

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Culture is a total way of life of a society. It can be seen as a system of thought, behaviour, values and material creation of a human group or society as it interacts with the environment. Culture is a process related to the creation and maintenance of ideas, behaviour patterns, values and other products of creation in the context of the influences that humans, who are creators thereof, are subject to (Howard, 1989). The culture of each society is for its members, in a certain sense, an environment to which they have to adapt to survive. Culture is an adaptive response to the environment. Zambia, as a country, has many cultures, probably more than the recognised number of tribes. Each tribe celebrates its culture in its own style, at different times 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.

The Tongas hold various Lwiindi ceremonies according to chiefdoms; some of which are the Maanzi Aabila Lwiindi ceremony of Chief Siachitema and Lwiindi of Chief Chikanta both of Kalomo District. There is also another Lwiindi ceremony among the Gwembe Tonga People, among others. All these are considered as subordinate Lwiindis. The major one to which all the Tonga chiefs and chiefdoms in the Province subscribe to is the one held in Chief Monze's area, namely, the Lwiindi Gonde ceremony. Chief Monze is one of the Senior Chiefs of the Tonga people.

According to Kapwepwe (2007), the Lwiindi Gonde Ceremony is the main Tonga ceremony which takes place in the South West of Monze town and it starts from the last Sunday of June and climaxes on the first Sunday of the of July. The ceremony is held at Gonde which is the burial place for the second and third chiefs of the Tonga people. The first chief is believed not to have died but simply disappeared mysteriously.

The Lwiindi Gonde ceremony allows the Tonga people to retain their heritage. The ceremony acts as the glue that keeps the Tonga people together, reinforcing values and reminding them of where they belong. The ceremony is a tool by which the customs of Tongas are preserved from

erosion by the intrusion of modernity. The customs propagated through Lwiindi ceremony are meant to hold the Tonga communities together. By holding the ceremony annually and by encouraging both the young and old generations to attend, the sustainability of the Tonga culture could be assured (Macha, 2007). It must always be remembered that we cannot know where we are going unless we know where we are coming from. Therefore, the ceremony plays that crucial role of bringing the past to the present and refocusing the future.

The ceremony, through its elements, has a shared meaning whose significance researchers and other authors have not bothered to divulge. The phrase ‘shared meaning’ is hereby used to denote the point that there may not be one acceptable meaning agreeable to all Tongas but that, arguably, there is a meaning which the elderly people and traditional leaders of Tongas ascribe to the ceremony. In other words, a version of the ceremony by the elderly and traditional leaders may be held to be more historically ‘original’, genuine and acceptable than versions of the same ceremony by the younger generation. In this regard, the term ‘original’ meaning will be used interchangeably with ‘shared’ meaning in this study. However, like many other cultural ceremonies, the Lwiindi Gonde Ceremony has not been spared by various influences that have altered the ‘original’ significance of the ceremony. It is proposed by the researcher that environmental education can play a crucial role in preventing the degradation of the ceremony and in contributing to the sustainability of the ceremony; a role this study partly seeks to establish.

1.2 Statement of the Problem

A number of writers have attempted to write about what Lwiindi Gonde ceremony celebrates though very superficially. Most of the writers have concentrated on the descriptive part of the ceremony. However, no one has ever ventured to unveil the significance of the Lwiindi Gonde ceremony. Therefore, the problem of this study was that people did not know the ‘shared’ meaning behind the various elements of the ceremony and the meanings various sectors of society ascribe to it. Mizinga (1995) urged that research needed to be undertaken about the proliferation of Zambian traditional ceremonies and the significance of these ceremonies. Additionally, during the 2009 Lwiindi Gonde ceremony, the provincial Minister of Southern Province was quoted in the Post Newspaper of 12th July, 2009 as saying that the Government

was concerned with the erosion of cultural values and that any attempt to restore the cultural heritage of the country was going to be supported.

1.3 Purpose of the Study

In view of the above, 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.

1.4 Objectives of the Study

In order to address the above purpose, the study sought to:

- (i) describe the Lwiindi Gonde Ceremony;
- (ii) investigate a 'shared' meaning of the Lwiindi Gonde Ceremony;
- (iii) establish the perceptions of various sectors of society about the ceremony; and
- (iv) explore the role of environmental education in sustaining the ‘original’ meaning of the ceremony.

1.5 Research Questions

Arising from the research problem stated above, this study tackled the following general research question: is there a ‘shared’ meaning of the Lwiindi Gonde Ceremony of the Zambian Tonga people and, if so, what role could EE play in sustaining such a ‘shared’ meaning, if any?

The following specific research questions were drawn to address the stated general question:

- (i) what is the description of the Lwiindi Gonde ceremony?
- (ii) what is a ‘shared’ meaning of the Lwiindi Gonde ceremony, if any?
- (iii) how do the various sectors of society perceive the Lwiindi Gonde ceremony?
- (iv) how can environmental education contribute towards the sustainability of the ‘original’ meaning of the Lwiindi Gonde ceremony?

1.6 Significance of the Study

The world at the moment is promoting transparency in everything. Time is long gone when knowledge about certain things was a preserve of a selected few. The intention of undertaking this study was to explore the concealed meaning of the Lwiindi Gonde ceremony. This information is very vital for all those interested in the ceremony or those who are completely ignorant about the ceremony to fully understand its worth. Having understood the meaning of the ceremony, both the young and the old generations may have a justification for sustaining the ceremony for future generations.

In addition, the study may establish the significance of environmental education in sustaining the ceremony; this information may be applied to other cultural ceremonies of the country for their sustainability. As Martin (1990) puts it, whatever the nature of the changes required, education is of paramount importance. The wellbeing of all future generations and culture depend on the skills and effectiveness with which we inform and inspire the knowledge base and values of those currently in our schools, colleges and the society at large. Furthermore, Mizinga (1995) argues that Zambian historiography has been dominated by political and economic themes, ignoring social themes which are equally important in our understanding of traditional societies. He also recommends research to be undertaken in the proliferation of Zambian traditional ceremonies. Therefore, the study may contribute to the scanty literature on Zambian culture and also a contribution to the concerns raised by Mizinga (1995).

1.7 Limitations of the Study

Considering that the research was self-financed by the researcher who had many other financial obligations, he faced a lot of challenges in meeting the financial demands of the study.

1.8 Delimitation of the Study

The study was restricted to selected traditional leaders of the Tonga people, elderly people from Monze, who had detailed information about the Lwiindi Gonde ceremony, journalists from the Zambia National Information Services (ZANIS), Chikuni Community Radio Station, and the Post Newspapers Limited. Teachers, business people, the clergy, and youths, were all sampled from Monze District. The study specifically sampled its respondents from Gonde area as the area

was the centre of the Ceremony, therefore, people found there were rich with information related to the study.

1.9 Location and Population of the study Area

Lwiindi Gonde ceremony takes place in Monze District, located in [Southern Province](#) of Zambia. Monze is found within latitude 16° and 17° S and longitude 26° and 27° E. The ceremony is held at the grove about nine kilometres south of the town of Monze and six kilometres north of the railway siding at Chisekesi at about one kilometre from the Great North Road. The nearest village is that of Headman Beenzu (Lubomba, 2004). As of the 2000 Zambian Census, the district had a population of 163,578 people (Central Statistics Office, 2000).

1.10 Operational Definition of terms

- **Malende**; this is a Tonga word meaning shrine.
- **‘Meaning of Lwiindi Gonde ceremony’**; the meaning, in the context of this study, was established from elderly people (i.e. 60 years and above) among Tongas, Chiefs and village Headmen or Headwomen of Tonga people. This meaning was derived from the following aspects of the ceremony:
 - ❖ essence of the ceremony;
 - ❖ articles and objects of the Gonde shrine (Malende);
 - ❖ terms and concepts (language) of the Lwiindi Gonde ceremony and;
 - ❖ ground rules of the Lwiindi Gonde ceremony.
- **‘Role of Environmental Education (EE) in Sustaining the ‘Shared’ meaning of Lwiindi Gonde ceremony’**; this concerns what EE could do to ensure that the ‘shared’ meaning of Lwiindi Gonde ceremony was sustained.
- **Environmental Education**; the type of EE that is been referred to in this study is general EE. General EE is one that targets all sectors of people who would impact on the meaning of Lwiindi Gonde ceremony. This EE may not necessarily require the use of a specific or rigid curriculum but should be a flexible. This curriculum should be open

enough to use any methodology and content that is seen to be effective in contributing to sustainability of the meaning of the ceremony with respect to the targeted audience.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

One of the main deficiencies of the education sector in Zambia is lack of in-depth knowledge of local history among school-going children and most adults. A high school student and most Zambian adults would be adept at foreign history, yet impoverished at local legend (Kapwepwe, 2005). Mizinga (1995) argues that there is not enough documentation on local history as told by the local people. According to Kapwepwe (2005), what is passed for local history, in most cases, is that which has been handed over by foreigners. She further contends that in such circumstances, it is difficult to reclaim one's rightful place in history. Hence, the need to document information about Zambia's traditional ceremonies and its rich cultural heritage.

Lubomba (2004) points out that the most important defining characteristic of humans is culture. Culture refers to values, beliefs, behaviour, and material objects that constitute a peoples' way of life. It includes what we think, how we act and what we own. It is a bridge to the past and guide to the future. According to Howard (1989), culture is the customary manner in which human groups learn to organise their behaviour and thought in relation to their environment. Culture is the product of humans interacting in groups. From the parents and from others around them, humans learn how to act and how to think in ways that are shared by or comprehensible to people in their group. Culture is a group effort and is socially shared. No cultural trait is inherently 'natural' to humanity. What is natural to humanity is the capacity to create culture in our collective lives. Most other living creatures are guided by instincts. Only humans rely on culture to ensure survival of their kind. Strong cultural base is the basis for peace and progress and for the social, political and economic development of any country. We can not talk of national development without reflecting on our culture. A nation without culture is a dead one (Nyambe, 2009).

Lwiindi Gonde ceremony of the Tonga people of southern Zambia, like many other traditional ceremonies celebrated across the country, promotes culture. We therefore need to sustain and guard against erosion of this and many other cultural ceremonies.

2.2 The Tonga People

The Tongas are believed to be the first Bantu-speaking people to live in Zambia. They do not have much traditional or recorded history prior to 1853 when David Livingstone first encountered them. Evidence from history, anthropology and physical anthropology indicates that the Tongas have been living in Zambia for a very long time. Archaeological evidence further concludes that the Tongas have been living in the northern parts of the Batoka plateau since at least A.D. 1100 (Lancaster and Vickery, 2007).

According to Colson (1949), early in the 19th century, the Tongas were a peaceful agricultural people living in small hamlets scattered across the plateau. They had herds of small Ila cattle and large fields of maize, millet, kaffircorn and groundnuts. Starting about 1820, the Tongas experienced invasions by various tribes such as the group that was led by the Pingola, the Makololo, the Matebele, the Lozi, the Chikunda and the Mambari slave-dealers successively (Colson, 1958). Colson (1958) continues by saying that by the middle of the 19th century, Tongas had lost most of their cattle. The raids continued almost to the end of the 19th century, ending only with the pacification of the Matebele in 1893 who were defeated by the settlers in Southern Rhodesia and put an end to their warlike career.

In the days before Europeans came, the Tongas formed a stateless society with no political system which could weld them together into a common body. The colonial Government placed them into the bounds of a single administrative District and organised them into chieftaincies. The government also ordered them to live in villages then created chieftainships, each with definite boundaries. The assemblage of chiefs with their counsellors then formed the Native Authority of the Tonga with rights to pass rules binding upon all Tongas of the area. In 1918, Moonze was recognised as the Senior Chief of the Tonga people (Brelsford, 1956).

The magnitude of the change in the political system was paralleled by developments in other aspects of Tongas' life. Lubomba(2004) says that agricultural techniques which were dependent upon shifting cultivation, with hoes and axes as essential tools, with sorghum and millet having been the staple crops, while maize and groundnuts in subsidiary position, saw great advancements. Before Europeans came, much of the region's cattle herds vanished as a result of, first, raids and then of rinderpest which struck about 1826. During the colonial era, the Tongas

rebuilt their herds to the point where pasture was overgrazed. Later, they became cash crop farmers with maize as a chief crop and the plough as an essential equipment. The other farming equipment that became common among Tongas, especially among the more wealth ones, were the cultivators, tractors, wagons and scotch carts (Colson, 1958).

2.3 Lwiindi Gonde Ceremony in Pre – Colonial Era

In most pre-colonial Africa societies, ceremonies were, in one way or another, a reflection of the economic pre-occupation of the people. The accepted view of the Tonga has been that they were a desperate migratory group without any apparent cohesion. However, it is argued that such scattered settlements had, for a considerable period of time, acknowledged a religious pre-eminence to the shrine of Moonze and its owner “Moonze” (Lancaster and Vickery, 2007). Lwiindi Gonde ceremony had been inclusive in that it had been acting as a superordinate one at the religious level for such groups as the Ila, the Soli and the We of the valley floor. This religious inclusiveness was even there on occasions prior to the establishment of the British control. Webner (1977) says that Moonze of 1903 claimed that Lewanika had come to him when the Lozi were short of rain (Interview with J. Vundyanga 4th July, 1971). Furthermore, Webner (1977) states that there were delegates from Ila and Sala and people from as far as Mapanza and Gwembe at the July 1971 Lwiindi Gonde Ceremony. There are references in Tonga oral tradition to Lozi warriors being treated for smallpox (Interview with Cretus Moonze, 6/7/1971 in Webner (1977). The ceremony was essentially an event people gathered to solicit for adequate rainfall from their ancestral spirits and to give them a good harvest. They also used the occasion to ask for good health (Mizinga, 1995). The Tonga people were mainly agriculturalists, engaged in crop production for their subsistence. Therefore, adequate rainfall was vital to their existence.

According to Lancaster and Vickery (2007), in the Lwiindi ceremony the Rain- Maker played a very active role as he was the earthly link between the living and the long line of spiritual ancestors living in the other world (underworld). Although the position was usually hereditary, only those members of the aristocracy (rain-maker’s clan) who were acceptable and capable of carrying out observations could be coroneted to the post.

2.4 Lwiindi Gonde Ceremony during Colonial rule

The Lwiindi Gonde ceremony like many other traditional ceremonies was affected by the advent of colonialism. According to Mizinga (1995), capitalism, as a social system, was accompanied by some imperialist oriented forces which impinged on existing social institutions almost leading to their demise. For instance, Christianity did not take kindly to indigenous customs which it dubbed as heathen. The brewing of traditional beer which was of absolute necessity to the Lwiindi ceremony was seen as sinful and was therefore condemned. Chabota (2001) argues that although Lwiindi was a happy occasion where drums were played, songs were sung and people danced; these were discouraged and people were instead encouraged to sing hymns. More importantly, converts were encouraged to pray to God rather than to ancestral spirits.

Mizinga (1995) further contends that all traditional practices, which the colonial officials considered repugnant to natural justice, were criticised. Furthermore, with the advent of the capitalist system, a new form of education was necessary and, therefore, the traditional education some of whose values were embedded in the traditional ceremonies like the Lwiindi Gonde, was no longer relevant to the new social order which had its own type of relations of production. The new conditions in the capitalist oriented political economy, dictated that Africans be integrated into the new economic system. Those Africans who acquired Western Education, which was pregnant with western values, abandoned the indigenous ideological inclinations such as ancestral worship (Mizinga, 1995).

2.5 Lwiindi Gonde ceremony in post-colonial era

In the 1980s, many chieftaincies in Zambia revived their traditional ceremonies. Mpezeni of the Ngoni in Eastern Zambia revived N'cwala ceremony. Mwata Kazembe of the Lunda in Luapula Province revived Umutomboko ceremony; the Ila of Namwala District revived Shimunenga ceremony; the Kunda of the Eastern Province revived the Malaila ceremony and the Tonga of Southern Province revived the Lwiindi Gonde ceremony (Mizinga, 1995).

The government of Zambia supported the revival of traditional ceremonies through the formation of the Cultural Services Department in the Ministry of Community Development and Culture, and through attendance to the ceremonies by government officials. The period saw notable proliferation of traditional ceremonies, which, according to Musonda (1995), could be explained

in terms of firstly, the government's desire to increase tourist attractions since all of them provided entertainment and fascination to those not familiar with these ceremonies. Secondly, the government saw the traditional ceremonies as one way of promoting inter-ethnic interactions at rural area level since they had become open to all those interested, an aspect which was seen as important for national building. However, some of elderly folks who still saw relevance of the ceremonies (particularly the Lwiindi Gonde ceremony) to their political economy argued that the invitation of outsiders was tantamount to foreign interference culminating into spiritual ancestors refusing to respond to their prayers (Lubomba, 2004).

Mizinga (1995) states that most of the local people, in the post-colonial era, did not take traditional ceremonies as serious as the people of pre-colonial Zambia. He cited Shimunenga ceremony as an example and says that the 1990 Shimunenga ceremony was conducted on Sunday, thus, most of those who go to church on Sunday went there before joining Shimunenga celebrations. To most of them traditional ceremonies have become forms of entertainment. He further contends that the Lwiindi ceremony had been affected by the coming of capitalist social formation with all its accompanying influences. So intense is this influence that the ceremony has now been relegated to some form of entertainment to those who go to witness it (Mizinga, 1995).

Thirdly, some ethnic groups see these ceremonies as one way of re-discovering their culture eroded by what has been referred to as cultural imperialists, that is, adoption and admiration of western culture (Mizinga, 1995).

2.6 Lwiindi Gonde Ceremony in Recent times of 21st century

Thousands of the Tongas still feel the Lwiindi Gonde ceremony offers an opportunity for them to be merry and thank their ancestral spirits for the good harvest in the previous season. According to Chiinga (2006), a number of Tongas who are ardent supporters and followers of Tonga cultural heritage still feel obliged to attend the ceremony despite their being negatively impacted on by poor harvest due to drought or floods.

However, while the ceremony is still widely held among the Tongas to celebrate the year's harvest, some people find this time appropriate to engage in commercial activities (Buumba, 2007). The emphasis on business transactions, range from liquor trading to merchandise such as

clothing. On the occasion of 6th July, 2009, as argued by Mwenda and Mwanaleza (2009), in restaurants, fish that would cost K5 000 on any other day rose to at least K35 000. Drastic hikes in prices are also noticeable in guest houses during the ceremony.

The ceremony plays a vital role in bringing together different cultures. It brings together all the people belonging to the Bantu Botatwe grouping and many others from all over Zambia and abroad. According to Mulonga and Mulenga (2009) the ceremony of 2009 was attended by the Presidents of Tanzania and Zambia, Jakaya Kikwete and Rupiah Banda respectively. Also in attendance was Paramount Chief Mpezeni of the Ngoni people and Chief Sandwe both of the Eastern Province of Zambia, and His Excellence, the French Ambassador, Mr. Francis Soundubray among others.

During the ceremony of 2009, the President of Tanzania hailed Lwiindi Gonde ceremony for being an instrument of maintaining tradition and culture. Mulonga and Mulenga (2009) writes of Mr. Kikwete as having said that maintaining culture and tradition was a major challenge in this age of increasing information and technologies where young people were adopting foreign lifestyles. According to the two, Mr. Kikwete further stated that young people in Africa spent more time on electronic gadgets and were acquiring foreign cultures and traditions which contributed to the decay of culture. He was quoted as having said that he was happy to be at the event because it was all about maintaining important traditions. He also advised that there was need to ensure that the youth and educated young women and men were fully involved and participated actively in the Lwiindi Gonde ceremony and not do so like expatriates from Europe (Mulonga and Mulenga, 2009).

Furthermore, the Lwiindi ceremony has been used as a tool for promoting morality. According to Macha (2007), Chief Moonze was a serious man who did not want to see moral decay among his subjects. The Chief was quoted at the event of 2007 as having emphasised that people should not contaminate the traditional norms among his people by dressing inappropriately (Macha, 2007).

2.7 Rain-Shrines (Malende)

The Lwiindi Gonde shrine is basically a rain-shrine. Colson (1962) says that ancestral worship is frequently given more tangible expression in the form of a common rain cult or rain shrine. The Tonga believe that certain spirits are able to intercede on their behalf to obtain rain or relief from

pestilences or other general disasters which beset the whole community. These spirits are called *Basangu*. Shrines are built where *Basangu* (singular, *Musangu*) are invoked, at the graves, during the yearly ceremony or in the times of the crisis which affect the entire community (Colson, 1962).

A shrine may be built at the grave of 'Ulaanyika' (Owner of the land) on the grounds that since he led the community during his life he is still interested in its general welfare. Here his spirit is invoked as a *Musangu* and appealed to as the protector and provider of the whole community. Other shrines are in the hands of people called Rain-Makers. Such people are possessed by *Basangu*, which may be that of some former members of the community or may be a foreign spirit previously known to the area. People from distant areas visit the shrines to ask for rain or protection in times of crisis (Colson, 1962).

The sacred ritual surrounding the Monze cult is re-enacted annually through the Lwiindi or rain festival. As Mr. Bernard Moonze said in Webner (1977), "this ceremony is an everlasting funeral or mourning (*idilwe*), it has operated for ages past, we found it and we will leave it to our children who will leave it to their grandchildren".

The Monze Lwiindi has a fixed permanent shrine for its participants with both natural and man-made objects offered for veneration. It provides a centre for ideological unity of the adherents and observers which extend beyond the purely narrow confines of localised geographical area (Lancaster and Vickery, 2007).

2.8 Ground Rules of the Lwiindi Gonde Ceremony

During the period when the ritual is enacted at the shrine, a general community peace is imposed, and those who break it or who fail to take part in the ritual may be punished by a fine. At all times, sacrileges against a shrine are a matter involving the community and are punished by the community through its elders. The custodians of the rain-shrines set the time for the performance of the ritual and assign to various people their roles in the rite (Lancaster and Vickery, 2007).

Other Ground Rules include:

- the shrines are looked after by a special clan of the Tonga people- the Baleya Clan;

- during the ceremony the Baleya Clan leads the crowd to the shrines. The Baleya wear black clothes and conduct rituals at the shrines;
- anyone going to the shrines must be clean of mind and body;
- one should not have sex the night before going to the shrines;
- women are not allowed to the shrines if they have their menstrual periods;
- when an animal is slaughtered at the shrine, it should be roasted and eaten without adding any salt, and consumed while at the shrine;
- everybody must remove their shoes and socks as they approach the shrines
- both men and women must sit with their legs stretched;
- absolute silence should be observed; and
- at the Malende (shrines), a black bull is slaughtered by the Baleya.

2.9 Environmental Education (EE) in the context of this Study

Environmental education deals with four aspects of the environment namely social, natural, political, and economic (Roux, 2001). These (aspects) are believed to be imbedded in the meanings of the meaning of Lwiindi Gonde ceremony. Thus, literature under this section is basically about how environmental education, in its definition(s), functions, and principles, is relevant to the study.

2.9.1 Definitions of Environmental Education (EE).

“Environmental Education is an education that concerns itself with a critical understanding of and an informed commitment to the improvement of the society” (Kemmis, 1986: 19). It is centred on practical problems, aims at building up a sense of values, contributes to public well-being and concern itself with survival of human species. Its force mainly resides in the initiative of the learners and their involvement in action and it should be guided by both present and future subjects of concern (Tbilisi Conference, 1978).

According to Janse Van Rensburg and Taylor (1993), EE is a planned process which enables participants to explore the environment, investigate recognised concerns and take action to make the world a better place for all living things. It is also defined as the process that enables students and teachers to participate more fully in the planning, implementation, and evaluation of educational activities aimed at resolving environmental issues that have been identified (DiChiro and Stapp, 1985 in Roux, 2001). Wals *et al.* (1990) describe it as the process which solves environmental issues, prevents further environmental degradation, and explores alternative ways of sustainable living. Fien (1993) proposes to redefine EE as education for sustainability.

