

**THE RELIGIOUS SIGNIFICANCE OF MALAILA TRADITIONAL  
CEREMONY OF THE KUNDA PEOPLE OF MAMBWE DISTRICT IN  
ZAMBIA**

**by**

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**Dissertation submitted to the University of Zambia in partial fulfilment of  
requirements for award of the Master of Education in Religious Studies**

**THE UNIVERSITY OF ZAMBIA**

**LUSAKA**

**2019**

**DECLARATION**

I, George Mulenga, hereby declare that the work, ‘The Religious Significance of Malaila Traditional Ceremony of the Kunda People of Mambwe District in Zambia,’ is my own, and that all the works of other persons used have been duly acknowledged, and that the work has not been presented at this University or indeed any other institution other than that for which I am now a candidate.

Signature:..... Date.....

**SUPERVISOR**

I have read this dissertation and approved for final submission.

Dr. F.M. Hambulo

Signature:.....Date:.....

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## **APPROVAL**

This dissertation of George Mulenga has been approved as partial fulfilment of the requirements for the award of the degree of Master of Education in Religious Studies (M.Ed. RS) by The University of Zambia.

### **EXAMINERS' SIGNATURES:**

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## ABSTRACT

The research investigated the religious significance of Malaila Traditional Ceremony of the Kunda people of Mambwe District in Zambia. The study also recommended how the ceremony could contribute to Zambia's tourism industry and endeavoured to address the following specific objectives: to assess the religious significance of major activities performed prior to the MTC, to determine the religious significance of major activities performed during the MTC, to establish the religious significance of major activities done after MTC and to establish how the MTC can contribute to Zambia's growing tourism industry. The qualitative research approach was utilised and the design was case study. The population of the study were the Kunda people and purposeful sampling (based on roles played during MTC and expertise in Kunda cultural beliefs) was used to select 20 research participants who included: a chief, four indunas, a ritualist, four beer brewing women, four representatives of singing groups, an initiator of children, four Yao people and a Promotions Manager from the Tourism Board of Zambia. Semi-structured interview guides and observation schedules were used to collect data. The study generally revealed that prayers, rituals and various religious teachings were expressed through songs and actions, and that the MTC could promote Zambia's tourism industry if well-advertised and facilities are put in place to attract and accommodate tourists. Specifically, the study revealed that prior to the MTC, the religious significance of activities performed were: honouring ancestors, observing taboos to evade offending spirits, praying and giving offerings to ancestors and strengthening the potency of ceremonial items. The study also revealed that during the MTC, activities performed had the following religious significance: paying homage to ancestral spirits through prayers and offerings at the graves, giving respect and honour to the senior chief and the initiation of the young. After MTC, purification of guns, unification of humanity and ancestral spirits and the aspects of unity and sharing were expressed. The study established that the MTC could help promote Zambia's tourism industry by disseminating information on how to conserve nature, improving local artistic expressions, formulation of the Kunda Cultural Identity and cultural exchange. Study recommendations were: The Zambian government to help promote African cultural values and beliefs as these depict the identity of Africans and media houses should take keen interest in the MTC to ensure that cultural values and beliefs are publicised.

**Key words: Malaila, traditional ceremony, religious, tourism**

## DEDICATION

I dedicate this work to my beloved late father, Mr. Boniface Mulenga Nsalamu, for the encouragements and imparting in me the spirit of self-reliance at a very tender age. I wish you were alive to see the fruits of your desires. May Your Soul Rest in Peace. When life was hard and unbearable, your words: '*Kosa ulimwaume* (be strong, you are a man)' gave me power beyond my age and they still linger in my mind. The axe '*Mumbaya*' is still held with highest reverence.

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## DEFINITION OF TERMS

**Religion:** is any cultural system of designated behaviours and practices, world views, texts, sanctified places, ethics, or organizations, that relate humanity to the supernatural or transcendental. In this context, religion means African Traditional Religion which is an indigenous religion for Africans handed down from generation to generation by the forbearers of the present generation of Africans.

**Moral:** Laws, customs, set forms of behaviour, regulations, rules, observances and taboos constituting the moral code and ethics of a given community or society or sect.

**Ceremony:** A formal religious or public occasion, especially one celebrating a particular event, achievement, or anniversary.

**Traditional:** this is a belief or behaviour passed down within the group or society with symbolic meaning or special significance with origins in the past.

**Rituals:** These are formal outward actions expressing behaviour which indicates or accompany an inner intention to make contact with the invisible world.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Chapter Overview

This chapter introduces the study on Religious significance of the Malaila Traditional Ceremony (MTC) of the Kunda people of Mambwe district in the Eastern province of Zambia. The chapter briefly discusses the Kunda people who are associated with MTC. This includes the historical background of the Kunda, where they are found and historical background of MTC. The chapter also provides the statement of the problem, the purpose of the study, objectives of the study, research questions, significance of the study. The definition of terms used in the study, conceptual framework and theoretical framework are also discussed in the chapter.

### 1.2 Background of the Study

The Kunda people are found in the Eastern Province of Zambia, in Mambwe district. According to the 2010 national census, the population of the Kunda speaking people was about 45000 (CSO, 2010). However, there are some other people from different parts of the country who are not originally Kunda but speak the Kunda language and they live in Malambo area. The name Kunda comes from a verb; '*Kukunda*' which means having sex. From oral history and as depicted by other researchers on the Kunda, it is alleged that the Kundas were part of the Bisa people when they migrated from the Luba/ Lunda kingdom during the Bantu migration (Nkunzya, 2016). The Kunda history tells how a brother and sister engaged in sexual intercourse with each other which was a taboo in Kunda society. In the Bisa language, intercourse is referred to as *kukunda* (Zemba, 2015). Having gone against the tribal laws, this brother and sister along with their followers separated from the Bisa and crossed over the Luangwa River. The name Kunda was assigned to this new group and it is also the name assigned to the present day Kunda people of Zambia's Eastern Province. Traditionally, the Kunda people are under the traditional leadership of Senior Chief Nsefu and other prominent chiefs such as Jumbe, Kakumbi, Malama, Mnkhanya and Msoro. These rein over 177 villages (Banda, Mbewe, Daka, and Sawka, 2013).



The Kunda people occupy the area bordered by two national parks; North Luangwa National Park and South Luangwa National Park. To the Kunda people and most people who are familiar with the area, it is also known as Malambo area. The area is also associated with high temperatures as it is in the Luangwa valley, which has lower altitudes. Being surrounded by game management areas, the Kunda people experience a lot of human and animal conflict which affects their lives as they put up with threats from animals to their lives and crops as well.

Malaila Traditional Ceremony is an annual event celebrated by the Kunda people of Eastern province of Zambia. It takes place every year at a place called Luwāneni in chief Mnkhanya's area, which is found in Mambwe district. The Kunda traditional ceremony, MTC, is now usually held in the month of October although in the past it was held in August or September. The first Malaila Traditional Ceremony was in 1977 and was held at Masumba Village. The following year (1978) the celebration was moved to Senior Chief Nsefu's palace (Shalilenipo). Since the year 2008, it has been held at a central place, Luwāneni in Chief Mnkhanya's chiefdom, for convenience of travel from other chiefdoms (Zemba, 2015).

Malaila Traditional Ceremony commemorates the time when the Kunda people came to settle in Malambo area. The land was heavily populated with wild animals including lions which used to attack people. If a man-eating lion began to attack people, life became difficult and all movements and daily activities had to cease as people kept indoors. When this would happen the chief would send his hunters to track the lion and kill it. When it was killed, there was great jubilation and celebration in form of dancing, singing and drinking of sorghum beer (ZNBC, 2016). Currently the ceremony is not only meant to commemorate the killing of the lion which terrorised people but is also an annual celebration in commemoration of the end of famine when the harvest is good (Zemba, 2015). It should be noted that such commemorations such as the MTC carry religious connotations as Africans attach religious meaning to whatever transpires in life as African religion is an essential part of the way of life of each people (Mbiti, 1991). Magesa (1998:14-15), adds that to understand religion calls for appreciation of symbols and religious meanings which are contained and stored in a certain number of sacred symbols particular to a given culture. Religious meanings and interpretations which are expressed through symbols during MTC were not known

by outsiders but only by the Kunda people who formulated, understood and also practiced them. In this case, this research aimed at finding out religious significance of activities done at MTC and how the ceremony could help promote Zambia's tourism industry since the MTC is held in an area surrounded by national parks.

The Malaila Traditional Ceremony is held every year and attracts a lot of people from all walks of life. The ceremony takes three days, but its preparations with various activities of religious significance, start some months earlier before the celebration. While some religious activities are done during the ceremony, others are also done afterwards to wind up the event (Zemba, 2015). To the outsiders, most of these activities are not known and the religious significance attachments they convey are also not known despite the ceremony being one of the seventy-eight (78) traditional ceremonies recognised and gazetted by the Zambian government (GRZ, 2013).

Despite the Malaila Traditional Ceremony having the above status, there is not much documentation which exists to show some prominent religious activities done before, during and after the ceremony. Many people attend the ceremony and participate in its manifest features and events, but very few know the religious meanings and backgrounds of such features and events. 'To an African, belief without ritual action would take away much of religion's power as rites and ritual punctuate aspects of African religious life' (Lugira, 1999:64). To every manifest feature of a traditional ceremony, there are also some latent features and beliefs surrounding them. Questions can therefore be asked about the MTC such as, what are its latent features? What religious significance do they carry? Currently, answers to some of the above questions are not available to make the ceremony meaningful to all who attend and those who could wish to attend in future.

In 2013, during the Nc'wala Traditional Ceremony fundraising meeting, the Government of the Republic of Zambia, through the then Lusaka District Commissioner, Ashell Kampengele, stated that traditional ceremonies play an important role in marketing the country's tourism potential (ZANIS, 2013). The MTC is one of Zambia's traditional ceremonies and is held in the area surrounded by game reserves. Activities done at the ceremony attract people from all walks of life and being in an area where tourists flock, it was imperative that a research is conducted on how the ceremony could help promote the tourism industry in Zambia.

### **1.3 Statement of the Problem**

Mbiti (1975), asserts that every group of people has culture and culture is changing all the time, whether slowly or rapidly. MTC depicts cultural life of the Kunda people and just as in any culture, lifestyles and cultural practices will continue changing to suit coming life patterns. Currently, religious practices done before, during and after the ceremony are not fully documented. There was a great risk that the future generation would not know religious significance of activities done at MTC in case of changes in Kunda culture. In that vein, it was imperative that before such changes take place among the Kunda, vital religious elements in MTC were documented and analysed for future generation to benefit.

### **1.4 General Research Objective**

The following general research objective guided the study: To investigate the religious significance of the MTC of the Kunda people of Mambwe District in Zambia's Eastern Province and how the ceremony can contribute to Zambia's tourism industry.

### **1.5 Specific Research Objectives.**

The following specific research objectives guided the study:

1. To assess the religious significance of major activities performed prior to the Malaila Traditional Ceremony of the Kunda people of Mambwe district.
2. To determine the religious significance of major activities performed during the Malaila traditional ceremony of the Kunda people of Mambwe district.
3. To establish the religious significance of major activities done after Malaila Traditional Ceremony.
4. To ascertain how the Malaila Traditional Ceremony of the Kunda people of Mambwe district can contribute to Zambia's growing tourism industry.

### **1.6 General Research Question**

The study aimed at finding answers to the following specific research question: 'what is the religious significance of the MTC of the Kunda people of Mambwe District in Zambia's Eastern Province and how can the ceremony contribute to Zambia's tourism industry.'

### **1.7 Specific Research Questions**

The study aimed at finding answers to the following research questions:

1. What is the religious significance of the activities done before the Malaila Traditional Ceremony of the Kunda people of Mambwe District?
2. What is the religious significance of major activities done during the Malaila Traditional Ceremony of the Kunda people of Mambwe District?
3. What is the religious significance of major activities done after Malaila Traditional Ceremony?
4. How can the Malaila Traditional Ceremony contribute to the promotion of Zambia's growing tourism industry?

### **1.8 Significance of the Study**

This research aimed at having MTC documented just as some other traditional ceremonies in Zambia and Africa are documented. The documentation of the ceremony will enable people attending the ceremony be acquainted with, in terms of religious significance, the activities done before, during and after the ceremony, as they apply to the Kunda people. Documentation of both latent and manifest features of the ceremony will enable people attending know, not only what they see during the ceremony, but also religious implications which such features transmit in relation to the lives and beliefs of the Kunda people.

The documentation of the main activities done during the preparation stage of MTC will enable those attending the ceremony and all other people with special interest or attachment to the MTC to know what really is done prior to the ceremony. These involve how various places, people, tools and foodstuffs are prepared especially for the ceremony. The preparatory stage consists mainly the latent features of the ceremony and one cannot appreciate or understand the manifest unless the latent features are analysed and explained. Hence the need to do this research in order to highlight all prominent religious activities done prior to the ceremony and their religious significance according to the Kunda people.

During the actual day of the ceremony, various activities are performed. This is the period of manifestations of various activities patterning to the ceremony. These are in form of songs, dances, ritual and any other forms of actions pertaining to the

ceremony. Most of these activities are not performed for fun but have religious significance. By documenting all religious activities done during the ceremony and analysing them, the research would enable those attending the ceremony and those who wish to attend in future to understand religious meaning expressed in various symbolic actions done during the ceremony. This would make the ceremony carry meaning to the spectators and tourists who might not be familiar with Kunda cultural practices.

Through highlighting main activities done at the ceremony and their religious significance, the research would help the Ministry of Tourism and National Tourism Board to find ways of exploiting the Malaila Traditional Ceremony and promote it as a tourist attraction venture to both local and foreign tourists.

## **1.9 Theoretical Framework**

Kombo and Tromp define theoretical framework as collection of interrelated ideas based on theories and they add that; it is also a set of propositions which are derived from and supported by data or evidence (Kombo and Tromp, 2006). Theoretical framework explains or backs up the phenomenon being investigated.

### **1.9.1 Theory: Social Construct Theory**

Due to the social and subjective nature of information being sought, this research used the Social Construct Theory. The Social Construct Theory was proposed by Peter Berger and Thomas Luckman in 1966 and asserts that; a social construct or construction theory concerns the meaning, notion, or connotation placed on an object or event by a society, and adopted by the inhabitants of that society with respect to how they view or deal with the object or event. In that respect, in social construct, an idea would be widely accepted as natural by the society, but may or may not represent a reality shared by those outside the society. A major focus of social constructionism is to uncover the ways in which individuals and groups participate in the construction of their perceived social reality. It involves looking at the ways social phenomena are created, institutionalised, known, and made into tradition by humans (Berger and Luckman, 1967).

### **1.9.2 Relation of Social Construct Theory to Current Study**

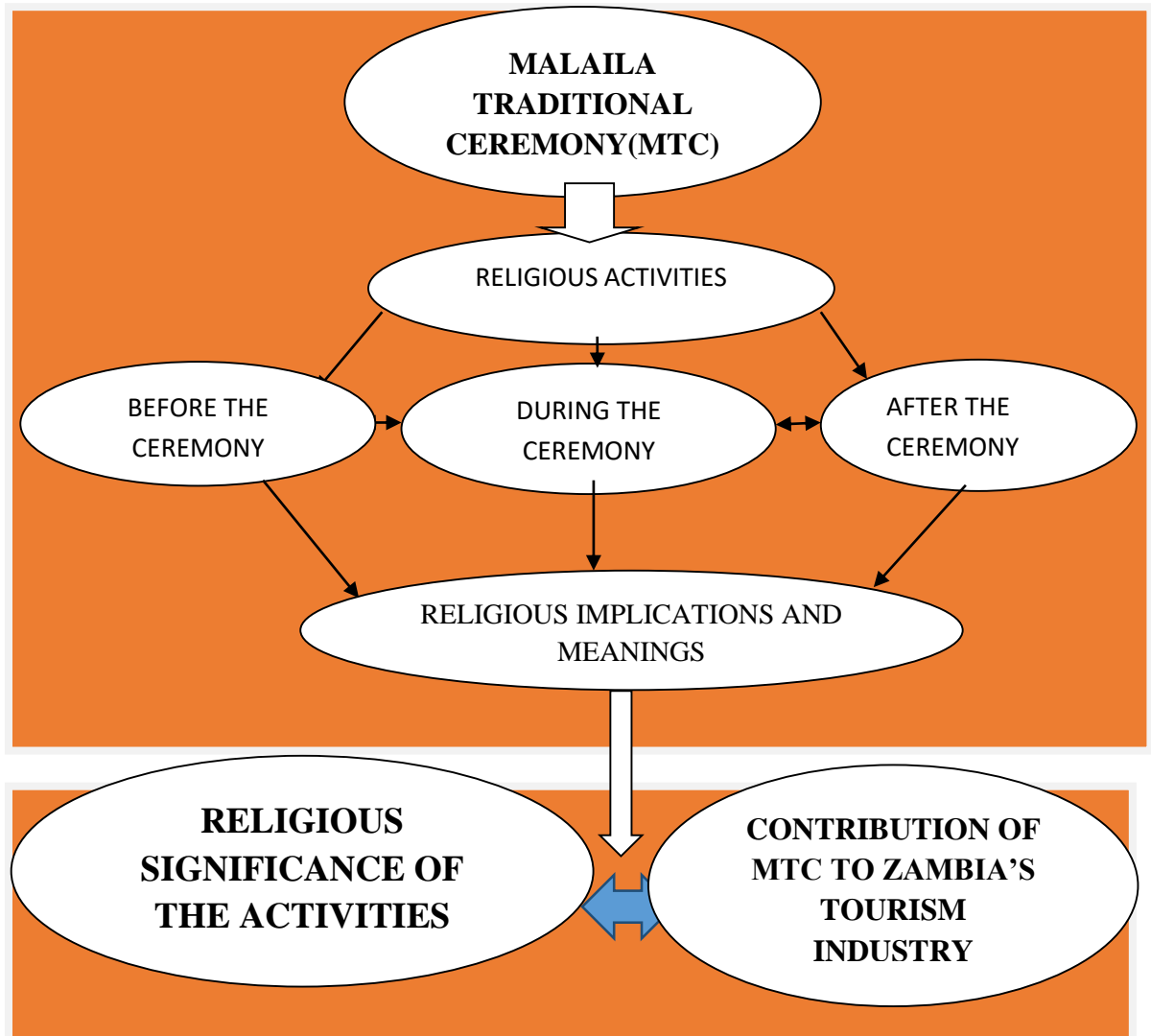
The theory suits aspects of Malaila Traditional Ceremony as they fall under indigenous knowledge systems, which is knowledge produced by the aborigines of the area, on a subject affecting them, as they analyse life events and experiences they encounter. According to Rushinga and Maposa (2010:4), indigenous knowledge system refers to the understanding, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. Mbiti (1975), points out that the African heritage is rich, but is not uniform. It has similarities but there are also differences from time to time and from people to people. Therefore, social construct theory would help bring out religious aspects of the MTC and analysing the aspects, as the Kunda people formulated, view and understand life experiences.

### **1.10 Conceptual Framework**

A concept is an idea expressed as a symbol or word (Creswell, 2003) and according to Chalmers (1982), a conceptual framework contributes to a research because it identifies research variables, and clarifies relationships among variables. It is also valuable in that it sets the stage for presentation of research questions that drive the study. In this study, the conceptual framework would help in the analysis of research findings and guide the presentation and discussion of the findings.

