated that during the training, the girls at the institute were encouraged to advocate for social equality by giving service to the community in form

of helping and supporting other members of the community. The girls were also encouraged to help the needy, parents and guardians as well as participate in community work.

4.3.2 Former Students

Generally, all the three participants disclosed the primary task that the institute was involved in. They indicated that MCRI was involved in organising a pageant that promoted the Tonga religion. Participants further indicated that MCRI played a pivotal role in restoring the Tonga heritage through music recordings, producing cultural programmes and publication of Chitonga literature books. The former students further indicated that the institute was actively involved in the organization of an annual pageant on the Tonga music concert where Tonga cultural aspects such as dances, songs, poems and drumming were fully exhibited by Mukanzubo group and other Tonga dancing groups. In African society, music and songs deal with religious ideas and practices. In Tonga religious rituals, ceremonies and festivals are always accompanied by music, singing and dancing.

Participant C indicated that African traditional music was an important part of the African culture and it is a means of restoring and safe guarding African culture. She went on to say that, during the Tonga music festival held every year at Chikuni, different forms of entertainment and exhibitions of the Tonga religion, culture and tradition were displayed. Besides being entertaining, the concert was equally educative because the traditional practices that were carried out at the event sought to maintain the Tonga family together. Secondly, the event was important in the sense that the observation of Tonga religious beliefs and culture is passed on to the next generation. Beliefs are an essential part of religion because it deals with religious ideas. Without beliefs, there is no religion which can inspire its followers.

When it comes to the organisation of the Tonga music festival all the former students of the MCRI indicated that they met once in a while to organise the concert where Tonga customs are highlighted and discussed. Customs are not always religious but many contain religious ideas. They deal with what people normally approve of and do. They further indicated that the preparations of the event started with the making of the dancing costumes followed by dancing rehearsals. One of the former students acknowledged that the music festival was characterised by a variety of Tonga music, dances, songs and poems (*kuyabila*). Among the Tonga dances that were performed at the main arena are: *kalyaba*, *cikambekambe* and *cing'ande*. She further indicated that the Tonga music concert had a fashion show category

for girls. This is where the Tonga traditional attires are displayed by the girls from Mukanzubo cultural group under the auspices of MCRI, which spearheads research and restoration of the Tonga heritage. It was also observed that during the concert, several Tonga dancing troops or groups of performers were given an opportunity to showcase their talents of course with the guidance of the officer in charge of the MCRI. Participant B mentioned that the organisation of the annual Tonga concert was of great importance to the promotion of the Tonga culture and this was visibly seen through its intensive preparations in dancing, drumming, special clapping (*kuhobela*), singing and recitation of poems. All these depict the way of life of the Tonga speaking people. One parent who participated in the FGD said that through hosting the annual concert, Tonga religious and cultural aspects were maintained and also promoted. She further indicated that through this annual concert festival, the students were reminded about the Tonga religious and culture and this makes it difficult for MCRI girls and others to lose their traditions because they see things and practise them in the community. This is supported by a Chinese saying that “When I hear I forget when I see I remember and when I do I understand.” On how the traditional training was structured, most of the participants indicated that since it was a traditional school, there were no structured programmes that were followed. The former students indicated that the programmes and lessons were informal. This means Indigenous knowledge is taught informally, conservation proverbs and myths as well as through participating in religious activities such as ceremonies, festivals and rituals, for example, *Lwiindi* traditional ceremony. In addition, all the participants acknowledged that the learning activities usually involved the training of girls in birth rites, puberty rites, marriage rites, eldership rites, ancestor ship, Tonga traditional dances, songs and other related Tonga customs.

The findings show that there is upholding of the Tonga cultural aspects in the practice of musical concerts.



FIGURE 4: A student performing traditional dance during Tonga musical festival

Source: Field data (October, 2016)

The study further established that the MCRI was involved in the management, writing and publication of Tonga literature books especially those that had to do with the promotion of the Tonga religion and culture. The institute had also a library department for storage and marketing of Tonga literature books that had information on the Tonga religious and cultural aspects. Participant A indicated that the books written and edited by the MCRI officials had rich and important information on the Tonga religion and culture that needed to be preserved for the next generation. She further said that MCRI published books in which they explained the religious aspects of the Tonga people. These books were used as supplementary readers in schools. So when children read and study these books in schools, they learn the culture and ritual practices of the Tonga people. The books include *Kuzyalwa Kwa Mutonga*, *Kupaila Mizimu*, and *Dilwe Iya Mutonga*. These are the same books that are used by the Ministry of General Education (MOGE) in grade 9 and 12 national final examinations. This was supported by the first author Mr Beenzu Moonga a pseudonym name who said that the publication of books was a way of promoting the Tonga religion and culture in the sense that it equipped the general public with information on the Tonga culture. However, one male parent who participated in the FGD expressed ignorance on how the writing and publication of Tonga literature books contributed to the promotion of the Tonga religion and culture.

Mr Moonga elaborated the following:

The writing found in the books is not just entertainment stories for readers but have anything to do with the promotion of Tonga religion and cultural heritage. The books have proverbs, riddles and wise saying. The proverbs, riddles and wise saying contain religious beliefs, ideas, morals and warning. Cultural aspects can be promoted and preserved through books.

In reaction to this observation, one female respondent who also participated in the FGD indicated that the Tonga religious and culture is about beliefs and taboo which people need not question. She further said that, “bana basimbi balaisigwa tusiyasiya twa mu Tonga mbwakali kupona alimwi akukomba mizimo.” This means girls are taught the Tonga religious life and how they worshipped their ancestors.

However, all the former students indicated that there was less information documented on how the MCRI programmes and activities contributed to the promotion of the Tonga religious and cultural heritage. Thus, the need to write well researched materials so as to supplement what has been documented to fill up the existing gap.

