

DECLARATION

I, **Kennedy M. Kanene** do hereby solemnly declare that this dissertation represents my own work and that it has not been previously submitted for a degree at this or any other University.

Signed: _____

Date: _____

CERTIFICATE OF APPROVAL

This dissertation for Kennedy M. Kanene is approved as fulfilling part of the requirements for the award of the degree of Master of Education in Environmental Education by the University of Zambia.

Signature of Examiner

Date of approval

DEDICATION

To my Lord Jesus Christ, and my Uncle Edwin Moonga Hiti Kanene and my late Aunt Mrs. Belita Hiti Haakasenke, and my late Grandfather Mr. Bestern Chakatazya Kanene whose support and love in my education and work will forever inspire me.

ACKNOWLEDGEMENTS

I would like to thank all the people who in one way or the other helped to make this study possible. My greatest gratitude goes to my supervisor Dr. C.M. Namafe for his guidance, encouragement and counsel throughout this study. Mr. G.M. Kajoba, Dr. Chabwela and Dr. L. Mweemba all of the University of Zambia are thanked for their academic counsel and encouragement. Mr. V. Hazyondo, Mr. Nankulo Hakachoma, and Mr. K. Mubita as roommates, friends and fellow students at UNZA for providing invaluable advice, company and insightful comments and, therefore deserve my most sincere thanks.

My wife Jubilee N. Kanene and our children Chabota, Lubomba and Luumuno deserve special mention and thanks for supporting me in my studies by providing financial, spiritual and moral support and for their endurance during my absence from home and for being there for me whenever I needed help.

My colleagues in the 2009-2010 Master of Education (M Ed.) class at the University of Zambia also deserve special mention for their support and company during my studies. These are messers C. Kamocha, Mulambwa, M. Muchanga, Kampwita, L. Chileshe, C. Chilala, K. Banda, Phiri, M. Msoni, C. Moonga, P. Cheelo, S. Matakala, S. Mudenda, Lubaya, Lilian, and Bernadette.

Lastly but by no means the least, I wish to thank Management at Frances Davidson High School for supporting me in facilitating my study leave and for having been handy in material support.

TABLE OF CONTENTS

Declaration-----	i
Certificate of Approval -----	ii
Dedication-----	iii
Acknowledgements-----	iv
Table of contents-----	v
List of plates-----	xi
List of tables-----	xii
Appendices-----	xiv
List of abbreviations-----	xv
Abstract-----	xvi
CHAPTER ONE: INTRODUCTION-----	1
1.1 Background to the Study-----	1
1.2 Statement of the Problem-----	2
1.3 Purpose of the Study-----	3
1.4 Objectives of the Study-----	3
1.5 Research Questions-----	3
1.6 Significance of the Study-----	4
1.7 Limitations of the Study-----	4

1.8 Delimitation of the Study-----	4
1.9 Location and Population of the study Area-----	5
1.10 Operational Definition of Terms-----	5
CHAPTER TWO: LITERATURE REVIEW-----	7
2.1 Introduction-----	7
2.2 The Tonga People-----	8
2.3 Lwiindi Gonde Ceremony in Pre – Colonial Era-----	9
2.4 Lwiindi Gonde Ceremony during Colonial rule-----	10
2.5 Lwiindi Gonde ceremony in post-colonial era-----	10
2.6 Lwiindi Gonde Ceremony in Recent times of 21 st centaury-----	11
2.7 Rain-Shrines-----	12
2.8 Ground Rules of the Lwiindi Gonde Ceremony-----	13
2.9 Environmental Education (EE) in the context of this study-----	14
2.9.1 Definitions of Environmental Education-----	14
2.9.2 Aims of Environmental Education-----	17
2.9.3 Functions of Environmental Education-----	19
2.9.4 Principles of EE for Equitable and Sustainable Societies relevant to the Study-----	21
CHAPTER THREE: METHODOLOGY-----	23
3.1 Research Design-----	23
3.2 Target Population-----	23

3.3 Study Sample-----	23
3.4 Sampling Procedure-----	24
3.5 Research Instruments-----	24
3.6 Data Collection -----	25
3.7 Data Collection Procedure-----	25
3.8 Data Analysis-----	25
3.9 Pilot Study-----	26
CHAPTER FOUR: RESEARCH FINDINGS-----	27
4. 1 Introduction-----	27
4.2 Description of the Lwiindi Gonde Ceremony-----	27
4.2.1 Personal Details of the Respondents-----	27
4.2.2 Description of Lwiindi Gonde Ceremony-----	30
4.2.2.1 Songs at Malende-----	33
4.2.2.2 Articles at Malende-----	35
4.2.2.3 Integrated Description of Lwiindi Gonde Ceremony-----	39
4.3 ‘Shared’ Meaning of Lwiindi Gonde Ceremony-----	42
4.3.1 What the Ceremony celebrates-----	42
4.3.2 Why is the ceremony held at Gonde in Monze District?-----	43
4.3.3 Meaning of the Language associated with the ceremony-----	45
4.3.3.1 Lwiindi-----	45
4.3.3.2 Gonde-----	45