The conceptualisation of this research was based on the religious aspects (dependant variables) found in African traditional ceremonies with reference to the MTC of the Kunda people. This study examines and employs independent variables such as Religious aspects before, during and after in the MTC and how the ceremony can help promote Zambia's tourism industry. The conceptualization involved the exploration of the above aspects as directed in the current research from the beginning to the end.

The whole research was based on the premise that once religious aspects done before, during and after the Malaila Traditional Ceremony were stipulated and their religious implications and meanings understood, and their religious significance analysed; people interested in the ceremony would know the religious significance of the ceremony. Full understanding of the ceremony would also help in finding out how the ceremony could be used to promote Zambia's tourism industry. Below is the diagrammatic representation of the conceptual framework:



**Figure I: Diagram showing Theoretical Framework**

### **1.11 Structure of the Dissertation**

This dissertation is made up of six chapters. The first chapter provides the background of the study, states the problem under investigation, the purpose of the study, research objectives, research questions, significance of the study, conceptual framework, theoretical framework, organisation of the dissertation and the operational definition of terms. The second chapter includes a review literature related to the current study while the third chapter comprises of the methodology used in the study and these include; research design, population, sample population, sampling procedure, sample size, research instruments, data collection procedure, data analysis, ethical consideration, credibility and trustworthiness and limitation and delimitation of the study. The fourth chapter presents the research finding and chapter five discusses the

findings of the study. The last chapter, which is Chapter Six, gives the conclusion of the study by giving the summary of findings and recommendations for further research.

### **1.12 Summary**

Chapter One focused on the background and meaning of Malaila Traditional Ceremony, the statement of the problem, the purpose of the study, objectives of the study, research questions, and significance of the study. Also discussed are conceptual framework, theoretical framework and definition of terms. The next chapter (chapter two) provides a detailed literature related to the MTC and important aspects related to religious aspects found in African Traditional Religion.



## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Chapter Overview**

This chapter discusses the literature related to the religious significance of the Malaila Traditional Ceremony and it deals with issues such as; significances of traditional ceremonies, contributions of traditional ceremonies to tourism industry and common activities done before, during and after traditional ceremonies. Religious beliefs associated with African Traditional Religion will also be discussed as the study is based on beliefs from African Traditional Religion. The last part will review studies done on various traditional ceremonies across the globe and the identified study gap. The chapter closes with a summary to wrap up the literature review.

#### **2.2 Religious Significance of Traditional Ceremonies**

Acquah (2011), defines traditional ceremony as replication of any race or cultural historical narratives of certain landmarks to remind them of past events that have given rise to the present as well as guiding to the future direction. In other ways, traditional ceremonies are formal events of ritual significance usually performed on a special occasion to mark an annual, seasonal or recent event. Ceremonies may have physical display of activities or the theoretical components such as dances, the laying of hands or a declaratory which may explain the meaning of the occasion being commemorated. Traditional ceremonies carry religious significances as outlined below:

Traditional ceremonies provide a platform where people could meet together and pay homage to the unseen and also pour out their grievances. Mbiti (1991), when commenting on traditional ceremonies states that, people seize such occasions to solicit blessings from God or the departed and there is a general feeling that the visible and the invisible worlds co-exist for the benefit of man who is at the centre. During the ceremonies, people take the up opportunity and ask the spiritual bodies for blessings. For example, during the Lwiindi- Gonde ceremony of the Tonga speaking people, people meet and ask for rains. While during the Chakwela-Makumbi ceremonies of the Soli people of Lusaka District, people meet to ask god to bless their seeds and for rains (Kanene, 2015 and Simbao, 2014).

In most traditional ceremonies, the central focus is the communication between people and the unseen world. In Ghana, religious ceremonies were filled with religious ritual that entailed purification rites, libation pouring at family gatherings, remembrance of the ancestor and other departed members of the community (Acquah, 2011). Through various ceremonies, spiritual bodies are contacted and also worshiped. For example, during Ukusefya pa Ng'wena Ceremony of the Bemba people of Northern Province of Zambia, white chicken is sacrificed at Babenye (local shrine) to ask for blessing from the ancestors (Muwowo, 2014).

Traditional ceremonies provide platforms where the humanity and the unseen world meet and interact. It is during the ceremonies where the spiritual forces represented through various forms are seen to be interacting with the people. In places such as Nigeria, there are different types of ceremonies and festivals and Masquerades appear to mark the return of the spirits to human societies (Mbiti, 1991). Masquerades are representations of spiritual bodies in most society and their coming out during celebrations entails that spirits themselves mingle with humanity. This entails that if the ceremony involves beliefs concerning the unseen world, the link between human beings and the spirit world is renewed.

In most traditional ceremonies, there is an aspect of honouring the ancestors and also paying them homage through sacrifices. Ahobaa Ceremony in Nigeria was specifically observed in memory and honour of one of their dedicated religious leader, Ahor, who served as chief priest of the Gomoa and Mfantse tribes and when the tribes were almost being wiped out by a disease which broke out, Ahor offered himself to be sacrificed, to save the community, as a diviner demanded a human sacrifice (Acquah, 2011). In Ghana, Acquah (2011), reports that ceremonies were held in commemorations of the migration and remembrance of leaders who led them to their present sites. In most ceremonies, it is a common phenomenon to visit shrines of the ancestors and paying homage to them and also performing some rituals.

In performing various traditional ceremonies, humanity revitalise the memories of the ancestors who used to perform such ceremonies and bring out the past feelings to the present state. Nyman (2012), states that engaging in the ceremonies of the ancestors connects humanity to ancestral memories as it practices ceremonies to heal itself. In Ghana, Acquah (2011), reports that ceremonies were held in commemorations of the

migration and remembrance of leaders who led them to their present sites. Through traditional ceremonies memories of the dead relatives are revitalised and the living feel connected to the dead through following the paths laid by the ancestors. In this way loss of the departed is cushioned, as continuity of their activities is sustained.

Most traditional ceremonies consist of various religious rituals with the intentions of communicating with the spiritual world. Rituals demand elements of purity for them to fulfil their intended purposes. So ceremonies help humanity to reconstruct a sense of sacred and a sense of purpose into their lives and community (Anderson, 2000). In this case, ceremonies help humanity to maintain some elements of purity and holiness so that they communicate with the sacred. For example, for one to perform certain rituals, some form of purity such as abstaining from immoral acts are demanded and this helps to maintain moral standards in community.

Traditional ceremonies play an important role in transmitting ethnic values from one generation to another. Ceremonies help to preserve and pass on some of the important aspects of tribal heritage from one generation to the other (Acquah, 2011). Through traditional ceremonies important community values such as respect for authority and elders and communal responsibility are taught to the young ones. Ngabwa (2015), reports that Chibwela-Mushi ceremony of the Swaka-Lala people affords the young generation to be initiated into the community. Anderson (2000), sums up that; traditional ceremony is both a context for transferring knowledge and a way to remember the responsibility we have to our relationships in life. Ceremonies are opportunities for the young to learn from the old and the old to teach the young ones, as religious and social values are repeated.

### **2.3 Contributions of Traditional Ceremonies to the Tourism Industry**

Tourism is one of the world's largest industries. The World Travel and Tourism Council (WTTC) estimate that tourism generates some 12% of the world total Gross National Product (GNP) (Pedersen, 2002). With studies predicting continued growth, tourism is set to be of increasing importance, more so in developing countries which have hitherto depend on natural resources as the major contributors to Gross Domestic Product (G.D.P). (UNCTAD, 2001), notes that for developing countries, tourism is noticeably generating foreign exchange earnings, attracting international investment, increasing tax revenues and creating new jobs, and more recently tourism

has begun to be exalted as a powerful weapon to attack poverty. With the above summarised benefits of tourism sector, traditional ceremonies could contribute to the tourism industry in the following ways:

Traditional ceremonies contribute to the tourism industry as a form of a diversified mode of tourism away from traditional modes such as game viewing and sight visiting. This is in line with the Zambian government's long term vision for the tourism sector which is to ensure that Zambia becomes a major tourist destination of choice with unique features, which contribute to sustainable economic growth and poverty reduction (GRZ, 2011). This puts traditional ceremonies to be of utmost importance (to the government) as they are mostly the only tourism attraction with unique features (not found anywhere in the world apart from Zambia) and performed mostly in rural areas where poverty levels are high.

In the modern competitive tourism industry, demand for tourists and competition among attraction providers has resulted into most countries striving to find new and unique attractions to entice more tourists. Culture creates authenticity and distinctiveness in the global tourism market (OECD, 2009). Pretice (1993), adds that the concept of alternative tourism has ridden on the back of popular festivals of the world which attract thousands of tourists each year. In this way, promotion and use of traditional ceremonies, which are part of cultural practices of the local people, help in the creation of authenticity and distinctiveness in the tourism industry to lessen competition from other competitors in the tourism industry.

Traditional ceremonies are filling the gap which is created by tourists to desire alternative tourism instead of traditional tourism of visiting sites and game viewing. The 'alternative tourism' market has been characterised by the desire to enjoy the experiences that are more rounded, more fulfilling the needs of the tourists for diversity and natural encounters (Siwadi and Chaderopa, 2012). This is the desire for direct forms of experiences (life seeing rather than sightseeing). During traditional ceremonies, tourists are able to have real life experiences of the events and also participate in the fun and solemn which may characterise the ceremony.

Accommodative environment, during traditional ceremonies makes them appealing to tourists and leave a mark of friendliness in the hearts of tourist. This is different from

other tourism ventures. In the tourism sector, it is normal to speak about visitors, conceived of as customers or clients, whereas in the cultural sector is more concerned with visitors, usually seen as audience, participants, friends or citizens. The free-for-all atmospheres which exist during traditional ceremonies makes them to be more appealing to tourist than any other tourism attraction. This is achieved by assuring the tourists that they are also part of the cultural audience (Siwadi and Chaderopa, 2012).

Traditional ceremonies are very attractive to tourists who are interested in authentic culture experience which include having first-hand information on beliefs, rituals, forms of worship, totems and their origin (Siwadi and Chaderopa, 2012). There is not any other place where tourists could have real life experience on the above subjects apart from attending a traditional ceremony. During traditional ceremonies, the above practices are experienced as they used to be done in the past.

Tourists who are attracted to traditional ceremonies fall in the group of tourists known as culture tourists. Ivanovic (2008), defines cultural tourism as the movement of persons to cultural attractions away from their place of residence, with the intention to gather new information, to understand, learn and experience diverse cultures in reality in order to satisfy their cultural needs. Kim and O'leary (2006), describe cultural tourists as up scaled people, who have high income earnings, high education, and mature aged from higher socio-economic groups with higher cultural capital, who possess high cultural knowledge and have great love and respect for culture. Traditional ceremonies, being cultural practices, could easily attract these people and these types of tourists can therefore create extra revenue streams for the country.

According to a research carried out by Europa Nostra (a research institution specialised on tourism and cultural issues), more than 50% of tourist activities in Europe is driven by cultural heritage and cultural tourism is expected to grow the most in the tourism sector (OECD, 2009). Richards (2001), reports that in 2000, 50% of the United States art visitors to Canada visited museums and festivals. Basing on the above statistics, it is imperative to conclude that traditional ceremonies (being cultural practices) are lucrative tourism business which can help improve the economic status of the country.

Lastly but not the least, traditional ceremonies help in making tourists stay longer in the country and in the process spend more money which is beneficial to the tourism industry. Traditional ceremonies entice tourists to stay a whole process, thereby staying for several days at a place which is the best method of earning the tourists' dollars (Kweku and Banda, 2013). Most traditional ceremonies tend to last for a long period of time for the whole process to be completed. This compels tourists who want to witness the whole process to stay in the country for a longer period; as a result; they bring more foreign exchange in the country.

#### **2.4 Common Activities Done at Traditional Ceremonies**

Traditional ceremonies are performed for a purpose and each ceremony has activities which help to fulfil the core purpose of the ceremony. It should be noted that due to variations in cultural beliefs and purpose of the ceremony, variations are also expected on the point at which certain activities are carried out. From the sampled literature and researched on ceremonies, the following are common activities done before, during and after a traditional ceremony including their religious significances;

Collection of food stuffs is reported to be prominent in most annual traditional ceremonies. The foods stuffs collected are mostly from the local people and used during feasts at the ceremony as most ceremonies are associated with merry making and joyous moments. In Chibwela Mushi and Chakwela Makumbi ceremonies of the Swaka/ Lala of Serenje and Soli of Lusaka districts respectively, foodstuffs are collected from the subordinates and the chiefs also contribute through their people (Ngabwa, 2015 and Simbao, 2014). The religious significances of this activity are the concepts of oneness and communalism which are highly valued in African traditional religion. Magesa (1998), states that the realisation of sociability or relationships in the daily living by the individual and the community is the central moral and ethical imperative of African Religion. In this way, food contribution shows oneness and bondedness of individuals and community.

Performers of special roles at a traditional ceremony are not selected at random, but special considerations, attributes and qualifications are considered. In African traditional religion, special people are assigned special assignments. Mbiti (1991), points out that, for society to function properly, there are often some men and women

who have different forms of knowledge and who know how to lead others, even in religious matters. Their knowledge varies considerably as some are professionals in specific areas, while others lead when the need arises; otherwise live just like ordinary people. All these are mostly wise, intelligent and talented men and women with outstanding abilities. During a traditional ceremony, special people with good understanding in a particular field are chosen to perform specialised functions. Such functions mostly involve rituals, dances, singing, poetry and any other special roles. These must be prepared and protected from enemies of life who might be present during the ceremony.

In most traditional ceremonies, due to complexity of assignments done during the ceremony, people and the items to be used must be prepared in a special way to avoid evil powers interrupting the ceremony. Mbiti (1991), asserts that the most disturbing elements in African life is the fear of bad magic, sorcery and witchcraft. These are greatest enemies of society. Mbiti also adds that people use medicine to put right what has gone wrong, heal, protect, drive away evil and counteract or neutralise the evil use of mystical forces. In this vein, people and objects for the ceremony are prepared in a special way to protect them from evil. In most cases there is use of medicine such as charms and amulets to ward off evil (Magesa, 1998). For example, in Kulamba traditional ceremony, materials are acquired or made but also taken for to herbalist so that Gule wa Mukulu (Dancers) can use them (Nthala, 2009). This happens also to the items used by chiefs, priests, and all other participants who play some critical roles during such functions. It is believed that there is power of nature and it is important from a religious point of view to note that such medicine underlies the interconnectedness of, and interdependence between humanity and the rest of the creation (Magesa, 1998).

Most literature consulted (such as that on Lwiindi-Gonde and Ukusefya pa Ngwe'na ceremonies) revealed that, prior to a traditional ceremony, chiefs and other religious personnel visit traditional shrines or burial graves of the ancestors to pay homage to them and receive blessings. In Lwiindi-Gonde ceremony of the Tonga people, Chief Moonze and his royal clan visit the graves (Malande) of the late chiefs in the evening and pay homage to the spirits of the late chiefs and intercede for the people. It is also reported that the visit to the royal shrines is for cleansing the royal clan before the

Lwiindi-Gonde ceremony (Kanene, 2014). In Ukusefya pa Ngw'ena ceremony of the Bemba people of Northern Zambia, Chief Chitimukulu and the royal entourage (*Bashichingo*) visit Babenye (shrines of dead chiefs), a day before the ceremony to pay homage to the spirits and perform rituals there (Muwowo, 2014).

In most traditional ceremonies, the beginning is always a narration of how the ethnic group evolved up to the current status. This mostly involves some form of myths and legends on the part of ethnic ancestors and their heroic deeds. This type of history is important as it is the heritage which forms a long line which links African forefathers and mothers with their descendants who now feel proud of it (Mbiti, 1991). Such forms of narratives link the present generation with the ancestors who are considered to be living in the world of the departed. Stories of heroic deeds of first Bemba chiefs Chiti, Nkole and Mwamba, are narrated at Kusefya pa Ngw'ena traditional ceremony of the Bemba and stories of the late Tonga chiefs; Moonze Mayaba and Moonze Nchete Ilya Mabwe at Lwiindi-Gonde ceremony of the Tonga people are some of the legends found during traditional ceremonies. In most cases these personalities are taken as still living, but in the spiritual world (Muwowo, 2015 and Kanene, 2014).

The duty and responsibility of elderly men and women in a community is to initiate the young ones into community roles and responsibilities. Most African traditional ceremonies play the role of inculcating values and morals to the young through having them taking part in the ceremony of just having a direct programme during the ceremony for initiating the young ones into community roles. During the Kulamba Traditional Ceremony of the Chewa people of Eastern Zambia and the Chibwela Mushi Ceremonies of the Lala-Swaka respectively, there are parts of initiating the young ones into adulthood and they use the ceremony as the pre-luminal stage of the initiation rites (Ngabwa, 2015 and Nthala, 2009).

The practice of giving offerings and sacrifices is common in most traditional ceremonies. The only distinction between sacrifices and offerings are that; sacrifice involve the shading of blood of either human, animal or bird and offerings involve giving of all other things such as foodstuffs, water, milk, honey or money (Mbiti, 1991). The act of giving of material or physical things to spiritual entities marks a point where the spiritual and the physical human beings meet and interact. While a black goat is sacrificed to spirits at Lwiindi-gonde Ceremony in Southern Province,



foodstuffs are given to spirits during Chakwela–Makumbi Ceremony in Lusaka Province (Kanene, 2014 and Simbao, 2014).

Singing and dancing spice up all traditional ceremonies and make ceremonies appealing and enticing to the onlookers and the general public. But to the traditionalists, music and dance carry detailed meaning more than what meets the eye. Mbiti (1991), states that through music and dance, many religious ideas are communicated and celebrated. For example, music played by Fwandafwanda Band during Chibwela Mushi ceremony of the Lala-Swaka people of Central Province of Zambia teach people how to live in peace and also teach initiates how to live with other people in society (Ngabwa, 2015).

The concept of paying tributes or gifts to traditional leaders is common in most traditional ceremonies. Traditional leaders are given gifts ranging from farm produce to monetary. In African society, this has some social attributes such as appreciation to the roles leaders play in the lives of citizens and also as remunerations for the traditional leaders for the work they do. Deep in the idea of paying tributes to the traditional leaders lies the concept that there are a lot of ideas which surround the person or the office of a traditional ruler. There are a lot of myths and legends which link chieftainship or kingship to God. Some myths and legends explain how the chief or king might have either been sent down from the sky by God, mysteriously chosen or appointed by God, or just been created miraculously to be in the leadership position and in a long run, they are also religious leaders. In this way, these rulers are the symbolically the representative of God (Mbiti, 1991). So by giving them gifts, in one way or the other means people are giving gifts indirectly to God.

Materials once used in the ceremony become sacred and should be safely kept or carefully disposed as they are considered special. By virtue of having been used in the ritual and ceremonial activities, these objects embody the beliefs attached to the rituals; they are external concrete symbols concrete symbols of the internal ideas, beliefs and values which are demonstrated in the ceremony processes (Mbiti, 1991). Disposal of such items is given high considerations and care is always taken with all necessary precautions. In Bemba culture, all materials related to prominent rituals are stored in the shrines called Babenye (Muwowo, 2015).

### **2.5.1 Religious Beliefs Associated with African Traditional Religion**

This part deals with religious beliefs which are associated with African traditional ceremonies in general. Attention will be given to these aspects as they apply in African Traditional Religion and not any other religious belief. By African traditional beliefs, it means belief systems which are concerned with elements such as God, spirits, human life, magic, thereafter and so on, as viewed and understood by Africans themselves. These religious ideas and practices arose and took shape in the process of man's search for answers to the questions and ways of making human life safe and better (Mbiti, 1992). This part deals with the following religious aspects which are common in most African Traditional Ceremonies; belief in God, beliefs in mystical forces such as spirits, worship and prayers, sacred places, sacred items, rituals, myths, proverbs, legends and riddles, taboos, magic, and holy people.