4.3.3 Current Students

Besides the museum, concerts and the publication Tonga literature books, it was also noticed from the views of participant H that MCRI has a traditional school where they enrol female students primarily to teach them issues related to the Tonga religion and culture. The participant indicated that the arrangement of the enrolment or programme at the institution was slightly more like that of the *Nkolola* initiation ceremony, where only girls who had reached puberty age were taught how to be responsible women in society. However, she indicated that the arrangement at MCRI was different in the sense that it took on board both girls who had reached and not reached puberty age. She further said that the girls also attended school at Chikuni girls a secular school. She said:

The cultural that are taught in Nkolola give the Tonga people their identity. As a preservative measure, girls at MCRI are taught Tonga religious and culture such as puberty rites, dances and songs. This does not end just there at MCRI, the songs and dances are taught to friends that the girls encounter with in the community who do not have an opportunity to be taught by the institution.

In addition, Participant H who participated in the FGD indicated that *Nkolola* ceremony was good because the Tonga customs and moral values were taught to the young girls with the view of preparing them for womanhood.

4.3.4. Parents with students at MCRI

The response from the parents who participated in the FGD indicated that MCRI contributed to the promotion of the Tonga religious and cultural heritage by construction of a museum where Tonga artefacts were displayed. The parents also indicated that MCRI was involved in organising traditional dances that promoted the Tonga religion and culture. The parents further indicated that the institution was involved in the teaching of religious and moral aspects during the traditional lessons held at MCRI. The response from the parents indicated that they worked together with MCRI in promoting the Tonga religion and culture by supporting all the programmes and activities organised by the institution. One male participant indicated that through MCRI'S programmes the Tonga religion and culture was appreciated by Zambian.

4.4 Religious values taught at the MCRI.

This study established that MCRI was involved in the teaching of the religious values to the students through ritual practices. It was also established that the Tonga religious aspects were manifested in the artefacts and symbols that are exhibited in the museum. Data was collected from different participants.

4.4.1 Former Students

Data collected from one to one interview with one of the former students of MCRI indicated that certain aspects of Christianity and African Traditional Religion (ATR) were taught to the girls with more emphases on the Tonga religious life. The former student indicated that in ATR, the life of the Tonga people was attached to their religion. She further said that the girls were instructed to know and appreciate the unique spirits through their names, stories and songs. Many Tonga names of people and places often have religious meanings. These names of people are given to mark religious ideas and experience.

She said:

The stories and songs are about how ancestral spirits protect the community or bring harm to offenders. By listening to the stories narrated by Mukanzubo staff and observing how the elders perform religious rituals during traditional ceremonies the girls are empowered with the knowledge on the duty they have towards God, ancestors and

ancestral spirits. The rituals such as thanks giving, appeasing, offering and making sacrifices to the ancestral spirits are performed during the traditional ceremonies and at the shrine found at MCR

Participant A further indicated that there were religious rituals done during the traditional ceremonies which were manifested through throwing food stuff, leaving food stuff and sprinkling of local beer (*bukoko*) around the *Malende* which is found in the grounds of MCRI. She concluded by stating the following:

We preserve our Tonga religious and cultural heritage by having an artefact museum at MCRI where religious symbols like musical instruments that are played during traditional religious ceremonies are displayed for public exhibition.

These musical instruments were played either during funeral celebrations or special occasions such as *Lwiindi* celebrations and *Nkolola*. She went on to say that rattles '*insakalala*' were the most common musical instruments played during traditional ceremonies and festivals. However, not only were they used at dances but they were also used to soothe babies. The data from the interview held with participant A also shown that the Tonga people used these musical instruments when they performed dances such as *cing'ande*, *chikambekambe*, *ndikiti*, *kukambilwa*, *bukonkoolo* and *kalyaaba*. In addition, the former students indicated that they could interact and use the instruments or symbols on daily basis and during ceremonies. This helped in promoting and preserving the Tonga religion and culture.

4.4.2 Current students

When asked whether the cultural objects found at MCRI offered religious aspects and how, participant E itemised the Tonga cultural materials that were found and displayed in the museum. She said that the materials consisted primarily of functional objects such as musical instruments and household goods of the Tonga speaking people. She said that among the traditional utensils found at MCRI were the hand crafted funeral drums (*namalwa*), rattles (*insakalala*), flutes (*nyeele*) stools, pots, baskets and beadwork (see figure 5). Participant E further gave the religious function of the instruments as follows:

A dancing skirt (*masamba*) is used by spiritual possessed women and men. This is the part of the costume that a *mashabe* possessed person wears. The leg rattles *masangusangu* is used by women and girls during the *mashabe* dance. The fly switch *muchila* is used during the *mashabe* possession dances to cast out evil spirits.

The study has established that the respondent was conversant and knowledgeable with what went on at MCRI through the explanations. She gave a good explanation because of the education the girls acquired from their tutors at the traditional school.



FIGURE 5: Sowing rattle and dancing costumes worn during *mashabe* dance

Source: Field data (October, 2016)

4. 5 Social values taught at the MCRI

The results of the study showed that MCRI made some positive move in promoting the Tonga religious and cultural heritage through teaching the students social values. Social values cover topics like faith, justice, love, right and wrong, good and evil. It also cover topic like beauty, decency, respect for people, keeping of promises and agreements. Participants gave their views on this as follows.

4.5.1 Former Students

As earlier alluded to, in ATR the life of the people is embedded in their religion. Initially, the ancestors of the Tonga shared the Iron Age culture of growing crops and keeping animals. The responses gathered from the interview held with student B, indicated that MCRI empowered the students with entrepreneurship skills because they were involved in life skill training such as farming, sewing, weaving, designing, pottery and preservation of food such as pumpkin leaves and dried pieces of pumpkin locally known in Tonga as *Mankondole* and *mudyoli*.

She also stated that the skills acquired from MCRI helped her to be self-reliant and enabled her to earn an income generated from selling baskets and mats. Another student indicated that she could feed her family with the money she earned from selling the baskets and mats. Another former student interviewed indicated that being at MCRI meant that the girls were empowered to have formal education where the institution paid school fees and as well provided school necessities for them. The former student stated the following:

If it had not been for MCRI, I would not have acquired social values such as good manners, good conduct, respect for the elders and discipline. The social values I have acquired from MCRI have helped me to integrate well in the society. I have been given a leadership position as chairperson of Tusole Women's Club because of the leadership qualities the communities have seen in me.