As an education that concerns itself with critical understanding of society and commitment to improving society to make it a better place for all living things, EE will contribute positively in sustaining the ‘shared’ meaning of the Lwiindi Gonde ceremony. With critical understanding that EE provides, better ways to sustain the Ceremony will be established, thus continuing to enjoy the benefits of the Ceremony for a better society. The ceremony is faced with a number of environmental threats, however, because EE is centred on practically addressing environmental problems to prevent further environmental degradation of the Ceremony, the meaning of the ceremony will be sustained.

Lwiindi Gonde ceremony occurs within a particular environmental setting and its basis of celebration is rooted on agriculture as revealed in the findings, hence the relevance of the definition of environmental education as an organised effort to teach about how natural environments (the biosphere, lithosphere, hydrosphere, and atmosphere) function and, particularly, how human beings can manage their behaviour and ecosystems in order to live sustainably.

According to UNESCO (1978), EE is a learning process that increases people’s knowledge and awareness about the environment and associated challenges. It develops the necessary skills and expertise to address environmental challenges, and fosters attitudes, motivations, and commitments to make informed decisions and take responsible actions to sustain the environment. EE focuses on awareness and sensitivity, knowledge and understanding about the environment and environmental challenges; and attitude and concern for the environment and helps to maintain environmental quality. It also focuses on skills to mitigate environmental

problems; and on participation for exercising existing knowledge and environmental related programmes.

UNEP/UNESCO (1992) defines EE as a permanent process in which individuals gain awareness of their environment and acquire the knowledge, values, skills, experiences, and also the determination which will enable them to act individually and collectively to solve present and future environmental problems as well as to meet their needs without compromising those of future generations. Environmental education disseminates knowledge about environment's physical and related social impacts. Direct impacts such as deforestation and diseases caused by polluted water are visible and tangibly affecting daily life. Indirect environmental impacts may include increased soil erosion, a disproportionate workload for women, general depletion of resources such as food, animal fodder and water, reduction of numbers and diversity of wildlife and increased risk of bush fires and flooding (UNESCO, 1997).

Broadly, EE is defined as a permanent process through which individuals gain awareness of their environment and acquire the knowledge, values, skills, experiences and also the determination which will enable them to act individually and collectively to solve present and future environmental problems (ICAE, 2003). Belanger (1996: 23) describes it as “education about environmental issues: awareness raising, promotion of ecology-sensitive practices and skill training, [all] involving teaching about the environment.” Environmental Education is also known as ecological education (Hautecoeur, 2000).

As applied in sustaining the ‘shared’ meaning of the Lwiindi Gonde ceremony, EE should be a permanent process providing environmental awareness through dissemination of environmental knowledge, skills, values, and experience about the Lwiindi Gonde ceremony. EE should provide individual and collective responsibility over the ceremony and should promote ecology-sensitive practices about the Gonde (jungle) which houses the Ceremony's shrine. This EE should be provided at both formal and non-formal education levels. Through these means some impacts will be observed including some spill-over effects in the community in agriculture practices, health, hygiene and the use of reserves of wood (Belanger, 1996).

2.9.2 Aims of Environmental Education

The ultimate aim of EE is to take account of the actual economic, social, cultural and ecological circumstances of each society and region, and to pay particular attention to their developmental objectives. Roux (2001) argues that the primary aim of EE is to enable human beings to understand the complex nature of the environment. This complexity results from the interaction of its biological, physical, social, economic and cultural aspects. EE provides the individual and the community with the means of interpreting interactions of the dimensions of the environment in space and time so as to promote a more considerable and cautious use of the resources of the universe to satisfy the needs of humankind (Roux, 2001).

Jansen (1992) says that this education should contribute to an appreciation of the importance of the environment in economic, social and cultural development. It should foster, at every level, responsible and effective participation by the population in framing and monitoring decisions involving the quality of the natural, social and cultural environment. To this end, EE should disseminate information concerning development methods with no environmental harmful implications and encourage the adoption of life conducive to a harmonious relationship with the environment.

Furthermore, all environmental programmes should contribute simultaneously to the development of knowledge and the acquisition of the attitudes and skills required for the preservation and improvement of the quality of the environment (Tolba, 1987). Environmental Education should provide the means for understanding the physical, biological and social economic factors of the environment, as well as their evolution in time and their modification in space. Such knowledge should lead to behavioural changes and to actions favouring environmental protection and improvement.

Tolba (1987) further argues that as far as values are concerned, EE should emphasise the various options in the development sphere, having regard to the need to improve the environment. To this end, EE should encourage, beginning with the very earliest of the classes, educational practices that allow the broadest possible discussions on the choice of solutions to environmental problems and on the nature of the values underlying these choices. Changes in behaviour with

regard to the environment will really come about only when the majority of the members of a particular society have adopted more positive values.

As applied to sustaining the 'shared' meaning of the Lwiindi Gonde ceremony, it must be emphasised that the Ceremony comprises all the four dimensions of the environment that are said to interact in a complex manner. Therefore, EE will provide the individual and the community with the means of interpreting interactions of the dimensions of the environment (economic, social, cultural and ecological) so as to promote a more considerable and cautious use of the resources of the universe to satisfy the needs of humankind. EE will foster, at every level, responsible and effective participation by the population in framing and monitoring decisions involving the quality of the natural, social and cultural environment regarding the Ceremony. EE will cause changes in behaviour towards the Ceremony through the development of knowledge and the acquisition of the attitudes and skills required for the preservation and improvement of the quality Ceremony.

With regard to the skills required, it will be necessary, using a variety of procedures at varying levels of complexity depending upon the audience concerned, to propose a vast range of scientific, technical and information measures which will enable rational action to be taken upon the environment (Martin, 1990). This implies that, in order to sustain the meaning of the Lwiindi Gonde Ceremony, it is expected that EE will engage multiple skills and strategies because of varying audiences.

In general, EE aims to inculcate, at every level of formal and non-formal education, the ability to acquire, analyse, synthesise, communicate, apply and evaluate existing knowledge on the environment. This will instil an ability that will enable those concerned subsequently to play an active part in the devising of solutions to the problems of the environment. It is through the involvement in activities for the preservation and improvement of the environment that these skills can best be developed (Tolba, 1987 and Martin, 1990). Once participants at the Ceremony acquire the skills above, they would be able to handle the many challenges that the Ceremony encounters. This will, therefore, contribute substantially to the sustainability of the meaning of the Lwiindi Gonde Ceremony.

2.9.3 Functions of Environmental Education

The primary function of EE is the education of the public. This should create an awareness of environmental problems in everyday life and encourage the adoption of coherent and committed behaviour. This education should be provided at every age and at all levels of formal and non-formal education activities for young people and adults (Indabawa and Mpofu, 2006).

A second function of environmental education is the training of certain occupational or social groups, whose activities or influence have an important bearing on the environment, in this context the Lwiindi Gonde ceremony. In order to make these people aware of the effects of their decisions and acts on the environment, educational programs should be designed in relation to the profession and social group in question who include politicians, the clergy, teachers, business persons to mention but a few.

The function of EE above could be said to be a process of making individuals and the community aware of their environment and the interaction between its biological, physical and socio-cultural components. EE helps individuals and communities acquire the knowledge, values, skills, and experiences that will enable them to act, individually and collectively so as to solve the present and future problems of the Ceremony (Indabawa and Mpofu, 2006).

EE, according to Belanger (1996), creates in the public at large (children, adolescents and adults) awareness and a better understanding of environmental problems such as those faced by Lwiindi Gonde Ceremony as listed in section 4.6. It provides the members of occupational groups such as business people at the Ceremony, whose activities have a direct bearing on the environment, with an appropriate grounding in environmental matters.

EE should be provided at all educational levels, both in and out of school (Roux, 2001). It is contended by Indabawa and Mpofu (2006) that non-formal EE plays an essential role in the preservation and improvement of the environment. Non-formal EE changes the attitudes of all members of the community, inspiring them with a desire to participate and collaborate so as to sustain the 'shared' meaning of the Ceremony. It inculcates a sense of responsibility with regard to the management, protection and development of the Ceremony. Lindeman (1999) states that the purposes of EE are to educate citizens to be capable of understanding and shouldering their responsibilities with regard to the environment and to make the various population groups more

conscious of the questions raised by ecosystems and the socio-cultural environment in which they live and by the activities in which they engage.

It is argued by UNESCO (1997) that what makes EE to be meaningful in people's daily lives is that it addresses ecological questions in terms of social, political and economic factors involved. In industrialised regions, for example, EE entails dealing with the crisis of modern production systems and their consequences for employment. In developing regions, on the other hand, it deals with issues relating to global production structures, national economy, trade, local agriculture, development aid and foreign debt. As the Lwiindi Gonde Ceremony attracts a number of traders and politicians and has part of its 'shared' meaning hinged on agriculture, the function of EE, as spelt out by UNESCO (1997), finds a lot of relevance in this study.

In addition, environmental education encourages participation. It builds a vision in which the contribution of women, men, persons of different colours, abilities and creeds, indigenous people, the young and the old are equally respected. It explicitly draws from the knowledge of the indigenous people and those who are close to the land (UNESCO, 1997). Communities often possess immensely valuable knowledge and mechanisms for coping with often harsh environments. Therefore, there is need to promote and build on local knowledge and indigenous traditions. EE regards as important the expertise of learners who have first-hand experience of the changing environmental balance. In EE, local concepts of resource management and conservation techniques find meaning. According to UNESCO (1997), a process of critically assessing the value of local experience and avoiding externally imposed solutions should form the core of any EE programme.

The element of inclusiveness encouraged by EE as spelt out in the paragraph above is very vital in sustaining the 'shared' meaning of the Ceremony. Contributions of all sectors of the Tonga and other well-meaning individuals or sectors of people in society must be appreciated for the sustainability of the meaning of Ceremony. Local knowledge and indigenous traditions must not be marginalised but should be incorporated in the running and strengthening of the Lwiindi Gonde Ceremony. The idea of imposing external solutions in running and preserving the Ceremony should be minimised as much as possible.

2.9.4 Principles of EE for Equitable and Sustainable Societies Relevant to the Study

The following are the principles of EE as adopted from the International Council for Adult Education (UNCED, 1992). Environmental Education should:

1. be the right of all; we are all learners and educators;
2. be grounded in critical and innovative thinking in any place or time, promoting the transformation of society;
3. involve a holistic approach and thus an interdisciplinary focus in the relation between human beings, nature and the universe;
4. stimulate solidarity, equality and respect for human rights involving democratic strategies and an open climate of cultural interchange;
5. facilitate equal partnership in the processes of decision making at all levels and stages;
6. recover, recognise, respect, reflect and utilise indigenous history and local cultures, as well as promote cultural, linguistic and ecological diversity. This implies acknowledging the historical perspective of native people as a way to change ethnocentric approaches;
7. be designed to enable people to manage conflicts in just and humane ways;
8. stimulate dialogue and cooperation among individuals and institutions in order to create new lifestyles which are based on meeting everyone's basic needs regardless of gender, ethnic, age, religious, class or physical differences;
9. call for a democratisation of the mass media and its commitment to the interest of all sectors of society. The mass media must be transformed into one of the main channels of education through the exchange of means, values and experiences;
10. integrate skills, values, attitudes and actions. It should convert every opportunity into an educational experience for sustainable societies;

11. help develop an ethical awareness of all forms of life with which humans share this planet, respect all life cycles and impose limits on human's exploitation of other forms of life;

As applied to sustaining the 'shared' meaning of the Lwiindi Gonde ceremony, the provisions of EE will transform the society of visitors at Lwiindi Gonde ceremony so that relationships between humans and the environment will be enhanced. The promotional of equality and equal partnership in decision making regarding the Ceremony will contribute positively in sustaining the 'shared' meaning of the Ceremony. Furthermore, as society, including Christianity, will learn to recognise and respect indigenous history and local culture, there will be coexistence and hence sustaining the meaning of the ceremony. Conflicts among traditional leaders and between politicians and traditional leaders can be very detrimental to the existence of the Ceremony, therefore, the role played by EE to resolve conflicts at all levels will be beneficial to the continuity of Lwiindi Gonde ceremony. Finally, the promotion of dialogue and cooperation that EE does, will influence a lot of harmony among all stakeholders to the Ceremony, an element that will add value to the sustainability of the Ceremony.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

The study used a descriptive research design, that is, descriptive survey. The research required respondents to describe, explain, and give opinions on the meaning of the Lwiindi Gonde ceremony as well as on the role that environmental education could play towards sustaining the ceremony.

The purpose for selecting descriptive survey for this study was that it allows the collection of data using a structured interview schedule. The design also, as Kombo and Tromp (2006) state, can be used when collecting information about people's opinions, attitudes or any of the variety of educational or social issues. This study involved getting information from various groups of people about the ceremony, as such the chosen design tended to be the most suitable in that it involved acquiring information in form of people's characteristics, opinions, attitudes, or previous experiences (Leedy and Omrod, 2010).

3.2 Target Population

The population comprised all those who had detailed data on the Lwiindi Gonde ceremony and those who had particular interest in it. This included chiefs of the Tonga people of Southern province, headmen/women in Monze district, elderly individuals with valuable information on the ceremony, and people with particular interest (teachers, business people, journalists, and members of staff from Mukanzubo Cultural centre, the clergy and youths) about Lwiindi Gonde ceremony. The population comprised a group of people believed to be reliable for the study (i.e. only individuals who understand the ceremony and have at least attended it).

3.3 Study Sample

The study sample comprised 74 respondents. The composition of the sample was as follows; four chiefs of the Tonga people, eight headmen/women, eight Elderly persons, and eight youths. Additionally, groups of respondents with particular interest in the ceremony were selected to be part of the sample; included in this group was eight politicians (four from the ruling party and four from the opposition), eight religious representatives (four Seventh Adventist church members and four members of the Catholic church) and eight journalists (two from the public

media and six from the private media). Furthermore, eight business persons, 12 teachers (four primary/basic, four secondary and four tertiary), and finally two members of staff from Mukanzubo Cultural Centre were also included.

Each of the sectors of respondents in the study sample was chosen so as to have a balanced representation of all the groups of people who participate in the ceremony. Chiefs, headmen and elderly persons were particularly selected because they were believed to have rich data regarding the meaning of Lwiindi Gonde ceremony and were very interested in its sustainability. The group that had been dubbed as one with ‘special interests’, was selected to provide what I refer to as their perceptions of the ceremony with respect to their occupation/ category. The respondents from Mukanzubo Cultural Centre were specially included in the sample because of their crucial role in documenting and teaching about Tonga culture.

3.4 Sampling Procedure

The sample was selected using purposive sampling technique which partly involved snowballing and critical case sampling. Purposive sampling method ensured that the researcher purposely targeted a group of people believed to be reliable for the study; therefore, he was assured of selecting information-rich cases for in-depth analysis related to the central issue being studied (Kombo and Tromp, 2006). The use of snowballing sampling, particularly, was essential because it involved asking people who knew a lot about the ceremony who in turn later led the researcher to new contacts relevant to the study. As argued by Leedy and Omrod (2010), Snowballing sampling begins by identifying certain individuals who will lead the researcher to other people who will provide necessary data on the research topic. Critical case sampling enabled the researcher to consider cases that made a point quite dramatically (Kombo and Tromp, 2006).

3.5 Research Instruments

In order to come up with the desired data for the study, structured interview schedules were used. Structured interview schedules were employed because of their ability to enable the researcher to collect data systematically and due to their provision for free expression of the respondents to the given questions. As Kombo and Tromp (2006) state, the main justification for using structured interview is that it gives in-depth information about the cases of interest to the researcher.

3.6 Data Collection

Structured interviews were conducted by picking one respondent at a time at the convenience of both the researcher and the respondent. The respondents were also allowed to give narratives where necessary. In some instances, the researcher would probe the respondents for more details on particular responses. Existing literature; from books, dissertations, journals, magazines, articles, and internet formed some additional sources of data.

3.7 Data Collection Procedure

The researcher got a letter of introduction from the Assistant Dean Post Graduate, in the School of Education. Appointments were made with particular chiefs, headmen and other relevant officials concerning which days were convenient for them to be interviewed. The reason for pre-arranging the interview days was based on the fact that the respondents concerned normally had very busy schedules and the position of some of them (especially the chiefs) in society demanded appointments before administering the interview schedule to them. The other groups such as the youths, elderly persons, did not require appointments and so they were interviewed at random.

The researcher himself conducted the interviews; which enabled him to explain to the respondents any question that required clarity and was able to probe the respondents in areas of particular interest. In addition, it was necessary that the researcher recorded the responses himself because the questions on the research instrument were open ended which required specific points to be noted down. A tape recorder, observation by attending the 2010 Lwiindi Gonde ceremony, and a camera were used in the study in order to maximise the capturing of all relevant data.

3.8 Data Analysis

The Data collected were analysed based on the responses given by the interviewees. Qualitative data was categorised under appropriate headings while quantitative one were analysed through percentages, and statistical tables (frequency tables). Descriptive approaches were employed on qualitative data while statistical techniques were used for quantitative data. The researcher did not use any statistical package to analyse data, therefore, data analysis were fundamentally done manually.

3.9 Pilot Study

A pilot study took place in Chisekesi. Chisekesi was chosen because of its proximity to the site of the Lwiindi Gonde Ceremony. The location had a lot of its residents participating in the ceremony and, hence, its suitability for a pilot study.

The purpose of the pilot study was to test the effectiveness of the instruments in collecting the appropriate data. Through the findings of the pilot study, the instruments were accordingly adjusted. For example, it became clear through the pilot study that certain desired data could not be captured through the questions on the interview schedule and that the interview schedules proved to have had too many questions for the interviews. The scenario above led the researcher to add a few relevant questions and eliminate a number of other questions.

Further, in the pilot study, there was no objective seeking to find out the ‘perceptions’ of various sectors of the society on Lwiindi Gonde Ceremony but after the pilot study, the objective was included.

CHAPTER FOUR

RESEARCH FINDINGS

4.1 Introduction

This chapter presents findings of the study which was conducted to investigate a ‘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 study sought to describe Lwiindi Gonde ceremony and to establish perceptions of the ceremony by various sectors of people in society.

4.2 Introduction to description of the Lwiindi Gonde Ceremony

Among the objectives of the study was to describe Lwiindi Gonde ceremony. In order to provide an acceptable description, it was felt that indigenous Tonga traditional leaders and elderly people would be most suited to play this role. This section presents personal details of the above mentioned respondents while the remaining respondents, 54 in total, will have their details presented in section 4.4. The section also presents a description of the Lwiindi Gonde Ceremony. To a greater extent, the section is an account of the Ceremony from the day when it begins to the day when it ends as was observed by the researcher and as narrated by the traditional leaders and the elderly people.

4.2.1 Personal Details of Respondents

The gender of the respondents was as specified in table 1, below. In this study, gender was considered important because both males and females were believed to be able to have relevant responses on the ‘shared’ meaning of the Lwiindi Gonde ceremony.

Table 1. Gender of Respondents

Gender	Frequency	Percentage
Male	11	55
Female	9	45
Total	20	100

Source: Field Data (2010)

Among the traditional leaders and elderly people 11 were males while nine were females; representing 55% and 45% of male and female respondents respectively. The difference in number of gender could be attributed to dominance of the male folk in the households where interviews were conducted. Usually, in the homes where both males and females were present during the interviews, females preferred to let males respond while they would sit observing in quietness. Females could only chip-in when invited by males or when they felt the man had omitted some vital information on the asked question.

In response to the question about their age, the traditional leaders and Elderly people gave the following responses.

Table 2. Ages of Traditional Leaders and Elderly Respondents

Age	Frequency	Percentage
Below 60	0	0
60 and above	20	100
Total	20	100

Source: Field Data (2010)

Table 2 shows that out of the 20 traditional leaders and elderly respondents, none (0%) was below the age of 60 years. All the respondents (100%) were 60 years old or more. Age was important to determine because it was believed that respondents who were 60 years and above would provide more reliable responses regarding a 'shared' meaning of the Ceremony. It was, therefore, deemed that this age group of respondents understood the Ceremony in detail and that they would be less political in their responses than a younger generation.

The table that follows shows the distribution of the respondents according to their classification.

Table 3. Distribution of Respondents

Respondent	Frequency	Percentage
Chiefs	4	20
Headmen/ Women	4	20
Elderly Persons	12	60
Total	20	100

Source: Field Data (2010)

Table 3 shows that the majority of the respondents (60%) were elderly persons, followed equally by chiefs and headmen or women (with 20% each). The above categories of respondents were believed to be the main ‘reservoir’ of the culture and traditions of the Tonga people hence the justification of having them provide responses in this section.

The next table shows the frequency of attending the Ceremony by the respondents.

Table 4. Frequency of Ceremony attendance by the Respondents

No. of times	Frequency	Percentage
1 to 7	2	10
Above 7	18	90
Total	20	100

Source: Field Data (2010)

According to table 4, the majority of the respondents (90%) stated that they had witnessed the ceremony above seven times. The rest (10%) stated that they had attended it one to seven times. Such frequency of attendance made the information about the description of the ceremony generated from such respondents to be reliable. This is particularly so because the majority (90%) of the respondents had attended the Ceremony for several years (above 7 years).

The next sub-section describes Lwiindi Gonde ceremony as told by the respondents shown in tables 3 and 4.

4.2.2 Description of Lwiindi Gonde Ceremony

Respondents were asked to describe the Ceremony in terms of when it was held, its duration, activities of the ceremony, the composition and articles found at *Malende*. In response to the question about the duration of the Ceremony, the distribution of the responses was as follows:

Table 5. Knowledge about the duration of the Ceremony

Duration in Days	Frequency	Percentage
2	3	15
3	7	35
4	10	50
Total	20	100

Source: Field Data (2010)

With regard to table 5 the majority of the respondents (50%) stated that the ceremony took four days followed by those who said that it took 3 days (35%) and only 15% said that the ceremony took two days.

The researcher took interest in establishing the ‘actual’ duration of the Ceremony. Therefore, he keenly followed the 2010 Lwiindi Gonde ceremony. In his observation he found out that the Ceremony actually took four days, the arrival and departure days inclusive. The activities of the ceremony started on the arrival day and continued till the day of departure.

In response to the question about the activities of the ceremony, the responses could be classified according to their site. Some activities took place at the main arena of the ceremony while others occurred at the *Malende*. Table 6 is a classification of activities according to the site they happened from.

Table 6. Classification of the activities at the Ceremony according to site of occurrence

Site	Main Arena	Malende
Activities	<ul style="list-style-type: none"> ❖ Entertainment ❖ Trade ❖ Speeches ❖ Demonstration of the activities of the Malende ❖ Meetings by various dignitaries ❖ Announcement of ground rules governing the Malende ❖ Education on a range of subjects 	<ul style="list-style-type: none"> ❖ Sitting silently with outstretched legs ❖ Kuhobela ❖ Performances by the ‘rainmaking’ clans ❖ Overview of each grave at the Malende ❖ Gymnastics at the grave of Nchete Ilya Mabwe ❖ Singing of Malende songs ❖ Speech by chief Moonze ❖ Exhibition of and explanation about maize cobs

Source: Field Data (2010)

Table 6 shows that the activities at the main arena of the ceremony included trade, entertainment, speeches, demonstration of the activities performed at the Malende, meetings by various dignitaries, education on a range of subjects, and announcement of ground rules governing the Malende. The table further indicates that the activities at the Malende included sitting with outstretched legs, *kuhobela* (a special way of clapping), performances by the ‘rain-making’ clans, overview of each grave at the Malende, speech by chief Moonze, an exhibition of and explanation about maize cobs, and gymnastics at the grave of Nchete Ilya Mabwe. Plates 1, 2, and 3 were some of the pictures captured at the Malende by the researcher to confirm some of the responses above. The three songs below were among the songs sung at the Malende.



Plate 1. Demonstration of the Malende at the Main Arena.



Plate 2. Posture at the Malende, standing is a song and dances leader Mrs. Kalidiinyene Miyoba of Maambo Village, in Gonde area.



Plate 3. Gymnastics at the grave of Nchete Ilya Mabwe in the 2010 Ceremony

4.2.2.1 Songs at *Malende*

The following were some most common songs sung at the *Malende* as recorded by the researcher.