4.3.3.3 Mukulukulu-----	48
4.3.3.4 Moonze Mayaba-----	49
4.3.3.5 Nchete Ilya Mabwe-----	50
4.3.4 Custody of the Shrine-----	50
4.3.5 Carrying of Maize cobs-----	51
4.3.6 Hoes and clay pots at the Malende-----	51
4.3.7 Gymnastics Related to Ceremony-----	52
4.3.8 Muntowa sticks-----	53
4.3.9 Pebbles Associated with the Ceremony-----	54
4.3.10 Timing of Ceremony-----	54
4.3.11 Ground Rules of the Ceremony-----	55
4.3.12 Activities at the Main Arena-----	57
4.4 Perceptions of the ceremony by Different People-----	59
4.4.1 Sectors of people in Society considered for the study-----	59
4.4.2 Frequency of Attendance at Ceremony-----	60
4.4.3 Motives for attending the Ceremony-----	60
4.5.1 Awareness of Ground Rules-----	61
4.5.2 Do you understand the meaning of Ground Rules of the ceremony?-----	62
4.6 Challenges of the Ceremony-----	63
CHAPTER FIVE: DISCUSSION OF RESULTS-----	64
5.1 Introduction-----	64

5.2 Favourable Harvest-----	64
5.2.1 Soil Management-----	64
5.2.2 Pre and post-harvest Crop Management-----	65
5.3 Favourable Rains-----	68
5.4 The Gonde-----	70
5.5 Visit to the Malende-----	74
5.6 Ground Rules-----	75
5.6.1 Communication of Ground Rules-----	76
5.6.2 Explanation of the Meaning of Ground Rules-----	77
5.6.3 Implementation-----	77
5.7 Tonga traditional dances and other performances-----	77
5.8 Environmental Education and Challenge of the Ceremony-----	78
5.8.1 Mixture of the sacred with the secular-----	78
5.8.2 Political interference-----	79
5.8.3 Debate around Chief Moonze as Paramount chief of the Tongas-----	81
5.8.4 Water and sanitation problems-----	82
5.8.5 Documentation of the ‘shared’ meaning of Lwiindi Gonde Ceremony-----	86
5.8.6 Immoral activities-----	87
5.8.7 Issues of Conflict-----	89
5.8.8 Negative perception of Christianity about the ceremony-----	91
5.8.9 Lack of permanent infrastructure-----	93

5.8.10 Inadequate transport facilities-----	94
5.8.11 Propagation of a ‘shared’ meaning of the Ceremony-----	95
5.8.12 Support to cultural preservation organisations and Institutions-----	95
5.8.13 Publicity of the Ceremony-----	96
5.8.14 Inclusiveness about the ceremony-----	98
5.8.15 Incorporation of culture in the school curriculum and examination-----	99
5.9 Perceptions of the Ceremony by Society-----	101
5.10 Proposed EE Curriculum on the Sustainability of the Lwiindi Gonde Ceremony-----	103
5.11 Reflections on the Extent to which Research Questions have been covered-----	112
CHARPTEr SIX: CONCLUSIONS AND RECOMMENDATIONS-----	114
6.1 Introduction-----	114
6.2 Conclusions-----	114
6.3 Recommendations-----	118
6.4 Suggested future research-----	119
REFERENCES-----	120
APPENDICES-----	125

LIST OF FIGURES

Chart 1. Flow Chart showing the healing or vaccination process-----	53
Chart 2. Awareness of Ground Rules-----	61

LIST OF PLATES

Plate 1. Demonstration of the Malende at the Main Arena-----	32
Plate 2. Posture at the Malende, standing is a song and dances leader Mrs. Kalidiinyene Miyoba of Maambo Village, in Gonde area-----	32
Plate 3. Gymnastics at the grave of Nchete Ilya Mabwe in the 2010 Ceremony-----	33
Plate 4. Some of the hoes at Malende-----	36
Plate 5. Kaili (a pebble): believed to have been part of Nchete Ilya Mabwe's food-----	36
Plate 6. Some of the clay pots placed upside down at the Malende-----	36
Plate 7. Grave for Moonze Mayaba at the Malende-----	37
Plate 8. Moonze Nchete Ilya Mabwe's grave at the Malende-----	38
Plate 9. Part of the Gonde, Chief Moonze and some of the Baleya and Beetwa clans members-----	47
Plate 10. Another exhibition of the Gonde-----	47