Additionally, the Tutor who participated in the FGD stated the following: "During the training and meetings, the girls are instructed on how to relate well with other people in the community by loving and showing them respect." She indicated that they taught the girls fairness as a virtue. She emphasised, "Fairness is emphasised so that our students can learn to treat other people in a way that is right so that they can make judgements free from discrimination." She further added, "We also teach the students to maximise their efforts to work hard and provide other people with guidance to enable them make improvement on their weak areas."

The other social value taught at the institution was honesty. According to participant B, honesty is the quality of being trustworthy, sincere and straight forward in whatever the girls did. She further indicated that honesty was very important in the community because it was an inspiration for better team work and also promotion of harmony and unity among members of the community and society at large. As mentioned by participant G who took part in the FGD, honesty also enabled one to speak out his or her mind and this helped to resolve the conflicts faced by people in the family community and society.

4.5.2 Current Students

All the current students of MCRI who took part in the interviews indicated that they met with the tutors and traditional leaders on regular basis to discuss various topics related to the Tonga religion and customs. The views by Student J who took part in the FGD, indicated that the girls were taught how to respect parents and other people who were older than them and among other things. She further stated that kneeling when receiving or giving something or

welcoming and entertaining visitors were some of the social values the girls were taught at MCRI.

Participant J said, “During our meetings, discipline and good conduct such as personal relationships is emphasized. We are taught to be humble to people regardless of their status in society.” Additionally, participant J added that they were taught how to extend hospitality to all the people in the community, including people with special needs, visitors and strangers. She further said that the girls were prohibited from being rude to elderly people through negative utterances or actions. Added to what participant J indicated, one of the tutors said that students at MCRI were taught personal hygiene and respect for the elders. They were also encouraged, as students, to refrain from pre-marital sex because this could result into unplanned pregnancies. It was taboo for a young girl who had not been initiated to get pregnant. When asked how they were taught personal hygiene, respect and extending hospitality to people in the community, Participant F referred the researcher to the principle found in the Bible, “The golden rule.” She went on to quote from the book of Matthew 7: 12 which reads “Do for others what you would like them to do for you.” She said if one wanted to be respected by other people, then he or she should respect others first. All the students indicated that the girls at MCRI were taught how to respect and obey community rules. With regard to how the students were taught personal hygiene participant E said:

We are taught how to take care of our bodies and our environment.
We are also told religious and traditional stories about pre- marital sex, fornication and how it can be destructive to human relationships.

According to the responses from the parents who took part in the FGDs, discipline was a positive social value and it was well maintained at MCRI. All the participants who took part in the FGD, generally agreed that there was need to have a disciplined society since discipline could be practised at home, at school, at church or in the community. The tutor said through discipline, young girls learnt to integrate well in society. She further said:

When children are disciplined, they tend to cooperate with other people. Their behaviour and character is normally moulded in a good manner, hence, this enables them to choose what is right and be responsible citizens. They are able to make informed choices.

The responses from participant H further indicated that the traditional school at MCRI taught the girls how to have proper dress code. She stated that they were taught to dress decently in public and when they were in the midst of elderly people. In relation to the previous statement, all the girls disclosed that proper dressing was stressed very much during the

training. They were further encouraged to always wear long dresses or to wrap a *chitenge* material around their waists. Participant F concluded and said, “In Tonga culture, it was a taboo for a girl to expose or parade her body before the public.”

4.5.3 MCRI Staff

Officer in charge indicated that during the girls’ stay at MCRI; they met with the traditional tutors to discuss various topics related to the Tonga customs. Basically, these meetings had much in common with passage of rites such as birth rites, adulthood rites, marriage rites, eldership rites and ancestor ship rites. She further indicated that rites are fundamental acts or set of rituals performed according to the prescribed social rules and customs. Each of these rites is key component that is part of the traditional African culture. She indicated:

In many Zambian communities the transition of girls from childhood to puberty is more dramatic than that of boys. The growth of girls is watched closely by mothers, aunts, cousins and grandmothers. This observation reaches the peak as the girl approaches the age of eight to nine. During that age range, there are visible physical changes in the body structure of the girls. As a result, the female observers start to make comments about her carelessness in sitting especially in the presence of men, her round rosy cheeks, her brownness or shiny blackness. Initially, the coming of age ceremony is a Tonga custom where by a young girl who has reached puberty has to stay inside a hut for several weeks. During the seclusion period, the girl is engaged in intensive traditional education lessons such as puberty rites. She is also taught the secrets of womanhood and how to be good a husband and the community at large. When the period of seclusion has come to an end a graduation party is held to celebrate the successful completion of the rite of passage.

It is worth to mentioning that the girls at MCRI undergo a similar traditional training through the arrangement of different tutorials. The *nkolola* initiation ceremony dealt with only girls who have reached puberty age, while the traditional school at MCRI involved both girls who have reached puberty and those who have not yet reached puberty. The tutor who participated in the FGDs disclosed that the approach that MCRI used to promote the Tonga culture appeared to be unique and successful in the sense that it encouraged dialogue between youngsters and tutors in a style that fits the Tonga religion and culture.

The officer in charge further indicated that another important social value that was taught at MCRI was hard work. The officer further explained that laziness was not encouraged at all in the Bible. She went on to quote the following Bible passage: “Whoever does not work should not eat,” (2 Thessalonian 3: 10-12). She stressed the point in the following words,

“There is nothing good that one can get free. People need to work and sweat in order to have something good such as food, money, education and clothes. Laziness does not pay.”

4.6 Views of Traditional Leaders on the promotion of Tonga Religious and Cultural Heritage

The result presented in this section shows the views expressed by the traditional leaders on the promotion of the Tonga religious and cultural heritage.