Song #1

Omwami kotweengelela tulalomba (Lord be merciful on us we beg)

Kotweengelela tulalomba (be merciful we beg)

Tulomba meendaako kwaabilwa (we ask for water from you)

Kotweengelela tulalomba (be merciful we beg)

Song #2

Koboola boola bwayuma bulongo bwako bulaandauka (hasten to come before the soil is too dry)

Ngu Moonze Mukulu nguwaacileta kubutonga kalenga bantu (it was initiated among the Tongas by Moonze Mukulu, the creator of human beings)

Mpotwa zabukila tulaa muka Maambo (together with Mukamaambo we crossed the river)

Kucizabukilo (at the a shallow site of the river)

Mpotwa zabukila tulaa muka Maambo (together with Mukamaambo we crossed the river)

Kucizabukilo (where the river is shallow)

Kaceya kaakwe mpotwakabanina Leza (the gap between God and us was too small)

Maili maili (we were countless)

Kaceya kaakwe mpotwakabanina Leza (the gap between God and us was too small)

Maili maili (we were countless)

Song #3

Yabi tukaakunwe meenda (we are excited that we will have water to drink)

Tukaakunwe meenda Nchete (please Nchete we should have water to drink)

Yabi tukaakunwe meenda (we are excited that we will have water to drink).

Plate 1 shows some demonstrations about the activities of the Malende at the main arena of the ceremony as the rest of multitude of participants of the 2010 events observed. The man who is standing, doing some gestures, is the leader of the ‘rain-makers.’ The rest of the people in black

clothes, sitting with outstretched legs and clapping, are part of the `rain-makers`. Plate 2 portrays the participants at the Malende sitting with outstretched legs doing a special type of clapping called *kuhobela*. The only woman in the picture standing is the rituals leader at the Malende; Mrs. Kalidiinyeene Miyoba of Maambo village. In the hand of Mrs. Kalidiinyeene is a *Muntowa* stick.

Shown in plate 3 is part of the crowd stretching themselves on the grave of Nchete Ilya Mabwe. The songs numbered one to three in subsection 4.2.2.1 were some of the most common songs that were sung at the Malende.

4.2.2.2 Articles at Malende

Responses were also sought regarding the articles found at the Malende. The following were the articles revealed and observed as being present there:

- hoes
- inverted clay pots
- black cloths
- black animal skins
- pebbles
- *muntowa* sticks.

The following plates were pictured at the 2010 ceremony as evidence of the responses about the articles at the Malende given above.



Plate 4. Some of the hoes at Malende.



Plate 5. Kaili (a pebble); a stone believed to have been part of Nchete Ilya Mabwe's food



Plate 6. Some of the clay pots placed upside down at the Malende.

Plate 4 shows some of the hoes found at the *Malende* while plate 5 portrays one of the pebbles found at the *Malende* known as the *Kaili*. The *kaili* was believed to be part of Nchete Ilya Mabwe's diet. The brighter part shown on the pebble was said, by Mrs. Kalidiinyene and chief Moonze, to have been the part of the *kaili* that had been cut for food by the spirit of Nchete Ilya Mabwe. The cutting was alleged to have happened some few days before the 2010 Lwiindi Gonde Ceremony.

In plate 6 are some of the clay pots that were observed as being placed in an inverted fashion at the *Malende*. A clay pot was placed at each grave at the *Malende* annually according to chief Moonze during his commentaries at the *Malende* during the 2010 Ceremony.

A question was also asked about the composition of the *Malende*. All the respondents (100%) stated that *Malende* was composed of two graves. The two graves mentioned were those of Moonze Mayaba and that of Nchete Ilya Mabwe. The researcher made a follow up to confirm the statements by the respondents about the *Malende's* composition. Plates 7 and 8 show the two graves that were said to be the major composition of the *Malende*.



Plate 7. Grave for Moonze Mayaba at the *Malende*.



Plate 8. Moonze Nchete Ilya Mabwe's grave at the Malende.

Plates 7 and 8 show the graves of Moonze Mayaba and Nchete Ilya Mabwe respectively. The two chiefs were the only ones who were buried at Gonde and their graves were the main elements of the Malende. On the grave of Nchete Ilya Mabwe an anti-hill developed as shown in plate 8. The crowd seen in plate 7 was part of the crowd that visited the Malende during the 2010 Ceremony. Around the grave of Nchete Ilya Mabwe are big *Lwaanga* trees which were said, by chief Moonze, to have been planted at the burial of the chief.

Miniature grass thatched huts were built to shelter each of the graves. A black cloth and a black skin of an animal are placed on the roof of each hut sheltering the grave as shown in plates 7 and 8. The black skin was that of an animal that was slaughtered a day prior to the visit to the Malende.

4.2.2.3 Integrated Description of Lwiindi Gonde Ceremony

With respect to the fragmented information about the description of the ceremony given above and personal observation of the researcher, a consolidated summary of the description of the ceremony could be given as follows:

The Lwiindi Gonde Ceremony is a traditional ceremony of the Tonga People of Southern Zambia which takes place at Gonde in Monze District. It takes four days in July during the Heroes and Unity holidays. The first day is an arrival one with its night being filled with an assortment of entertainment and business activities such as selling of alcohol and food from restaurants.

The second day comprises of entertainment of different forms and exhibition of the culture and tradition of the Tonga people. Included in entertainment is a variety of Tonga Music and dances, and poems (*Kuyabila*) by diverse groups of performers coming from various chiefdoms. Among the dances that were performed at the main arena were *cing'ande*, *kalyaba*, *budima*, *cikambekambe*, *nyeele*, *kuyabila*, *kutambala*, , *cigome*, *tulumbu*, *bukonkoolo*, and *seesa*. Among the major aspect of the Tonga tradition exhibited at the main arena is the modelling of Malende (shrine) and its activities.

Chief Monze and his entourage, and most Chiefs of the Bantu Botatwe (Tonga, Ila, and Lenje), usually joined the Ceremony on the second day. It is, mostly, on the second day that chief Monze, the chiefs of the Bantu Botatwe present, invited chiefs from all over the country, other traditional leaders, agriculture experts and government officials including representatives of Non-Governmental Organisations hold meetings. The meetings are based on the wellbeing of the ceremony and some aspects of Tonga tradition and culture and any other issues of concern such as agricultural and health matters.

These meetings are normally conducted from a specially designated site within the vicinity of the ceremony's main arena. Entertainment takes place at the main arena where the Master of ceremony invites participants (groups of performers) to perform in turns.

The official opening of the ceremony occurs on the third day. The Republican President or his representative usually undertakes the official opening of the event as the Guest of honour. Once

the ceremony has been officially opened, speeches from various dignitaries are made. Speeches are normally spiced-up with diverse forms of entertainment which include traditional Tonga dances, songs, and poems (*Kuyabila*). The proceedings of the ceremony are managed by an appointed individual who should be qualified enough to adequately guide and direct all the procedures in an acceptable manner.

Subsequent to the end of the speeches is an announcement to visit the Malende by the director of programs. The visit to the Malende is optional. Before the procession to the Malende commences, an announcement is made regarding the ground rules governing the visit to the Malende and people are advised to strictly adhere to the rules.

After the ground rules have been communicated to the people, the procession begins. Leading the procession are the 'Owners of the Gonde' the Baleya and Beetwa clans (the 'rain-makers'). Then follow the dignitaries before the rest of the people follow. The march is done in solemnity with music coming from the royal clans, the Baleya and Beetwa, who sing with the zeal befitting the importance of the occasion. At a certain point during the procession, word is passed to all those in the marching party to the shrine to remove their shoes and have them heaped at a designated place. Upon reaching the Malende all the people are instructed to sit down with their legs stretched out without going beyond specified boundaries reserved only for the 'rain-makers.' Thereafter, some special way of clapping called *kuhobela* is conducted by the guidance of one of the specialists in the activity. All the people present should participate in this *kuhobela*.

Following *kuhobela*, is the performance by the royal clans. Special praise and request songs to the ancestral spirits are sung. Performances are specially and passionately conducted to the extent of leaving the observers spellbound. Dances are performed while going round the shrine with two groups of the 'rain-makers' circumventing the shrine in opposite directions as rituals leaders leads each group.

Immediately following the performances are proclamations by the rain-makers mingled with clapping. The following are the pronouncements:

'Aboozye, aboozye Munakanjola, wamiindi ikkalabana, Hikazyimina, Munamulala-pakapaka, Munakulalaambo Mudonga' (bring the rains, bring the rains, you on whose laps us your children rest and one who would never allow your children to perish, whose dwelling is the west. You are

a great river which never dries up). These pronouncements are a mixture of praise to Leza through the spirits and pleas for rain. The ‘rainmakers’ hold *Muntowa* sticks as they carry out their activities. Chief Moonze explains the essence of the Malende at the end of all performances by the rain-makers.

Additionally, Chief Moonze asks two men holding a maize cob each to rise to their feet and display the maize cobs before he explains the meaning attached to the maize cobs.

Following the explanations about the Malende and the articles found there, are gymnastics on the grave of Moonze Nchete Ilya Mabwe by the interested.

Finally, silence is observed for a while before the participants are again guided into *kuhobela* as a way of marking the end of the events at the Malende.

Once the performances come to a close, all those in attendance at the Malende are instructed to rise to their feet and a word for them to return to the main arena is passed. It is re-emphasised that ground rules should be observed on the way back. People go back to the main arena in the similar order of movement as they went to the Malende.

At the arena all the entertainment and social activities continue till the fourth day. Among the other activities that occur on the fourth day is a meeting of all traditional leaders present where various pertinent issues are discussed. Furthermore, it is on this day that Non-Governmental Organisations or government officials and other civic organisation representatives usually meet the traditional leaders to deliberate on diverse issues of interest. The ceremony officially closes on the fourth day.

4.3 ‘Shared’ Meaning of Lwiindi Gonde Ceremony

The objective about a ‘shared’ meaning of the Ceremony was investigated by using several sub-questions whose data is reported below. The questions were directed to traditional leaders of Tonga and the elderly folk among these people. This category of the respondents was believed to be the main custodians of the details regarding the meaning of the Ceremony.

It is worth mentioning at this point that a ‘shared’ meaning of the ceremony in the context of this research was sought from various aspects of the Lwiindi Gonde ceremony. The aspects considered were as presented below.

4.3.1 What does the Ceremony celebrate?

The respondents were asked to state what the Lwiindi Gonde Ceremony celebrated. It is significant to state that respondents were allowed to give multiple responses for this question. The following was the distribution of the data about the responses:

Table 7. What the Ceremony Celebrated

Response	Frequency	Percentage
Thanks giving for the previous year’s rains and harvest	20	100
Request for favourable rains in the following season	15	75
Request for good harvest in the following season	15	75
Reunion between the Tonga people and their ancestors	2	10

Source: Field Data (2010)

According to table 7;

- i. All the respondents (100%) stated that the ceremony was about thanksgiving to *Leza* (God) through their ancestors for the previous year’s rains and harvest;
- ii. Seventy five per cent (75%) of the respondents said that it was meant to request for favourable rains in the following season;

- iii. All the 75% respondents in (ii), also said that it was about asking for a good harvest in the following Season from their God; and
- iv. Only 10% of the respondents said that the ceremony was a reunion between the Tonga people and their ancestors (forefathers).

The responses of table 7 could be classified into three main categories namely; thanks giving rite, request rite, and reunion rite. Therefore, according to this classification, the majority of the respondents (100%) stated that the ceremony was a thanksgiving rite seconded by those who held that it was a request rite (75%) and the lowest (10%) stated that the ceremony was a reunion rite.

4.3.2 Why is the ceremony held at Gonde in Monze District?

In order to probe further about a ‘shared’ meaning of the ceremony, respondents were asked to give their opinions about why the ceremony took place at Gonde in Monze. Table 8 gives the distribution of the responses to the question. Respondents were at liberty to provide more than a single response to the question.

Table 8. Reasons for holding the Ceremony at Gonde in Monze

Reasons	Frequency	Percentage
Monze is the home of the first Chief (Moonze Mukulukulu) of the Tonga people who was very significant for his role as a rainmaker, and for his wisdom, prophetic powers, and his ability to heal human and livestock diseases	15	75
It is the burial site of the earlier Chiefs of Tonga people and it is the place from where Tongas of old used to carry out their regional Lwiindi	13	65
The spirits of these chiefs (the first three) are still alive at Gonde and are still intervening in the affairs of the Tonga people so they need to be venerated in that location.	8	40

Source: Field Data (2010)

Table 8 indicates that there were basically three reasons for holding the celebrations of the ceremony at Gonde in Monze. The majority of the respondents (75%) said that it was held there because Monze was the home of the first Chief of the Tonga people (Moonze Mukulukulu) who was very significant for his role as a rainmaker, and for his wisdom, prophetic powers, and for his ability to heal human and livestock diseases. The second most popular reason (65%) was that it was the burial site of the earlier Chiefs of the Tonga people and that it was the place where Tongas of old used to carry out their regional Lwiindi from. Lastly, only 40% of the respondents

said that it was believed that the spirits of the first three chiefs were still alive and were still intervening in the affairs of the Tonga people so they needed to be venerated from Gonde.

4.3.3 Meaning of the Language associated with the Ceremony

The following were the terms whose meanings were sought after in the study; Lwiindi, Gonde, Mukulukulu, Nchete Ilya Mabwe, and kaili. For each of the terms, respondents had the right to supply multiple responses where possible.

4.3.3.1 Lwiindi

The responses as to the meaning of ‘Lwiindi’ were as given in table 9 below.

Table 9. Frequency distribution of the meaning of Lwiindi

Response	Frequency	Percentage
An incident involving celebrating the previous season’s harvest and praying for favourable rain in the following farming season	17	85
Free Beer	2	10
Not sure	1	5
Total	20	100

Source: Field Data (2010)

Table 9 shows that the majority of the respondents (85%) stated that Lwiindi was an incident involving celebrating the previous season’s harvest and praying for favourable rain in the following farming season, followed by those (10%) who said that it meant free beer. The rest (5%) stated that they were not sure of what the term, Lwiindi, meant.

4.3.3.2 Gonde

The next term to have its meaning sought was Gonde. The following table is a distribution of the responses:

Table 10. Meaning of Gonde

Response	Percentage
Thick jungle	80
Name of the Area around the site of the Ceremony	20
Total	100

Source: Field Data (2010)

Table 10 indicates that 80% of the respondents gave similar responses by stating that Gonde meant a thick jungle. The rest (20%) said that Gonde was simply a name given to the area where the ceremony took place from and the surrounding villages. Therefore, most of the respondents (80%) held that Lwiindi meant a thick jungle while only few (20%) respondents took Gonde to be a mere name given to the area around the location of the ceremony.

The researcher decided to attend the 2010 Lwiindi ceremony for physical observation, in his observation he found out that Gonde was actually a ‘huge’ thicket of trees which housed the Malende. This observation was consistent with the responses of 80% of the respondents above who stated that Gonde meant thick jungle. The thicket of trees is partly depicted in plates 9 and 10 which. The photos were got during the 2010 ceremony as support to data on the meaning of Gonde.



Plate 9. Part of the Gonde, Chief Moonze and some of the Baleya and Beetwa clan members in action while the rest of people sit with outstretched legs in the cool shades of the Gonde as they watched the performance by the ‘rain-makers’.



Plate 10. Another exhibition of the Gonde

Plates 9 and 10 show part of the Gonde as chief Moonze and members of the rainmakers in plate 9 are seen in action. The crowd of people shown in the background of plate 9, were part of the group that visited the Malende in the 2010 ceremony. However, the researcher also observed that the villages around Gonde were sometimes being referred as ‘ku Gonde’ simply as way of implying that such were located next to the actual Gonde and not necessarily that they were the Gonde themselves.

4.3.3.3 Mukulukulu

In response to the question about the meaning of the term Mukulukulu, respondents’ answers were distributed as recorded in table 11.

Table 11. Meaning of Mukulukulu

Responses	Frequency	Percentage
Ancient one	11	55
First Chief of Tongas	8	40
Just a Name	1	5
Total	20	100

Source: Field Data (2010)

Table 11 reveals that the highest number of respondents (55%) said that Mukulukulu meant the ‘ancient one’. Forty percent (40%) gave a response that seemed to be in harmony with the highest group (55%) by indicating that the term meant ‘first chief of Tongas’. The lowest percentage (5%) represented those who stated that Mukulukulu was just a name.

Responses from traditional leaders and elderly people were also required regarding who Mukulukulu was. The following responses were given.

- He was the first chief of Tongas;

- He was a wise man, a healer, good leader, and a rainmaker;
- When approached by a Whiteman to choose between a gun and a maize cob he chose the latter;
- He did not die but disappeared mysteriously;
- The last trace about him was his footprint at *Mulundu wa Lwiili*. The responses outlined above show that Mukulukulu was the first chief of the Tonga people. He was a wise man, a healer, a good leader and a rainmaker. The man chose a maize cob instead of a gun when the two were presented to him by a Whiteman for a choice. It is also shown that Mukulukulu did not die but disappeared mysteriously and that the last trace about him was his footprint at *Mulundu wa Lwiili* (mount Lwiili), located about 10 kilometres south west of Chisekesi town.

4.3.3.4 Moonze Mayaba

The following (table 12) are the findings of the question that required respondents to state what they knew about Moonze Mayaba. Respondents gave more than one response to the question.

Table 12. Knowledge about Moonze Mayaba

Response	Percentage
Second chief of the Tonga people of Southern Province	85
He was a healer and rainmaker	80
Nephew of Moonze Mukulukulu who had received special training and induction from him	45

Source: Field Data (2010)

According to table 12, 85% of the respondents said that Moonze Mayaba was the second chief of the Tonga people of Southern Province. Eighty percent (80%) respondents stated that he was a healer and rainmaker while 45% said that he was a nephew of Moonze Mukulukulu, as such he had received special training and induction from him to be his predecessor.

4.3.3.5 Nchete Ilya Mabwe

In order to find out who Nchete Ilya Mabwe was, respondents were asked to state what they knew about him. The multiple responses were as outlined in table 13 below;

Table 13. Knowledge about Nchete Ilya Mabwe

Responses	Percentage
Third chief of Tongas	85
Chief of Tongas who used to eat stones	70
Was a healer and rainmaker	65
Last Chief of Tongas to be possessed by rainmaking spirits	65

Source: Field Data (2010)

Table 13 indicates that 85% of the respondents said that Nchete Ilya Mabwe was the third chief of Tongas while 70% stated that he was a chief of Tongas who used to eat stones (*Ilya Mabwe*) called *kaili*, which is shown in plate 5. Sixty five percent (65%) talked of him as having been a healer and rainmaker and still, another 65% stated that he was the last Chief of Tongas to be possessed by rainmaking spirits.

4.3.4 Custody of the Shrine

One of the questions required respondents to state why the shrines were looked after by the Baleya and the Beetwa clans. All respondents (100%) said that the Baleya and the Beetwa were the royal clans from which Chief Moonze had to be chosen and so they were the ‘owners’ of the *Malende*. One of the respondents (Mr. Lovemore Nzala Mweembani) went on to say that “nca Baleya a Beetwa” meaning the shrine belongs to the Baleya and Beetwa Clans. Therefore, the two clans had the obligation to ensure that the *Malende* was taken care of.

4.3.5 Carrying of Maize Cobs

In order to continue investigating the meaning of the ceremony, a question was asked regarding the meaning of the maize cob that one or two members of the royal clans exhibit during the ceremony. The two reasons that were advanced were as indicated in table 10.

Table 14. Meaning of Maize cob exhibited at the Ceremony

Meaning	Frequency	Percentage
Tongas' choice of Maize instead of a gun	16	80
Basis for Tongas' economy	12	60

Source: Field Data (2010)

Table 14 indicates that the maize cob exhibited at the ceremony had two related meanings. Eighty percent (80%) of the respondents said that it signified that the Tonga people, through Moonze Mukulukulu, chose maize instead of a gun for their survival. Secondly, 60% of the respondents stated that it was meant to portray the economy of the Tonga which was based on agriculture with maize as the main crop.

4.3.6 Hoes and clay pots at the Malende

In response to the question about the meaning of the hoes and the clay pots at the *Malende*, responses were summarised in table 11 below.

Table 15. Responses regarding the meaning of Hoes and clay pots at the Malende

	Hoes	Upside-down clay pots
Responses	<ul style="list-style-type: none"> ❖ Symbol of the traditional tools used by the Tonga people in agriculture. ❖ Hoes are placed there annually voluntarily. ❖ Some hoes are fines to offenders of ground rules of the <i>Malende</i>. ❖ Hoes are part of the offerings to ancestral spirits 	<ul style="list-style-type: none"> ❖ Symbol of covering or confining and putting the diseases and problems that were affecting Tongas and their property under control. ❖ As long as the pots were upside-down it was believed that no enemy and disease would attack the Tongas.

Source: Field Data (2010)

Table 15 shows the responses given regarding the meaning of the two articles (hoes and inverted clay pots) found at the *Malende*. The table shows that the hoes were a symbol of the traditional tools used by the Tonga people in agriculture. The hoes were placed at the Malende annually, voluntarily or from the fines on the offenders regarding the Malende.

The table also shows that the inverted clay pots were associated with diseases and calamities. Placing the pots upside-down symbolised covering or arresting and bringing diseases and problems that were affecting Tongas and their property under control. It is further indicated that as long as the pots were upside-down no enemy and disease would attack the Tonga and their property.

4.3.7 Gymnastics Related to the Ceremony

In an interview about gymnastics that participants performed at the grave of Nchete Ilya Mabwe during the visit to the *Malende*, 100% of the respondents gave similar responses. They stated that the gymnastics that are shown in plate 3 above were about healing. People who desired to be

healed from various diseases would lie prostrate while stretching themselves on the grave of Nchete Ilya Mabwe. It was believed that by doing that they would be relieved from all health problems.

4.3.8 Muntowa Sticks

Muntowa sticks being one of the articles that were notably seen being carried by the rainmakers both at the main arena and the Malende prompted the researcher to ask a question regarding the meaning of the sticks. The responses were illustrated in table 16.

Table 16. Meaning of *Muntowa* Sticks

Response	Frequency	Percentage
For healing and vaccination of livestock and human diseases	17	85
Ignorant of the Meaning	3	15

Source: Field Data (2010)

According to table 16, 85% of the respondents stated that the sticks were used for healing and ‘vaccination’ of various livestock and human diseases. The rest (15%) of the respondents said that they were ignorant of the significance of the *Muntowa* sticks.

The researcher probed further, from those who were knowledgeable of the purpose served by the sticks, to find out how the sticks were used in healing and vaccination. The flow chart below outlines the order the sticks were being used in medication. All (100%) of the respondents gave a similar outline which is summarised as in chart 1.

Chart 1. Flow Chart showing the Healing or Vaccination process



Source: Field Data (2010)

Chart 1 shows that in the healing process veneration of spirits was done first before rituals on the sticks were performed by placing the sticks on the graves of Nchete Ilya Mabwe and Moonze

Mayaba over an entire night. The following morning after performance of rituals, the sticks were given to all the participants at the Malende to take to their various villages. Following was giving of the sticks to little children who were given clear instructions on how to whip all the victims of the disease for healing. Whipping for vaccination against an ailment was done to those who were not sick.

4.3.9 Pebbles Associated with the Ceremony

By the grave of Nchete Ilya Mabwe there were a number of pebbles as shown in plate 5. The list of information below was given regarding the pebbles:

- One of the pebbles was called *Kaili*; a special type of a stone that Nchete Ilya Mabwe used to eat;
- The stone could be found only at a mountain called Lwiili (Mulundu wa Lwiili) which is found about 8 kilometres south west of Chisekesi town;
- The other pebbles at the grave were meant to disguise the kaili from people who might have had evil intentions to use or steal the *Kaili* for selfish gains and magical reasons;
- According to Mrs. Clara Mooya Hakapoko, the oldest lady (more than 95 years old) of all the respondents and chief Moonze, each time there was an annual visit to the Malende, the *Kaili* found at the grave of Nchete Ilya Mabwe was found to have been broken. It was suggested that the spirits of Nchete Ilya Mabwe were responsible of breaking and chewing the broken piece of the *kaili*; and
- All those possessed with the spirit of Nchete Ilya Mabwe had to be given a paste made out of crushed Kaili for them to calm down during spiritual Manifestation.