### **2.5.2 Belief in God**

Despite having different expressions and titles concerning the Supreme Being, most African traditional ceremonies are concerned with honouring the Supreme Being. During African Traditional Ceremonies, there are a lot of expressions which point out that during the ceremonies, God is honoured and called upon to give his blessings or favours to his people. Mbiti (1992), points out that all Africans are theists, possibly from considering creation, from realizing human limitation and from observing natural forces, especially storms, lightning and thunder. There is a page long list of names for God. The list examines God as creator, as sustainer, as provider and as ruler. It sees him as father and as friend. Such attributes as just, merciful, good, omnipotent, omniscient, omnipresent, etc. are stated. Considering all the above attributes of God, most Africans take advantage of a traditional ceremony and approach God so that he can assist them in their daily lives or sort out their life challenges. For example, the study done by Ngabwa, in 2015 revealed that during Chibwela Mushi ceremony of the Lala-Swaka people of Central Province, people come together to ask for rains from God and also thank Him for the good harvests of the previous year (Ngabwa, 2015). Furthermore, during the Lwiindi-Gonde ceremony of the Tonga or Lenje people of Southern Province of Zambia, people go to Malende and ask God for rains and other blessings (Kanene, 2015). In this way it becomes patently clear that ceremonies are held with some aspects of giving some divinity to God and also ask for favours. It is

also common during most African traditional ceremonies to give prayers to God in form of sacrifice and offerings (Mbiti, 1992). But it should be clarified that, in most cases, God is not approached directly but through other spiritual forces. The above literatures have tackled beliefs in various ways people use to relate to the Supreme Being through various traditional ceremonies. The question remains on how the Kunda people relate to the Supreme Being through MTC. It was the aspiration of this research to provide answers through carrying it among the Kunda people.

### **2.5.3 Belief in Mystical Forces**

Apart from beliefs in the Supreme Being, expressions which point to the existence of other spiritual forces are common during African traditional ceremonies. Some of these spiritual forces act as intermediaries of God, while others are allies of God's people. Mbiti (1991), points out that Africans believe in the two kinds of spirits; nature spirits and human spirits. Nature spirits are associated with the sky (weather, celestial objects, etc.) and the earth (natural features, including those dealing with water). Awolalu (1976), adds that the Supreme Being brought into being a number of divinities and spirits to act as his functionaries in the orderly maintenance of the world. These spirits are believed to be able to control natural phenomena such as floods, earth-quake, rain, drought and all other natural occurrences. During most ceremonies, these spirits are called upon by the people to give blessings or prevent pending natural calamities. Kanene (2015), reports that during droughts, Tonga people go to Malende (shrine) and ask for rains from the Basangu spirits, which are rain spirits. This research aimed at finding out which spirits are honoured at MTC, how and why they are appeased.

Human spirits are those departed recently (four or five generations) and those who died earlier than that. They are considered to be still part of their families (Mbiti, 1991). They are believed to live close to their homes where they lived when they were human beings. They show interest in their surviving families, and in return their families remember them by pouring out parts of their drinks and leaving bits of food for them from time to time. The living dead may also visit their surviving relatives in dreams or visions, or even openly, and make their wishes known (Mbiti, 1991). For example, during ChakwelaMakumbi traditional ceremony of the Soli people of Lusaka Province, Simbao reports that; Chieftainess Nkomesha and her people ask for rains

from ancestral spirits. This shows that despite living in another world and with different form; ancestral spirits play an important role in people's lives (Simbao, 2012). It is also a common trend for Africans to ask for spiritual interventions at various stages of the ceremony (preparation, actual festival and after the ceremony) so that favour could be on their side and no calamity could be experienced in the process of the traditional ceremony implementation (Magesa, 1998). For these spiritual bodies (God and other spirits) to be evoked, worship and prayer are vital in an African life. How the above activities are done in Malaila Traditional Ceremony (if they are there) were to be answered through this research.

#### **2.5.4 Worship and Prayer**

Prayers are a commonest ways of approaching God. Magesa (1998), points out that rarely does any important moment pass during an adult's life without a verbal or mental recollection of the power of God and the ancestral spirits. He adds that when life is threatened or weakened prayer is most abundant both as public or private. Prayer is used to restore wholeness and abundant life and it shows the interdependence of the visible and invisible world. Mbiti (1991), adds that African traditional prayers generally include: praise, thanksgiving, a declaration of the state of affairs in which the prayers are offered, and requests. Such prayers always have concrete intentions and people do not 'beat about the bush' when saying their prayers. They request such things as: good health, healing, protection from danger, safety in travelling or some other undertaking, security, prosperity, preservation of life, peace and various benefits for individuals. For the African community at large, prayer may be asking for rain, peace, the cessation of epidemics and dangers to the nation, success in war or raids, the acceptance of sacrifices and offerings, and fertility for people, animals and crops.

All African traditional ceremonies have an element of prayer where favours such as; security, prosperity, preservation of life, peace and various benefits for individuals are asked from the spiritual bodies. This is done at all levels of any ceremony, let be it during preparation, implementation of the ceremony and after the ceremony. People believe that it is not to their will that things should go well, but the will of the gods and other spirits (Kanene, 2015 and Simbao, 2014). These prayers are held either at communal or individual level. For communal prayers to be effectively done and spirits be successfully evoked, there are spiritual leaders in the community who are directly

trained and are competent in handling spiritual matters. During African traditional ceremony, these play an important role of appealing to the spiritual realm for help. This research aimed at establishing forms of prayers at MTC and why they are offered to divinities.

### **2.5.5 Holy People**

The Holy people are people who have the role and responsibilities of performing sacred functions, even on part time basis. There are medicine-men (male and female) healing the sick, through physical and spiritual means and providing advice for a broad range of personal perplexities. There are seers divining to discover the unknown. In this case, the holy means sacred. These are trained in special schools or are possessed by spirits, and communicate in another's voice what generally requires an associated diviner to interpret (Mbiti, 1991). During African traditional ceremony, their role is to intercede on behalf of the people to the spiritual forces. They approach spirits for help on behalf of the people. For example, during the ChakwelaMakumbi Traditional Ceremony of the Soli people, cheifteness Nkomesha is seen to be the one behind the idea of pulling the clouds (kukwelamakumbi) but behind her there is a prominent figure, ritualist and leader of medicine men (bashikulu) who is responsible for pulling the clouds and also performing the rain rituals. With 'bashikulu' are other medicine men and women including village elders who play a vital role of pulling the clouds (Simbao, 2014). Another example is on Lwiindi-Gonde ceremony of the Tonga people of Southern Province of Zambia where rain making rituals are performed. At this place (Malende, the burial site of first two chiefs of the Tonga people; chief Moonze Mayaba and chief Moonze Nchete Ilya Mabwe) rituals are performed by the royal clan of chief Moonze who are priests and custodians of Malende. In all these aspects, the role of the holy men and women is to mediate between the people and the spirits. Mostly, their role is to offer prayers and sacrifices on behalf of the community (Kanene, 2015). During the ceremony, they come in whenever the need to approach the spirits arises. It could be at preparation, implementation and even at the end of the ceremony as they come in to thank the spirits on behalf of the people for the success of the ceremony. Mostly, the holy men and women operate at holy places and they use sacred objects. This research was to identify the above mentioned people in MTC and their areas and roles of operation.

### **2.5.6 Sacred Places and Sacred Items**

These are places and items which are used for prayers and sacrifice. They also become active during a traditional ceremony as prayer and sacrifice are part and parcel of African traditional ceremony and they are offered at such places. On about natural objects having religious significance, Kouakou (2013), asserts that in African cosmology, the elements of nature (plants, rocks, water and many others) that host geniuses are the intermediaries between man and God and these are recognised to be sacred. Mbiti (1991), adds that some sacred places are man-made places such as altars, shrines, temples and graves, but most sacred spaces are natural. They include groves and forests, trees, waterfalls and rivers, lakes, rocks and mountains. They are symbolically the meeting-point between the heavens or sky and the earth, and therefore of the invisible and visible worlds. People use them for rituals, ceremonies, sacrifices, offerings and prayers. Such places are not put to common use; this would desecrate them. Where necessary there are people who look after the general tidiness of these places. In any case there are ritual and religious leaders who take charge of any public use of these places, and see to it that they are kept in order where and when necessary.

In most Zambian traditional ceremonies, the Malende grave yard and its Musolo tree in Lwiindi-Gonde Ceremony, grave yard where rain rituals are performed in Chakwela-Makumbi Ceremony of the Soli people and shrine in Chibwela Mushi Ceremony of the Lala and Swaka people of Serenje, all point to the existence of sacred places and their use during traditional ceremonies (Ngabwa, 2015, Kanene, 2015 and Simbao, 2014).

Not all objects are used at the shrines and any sacred place. These call for sacred objects which are used by holy men and women. Mbiti (1991), explains that religious objects and articles are many and can be found in all African societies. He adds that some objects are tied round people's necks, arms, waists, others are put in pockets, bags and worn together with other clothes, while others are buried at the entrance to the shrines and any other religious place. All these show outward belief that religious objects can protect and prevent one from certain evil powers.

In most traditional ceremonies, religious personnel or holy men are identified through the attire they wear and items they use. In Lwiindi-Gonde Ceremony, religious men and women wear black gowns while in ChakwelaMakumbi ceremony, they wear long red or brown gowns. Chiefs have armlets and beads which they use at the ceremony and they are not just symbolic of their status but have also religious connotations attached to them (Kanene, 2015 and Simbao, 2014). Sacred places and religious objects are outward expressions of religious ideas and beliefs which people have and they help people to practice and handle their religion. The question of which sacred places are associated with MTC remained unanswered; hence the necessity of this research.

### **2.5.7 Rituals**

Apart from prayers, rituals are important aspects which are done at the sacred places. Rituals are described as appeals to spiritual beings that have the power to influence events, undertaken with the intention to do so (Magesa, 1998). Mbiti (1991), also states that rituals are a means of communicating something of religious significance through word, symbol and action. Rituals embody what people believe, value and what they wish to apply in daily life.

Victor Turner summarises the meaning and importance of rituals by referring to them as stereotyped sequence of activities involving gestures, words, and objects, performed in a sequestered place, and designed to influence preternatural entities or forces on behalf of the actors' goals and interests. Rituals may be seasonal, hallowing a culturally defined moment of change in the climatic cycle or the inauguration of an activity such as planting, harvesting, or moving from winter to summer pasture; or they may be contingent, held in response to an individual or collective crisis. Contingent rituals may be further subdivided into life-crisis ceremonies, which are performed at birth, puberty, marriage, death, and so on, to demarcate the passage from one phase to another in the individual's life-cycle, and rituals of affliction, which are performed to placate or exorcise preternatural beings or forces believed to have afflicted villagers with illness, bad luck, gynaecological troubles, severe physical injuries, and the like. Other classes of rituals include divinatory rituals; ceremonies performed by political authorities to ensure the health and fertility of human beings, animals, and crops in their territories; initiation into priesthoods devoted to certain

deities, into religious associations, or into secret societies; and those accompanying the daily offering of food and libations to deities or ancestral spirits or both (Tuner, 1969).

African traditional ceremonies involve a lot of rituals beginning from preparation, implementation and then conclusion. In some Zambia's traditional ceremonies, aspects of rituals are expressed. For example, there is a ritual of killing and drinking of blood by chief Mpezeni, during Nc'wala Ceremony of the Ngoni people of Eastern Zambia and also a ritual of sacrificing a black goat at Malende during Lwiindi-Gonde Ceremony in Southern Province and some other rituals are followed during Chakwela-Makumbi Ceremony of the Soli people (Kanene, 2014 and Simbao, 2014). These are just a few and it is important to mention that most traditional ceremonies, if not all of them consist of a series of rituals done at various levels and most of them are aimed at appealing to supernatural forces for some form of interventions in the process of the ceremony or thanks giving for the role these natural forces have played in the lives of the people. In the same vein, this research aimed at establishing rituals found in the MTC and how the Kunda people perform them and why they perform them.

### **2.5.8 Legends**

African traditional ceremonies also carry stories of the heroic deeds of their ancestors in form of legends. These are usually narrated in forms of origin of the tribe or clan and what one hero did to the tribe to make it what it is today. Tasie (2015), explains that a careful study of the divinities and spirit forces in the pantheon of African Religion will reveal that a reasonable number are no more than deified heroes and celebrities. Some of the divinities were once leading personalities who brought about innovations and conferred benefits on their societies; whereas others were legendary figures who metamorphosed from ordinary mortals and became deified. Stories of such personalities are usually narrated in form of oral history of the tribe. Although it is difficult to authenticate such stories as just like in all legends, some exaggerations might have crept in during oral transmission. Heroic deeds of first Bemba chiefs Chiti, Nkole and Mwamba, as depicted at Kusefya pa Ngw'ena Traditional Ceremony of the Bemba and stories of the late Tonga chiefs; Moonze Mayaba and Moonze Nchete Ilya Mabwe at Lwiindi-Gonde Ceremony of the Tonga people are some of the legends found during traditional ceremonies. In most cases the personalities are taken as still



living, but in spiritual world (Muwowo, 2015 and Kanene, 2014). As depicted from various ceremonies and literatures, it was also imperative that legends and myths surrounding MTC are analysed if they were there.

### **2.5.9 Taboos**

Taboos in African traditional religion form a solid foundation for controlling behaviour in the sense that they provide prohibitions in a given situation. Magesa (1998), describes taboos as systems of prohibitions with regard to certain persons, things, actions or situations and these things which are considered as taboos are perceived to contain within them certain assumed danger that always has repercussions against anyone who transgresses them. The danger need not be explained and in most cases it is not; neither is it perceptible to senses, but it is there, and sooner or later the consequences of transgression will follow the transgressor.

Each and every tribe has the concept of taboos which are applied during traditional ceremonies and this helps to maintain morals during and after the ceremony. Most tribes forbid sexual contacts among close relatives in general and this fosters sexual morality during any ceremony which (in most cases) is accompanied with a lot excitement. Another example is that; it is forbidden to have sexual contact at Malande area as this would annoy spiritual beings and the same fears are extended even after the Lwiindi-Gonde Ceremony as fear is not easily removed from the people, as repercussions which might follow may affect even the community (Kanene, 2014). The research aimed at establishing taboos which are followed at MTC and how they were useful to the Kunda people.

### **2.5.10 Myths**

Myths are stories, especially those concerning the early history occupancies or those which explain natural or social phenomena and mostly involving supernatural beings or events. Magesa (1998), explains that myth constitutes a deliberate and conscious statement by a given people and is about society, man's place in it and the surrounding universe. In most cases, such statements are mostly symbolic so that an important idea could be easily understood and be realised. Stories in myths seem to be real, but in real sense they just portray some forms of communication which they need to give out to the audience.

Most African traditional ceremonies consist of stories pertaining to how God created the people and what he has done to them up to the time of the ceremony. These stories are mostly narrated at the ceremony by elderly people to the young ones who will later pass them to the next generation. An example is the story of Mumbi Mukasa (a woman who had fallen from God, according to the Bemba mythology and later married to Mukulumpe the great father of first Bemba chiefs) which is narrated at Ukusefya Pang'wena ceremony of the Bemba people of Northern Province (Muwowo, 2015). Since myths from other religious ceremonies are easily tabulated and read about, this research aimed at finding out myths which surround MTC and the teachings which they carry in Kunda society.

### **2.5.11 Rules and Customs**

Each tribe or ethnic group has traditional rules and customs which it follows and adheres to. The laws and rules are based on customary law of the land. All of customary law lacks a codified system of records. It is about what can be remembered as a practice, as well as occasionally some academic evidence of what the practices were and still are. Judicial matters in the traditional sense are the preserve of elders, both male and female. Carefully selected representatives of each spouse, husband and wife, meet to deliberate on all matters of social welfare, dispute, abuse, separation, and divorce. Representation is based on the family tree and loyalty, clan, fairness, and justice (Tarayia, 2004). Ekeopara adds that, traditional African society has ethics and in the majority of Ibo towns, a very clearly defined code of moral exists theoretically. Infringements of these laws may lead to severe penalties being inflicted, and cases are known where infidelity on the part of the wife has been punished by the torture and death of both offenders (Ekeopara, 2004). Mbiti (1969), also adds that a good man is a man of good character who refrains from vices, such as killing, stealing, adultery, and disrespect for elders, telling lies, ridiculing deformed or unfortunate people, incest, and cruelty or doing harm in any way to other people. Goodness of a character does not, of course, consist in avoiding vices alone; it also (and more importantly) involves the cultivation of virtues, such as kindness, generosity, hospitality, justice, respect for elders, obedience to legitimate authority, humility and (for the female) virginity before marriage.

Despite not using modern system of legal fraternity and justice system, African traditional ceremonies have their own way of implementing and enforcing law and order. For example, each traditional ceremony has rules which all attendants must adhere to whenever they are attending that ceremony. Failure to follow such laws usually attracts punishment from the enforcers of that traditional ceremony. In Katete during Kulamba Ceremony of the Chewa people of Eastern Zambia, Nyau dancers have a mandate to keep law and order. Punishment in form of either being beaten, chased from the ceremony, bewitching or a fine are usually given to all law breakers (Nthala, 2009). These moral codes are usually extended to the communities and reinforcements are done by different structures put up by the respective community.

#### **2.5.12 Anthropocentrism**

African traditional religion hinges on the belief that humanity welfare is paramount to anything else. This is referred to as anthropocentrism or humanistic. This is a man centred theory. Walt (2003), when explaining human centeredness states that; the anthropocentric (man-centred) orientation is clear in the sense that a human person is essentially the centre of the thick set of concentric circles of obligations and responsibilities matched by rights and privileges revolving round levels of relationships irradiating from the consanguinity of household kith and kin, through the 'blood' ties of lineage and clan, to the wider circumference of human family hood. When considering reasons why one must be moral, the thing which comes in mind is that; it is what is expected from him by the community and it his or her moral obligation to save humanity.

Most African traditional ceremonies are humanistic in nature and aim to save humanity. For example; the Lwiindi Gonde Ceremony of the Tonga people of Southern Zambia and ChakwelaMakumbi Ceremony of the Soli people of Lusaka Province aim at bringing rainfall so that humanity can continue with life (Kanene, 2014 and Simbao, 2014). This means that people's participation in the above ceremonies is not on self-interest but for the welfare of all humanity.

#### **2.5.13 Communalism**

This aspect entails that community welfare is more important than individual interest. Walt (2009), explains that Moral and ethical codes are derived from the ancestors and

also from the ultimate interest and security of the blood group. Personal sense of sin, shame and guilt are always interpreted in terms of the in-group and blood community. In most traditional ceremonies, ethnicity and clans are considered especially when assigning roles and responsibilities to be done at the ceremony. Each group acts as a decentralised organ of the central organising committees and each member ensures that given responsibilities are done accordingly by people assigned to do given duties. Failure of an individual to perform his/her task means that, the whole group has failed. This is not only shameful but also attracts sanctions from the chief. The blood ties also help to foster unity among members as each one respect the blood ties and wants to live in harmony with others. At Ncw'ala Ceremony of the Ngoni people of Eastern Zambia, work is shared in groups known as Vibaya and each Chibaya (singular) consists of members who belong to a specific chiefdom and these people are mostly blood relations if not they belong to the same ethnic group.