4.6.1 The Chief and the Headman

The findings of the study showed that through the traditional school, MCRI taught young girls traditional songs. The traditional leader said:

Singing is part of everyday African life and songs reveal much about the ethical motivations for action. There are special songs for particular groups to sing on special occasions. Songs not only tell what people must do but also warn them about what they must not do, such as stealing and committing incest. Songs also celebrate the activities of daily life like good harvest and events like puberty.

When asked what they recalled having found at MCRI, the chief indicated that the institute housed the Tonga traditional musical instruments and household utensils such as rattles, flutes, funeral drums, axes, beads, clay pots, gourds, winnowing basket, stools, spears and black clothes that were used as symbols representing beliefs and values of the Tonga speaking people. The chief observed that very few people visited the institution to appreciate because of lack of publicity and the high entry charges to the museum. On what should be done to encourage people to be visiting MCRI, the chief responded that MCRI was supposed to come up with a deliberate policy of opening its doors to the public free of charge once in a while so that the community could have an opportunity to tour the library and galleries in order to have more information on the Tonga religion and culture. This would be a strategy of marketing as well as enabling the community to have a sense of ownership of the institution.

He concluded by stating that:

The idea of inviting the public, including children, to cultural institutions can enhance people’s idea and perspectives that are relevant to their lives as well as to the promotion and preservation of the Tonga religious and cultural heritage.

The chief further stated that being one of the invited guests at *Lwiindi Gonde* ceremony, he observed that the MCRI group were involved in performing the Tonga traditional activities such as dances and recitation of poems at the traditional ceremony. He indicated that the

institution have contributed to the promotion of Tonga culture through music and dances as this was evidently seen during the *Lwiindi Gonde* ceremony where the MCRI group showcased activities related to the Tonga religion and culture. The chief further indicated that music and art were important aspects among the Tonga speaking people. As such, there was need to promote and preserve them. The chief also indicated that apart from the traditional dances, different Tonga artefacts were displayed in the museum for people to see and appreciate thereby preserving the religious and cultural heritage of the Tonga speaking people.

He further said that, the Tonga speaking people were actively involved in traditional rituals such as sowing of crops, harvest, making of local beer from the new crop and making of pottery, baskets and drums. However, he observed that the trend was slowly dying out due to modernity and MCRI serves as a preservative measure for the Tonga religious and cultural heritage.

The respondents were asked to state the benefits of visiting the institute. The headman indicated that it was of great need for people to be visiting MCRI because by so doing the institute raised awareness that cultural institutions were important means of enrichment of religion and culture, development of mutual understanding, cooperation, unity and peace among different people.

The headman further indicated that Tonga symbols were often used to express beliefs held by different groups of people. The symbols also strengthened the ideas and feelings of the Tonga speaking people. As such the headman suggested that MCRI should have a holistic approach in dissemination of information on the Tonga religion and culture. He concluded, boys should be included in the training so that they too equally appreciate the Tonga religion and culture. The study established that traditional leaders, MCRI and Chikuni radio work together in disseminating Tonga religious and culture through radio programmes.

4.6.2 The Religious Leader

When asked whether the Catholic Church had any influence on the Tonga culture, the religious leader indicated that the church had a negative attitude on the Tonga religion and culture. He stated:

Generally, churches in Zambia have created a barrier between the old and the young generation with regard to the Tonga religion and culture. Most of the old generation still abide by the old way of consulting and appeasing the ancestral spirits while the young generation argues that they only know God and nothing else. When it comes to the promotion of the Tonga religion and culture, the young generation does not want to be involved in the traditional activities as they have labelled the traditional activities as evil and satanic.

In addition, the religious leader indicated that the Tonga cultural dances were slowly fading away and disappearing because very few people practiced them. He further said that dances like the spirit possession dances *mashabe*, *cikambe kambe* and others were considered by the young generation as the dances of the past and evil. However, the religious leader said, “Some people, including Christians, like to take part in the Tonga religious and cultural practices since they do not seem to contradict the worship of God.”

4.7 Summary of the Chapter

This Chapter presented the findings of the study which aimed at assessing MCRI's programmes aimed at promoting the Tonga religious and cultural heritage. The findings showed that through organisation of musical concerts, writing of Tonga literature books and the Tonga artefacts which were displayed in the museum galleries, the Tonga religious and cultural heritage was promoted and preserved. The findings showed that the girls at MCRI were taught the Tonga religion and culture.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

5.1 Overview

The purpose of this study was to investigate the contribution of MCRI to the promotion of the Tonga religious cultural heritage. The previous chapter presented the findings of the study, and the main findings were compared and discussed using themes arising from the research questions. Below is the discussion of the findings of the study presented according to the research objectives. The first objective was to ascertain the MCRI's programmes aimed at promoting the Tonga religious and cultural heritage. The second objective was to explore the religious and social values taught at the MCRI and the last objective was to assess the views of the traditional leaders on the contribution made by the MCRI to the promotion of the Tonga religion and culture. The research objectives are used as heading.

5.2 MCRI and Promotion of the Tonga Religious and Cultural Heritage

The study has revealed that there was scanty or little information on the contribution of MCRI to the promotion of the Tonga religious and cultural heritage. Documents are important instruments of storing important information and if various literature and documents regarding MCRI were available in book shops and schools, a number of people would read appreciate the Tonga religious and cultural heritage. According to the chief, there were no publications available to depict the Tonga religion and culture. It is evident from the study that the museum should be opened to the public for them to have interest in the institution and begins to produce materials for reading and studying concerning the Tonga religion and culture.