4.3.10 Timing of the Ceremony

When asked to explain why the ceremony was held in July the distribution of the responses was as given in table 17.

Table 17. Timing of Lwiindi Gonde Ceremony

Response	Percentage
Farming activities were over and people were resting	70
To take advantage of the Heroes and Unity holiday	20
Opportune time to start asking for favourable rains	10
Total	100

Source: Field Data (2010)

Table 17 shows that the majority (70%) of the respondents provided similar responses by stating that by July all the farming activities which included harvesting of crops were over. People were said to be relaxing and resting and so it was the most ideal time to celebrate. The second largest of respondents (20%) stated that the Ceremony was held in July in order to take advantage of the Heroes and Unity holiday which provided four-days break from formal employment. Finally, the smallest group (10%) gave a slightly related version to the group represented by 70% of the respondents above by stating that July was the Month when preparations for the following farming season started for most farmers. Therefore, it was thought as being the most opportune time to start asking for favourable rains.

4.3.11 Ground rules of the Ceremony

In order to investigate a ‘shared’ meaning of the ceremony further, responses were sought about the meaning of ground rules of the Lwiindi Gonde ceremony. The significance of each of the ground rules as articulated by the traditional leaders and the elderly people were as outlined in table 18 below.

Table 18. Ground Rules at the Malende and their Meaning

Ground Rules	Meanings
Taboos related to plants (no breaking of twigs, cutting of tree and grass, and collecting of firewood at the Malende).	<ul style="list-style-type: none"> ➤ To give respect to ‘Bami Bamalende’ (ancestral spirits) who inhabit the Malende. Malende was said to be the home of the Ancestral spirits, especially those of the first three chiefs of Tongas. ➤ To avoid disturbing and displeasing the Spirits who might abandon the place if they were offended.
Taboos Related to Salt (no adding of salt to meat eaten at the Malende).	<ul style="list-style-type: none"> ➤ To prevent too much lightening of the rain that was prayed for at the Malende. If salt was added to meat rain would be accompanied with deadly lightening. ➤ It was a symbol of self-sacrifice and self-denial; a way of showing real commitment to their request.
Postures of the Ceremony (Removing of shoes, Kuhobela, and sitting down with outstretched legs.	<ul style="list-style-type: none"> ➤ To show reverence to the ancestral spirits at the Malende. ➤ Sign of humility before the sacred place.
Taboos on women (women having their menstruation period do not have to attend the Malende	<ul style="list-style-type: none"> ➤ Such women are believed to be unclean, hence, their attendance would defile the Malende.
Sex and the Malende (no sexual intercourse should be practiced in the Malende or the night before and during the ceremony by those attending	<ul style="list-style-type: none"> ➤ To enable one to have a fresh mind and body as they participated in the devotional rites of Malende. It was believed that sex made the mind and body tired, hence, minimising ones concentration during veneration. ➤ To show respect to the sacred place and the ancestral

the Malende).	spirits who dwell there. Abstinence from sex entailed reverence to the Malende and the ancestral spirits.
The colour black at the Malende (the animals and birds slaughtered for meat, clothes won by participants, and other cloths were black).	<ul style="list-style-type: none"> ➤ Symbolises the rain clouds which were dark; the colour was said to encourage rainfall. ➤ White would entail lack of rainfall and encouraged drought, so should never be used there.

Source: Field Data (2010)

Table 12 shows that all the rules except two about the colour of black at the Malende and that about the taboos associated with salt have a component about respect to the ancestral spirits and the Malende. The other elements of the rules that are shown in Table 12 are those of encouraging rain, and that of preventing danger to life.

4.3.12 Activities (Dances and Other Performances) at the Main Arena

As outlined in Table 6, among the activities of the ceremony at the main arena was entertainment. Included under entertainment was Tonga traditional Music and dances, and poems (Kuyabila). The researcher physically observed the following dances and performances being performed at the ceremony *cing'ande*, *kalyaba*, *budima*, *cikambekambe*, *nyeele*, *kuyabila*, *kutambala*, *seesa*, *cigome*, *tulumbu*, and *bukonkoolo*.

The following responses were given by the respondents regarding the meaning of the performances or dances above.

Table 19. ‘Shared’ meanings of Tonga traditional Dances and other Performances

Dance and other performances	Meaning
<i>Budima, kukwenzya</i>	Warrior dances
<i>Kutambala</i>	Expression of joy
<i>Cigome</i>	To arouse those possessed by spirits to start performing
<i>Kuyabila</i>	Expression of emotions (joy and sorrow)
<i>Tulumbu</i>	Announcement of readiness to marry by a young man
<i>Cing’ande, cikambekambe, and bukonkoolo</i>	Entertainment

Source: Field Data (2010)

Table 19 shows the meaning of Tonga traditional dances and other performances at Lwiindi Gonde ceremony. *Budima* and *kukwenzya* were warriors’ dances, even as *kutambala* was an expression of joy. The *cigome* dance was meant to arouse those people who were possessed by ancestral spirits to perform. *Kuyabila* expressed emotions pertaining to joy or sorrow, while playing *tulumbu* was a form of announcing readiness for marriage by a young man. Lastly, *cing’ande*, *cikambekambe* and *bukonkoolo* were dances used specifically to provide entertainment.

4.4 Perceptions of the Ceremony by different People

The third objective of the study was to establish the ‘perceptions’ (used interchangeably with ‘motives’ in this document) of various sectors of people in society about Lwiindi Gonde ceremony. The categories of people who were considered for interviews in this section included politicians, journalists, and educators. The others were the clergy, business persons, and youths. These categories of respondents consisted of 54 of the total number of all respondents (74); the remaining 20 respondents were those represented in Table 4 (traditional leaders and elderly persons). The objective was investigated by using several sub-questions whose findings were as reported below.

4.4.1 Sectors of People in Society considered for the Study

As highlighted in section 4.4, various categories of respondents were considered for the study with respect to their perceptions on Lwiindi Gonde Ceremony. The classes of respondents were as presented in Table 20.

Table 20. Categories of Respondents

Category	Frequency	Percentage
Politicians	8	15
Clergy	8	15
Journalists	8	15
Business Persons	8	15
Teachers	12	21
Youths	8	15
Mukanzubo staffs	2	4
Total	54	100

Source: Field Data (2010)

Table 20 indicates that 15% of each of the following categories was considered for responses regarding their motive for attending the ceremony: politicians, the clergy, Journalists, business persons, and youths. Twenty one percent (21%) were teachers while 4% were members of staff from Mukanzubo Cultural centre. It was felt that an understanding of the motives for attending

the ceremony by various sectors of society would be very fundamental regarding the preservation and sustainability of a ‘shared’ meaning of the Ceremony.

4.4.2 Frequency of Attendance at Ceremony

When asked about the number of times each respondent in Table 14 had attended the ceremony, their responses were as distributed in table 21.

Table 21. Number of times of attending the ceremony

No. Of times attended	Frequency	Percentage
1- 5	15	28
6- 10	22	41
11- 15	17	31
Total	54	100

Source: Field Data (2010)

Table 21 shows that 28% of the respondents had attended the ceremony one to five (1- 5) times. Forty one per cent (41%) had attended it between six and ten (6- 10) times, while 31% had attended the ceremony for eleven to fifteen (11- 15) times. It could be deduced from the table that all the respondents had at least attended the ceremony once. Besides, the majority (72%) of them had been to the ceremony for at least six times. It is obvious that the respondents were being motivated by some factors to visit the Ceremony as depicted in table 22.

4.4.3 Motives for attending the Ceremony

A question was asked to each respondent regarding their motives for attending the ceremony. Respondents were free to give more than one response, meaning, there were multiple responses from each respondent. The distribution of the responses was as indicated in table 22 on the next page.

Table 22. Distribution of Motives for attending the Ceremony

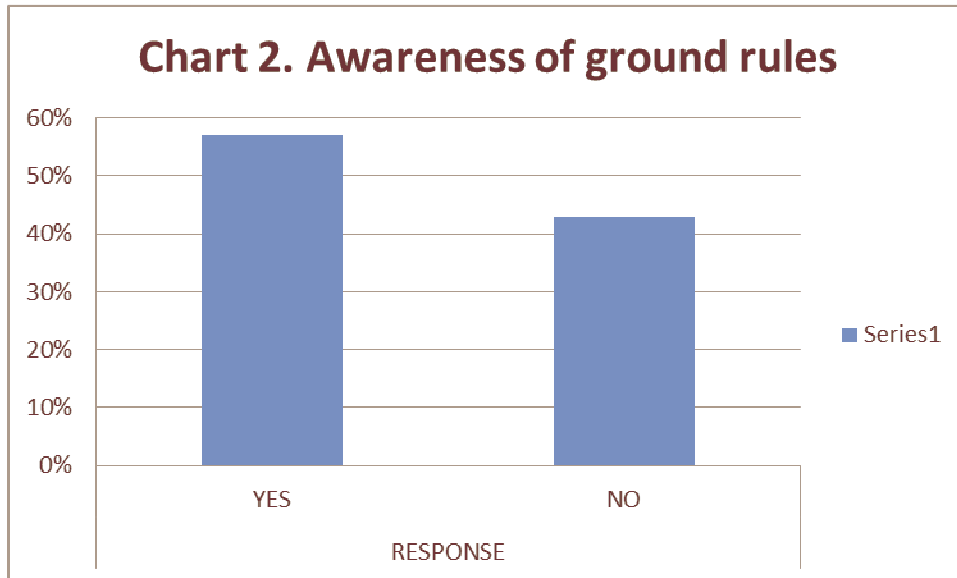
Motive	Frequency	Percentage
Leisure	27	50
Knowledge acquisition	21	39
Collection of information	10	19
Cultural preservation	29	54
Trade	8	15
Political goals	8	15
Veneration	5	0.1

Source: Field Data (2010)

Table 22 shows that 50% of the respondents attended the ceremony for leisure, 39% for knowledge acquisition, 19% for collection of information while 54% indicated that their motive had to do with preservation of culture. The motives to trade and political goals were each stated by 15% of the respondents even as only 0.1% of the respondents had part of their motives for attending the ceremony as veneration of Leza (God) through ancestral spirits. The majority (54%) of those who attended the ceremony had the motive of contributing to the preservation of culture whereas the lowest percentage (0.1%) of respondents attended it for veneration of Leza through ancestral spirits

4.5.1 Awareness of Ground Rules

The respondents in table 20 were asked if they were aware of ground rules of the ceremony. Their responses were as indicated in chart 2.



Source: Field Data (2010)

Chart 2 illustrates that the majority of the respondents (57%) were aware of ground rules governing the Malende whereas the rest (43%) were not aware of the rules. The frequency of those who were not aware of the rules (43%) is big enough to justify finding a strategy for educating them of these rules so that the meaning of the ceremony could be sustained.

4.5.2 Do you understand the meaning of Ground Rules of the Ceremony?

The researcher wanted to know whether or not the respondents in table 22 understood the 'original' meaning of the ground rules. The study revealed that all the respondents (100%) under consideration only had an imaginary meaning or a personal interpretation of the meaning of the rules.

The researcher took interest in finding out why respondents did not understand the 'original' meaning of the rules. Hundred percent (100%) of the respondents gave similar responses to the question which could be summarised as outlined below:

- Lack of people bothering to deliberately explain the meaning of the ground rules;
- Non availability of the documents explaining the meaning of the rules.

4.6 Challenges of the Ceremony

In order to continue establishing how Lwiindi Gonde Ceremony could be sustained, it was necessary to ask a question regarding challenges it faced. When asked, respondents identified the following challenges as being encountered by the ceremony:

- i. Mixture of the sacred with the secular;
- ii. Inadequate transport facilities for people intending to attend the ceremony, especially for those people from distant rural areas;
- iii. Lack of permanent infrastructure (business infrastructure and accommodation) at the site;
- iv. Politicisation of the ceremony;
- v. Rampant immorality during the event (sex, insults, and drunkenness);
- vi. Less attention paid to upholding Tonga culture and tradition;
- viii. Biased media coverage, particularly by the Post Newspaper;
- ix. Inadequate water and sanitation facilities;
- x. Interference by Christianity;
- xi. Debate and Politics surrounding paramount chieftainship of the Tonga people;
- xii. Poor road infrastructure to the site;
- xii. Lack of literature and other sources of secondary information about the meaning of the ceremony;
- xiii. Lack of public support to traditional and cultural preserving organisations and institutions.
- xiv. Inadequate coverage of the Ceremony in the Zambian school curriculum and examinations.

CHAPTER FIVE

DISCUSSION OF THE RESULTS IN RELATION TO ENVIRONMENTAL EDUCATION

5.1 Introduction

This chapter provides discussions and interpretations of the findings of the study reported in chapter four in relation to the role of environmental education (EE) in sustaining ‘shared’ meaning of the Lwiindi Gonde Ceremony of Southern Zambia. The role of EE in sustaining the meaning of the ceremony will be discussed with respect to various dimensions of the Ceremony that have been revealed in chapter four.

5.2 Favourable Harvest

As could be observed from the findings, one of the aspects of the ‘shared’ meaning of the Lwiindi Gonde Ceremony is about what the ceremony celebrates. The fundamental basis for celebrating Lwiindi Gonde Ceremony is the harvest and rains as shown in sub-section 4.3.1. The relationship between EE and favourable harvest cannot be downplayed. As a matter of fact, good crop harvests are entirely reliant on the environment which is one of the dimensions of EE. As O’Donoghue (1995) in Roux (2001) puts it, EE comprise of two words, environment and education. The components of the environment that are relevant to favourable harvests are the lithosphere (soil), hydrosphere (water), and the biosphere (plants) (O’Donoghue, 1995 in Roux, 2001). According to Summons (1981), a favourable harvest is principally dependent on good crop production requirements which include good soil, water, and plant management. The education dimension of EE’s relevance is more towards awareness raising in proper utilisation and sustainability of environmental resources necessary for good harvests (Moonga, 2007).

5.2.1 Soil Management

According to Summons (1981), a favourable harvest is directly related to soil management. Therefore, it is desirable to practice proper soil management principles so as to have sustainable agriculture. Among the environmentally friendly measures to conserve the soil for sustainable agriculture is conservation farming which includes crop rotation, fallowing, use of animal

manure, application of soil from an anthill, intercropping, contour ploughing, and minimum tillage. (Summons, 1981). Some of the conventional measures that could be useful for soil conservation include liming, and application of chemical fertilisers that are appropriate to the soils of the region. It, therefore, suffices to state that both indigenous and conversional soil conservation and restoration practices should be embraced for a favourable harvest. Belanger (1996) argues for the role of EE in agriculture when he states that through the concern of EE in both formal and informal education, its impacts have been observed in the community in agricultural practices. By saying that, Belanger is emphasising the role that EE plays in agriculture to both those in school and to those out of school. Meaning EE brings awareness about sustainable soil utilisation practices to both those in formal education and those in informal education.

It is recommended that awareness about the significance of soil conservation and soil restoration principles should be increased among farmers. In order to foster awareness among Tonga farmers, environmental educators through agriculture extension officers could be used to transmit soil conservation and restoration measures.

Not only do the farmers need knowledge and skills about these principles but also must be seen implementing the measures. Implementation of principles and measures for sustainable agriculture could be done through traditional leaders who are closer to farmers. These leaders could, firstly, be helped to fully appreciate the proposed measures, then, together with their subjects and environmental educators, they should hold educational seminars where conservation and restoration measures and principles could be re-emphasised. Thereafter, the environmental educators should be actively involved in monitoring implementation of the laid down strategies. In line with the statement above UNESCO (2005) advises that all people should be encouraged to employ good soil conservation measures that are sustainable and that take care of the current and future generations.

5.2.2 Pre and Post-harvest Crop Management

A successful farming season does not only depend on good soil conservation practices but also heavily depends on soil preparation for planting, type of seed, time of planting, management of the plants, harvesting, and post-harvest management. The role of EE here would be to ensure that

the factors above, about good crop production practices, were effectively communicated to the farmers, either through agricultural extension officers or through other media such as radio and television or during appropriate forms of public gatherings such as the Lwiindi Gonde ceremony.

EE requires that soils for agricultural purposes must be adequately and appropriately prepared in readiness for planting. Environmental educators such as Jones and Jones (1995) support the preceding statement by saying that before the crop can be planted the soil must be ploughed then hallowed or cultivated to produce a good seedbed. Parsons (1988) agrees with Jones and Jones (1995) when he states that land that is to be used to the greatest advantage without the risk of deteriorating must be well prepared, planned and maintained. Every precaution should be taken to ensure that soil is not mismanaged as it takes less time and effort to prevent damage than it does to repair it. It is also required that appropriate seed should be sowed. Owen (1997) states that the most suitable varieties of seeds should be available to farmers for better seed selection. He contends that only certified seed should be used as this has been tested and proven. The selection of the seed for planting should be based on several factors. Owen (1997) further says that if a crop is to achieve good results it must be planted in good time and in the correct way. Consideration needs to be given to the timing of the rains and their duration. Therefore, there is need to ensure that proper rainfall forecasts for the following agriculture season are sought from the Meteorological Department. It must be ensured that the Department communicate rainfall forecasts as widely as possible to reach out to all sectors of farmers. These reports would be very helpful in guiding the decisions on the time to plant and the variety of seed to be sowed (Jones and Jones, 1995).

The other aspects that should be considered regarding planting are planting depth, spacing and inter-cropping. Large seeds such as maize, and beans should be sown 2 to 4cm deep while small seeds such as wheat and vegetables need only shallow drills, 1 to 2cm deep (Owen, 1997). The spacing should be such that the maturing crop can receive sufficient light and air to grow efficiently, yet not leave wasted space in the field. There should also be no competition between the plants for water or nutrients. It should be possible for field operations such as weeding and spraying to be carried out without damage to the crop (Parsons, 1988). Inter-cropping should be encouraged as it makes maximum use of the land available.

Once planting has taken place and the plants have germinated, weeding and pest control measures must be implemented. The careful control of weeds in a crop field is an essential agricultural practice. Where weeds are allowed to grow they cause a reduction in the yield of the crop. Weeding could be done by hand, hoeing, cultivation, biological control, and chemical control (Stone, 1981).

Parsons (1988) states that if a crop is to give a satisfactory yield, it must be protected from pests and disease throughout its growing period. Careful attention must be paid to choosing and applying of the method of control. There are three main types of insect control namely avoidance, biological control, and insecticides. Worth of noting is that control by insecticides can endanger the ecosystem. Most insecticides are toxic chemicals and many of them persist in the environment for long periods. Therefore, farmers must use insecticides with care (Owen, 1997). Among the environmentally friendly indigenous pest control strategies that should be encouraged are intercropping and crop rotation.

Having practiced good post planting techniques, a good crop would be expected, keeping all other facts favourable. It is, therefore, essential that these crops are harvested and stored prudently to prevent wastage. In agreement to the point above, Soper (1997) advises that once a crop reaches maturity, it must be harvested at the correct time and transported to the storage area. Parsons (1988) also adds that every effort should be made to avoid damaging the crop while it is being harvested.

Losses during storage can be very considerable if adequate precautions are not taken to prevent the crop from being attacked by pests or diseases. The storage bins must be sterilised to kill all sources of infection before the crop is put inside. During storage, it may be necessary to spray or fumigate again if there is any sign of pest damage (Jones and Jones, 1995).

The waste materials left behind after a crop has been harvested should be disposed off carefully. Crop residues could be sources of infection. The best way of reducing the spread of disease through crop residues is by means of crop rotation (Soper, 1997). He also recommends deep cultivation as a useful strategy in reducing the spread of disease as it helps to bury crop residues so that they can rot in the soil. In addition, he contends that if the soil is found to be seriously

infected by a particular pest, it may need to be left fallow for a few seasons to break the life cycle of the pest.

Marketing represents the final stage of crop production. To get a good price for the crop, the farmer may have to sell it at the right time and not when the price is depressed.

The measures discussed in this section are very crucial in contributing to the sustainability of a 'shared' meaning of the Ceremony. It is, thus, strongly recommended that all the concerned individuals are made aware of such measures and that they are educated to practice them. Some of the strategies that could be used to disseminate the principles of crop production include localisation of the EE school curriculum to include the above principles. The curriculum should include field practical for the practice of the principles. Secondly, the services of agriculture extension officers could be sought. Farmers could be gathered in places where they would be easily reached by the extension officers for instructions on the principles. In addition, the ceremony itself could be a very important learning space for these principle particularly that thousands of farmers and would be farmers are in attendance. All in all, it could be said that the success of crop production would be among the most key aspects to sustain a 'shared' meaning of the Lwiindi Gonde ceremony.

5.3 Favourable Rains

Water is a critical need for agriculture. Essentially, Tongas traditionally practice rain-fed agriculture. It is for this reason that rain is so significant for their farming. No wonder rain was among the most paramount aspects that were being requested for at the Malende. According to Parsons (1988), all water used in agriculture comes originally from rain, hence, the justification of praying for rain by Tongas whose agriculture is basically rain-fed. Among the factors that influence favourable rainfall is the availability of trees. Therefore, People, particularly Tongas, should be encouraged to plant and conserve trees (i.e. conservation and restoration). Tree planting may start with encouraging all members of the society to plant fruit trees whose direct benefits could easily be visualised by most people (Ngaba, 2009). Once individuals appreciate having fruit trees it may be easy to encourage them to plant other trees that do not have food benefit but have other utility values (wood and medicinal). People may also be taught and

encouraged to have plantations, this may not only provide an economic benefit, but may also be important at encouraging rains in the region (Ngaba, 2009).

To ensure a successful tree planting programme, the experts in matters of forestry should be incorporated. The implementation end of the programme could be monitored very closely by these environmental educators (experts in forestry) in conjunction with traditional leaders and other local leaders. As argued by UNEP and WWF (1991), local leadership and local communities are the focus for much that need to be done for making change to living sustainably. Therefore, this sector should be empowered with the necessary skills on restoration and conservation of trees by environmental educators through deliberately organised programmes.

It is also paramount to note that EE endorses all aspects of culture that are sustainably beneficial to society. According to Roux (2001), the World Commission on Environment and Development in 1987 advanced that society at large has a lot to learn from traditional skills and knowledge to manage complex ecological systems. Furthermore, environmental education encourages participation. It builds a vision in which the contribution of persons of different colours, abilities and creeds, indigenous people, the young and the old are equally respected in environmental conservation. It explicitly draws from the knowledge of the indigenous people and those who are close to the land in preservation of the environment (UNESCO, 1997). Local communities often possess immensely valuable knowledge and mechanisms for coping with often harsh environments. Consequently, there is need to promote and build on local knowledge and indigenous tradition. For that reason, the Tonga people's tradition of invoking for rains through prayers to ancestral spirits should be encouraged particularly that it has proved workable. Indigenous Tongas have successfully lived with this system of petitioning for rains for many years consequently, the current generation should come on board to fully support the method. However, Christians and any other religious groups who believe that to have good rains, prayers must be directed to God in heaven, they must as well be encouraged to go ahead with their system.

The paramount objective is to have favourable rains irrespective of the mode of asking and the object to whom prayers are being directed. Therefore, with respect to EE, both traditional religion believers and Christians are at liberty to practice their values in terms of having

favourable rains as long as the objective is met. This is in agreement with the United Nations Conference on Environment and Development (UNCED,1992) which states that EE values all different forms of knowledge. It further states that knowledge is diverse, cumulative and socially produced and should not be patented or monopolised. It is, thus, correct to argue that EE promotes the recovery, recognition, respecting, reflection and utilisation of indigenous and local cultures even in promoting favourable rains (UNCED, 1991 in Roux, 2001). As a consequent, traditional religion and Christianity must be complementary and not being at variance in achieving common goals such as having adequate rains. It is, therefore, the role of environmental educators to ensure that traditional rain-makers are encouraged to continue their good work of asking for rains through their ancestral spirits and that they should not be intimidated by the many forces that discourage this practice. The main forums from where they could be encouraged should include the Lwiindi Gonde Ceremony, community and national media, and through deliberate efforts of organising meetings with them where they would be motivated to continue with their commendable work.