### **2.6.1 Related Studies at World level**

In India, studies conducted by Karma (2011), on Chibdral, a traditional Bhutanese Welcome Ceremony of India shows that the ceremony was performed in honour of special guests, to celebrate promotions or to formally open a programme. Like most special occasions, such as weddings, religious rituals or high-profile promotions, the chibdral procession occurred on an auspicious day. The day was determined by consulting an astrologer. The person who was selected to lead the procession based on their astrological details and who possesses a clean mind, body, soul, luck, intelligence and strength of life. All of these qualities must be present to maintain integrity of the ceremony. All these activities were done in the preparatory phase of the ceremony and that is to ensure that right procedure was followed and right people are chosen. This current research was to establish some fore preparations done at Malaila and how such preparations facilitate smooth running of the ceremony.

On the other hand, Kwanchai Gomez who carried out a study on rice ceremonies and rituals in Thailand states that in Thailand, rice is the essence of life. It permeates all aspects of the life of people from all walks of life. Rice is in music, particularly folk songs. It is in various forms of the arts from poems to paintings to sculptures. It is in tradition, folklore, ritual and even language (Gomez, 2001). Because of its attachments to human life, rice is the only crop that Thai farmers arranged to give 'blessings' at

every stage of its life, from planting to harvesting. It is done to boost morale and reduce worries, with the hope that the produce will be abundant and will ultimately bring joy, happiness and stability to the farmers, their families and the community as a whole. Thus, the various rituals of rice are closely related to both the communal way of life and their religious beliefs (Gomez, 2001). In a similar manner, this research will embark on discovering what the Kunda people are attached to, which triggers the celebration of the Malaila Traditional Ceremony and rituals which are attached to the ceremony. Through discovering the above aspects in the Malaila Traditional Ceremony, the research was to uncover the rich heritage of the Kunda people, what they did, experienced and passed on to the next generation (Mbiti, 1975).

### **2.6.2 Related Studies at Africa Level**

From Ghana, a study done by Ojua Asu on the African Sacrificial Ceremonies, revealed that, the beliefs of the people determine to a greater extent their relationship(s) within and outside the area, which directly or indirectly affects human living. Ethnographic evidence from the study results, showed that various ethnokinship relationships were being closely emphasised by those who believed on the working power of their ancestors through sacrifices. It was also revealed that sacrifices did not really portend evil as erroneously held by some people, it paved the way for spiritual and physical cleansing. The research revealed that sacrifice practice was still being carried or practiced till now in different forms. The research also recommended that members of the kinship group must encourage good sacrifices, while “evil” ones were discouraged (Asu, 2012). This is similar to what Magesa (1998), pointed out when he stated that, prayers, sacrifices and offerings are considered central to an ethical and feature prominently in the practice of African religion. Before any serious activity is embarked on, Africans believe in the involvement of spiritual entities in the activities for them to be assisted. The plea is done through prayers and rituals. The MTC, being an African creation was no exception. The aim of this research was to dig out the various religious elements in the ceremony and discover the meanings attached to them, as understood by the Kunda people. Offiong (1989), confirms that different sacrifices are performed accordingly to serve different purposes and have different meanings to the practitioners as well as the believers of such acts.

A research carried by Oluwatosin Adeoli Akitan on traditional religious festivals confirms that in Ijebuland, of Yoruba tribe in Nigeria, traditional festivals are observed by the adherents of the traditional religion to mark important social and cultural events in the lives of the people and these are culminated in a series of performances, entertainments, rites and rituals. Through these festivals, the values and beliefs of the people are demonstrated, they give meaning to the social, political and religious life of the people celebrating them (Akitan, 2013). Malaila Traditional Ceremony was among traditional festivals in Zambia, but little was known about the performances, entertainments, rites and rituals which were performed there. This research was to bring out some of the above aspects as they applied in the MTC.

### **2.6.3 Related Studies at Zambian Level**

From Zambian perspective, a study of Ruth Simbao on Chakwela-Makumbi (pulling the clouds) ceremony of the Soli of Chongwe district in Zambia, the current Senior Chief of the Soli people, Chieftainess Nkomeshya Mukamambo II is presented to the Zambian nation as the one who directs the cosmological forces and calls for rain each year. During the public festival she pleads with God (Lesa) and the Soli ancestral spirits (mishimu) to bless the earth with rain. She argues that places of sacredness inevitably shift as ceremonies become increasingly formalised and as private rituals become semi-public or public events, and contends that the natural suppleness of ritual enables the endurance of efficacious, albeit reconfigured spiritual and cosmological relationships (Simbao, 2014). Simbao adds that behind the chief who is deemed to be at the helm of rain making are some ritualist and spiritualists who play vital roles in pulling the clouds. After the ritual, feedback is received in form of divination or dream with the assurance of rains (Simbao, 2014). While the Chakwela-Makumbi Ceremony addresses the efficacy of the rituals in bringing rains, little is known on the efficacies of rituals in Malaila traditional ceremony. Hence, there was need to do research for people to know more about the practices in the MTC.

The other study done by Dorothy Ngabwa on Chibwela Mushi Traditional Ceremony of the Lala-Swaka people of Central Province in Zambia, on aspects in the traditional ceremony which are classified as religious, cultural and moral, reveals the active presence of moral, religious and cultural aspects in Chibwela Mushi Traditional Ceremony. The study reveals that the religious, cultural and moral aspects are

preserved and transmitted through the girls' initiates initiated at puberty during Chibwela Mushi Traditional Ceremony, the chief's nephew and the high priest initiate who take over the work of the chief or high priest in case of death or sickness. The study further indicates that the religious aspects help the Lala-Swaka people to live in harmony with the cosmology by upholding taboos in society (Ngabwa, 2015). The above aspects on traditional ceremonies might be similar in some instances with any Zambian traditional ceremony but meanings attached to them might be different and even the way they are conducted might be different. In this case, it is important to find out how religious aspects are depicted in the MTC and how they have impacted on Kunda people's lives.

In a narrative script done by Joy Kateka in 2013 on Mutomboko Traditional Ceremony of the Lunda people of Mwata Kazembe, it is revealed that Mwata performs a lot of rituals and dances during the ceremony. The study depicts the ceremony to be characterised by colourful and fascinating dances and performances and usually attracts a lot of tourists. The Lunda dance Mutomboko: a dance of victory marks the climax of the ceremony. During the dance, Mwata points his sword to the north, south, east, west and finally to the sky symbolising that only God and death can conquer him (Kateka, 2013). During Malaila Ceremony, dances and rituals are performed and tourists could easily be attracted to the ceremony and that is only if the activities could be written on and be exposed to the public. This research was to out-rightly highlight the meanings attached to the activities done at the ceremony so that tourists could read and understand them as they apply in Kunda life styles.

## **2.7 The Identified Research Gap**

A gap is something that remains to be done or learned in an area of research. It is gap in the knowledge of the scientific in the field of research in an area. In other ways, a research gap is defined as a topic or area for which missing or insufficient information limits the ability to reach a conclusion for a question (George and Bennett, 2005). Identification and classification of gaps give reasons why the research should be carried out. After the reviewing of the above literature, which is related to traditional ceremonies and African beliefs, the following were the identified gaps which necessitated this study:

From the general aspects found in traditional ceremonies, various religious beliefs were expressed through various actions such as ritual, dances and songs. Such actions point to what a particular society believes in and how it also expresses such beliefs. It was also imperative that actions found in Malaila Traditional Ceremony were analysed for people to understand their religious significance.

In all traditional ceremonies reviewed, mostly what are shown are manifest features of the ceremony which are expressed through actions. Behind such features are also latent features whose symbolic features are depicted in the manifest. To have full understanding of a traditional ceremony, there is need to dig down the manifest features and bring out the latent features behind them. MTC has both latent and manifest features and mostly what people witness during the ceremony are manifest features. So it was important the latent features behind the manifest features at Malaila Traditional ceremony were brought out and analysed for people to fully understand the whole meaning and beliefs surrounding the MTC.

Literature reviewed showed that most ceremonies have religious significance attached to activities done before, during and after the ceremony. So it was essential that religious significance of activities done before, during and after the MTC were reviewed just as other ceremonies had theirs analysed.

No literature among those reviewed elaborated on how the MTC can contribute to Zambia's tourism industry. So the need to conduct this study as tourism was one of the prominent activities in Malambo area.

## **2.8 Summary**

This chapter analysed the literature related to Malaila Traditional Ceremony and it dealt with issues such as; significances of traditional ceremonies, contributions of traditional ceremonies to tourism industry, common activities done, before, during and after traditional ceremonies and studies done on various ceremonies across the globe. Religious beliefs associated with African Traditional Religion have also been included as the study is based on beliefs from African Traditional Religion.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Chapter Overview**

The chapter presents the methodology used in the collection and analysis of data. According to Kothari (1985), research methodology is a way to systematically solve the research problem. It can also be understood as a science of studying how research is done in a scientific way. Through the use of research methodology, various steps are generally adopted by a researcher in studying the research problem along with the logic behind them. This chapter is organised under the following headings: research design, population, sampling techniques, research instruments, data collection, processing and analysis, limitations and delimitation, and ethical consideration of the study.

#### **3.2 Research Design**

According to Kombo and Tromp (2006), research design is used as glue that holds all research project elements together. It is used to structure the research and to show how all major parts of the research project are structured together to address the central question in research. Kothari (1985), adds that a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure.

The study utilised the qualitative research approach and employed case study design. Case study design is a strategy of inquiry in which a researcher explores in depth a programme, event, activity, process on one or more individuals (Creswell, 2009:13). Denscombe (1998:52), adds that case studies focus on one or just two instances of a particular phenomenon with a view to providing an in-depth account of events, relationships, experiences or processes occurring in that particular instance. In this case, events pertaining to the Malaila Traditional Ceremony were followed up by the researcher from the beginning to the end with keen interest on the significance of religious aspects of the ceremony.

### **3.3 Population**

Creswell (2012), describes a population as a collection of objects, event or individuals having some common characteristics that the researcher was interested in studying. The population could in other ways be described as all possible elements that could be included in a research. In this case, population comprised of the Kunda people of Mambwe district and all objects and places associated with the MTC.

### **3.4 Target Population**

This is the population for whom the findings would be generalized or for which the information was desired (Msabila and Nalaila, 2013). In this research, participants included: one chief, four indunas, one ritualist, four beer brewing women, four singing groups' representatives, one children initiator, four Yao people and a Promotion's Manager from Tourism Board of Zambia. That made the total sampled population to 20 people.

### **3.5 Sample and Sampling Techniques.**

Kombo and Tromp (2006:77), define sampling techniques as the procedure a researcher uses to gather people, places or things to study. It is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. When dealing with people as is the case with this study on religious aspects of Malaila Ceremony, sample population can be defined as a set of respondents (people) selected from a larger population (Kunda people of Mambwe District) for the purpose of the study. Samples are always sub-sets or small parts of the total number that could be studied.

### **3.6 Purposive Sampling**

In this study, purposeful sampling was employed to select only participants with information to participate in the research. In purposeful sampling, the researcher purposely targets a group of people believed to be reliable for the study (Kombo and Tromp, 2006). The technique used was expert sampling. This is a type of purposeful sampling technique that is used when a research needs to glean knowledge from individuals that have particular expertise (Bryman, 2001). Using this technique, only

people with information on MTC were selected. That is people who have knowledge on Kunda beliefs and also those who had some roles to play during MTC were selected.

### **3.7 Demographic Profile of Participants**

The demographics of the participants refer to the statistics relating to the research participants who took part in this study. This includes all the background information of the research participants deemed necessary and relevant to the study by the researcher. A research participant, informant or respondent is someone who is well versed in the social phenomenon being studied and who is willing to provide information on it (Hambulo, 2016). It is important to note that all participants used in this study were purposefully selected based on the experience they had on the Malaila Traditional Ceremony of the Kunda people and also on Kunda cultural beliefs.

The chief was selected based on life experience on Kunda cultural beliefs as he had been on the throne for over twenty-six years, lived in Malambo area and was over sixty years old. The indunas were selected based on experience in terms of age and on leadership positions and also areas where they operated from. Each of the four indunas involved in the study represented a particular chiefdom and had served for over ten (10) years at their particular positions and age ranges were between thirty-five and fifty-six. With the above, it was deemed that the indunas selected brought to this research both variety, depth of information and personal and leadership experience on Kunda cultural beliefs. Both the chief and the indunas helped to clarify and validate the information from various sources through triangulation and expertise clarification.

The ritual woman (munungwe), who was over fifty years, had been conducting rituals at the graves for the past 10 years and took over from her parents who had the same roles. She had experience on the rituals emanating from observations she made when her parents were performing them and also her role as a ritual woman at the graves. The drum beater was fifty-eighty years and had been playing that role for the past 10 years. He took over from his ancestors who had been doing the same since time immemorial. He had experience as a drum beater and also a maker of the same drums. The gunman was about forty years (40) and was one of the owners of the guns used. He had experience in terms of handling guns and had been participating in Malaila ceremony as a gunman for the past 6 years. The 4 beer brewers had been brewing beer

for the ceremony and even traditional events such as weddings in various communities. Age ranges were between forty and sixty years and had been brewing beer for Malaila ceremony for over 6 years.

The 4 representatives of various singing groups were between Twenty-five to forty-five years and leaders of the groups they led. They were deemed to be knowledgeable on the meaning of songs sung by their respective groups and because of their individual age experience, they were likely to know the background of songs and religious beliefs behind them. The initiator of the young was fifty years and was chosen due to the role she played during the ceremony. She had been playing various roles as an initiator of the young at the Malaila ceremony and even in the community at various initiation ceremonies. Four representatives from the Yao group were between thirty-five and forty-five and were the ones who lifted the chief. They had been playing that role for 3 years and were conversant with the Kunda and Yao culture. The Promotions Manager (forty-one years old) of the Zambia Tourism Agency was chosen due to his role which was to market tourism activities locally and abroad. Due to his role, he had both the experience and the expertise on the link between traditional ceremonies and tourism industry. The figure 2 shows the summary of demographic profile of the research participants.

**Figure 2: Summary of Demographic Profiles of Respondents**

Participants	Number	Sex	Age Range	Role	Experience
Chief	1	Male	60	Chiefdom Leader	26 years
Indunas	4	Males	35 – 56	Traditional Leaders	10 years +
Ritual Woman	1	Female	55	Ritualist	10 years
Beer Brewing women	4	Female	40 – 60	Beer Brewers	6 years +
Singing Groups' Reps	4	2 Males / 2 Females	25 -45	Leaders	3 years +
Children initiator	1	Female	45	Traditional Initiator	10 Years +
Yaos	4	Male	35 – 45	Lifting the chief	3 Years +
Promotions Manager	1	Male	41	Promotes Tourism	5 Years

### **3.8 Data Collection Instruments.**

Data collection refers to generation of information aimed at proving or refuting some facts (Kombo and Tromp: 2006). Musabila and Nalaila (2013), assert that data collection involves explaining how you actually carry out your data collection process and which instruments were used and why.

### **3.9 Non Participant Observer**

Observation is a tool that provides information about the actual behaviour. Direct observation is useful because some behaviour involves routines of which people are hardly aware of (Kombo and Tromp, 2006). In the study, the researcher takes the position of an onlooker and data is collected in form of descriptive accounts. The observer observes as a detached emissary without any attempt on his part to experience through participation what others feel. The observation of this type is often termed as non-participant observation (Kothari, 2004).

### **3.10 Structured Observation List**

In this study, non-participant structured observation was used to find out on certain religious practices at the Malaila Traditional Ceremony. In the structured observation, the focus is on a small number of specific behaviour patterns and only those appealing on a pre-determined observation list are recorded (Ngandu, 2013). To get ethnographic evidence of the ceremony, the researcher followed proceedings at MTC and noting them down, then following up meanings and their importance from the participants. Structured Observation List was used to take note of the events and follow ups were made on the same events.

### **3.11 Semi-structured Interview Guides**

The interview method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses (Creswell, 2009). This is where the researcher gets in touch with respondents and asks their views on a particular issue. To facilitate the flow of information interview guides are used.

The instrument used was semi-structured interview guides. This is a conversational type of interview in which the questions arise from the situation and it is sometimes described as “a conversation with a purpose” (Ary, Sorensen and Jacobs, 2010). The

interview guides were designed for the selected leaders, representatives of participants in various activities and professional personnel. The interview guides helped the researcher to explore the views of the respondents on the religious aspects of the MTC. A recorder was used to record the interviews and camera was used to take videos and photographs and at the ceremony.

### **3.12 Data Collection Procedure**

The procedure to collect data depends on the type of data needed. Data is divided into two (2) types which are secondary and primary data. The primary data is that which is collected fresh and for the first time, and thus happen to be original in character. The secondary data, on the other hand, is that which have already been collected by someone else and which have already been passed through the statistical process (Kothari, 1996). Since this research is a descriptive type, there was need for fresh and original data, in which the researcher can obtain primary data either through observation or through direct communication with respondents in one form or another or through personal interviews. Ng'andu (2013), adds that a focus group usually comprises six to eight individuals who share certain characteristics, which are relevant to the study.

In this research, the researcher had to observe an activity such as a ritual, song or dance which had religious significance, took recordings of the proceedings and photos or video clips of the activity, using recording instruments such as camera and recorder. Then open interviews were conducted with the participants or representatives of the just captured event using semi structured questionnaires. That was in order to get the meaning and the religious significance of the activity which was done from the participants.

### **3.13 Data Analysis**

The process by which data is processed and converted into meaningful statement is referred to as data analysis and interpretation. The purpose of data analysis is to process raw data for interpretation. Kombo and Tromp (2006:117), referred data analysis to, examining what has been collected in a survey or experiment and making deductions and inferences. It involved uncovering underlying structures, extracting

important variables, detecting any anomalies and testing any underlying assumptions. It involved scrutinizing the acquired information and making references.

In this study, data was analysed qualitatively through categorising it into themes which corresponded with the research objectives. This means that related responses for each research questions which mirrored research objectives were discussed under one section. The first theme dealt with first objective which focused on assessing the religious significance of major activities performed prior to MTC while the second theme addressed the determination religious significance of major activities performed during MTC. While the third theme aimed at establishing the religious significance of activities done after the MTC, the last theme focused on ascertaining how the MTC can contribute to the promotion of Zambia's growing tourism industry.

### **3.14 Credibility and Trustworthiness**

In qualitative research, credibility, deals with the question, "How congruent are the findings with reality?" It provides the provisions made by researchers to promote confidence that they have accurately recorded the phenomena under scrutiny. Further, credibility refers to the truth of the data or the participant views and the interpretation and representation of them by the researcher (Polit and Beck, 2012). Credibility is enhanced by the researcher describing his or her experiences as a researcher and verifying the research findings with the participants. Trustworthiness refers to the way qualitative researchers establish that the research findings are credible, transferable, confirmable and dependable (Marrow, 2005).

Credibility is how confident the qualitative researcher is in the truth of the research study's findings. This boils down to the question of "How do you know that your findings are true and accurate?" Qualitative researchers can use triangulation to show the research study's findings are credible. Transferability is how the qualitative researcher demonstrates that the research study's findings are applicable to other contexts. In this case, "other contexts" can mean similar situations, similar populations, and similar phenomena. Confirmability is the degree of neutrality in the research study's findings. In other words, this means that the findings are based on participants' responses and not any potential bias or personal motivations, and dependability is the extent that the study could be repeated by other researchers and that the findings would be consistent (Punch, 2009).