5.2.1 Promotion through Traditional Ceremonies

This study established that MCRI made some strides in promoting and preserving the Tonga religious and cultural heritage. There was a general consensus by the participants, that there were Tonga religious and cultural aspects encompassed in the traditional ceremonies, festivals and artefacts. The study also established that the Tonga religious and cultural aspects were promoted in the activities conducted during traditional ceremonies and festivals such as *nkolola*. This is supported by Mbiti (1991) who argued that ATR was found in ritual practices, traditional ceremonies and festivals. Mbiti further noted that religion was seen in beliefs, practices, ceremonies, objects, places, religious leaders, values and morals. The findings of this study on the second research objective support the theoretical framework of

this study. The young girls are socialised into the ritual beliefs, ceremonies, objects, values and morals. It is through the process of socialisation that the young girls during the MCRI acquire the expected values, traditions and customs of the Tonga people. Therefore, the process of socialisation and interaction distinguishes human beings from animals which use instincts genetically wired in them to behave in certain way. Human learn to live, and it is this learning, a social process of interaction and socialisation which is a vehicle of religion and cultural transmission. Some of these ritual ceremonies and festivals are done on a family basis during the primary socialisation process, but other values are acquired through the community and MCRI training during the secondary socialisation process.

In Tonga religion, it was believed that God or *Leza* was so great and distance, hence, could not be spoken to. Being far away God has been seen to be unconcerned with peoples' problems. This finding is justified by Mbiti (1991) who argued that God was remote and hidden in the daily cultic rituals of the Africans, hence the ancestors are intermediaries. Mbiti calls them the "living dead" because although they have died they are still very interested in the affairs of their descendants. This observation was also confirmed by Colson (2006) who asserted that because of God being far away, the Tonga could not pray to God directly, as *Leza* could only be reached through ancestral spirits (*mizimu*) and by appeasing to the spirits, making offerings and sacrifices so that God could address their problems. Further, the findings gathered indicated that there was a special sacred religious place of worship at MCRI where offerings were given for personal, family and communal needs. This study has established that the Tonga's religious beliefs were centred on ancestral worship at homesteads, on daily basis and at community and territorial shrines known as *malende* on occasions of need. The finding is also justified by Kanene (2011) who argued that it was widely believed that by showing respect for ancestors by venerating them, they may intervene on their behalf of the living.

Additionally, the results of the study showed that MCRI was involved in the organisation of *Lwiindi Gonde* ceremony that took place every year in Monze district. During *Lwiindi Gonde* traditional celebrations, there was giving of thanks to the ancestral spirits and appeasing of the spirits for good health, rains and good harvest. In agreement with this, Kanene (2010) asserted that during the *Lwiindi Gonde* ceremony the Tonga speaking people visit the shrine (*malende*) to give thanks for the good health, good harvest and to ask for rains from their ancestral spirits. The sprinkling of brewed local beer (*bukoko*) and presentation of food stuff at the *malende* was a way of worshipping the ancestral spirits.

It was through the participation in the *Lwiindi Gonde* ceremony that the young girls acquired skills expected by the society. The young girls get socialised by participating and observing what the elderly members of the community were doing. The girls learn how to give respect to the living dead, the elderly, and how to appease the gods. In other words, the young girls got socialised and were immersed in the traditions and cultures of the Tonga people. For the young girls, the process of socialisation provides the resources necessary for acting and participating within their society. During the *Lwiindi Gonde* ceremony the young girls socialise and interact in ways that help to transmit cultural values from adults to the young girls who are under the training of MCRI.

The findings further showed that local people were attracted to attend traditional ceremonies and festivals such as *Lwiindi Gonde* and *Nkolola* because it was one way of appreciating the Tonga religion and culture. The belief in ancestral spirits and ritual practices were part of the traditional religious education provided at MCRI.

5.2.2 Promotion through museum exhibition

The study also established that the Tonga religious symbols were manifested in the artefacts and musical instruments found in the Mukanzubo museum galleries. Among the musical instruments found in the Mukanzubo museum galleries were the funeral drums (*namalwa*) and flutes that were played during funerals and during special occasion such as the *Lwiindi* ceremony celebrations. This is supported by Geertz (1973) who referred culture to values, beliefs, behaviour, and material objects that constitutes peoples' way of life. He further noted that culture was a bridge to the past and gave guidance to the future. Culture has many components such as religious, social and moral components. One cannot talk about the Tonga culture if the religious, social and moral aspects are not mentioned. This was also supported by Mbiti (1991) who asserted that culture was shown in art and literature, dance, music and drama. Mbiti further stated that culture included many things, such as the way people live, behave and act and the materials they designed and displayed for public scrutiny and awareness. Thus, the artifacts displayed at MCRI are part and parcel of the Tonga religion and culture.

Furthermore, the findings gathered from the staff at MCRI showed that the museum was an agent of information dissemination to the people who visit the institution. The findings further showed that the turn up of people visit the museum was poor; this was evidently shown by the comments that people write in the visitors' book. The record in the book also

showed that the number of people visiting the museum was low. The study done by Muloongo (2010) highlighted the methods used by museum to disseminate information, however, the methods seems not to bear fruitful results in the promotion of the Tonga religious and cultural heritage.

Generally the local people were not motivated to visit the museum so that they could appreciate the significance of the Tonga religion and culture. However, Wafer (2005) argued that for effective information dissemination, MCRI should use the temporary exhibition method because it focused one. This is confirmed by Greenhill (1992) who asserted that temporary exhibition focused on a specific subject. The results of the study showed that MCRI housed a number of artefacts which were part of the Tonga religion and culture. Included among these artefacts were musical instruments, household utensils. Each of these artefacts had religious significance meaning. For example, the clay pots were a symbol of traditional utensils that the Tonga people used for storing water and local beer which could be offered to ancestral spirits. This is in line with Kashoki (1989) who contended that society entrusted museums with the responsibility to conserve ritual objects so that the message they carried could be protected for transmission to future generations. However, since the younger generations rarely visit MCRI, it is questionable whether the institution transmits the culture and religion of the Tonga people to future generations.