LIST OF TABLES

Table 1. Gender of Respondents-----	28
Table 2. Ages of the Traditional Leaders and Elderly Respondents-----	28
Table 3. Distribution of respondents-----	29
Table 4. Frequency of attendance by the respondents-----	29
Table 5. Knowledge about the duration of the Ceremony-----	30
Table 6. Classification of the activities at the Ceremony according to site of occurrence-----	31
Table 7. What the Ceremony celebrated-----	42
Table 8. Reasons for holding the Ceremony at Gonde in Monze-----	44
Table 9. Frequency distribution of the meaning of Lwiindi-----	45
Table 10. Meaning of Gonde-----	46
Table 11. Meaning of Mukulukulu-----	48
Table 12. Knowledge about Moonze Mayaba-----	49
Table 13. Knowledge about Nchete Ilya Mabwe-----	50
Table 14. Meaning of Maize cob exhibited at the Ceremony-----	51
Table 15. Responses regarding the meaning of Hoes and clay pots at the Malende-----	52
Table 16. Meaning of <i>Muntowa</i> Sticks-----	53
Table 17. Timing of Lwiindi Gonde Ceremony-----	55
Table 18. Ground Rules at the Malende and their Meaning-----	56
Table 19. The ‘shared’ meanings of Tonga traditional dances-----	58

Table 20. Categories of respondents-----	59
Table 21. Number of times of attending the ceremony-----	60
Table 22. Distribution of Motives for attending the Ceremony-----	61
Table 23. Environmental Education Curriculum for Sustaining the ‘Shared’ Meaning of the Lwiindi Gonde Ceremony-----	103

APPENDICES

Appendix 1. Interview schedule for traditional leaders and elderly people-----	114
Appendix 2. Interview schedule for other sampled sectors of society-----	119

LIST OF ABBREVIATIONS

EE	Environmental Education
EEASA	Environmental Education Association of Southern Africa
MMD	Movement for Multi-Party Democracy
IUCN	International Union for the Conservation of Nature
UNCED	United Nations Conference on Environment and Development
UPND	United Party for National Development
UNEP	United Nations Environment Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNZA	University of Zambia
WWF	World Wide Fund for Nature

ABSTRACT

Zambia, as a country, has many cultures which are celebrated at different times, in diverse styles, and for various reasons (Kapwepwe, 2007). Among the Tonga people of the Southern Province of Zambia, one way culture is celebrated is through the Lwiindi Gonde Ceremony. According to Kapwepwe (2007), the Lwiindi Gonde Ceremony is the main Tonga ceremony.

The purpose of the study was to investigate the shared meaning of the Lwiindi Gonde ceremony and to establish the contribution that environmental education could make towards the sustainability of such a 'shared' meaning of the ceremony. The objectives of the study were to: describe the Lwiindi Gonde Ceremony; investigate a 'shared' meaning of the ceremony; establish the perceptions of various sectors of society about the ceremony; and explore the role of environmental education in sustaining the original meaning of the Ceremony.

The study used a descriptive survey. A sample total of 74 respondents were purposively selected and this included eight of each of the following categories; traditional leaders of the Tongas, the youths, politicians, the clergy, journalists and business persons. Additionally, 12 elderly persons, 12 teachers and two members of Staffs from Mukanzubo Cultural Centre were also included. Data were collected using structured interview schedules and physical observations. Quantitative data collected were analysed using simple frequency distribution tables and percentages while qualitative data were analysed using descriptive approaches where similar themes were grouped using constant comparative techniques. Tables and common listings were used in the presentation of data for analysis.

The Lwiindi Gonde Ceremony takes four days during the Heroes and Unity Holidays of July at Gonde in Monze District. The activities of the ceremony include entertainment, trade, speeches, meetings by various categories of people, and exhibition of the culture and tradition of the Tonga people and a visit to the Malende where assorted activities occur.

The Ceremony is a thanksgiving celebration to Leza (God) through ancestral spirits for the rain and harvest of the previous farming season and a request for good rain and favourable harvest

in the following season. It is also a re-union between the Tongas and their ancestors. The meaning of the ceremony was extracted from the following terminologies: Lwiindi, Gonde, Moonze Mukulukulu, Nchete Ilya Mabwe, and Mayaba Moonze. Furthermore, a number of other aspects had their characteristics divulged for the meaning of the ceremony.

The research revealed that people attended the ceremony for various reasons detailed in this report. Additionally, the ceremony faced several challenges described in the study which needed to be addressed for the sustainability of its meaning. The role of EE in sustaining the meaning of the ceremony has been discussed in detail by touching various dimensions of the Ceremony.

The main conclusion of the study was that EE has a very important role to mitigate challenges that the ceremony faced and to sustain the shared meaning of the ceremony. Perceptions of various sectors of the community should not be despised but need to be harmonised with the essence of the ceremony for the sustainability of the meaning of the ceremony. The study recommends that:

- ❖ EE should be taught as an independent and compulsory subject under formal education in Zambia so that traditional ceremonies could be covered more comprehensively and be considered as a compulsory component of national examination.
- ❖ Media institutions should be encouraged to report objectively and constructively about the Lwiindi Gonde Ceremony and other traditional ceremonies.
- ❖ EE should encourage the perceptions held by various sectors of society to the extent that they do not conflict with the essence and meaning of the Ceremony as a way of encouraging people of various interests to attend the Ceremony.