In order to ensure credibility and trustworthiness of the study findings, all participants were purposefully selected basing on the experience they had on Kunda cultural beliefs and the roles they played during the MTC. The study also engaged three instruments in the process of gathering data which are the interview, focus group discussion and observation checklist as the way of verifying the responses. Triangulating both the instruments and the respondents helped to ensure that the instruments tested what they intended to and the responses or findings are hoped to be valid.

### **3.15 Delimitation of the Study**

The research was conducted among the Kunda people of Mambwe district in Eastern Province of Zambia as they were the people who practiced the MTC. Being founders, implementers and advocators of the ceremony, it was believed that the Kunda people were the right and closest people to give accounts of aspects of the ceremony and also being in a good position to explain religious significance of activities done at the ceremony. The Kunda people were also in the right position to know how the ceremony could contribute to the promotion of tourism industry in the area as they lived in the area where nature tourism industry is promoted.

### **3.16 Limitations of the Study**

Limitations are hindrances or problems which a researcher foresees which may impede or be a detriment to the research study (Ng'andu, 2013). This research used the qualitative method of data collection and analysis of religious significance of MTC. Due to this fact, information attached to MTC may not be applied to all other African traditional ceremonies as African indigenous knowledge is mostly associated with indigenous people's lives and their interpretation of reality. So the information on MTC was contextual.

The research was also trying to unveil some traditional aspects of indigenous knowledge in MTC and some people were not very willing to reveal such information as they treated it as sacred, secret, confidential and sensitive, especially to a stranger. But through assurance of confidentiality and non-disclosure of information from the researcher, most respondents opened up.



### **3.17 Ethical Considerations**

Ethics include the concerns, dilemmas and conflicts that arise over the proper way to conduct research. Ethics help to define what is or is not legitimate to do, or what "moral" research procedure involves (Nueman, 2007). Mouton (2012) stipulates that during research, subjects have the right to privacy which includes the right to refuse to participate, the right to anonymity and confidentiality, the right to full disclosure about the research (informed consent) and the right not to be harmed in any manner. In accordance to ethical rules of conduct when doing research, permission from the University of Zambia to go and conduct research was acquired through the University of Zambia's Ethics Committee ethical clearance was done. Permission from local leadership of Kunda Royal Establishment was sort and that the researcher was allowed to take note of all proceedings of the ceremony and also visit religious sites. Participants in the research were informed in advance about their rights and voluntarily to participate or withdraw from the study. The information on the role of the research, and even who the researcher was, was availed before any interview was conducted. The academic purpose of the data collected was disclosed and confidentiality of the information was ascertained.

### **3.18 Summary**

The above chapter discussed methodologies applied in this research. Under methodology, issues such as research design and population have been discussed. While research design made known how the parts of the research are linked and glued to each other, population analysed people and places involved in the research. The actual people who took part in the research were discussed under target population while how these were selected was analysed under sampling and sampling techniques which were purposeful. The chapter also discussed how data for research was collected and how to ascertain the validity and reliability of the data collected. Lastly the chapter dealt with limitations and delimitation of the study and also ethical matters which had to be adhered to during the study.

## **CHAPTER FOUR**

### **PRESENTATION OF FINDINGS**

#### **4.1 Chapter Overview**

This chapter reports the findings on the Religious Significance of the Malaila Traditional Ceremony of the Kunda People of Mambwe district in Zambia. The chapter anchors on activities observed during the 2017 Malaila Traditional Ceremony held between 8<sup>th</sup> and 11<sup>th</sup> September, 2017 and the views of participants (during focus group discussions) in various religious activities linked to Malaila Traditional Ceremony. Also presented are interviews with traditional leaders and tourist experts from Tourism Agency of Zambia and Malambo Cultural Association, on Malaila Traditional Ceremony in relation to MTC promoting tourism industry in Zambia.

The purpose of the presentation is to provide the research findings linked to the main research objective of the study which was to investigate the religious significance of the Malaila Traditional Ceremony (MTC) of the Kunda people of Mambwe district in Zambia's Eastern Province and how the MTC can contribute to Zambia's growing tourism industry. The specific objectives which were being investigated were; to assess the religious significance of major activities performed prior to the MTC, to determine the religious significance of major activities performed during the MTC, to establish the religious significance of the major activities performed after the MTC and to establish how the MTC can contribute to Zambia's growing tourism industry.

The following research questions were used: what is the religious significance of the major activities done before Malaila Traditional Ceremony? What is the religious significance of the activities done during the MTC? What is the religious significance of the activities done after the MTC? And the fourth question was how can the MTC contribute to the promotion of Zambia's tourism industry?

#### **4.2 The Religious Significance of Major Activities Performed Prior to the Malaila Traditional Ceremony of the Kunda People of Mambwe District**

This part states how various places, people, tools and foodstuffs are religiously prepared specifically for the ceremony. The research objective underpinning this part

is to access the religious significance of major activities performed prior to Malaila Traditional Ceremony of the Kunda people of Mambwe District. The guiding research question is: ‘what is the religious significance of major activities done before the Malaila Traditional Ceremony of the Kunda people of Mambwe district?’

#### **4.2.1 Choosing the Place for the Ceremony**

On the selection of the place for the ceremony, one of the four (4) senior Indunas stated that: *At first the ceremony took place at Shalilenipo, where the first and late chief Mambwe wa Malonda used to live. But due to transport challenges, we changed the place to the current one called Luwāneni.*

When asked how the Place Luwāneni was chosen, the same Induna narrated that:

*This place was chosen as it was the place where war between the Ngonis and the Kundas took place. The Ngonis were given beer, to deceive them, after being told that there was not going to be war; the Kundas had surrendered. But when the Ngonis got drunk, the Kunda soldiers burnt the huts where Ngonis were and Ngonis could not fight back as they were confused (kuluwana in Kunda language) by the beer.*

Similar sentiments were also echoed by one of the senior chiefs. When asked about the religious significance of the two places (Shalilenipo and Luwāneni) among the Kunda people, one of the chiefs stated that: *These places remind us about how our ancestors lived and what they did in order to establish Kunda chiefdom. Having MTC celebrated at these places is one way of honouring our ancestors.* The 2017 MTC arena was as pictured on Figure 3:



**Figure 3: Luwáneni (2017 Malaila Traditional Ceremony Arena)**

Source: Field Data- MTC 2017

#### **4.1.2 Preparation of Foodstuffs**

Before the Malaila Traditional Ceremony commenced, beer was prepared to be used as a beverage for all the people who attended and for rituals at that year's ceremony. An open interview with women who were participating in brewing of the local beer commonly known as *walwa* revealed that the millet and maize used was donated by different households in all chiefdoms. When asked about the precautions taken so that beer could not go bad (*kusasa*) in the process of preparation, four representatives of the two groups found preparing the beer confirmed that rituals and prayers were done and taboos observed. When asked how prayers and rituals were done, one respondent stated that:

*For us to make beer, we get finger millet, soak it in water for some days, dry it and grind it. When starting to brew beer, we get some porridge, mix it with salt and pour the mixture on the ground while requesting spirits that beer brewing process can run smoothly. After beer has been brewed, we take some and give the spirits to thank them for making the process smooth and successful.*

When asked about what they do as individuals to make beer preparation successful, one respondent stated that: *Beer is like a newly born baby, when we come here, we are not supposed to have sexual relations with any man or quarrel among ourselves, as such acts can enable the beer to go bad because they offend spirits.* Figure 4 shows women brewing beer.



**Figure 4: Women Brewing Beer During 2017 Malaila Traditional Ceremony**

Source: Field Data-MTC 2017

#### **4.1.3 Preparation of the Royal Drum (*Kananga*)**

An interview with the only drum beater from Mangazi village, chief Nsefu, revealed that the drum was used to call people to the arena or to notify people that there was danger somewhere. It was sounded at only special occasions such as a chief's funeral or during the traditional ceremony. When asked on how special or different the *Kamangu* drum was from other drums, the drum beater explained that: *The drum was made in a special way and inside it, there is a charm of a lion (Ntetemezi) to initiate fear into human beings upon being sounded.* He shook the drum to hear what was inside for confirmation. Further discussions with the Indunas revealed that *Ntetemezi* was a charm which induced fear in people and mostly used by people in positions of authority such as chiefs and headmen. It helped rulers to maintain authority and command over their subjects. Figure 5 shows *Kamangu* used during the 2017 MTC.



**Figure 5: Kamangu Used During 2017 Malaila Traditional Ceremony**

Source: Field Data-MTC 2017

#### **4.1.4 Preparation of Ceremonial Guns**

Before the 2017 Malaila Traditional Ceremony, an interview with a gunman revealed that gunshots were a sign of paying homage to the chiefs. According to the group leader of the gunmen from Thomase village of chief Nsefu: *If you hear gunshots, it shows that there are some chiefs that side.* For the Kunda people, gunshots signified authority and power. The gunshots signalled the presence of authority. When asked if there were some prohibitions concerning the use of guns during the ceremony, the group leader confirmed that they were there when he pointed out that:

*The prohibitions are that; if you know that the following day you will handle a gun, do not have sexual contact with a woman, and the gun should not be kept in the house that night but outside. This is to avoid offending spirits. Then gun handlers put something on the guns to protect the guns from evil forces.*

An interview with the senior Gunman before MTC revealed that, guns had a special place in the lives of the Kunda people and were used for special purposes such as protection and hunting. For them to fulfil the above functions and to be effective, they had to be protected from danger through the observation of taboos and the use of charms. This was done a day before the ceremony in order to appease spiritual forces,

and use of charms on guns was done in order to ward off evil forces. Figure 6 shows one of the gunmen holding a gun used during the 2017 MTC.



Figure 6: A gunman with a gun during the 2017 Malaila Traditional Ceremony

Source: Field Data- MTC 2017

#### 4.1.5 Preparation of Charms for Personal Protection

A focus group discussion with the group leader of gunmen from Thomase village, a chief, a woman beer brewer, a Kamangu drum beater and also a woman who was supposed to participate in rituals and prayers at the graves during the Malila Traditional Ceremony revealed that, it was not only objects and food for the ceremony which were prepared in a special way but also the personnel to handle the ceremonial materials. When asked how people were prepared for the ceremony in order to protect them from evil forces, one respondent stated that some people use charms. When how such protections were done, group leader of the gunmen stated that: *Different participants have different ways of protecting themselves but most of them use charms.*

Further, when asked if protective charms were used, a beer brewer and a performer of rituals as well as the leader of gunmen accepted that charms were used, but denied having carried or used any. The Gunman stated that it was mostly a personal decision one had to make. He further stated that: *the use of charms is a confidential aspect.* On this same aspect, a chief also confirmed the existence of charms but denied having used any as he stated: *charms are there, but I have not personally used any.* When asked

about the use of the whisker he was carrying, he said it was just for prestige. But when asked if he could release it to any ordinary person, he refused and said that he could not allow anyone to touch it. The Indunas interviewed confirmed the prohibition on the handling of the chiefs' items and added that when chiefs died, they were buried together with such items. From the discussion, it was revealed that things carried by chiefs were not just for prestige but had extra personal meaning and spiritual powers known to themselves. Figure 7 shows one of the chiefs' whisker, while Figure 8 shows women carrying ritual items.



**Figure 7: Chief's Whisker**

Source: Field Data- MTC 2017



**Figure 8: Women carrying beer, cloth and Mealie-meal for rituals during 2017 MTC**

Source: Field Data- MTC 2017



## **4.2 The Religious Significance of Major Activities Performed During the Malaila Traditional Ceremony of the Kunda People of Mambwe District**

This part of the presentation of findings, gives the major activities done during Malaila Traditional Ceremony (MTC) with a specific focus on their religious significance. The part explains the religious meaning behind some actions, rituals, songs and dances done during the MTC, according to the Kunda people. Activities done during this stage of the ceremony point out the very purpose of the ceremony. This part seeks to address the second objective of the study which was to determine the religious significance of the major activities performed during the Malaila Traditional Ceremony of the Kunda people of Mambwe district in Zambia.

### **4.2.1 Paying Homage to the Spirits at the Graveyard (*Kupupa*)**

The day of the actual ceremony started with all three chiefs and their close relatives who were present, a group of Indunas and a group of women known as Banungwe (clan cousins) visiting the graves of the departed Kunda chiefs. When the Indunas and one of the chiefs were asked during the interviews about the essence of the visit; they said that they were going to pay homage to the departed chiefs and informing them about the beginning of the Malaila ceremony. When they were asked about the importance of the visit, one of the chiefs stated that; *the departed chiefs were the pioneers of the Malaila Ceremony, so they need to be informed that the ceremony they left still exists and has just started.* Paying homage to the ancestors (chiefs) and informing them about the commencement of the ceremony and also just the mere linkage of the ceremony with Kunda ancestors (chiefs) made the visitation to the graves of the departed Kunda chiefs to be of religious significance. It was also observed that when going to the graves, the people carried a calabash of beer, a white cloth and some Mealie meal as gifts for the departed chiefs in order to appease them. This is indicated in the picture in Figure 9:



Figure 9: Chiefs and their relatives, Indunas and Banungwe arriving at one of the graves

Source: Field Data- MTC 2017

#### 4.2.1.1 Cleaning of the Grave Sites

The first activity at the graves was to clean the surroundings by a group of women (Banungwe). When asked the significance of cleaning this, one of the women stated that: *We want spirits to be living at a clean place so that they can be happy*. When asked the same question, an Induna and a chief pointed out that: *just as human beings, spirits also needed to be dwelling in clean places for them to be happy*. Therefore, during the ceremony, the Kunda people cleaned the graves of their departed chiefs.

#### 4.2.1.2 Praying to the Spirits

After the cleaning of the graves, the women (Banungwe) called everyone to order and one of the Banungwe led the procession into a short prayer as follows: *We have come to inform you our spirits that today is the day of the ceremony. So assist us so that the ceremony can run smoothly*. When asked about the importance of the prayer, the eldest among the women (Banungwe) and the provider of the prayer stated that: *Without the help of spiritual powers, the ceremony could not go on well*.

#### 4.2.1.3 Offering Beer to the Spirits

The next activity after praying to the spirits was to offer them beer. The leading woman Munungwe led the procession again and dug a hole on the ground next to the grave and poured some beer while saying: *We have brought you this beer our spirits so that you can quench your thirst*. When asked about the importance of giving beer to the spirits,

the leader of the women (Banungwe) stated that: *beer is like water, it is for wetting throats of the spirits since they used to drink when they were alive.* This particular activity is portrayed in Figure 10.



**Figure 10: Munungwe offering beer to spirits**

Source: Field Data- MTC 2017

#### **4.2.1.4 Offering Mealie Meal to the Spirits**

After the beer ritual, the leading Munungwe went on and poured Mealie-meal on the dug shallow hole as she uttered the following: *We have brought you this Mealie-meal so that you can also eat and be happy together with us.* When asked about the importance of giving Mealie meal to the spirits, one of the chiefs stated that: *These people used to eat when they were alive, so we need to remember them and give them food.* Similar sentiments were volunteered by the Indunas through the focus group discussions when they stated that, spirits were human beings, so during occasions like Malaila ceremony, they needed to be remembered and be given something to eat in order to appease them. This aspect is depicted in the Figure 11.



Figure 11: Munungwe pouring Mealie meal at one of the graves

Source: Field data- MTC 2017

#### 4.2.1.5 Offering Pieces of Cloth to Spirits

The offering of Mealie meal was preceded by offering pieces of cloth to spirits by tying them to objects near the graves. The Munungwe led the entourage and tied pieces of cloth to objects while saying: *We have brought you this shade so that you can be covering yourselves.....* '. When asked about the importance of giving spirits shade in form of white cloth. The Banungwe stated that: *White cloth is a shade and a cover for spirits*. When asked in an interview why the cloth should be white, the leading Munungwe stated that: *White purifies everything, so that spirits sleep in peace*. This religious act is shown in the Figure 12.



Figure 12: Munungwe tying a piece of white cloth at one of the graves

Source: Field data- MTC 2017

#### 4.2.1.6 The Importance of all the Rituals (*Chipupo*) Done at the Graveyard

From the focus group discussions, a chief, a Munungwe and an Induna who had visited the grave said that, the whole essence of going to the grave was to pay homage to spirits and also offer them some basic needs they required. When asked what could be the

repercussions if those things were not done, the Munungwe stated that: *Some spirits are malevolent, they can be waking up to trouble people.* When asked about the precautions which all the women Banungwe had taken for the rituals to be successful, the chief and the Induna explained that they had abstained from sexual intercourse for a week in order to remain pure for the rituals. *One who has to pour incarnations to spirits is a Munungwe but must care for herself,* concluded one of the chiefs.

#### 4.2.2 The Lifting of the Senior Chief Nsefu

After the rituals, the senior chief Nsefu was lifted to the main arena. The task of carrying the chief to the arena was performed by the Yao people from Malawi. When asked about the beginning and the importance of lifting the chief in the focus group discussion, the Yao people stated that: *When chief Nsefu by then chief Mambwe, had conflicts with his people over chieftainship, he ran to Malawi and stayed with the Yao. When the wrangles ended, the Yao people lifted the chief back to his people and changed his name to ceNsefu. The act of lifting the chief showed that he was no longer a refugee but a chief to be respected and honoured.* The above act is shown in Figure 13.



Figure 33: Chief Nsefu Lifted by the Yao

source: Field Data -MTC 2017

#### 4.2.3 Religious Activities at the Arena

This part deals with religious aspects portrayed at the main arena of the Malaila ceremony. Matters which will be discussed among them are; the senior chief's stand

setup, the myth in tribal history, songs and dances, initiation of the young, giving gifts to the chief and the killing of the lion.

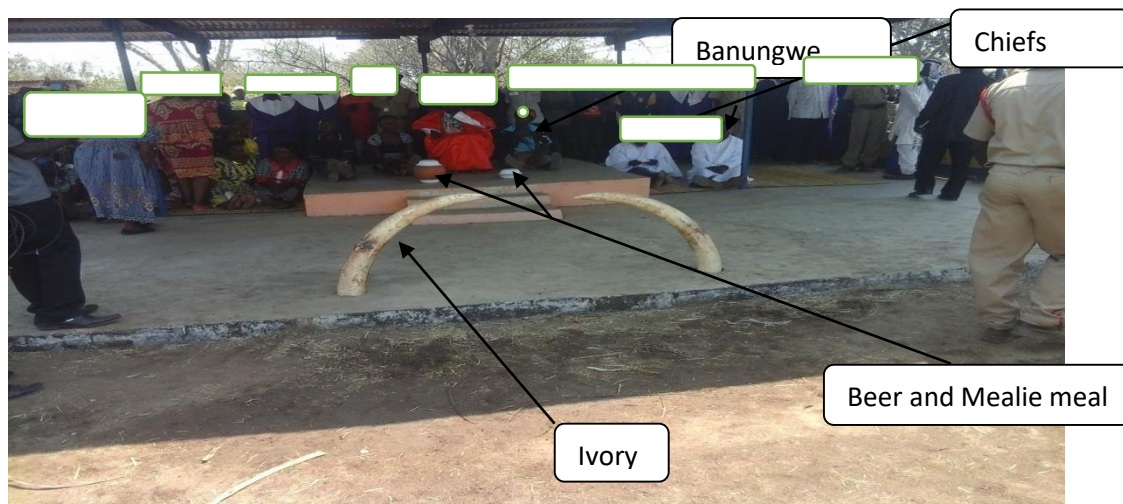
#### **4.2.3.1 The Senior Chief's Stand Setup**

The stand setup for the chief at the main arena of the Malaila Traditional Ceremony was that; the senior chief sat in the middle and on either side sat two Banungwe women, on his far left were two chiefs and on his far right sat the other two chiefs and some Indunas. In front of the chief was a calabash of beer and a plate of Mealie meal. At the far front end, were two elephant tusks stuck in the ground.