It is also prudent to ensure that rain-water is used efficiently, implying that water should be managed prudently. To be able to put rainwater to good use farmers must ensure that the soil is cultivated deep enough to store water, where possible, mulching should be practiced to minimise water loss. Contour ploughing would be a very important technique in capturing water that could be wasted if one ploughed along the slopes (Soper, 1997). Communicating these measures is the role of environmental educators through formal and non-formal EE.

As already alluded to above, it would be very difficult, if not impossible, to sustain the Lwiindi Gonde Ceremony if poor rains and poor harvests were sustained. Therefore, practices that encourage good rains and good harvests should be sustained at all costs to sustain the meaning of the Ceremony.

5.4 The Gonde

The findings of the study in 4.3.3.2 revealed that the Lwiindi Gonde Ceremony is held at an area called Gonde. Gonde means a thick jungle or thick forest. This forest has been in existence for many years according to the findings. The findings revealed that Gonde is the home of the *Malende* (shrines of the Tonga). The Malende comprise of the graves for Moonze Mayaba and

Nchete Ilya Mabwe, the second and third chiefs of the Tonga people respectively. The Malende were also said to be an important reminder of Moonze Mukulukulu who is the first chief of Tonga.

As revealed in the findings, the three chiefs were very important among the Tonga people. Apart from being their leaders they were also healers, wise men, rain-makers, and ‘prophets’ as revealed in subsections 4.3.3.3 to 4.3.3.5. Because of the chiefs’ healing powers, many Tongas were saved from some of the deadly diseases of the time such as *ntomba* (smallpox), *ntuntuumaanzi* (malaria) and *chifwumu* (measles). The Chiefs had the power to heal at the time when modern medical facilities were non-existent among the Tongas. In fact, even in recent times a lot of people still go to Malende to be healed from various diseases through the spirits of these ancestors as shown in plate 3 of the findings.

Furthermore, because of the wisdom of Moonze Mukulukulu, a maize cob was chosen instead of a gun as revealed in the findings (See table 10). That implied that he had rejected war for survival but embraced farming for livelihood. Tonga tradition tells that, from this decision, the whiteman understood that Tongas were for peace and not war. According to Chief Ufwenuka and chief Chikanta of the Tonga people, it was because of the choice of the maize cob instead of a gun that the whiteman supported the Tonga people from those early days in their endeavour to be self-sustained in agriculture. It could be due to the decision that Moonze Mukulukulu made that the Tongas are still among the best agriculturalists in Zambia.

Furthermore, these leaders’ ability to ‘make’ rain was fundamental for the survival of this tribe whose economy is dependent on rain-fed agriculture. Actually, presently prayers for rains are still being made at the Gonde Malende, and usually rains come in response to these prayers.

In addition, the findings in sub-section 4.2.2.2 show that the Gonde houses a number of articles which are part of the shrine. Included among these articles were hoes, clay pots, *Muntowa* sticks, and *kaili*. As indicated in the findings, each of these articles has a meaning; for instance, the hoes were said to be there as a symbol of traditional tools that the Tonga people use for cultivation. These hoes were put there annually as a form of offering to the ancestral spirits. They were meant to appease the spirits so that they would be supportive to their offspring agriculture according to chief Moonze.

Clay pots that were placed upside-down at the *Malende* were revealed to be symbols of putting all the diseases, problems, and calamities under complete control. These pots were placed upside-down after prayers and other rituals were made to the ancestral spirits and assurance given that their requests had been granted. The *Muntowa* sticks at the Malende were said to be the instruments used for healing or vaccinating the victims of diseases, who could have been humans or livestock as shown in chart 1.

Finally, the *kaili* (special type of a stone) at the grave of Nchete Ilya Mabwe was said to be the stone that Nchete Ilya Mabwe used to have for his food during the time when he would disappear from among his subjects for several weeks in a year. He continued to have *kaili* as part of his diet on some occasions after his return to his people (see sub-section 4.3.3.5). It was as well revealed that the spirit of Nchete has continued even in recent times to feed on this special stone, that is why the stone was found as having part of it newly broken each time there was a visit to the Malende. In fact the findings (sub-section 4.3.9) also revealed that people who were possessed by the spirit of Nchete Ilya Mabwe, even in recent times, had to be given some paste that was made from crushed *kaili* for them to calm down.

Furthermore, people should be encouraged to conserve the Gonde as it is one of the few areas where undisturbed indigenous vegetation could still be found. The area is an important testimony of the effectiveness of indigenous knowledge on environmental conservation. It could play a very crucial role as a teaching tool for environmental conservation. As the World Commission on Environment and Development in 1987 advised, society at large has a lot to learn from traditional skills and knowledge to manage complex ecological systems. In addition, the Gonde could be amongst the most important tourist attractions in the province and hence the whole country.

With regard to the information above, the value of the Gonde is crystal clear. It remains that all generations of people understand that value so that they would feel obliged to preserve the Gonde in perpetuity. Here, comes the relevance of EE. As stated by UNESCO (2005), EE is a process in which individuals gain awareness of their environment and acquire the knowledge, values, skill, experiences and also determination to act individually and collectively to solve present and future problems for sustainability. The first step that should be taken in sustaining

the Gonde should be to have individuals be aware of the Gonde; to impart in them knowledge and values about it, and then provide them with the skills to sustain it.

The main category of people that should be targeted for knowledge about the Gonde should be the local ones who live within the vicinity of the Gonde. This is the group of people which is most exposed to degrading the Gonde because of proximity advantage to it. They may degrade the Gonde through deforestation and through allowing their animals to graze from there. The second group would be those who stay within Monze district and finally the entire nation.

The first method that should be used to impart knowledge to the local people and others is employment of traditional leaders and elderly people to educate their people. These local leaders and the elderly people have a lot of valuable knowledge concerning the essence of the Gonde. It is proposed that they hold compulsory educational meetings regarding the Gonde within their villages at least once a year. Secondly, it would be important to localise the curriculum for neighbouring schools to the Gonde so that themes on the Gonde could be infused (WWF, 2006). The local community could be incorporated to help in developing a localised curriculum.

In order to transmit knowledge and values to the people within Monze district, Chikuni Radio and Sky FM Radio stations could be used. As outlined among the principles of EE for Equitable and Sustainable Society, Number 9, communication is an inalienable right and the mass media is one of the main channels of education by disseminating information through the exchange of means, values and experiences (UNCED, 1992). The elderly people and traditional leaders could be used as resource persons in radio programmes. Among the values that should be infused into all individuals are respect to culture and love of it. Once individuals learn to appreciate and respect culture they would be more than eager to defend and conserve it. To acquire such values individuals or communities collectively, should be exposed to the Gonde by visiting it through guided tours. Roux (2001) supports the above idea by contending that environmental consciousness about the Gonde could be carried out using methods such as fieldwork and guided walks in the Gonde, and illustrated talks (for instance, slideshows) about the Gonde. This would go a long way to sensitise the people of varying generation about the Gonde and its value.

It is the role of EE to contribute to an appreciation of the importance of the environment and social and cultural development (Jensen, 1992). Guided tours or field trips to the Gonde are some

of the main strategies that could contribute to the appreciation of the Gonde and sustainability of a ‘shared’ of the culture embedded in it.

The young generation must be made to understand that while most things, including culture, keep changing, tradition and history are invariable. They should also know that all people of different races and nationalities have traditions and cultures, that knowledge may lead to their appreciation of the importance of tradition and culture as argued by Jensen (1992). It fosters, at every level, responsible and effective participation by the population in framing and monitoring decisions involving the quality of the natural, social and cultural environment. With respect to Jansen’s contribution, it can be seen that EE can play a very significant role in preserving the Gonde for the sustainability of the meaning of the ceremony.

5.5 Visits to the Malende

The study revealed the *Malende* as the core for all the requests made at the site and the major basis for the Lwiindi Gonde Ceremony. Therefore, in order for it to be sustained, there is need for individuals to have physical observation of what the Malende really is; its articles, activities and the graves that make up the Malende. As O’Donoghue and Jensen (1995) in Roux (2001) put it, while the behaviourist approach to learning, which seeks to simply inform and make people aware of the meaning of the Ceremony, was important, it must be complemented by an experiential learning approach. Learners need ‘hand-on’ experience about the *Malende* and personally observe everything about it. By seeing the actual composition of the *Malende*, positive behaviour change would most definitely occur among the observants.

Participation through attendance at the Malende would also help the learners to have first-hand information from traditional experts about the details of the Malende and the meaning of each article at the shrine and the whole essence of the shrine (Malende). O’Donoghue and Jansen (1995) advocate that a combination of the behaviourist and experiential educational approaches, of EE, would be of immeasurable value at sustaining the shared meaning of the ceremony.

In the context of the discussion above, it could be recommended that both school children and those out of school should be given an opportunity for an education tour to the Malende either during the ceremony or at any other appropriate time.

5.6 Ground Rules

One of the most salient aspects of the Lwiindi Gonde Ceremony are ground rules. The rules could rightly be said to be the cord of conduct of the *Malende*. As revealed by the finding in subsection 4.3.11, table 18, ground rules clearly stipulate how people should conduct themselves with respect to the *Malende*. For instance, the findings outline the taboos on women, those related to plants, and taboos related to salt. Also, outlined are rules related to sex, one about posture, and the other that deals with the colour black.

According to the findings taboos related to women, to sex, to shoes, and those related to plants and posture at the *Malende* were fundamentally directed to showing reverence to the ancestral spirits. They were also a sign of showing humility before the ancestral spirits whose dwelling was the *Malende*. The consequences of being arrogant before the spirits were said to be very fatal. The obvious ones were reported to be denial by the spirits to respond favourably to people's requests. This means that despite Tongas praying for rain or healing of human or livestock diseases, their prayers would be done in vain as the ancestral spirits would not heed to their petitions. The second consequence was that of the ancestral spirits abandoning the *Malende* to another location, this was mentioned by Kezia, the Executive Director of Mukanzubo Cultural Centre. She even contended that the spirits had actually left the Gonde *Malende* to the *Malende* at Mukanzubo cultural centre in Chikuni Mission because of the numerous sexual abominations that were taking place at the Lwiindi Gonde ceremony.

The final consequence that was revealed was about the direct punishment by the spirit on the offender. Such a person would be punished according to the decision of the spirits. Some of these punishments ended up in the death of the offender. Also the transgression of the rules always attracted a fine whose magnitude was proportional to the offence committed. Some offenders were fined with such items as hoes while others were fined in terms of livestock which should have been black in colour as revealed in table 18.

The transgression of the rule about the black colour would result in supplications for rains being turned down. In addition, if the taboo related to salt was contravened, the rains that would follow the prayers would be filled with fierce lightening that would claim various forms of life.

As alluded to above, all the outcomes of being disobedient to ground rules are catastrophic and tragic. From that perspective it may be justified why the rules should be obeyed.

Despite the great need to have the rules obeyed, the findings in sub-section 4.5.2 show that 43% of the respondents who were not categorised as the elderly or traditional leaders stated that they were not aware of ground rules of the ceremony. The findings also disclosed that the 67% who were aware of the rules did not fully understand the meaning of these rules. It was found out that the lack of understanding of these rules was firstly due to there being no one bothering to explain their meaning, and secondly, because there was no literature explaining the meaning of these rules.

EE has a huge task to perform regarding the rules. The first task would be to ensure that ground rules were communicated to the masses (awareness), the second one is to explain the meaning of each rule, and thirdly, to ensure that people were living up to the demands of these principles. The details of the suggestions above are given in the following paragraphs.

5.6.1 Communication of Ground Rules

First and foremost, it should be noted that the target for this communication are all classes of people, meaning both the new and old generation. The author is, however, live to the fact that some people, as revealed in the findings, were already aware of the rules, therefore, to such a group of people this communication of the rules would be to remind them of these rules. In some instances, the group who were aware could be used as resource persons.

With regard to communication, the IUCN et al (1991) advises that in order to reach all sectors of people information campaigns should be mounted to disseminate the desired environmental information. Therefore, in order for the rules to reach those in formal education there is need for the localised EE school curriculum to include the rules of the ceremony. Under the non-formal education, firstly, local people could be communicated to using traditional leaders and other people who are already familiar with the rules. As suggested in the section above, deliberate meetings could be convened by traditional leaders annually where ground rules could be communicated.

The second category of the methods of raising awareness about ground rules could include posters displays, pamphlets, and larger documents like books on ground rules (Lotz-Sisitka, 2001). These methods may be targeted at both those in formal and in non-formal education.

Posters containing the rules could be placed in strategic positions where they could easily be seen and read by the masses. Meanwhile, pamphlets could be distributed during the ceremony and also should be easily accessed from responsible Government Ministries and departments.

The other instrument for communication that could be used may include community radio stations. Once in a while, especially as the ceremony approaches, these radio stations could intensify their communication of the rules to the public.

5.6.2 Explanation of the Meaning of Ground Rules

Under formal education the rules could be explained at the same time as each rule is being communicated to the learners. Whereas when posters and pamphlets are used, a brief but comprehensive explanation of the meaning of each rule should be scribed. With regard to larger documents such as books, more detailed information pertaining to the meaning of the rules should be given. The author of this document also recommends that with regard to communication through radio, the meaning of each rule should be given at the time of communicating each rule.

5.6.3 Implementation

In order to ensure that ground rules are obeyed, security officers must be deployed at the ceremony to enforce compliance to the rules. The IUCN et al (1991) argue in favour of the preceding statement when they state that for progress towards sustainability, legal measures should be implemented at all levels. This implies that the national constitution, customary laws and local by-laws should contain specific penalties regarding the breaking of ground rules of the ceremony.

5.7 Tonga traditional Dances and other Performances

The findings in table 19 show a number of dances and other performances by the Tonga people at the main arena during the Lwiindi Gonde Ceremony. The table also shows the ‘original’

meaning of each of the dances and performances. For instance, *budima* dance and *kukwenzya* are warrior dances that were used to motivate the Tonga people for war. These people also have had moments of joy and merry making. Joyous moments such as wedding days and success are expressed through *kutambala*, *kuyabila* (poetry) and dances such as *cing'ande*, *chikambekambe*, and *bukonkoolo*. *Kayabila* has as well been used to express grief during funerals of famous individuals or beloved persons and during disasters. The Tonga have been preparing their girls for marriage through an initiation ceremony called *nkolola*. In addition, young men would announce their readiness for marriage through playing an instrument called *kalumbu*.

In order to sustain a 'shared' meaning of the Lwiindi Gonde Ceremony expressed through the Tongas' traditional dances and performances above, a localised curriculum must be used. As Moonga (2007) advises, such a curriculum should include themes on a 'shared' ('original') meaning of the Ceremony. Furthermore, those dances and performances should be explained to the public before they are engaged in. It may also be helpful to document their meanings for wider access by members of society who can read (Lotz-Sisitka, 2001).

5.8 Environmental Education and Challenges of the Ceremony

According to the findings of the study in section 4.6 the Lwiindi Gonde ceremony faced numerous challenges. It is the conviction of the author that these challenges should be mitigated if a 'shared' meaning of the Lwiindi Gonde Ceremony is to be sustained. Therefore, this section is a discussion of the role of EE in mitigating these challenges so as to sustain a 'shared' meaning of the ceremony.

5.8.1 Mixture of the Sacred with the Secular

According to the findings, one of the challenges identified by the respondents was mixture of the 'sacred' with the 'secular.' By this, the respondents (particularly the elderly ones) were saying that it was wrong to visit the Malende during the Lwiindi Gonde ceremony but that a separate special time should have been specifically allocated for visits. The contention was that Malende was a sacred place and so only appropriate people in 'suitable attires' should have been allowed to visit the shrine. Suitable attire here meant that every person who visited the Malende should have been strictly dressed in black clothes. Nevertheless, due to excitement during the ceremony there was no screening of who was suitable to visit the Malende. A separate time for the visit

would promote the maintenance of the sacredness of the Malende. It was suggested that the ceremony should have been simply ending on modelling Tonga culture and tradition of which Malende was part and parcel.

“Things have really been taken so casually with less seriousness attached to adoration of *Leza* through the spirits” argued Mrs Clara Mooya Hakapoko. The old lady further contended that activities at the Lwiindi Gonde ceremony were directed more to merry making than upholding the main objective of the ceremony which was to promote and preserve the culture and traditions of the Tongas. Moreover, it was also contended that very little time was spent at the Malende and most things at the shrines were done haphazardly and hurriedly; “they have forgotten that the Malende is the centre of the ceremony that is why things are done rashly,” said Mr. Brian Habuuse, an elderly resident of Gonde area and a member of the royal clan. He also said that activities pertaining to Malende were performed very casually and with unbelievable formality.

Whereas the respondents above raised important points, it must be understood that separating the two occasions may not be the best solution to the sustainability of the ceremony and promotion of Tonga culture. We are living at a time when people are very busy chasing a lot of programmes, therefore, finding a separate time to visit the Malende having been to the Ceremony within the same year was almost impossible. The author believes that the best solution to this concern is one proposed in the section 5.6, page 74, which requires people to be made aware of ground rules of the Ceremony followed by effective education on the meaning of these rules. The preceding statement is consistent with Fien (1993) who quoted Porritt (1990) that whatever the nature of changes required, education is of paramount importance. Therefore, instead of divorcing the ceremony from the visit to the Malende, education on the rules should be intensively and extensively carried out while enforcement of the rules should follow during the ceremony itself. Compliance to the rules should be enforced by all concerned citizens, and security officers.

5.8.2 Political Interference

The challenges of the ceremony reveal that there was political interference on Lwiindi Gonde ceremony. In 2010, confusion due to political bickering in the press led to uncertainties being raised as to whether the ceremony would take place. The spokesperson of the Organising

Committee of the Lwiindi Gonde Ceremony was reported in the Post Newspaper of 24th June, 2010 as having said that the ceremony had been cancelled because the party in government [the Movement for Multi-party Democracy (MMD)] was over interfering in the organising of the ceremony. Furthermore, some respondents such as Headman Kazingwe of Gonde area contended that the idea of having a political party president as the patron of the ceremony made some people to think of the ceremony as an event that was meant to propagate a political agenda of the named political party. He observed that patrons of the Lwiindi Gonde Ceremony had been Presidents of the United Party for National Development (UPND) since the Ceremony got fully revived in the 1990s. He and some of the respondents stated that when the ceremony got revived in the 1990s it was firstly patroned by Mr. Anderson Kambela Mazoka who at the time was the president of the UPND. After Mr. Mazoka's death the function was assumed by his successor to the presidency of the UPND, Mr. Hakainde Hichilema. At the time of this study, Mr. Hichilema was still the patron of the Lwiindi Gonde Ceremony.

In order to meet the expectations of the ceremony and all well-meaning individuals, it is proposed that political interference should be eliminated or minimised in the ceremony. The political party in power must respect the culture and tradition of the Tonga people by simply playing their governance role and not causing confusion in the organisation and running of the ceremony. Furthermore, a political party leader should be delinked from being a patron of the ceremony to avoid misunderstandings brought about by this arrangement. A neutral person must be chosen to be the patron of Lwiindi Gonde ceremony. In line with that understanding Roux (2001) says that we must be neutral and objective in EE.

In relation to Roux's argument above, it could be contended that for the sustainability of Lwiindi Gonde ceremony neutrality must be exercised on the ceremony's leadership, failure to which conflicts would continue to the detriment of the ceremony. Furthermore, it should be remembered that politics is one of the dimensions of EE and that the dimension of politics that is advocated by EE is democracy, and the principle of fairness (EEASA, 1993) in Roux (2001). That being the case, political leaders in government are advised to be fair and democratic enough to allow the elected leaders of the Ceremony to organise it in a traditionally acceptable manner.

The strategy that should be employed by environmental educators to eliminate political interference in the Ceremony should ensure transparency. This will prevent environmental

educators from being misunderstood as working for an opposition political party. Therefore, dialogue should be used in the interaction between environmental educators and political parties. Dialogue could be the most ideal method to bring about neutrality in the patronship of the Ceremony and in the elimination of interference by the ruling political party in organising the Ceremony (EEASA, 1993 in Roux, 2001). The concerned parties should seek dialogue to iron out issues raised above for sustainability of a ‘shared’ meaning of the Lwiindi Gonde ceremony.

5.8.3 Debate around Chief Moonze as Paramount chief of the Tongas

Among the challenges revealed in the findings is one about the debate around chief Moonze as paramount chief of the Tonga people. Mr. Hamududu, the Member of Parliament for Bweengwa Constituency and Mr. Muleza (the main advisor to chief Moonze) stated that the Government had not recognised Chief Monze as Paramount chief of the Tonga people. However, according to Chief Moonze documents were in his possession that showed when and how he was declared and certified Paramount Chief of the Tonga by the Colonial government. Chief Moonze further argued that most chiefs in Monze district and in many other chiefdoms in the Province were initially assigned chieftainship by Moonze. Mr. Muleza also contended that the lack of recognition to chief Moonze by the Government as a paramount chief had contributed to Lwiindi Gonde ceremony’s not being as popular as some ceremonies in provinces with recognised Paramount chiefs. According to George Zulu, a Post News Paper Reporter, “The province needed a leader, a paramount chief, and that was the only way Lwiindi Gonde ceremony would receive the recognition that other so called major traditional ceremonies did”.

The recognition of Chief Moonze as a paramount chief of the Tonga people by the government would serve a great deal towards the sustainability of a ‘shared’ meaning of the ceremony. Mr. Hamududu stated that this recognition would give Chief Moonze more authority on the other chiefs of the Tonga, hence, all the chiefs would be obliged to participate in the Lwiindi Gonde ceremony. The participation by all the chiefs of the Tonga would be very crucial for the continuity of the ceremony in that their subjects would also find more relevance of attending the event.

However, the idea of paramount chieftainship has to be handled with maximum care and caution failure to which it may result into the demise of the ceremony it should have helped to preserve.

Consequently, participation by key stakeholders is required in the issue of paramount chieftainship. According to Hilling (1993), social justice is the core value for sustainability. Among the four components of social justice is participation; an element that is key for public support. In this context participation by all stakeholders in the decision to crown Moonze as a Paramount Chief of the Tonga people would be very critical. Fien (1993) adds that, all people and communities should be empowered to exercise responsibility for their own lives and for the earth. Thus they must have full access to the political franchise and they should be able to participate effectively in the decisions that affect them. Therefore, since the issue of paramount chief affects all the chiefdoms of the Tongas, all the Tongas, the Government, and other stakeholders, it is inevitable that they all participate in resolving the issue. As suggested in subsection 5.7.2, dialogue is critical in having the matter settled peacefully and amicably (EEASA, 1993).

5.8.4 Water and Sanitation Problems

The study revealed that water problem was one of the challenges that the ceremony experienced. The researcher physically observed that there were no permanent water infrastructures but for one water hand pump at the site. This hand pump was the only reliable and available permanent source of water to cater for the thousands of people at the ceremony. As a matter of fact, the facility was too inadequate for the huge population that the ceremony attracted. A similar situation prevailed regarding sanitation. The researcher observed that there were only four pit latrines to cater for the multitude who attended the ceremony. These toilets were very unevenly situated in that they were located in one direction of the arena. This situation contributed to some visitors to the Ceremony using the nearby bush or empty containers of beer to answer the call of nature. As a result, the environment appeared very polluted with human secretions.

The other aspect of sanitation that was of concern was that of solid waste disposal. It was observed that the ceremony experienced rampant problems of the disposal of refuse. There were no designated sites for garbage disposal. Waste materials were accumulating and lying all over the venue, which may become a breeding ground for disease-causing insects (Roux, 2001). This also made the environment pretty filthy.

EE is certainly an urgent and inevitable need for the ceremony regarding water and sanitation. With respect to the problem of water, the first part that should be addressed must be maintenance of the available facility and prudent utilisation of the available water. The second aspect would be to lobby the government or other well-wishers such as Non-Governmental Organisations to increase water points at the site. Additionally, water utility companies, such as the Southern Water and Sewerage Company, could be invited to provide water at a minimal price as a way of ploughing back their profits to the community. The Company could be requested to provide water using tankers as a short term measure.