5.2.3 Tonga Music Festival

The study established that the Tonga musical festival was initiated for the purpose of reviving, promoting and preserving the Tonga traditional music and dance. According to the findings collected from different participants, music was an important component of religion, ritual, celebration, work, play, and politics. Further, music could also help to create and reinforce boundaries of communities and identities. It also serves as a means to social expression that gives rise to emotions, to memories and to joys and pleasures. Additionally, music provided a link with the present and the past. It also preserves culture and helps to establish and maintain social cohesion. This is so because through music historical accounts can be shared. Through the performance of music, memories of the religious heritage and cultural heritage are celebrated in ways that relate vividly to the present. In a bid to promote the Tonga religion and culture, MCRI has broadened their programmes to include all sorts of traditional Tonga songs and poetry.

The use of traditional instruments is also a form of education. By viewing or playing traditional instruments, young people were made aware of the beauty and importance of these instruments. The study also established that the Tonga music festival had also a fashion show for girls. This is where traditional Tonga attire was displayed by the girls from Mukanzubo cultural group under the auspices of the MCRI, which spearheads research and restoration of the Tonga religious and cultural heritage. As earlier mentioned, music plays an important role in peoples' lives. From the study, singing and dancing is done at various occasions in people's lives; it is performed both when people are in sorrow and in happy moments. This came to light during personal interviews with chief Ufwenuka. However, there was little attention paid to adequately publicise the contribution made by the MCRI to the promotion of the Tonga music, songs and dances.

This study has revealed that the Tonga musical festival plays a critical role in promoting the customs and traditions of the Tonga people. It was through the musical festival that the young girls got inducted into new sectors of the objective world of their society. This finding proves our theoretical framework of secondary socialisation that argues that during secondary socialisation the initiate is transformed from the raw product of society into the finished product. The initiate acquire values, skills, traditions, and customs that he/she has never acquired before. During the music festival the girls were involved in singing, dancing and demonstrating before the adults the life lessons that they had acquired during the MCRI training. The girls interacted and socialised during the music festival. In other words, music concretised what the young girls were learning.

5.2.4 Publication of Tonga literature books

Further, the study established that there was upholding of the Tonga cultural aspects in the publication of books written in the local language. Literatures play a crucial role of storing correct information which can be read and applied any time. Further, the findings showed that MCRI contributed to the needs of the Ministry of General Education (MOGE) in that the institute published Tonga literature books which were used at junior and senior secondary schools in Zambia. Studies conducted by Wafer (2005) revealed that MCRI was established to restore the Tonga religion and culture. Wafer further argued that the history of the Tonga people had for a long time been oral in nature. In line with this argument, the institute came up with programmes aimed at promoting the Tonga religious beliefs and culture. The finding revealed that the institute started transferring the oral traditional education and knowledge into its literate form. At the time of this study, the institute was concerned with the

management and the writing of a Tonga-English dictionary and other Tonga publications especially those that promote the Tonga religious and cultural heritage. Some of the Tonga books written and edited by MCRI officials include, *Kuzyalwa Kwamutonga*, *Kupaila Mizimo* and *Dilwe lya Mutonga*. In view of this, the study has recommended that MCRI should encourage and motivate book writers to write books so that more information on the Tonga religion and culture could be shared.

5.3 Religious and Social Values

The second objective of this study aimed at exploring the religious and social values taught at MCRI. Religious and social values are instrumental aspects in the promotion of any culture. This observation is confirmed by Mbiti (1969: 121) who stated that the rites of birth and childhood introduced the child to the corporate community, and he/ she should grow out of childhood and enter into adulthood both physically, religious and socially. This is so because children hear, observe and later participate in religious rituals.

5.3.1 Religious values Taught at the MCRI

The findings of the study showed that the staffs at MCRI were the keepers of religious treasures and of religious knowledge. The staff carried out the work of teaching the young girls traditional dances, songs, poems and ritual practices. Additionally, the staff wrote literature books on Tonga religious content and these activities were aimed at promoting the Tonga religious and cultural heritage. The results of the study established that there were religious aspects taught by the institute especially during traditional ceremonies. The religious values taught to the students at MCRI are manifested through dances and songs. This observation is confirmed by Tilden (1975) who stated that observable aspects of culture such as food, clothing, celebration and language are part of a person's religion.

The findings gathered from the parents and religious leader showed that the girls at the traditional school were trained on how to conduct rituals and how to perform the *mashabe* dance. This dance was not commonly performed by any person except those who were spiritually possessed and could exhort the *mashabe* spirits. The *mashabe* dance is a spirit possession dance where the possessed (dancer) is dressed in white and wears shakers on the legs and danced to the rhythm with the special songs played for the occasion. This is supported by Colson (2006) who stated that *mashabe* was a form of divination performed among the Tonga speaking people. According to the chief's responses, the study established that *mashabe* was associated with spirit possession. Men and women who claimed to be

possessed by angels (*bangelo*) also claimed to have been given the power to divine the causes of individual problems and to receive messages on matters of communal interest, such as lack of rain. By extension, since the girls at MCRI could dance the *mashabe* dance, one would not be wrong to conclude that they were being prepared to become diviners.

However, the *mashabe* dance has not been received well by the young generation who considered it as an evil way of worship. The younger generation viewed the Tonga practices with disrespect. Instead Church practices had taken precedence these days. The younger generation refused to attend traditional ceremonies saying that they were satanic and that as believers they did not want to be associated with such practices which were contrary to the teachings of the Bible. To the young generation the issue of appeasing the ancestral spirits was evil and satanic. This has come because of the influence of Christianity whose teaching condemns this act.

However, the argument by the young generation was not supported by the religious leader who took part in this study. The findings gathered from the religious leader showed that, the activities done by MCRI were justifiable in the sense that the institution promoted the Tonga religion and culture. It was unrealistic and unfair for the young generation to brand MCRI's activities as pagan practices. There was nothing wrong with the ritual practices such as thanks giving and appeasing the spirits because the Catholic Church had a Sunday that they referred to as *Lwiindi* Sunday. This special Sunday was designed for thanks giving in harmony with the *Lwiindi Gonde* ceremony which was also partly meant for thanks giving for the good rains and harvest. The findings further showed that some songs in the Catholic Church had adopted the tunes of the songs used at *Lwiindi Gonde* ceremony. This is a form of enculturation of the Tonga culture into the Catholic Church.