When asked about the meaning of the chief being surrounded by other chiefs and Indunas, one of the chiefs stated that: *Chieftainship is not a one man's show, but for everyone. So we surround the chief to show oneness.* He also added that: *It was one way of protecting the chief from evil people who may want to harm him in some ways.* The Indunas also had similar sentiments and they stated that they surrounded the chief as they were in the same leadership hierarchy but only at different levels and also to protect the chief from enemies.

On the importance of the calabash of beer (*Chipanda or Mbete*) and plate of Mealie meal, the chief stated that: *The senior chief needs food and other requisites as he is executing his duties, so people should provide.* During focus group discussions, the Indunas also confirmed that, foodstuffs in front of the chief meant that people must look after the chief as he executes his duties.

On the ivory stuck in front of the chief, one chief stated that it was a symbol of honour and he added that: *It is a sign of honour. Previously, when a chief die, he used to be buried with elephant tusks.* He further added that; *Our chieftainship is to look after animals and people, no wonder we live along Luangwa River.* The Indunas confirmed the relationship between chieftainship and wild animals but were not sure if chiefs used to be buried together with ivory. The Figure 14 shows the arena setup at 2017 Malaila Traditional Ceremony.



**Figure 44: Senior Chief's Stand During Malaila**

Source: Field Data- MTC 2017

#### **4.2.3.2 Religious Significance in the Ceremonial Speech**

In the speech read to the audience, there was a part which outlined how the Kunda chiefs and their people moved from Northern Province and how they settled in the Luangwa valley. Among the prominent leaders was Mambwe wa Malonda (Mambwe with Wasps). According to the reader of the speech, chief Mambwe had some long beards and on them were nests of wasps. It was also reported that the chief was able to transform from human to some other forms such as animals, trees, birds and any other creatures. The ability of changing forms made it possible for the Kunda people to win wars and secured their place from enemies. Follow up to the story proved that many people knew about the chief but were not sure of his activities. One chief stated that he got such stories when he was young but could not be in a position to verify their authenticity. The Indunas also claimed to have heard about the existence of the chief and his fame but could not state when and where exactly he lived.

#### **4.2.3.3 Initiation of the Young**

Among the activities performed during the MTC was the symbolic representation of initiation ceremony for the young. According to initiators, the initiation during the ceremony was different from common initiations children went through such as marriage initiation ceremony. When asked about the importance of initiating the young during the MTC, one of the initiators responded that: *Children are the future custodians of the Kunda culture, so they should be initiated into the culture.* When asked about what they were being taught during the initiation; one of the initiators explained that

children were taught all things pertaining to the Kunda culture such as respect for elders, unity among the people and some moral practices. Figure 15 shows some pictures of young people being initiated at the 2017 Malaila Traditional Ceremony:



**Figure 55: Initiation of the Young**

**Source: Field Data- MTC 2017**

#### **4.2.4 Songs and Dances**

This part presents the religious significance of Malaila Traditional Ceremony, which was being expressed through songs and dances. These were done after reading of the history of the Kunda people of Zambia's Eastern province. Many songs and dances were done, but only those which had religious significance were sampled out from the ceremonial recordings and later discussed.

##### **4.2.4.1 The Song on the Importance of Human Life (by Chipata Two)**

*'Mfuti Pooo'*

The song depicts chief Mnkanya being asked by his subjects where he is going. In response, the chief says he is going to ZAWA (Zambia Wildlife Authority) to go and complain that elephants are killing people.'

The above song was done by a group called Chipata two singers. When asked about the meaning and significance of the song, the group leader, responded that: *The song is a grumble. When an elephant kills a human being, ZAWA officers do not pay much attention, but when a person kills an elephant, you will see the ZAWA officers coming*



*to kill that person.* An interview with a chief and an Induna also disclosed that, Man-Animal conflict was common in the area. The ZAWA officers usually paid much attention to safeguard animal life but neglected human life. The chief added that nothing was more important than human beings, so people were to be protected.

#### **4.2.4.2 The Song on Peace and Unity (by Lusaka Culture Association)**

##### *Wekoni Citiciti*

This song depicts a bird jumping up and down, when asked it responds that it is a bird in Malambo area where birds know each other.

When asked about the meaning behind the song, one member from Lusaka Cultural Association stated that: *Family members know each other and how they live, a stranger should not bring in confusion.* When the four Indunas were asked about the meaning of the song, they also confirmed that the song promoted peace and unity as vital components needed in Malambo area.

#### **4.2.4.3 Song and Dance on Mourning the Dead (by the Ngonis)**

##### *Chikuza Cikalawa*

The song depicts how ghosts move while crawling but cause havoc to humanity.

When asked about the meaning behind the song and its significance, one of the four representatives from the group stated that: *This is a lamentation song, consoling our Kunda chiefs who are alive, on the deaths of Kunda chiefs who died.* When a follow up interview was conducted with one of the chiefs, he stated that, they had lost three Kunda chiefs in the past two years, so it was traditional that other chiefs visited and consoled them. The Figure 16 shows Ngonis dancing to the song.



Figure 16: Ngonis Dancing to Mgubo Song

Source: Field Data- MTC 2017

#### 4.2.4.4 Song and Dance on Chieftainship (by the Ngonis)

*a Nsefu Nao, Alekeleni Wawa*

The song advises people to leave the chieftainship to chief Nsefu, as it is his free gift from God and also advises the chief that the chieftain seat requires one who is peaceful and accommodating.

When asked about the meaning and significance of the song, one Ngoni representative stated that the song had two parts; one part was requesting people to stop fighting for chieftainship as it was given to the chief by God. The other part was advising the chief to be humble and accommodative to people. One Kunda chief also stated that: *Being a chief is an important seat given by God. The chief should be peaceful and able to keep people.* When asked about the importance of such pieces of advice. The chief stated that they had a lot of chieftainship wrangles among chiefs' families to the extent of killing one another. So the song was a timely advice to all Kunda people. He added that once installed, the chief should also be accommodative to his subjects as they had some chiefs who were very cruel. The fact that the song pointed out that chieftainship came from God made the song *aNsefu Nao, Alekeleni Wawa* to have religious significance. Figure 17 shows Ngonis dancing to the song above.



□

**Figure17: Ngonis Dancing to a Song on Chieftainship**

Source: Field Data- MTC 2017

#### **4.2.4.5 Killing the Man Eater Lion**

The climax of the ceremony was marked by the depiction of killing the Man Eater Lion. A focus group discussion with four Indunas revealed that the depiction of killing the lion dated back to the time when the Kunda people settled in Luangwa valley which had a lot of wild animals and lions inclusive. During that time, if killing of people by wild beasts could become regular, the chief could send his men to track down the beasts and kill them. When the beast was killed, there used to be a celebration as people were then free. In fact, it was such celebrations which led to the origin of the Malaila Traditional Ceremony. It aimed at depicting the joyful moments which were being experienced whenever a Man Eating Lion was killed. When asked about the importance of such depictions as killing of humans by lions was not common at the time of the study, one of the Indunas stated that: *Even now, there are a lot of challenges. Chiefs and the people should find ways to defeat them.* On the importance of the depiction of killing a lion, one chief stated that: *This signifies joy, as what was putting lives of people at risk is gone and freedom is attained.* On the significance of the act then, the chief stated that: *Problems such as hunger, death, sickness and many others do not end, but people become happy when such things are reduced and that calls for a celebration.* From the above discussion, it was concluded that the depiction of killing a lion and the joy that followed symbolised the dignity given to humanity and joy which followed when human life was preserved. Figure 18 below depicts the hunters taking the killed lion to the chief.



**Figure 18: Hunters Taking the embalmed Killed Lion to the Chief**

Source: Field Data- MTC 2017

### **4.3 The Religious Significance of Major Activities Done After the Malaila Traditional Ceremony of the Kunda People of Mambwe district**

This part deals with activities done after Malaila Traditional Ceremony. It addresses the third objective of the study which seeks to state the Religious Significance of major activities done after the Malaila Traditional Ceremony of the Kunda people of Mambwe district. It specifically focuses on discussing what happens to objects used during the ceremony and also to the things raised through the ceremony.

#### **4.3.1 Purification and Storage of Ceremonial Guns**

The focus group discussions with gunmen who had used guns during the Malaila Traditional Ceremony confirmed that guns were purified before being stored for future use. One gunman revealed that, guns went through a ritual process before being stored. When asked what was done to the guns before storage, one gunman stated that: *We cleanse the guns, as some people here are evil minded and can bewitch the gun and it fails to work again.* When asked on how they cleanse the guns, he stated that: *It varies from owner to owner, but most people have charms which they use to cleanse the guns from evil forces for them to be safe.*

#### **4.3.2 Using the Remaining Ritual Foodstuffs and White Cloth**

After the 2017 MTC, it was observed that some of the Banungwe and some chiefs' family members shared beer and the remaining ritual white cloth. When asked reasons behind that, one of the women (Munungwe) disclosed that; *When spirits eat or use items and leave something, we do eat them or use them to show unity (oneness) with the spirits.* Figure 19 portrays the case in point here.



Figure 19: Chief's Relative Drinking the Remaining Ritual Beer and a Munungwe wearing Remaining Cloth

SOURCE: FIELD DATA-MTC 2017

### 4.3.3 Sharing of Gifts

In the focus group discussions with the Indunas and an interview with a chief, it was revealed that gifts given to the senior chief during MTC were shared among some the subjects and those who took prominent roles during the ceremony after it had ended. When asked about the significance of sharing the gifts, the chief stated that: *The Senior chief is just our representative. The ceremony is for all the Kunda people and whatever is raised is for everyone.* The Indunas said that the fundamental value of sharing was to show unity (oneness) and also to appreciate the efforts people had made to ensure the success of the ceremony. Figure 20 shows some gifts to be shared after the 2017 MTC of the Kunda people.



**Figure 20: Gifts Given to the Senior Chief**

Source: Field Data- MTC 2017

#### **4.4 How Malaila Traditional Ceremony Can Help Promote Zambia's Tourism Industry**

This part provides findings on how MTC can help promote Zambia's tourism industry. It aims to address the last objective of the study which was; to establish how the Malaila Traditional Ceremony of the Kunda people of Mambwe district can contribute to Zambia's growing tourism industry.

##### **4.4.1 Conserving Nature**

Malambo Cultural Association aimed at sensitising the people on the importance of conserving nature. It was one of the organisations which attended the ceremony and also showcased some activities. During the 2017 MTC, they sang songs about protecting nature. One of the songs was *Tisunge Chilengedwe* (Let us Safeguard Nature):

*Tisunge Chilengedwe* (by Malambo Cultural Association)

The song talks about how people can safeguard nature. That is by not killing animals, not burning the bush and not cutting down trees.....

In a focus group discussion with four members from Malambo Cultural Association on the significance of the above song in promoting tourism, they stated that most people, especially from outside, visit the area for game viewing. So to promote tourism, local people were to be sensitised on how to protect wildlife and other forms of nature. It was the group's view that during MTC information on how to protect wildlife should be disseminated. Figure 21 shows people singing a song promoting the aspect of protecting wildlife at the 2017 MTC.



**Figure 21: Singing a Song to Protect Wildlife**

**Source: Field Data – MTC 2017**

#### **4.4.2 Improved Artistic Expressions**

Further discussions with members from Malambo Cultural Association and a chief revealed that MTC could help in attracting tourists into Zambia by improving on showcasing artistic expressions attributed to the Kunda people such as songs, dances and sculpture, which other people could be coming to see. Answering to a question on how MTC can help promote tourism industry in Zambia, one member from Malambo Cultural Association stated that: *‘Malaila ceremony can attract a lot of people if the local people improve their skills in arts such as dances, sings, sculpture and drama as most people can be coming to watch and learn from the above arts.’* A chief also added that: *‘we have a lot of cultural artistic expressions, what is only needed is to improve on them and expose them to outside world.’*

#### **4.4.3 Formulating Cultural Attire**

In the focus group discussions, members of the Malambo Cultural Association and a chief also stated that MTC should have cultural identity attire, which should be worn during the ceremony and used as some form of advertisement to the people outside in order to attract them to the ceremony in future. One member stated that: *‘when you go Nc’wala or Kulamba, it is easy to identify the Ngoni and Chewa people during the ceremony because of the attire they use. We need also to adopt our own attire for easy identification.’* When answering to the question on creating a Kunda cultural attire, a chief stated that: *‘specifically Kunda people have no attire for easy identification, but there is need to create one and promote it during MTC.’*

An interview with the Promotions Manager at the Zambia Tourism Agency, an organisation which aims to market Zambia’s tourism products and services both locally and internationally, revealed that MTC could help promote the tourism industry through the following ways:

#### **4.4.4 Publicity of the Ceremony**

The Publications Manager stated that there should be enough publication on the activities done during the ceremony in order to attract tourists to the ceremony. He suggested that publications should be done through; Newspapers, Radio, Television, Billboards, Social Media and even create a website for the ceremony so that people from beyond Zambia can know about MTC.

#### **4.4.5 Partnership with Other Traditional Ceremonies**

He also emphasised the importance of partnerships with other traditional ceremonies by inviting other tribes to witness MTC and also Kunda people to attend other tribes’ traditional ceremonies. This could help in marketing the ceremony as other tribes would also help in transmitting the significance of MTC to other areas. He concluded that: *‘Learning from one another is a core value behind partnerships with other tribes.’*

#### **4.4.6 Formulation of Unique Dates and Sticking to the Set Dates**

The Publications Manager from Zambia Tourism Agency also stated that MTC should have unique dates away from other traditional ceremonies to avoid clashes and dividing the audience. The dates should also be stuck to and not to be changed anyhow to



enhance planning, especially by people coming from distant places and engaged in other activities.

#### **4.4.7 Promotion of the Hospitality Industry in the Area**

The Publications Manager also suggested that there should be promotion of hospitality facilities such as hotels, restaurants; transport and communication to enable visitors enjoy their stay during MTC. It is a major challenge when such facilities are not enough for an area to attract a lot of tourists. He added that; *'our visitors need comfort during the ceremony, so hospitality industry is a key factor in attracting tourists to a traditional ceremony.'*

#### **4.4.9 Summary**

The above chapter presented religious activities done before, during and after Malaila Traditional Ceremony of the Kunda people and how the MTC could help promote tourism industry in Zambia. The chapter pointed out that, selection of the place for the ceremony, preparation of foodstuffs, preparation of loyal drum and ceremonial guns and also personal protection were some of the activities which had religious significance during the preparatory stage of the Malaila ceremony. Further, the chapter also disclosed that during the ceremony, paying homage to ancestor spirits at the graves through prayers, offerings of beer, mealie meal and white cloth were observed. The arena setup at the ceremony also portrayed religious beliefs such as unity and relationship between humanity and other creatures. The chapter also disclosed that during the Malaila ceremony, some songs expressed beliefs such as supremacy of human life, unity and moaning the dead. The chapter also pointed out that after the ceremony, purification of ceremonial guns to ward off evil forces and sharing of remaining ritual foodstuffs to show oneness with spiritual bodies were some of the activities which had religious significance. The chapter closed by pointing out that MTC can contribute promoting Zambia's tourism through educating people on how to conserve natural environment during the ceremony, by formulating cultural attires for identity and advertisement and also through advertising activities done at during MTC to the outside world. The following chapter will discuss the findings of the study.

## CHAPTER FIVE

### DISCUSSION OF FINDINGS

#### 5 Chapter Overview

This chapter presents the discussion of findings on ‘The Religious Significance of Malaila Traditional Ceremony of the Kunda People of Mambwe District in Zambia. Discussion of findings is an essential part of the study which brings the findings to reality by giving reference to the existing knowledge (Hofstee, 2006). A definition by Bell and Water (2014), states that the discussion of findings contains valid findings that answer the research questions and fulfil the set objectives. The main purpose of the study was to investigate the religious significance of MTC of the Kunda people of Mambwe District in Zambia’s Eastern Province and how the ceremony can contribute to Zambia’s tourism industry. The discussion will be done under the headings drawn from the emerging themes based on the objectives. The objectives of this study were; to assess the religious significance of major activities performed prior to the Malaila Traditional Ceremony of the Kunda people, to determine the religious significance of major activities performed during the Malaila Traditional Ceremony, to establish the religious significance of major activities done after Malaila Traditional Ceremony and also to establish how the Malaila Traditional Ceremony can contribute to Zambia’s growing tourism industry.

It should be noted that in this chapter the term ‘religion’ refers to African Traditional Religion which is an indigenous religion for Africans handed down from generation to generation by forebears of the present generation of Africans (Awolalu, 1976). These religious ideas and practices arose and took shape in the process of man’s search for answers to the questions of life and ways of making life safe and better (Mbiti, 1992).

It should also be pointed out that in this chapter, Social Construct Theory was used to shape the ideas communicated. The theory was proposed by Peter Berger and Thomas Luckman in 1966. Social Construct Theory concerns itself with how meaning, notion or connotation is placed on an object or event by society and adopted by the inhabitants of that society with respect to how they view or deal with the object or event. Social

Construct involves looking at the ways social phenomena are created, institutionalised, known and made into traditions by humans (Berger and Luckman, 1966). In relation to the theory, all discussions will depict religious aspects in MTC (which are social phenomena of the Kunda) in accordance with how the Kunda people formulate and understand such aspects, in relation with how they experience life and deduce its meaning.

## **5.2 The Religious Significance of Major Activities Done Before the Malaila Traditional Ceremony**

This section discusses the findings on the first research objective, which was to assess the religious significance of major activities performed prior to the Malaila Traditional Ceremony of the Kunda people of Mambwe district.

### **5.2.1 Honouring the Ancestors through Selection of the Place for the Ceremony**

The study established that, despite the selection of the place for the Malaila Traditional Ceremony not being done every year, the initial selection of the two places used, was linked to honouring the ancestors of the Kunda people. The study confirmed that at the very place (Luwaneni) where the MTC was held, was also the place where the battle between the Kunda people and Ngoni people took place in the past and the Kunda people emerged victorious. The study further revealed that before the ceremony was shifted to Luwaneni, it was firstly held at Shalilenipo (the first palace of the first Mambwe chief). It was revealed that the two places reminded the Kunda people of how their ancestors lived and what they did to establish the Kunda chiefdom. Therefore, holding the MTC held at those places was one way of honouring their ancestors.

The association of the two places (Shalilenipo and Luwaneni) to the commemoration of the heroic deeds of the founders of the tribe and honouring them made the selection of the two places to be of religious significance. The two places were also sacred due to their religious significance. This is in line with Mbiti (1991), who asserts that some sacred places are man-made places such as alters, shrines, temples and graves and they are symbolically the meeting point between the heaven or sky and the earth and therefore the meeting of the invisible and the visible worlds. In this case the two places

Shalilenipo and Luwaneni were made sacred by the Kunda people due to their link with ancestors of the Kunda people.

In the same vein, the research works on the Malende grave yard and its Musolo tree in Lwiindi-Gonde Ceremony of the Tonga people as well as the research on the grave yard where rain rituals are performed during Chakwela-Makumbi Ceremony of the Soli people and the shrine in the Chibwela-Mushi Ceremony of the Lala-Swaka people in Serenje all point to the existence of sacred places and their use during traditional ceremonies (Kanene, 2015, Simbao, 2014 and Ngabwa, 2015). While sacrifices and rituals to spirits were noted to be common during traditional ceremonies performed at the above sacred places, no rituals or sacrifices were done at Luwaneni. This finding is in line with the Social Construct Theory which asserts that ideas (rituals or sacrifices) might be widely accepted as natural by societies, but might not be a reality by those from a different society (Berger and Luckman, 1967). In this case, rituals and sacrifices might be common at the arena of some ceremonies, but could not be taken as general occurrences at all ceremonies and the motive and functions of such activities vary from society to society.