With respect to maintenance of the available water resource and prudent utilisation of water, EE inculcates a sense of responsibility with regard to the management, protection and development of the water resources and infrastructure (UNCED, 1992). Lindeman (1999) states that the purposes of EE are to educate citizens to be capable of understanding and shouldering their responsibilities with regard to the environment and to make the various population groups more conscious of the questions raised by the socio-cultural environment in which they live. EE calls for active participation in working toward resolution of environmental problems of which maintenance of water resources and infrastructure are part (UNESCO, 1978).

Among the methods participants could employ regarding sustainable utilising of water should be use of buckets or other containers when drawing water. They should avoid wasteful tendencies such as washing hands, face, legs or drinking water directly from a running tap or pump (Roux, 2001). In order to educate the participants about sustainable water utilisation, announcements could be running at regular intervals at the ceremony containing such messages. In addition, posters on how to use water responsibly could be placed at water collection points. Lastly, security officers or any responsible persons could be positioned at water points to enforce efficiency and personal responsibility in water utilisation.

With respect to sanitation, the first thing that must be done should be education on maintenance and utilisation of the available toilets. Environmental educators could be given space at the main arena to talk about hygiene during the ceremony. Also, posters on public health from the Ministry of Healthy could be displayed in strategic points. The second thing that should be considered should be to construct some more toilets. Local communities, with the supervision of traditional leaders or other responsible individuals in the community, could help to build the

toilets with material and financial support from relevant authorities like the local authorities and other well wishers. If not, the Organising Committee of the ceremony could contract a company or an individual to put up toilets. The toilets must be fairly distributed around the arena. Furthermore, people must be strongly educated to make best and responsible use of these facilities. According to Belanger (1996), through the above strategies of EE some positive impacts in health and hygiene could certainly follow at the ceremony and in communities at large.

The other aspect of sanitation that has been discussed above is waste disposal. The first role of environmental educators here would be to ensure that waste pits or waste bins were put in place. The pits could be dug with the help of local communities. Traditional leaders, in this case, village headmen could be used to mobilise their subjects for that purpose. Through the initiative and efforts of environmental educators, rubbish bins or funds could be sourced for buying waste bins from either well wishers, local councils or from the Ministries responsible for the ceremony.

The second contribution that EE could make would be to educate the masses on the need to dispose waste appropriately in bins and pits. This education could be transmitted, firstly, through localised EE curriculum in formal education which should include environmental awareness with respect to waste. Secondly, EE could be communicated through displaying of posters, and through regular passing of messages on waste at the ceremony by an appointed environmental educator.

Furthermore, the 'polluter pays' principle should be implemented to ensure that all those responsible for polluting the environment are fined. It could be argued that the primary function of EE concerning waste is the education of the public. This education should create an awareness of environmental problems associated with waste disposal and encourage the adoption of coherent and committed behaviour in arresting the problems (Lotz-Sisitka, 2001).

It is crucial that people learn the undesirable consequences of being carefree about the environment. They must know of environmental diseases such as cholera, and dysentery that are attracted by failure to keep the environment clean. The surrounding is also made to look very unpleasant and filthy if solid waste is disposed carelessly. To address this challenge, posters must be installed to remind people about their responsibility concerning the environment. In support of

the point on posters raised above, Indabawa and Mpofu (2006) state that non-formal environmental education (such as use of posters) plays an essential role in the preservation and improvement of the environment. EE changes the attitudes of all members of the community, inspiring them with a desire to participate and collaborate. It inculcates a sense of responsibility with regard to the management, protection and development of the environment. Lindeman (1999) also adds that EE, on one hand, educates citizens to be capable of understanding and shouldering their responsibilities with regard to the environment and, on the other hand, to make the various population groups more conscious of the questions raised by ecosystems and the socio-cultural environment in which they live and by the activities in which they engage themselves. EE increases people's knowledge and awareness about the environment and associated challenges, develops the necessary skills and expertise to address these challenges, and fosters attitudes, motivations, and commitments to make informed decisions and take responsible actions (UNESCO, 1978). Through EE's focus on awareness and sensitivity, knowledge and understanding about the environment and environmental challenges; attitude and concern for the environment, it will help to maintain environmental quality at the ceremony and provide skills to mitigate the environmental problems such as waste at Lwiindi Gonde ceremony. This will prevent environmental diseases and unpleasant outlook of the environment.

The consequences for failing to adequately address the problem of water and sanitation could be very unbearable and quite disastrous to the meaning of the ceremony. The most obvious challenges would include an outbreak of environmental diseases (UNESCO, 1997). According to Moonga (2007), effective waste management is a good way to improve environmental performance. She recommends the following as solid waste management strategies in the order of preference: reducing waste at the source, followed by recycling, re-use, and composting. She lists the least desirable alternatives of managing wastes as incinerating them and depositing them in a landfill. The author of this document agrees with Moonga on the highest ranked strategy of managing waste but would rather rank 'positive attitude change on waste disposal' as the second preferred alternative followed by recycling, especially with respect to this study. Furthermore, by-laws must be created and enforced to punish offenders in matters of waste. To emphasise the assertion above, Roux (2001) says that when there are no by-laws to control and govern waste disposal, there is nothing that puts off the polluters to dispose off their waste anywhere, any time.

People, mainly informal traders and business communities, operate without any fear of being prosecuted for their illegal dumping.

5.8.5 Documentation of a ‘Shared’ meaning of Lwiindi Gonde Ceremony

Amongst the challenges that were disclosed in the study, was lack of documentation about a ‘shared’ meaning of Lwiindi Gonde ceremony. In fact, the researcher made a lot of effort to find literature on the meaning of the ceremony but, as alluded to in section 1.2 of this document, the scanty literature about the ceremony only superficially dealt with the descriptive aspect of it. Literature review clearly revealed that none had ever attempted to divulge the meaning of the ceremony. Therefore, much of the information about the ceremony had been sealed into oral. However, it is a matter of common knowledge that oral tradition ‘dies’ at the death of the custodian of that particular information. Environmental education is very passionate about the preservation of culture and tradition as they are part of one of its four dimensions; the socio-cultural dimension (EEASA, 1993 in Roux, 2001). Documents are important instruments for the storage and propagation of information. The author of this document strongly believes that if various literature is produced regarding the meaning of the ceremony, a number of people would read and appreciate the ceremony. It is out of appreciation of the significance of the ceremony that people would be interested or attracted to attend and participate in it. Moreover, the obvious consequence of the appreciation of the meaning of the ceremony would be the desire to preserve it.

In addition, as alluded to above, literature would play a crucial role of storing a ‘shared’ meaning of the Lwiindi Gonde Ceremony. Allowing the meaning to exist only through oral tradition would be a sure way of ensuring the burying of the knowledge of the meaning of the ceremony at the burial of the few who had the knowledge. Culture continuity being an integral goal of EE (Roux, 2001), documentation of Lwiindi Gonde ceremony could be one of the sure instruments of sustaining it. In agreement with the assertion about the role of documentation raised above, Masuku-Van Dame (2000) says that Southern African practitioners on the environmental field met in KwaZulu-Natal in 1995 where they agreed that documentation should be employed as one of the principle tools for sustaining culture.

The following strategies could be used to enrich and expand the document base of the ceremony: firstly, documents like this one, should not end up as an academic exercise and be shelved in the shelves of the University of Zambia. It is proposed that this document should be circulated as widely as possible to as many people as would be willing to have access to it. Secondly, the many scholars, for example, those from the University of Zambia, particularly from the Section of EE, could come up with a deliberate policy to have comprehensive documents written about the meaning of the ceremony. Thirdly, the Government Ministries, under whose auspices traditional ceremonies fall, and all well-wishers should provide financial and logistical support to those interested to research and document in detail meanings and other aspects of cultural ceremonies such as the Lwiindi Gonde one. Fourthly, these documents should be made more accessible by posting them on internet and also the extracts of the documents should be written in brochures, magazines and journals which should be placed in strategic places for easy access.

An implementation of the strategies proposed above would be a way of responding positively to the recommendation of the environmental educators, Masuku-Van Dame (2000). Masuku-Van Dame proposed that cultural and traditional ceremonies should be fully documented for their sustainability.

5.8.6 Immoral Activities

In the context of the findings of the study immoral activities included such aspects as sex, drunkenness, and insulting at the ceremony. Some individuals claimed that among their goals for attending the ceremony was to have sex with as many partners as possible. In fact, Chief Moonze had warned over immorality at Lwiindi Gonde before the commencement of the 2010 Ceremony through the Post Newspaper of 10th June, 2010. He warned that patrons at the 2010 Lwiindi Gonde cultural and traditional ceremony should not engage in immoral activities to avoid denting the image and standing of the ceremony. He further said,

I was greatly disappointed over what was alleged to have happened last year at Lwiindi Gonde ceremony one of the oldest ceremonies in the country. I was very disturbed to see pictures of young children engaging into immoral activities which included drunkenness. ...so it is very cardinal that we prevent immorality around our national and cultural shrines, let us prevent unruly and drunken behaviour as exhibited at last year's ceremony.

However, despite the timely and passionate warning from the ‘Paramount Chief’, a sexual activity was reported at the 2010 ceremony in the Post newspaper of July 5, 2010. In this instance, a 38 years old woman of Mazabuka was reported to have been battered by her husband after she was found committing adultery at the Lwiindi Gonde traditional ceremony fields on Saturday night of the ceremony. “This place is sanctified and I don’t know why people come here to have sex” reported the Post Newspaper of July 5, 2010, quoting the husband of the woman who was caught in the act of adultery at the ceremony. The Post also stated that sex and beer drinking had once again characterised the Ceremony despite Senior Chief Moonze warning patrons to desist from engaging in sexual activities at the Ceremony.

As observed above, immorality could heavily dent the image and standing of the ceremony. The role of EE in the context of curbing immorality is very formidable and cannot be ignored. According to UNCED (1992)’s forth Principle of EE for Equitable and Sustainable Societies, in Roux (2001; 275) “EE is value-based, it is an act for social transformation.” From that understanding, it could be seen that one of the goals of EE is to bring about acceptable moral behaviours in individuals and the society at large. It is, therefore, recommended that people should be educated on moral values, ground rules (which include respect, and the meaning of the ceremony). This EE should be grounded in critical and innovative thinking in any place or time, promoting the transformation and construction of the moral standing of society (Roux, 2001). Parents, teachers, the mass media, the church and other civic organisations, and traditional leaders should all be involved in teaching people on better morals.

The Ministry of Health and other Institutions and organisations involved in health education, which is a component of EE, should work harder to educate people on the acceptable ethical behaviour, especially in relation to HIV/AIDS. The groups of moral educators above could even be given space at the event to propound on morality; with themes on sex featuring prominently.

Drunkenness was one of the challenges that were identified in the study as shown in section 4.4.3, table 22. With regard to issues of beer, different brands of beer were sold at the ceremony without any restrictions. Worst of all was the fact that even some juveniles and women carrying babies on their backs were observed drinking and drunk. These young people were drinking freely without any one, including the bar owners, bothering about their plight. In relation to the role of EE regarding the issue at hand, Namafe (2006) says that EE includes all ordinary,

mundane and experienced issues or events which take place in the natural, social as well as political dimensions. He emphasises that no issue would be excluded from EE including matters to do with beer drinking. He contends that this issue (beer drinking) warrants our education since it constitutes our 'environment' as we experience it.

The following methods are being proposed regarding educating the public on beer drinking: Firstly, a localised EE curriculum in schools should include issues of beer drinking. Gatherings on beer drinking should be convened by traditional leaders for their subjects where environmental educators could be used as facilitators on discussions that should include themes on beer drinking. Secondly, churches and other civic organisations should include these issues in their meetings with people. Additionally, beer drinking should be among moral and social issues that must be included in the talks at the ceremony.

As a way of enforcing compliance to responsible tendencies of beer drinking and other moral and social issues, security officers should be deployed at the ceremony to arrest and detain anyone found wanting of the behaviour befitting the ceremony. This is in agreement with Roux (2001) who advises that punishment should be instituted on breakers of acceptable community norms to instil sanity in society.

With respect to drunkenness by juveniles, the first people to be condemned should be bar owners. Every person engaged in the selling of alcohol should be knowledgeable that beer, by law, should not be sold to children under the age of 16. Therefore, the Monze City Council in conjunction with the Zambia Police Service should ensure that all bar owners selling beer to juveniles were arrested and have their licences to trade in beer revoked and be banned for life from trading in beer. Additionally, the juveniles found drinking or drunk must be arrested and be educated on the negative effects of drinking beer.

5.8.7 Issues of Conflict

As a matter of fact traditional, government, and political leaders are very important for the continuity of the ceremony. However, it was observed that conflicts were endemic among these leaders. For instance, there have been succession and land disputes among traditional leaders, bickering among political leaders and cadres, and misunderstandings among ethnic groups.

The Lwiindi Gonde ceremony provides a rare opportunity for conflict resolution. As observed in the study, traditional leaders from various chiefdoms both from Southern Province and other provinces, government representatives, and political leaders were usually given an opportunity to speak at the ceremony. It was further observed that the speakers spent some time on reconciliatory messages. They talked about unity and peace among traditional leaders, political leaders and among all people irrespective of their tribe and nationality. In fact, the mere fact that people from different walks of life and diverse affiliations, were afforded an opportunity to mingle, it would be correct to call the ceremony 'a unifier.' At least people tended to forget about their political differences and mingled freely as brothers and sisters (except in very isolated instances), united by the cords of culture and tradition. That is why Nyambe (2009) argues that strong cultural base is the basis for peace and progress and for the social, political and economic development of any country.

Furthermore, the ceremony always provided space for traditional leaders, government representatives, and representatives of Non-Governmental Organisations to meet for some hours to discuss and iron-out issues that affected the society and those that affected them as leaders. Great thoughts and suggestions were given on matters of conflicts among various sectors of society. Suggestions on the handling of disputes and conflict resolution among the leaders and their subjects were given. Political leaders were implored to respect each other, traditional leaders and other people. According to UNCED (1992), EE is designed to enable people to manage conflicts in just and humane ways. It must stimulate dialogue and cooperation among individuals and institutions regardless of ethnic, gender, religious, and class differences. From the perspective of EE, Lwiindi Gonde ceremony is an important instrument and platform for conflict resolution and for promoting peace and unity in the country.

It is only through peace and unity that the ceremony could be sustained. Conflict could be a serious menace to the continuity of the ceremony, therefore, everything objectively possible must be done to ensure that there was peace and unity among traditional leaders, political leaders and cadres, and among all the people. Tongas must unite and cooperate and be leaders in sustaining their traditional and cultural ceremony. Dialogue must be promoted among parties with misunderstandings. As argued by UNCED (1992), in the 8th principle of EE, EE is always

designed to enable people manage conflicts in a just and humane ways, hence its relevance in this section.

5.8.8 Negative perception by some Christians about the Ceremony

The findings revealed that some sectors of Christianity saw the ceremony as a pagan practice, therefore, labelling those who attended the ceremony as pagans and that they were practicing idolatry. It was also revealed that some members of the clergy attended the ceremony with the motive of collecting information about the evils of the ceremony. The clergy used this information to formulate sermons to preach against the Ceremony in their churches. One of the members of the clergy, Pastor Mudenda, said “my motive to attend the ceremony is to observe for myself the wickedness in the Ceremony. This will enable me to preach from experience to make my sermons against the event more meaningful”.

Nevertheless, Father Joseph of the Monze Parish of the Catholic Church strongly contended that as an individual, he saw a lot of positive significance in the ceremony. He said that it was very unfair for Christianity or at least some sectors of Christianity, to brand the ceremony as a pagan practice. He further argued that he saw nothing evil about the ceremony and that the Catholic Church had a Sunday that they referred to as ‘Lwiindi Sunday’. He claimed that this special Sunday was designed for thanksgiving in harmony with the Lwiindi Gonde ceremony which was also partly meant for thanksgiving. He also said that some of the songs in the Catholic Church had adopted the tunes of some songs used at the Malende during the Lwiindi Gonde Ceremony. These arguments and many others, according to the Father, were the basis for his seeing nothing wrong with attending the Lwiindi Gonde ceremony.

However, despite some of the members of the clergy giving positive opinions about the ceremony, the general perspective was that the ceremony was a form of idol worship. Therefore, generally, the revelations of the study were that Christianity even strongly preached against its members attending and playing any role in the ceremony. As such, some of respondents argued that a number of convents to Christianity had abandoned attending and participating at the ceremony.

Conversely, the first President of the Republic of Zambia, Dr. Kenneth Kaunda, once said that a “nation without culture is like a body without a head”. This emphasises the importance of culture

to a country. Actually even the people in the Bible (the basis of Christianity) had their own culture, so it records. All people belong to a certain culture and so it is sheer ignorance to assume culture does not exist, worse still to adopt other people's culture at the expense of your own. Culture is inseparable from humans. In the opinion of the author, Christians would be logical if they participated in the ceremony up to a point where they differed, if at all there were any points of variance. As people who belong to a particular culture, it would be unacceptable to abandon the whole ceremony in the name of Christianity whose initiator, Jesus Christ, was also born in a particular culture; the Jewish culture. UNCED (1992) advises that Christianity and other religions, should recognise, respect, reflect and utilise indigenous history and local cultures. This implies acknowledging the historical perspective of native people as a way to change ethnocentric approaches. There is, therefore, need that Christianity respects and tolerates the meaning and practices of the Lwiindi Gonde ceremony for coexistence and harmony.

The existence of the Tonga people is greatly owed to their first leaders such as Moonze Mukulukulu, Moonze Mayaba, and Nchete Ilya Mabwe who were healers, rainmakers, wise choosers of maize instead of war, and who wisely waived war against the Tongas as revealed in subsections 4.3.3.3 to 4.3.3.5. Diseases such as smallpox, measles and malaria, drought and war were potential hazards that could have led to absolute erasing of Tongas from planet earth. All the hazards above were mitigated by the three great chiefs above. The Lwiindi Gonde ceremony holds part of its meaning in commemorating and appeasing the spirits of those chiefs which are believed to be actively still intervening in the Tonga people's welfare.

If one cannot appreciate everything about the ceremony, then the above highlighted roles that the early chiefs of Tongas played deserve appreciation, irrespective of one's religious affiliation. Christians must understand that, even as there are areas of conflict between them and the ceremony, points of harmony are also plenty. It is worth noting that, while one can decide on being a Christian, no one chose to belong to a particular ethnic group, hence, there being no choice on what cultural group one belongs to. This must be remembered by all Christians. We are Christians by choice but we are Tongas by creation.

The EE method that could be used to eliminate the misunderstanding of Christianity concerning Lwiindi Gonde ceremony is 'dialogue' as proposed by UNCED (1992). This dialogue should be between advocates of traditional ceremonies and religious leaders. Secondly, in the localised EE

curriculum for schools, it should be ensured that a component of religion and traditional ceremonies was incorporated.

5.8.9 Lack of permanent Infrastructure

According to physical observations by the researcher during the study, all the structures at the field of the ceremony, except the toilets, were temporal ones. It was observed that these structures were made of grass apart from a few which were made of tents. Building materials such as grass are usually a hazard. This is particularly worse at the Lwiindi Gonde ceremony where a lot of people use fire for cooking in restaurants and in residential shelters and for smoking. In fact, literature (the Post Newspaper of 9th July, 2009) and some respondents revealed that during the 2009 ceremony fire broke out and a number of grass structures were put ablaze. The Post reported that all the buildings would have been destroyed had it not been for the alert individuals who worked very hard to extinguish the fire. However, property worth millions of Zambian Kwacha was alleged to have been destroyed.

Fire is recognised under EE as one of the elements that could be very destructive to the environment (Roux, 2001). Lindman (2007) reports how destruction by fire cost the State of California billions of dollars, also, recently, in November, 2010, Sky News reported of thousands of people who were affected by fire and property worth billions of dollars that were lost due to fire in Russia.

The most sustainable measure regarding the structures at site is to construct permanent structures. The structures could be built with either concrete or burnt bricks. The area is blessed with good soils suitable for moulding bricks. Therefore, since most people may not afford buying or moulding concrete bricks due to their low economic status, use of burnt bricks would be the most realistic recommendation. After all, it is encouraged under EE to use local and indigenous resources for sustainable development (Masuku-van Damme, 1999 in Roux, 2001).

It is highly recommended that enough structures should be constructed, especially for both local and visiting chiefs, so that they would be spending their nights at the arena of the ceremony. The idea of these dignitaries sleeping in guesthouses and always commuting from distant areas during the event may not be in the best interest of tradition. The Government of the Republic of Zambia saw the need for infrastructure development for traditional ceremonies and, therefore,

allocated one hundred Million kwacha for infrastructure development per traditional ceremony (Zambia National Broadcasting Corporation, 1900hours television news, 2nd November, 2010). However, as much as these structures should be permanent, they should maintain a traditional appearance in order to depict Tonga culture.

5.8.10 Inadequate Transport Facilities

The findings in section 4.6 show that transport to the ceremony was a serious challenge. It was observed that both people coming from near and far from the venue of the ceremony were quite affected by the aspect of transport. As it was physically observed one of the major challenges about transport was overloading of vehicles with people. Overloading of vehicles with passengers is a very serious hazard to human life. An environmental educator, Hilling (1993) in his discussion regarding life, outlined core values for sustainability. In his discourse, human rights appeared as one of the four core values for sustainability. Among the fundamental human rights that he outlined was right to life. He argues that life should be preserved at all costs and all that endangers it should be avoided or eliminated by any reasonable means. From that perspective, transporters to the ceremony should not be allowed to overload vehicles with passengers as that posed a danger to human life.

In order to prevent a disaster, there was need for the Zambia Police traffic officers to increase the number of traffic check points during the event. Furthermore, mobile public address systems could be used to warn transporters about the perils and consequences of overloading their vehicle with passengers. Those transporters found abrogating traffic regulations should meet the full wrath of the law.

Additionally, the chiefdoms whose citizens would love to attend the ceremony, but for transport constraints, should come up with transport committees to brainstorm about transportation. Where possible, transport costs for people could be subsidised by the Lwiindi Gonde Organising Committee as they were the recipients of most of the funds and other resources donated towards the ceremony. According to EEASA (2003), EE has four dimensions, among which is the economic one which encompasses issues of transportation. EEASA counsels that transport should be made as accessible as possible as it is critical in resource transportation. Therefore, as humans are amongst the major resources for the success of the ceremony, adequate transport

must be organised to ferry them to the ceremony. Improved transport is a very salient measure in enhancing sustainability of the meaning of the Ceremony as it would significantly multiply the population of participants at the Ceremony.

5.8.11 Propagation of a ‘Shared’ meaning of the Ceremony

The findings show that the knowledge about a ‘shared’ meaning of Lwiindi Gonde ceremony was basically a preserve of a few individuals. It was found that much of the details of the meaning of the ceremony were predominantly known by the elderly people among the Tongas while the young ones only principally had self-generated meanings as revealed in sub-section 4.8.2. Moreover, little had been done to propagate a ‘shared’ meaning. There is urgent need to have the meaning of the ceremony ably broadcast for all to know and understand it. This statement is in harmony with the IUCN et al (1991) which state that education programmes and information campaigns should be mounted to disseminate culture and its meaning to all generations.

Publicity of the ‘original’ meaning of the ceremony could be done through documentation of the meaning and placing these documents in places where they would be easily accessed by all sectors of people. Furthermore, mass media (both print and electronic), internet, education, music and dances and other forms of art could also be useful in propagating the meaning. These various forms of transmitting the message would help to ‘capture’ various categories and interests of society.

5.8.12 Support to Cultural Preservation Organisations and Institutions

The study revealed that local cultural preservation institutions received very little support from the public. For example Mukanzubo Cultural Centre which was one of the main bodies working very hard to preserve Tonga traditions and culture faced some challenges of lacking public support. The Director of the institution complained of some parents’ unwillingness to allow their children to participate in the activities and practices of the institution which were aimed at educating young people about the culture and traditions of the Tonga people. It was also established that the cultural centre was mainly visited by foreign tourists and not the local ones.