Further, the study established that MCRI incorporated traditional teachings in their training programmes such as forbidding the girls from fornication or indulging in sexual activities before they got married. The traditional teachings also helped to solve the negative effects of some bad cultural practices such as sexual cleansing. The teachings on sexual cleansing were unavoidable as they helped reduce sexual transmitted diseases such as HIV and AIDS.

5.3.2 Social Values Taught at the MCRI

The results of the study showed that MCRI promoted the Tonga religion and culture through teaching the girls or students social values. Among the social values that were infused into the traditional lessons, was respect to the Tonga religion, culture and people. As individuals

learnt to appreciate and respect their culture, they became eager to defend and preserve it. To acquire such social values, individuals and communities, collectively should be exposed to MCRI traditional programmes. Furthermore, the responses gathered from the former students of MCRI showed that the girls were taught personal hygiene, decent dress code and how to respect elders and all the people in the community. This is supported by Maambo (2015) who stated that the traditional school served as a useful purpose because it taught good morals and behaviour to the initiates.

The study also established that discipline was a vital element in the girls' life and MCRI helped in shaping the discipline of the girls that went under their traditional school. Through discipline the girls were helped to excel in life by taking up various careers such as teaching and nursing. The observation was confirmed by one former student of MCRI who worked as a teacher at Charles Lwanga Basic School. The former MCRI student was entrusted with grade 9 Final examination supervision, a responsibility which required honesty and integrity. Former students of the institute used the social values learnt at MCRI to judge what was right and wrong and this helped them to avoid bad vices, and consequently helped in building a united community.

Additionally, the girls were trained in various skills such as knitting, sewing and pottery. This training was done as a way of helping the girls to be self-reliant when they were out of the institute. From the skill acquired, the young girls became self-reliant by setting up their own entrepreneurship jobs and this helped in keeping them away from bad vices, such as drug abuse and prostitution which could otherwise ruin their lives. The Social obligations and inculcation of good manners were usually taught by tutors and traditional leaders who had knowledge of the Tonga traditions. Furthermore, the girls were taught how to show respect to the elders, modes of greeting, giving back and receiving as well as how to extend hospitality to all the people in the community, including people with special needs, visitors and strangers. Magesa (1997:92) contends that individual also learn the traditions and patterns of life of the family, the village and the clan, through the pure curiosity of a child, but also through various forms of instruction from parents, neighbours, grandparents and peers. All these aspects were promoted by MCRI. Thus, to some extent the institute promoted the Tonga religious and cultural heritage.

5.4 Views of Traditional Leaders

The last objective sought to assess the views of the traditional leaders on the contribution of MCRI to promotion of the Tonga religious and cultural heritage. Traditional leaders played an important role in the promotion of the Tonga religion. They are spiritual leaders who preside over the social, cultural and religious aspects of the Tonga people.

5.4.1 The Chief and Headman

From the findings collected from the traditional leaders, the study established that the idea of enrolling girls at MCRI was good because it provided traditional religious education to the students. Data collected from the traditional leaders indicated that the Tonga religion was deeply rooted in people's lives. Therefore, to make it function properly in society, there were often men and women who had religious knowledge and who could lead others in religious activities such as dances, songs and sacrifices. Such leaders are found in the African society and their knowledge of religious matters varies considerably. The study established that some of them are professionals, and therefore well trained and skilled. Others only take the lead when the need arises, otherwise living and working like ordinary people. Some are rulers and national leaders, and it is their positions which embody religious beliefs and emotions. In this case, the study has revealed that the Tonga religion is deep rooted in the staffs at the institute as a professional body. Through traditional lessons learnt at the institute, the girls were prepared for future responsibilities.

The findings also established that the Chikuni Radio Station management and the traditional leaders needed to work together by having more discussions and debates on the Tonga religion and culture. This could give the stakeholders and the community an opportunity to spend their free time listening to radio programmes meant to promote and preserve the Tonga religion and culture. The study also established that MCRI contributed to the educational empowerment of girls by providing academic training through paying school fees for the girls. This enabled them to complete school and to seek employment later. The girls share information with others in their respective places of residence. In order for more people to learn about the Tonga religion and culture MCRI should promote good working conditions that would motivate book writers to document the contribution made by MCRI on the promotion of the Tonga region and culture. This is supported by Wafer (2005) who argued that the institute needed to transfer the oral into its literate form for documentation's sake. .

5.5 Summary of the Chapter

This chapter presented the discussion of the findings of the study regarding the contribution made by MCRI to the promotion of the Tonga religious and cultural heritage. The main findings were compared and discussed using research objectives in relation to their levels of convergence and divergence from those established in the reviewed literature. The research objectives were used as headings in the discussion. The study established that MCRI promoted the Tonga religious and cultural heritage through the publication of Tonga literature, music and traditional dances. It was also established that Tonga religious and cultural heritage were manifested in artefact and musical instruments housed in the Mukanzubo museum. The proceeding chapter presents the conclusion and recommendations of the study.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Overview

The previous chapter dealt with the discussion of the findings. This chapter presents the conclusion and recommendation of the study of the contribution of Mukanzubo cultural research institute to the promotion of the Tonga cultural heritage.

6.2 Conclusion

This chapter concludes the investigation on the contribution of MCRI to the promotion of the Tonga religious and cultural heritage. The study was based on three objectives and three research questions. The first objective thought to find out the contribution made by the MCRI's programmes aimed at promoting the Tonga religious and cultural heritage. The finding revealed that the institute had religious places of worship and a museum that housed artefacts and musical instruments of the Tonga people. Further, MCRI was involved in the organisation of Tonga music concert where the Tonga religious and cultural related activities such as dances, songs and drums were fully exhibited. The institute was also involved in the publication of Tonga literature especially those that promoted the Tonga religion and culture. Additionally, MCRI worked together with Chikuni Radio Station to disseminate discussions programme on the Tonga religion and culture.