### **5.2.2 Observing Taboos to Evade Offending Spirits**

The study established that people who perform critical roles at the MTC observe taboos. The study revealed that some acts were forbidden to those performing critical tasks during MTC. In relation to this, women who brew beer, women ritualists (Banungwe) and gunmen all confirmed that they were not supposed to be involved in sexual activities before and during the ceremony. This was meant to maintain purity and chastity during the ceremony as well as to avoid offending spirits. Magesa (1998), describes 'taboos' as a system of prohibitions with regards to certain persons, things, actions or situations and those things which are considered to be taboos are perceived to contain within them assumed danger that always has a repercussion against anyone who transgresses them. He adds that, this danger need not be explained and in most cases it is not, neither is it perceptible to senses, but it is there, sooner or later the consequences of transgression will follow the transgressor (Ibid). Similarly, a research by Kanene on the Lwiindi-Gonde Ceremony also revealed that it was a taboo to have sexual intercourse at Malende area as this would infuriate the spiritual beings (Kanene, 2014).

In both the MTC and the Lwiindi-Gonde Ceremonies, as in line with Social Construct Theory, the dangers associated with breaking taboos were not stipulated, but interactions with realities and people's experiences left no room for the Kunda people and Tonga people to speak of the eminent dangers of breaking such taboos (Burger and Luckman, 1966).

### **5.2.3 Praying and Giving Offerings to Ancestors**

Through focus group discussions with women who participated in the beer brewing process, the study established that prayers and offerings were offered to the ancestral spirits to enable their involvement in the beer brewing process. Women took some beer, mixed it with salt and poured it on the ground while requesting the spirits for blessings. Mbiti (1991), postulates that, the act of giving material or physical things to spiritual entities marks a point where the spiritual and the physical human beings meet and interact. This is synonymous with Kanene and Simba's studies revealed on the Lwiindi-Gonde and the Chakwela-Makumbi ceremonies respectively. They both revealed that sacrifices and food staffs were taken to the graves of the deceased chiefs and offered them to the spirits while interceding for the people. The only noticeable difference was the motives for the offerings and sacrifices. While the motive for the offerings and sacrifices was for interceding for the people, vis-a-vis the Lwiindi-Gonde and the Chakwela-Makumbi ceremonies, the offerings and prayers given to the spirits during the preparatory stage at the Malaila Traditional Ceremony were meant to ask for blessings so that the beer brewing process could go on well. The difference is supported by Social Construct Theory which states that the ideas behind a phenomenon may differ from society to society, depending on how each society constructs and understands the phenomenon (Burger and Luckman, 1966).

### **5.2.4 Strengthening the Potency of Ceremonial Items Through the Use of**

#### **Charms**

The research revealed that ceremonial materials were infused with charms to improve their potency. Guns, the drum (Kamangu) and the chiefs' whiskers were some of the most common ceremonial materials prominent during the 2017 Malaila Traditional Ceremony. All the above items signalled the presence and dignity or divinity of the chiefs. During the ceremony, it was observed that, the beating of the royal drum (Kamangu) and the firing of gun shots were ways of informing people about the

presence and dignity of chiefs and also showing the authority of chiefs. Through the chiefs, drum beater and a gunman the study revealed that to improve the status, efficacy and influence of the above ceremonial items, charms were used. The study revealed that there are powers behind the chiefs' whiskers, the guns and the drum but the actual charms used for such powers were kept as secret. In relation to the above, Turaco (2000), states that Africans believe that the whole of creation, nature and all things and objects are consumed with this impersonal power and this impersonal power has been given various names, such as, mana, life force, vital force, life essence and dynamism. The source of this impersonal or (mystical) mysterious power is not always known, but it is usually attributed to the activities of higher "mysterious" powers, whether personal or impersonal, that either generates or deposits such powers in things or objects.

The idea of using charms in African traditional society is also supported by Mbiti (1991), who asserts that people and objects for ceremonies are prepared in a special way to improve their potency and protect them from evil. Magesa (1998), also adds that there is use of medicine such as charms and amulets to ward off evil as it is believed that there is power in nature and in such medicines underlies the interconnectedness of, and interdependency between humanity and the rest of creation.

The use of charms for either efficacy of ceremonial items or protection of individuals performing various roles is reported to be commonly done during several traditional ceremonies. Keeping the aforementioned in view, Nthala (2009), reports that in Gule wa Mukluk dance (during Kulamba Traditional Ceremony), materials (masks for the ceremony) are acquired and later taken to an herbalist for rituals before dancers use them. In reference to the potency and efficacy of these charms, only the users and those who interact with them know better. This is in support of the Social Construct Theory which relates the formulation and the truthfulness of the information to the society where such information is formed and applicable (Burger and Luckman, 1967).

### **5.3 The Religious Significance of Activities Done During the Malaila Traditional Ceremony**

This section discusses the findings on the second research objective of the study which was to investigate the religious significance of major activities done during the Malaila Traditional Ceremony.

#### **5.3.1 Paying homage to the Ancestral Spirits at the Graves**

The study established that during the Malaila Traditional Ceremony, the Kunda people paid homage to the ancestral spirits at the deceased chiefs' graves to inform them about the beginning of the ceremony in order to avoid offending the spirits and evading their wrath. The first activity during the 2017 Malaila Traditional Ceremony was to visit the graves of the late chiefs of the Kunda people. The purpose of going to the graves was to inform the chiefs who were sleeping in there that the ceremony which they introduced or started had begun and was still continuing even after their passing on. The repercussion of the failure to make such visits was that some spirits could be offended and consequently they could start troubling people. From the above findings, it can be deduced that paying homage to the ancestral spirits at the graves by the Kunda people was of importance as spirits were informed about the onset of the ceremony and the Kunda people also asked for blessings from the same spirits. These activities helped them to avoid the wrath of the spiritual forces.

Commenting on the involvement of the spirits in traditional ceremonies, Mbiti (1991), states that people seize the occasion of a traditional ceremony to solicit blessings from God or the departed and there is a general feeling that the visible and the invisible worlds co-exist for the benefit of man who is at the centre. Nyman (2012), adds that engaging in traditional ceremonies of the ancestors connects humanity to the ancestral spirits who used to practice the same ceremony. Similar observations of paying homage to ancestors were found by Acquah when he conducted a research on the Ahobaa Ceremony of Nigeria. His study revealed that, the Ahobaa Ceremony was conducted specifically to honour Ahor, who served as chief priest and offered himself to be sacrificed to save the community (Acquah, 2011). Studies done by Muwowo in Zambia on the Kusefya pa Ng'wena Ceremony of the Bemba people also revealed that the Bemba people visited Babine (Bemba shrines) to ask for blessings from the ancestors (Muwowo, 2014). Variations on the purposes of the ceremonial visits to the

ancestral places might be attributed to the differences on the purpose of the ceremony and also people's understanding of the link between humanity and spiritual forces. Differences are also supported by the Social Construct Theory which alludes that knowledge on a phenomenon differs from society to society (Burger and Luckman, 1967).

### **5.3.2 Prayer and Offerings at the Graves**

The study established that at the graves, the Banungwe prayed, gave beer, Mealie meal and white cloth to the spirits. The aforementioned things were left at the graves of the late chiefs. That was done to request for blessings from the spirits and to give spirits rations and shade. On the religious significance of giving above items and prayers to the spirits, the study revealed that the beer was for the spirits to drink as they used to drink when they were alive, Mealie meal was for them to eat as spirits also felt hungry, while the white cloth was a form of shade to cover the spirits and clothe them. The white cloth was used to show purity as in Kunda culture, white symbolised purity. The study also established that through the prayers, ancestors were informed about the beginning of the MTC and also reminded them about the continuity of the ceremony.

The above findings were in line with what most studies found to be common occurrences at traditional ceremonies. Acquah who conducted studies on most traditional ceremonies in Nigeria concluded that religious ceremonies were filled with religious rituals that entailed purifications rites, libation pouring at family gatherings, remembrance of the ancestors and other departed members of the community (Acquah, 2011). In Zambia, studies by Kanene on the Lwiindi-Gonde Traditional Ceremony of the Tonga people of Southern Province revealed that a black goat was sacrificed to the spirits at the Lwiindi-Gonde Ceremony in order to ask for rains. In Tonga culture, black symbolises rain clouds in the sky (Kanene, 2014). Simbao (2014), also reports that during the ChakwelaMakumbi Ceremony of the Soli people of Lusaka Province, foodstuffs were given to the spirits and blessings were also asked from them. Mbiti (1991), comments that, the acts of giving material or physical things to the spiritual entities mark the point where spirits and human beings meet and interact.

The differences in the motives of the offerings or sacrifices, places where they were done and to the spiritual force those items were directed to, could be attributed to how



individual societies construct the ideas behind their spiritual entities and how each society interacts with its spiritual bodies. The differences are supported by the Social Construct Theory which looks at how the phenomena is created, institutionalised, known and made into tradition by humans and how the constructed reality could be accepted as natural by one society but may not be represented as reality by those outside that society (Burger and Luckman, 1977).

### **5.3.3 Giving Honour to the Senior Chief**

The study revealed that the chief was lifted from his place of residence to the ceremonial arena as a way of giving him honour since the Kunda people believed that chieftainship comes from God. During the 2017 MTC, the chief was lifted by the Yao people from his residence to the ceremonial arena. The study revealed that the importance of lifting the chief, by the Yao people who had the responsibility of lifting the chief, was to show him a form of recognition and respect. This is also because the study findings further revealed that a chief should be recognised and respected by his own people because chieftainship came from God and should be respected by the people.

The song which was sang by the Ngonis at the arena entitled; '*Niba Jumbe nao, Balekeleni Baba (Leave Chieftainship to Chief Jumbe)*' also pointed out that chieftainship came from God and should not be tempered with. On the aspect of giving respect to chiefs, Mbiti (1991), asserts that there are some myths and legends which explain how the chief or king might have been sent down from God or mysteriously chosen or appointed by God. Therefore, honouring and respecting the chiefs entailed honouring and respecting God. A study by Simbao (2014), on the Chakwela-Makumbi Ceremony of the Soli people revealed that Chieftainess Nkomeshya Mukamambo (II) was presented to the Zambian people as one who pulled the clouds when asking for the rains each year. Due to her role, Chief Nkomeshya was respected and honoured. From this finding, it can be concluded that chiefs were respected and honoured during the MTC because their leadership was deemed to come from God and their roles were also seen as coming from God. In line with Social Construct Theory, it should be noted that the motives behind giving respect to chiefs and forms of respect given to them may differ from society to society in accordance with the way a particular society understands the phenomenon of chieftainship (Burger and Luckman, 1977).

### **5.3.4 Unity, Taking Care of Chiefs, Belief in Evil Forces and Link Between Humanity and Animals as Expressed in the Symbolic Setting of the Arena During the Ceremony**

The study revealed that unity, taking care of chiefs, belief in evil forces and the link between humanity and animals were aspects of religious symbolism expressed through the arena setting during the 2017 Malaila Traditional Ceremony. The setup of the main arena of the ceremony was that while the senior chief was in the middle and on either of his sides were the women (Banungwe) and in addition to the women (Banungwe), were sub chiefs together with the headmen (indunas). In front of the chief was a calabash of beer and a plate of Mealie meal and further in front were two elephant tusks stuck in the ground.

The study revealed that the sitting arrangement of the chief and his people was symbolical of various things. It showed that chieftainship was not a one man's show but that it was for everyone. The chief was surrounded in order to show him support and unity. The concept of unity or oneness is very vital in African traditional religion. Walt (2009), explains that moral and ethical codes are delivered from the ancestors and also from the ultimate interest and security of the blood group and personal sense of sin, shame and guilt are always interpreted in terms of the in-group and blood community. By surrounding the chief while he was executing his duties at the ceremony, it showed oneness and cemented bonds which existed between the people and the chief. The aspect of oneness is common in most traditional ceremonies, as most of them aim at bringing people closer to each other and also closer to their leaders. Muwowo (2014), reports that in the Bemba society and during the Kusefya pa Ngw'ena Traditional Ceremony, the overall overseer is the paramount chief (Chief Chitimukulu) of the area and all other chiefs and traditional leaders assist the senior chief to ensure that there is law and order in the community and even during the ceremony.

The study further revealed that the aspect of surrounding the chief was also a precaution measure and was a security measure as it ensured protection of the chief from evil forces. The chief was surrounded in order to protect him against harmful acts from his enemies through the use of evil forces such as witchcraft. The belief in evil forces is a common trend in African society. Magesa (1998), states that in African

society, people believe that there are invisible mystical forces and powers in the universe and that certain human beings have knowledge and ability of how to tap, control and use the forces for evil or good purposes and such forces are believed to be magic in the hands of some people. When magic is used to help people, it becomes good magic but it becomes a vice when it is used to harm people. Some studies have revealed only the use of good magic. For example, a study done by Nthala (2009), on Kulamba Traditional Ceremony of the Chewa people explains the mysterious ways by which Nyau dancers take out big snakes from small bags and start dancing with them to entertain the audience during the ceremony. This is one sign of good magic and it is promoted but the Kunda people protected their chief from bad magic which could harm him.

On the meaning of the calabash of beer and a plate of Mealie meal placed in front of the chief, the study revealed that the senior chief should be taken care of by the people when executing his duties. Mbiti (1991), explains that deep in the idea of paying tributes to the traditional leaders, lies the concept that these rulers are created by God and are symbolically the representatives of God, so giving them tribute means people giving gifts indirectly to God. In the same vein, the Kunda people honoured their chiefs by giving them rations and tributes to award them for their roles played in the community and also as something mandated to the chiefs by God. It was an in-birth entitlement from God to the chiefs and no one could deny them. The trend of giving incentives to the chiefs is common in most traditions but the motives behind this may differ. For the Kunda people, that was highly linked to the chief's source of power who is God.

The study revealed that the real interpretation of the symbolic expression of pieces of ivory stuck in the ground meant that there was a link between human society and wild life in the area. The study findings further disclosed that there was a close link between chieftainship and wildlife in the Malambo area. The study further revealed that the chieftainship was not only for humanity but for animals as well. The linkage between humanity and natural elements found in the community was also revealed in the study which was done by Kwanchai Gomez in Thailand on the Rice Ceremony. Gomez (2001), disclosed that rice permeated all aspects of the life of the Thai people and rituals during the Rice Ceremony were closely related to both the communal way of life and their religious beliefs. For the Kunda people, there was a close link between

humanity and wildlife in the area surrounding them. Therefore, the use of elephant tusks at the ceremony helped to express the link and bond which coexisted between the Kunda people and wildlife, and the chiefs were there to rule both humanity and wild life.

The symbolism used on the arena at the MTC was based on how the Kunda people understood their life and also expressed its meanings. Various ceremonies might have different expressions and meanings attached to various symbolisms which could be interpreted differently. Theoretically, the Social Construct Theory which is used in this study states that the meanings attached to various symbolic expressions could be understood well from the context of the society where such symbols are formulated and also used (Burger and Luckman, 1967). Hence, the meanings attached to symbols at the arena during the 2017 MTC portrayed the Kunda people's way of understanding life and how they related in their society and might not represent perceptions from other societies.

### **5.3.5 Legend Expressed in Speech at the Malaila Traditional Ceremony.**

The study established that the story about the late chief Mambwe wa Malonda was a religious legend. During the 2017 MTC, there was a speech which outlined how the Kunda chiefs and their people travelled from the Northern Province and how they settled in the Luangwa valley. Among their prominent leaders was Mambwe wa Malonda (Mambwe with Wasps). According to the reader of the speech, chief Mambwe had a long beard and on it were nests of wasps. It was also reported that the chief was able to change from a human form into other forms such as animals, trees, birds or any other creature. The ability of changing forms made it possible for the Kunda people to win wars and secure their freedom from enemies. A follow up on the story showed that many people had heard about the chief but were not very sure about his prowess and activities. The study established that many people had heard about such stories concerning the deceased chief but no one could verify their authenticity. The headmen also confirmed to have heard of the existence of the chief and his fame but could not fully explain his powers and activities. The revealed that chief Mambwe wa Malonda really existed but his prowess might have been exaggerated in some way to suit and show popularity of the late chief, and that qualified the story of the chief as a religious legend. Tasie (2015), explains that a careful study on the divinities and

spirit forces in the pantheon of African religion will reveal that a number of them were deified heroes and celebrities and others were legendary figures who metamorphosed from ordinary mortals and became deified and their stories are usually narrated in form of the oral history of the tribe.

The finding of the existence of legends in the MTC was related to what Kanene established in his study on the Lwiindi-Gonde Ceremony of the Tonga people of Zambia's Southern Province. He depicted the story of the great leader of the Tonga people called Moonze Nchete Ilya Mabwe whose story was narrated at the ceremony as one of the great legends in Tonga society. The story of the chief depicted him as a great person who could feed on stones (Kanene, 2014). Leaders depicted in such legends might have in one way or the other shaped the life of an ethnic group to its current status and they are considered in their societies as heroes or heroines. In line with the Social Construct Theory, variations in the depictions of such leaders differ and are highly dependent on each society's relation to the leader in question and the leader's contribution to the society where he or she lived. The Social Construct Theory looks at the ways social phenomena are created, institutionalised, known and made into tradition by humans in a particular society (Burger and Luckman, 1967). In this case, legends are formulated and institutionalised by individual societies on phenomena and since societies vary, even legends on similar phenomena such as leaders, should have variations. In the Kunda society, the beliefs which surrounded Mambwe wa Malonda as a spiritual entity were linked to specifically what the Kunda people experienced and believed during and after the real life of the chief.

### **5.3.6 Inculcating Morals in the Young**

The study revealed that the initiation of the young had religious significance as they imparted good morals and values such as respect for elders into the young. The study further established that during the ceremony, children were taught all things pertaining to the Kunda culture. Among the values promoted were respect for elders, unity in the community and some moral practices. As religion was also part of culture, it was presumed that apart from the above religious values, some other religious values were also imparted in the children to ensure the continuity of such values. This particular finding of the study was similar to what Ngabwa (2014) discovered during her study on the Chibwela Mushi Ceremony of the Lala – Swaka people of Central Province of

Zambia. She found that during the Chibwela Mushi ceremony, girls were initiated into various cultural practices including marriage. Magesa (1998), points out that traditional ceremonies in African society are used to initiate the young into being full members of society and also for the sake of enhancing continuity of social practices. This finding is linked to the Social Construct Theory as it focuses on how society creates its knowledge and make it into tradition. The initiation of the young is part of continuity of that knowledge and practices in a particular society.

### **5.3.7 The Religious Significance Found in Songs and Dances**

The study established that some songs and dances performed during the MTC had direct connections with spiritual aspects of the Kunda people. To elucidate the importance of songs and dance in the religious life of Africans, Mbiti (1991), states that through music and dance, many religious ideas are communicated and celebrated. The following were some of the religious implications carried through songs and dances during 2017 MTC:

#### **5.3.7.1 The Significance of Human Life**

The research revealed that for the Kunda people, human life was supreme to anything and it was to be preserved. The Kunda people were surrounded by wildlife as Malambo area was near wildlife game reserves. As a result, man and animal conflict were common in the area. The song: *Mfuti Poo NamsanaTeketeke* (the song depicted chief Mnkhanya being asked by his subjects where he was going and in response, the chief stated that he was going to Zambia Wildlife Authority (ZAWA) to go and complain that elephants were killing people). On the meaning and significance of the song, study findings revealed that the song was a lamentation as ZAWA officers were not paying attention to preserving human life but were devoted to persevering wildlife. Study findings further indicated that, it was known fact that the Kunda people had put much interest in protecting human life unlike the ZAWA people whose main interest was on the protection of wildlife.