It is therefore, recommended that local people should be encouraged to support institutions that have taken the initiative of preserving their culture and traditions. Institutions such as the Mukanzubo Cultural Centre had the whole Malende and many other aspects of Tonga culture modelled. Hence, providing a very good opportunity for those who were not able to attend the actual Malende at Gonde to have a close feel of what it looked like and what it was all about.

It is also advisable that parents should allow their children to participate in the activities of Mukanzubo cultural centre. Participation would enable these young ones to grasp matters of Tonga culture and tradition at a tender age which would ultimately contribute to this culture and tradition being sustained. In fact, EE contents that for sustainability of culture to occur, education about the same must be provided. It advocates for education that should be from early childhood and throughout one's lifetime (UNCED, 1991). EE further recommends an education that is a lifelong process (Fien, 1993). It is this early childhood and lifelong education that cultural organisations like Mukanzubo was trying to offer through its child-targeted cultural programmes. Therefore, all the people with a heart for cultural preservation must passionately support the organisation and many other organisations having the same or similar mission to that of Mukanzubo.

The role of environmental educators is to encourage tours to cultural preserving institution. It would be out of such tours that participants would be inspired to visit the actual Malende that were being modelled by institutions like Mukanzubo. Field trips are seen by environmental educators such as Lotz-Sisitka (2001) as important tools in bringing about cultural preservation as they provide real life experiences.

5.8.13 Publicity of the Ceremony

According to the findings, there was little attention paid to publicise the ceremony adequately. It was argued that Lwiindi Gonde ceremony was not publicised sufficiently on national mass media and worse still on the international media. This came to light during personal interviews with chiefs Chikanta, Moonze and Ufwenuka and Mr. Hamududu, the Member of Parliament for Bweengwa Constituency. It was further contended that the 'only' moment issues of Lwiindi Gonde ceremony were appearing in the media was when it was being negatively reported. The

Post Newspaper was cited as leading on this negative reporting and basically interested on reporting about immoral activities at the event, with sexual matters topping their list.

The media stations that were talked of as trying their best to bring about the positive aspects of the ceremony were local media stations (Community Radio Stations such as Radio Chikuni, Radio Mazabuka, Sky FM, and Radio Mosi-O-Tunya). The Zambia National Broadcasting Corporation and other public media were also cited as doing fairly well on positive reporting of the Ceremony. However, a concern was raised about the main public media concentrating more on reporting about politics in the light of the party in Government. It was revealed that little coverage was being provided by the public media regarding the Ceremony itself.

According to Roux (2001), EE requires democratisation of the mass media and its commitment to the interests of all sectors of society. Communication is an inalienable right and the mass media must be transformed into one of the main channels of education. Therefore, the media must be used to effectively and positively communicate about the ceremony, not only to the local people in the Province (Southern Province) but also to the entire nation and abroad. Advertisements must be done both locally and internationally so that more people would be attracted to attend the ceremony. Furthermore, publicity about the Ceremony, be it local, national or international, should start well in advance of the Ceremony's commencement date. The public must be given full details and programme of the Ceremony, including the dates it would take place long before it occurs. The public should know the date of the event few days before it occurs like was the case with the 2010 ceremony.

The Method that could be used to live by the advice of EE given above by Roux (2001) of having the Media democratised and having it committed to the interests of all sectors of society through objective reporting would be dialogue. This dialogue could be between the Editorial Boards of media and some representatives of the Lwiindi Gonde Organising committee. Moreover, journalists could be invited to capture only some specific aspects of the ceremony that are felt to be crucial for the positive selling of the ceremony. Furthermore, if broader publicity of the ceremony was to be achieved, well-wishers together with Government Ministries who are stakeholders in the Ceremony could be lobbied to provide funds for the publicity of the ceremony both locally and internationally.

Furthermore, as suggested above in subsections 5.7.1 and 5.8.5, documents and the internet could be used as important tools for publicising the ceremony. Lotz-Sisitka (2001) agrees with the modes of publicity suggested above when she says that the mass media is one of the best varieties of methods that could be used to broadcast environmental information.

5.8.14 Inclusiveness about the Ceremony

The findings in subsection 4.3.4 revealed that the Baleya and Beetwa were very instrumental in the success of the Lwiindi ceremony. They were the clans responsible for the activities at the Malende (shrines). The Malende is the core or the centre of the entire ceremony, as revealed by this study. Therefore, for the continuity of the ceremony, the participation of the young people among these clans (Baleya and Beetwa) in the affairs of the Ceremony was very crucial. The young people should be integrated in participating in the practices and procedures of the Malende, to the extent that it was within customary and traditional norms. This may enable them appreciate matters of the Malende so that they may continue with the activities thereof when all the elderly people are no more. The role of EE here is that of encouraging participation. EE builds a vision in which the contribution of women, men, persons of different colours, abilities and creeds, indigenous people, the young and the old are equally respected (UNESCO, 1997). Additionally, UNCED (1992) advises that EE facilitates equal partnership in the processes of decision making at all levels and stages. Active participation by the young generation at the Malende would be one sure strategy of ensuring sustainability of a 'shared' meaning of the Lwiindi Gonde ceremony for the present and future generations.

Essentially, the death of the Malende would eventually lead to the demise of the ceremony itself. Therefore, it is very crucial that the young people among the Baleya and Beetwa clans should comprehensively understand details of the Malende since they were the generation to pass the culture to the future ones. Sustainability demands that the current generation is fully incorporated into the activities of the ceremony so that they would also transfer it to the future generation (Roux, 2001). That notion is supported by another environmental educator Porritt (1990) who argues that the cultural information content of all future generations depends on the skills and effectiveness with which we inform and inspire the cultural knowledge base and values of the current young generation. It is the aim of EE to inculcate, at every level of formal, informal, and non-formal education, the ability to acquire, analyse, synthesise, communicate, apply and

evaluate existing knowledge on the environment, of which Lwiindi Gonde ceremony is part. The ability above will enable those concerned, subsequently, to play an active part in the devising of solutions to the problems of the environment. It is through involvement in activities for the preservation and improvement of the environment that these skills can best be developed (Tolba, 1987 and Martin, 1990); thus, contributing to continuity of the Ceremony.

Besides, the primary function of EE is the education of the public. This education creates an awareness of environmental problems in everyday life and encourages the adoption of coherent and committed behaviour. The education of the public by EE is provided at every age and at all levels of formal and non-formal education activities for young people and adults (Indabawa and Mpofu, 2006).

Furthermore, the ‘rainmakers’ should as well be incorporated at all levels of planning for the Ceremony for well-informed guidance on the proceedings of the ceremony. Failure to fully incorporate the ‘owners’ of the Gonde, may lead to conducting activities of the ceremony in a manner that may abrogate the rules of the shrines to the extent of displeasing the ancestors. Similarly, consultations with the ‘rainmaker’ about the running of the ceremony must be very active so that all relevant ideas about the success of the ceremony could be considered.

In addition, never should any sector of the Tonga feel marginalised concerning the running of the ceremony as they are among the stakeholders of the Ceremony. Participation by all stakeholders is a very key component of EE (Roux, 2001). Participation builds a vision in which the contribution of women, men, persons of different colours, indigenous people, the young and the old are equally respected. It explicitly draws from the knowledge of the indigenous people and those who are close to the land (UNESCO, 1997) as communities often possess immensely valuable knowledge. Therefore, there is need to promote and build on local knowledge and indigenous traditions for the sustainability of the meaning of the Lwiindi Gonde ceremony.

5.8.15 Incorporation of Culture in the School Curriculum and Examination

Generally, the study found out that the cultural aspects were not adequately covered in the Zambian curriculum. For example, cultural ceremonies were covered, but very briefly, up to junior secondary school. The coverage was too insignificant in that it basically required pupils to be able to name ceremonies or to simply identify the tribe associated with a particular ceremony.

Pupils were principally required to know which ceremony was conducted by a particular tribe not necessarily the details of a ceremony. Some respondents such as Mr. Chaangwa Benard, Mr. Chinyanwa Lovemore, and Mr. Chikampa Hamfrey (these were teachers) contended that, despite the scanty coverage of these ceremonies in the curriculum, there was in fact bias on the way they were covered. They observed that ceremonies, such as the Lwiindi Gonde Ceremony, were allocated very minimal space in the curriculum than other traditional ceremonies that were regarded as major ones like the Kuomboka, the Likumbi Lya Mize and the N'cwala ceremonies.

It was further observed that cultural ceremonies were basically covered under tourist attractions. That sort of coverage was alleged to have most school children consider ceremonies as being meant for foreigners. The curriculum was also accused of not providing enough information to help pupils to appreciate the traditional ceremonies as part of their humanity. EE advises that ceremonies should be covered in such a way that a sense of ownership of the ceremony was imparted in the pupils and that pupils were led to understand the meaning of these ceremonies at an early age (Indabawa and Mpofu, 2006). To this end, EE is aiming at encouraging, beginning with the very earliest of the classes, educational practices that allow the broadest possible understanding and discussions on the meaning and essence of the ceremony. Changes in behaviour with regard to the Ceremony would certainly come about when majority of the members of society have adopted more positive values of the ceremony (Tolba, 1987).

Furthermore, to contribute to the sustainability of the Lwiindi Gonde ceremony at formal education level, the study revealed that matters of ceremonies must be compulsory for examination at national level. These examinations must cover the details of the traditional ceremonies. Additionally, it was also suggested that the ceremony and other ceremonies must be covered comprehensively in the curriculum and ensuring that their meanings were elucidated fully.

The study further revealed that pupils should be helped to understand, through the curriculum, that all the ceremonies had an equal value and that none of them was more superior than the other; this implies that there were principally neither major nor minor ceremonies. This is so in that there is no ethnic group that is more important than others, therefore, all cultures and traditions were equally significant. The role of EE here is to create environmental sensitivity, knowledge, and value clarification to the pupils and to all age groups with special emphasis on

cultural and traditional ceremonies (UNESCO-UNEP, 1978). Value clarification would enable people understand and appreciate the fact that all cultures had an intrinsic value irrespective of the value that people attached to them.

The people responsible for drawing the curriculum and syllabi must be directed, by relevant authorities, to give equal coverage to all the ceremonies. The idea of giving priority to some ceremonies could be very detrimental to those that were marginalised and discriminated against.

5.9 Perceptions of the Ceremony by Society

The study showed that various sectors of people in the society had diverse perceptions regarding the ceremony. The findings in table 22 show that the majority (54%) of the participants perceived the ceremony as one that could be very instrumental at sustaining the Lwiindi Gonde ceremony. Therefore, they argued that their attendance of the ceremony was actually motivated by their desire for preserving Tonga culture and tradition. The second largest (50%) group of participants at the ceremony perceived the ceremony simply as one that provided them with the desired leisure. This leisure was said to have been derived from various sorts of entertainment that the ceremony provided as recorded in tables 6 and 19. Leisure was also said to have been derived from meeting old time friends and various dignitaries that included state presidents, chiefs and ministers. Further, some respondents believed that the opportunity to meet many sexual partners during the ceremony was pleasurable enough and had motivated them to attend the ceremony.

The third largest (39%) group of participants understood the ceremony as a learning space concerning Tonga culture and tradition. Within the third group some respondents, especially many of the members of the clergy, attended the ceremony to seek knowledge about the evil in the ceremony so that they would use the same to discourage their church members from attending it. The fourth largest (19%) group of respondents' perception of the ceremony was that it was an opportunity to collect information. This perspective was mainly held by journalists and teachers. It was no wonder that some journalists could even state that, had the ceremony not provided news they would never attend it. Some journalists, especially those from Radio Chikuni stated that their interest was to collect information that they would use to enrich their data base on Tonga culture and tradition. This information was to be used in their weekly programmes that

dealt with educating the public on the culture and tradition of the Tonga people. In addition, some journalists from the Zambia National Broadcasting Corporation, Tonga Section, also claimed that they principally collected information that they would use during a programme they called *Kantuunya Kamunsabata*. This was a Tonga television programme that was conducted to educate the nation on Tonga culture and tradition.

The second smallest (15%) categories of respondents perceived the Ceremony as one that provided market for their goods and political ambitions. The mammoth population that the ceremony attracted was viewed as good market for business minded people who included both small and large scale traders. As for some politicians the large cloud was seen as good selling ground of their political agenda, and also as an opportunity to communicate the government's developmental achievements and plans.

The smallest group (0.1%) of respondents was one that perceived the Ceremony as the time to venerate their God (Leza) through ancestral spirits. They said that Leza had to be appreciated for the various provisions that he made to them which included good rains and harvests as shown in subsection 4.3.1.

Worth noting is the fact that humans are entitled to their own perceptions and perspectives of things. Therefore, the Lwiindi Gonde Ceremony is also not exempted from being perceived differently by different individuals and sectors of society. The main concern, however, is how EE could be used to sustain the 'shared' meaning of the Ceremony in spite of the diverse perceptions that society holds about Lwiindi Gonde. As could be observed from the perceptions discussed above, some of them were quite compatible with the meaning of the ceremony while some were at variance with this meaning.

The role of EE would be to ensure that these perceptions did not infringe on ground rules of the ceremony as listed in table 18. Furthermore, participants at the ceremony should be encouraged to conduct themselves in a manner that would be compatible with the meaning of the ceremony as revealed in chapter 4, section 4.3.

5.10 Proposed EE Curriculum on the Sustainability of the ‘Shared’ meaning of Lwiindi Gonde Ceremony

As observed in section 5.7 above a diversity of concepts, audiences, and methods were required in order to sustain the ‘shared’ meaning of the Lwiindi Gonde ceremony. This was essentially because various shared aspects of the ceremony needed to be sustained. Table 23 shows a proposed EE curriculum to sustain the ‘shared’ meaning of the Ceremony.

Table 23. Proposed Environmental Education Curriculum for Sustaining a ‘Shared’ Meaning of the Lwiindi Gonde Ceremony

Aspect to be considered for sustainability	Concept	Learner/audience	Method to be used
Favourable harvest	<p><u>Soil Management</u></p> <p>Skills: crop rotation, fallowing, use of organic and appropriate inorganic manure, contour ploughing, liming etc.</p> <p>Values/Attitudes: use of environmentally friendly soil management practices.</p> <p>Knowledge: how to use environmentally friendly soil management practices.</p> <p><u>Planting and crop management</u></p> <p>Skill: soil preparation, seed selection, planting time, plant management (weeds and disease control), storage, and marketing.</p>	School children, general public.	<p>Class lessons, Mass media (radio and television), meetings with agricultural extension officers etc.</p> <p>Class lessons, Mass media (radio and television), meetings with agricultural</p>

	<p>Values/Attitudes: good care for crops (i.e. prudent planting and crop management practices)</p> <p>Knowledge: ploughing and hallowing for a good seedbed, selection of appropriate seed and planting it in the correct way, weeding and pest control measures, crop storage techniques, selling the crop at the right time.</p>		<p>extension officers posters, communication during the ceremony etc.</p>
<p>Favourable rains</p>	<p>Skills:</p> <ul style="list-style-type: none"> • Asking for rain through ancestral spirits, vegetation conservation, and vegetation restoration (afforestation, reforestation) etc. • Efficient rain utilisation (deep cultivation of soil, mulching, contour ploughing etc.) <p>Values/Attitudes:</p> <ul style="list-style-type: none"> • Ancestral spirits’ role in good rains, significance of trees in promoting good rains, respect for trees. • Water should not be wasted. <p>Knowledge:</p> <ul style="list-style-type: none"> • Ancestral spirits play a crucial 	<p>School children, Local people of Gonde, general public who attend the Ceremony</p>	<p>Class lessons, Mass media, public address during the ceremony, field practicals</p>

	<p>role in bringing good rains, Trees' importance in promoting good rains, how to conserve and restore trees.</p> <ul style="list-style-type: none"> • Efficient water utilisation 		
The Gonde	<p>Skills: conservation of the Gonde</p> <p>Values/Attitudes: respect, fear, love etc.</p> <p>Knowledge: meaning of Gonde, significance of Gonde to the Tonga people, indigenous methods of preserving the Gonde, Gonde as the 'home' of Malende.</p>	School children, general public.	Class lessons, annual meetings with elderly people and traditional leaders on value of the Gonde, talks at the Ceremony, guided tours to Gonde.
Malende	<p>Skills: conservation of Malende, value-communication.</p> <p>Values/Attitudes: respect, love, fear, empathy etc.</p> <p>Knowledge: composition of Malende, meaning of articles and objects of the Malende, activities at the Malende, the graves of the Malende and their worth, Malende as basis for Lwiindi Gonde Ceremony.</p>	School children, general public who visit the Ceremony, security officers.	Class lessons, mass media, talks at the Ceremony, guided tours, demonstration of the activities of Malende at the main arena of the Ceremony.
Ground rules	<p>Skills: enforcement of the rules, communication of the rules, dialogue.</p>	Elderly people, general	Class lessons, meetings with traditional

	<p>Values/Attitudes: respect, humility, fear, appreciation, obedience.</p> <p>Knowledge: ground rules of the Ceremony, meaning of each rule, consequences of disobedience to the rules, living in harmony with ground rules.</p>	<p>public who visit the Ceremony, law enforcement officers.</p>	<p>leaders, mass media, posters, pamphlets and books.</p>
<p>Mixture of the ‘sacred’ with the ‘secular’</p>	<p>Skills: cultivation of spirit of coexistence, diplomacy.</p> <p>Values/Attitudes: coexistence, tolerance, respect, obedience.</p> <p>Knowledge: wearing of appropriate attire at the Malende, why spend adequate time at Malende? Orderliness at the Malende, meaning and essence of ground rule.</p>	<p>Politicians, general public who visit the Ceremony.</p>	<p>Dialogue.</p>
<p>Political interference on the ceremony</p>	<p>Skills: diplomacy, neutrality etc.</p> <p>Values/Attitudes: fairness, respect for leadership and traditions, democracy.</p> <p>Knowledge: reasons the Ceremony should be none partisan, how to eliminate political interference in the Ceremony.</p>	<p>Government, all Tongas, all chiefs of the Tonga people.</p>	<p>Dialogue.</p>
<p>Debate around Moonze as paramount</p>	<p>Skills: diplomacy, lobbying, democracy, consensus building.</p> <p>Values/Attitudes: tolerance,</p>	<p>General public who visit the Ceremony,</p>	<p>Dialogue, lobbying, participation by all stakeholders</p>

<p>Chief of Tongas</p>	<p>perseverance, patience, democracy.</p> <p>Knowledge: history of chieftainship among the Tonga people, history of the Lwiindi Gonde Ceremony, historical role of Chief Moonze in Lwiindi Gonde Ceremony and among the Tongas, records of chief Moonze as the appointed ‘paramount’ chief by the colonial masters, benefits of recognition of Moonze as paramount chief towards recognising the Lwiindi Gonde ceremony as the universal ceremony for Tongas and having it grow in popularity.</p>	<p>Lwiindi Gonde ceremony organising Committee.</p>	<p>(in discussions and final decision).</p>
<p>Water and Sanitation problems</p>	<p>Skills:</p> <ul style="list-style-type: none"> • Water rationing, prudent water consumption. • Toilets construction • Installing and constructing rubbish pits <p>Values/Attitudes:</p> <ul style="list-style-type: none"> • Efficient use of water, water recycling, use of containers rather than drinking directly from a tap. • Proper use and maintenance of toilets, use of designated toilets 	<p>School children Scholars, general public.</p>	<p>Talks by environmental health educators, poster, meetings between Organising Committee and environmental educators.</p>

	<p>rather than answering the call of nature somewhere else.</p> <ul style="list-style-type: none"> • Dumping waste in designated sites, recycling of plastics materials etc. <p>Knowledge:</p> <ul style="list-style-type: none"> • How to use water efficiently, prevention of water wastage, putting up more water source points. • Environmental health and recycling education, the polluter pays principle. 		
Documentation of ‘shared’ meaning of the Lwiindi Gonde ceremony	<p>Skills: writing of documents, reading, .</p> <p>Values/Attitudes: documentation of variable information, reading of cultural and traditional information.</p> <p>Knowledge: what is Lwiindi Gonde Ceremony, meaning of the Ceremony, value of the Ceremony, sustainability of the Ceremony.</p>	School children, General public who visit the Ceremony.	Printing presses, Documentations, internet, posters.
Immoral activities	<p>Skills: teaching, discipline, listening.</p> <p>Values/Attitudes: abstinence, respect, morality, self-control.</p>	School children, politicians, traditional	Class lessons, talks at the ceremony, poster, mass media.

	<p>Knowledge: ground rules and their full enforcement, moral ethics, meaning of Lwiindi Gonde ceremony, health and moral education(e.g. sex education and beer drinking education)</p>	<p>leaders, general public who visit the ceremony.</p>	
<p>Issues of Conflict</p>	<p>Skills: diplomacy, impartiality, objectivity, consensus building.</p> <p>Values/Attitudes: love, peace, coexistence, respect for others, spirit of give-and-take, being considerate, unity in diversity, tolerance.</p> <p>Knowledge: unity in diversity, restoration of peace and unity, value of peace, unity and love, “one Zambia one Nation” concept.</p>	<p>School children, the clergy and ordinarily Christians, general public who visit the Ceremony.</p>	<p>Class lessons, talks at ceremony, dialogue.</p>
<p>Perception of some Christians on the ceremony</p>	<p>Skills: conflict resolution, consensus building.</p> <p>Values/Attitudes: tolerance, religious liberty, respect.</p> <p>Knowledge: unity in diversity, freedom of association, religious liberty, value of traditional religion.</p>	<p>Lwiindi Gonde ceremony organising committee, Ministries of Local Government and Housing and Community Development , local people</p>	<p>Class lessons, dialogue, preaching in churches, talks at the Ceremony.</p>

<p>Lack of permanent infrastructure</p>	<p>Skills: resource mobilisation, brick-laying.</p> <p>Values/Attitudes: dignity, security.</p> <p>Knowledge: sources of building resources, how to mobilise building resources (human, financial, and material), weaknesses of temporal structures (especially grass-made one).</p>	<p>Lwiindi Gonde ceremony organising committee, transporters, traffic officers, general public who visit the Ceremony, government.</p>	<p>Dialogue, lobbying, meeting with well-wishers,</p>
<p>Transport services and infrastructure</p>	<p>Skills: attraction of more transport services, lobbying for better roads and transport infrastructure, enforcement of traffic rules.</p> <p>Values/Attitudes: respect for human life, every vehicle has a limited carrying capacity, security consciousness.</p> <p>Knowledge: traffic rules, consequences of overloading of vehicles, strategies of enhancing availability of transport services, benefits of good transport facilities and infrastructure, carrying capacity of vehicles etc.</p>	<p>School children, general public, scholars.</p>	<p>Strictly enforcing traffic rules and increasing check points, talks with public transport operators, talks at the ceremony, lobbying government for better road.</p>
<p>Propagation of the ‘shared’ meaning of the</p>	<p>Skills: posters and documents writing, use of internet services, teaching,</p>	<p>General public (especially</p>	<p>Posters, internet, class lessons, mass media (T.V,</p>

<p>Ceremony</p>	<p>reading.</p> <p>Values/Attitudes: appreciation of the ceremony, desire to sustain meaning of the Ceremony.</p> <p>Knowledge: ‘shared’ meaning of the ceremony’, modes of spreading the ‘shared’ meaning.</p>	<p>Tongas), school children, Government.</p>	<p>radio, Newspapers).</p>
<p>Public support to Tonga cultural preservation Organisations and Institutions</p>	<p>Skills: advertising, diplomacy, patriotism.</p> <p>Values/Attitudes: appreciation for the role played by the organisations and institutions, desire to preserve cultural, patriotism.</p> <p>Knowledge: why culture and tradition should be preserved, significant role played by Cultural preservation institutions and organisations.</p>	<p>General public, mass media personnel, Government Ministry of Tourism and Natural Resources.</p>	<p>Talks at the Ceremony, Advertises using local radio stations, school lessons, petitions.</p>
<p>Publicity of the Ceremony</p>	<p>Skills: advertising.</p> <p>Values/Attitudes: appreciation of the Ceremony, patriotism.</p> <p>Knowledge: Meaning of the Ceremony, benefits of the Ceremony locally and internationally, resolution of the issue of paramount chief of the Tonga people.</p>	<p>Lwiindi Gonde ceremony Organising Committee, Loyal clans of chief Moonze, Tongas in general.</p>	<p>Advertising on both local and international media, internet and magazines.</p>

<p>Inclusiveness about the Ceremony</p>	<p>Skills: diplomacy, open mindedness.</p> <p>Values/Attitudes: sense of belonging, democracy, fairness, objectivity, desire to sustain the meaning of the Ceremony.</p> <p>Knowledge: inclusiveness for sustainability of the Meaning of the Ceremony, consequences of exclusiveness in running the Ceremony</p>		<p>Dialogue.</p>
<p>Perceptions of the Ceremony by Society</p>	<p>Skills: enforcement of the rules, communication of the rules, dialogue, consensus building.</p> <p>Values/Attitudes: respect, humility, fear, appreciation, obedience.</p> <p>Knowledge: ground rules of the Ceremony, meaning of each rule, consequences of disobedience of the rules, living in harmony with ground rules despite varying perceptions on the Ceremony.</p>	<p>Various sectors of people in society (politicians, journalists, the clergy, youths, teachers etc.), school children.</p>	<p>Dialogue, class lessons, mass media, pamphlets and books on ground rules.</p>

Source: Field Data (2010)

5.11 Reflections on the Extent to which Research Questions have been Covered

This section underscores the extent to which research findings addressed the research questions. The study had four research questions which it endeavoured to respond to. The first research question has been addressed by the findings in section 4.2. In this section, the ceremony is

described in full, starting from the day that it begins to the day that it ends. The second research question was about a ‘shared’ or ‘original’ meaning of the Lwiindi Gonde Ceremony. This meaning has been given with respect to the activities, terminologies, and articles of the Ceremony. The findings have been presented in section 4.3 of this document.