The second objective aimed at exploring the religious and social values taught at the institute. The findings showed that the institute had a traditional school where young girls were taught religious and social values such as puberty rites, respect for elders, discipline and adhering to decent dress code. The girls were also taught entrepreneurship and survival skills, such as designing.

The last objective aimed at assessing the views of the traditional leaders on the contribution made by the MCRI to the promotion to the Tonga culture. The findings showed that Tonga culture was expressed in symbols such as household utensils and musical instruments. The traditional leaders were engaged in the traditional education lessons that were offered at the traditional school at MCRI.

6.3 Recommendations

Based on the findings of this study, the recommendations made are as follows:

1. MCRI should extend the enrolment of students to boys so that they too equally share and appreciate the rich cultural values taught at the cultural institute.
2. The existing book publications department at the institute should be revamped and funded adequately so as to motivate researchers and book writers to utilise the services fully.
3. The institute should engage a larger population of student enrolment in order to serve the core mission of transferring of the Tonga religion and culture across generations.
4. MCRI should introduce a free entry day to the museum to members of the public and the locals especially on the International Museums Day so that more people can appreciate the Tonga religion and culture.

6.4 Recommendations for further Research

The research was limited to the Tonga religious and cultural heritage. For future research, there is need to broaden the study and incorporate boys in the study to see how they promote the Tonga customs and traditions.

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APPENDICES

APPENDIX 1

Interview Guide for MCRI Management and Tutors

Questions.

1. Kindly introduce yourself.
2. What is your role at this institution?
3. How do you enrol children at this institution?
4. Explain to me what you normally teach and do at this institution?
5. How are the enrolled children actively involved in the learning process?
6. How is the response of the community when it comes to enrolment of the children?
7. What do you know about the Tonga religion and culture?
8. What programmes has MCRI put in place to promote the Tonga religious and cultural heritage?
9. How has MCRI contributed to the promotion of the Tonga religious and cultural heritage?
10. Would you explain how MCRI has contributed to the preservation and promotion of the Tonga religion and cultural heritage?
11. What achievement have you attained as an Institution in promoting the Tonga cultural heritage?

Thank you for your participation.

APPENDIX 2

Interview Guide for the Former and Current Students

Questions.

1. Could you tell me something about yourself and how old you are?
2. What do understand about the MCRI?
3. Would you share with me the programmes you learnt aimed at promoting the Tonga religious and culture while at the MCRI?
4. What activities did you take part in while at the institute?
5. How different are you from young girls who have not undergone the training offered by MCRI?
6. How are the traditional training structured at this institution?
7. In your opinion, do you think the cultural objects found in this institution offered religious aspects and how?
8. Have MCRI helped you to improve your life in any away? Explain.
9. Do you currently take part in any community activities? Explain.
10. How do you intend to share what you have learnt at this institution with others?
11. In your opinion do you think MCRI was preserving and promoting the Tonga religion and cultural heritage, and how?

Thank you for your participation.

Appendix 3

Interview Guide for the Traditional Leaders.

Questions.

1. Could you tell me something about yourself?
2. What do you know about MCRI?
3. How is the attitude of the local people in this chiefdom towards the MCRI?
4. What do you think should be done to encourage people to visit MCRI?
5. What do you recall having found at MCRI when you went there?
6. What did the mean to you?
7. What are the benefits of visiting the MCRI to the people?
8. How relevance is the traditional training of young girls at MCRI?
9. Is MCRI really preserving and promoting the Tonga Religious and Cultural Heritage, and how?
10. How actively is the community involved in the promotion of the Tonga religion and culture in this chiefdom?
11. In your view, what should be done to promote the Tonga Religious and Cultural heritage?

Thank you for your participation.

APPENDIX 4

Interview Guide for the Religious leader

Questions

1. Could you tell me something about yourself?
2. Would you be in a position to know when MCRI was opened?
3. What was the purpose of opening MCRI?
4. What do you know about the Tonga religion and culture?
5. Do you think modernity has some influence on the Tonga religion and culture, and how?
6. Why should the Tonga religion and culture be preserved?
7. How actively is the community involved in the preservation and promotion of the Tonga religion and culture?
8. In your own view has MCRI contributed to the preservation and promotion of the Tonga religious and cultural heritage, and how?

Thank you for your participation.

APPENDIX 5

Focus Group Discussion guide for Parents

The discussants are requested to introduce themselves.

1. Tell me your understanding about religion?
2. What do you know about the Tonga religion and culture?
3. Why should the Tonga religion culture be preserved?
4. What are the religious and social values emphasized at the MCRI?
5. How should the Tonga culture be preserved?
6. In your view, has the MCRI been successful in promoting the Tonga religious and cultural heritage? Explain.
7. Would you explain how MCRI has helped to promote and preserve the Tonga Religion culture?
8. How should the Tonga Religious and cultural heritage be promoted in future?

Thank you for your participation

APPENDIX 6

Focus Group Discussion guide for the Current Students

The discussants are requested to introduce themselves.

1. Tell me your understanding about religion?
2. What do you know about the Tonga religion and culture?
3. Why should the Tonga culture be preserved?
4. What are the religious and religious values emphasized at the MCRI?
5. Would you share with me the programmes you learnt at the MCRI aimed at promoting the Tonga religious and cultural heritage?
6. In your view, has MCRI been successful in promoting the Tonga religion and culture?
Explain.
7. Would you explain how MCRI has helped to promote and preserve the Tonga religion and culture
8. How should the Tonga religious and cultural heritage be promoted in future?

Thank you for your participation

APPENDIX 7

Observation Checklist

What to look for:

1. The appearance of the MCRI environment, the religious worship place, museum, library and the traditional school centre.
2. The artefacts displayed in the museum at the MCRI.
3. The recorded tapes and video on the Tonga religious and cultural heritage.
4. The rituals performed during the traditional ceremony and dances.
5. The traditional teachings emphasised during the training.
6. Check the behaviour of the students.