The third research question which was about the perceptions of various sectors of society pertaining to the significance of the Lwiindi Gonde Ceremony was also covered satisfactorily. Respondents freely gave their perceptions as illustrated in table 22. The fourth research question, on the role of EE in sustaining a ‘shared’ meaning of the ceremony has been attended to quite effectively in chapter 6. This question has been dealt with in the light of an application of EE in sustaining Lwiindi Gonde Ceremony. All in all, the research questions have been adequately addressed by the research findings and by the discussions presented in chapters 5 and chapter 6, respectively, of this document.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter gives conclusions of the findings of the study. It further provides recommendations which could contribute to the effectiveness of EE in sustaining the meaning of Lwiindi Gonde Ceremony. Besides, the chapter ends with an outline of suggested future researches on the topics related to the subject dealt with in this document.

6.2 Conclusions

Based on the findings of this study, it can be concluded that Lwiindi Ceremony of the Tonga People of Southern Zambia, takes a period of four days to celebrate during the Heroes and Unity Holidays including the weekend preceding the holidays. The ceremony has ground rules which are known by most people that attend the ceremony although very few understand the meaning of such ground rules. In addition, the ceremony involves several activities both at the main arena and at the Malende (Shrine). The activities at the main arena include speeches by various dignitaries, entertainment by assorted groups of performers (traditional songs and dances, *Kuyabila* and *kukwenzya*), and modelling of the activities of the Malende. Among the activities at the *Malende* are included sitting with outstretched legs, *kuhobela*, performances by the 'rain-making' clans (the Baleya and Beetwa), introduction of each grave at the Malende, speech by chief Moonze, an exhibition and explanation about maize cobs, and gymnastics at the grave of Nchete Ilya Mabwe.

All the people who attend the *Malende* are obliged to abide by ground rules of the *Malende* failure to which the spirits could be displeased to the extent of abandoning the Malende. In addition, it is believed that offenders may suffer very undesirable consequences which may include death, terminal sicknesses or disabilities. The community may also suffer through having their requests turned down, in other instances, such as an abrogation of a rule related to taboos about salt, destruction to property and life may follow due to devastating lightning.

The *Baley* and the *Beetwa* are central in all the rituals at the Malende; they are also the custodians of these shrines as they are the royal clans. The Malende has a number of articles whose meanings have been explained in this document. The main constituents of the Malende are the graves of Moonze Mayaba and Moonze Nchete Ilya Mabwe, the second and third chiefs of the Tonga people respectively. The chiefs were so famous for their wisdom, ability to ‘make’ rain, ability to heal various human and livestock diseases and for being very good and wise leaders.

The ceremony is perceived differently by the participants. The meanings that various sectors of people in society attach to the ceremony guide their motives for attending it, to some extent. The motives that lead people to participate in the ceremony include leisure seeking, knowledge acquisition, information collection, cultural preservation, and trading. Others are motivated by their political ambitions or political goals, while there are those who attended the event for curiosity’s sake, and some for veneration of *Leza* (God) through ancestral spirits.

The ceremony does not have its meaning explained in literature and that for the explanation of a ‘shared’ meaning primary sources of data were fundamentally employed. The main custodians of a ‘shared’ meaning, of the ceremony were basically elderly folks and traditional leaders of the Tonga people, which, implies that the meaning could only be passed on through oral tradition. A ‘shared’ meaning of the ceremony has been given with respect to various aspects of the Ceremony which included articles, activities, the graves of the Malende and what has been referred as the ‘languages’. Furthermore, a ‘shared’ meaning was extracted from the essence for the celebrations of the ceremony.

The Lwiindi Gonde ceremony is essentially a celebration of thanksgiving by the Tonga of Southern Zambia to *Leza* (God) through their ancestors for the previous year’s rains and harvest. It also serves as an opportunity to request for favourable rains and a good harvest in the following season from their God. The event is, furthermore, a chance of re-union between the Tonga people and their ancestors. This re-union happens through the activities such as veneration where sometimes the ‘*Bami Bamalende*’ (the Kings of the Shrines) in form of a huge and very long snake would appear in the *Lwaanga* trees planted around the grave of Nchete Ilya Mabwe. The ancestors of the Tonga people whose graves make-up the Malende are Chief Moonze Mayaba (the second chief of the Tonga people whose predecessor was Moonze Mukulukulu) and

Moonze Nchete Ilya Mabwe, the third chief of the Tongas. Moonze Mukulukulu, the first chief never died but simply disappeared mysteriously, however, his last footprint was traced at Mount Lwiili situated south west of Chisekesi. Therefore, his grave is absent from the Malende.

The name Mukulukulu means ‘the ancient one’ while Nchete Ilya Mabwe means Nchete who eats stones. Nchete Ilya Mabwe used to disappear for a period of time during the year; his food during the period of his absence from his subjects was a special type of a stone called *Kaili*. When he would be back from the ‘wilderness’ to his home, he would once in a while have this stone for food. Actually, even presently, to calm them down, the people who are possessed by the spirit of Nchete Ilya Mabwe in moments when the spirits manifest themselves in them, a paste made of crushed *Kaili* is prepared for them for ‘food’.

The rest of the Chiefs of Moonze chiefdom, who ruled after Nchete Ilya Mabwe, have not been buried at the Malende because almost all of them were not ‘rain-makers’ in that they were not possessed by the spirits of any of the first three chiefs. However, when they died, their bodies had to pass through the Malende before they were finally laid to rest in their graves. The Malende is located in a place called Gonde. Gonde is a very thick bush or thick jungle whose trees are never cut. Therefore, the Gonde is a thicket of trees; no one is allowed to disturb this thicket through cutting or breaking of any form of vegetation. Meaning, trees, shrubs, grass and all vegetation in general, have remained intact for several decades.

Among the articles that are found at Malende are the hoes, clay pots that are inverted, black animal skins and cloths on the huts of the two graves, and the stones or pebbles by the grave of Nchete Ilya Mabwe among which were the *kaili*. A ‘shared’ or ‘original’ meaning of each of the articles has been given as clearly as possible in chapter four. The study also provided the ‘original’ meaning of terminologies (language of the Ceremony) such as Lwiindi, Gonde, Mukulukulu, and Nchete Ilya Mabwe; and that of the dances and performances at the Ceremony. The meaning of the articles, terminologies, and dances and performances of the ceremony form part of a ‘shared’ meaning of the Lwiindi Gonde Ceremony as shown in the previous chapter.

As stated above, the meaning of the ceremony has also been given with respect to the meaning of its elements. The elements being referred to include the reasons for holding the event at Gonde in Monze and in July particularly, and the ground rules. Some of them are stretching while lying

prostrate, by interested participants, on the grave of Nchete Ilya Mabwe, and an exhibition of maize cobs both at the main arena and at the Malende. The other elements include the *Muntowa* sticks that the rain-makers carry at the *Malende* and at the main arena, and the songs and dances performed by the members of the royal clans (Baleya and Beetwa).

The ceremony faced a number of challenges which may be serious impediments to the sustainability of the ceremony unless they are effectively addressed. The following are some of the obstacles as outlined in the findings of this report: mingling of moments of ‘worship’ with celebrations with priority being given to merry making; inadequate transport facilities; absence of permanent accommodation at the site of the event for the chiefs especially and other dignitaries; and lack of permanent business infrastructure. The other challenges are: politicisation of the ceremony, lack of documented information about the ‘shared’ meaning of the ceremony; over commercialisation of the ceremony; rampant immorality during the event (sex, insults, and drunkenness); and insufficient attention paid to upholding Tonga culture and tradition. Furthermore, the challenges faced include: inadequate water and sanitation facilities and lack of maintenance of the few available facilities; negative influence of Christianity on the ceremony; and the debate about Chief Moonze as the paramount Chief of the Tonga which to a greater extent has resulted in the non-declaration of Lwiindi Gonde ceremony as a universal ceremony for all the Tonga people.

The challenges enumerated above have the potential to play a very negative role towards the sustainability of the Lwiindi Gonde ceremony. It has been clearly shown that these obstacles have a very high probability of impeding the success of the ceremony if they are not well addressed. That is why the role of EE in mitigating these obstacles to the success of the ceremony cannot be downplayed. Therefore, the preceding chapter has made suggestions on the place of EE at addressing each of the obstacles above. The reason for addressing each of the challenges as an individual case is that each of them is unique and may need EE to address a particular audience.

As already hinted in the paragraph above, the role of EE at sustaining a ‘shared’ meaning of the Lwiindi Gonde ceremony cannot be overemphasised. The place of EE at sustaining a ‘shared’ meaning of the ceremony has been shown through how it could be used to address matters of good harvests, favourable rains, land management, and the sustainability of the Gonde which

houses the Malende. Additionally, the role of EE in sustaining the Lwiindi Gonde ceremony has been manifested in the way it could be used to address the obstacles or challenges that the ceremony faces.

Principally, most respondents perceived the ceremony with respect to the benefit it offered to them. The politicians perceived it as being an opportunity to showcase themselves to the electorates and as a platform from which to campaign, and the journalists saw it as an opportunity for news collection. In addition, business people viewed the ceremony in terms of the financial opportunities it offered while youths and other sectors perceived it as a social function. The role of EE in sustaining the ‘shared’ meaning of the ceremony, despite various perceptions held by the society about the ceremony, was seen as one that should ensure that these perceptions did not infringe on ground rules of the ceremony. Further, EE should play a role of encouraging participants at the ceremony to conduct themselves in a manner that would be compatible with the meaning of the ceremony.

6.3 Recommendations

This section provides recommendations and suggestions on how EE may be used to enhance the sustainability of the Lwiindi Gonde Ceremony. Listed below are the recommendations:

- ❖ 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. This recommendation is meant to mitigate challenge number xiv, page 63 in section 4.6 of this study.
- ❖ Media institutions should be encouraged to report objectively and constructively about the Lwiindi Gonde Ceremony and other traditional ceremonies. They should be discouraged from specialising on only negative reporting as revealed by challenge number viii on page 63 where the media especially the Post Newspapers were reported as being biased in reporting.
- ❖ 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. This measure should be taken as a way of taking care of the revelations of the findings in subsection 4.4.3 table 22 on page 61.

6.4 Suggested future research

In line with the findings of the study, the following areas of future research are suggested:

1. An investigation into the role of traditional ceremonies in socio-economic and environmental impact: a case study of the Lwiindi Gonde ceremony.
2. An evaluation of the coverage of traditional ceremonies in the formal education curriculum of Zambia.

REFERENCES

- Belanger, P. (1996). **Learning Environment and EE: The Sahara is coming**, UNESCO institute for Education; Hamburg.
- Brelsford, W. V. (1956). **The Bantu Botatwe Grouping**, Government Printers, Lusaka.
- Chabota, K. (2009).in Lubomba, N.K (2009). **The Lost Tribes of Southern Province**, Longman, Harare.
- Chama, W. (2000). **Introduction to Sociology**, University of Zambia Press, Lusaka.
- Chiinga, A. (2006). **Celebrating Lwiindi Gonde Ceremony**, Times Printpak Limited, Lusaka.
- Colson, E. (1962).**The plateau Tonga of Northern Rhodesia; social and religious studies**, University Press, Manchester.
- Colson, E. (1958). **Marriage and the Family among the Plateau Tonga of Northern Rhodesia**, University Press, Manchester).
- Colson, E. (1949). **Life among the Cattle-Owing Plateau Tonga, Occasional Papers of the Rhodes-Livingstone Museum. No. 6, 1949**
- DiChiro G., and Stapp,W. (1985). **Education in Action: An action research approach to Environmental Education. In Monographs in environmental education and in environmental studies, Vol. 3** edited by Perkins, J.H. The North American Association for Environmental Education.
- Fien, J. (1993). **Education for the Environment: Curriculum Theorising and Environmental Education**, Deakin University Press, Geelong.
- Hautecoeur, J. (ed). (2000). **Ecological education in every day life**, UNESCO Institute for Education, Hamburg.
- Howard C.M. (1989). **Contemporary Culture**, Prentice Hall, Essex.

- ICAE. (2003). **Agenda for the future: Six years later-ICAE Report**, ICAE, Toronto.
- Indabawa, S., and Mpofu ,S. (2006). **African perspectives on adult learning: The social context of adult learning in Africa**, UNESCO Institute for Education, Feldbrunnenstr.
- International Council for Adult education (1992) UNCED, Rio de Janeiro. In Roux, k (2001). **Environmental Education Process: Active learning in schools**, University of Natal press, Pietermaritzburg.
- Jensen, B. (1992). **Current Research in Environmental and health Education**, Unpublished to Australian Association for Research in Education Conference, Geelong, Victoria.
- Leedy, P. D., and Omrod, J. E. (2010). **Practical Research: Planning and Design**, Pearson Press, Boston.
- Lindeman, E. C. (1999). **The Meaning of Adult Education**, harvest House Ltd., Montreal.
- Lotz-Sisitka H. (2001). **Environmental Education Process: Enabling Greater Synergy and Linkages Between Multilateral Environmental Agreements**, Unpublished.
- Lubomba, N.K. (2009). **The Lost Tribes of Southern Province**, Longman, Harare.
- Kapwepwe, M. (ed.) (2005). **Ceremony: Celebrating zambia’s Cultural Heritage**, Celtel Zambia, Lusaka.
- Kemmis, S. (1986). Mapping Utopia: towards a socially critical curriculum. In Roux, k (2001). **Environmental Education Process: Active learning in schools**, University of Natal press, Pietermaritzburg.
- Kombo, D. K., and Tromp, L. A. (2006). **Proposal and Thesis Writing: An Introduction**, Pauline Publication, Nairobi.
- Macha, L. (2007). In **The political and Ritual Sovereignty among the Tongas**, Longman, Harare
- Martin, P. (1990). **First Steps to Sustainability: The school curriculum and the environment**, WWF-UK, Godalming.

- Masuku-Van Dame, L. (2000). **Indigenous knowledge within Environmental Education**, University of Natal Press, Scottville.
- Mizinga, F.M. (1999). **Lwiindi Gonde Ceremony: A historical Perspective**, Government Printers, Lusaka.
- Mizinga, F.M. (1995). **Livingstone museum News letter, vol.3, number 1, 1995.**
- Moonga, M. S. (2007). **Status of Environmental Education in Waste management for the Zambian Hospitality Industry: the case of Lusaka Urban**, University of Zambia, Lusaka.
- Mulonga , C., and Mulenga , K. (2009). “ **President Jakaya Kikwete Visits Lwiindi Gonde Ceremony**” ,Times of Zambia, 9th July, 2009.
- Musonda, F.B. (1995). **Activities Characterising the Lwiindi Ceremony of the Leya of Mukuni chieftaincy of Kalomo District**; the Livingstone Museum Newsletter vol.1, pp. 24-27.
- Muntemba, M. (1970). **The Political and Sovereignty among the Mukuni Leya of Zambia**, in Zambia Museums Journal, Vol. 1, (1970), pp. 28-39.
- Mwenda, H., and Mwanaleza , M. (2009). "Sex Rocks Lwiindi Gonde Ceremony", Post Newspaper, 8th July, 2009.
- Namafe C. M. (2006). **Environmental Education in Zambia: Change and Transformation**, UNZA Press, Lusaka.
- Ngaba G. (2009). **Survival Strategies Among Rural Communities of Zambia**, Unpublished.
- Nsinde, J.K. (1998). **The political and Ritual Sovereignty among the Tongas**, Longman, Harare.
- Nyambe, F. (2009). **Ng'ondo: Sounding of the royal drum**, December 14, 2009; Zambia Daily Mail.
- O'Donghue, R. (2001). **Environment and Active Learning in Obe**, Share-Net, Howick.

- Owen G. (1997). **Agriculture**, Longman, Essex.
- Parsons B.J. (1988). **Agriculture Science**, Printpark Ltd, Ndola.
- Post newspaper of Monday, July 5, 2010.
- Post Newspaper of 24th June, 2010
- Roux, k. (2001). **Environmental Education Process: Active learning in schools**, University of Natal press, Pietermaritzburg.
- Soper R (ed.). (1997). **Biological Science**, Cambridge University Press, London.
- Stone, R.H. (1981). **New Biology for Teropical Schools**, Longman, Edinburg.
- Taylor,J., and Janse Van Rensburg, E. (1993). **The Environment, development and Environmental Education EEPI, EEPI working document**. Share-Net, Howick.
- Tbilisi Declaration (1978). **In Toward action plan: A report on the Tbilisi intergovernmental conference on environmental education**, Government Printing Office, Washington, DC.
- Tolba, M. K. (1987). **Sustainable Development: Constraints and Opportunities**, Butterworth, London.
- UNEP, WWF and IUCN. (1991). **The User's Guide to Caring for the Earth: A Strategy for Sustainability**, IUCN, Gland.
- UNCED. (1992). **International Council for Adult Education**, UNCED, Rio de Janeiro.
- UNESCO. (1997). **Adult Environmental Education: Awareness and environmental Action**, Confintea, Hamburg.
- UNESCO-UNEP. (1978). **Guiding Principles for effective Environmental Education**, Tbilisi Inter-Governmental Conference on EE, Tbilisi.

Wals, A., Belinger, A., and Stapp, A. (1990). **‘Education in Action: A Community Problem Solving Program for Schools.’** *Journal of Environmental Education* Vol. 21, No. 4: **13-19.**

Webner, J. (1977). **The Lwiindi Gonde Ceremony: A historical Perspective,** Government Printers, Lusaka.

WWF. (2006). **Environmental Education Teacher’s Guide,** WWF Zambia, Lusaka.

Zambia National Broadcasting Corporation 1900 hours Television new, 2nd November, 2010.

APPENDICES

APPENDIX 1

INTERVIEW SCHEDULE FOR TRADITIONAL LEADERS AND ELDERLY PEOPLE (AT LEAST 60 YEARS OLD)

Dear Respondent,

I am a Postgraduate student at the University of Zambia conducting a research on the Role of Environmental Education in sustaining the Meaning of Lwiindi Gonde Ceremony of Southern Zambia. You have been purposively selected to participate in responding to this interview. Please answer the questions as honestly as possible. Your responses will be kept strictly confidential unless where you show consent to be quoted in the report.

A.PERSONAL INFORMATION

1. Gender.....
2. Age.....
3. Marital status.....
4. Occupation.....

B.MEANING OF LWIINDI GONDE CEREMONY

5. How many times have you attended Lwiindi Gonde ceremony?
6. Describe the ceremony
7. Why is the ceremony held in Monze and not in any other town?
8. Explain the meaning of the following terms:
 - (a) Lwiindi.
 - (b) Gonde
 - (c) Mukulukulu

(d) Moonze

9. Explain the meaning of the components /elements of the ceremony listed below :

(a) The shrines are looked after by a special clan of the Tonga people- the Baleya/Beetwa Clan

(b) During the ceremony the Baleya/Beetwa Clan leads the crowd to the shrines. The Baleya /Beetwa wear black clothes and conduct rituals at the shrines.

(c) Anyone going to the shrines must be clean of mind and body

(d) One should not have sex the night before going to the shrines.

(e) Women are not allowed to the shrines if they have their menstrual periods.

(f) When an animal is slaughtered at the shrine, it should be roasted and eaten without adding any salt, and consumed while at the shrine.

(g) Everybody must remove their shoes and socks as they approach the shrines.

(h) Both men and women must sit with their legs stretched?

(I) Why is the ceremony held in July and not in any other month of the year?

10. Why should the ceremony celebrate harvest and pray for rains and disease eradication in particular?

11. Would you attribute the droughts and crop failure and cattle diseases in the Province (among the Tongas) to ancestral spirits? Explain your response.

12. Why has the Chief to celebrate Lwiindi by consuming the meal of the new season's harvest or of the first fruits?

13. What is the significance of the dances such as kalyaba, budima etc. and the songs sung at the ceremony?

14. What do you consider as the significance of the ceremony?

15. What challenges is the ceremony facing?

C. ROLE OF ENVIRONMENTAL EDUCATION

16. What role can environmental education play in sustaining the ceremony?

Thank you for sparing your precious time to respond to my questions, may God richly bless you.

APPENDIX 2

INTERVIEW SCHEDULE FOR OTHERS (THOSE WHO ARE NOT AMONG THOSE CATEGORISED AS TRADITIONAL LEADERS OR ELDERLY PEOPLE IN THE OTHER INTERVIEW SCHEDULE)

Dear Respondent,

I am a Postgraduate student at the University of Zambia conducting a research on the Role of Environmental Education in sustaining the Meaning of Lwiindi Gonde Ceremony of Southern Zambia. You have been purposively selected to participate in responding to this interview. Please answer the questions as honestly as possible. Your responses will be kept strictly confidential unless where you show consent to be quoted in the report.

A. PERSONAL DETAILS

1. Gender.....
2. Marital status.....
3. Age.....
4. Occupation.....

B. MEANING OF THE CEREMONY

5. How many times have you attended lwiindi Gonde Ceremony?.
6. What does the ceremony celebrate?
7. Are you aware of the ground rules of the ceremony?
8. If your response is 'yes' to question 7, do you understand the implication/meaning of the rules?
9. Why do you attend attended the ceremony?

10. Does the ceremony bear any significance to you? Elaborate.

11. What is the importance of the ceremony to you?

C. THE ROLE OF ENVIRONMENTAL EDUCATION IN SUSTAINING THE MEANING CEREMONY

(i) Formal education

Environmental education addresses the following aspects; natural, social, economic, and political.

12. How then can environmental education sustain the meaning of the ceremony (as outlined in question 11) in the above aspects among school going children?

13. Would you suggest any reform to the school curriculum to address the sustainability of the ceremony with respect to environmental education?

12. Since environmental education addresses the natural, social, economic and political areas, what role would it play to sustain the meaning of the ceremony?

(ii) Non-formal

13. How do you think the meaning of the ceremony can be sustained through informal education?

14. Suggest some of the information with respect to social, economic, natural and political dimensions that should do be included in the awareness program for sustaining the meaning of the ceremony.

15. What challenges is the ceremony facing?

Thank you for sparing your precious time to respond to my questions, may God richly bless you.