The concept of valuing human life in African Traditional Religion is commonly known as anthropocentric (which means man centred). When explaining human centeredness in African society, Walt (2003), states that the anthropocentric orientation is clear in the sense that a human person is essentially the centre of the

thick concentric circles of obligations and responsibilities matched by rights and privileges revolving around levels of relationships irradiating from the consanguinity of the household kith and kin, through blood ties of lineage and clan, to the wider circumference of human family hood. The song helped to shade light on the importance of humanity. Solutions to man and animal conflict were to be in favour of humanity. This finding was in line with what Ojua Asu wrote on African Sacrificial Ceremonies in Ghana. Asu (2012), revealed that the beliefs of the people determine to a greater extent their relationships within and outside the area which directly affects human living. For the Kunda people, the central focus according to the above song was to save humanity and preserve human life.

Human centeredness was also depicted as the main essence of the ceremony. It was marked by the depiction of the killing of the Man Eater Lion. Related to this, study findings revealed that the depiction of killing the lion dated back to the time when the Kunda people settled in Luangwa valley, a place with a lot of wild animals including lions. During that time, when killing of people by wild beasts became rampant, the chief would send his men to track down the beasts and kill them. The killing of the beast was followed by celebrations as people were then free. It was such celebrations which marked the beginning of the Malaila Traditional Ceremony of the Kunda people. It aimed at depicting the joyful moments which were being experienced whenever a Man Eating Lion was killed.

Study findings indicated that, the killing of the lion signified joy as what was putting the lives of people at risk was gone and freedom was attained. On the significance of the act, the study findings indicated that problems such as hunger, death, sickness and many others did not end, but people became happy when such things were reduced and that called for a celebration. The finding above is a basis for a conclusion that for the Kunda people, human life was of great importance and was to be preserved always. Challenges which paused as obstacles to the thriving of human life were to be fought and won and humanity should be free and joy should be restored in communities. Nothing was to be preserved at the expense of humanity. The aspect of the promotion of human life is purely religious in any African setting and more importantly is of religious significance. In line with Social Construct Theory, all traditional ceremonies were created for specific purposes by respective societies, hence variations in motive and significance (Burger and Luckman, 1967).

### 5.3.7.2 Communalism

The study established that one of the prominent religious values among the Kunda people was communalism. The song; '*We Koni Citiciti*' (which depicts a bird jumping up and down, when asked it responded that it was a bird in Malambo area where birds know each other) advocated for communalism. On the meaning behind the song, study findings revealed that people in families knew each other and how they lived. A stranger was not supposed to bring confusion as community members knew each other. This is a confirmation that the song promoted communal unity, co-existence and peace as vital components needed in Malambo area.

The aspect of communalism is very important in African communities and community welfare is considered more important than individual interest. Walt (2009), explains that moral and ethical codes are delivered from the ancestors and also from the ultimate interest and security of the group. Therefore, personal sense of sin, shame and guilt are always interpreted in terms of the in-group and blood community. The linkage of communalism and ancestral spirits with community welfare makes the concept of communalism religious in the African sense. The song highlighted the importance of unity in the community and also cautioned people from outside the community not to stir conflicts in Malambo area in order to promote communalism.

This finding was similar, although different in terms of context, to the way traditional ceremonies acted as unifying factors and unification points during the Derg regime in Ethiopia. Dahay (2006), states that during the Derg regime which was surrounded by social atrocities, the Coffee Traditional Ceremony was used to bring peace among warring factions as they could meet and share cups of coffee. Mbiti (1991), sums up the importance of communalism as portrayed in traditional ceremonies by stating that through traditional ceremonies, the community life was renewed, people intertwined and their tension found an outlet. The song entitled '*We Koni Citiciti*' reminded the Kunda people and the people beyond of the importance of peace, co-existence and unity in the community. Songs are a common phenomenon in most societies but meanings attached to the differ from society to society. (Burger and Luckman, 1967).



### **5.3.7.3 Mourning the Dead and Consoling the Afflicted**

Research findings revealed that during the MTC some songs were used to mourn the dead and console the afflicted remaining relatives. It was believed that afflictions such as death were caused by evil spirits. One of such songs was the ‘*Chikuza Cikalaba*’ (It Crawls when Coming) which depicted how ghosts crawl when moving but cause havoc in the long run. On the meaning of the song, the study findings revealed that the song was a form of lamentation, consoling the then Kunda chiefs on the deaths of other Kunda chiefs. This is because the Kunda chiefdom had lost three chiefs in the past years and it was apparent that other chiefs could come and console them. Dahay (2016), states that in case of traumatic events, traditional ceremonies help bring people together and help community healing. In the events of a calamity such as war, death or disease outbreak, community ties are broken and bonds are weakened. In such situations, traditional ceremonies afford people to console one another and share problems and also find solutions to challenges affecting them. In this case, the MTC provided the Ngoni people an opportunity to pay condolences to the Kunda people on the loss of their chiefs who had passed on. Despite the Ngoni people being not part of the Kunda society, the concept of consoling one another in times of calamities was also upheld just as it was among the Kunda. Social Construct Theory states that some phenomenon could be common in societies and meanings attached to them might be similar (Burger and Luckman, 1967).

## **5.4 The Significance of Major Activities Done After Malaila Traditional Ceremony**

The section below discusses the findings of the studies on the religious significance of major activities done after the Malaila Traditional Ceremony of the Kunda people of Zambia’s Eastern Province.

### **5.4.1 Purification of Guns Through Rituals**

The study established that guns which were used during the ceremony were cleansed before being stored after the ceremony. The study findings revealed that the gunmen cleanse the guns to ward off evil powers which might have been transmitted to the guns during ceremonial operations. It was believed that some people especially enemies could bewitch the guns and that could hinder them from functioning properly.

To remove such evil powers, charms were used to cleanse the guns. The belief in evil forces and use of charms to ward off evil is a common belief in African communities. Mbiti (1991), asserts that the most disturbing elements in African life is the fear of bad magic, sorcery and witchcraft. These are greatest enemies of society. He adds that people use medicine to put right what has gone wrong, heal, protect, drive away evil and counteract or neutralise the evil use of mystical forces. Magesa (1998), also points out that in most cases, there is the use of medicine such as charms and amulets to ward off evil in African societies. This finding is similar with how ceremonial materials were treated and stored in the Bemba culture. In his study on the Bemba culture, Muwowo (2015), established that all materials related to prominent rituals at the Ukusefya pa Ngw'ena ceremony were cleansed and stored in a shrine called Babenye. The variations on how materials are treated after the ceremony is supported by the Social Construct Theory in the sense that construction of knowledge over an aspect varies from society to society. This also entails differences on how materials concerning any traditional ceremony are treated and handled after use (Berger and Luckman, 1967).

#### **5.4.2 Uniting Human Beings and Spirits Through Ritual Items**

The study established that the ritual women (Banungwe) and the chiefs' family members shared the remaining beer and white cloth to show unity (oneness) with ancestor spirits. It was observed that, after the Malaila Traditional Ceremony, the ritual women (Banungwe) and the chiefs' relatives drunk the beer and shared the white cloth which remained after the rituals. Study findings revealed that the use of the remaining items by human beings expressed oneness or unity between spiritual bodies and humanity. Commenting on the importance of remaining ritual items, Mbiti (1991), states that by the venture of having been used in the ritual and ceremonial activities, these objects embody the beliefs attached to the rituals; they are external concrete symbols of the internal ideas, beliefs and values which are demonstrated in the ceremonial processes. Therefore, the using of the beer and the cloth symbolised unity with spiritual forces in Kunda belief system. In relation to the Social Construct Theory, the beliefs attached to the use of the remaining ritual items may be different and may portray different significance in different societies. This could be due to differences in ideologies attached to the objects in relation to what a particular society believes in (Burger and Luckman, 1967).

### **5.4.3 Unity and Sharing**

Study findings revealed that the sharing of goods given to the chief among the Kunda people showed the uplifting of values of sharing and unity (oneness) among the Kunda people. Findings further revealed that whatever was given to the Senior chief was for all the Kunda people as the Senior Chief represented all the Kunda people during the ceremony. In relation to this, Mbiti (1991), points out that for society to function properly, there are often some men and women who have different forms of knowledge and who know how to lead others, even in religious matters. In the Kunda society, the Senior Chief was just one of the people appointed to lead others on behalf of the community and each community member had a different role to play in the Kunda society. Commenting on the importance of oneness and communalism, Magesa (1998), states that the realisation of sociability or relationships in the daily living by the individual and the community is the central moral and ethical imperative of African Religion. The religious values such as unity and sharing were also reported in studies done on the Chakwela Makumbi and Chibwela Mushi ceremonies of the Swaka/Lala and the Soli people of Serenje and Chongwe districts respectively. In both studies, Ngabwa and Simbao reported that foodstuffs were collected and used communally during the respective ceremonies to show unity and communalism (Ngabwa, 2015 and Simbao, 2014). The aspect of differences in use and disposal of ceremonial may differ from society to society depending on the peoples' understanding values attached to the ceremonial materials (Burger and Luckman, 1967).

## **5.5 How Malaila Traditional Ceremony can Contribute to Zambia's Growing Tourism Industry**

This section will discuss how Malaila Traditional Ceremony of the Kunda people Zambia's Eastern Province can contribute to the promotion of Zambia's growing tourism industry.

### **5.5.1 Disseminating Information on how to Conserve Nature**

The study revealed that the MTC had the potential to contribute to Zambia's growing tourism industry by providing a platform where messages on how to conserve nature could be disseminated. The study findings revealed that, through songs such as

*Tisunge Chilengedwe* (Let us Conserve Nature) people could be educated on things which should be done to conserve nature. The study also showed that game viewing was the main tourism activity in Mambwe district and game animals depended highly on the natural environment for their sustenance. Disturbance of the natural environment by activities such as cutting down of trees and burning the bushes could easily drive the animals away from the area which could result in reduction of tourists who would be interested in game viewing. In support of the importance of traditional ceremonies in helping in transmitting ethnic values such as nature conservation, Acquah (2011), states that traditional ceremonies help to preserve and pass on some important aspects of tribal heritage such as land from one generation to the other. In the same vein, the MTC could help in the promotion of nature through disseminating methods on how to conserve nature from one generation to another, hence promoting tourism which was rife in the area. The concept of using localised methods in promoting nature conservation is also supported by the Social Construct Theory which promotes institutionalisation of locally produced ideas (Burger and Luckman, 1967).

### **5.5.2 Improving Local Artistic Expressions**

The study revealed that the MTC could contribute to the promotion of Zambia's tourism industry through improving ethnic cultural arts. The study revealed that MTC could contribute to Zambia's growing tourism industry by improving cultural artistic expressions showcased during the ceremony. It was a view held by most research participants that once artistic expressions such as songs, dances and sculpture were improved many tourists who could be interested in cultural arts and could be attracted to the MTC. The aspect of Promoting and improving cultural arts is in line with the OECD (2009), commentary which states that culture creates authenticity and distinctiveness in the global tourism market. Prentice (1993), adds that the concept of alternative tourism has ridden on the back of popular festivals of the world which attract a lot of tourists each year. For the MTC to participate actively and fully in the tourism industry, it was vital that ethnic arts of the Kunda people were improved and showcased during the MTC. If the above arts could be improved, the MTC could easily attract cultural tourists. Kim and O'leary (2006), describe cultural tourists as up scaled people, who have high income earnings, high education, and mature aged from high social economic groups with higher cultural capital, who possess high cultural knowledge and have great love and respect for culture. People with the above status

could only be attracted to the MTC and be satisfied if improved artistic expressions could be provided at the ceremony. Appreciation and upholding locally formulated cultural ideologies forms the main basis of Social Construct Theory which promotes locally generated and institutionalised phenomena (Burger and Luckman, 1967).

### **5.5.3 Formulating Cultural Identity**

The study revealed that if cultural elements which were unique to the Malaila Traditional Ceremony were identified and promoted, they could attract a lot of tourists. Through the study findings, it was revealed that a unique cultural identity such as a unique attire could be used by people attending the MTC. It was suggested through study findings that people performing some critical functions such as rituals and dances could be provided with some cultural attire for identity. That attire could act as a form of advertisement to attract people to the MTC. In support of the above, Siwadi and Chaderopa (2012), point out that traditional ceremonies are very attractive to tourists who are interested in authentic cultural experience, which include having first-hand information on beliefs, rituals, forms of worship and totems and their origin. Authenticity of culture could not be ascertained if people performing various roles could not be identified from the majority who attend the ceremony. Hence, there was need to create some form of cultural identity for people who perform vital functions at the MTC for their easy identification and as a form of advertisement to would be attendants. In relation to Social Construct Theory, cultural practices differ from society to society, hence the need to formulate some form of identity for differentiation purposes (Burger and Luckman, 1967).

### **5.5.4 Publication of the Ceremony Through the Electronic and Print Media**

The study also revealed that for MTC to attract many tourists and to be part of the tourism attraction ventures in Zambia, there should be enough publications on the activities done before, during and after the ceremony in order to notify the people on what happens at the ceremony. Study findings further established that the MTC could contribute to Zambia's tourism industry if there could be enough publications of activities done at the ceremony. The study revealed that, publications should be done through newspapers, radio, television, billboards, and social media such as Facebook and even the creation of a website for the ceremony. Publications of activities done at the MTC could the enable people to know and get ideas about the ceremony as well

as be attracted to it. The people who could be attracted to the MTC once they knew about it were people who were interested in 'cultural tourism'. Ivanovic (2008), defines 'culture tourism' as the movement of persons to cultural attractions away from their place of residence with the intention to gather new information, to understand, learn and experience a diversity of cultures in reality in order to satisfy their cultural needs. Such type of tourists could not be attracted to the ceremony unless they got some ideas of what transpired at the ceremony and this could only be done through publication of some activities done at the ceremony through the electronic and print media. Publication of activities done during the MTC is supported by the Social Construct Theory in the sense that the theory acknowledges variations in the creation of various phenomena, hence the need to publicise them for others to know and learn about them (Burger and Luckman, 1967).

#### **5.5.5 Cultural Exchange**

The study established that cultural exchange with other cultures different from the culture expressions done at the MTC could help in promoting tourism attraction at the MTC. In to this, the study disclosed that partnership with other traditional ceremonies by inviting other tribes to witness the MTC as well as the Kunda people attending others tribes' traditional ceremonies, could help promote tourism industry. According to the study findings, this could help in marketing the ceremony as other tribes would also help in transmitting the activities and significance of the MTC. This aspect was feasible as traditional ceremonies, acted as bonding elements of people of various ethnic groups and made them unite and strengthened group ties. This is in line with what Dahay commented on the social function of the Coffee Traditional Ceremony in Ethiopia. Dahay (2016), states that the Coffee Traditional Ceremony served to bring people of different ethnic groups together to discuss their families and to gossip as it was just a social gathering. Through such informal social moments with people of different ethnic groups, cultural exchange could easily be transmitted and also some vital lessons could possibly be learnt on how others could be incorporating tourism and traditional ceremonies. Social construct Theory recognises the variation in the creation, understanding and institutionalisation of a phenomena, hence the need to learn from each other through cultural exchange (Burger and Luckman, 1967).

### **5.5.6 Formulation of unique Dates for the MTC**

The study established that for the MTC to attract tourists and be part of the tourism industry in Zambia, the dates of the ceremony should be fixed and also be stuck to. That was in order to enable would be attendants of the ceremony plan. That was because, study findings disclosed that the MTC should have unique dates different from other traditional ceremonies to avoid clashes with other ceremonies as well as dividing the audience. Hence, the research participants suggested that the set dates should be stuck to, in order to enable would be attendants plan for the ceremony. Commenting on the aspect of planning towards a traditional ceremony, Kweku and Banda (2013), state that traditional ceremonies entice tourists to stay a whole process of the ceremony, thereby staying longer for several days at a place, which is the best method of earning tourist dollars. However, for this to be actualised, tourists should know the actual dates of the ceremony and how long it would last, and plan in advance what to spend on the whole process of the ceremony. In case the same tourists wanted to visit another ceremony, dates should not be the same to avoid dividing the audience.

### **5.5.7 Promotion of the Hospitality Industry**

The study indicated that for the MTC to be part and parcel of Zambia's tourism industry, the areas around the MTC arena should be equipped with various hospitality facilities. It was suggested that through the promotion of the hospitality facilities such as hotels, restaurants, transport and communication should be done in order to enable visitors enjoy their stay during the MTC. That was because study findings revealed that, it was a challenge for tourists to stay in an area if the above facilities were not available. In relation to promotion of the hospitality industry, Siwadi and Chaderopa (2012), comment that accommodative environment during traditional ceremonies makes them appealing to tourists and leave a mark of friendliness in the heart of tourists. Therefore, for the MTC to be alluring to the tourists and to leave a mark of satisfaction in the hearts of tourists, good hospitality facilities should be provided.

### **5.5.9 Summary**

The chapter discussed the research findings of the study. It did this by discussing findings of the study linked to the objectives of the study. The research findings were also integrated with the related literature reviewed in the study as well as the theoretical framework adopted in the study. The next chapter focuses on the

conclusion and recommendation of the study.



## **CHAPTER SIX**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **6.1 Chapter Overview**

This chapter gives the conclusions and recommendations of the study. The conclusions and recommendations of the study are provided in relation to the study. The main research objective of the study objectives. The main research objective of the study was: ‘to investigate the religious significance of the MTC of the Kunda people of Mambwe District in Zambia’s Eastern Province and how the ceremony can contribute to Zambia’s tourism industry’. The specific objectives of the study were: ‘to assess the religious significance of major activities performed prior to the Malaila Traditional Ceremony of the Kunda people of Mambwe district, to determine the religious significance of major activities performed during the Malaila traditional ceremony of the Kunda people of Mambwe district, to establish the religious significant of major activities done after the Malaila Traditional Ceremony and to establish how the Malaila Traditional Ceremony of the Kunda people of Mambwe district can contribute to Zambia’s growing tourism industry’.

#### **6.2 Conclusions of the Study**

Based on the main research objective which was, ‘to investigate the religious significance of the MTC of the Kunda people of Mambwe District in Zambia’s Eastern Province and how the ceremony can contribute to Zambia’s tourism industry,’ the study concludes that the Malaila Traditional Ceremony has a lot of activities done before, during and after the ceremony which have religious significance. This religious significance ranges from the use of charms and observation of taboos to evade offending spirits. Prayers, rituals and various religious teaching are expressed through songs and actions. The study also concludes that the MTC can help promote Zambia’s tourism industry if measures are put in place to advertise it well and also if various facilities are put in place to attract and accommodate tourists.

The conclusions drawn from the first specific objective, which was ‘to state the religious significance of major activities done before the Malaila Traditional Ceremony of the Kunda people’, is that there are various major activities performed

prior to the MTC of the Kunda people. A close examination of these activities reveals that most of them have religious significance. Examples of some activities done before the MTC which have religious significance are: selection of the place for the ceremony, observing taboos, praying and giving offerings to the ancestors and strengthening the potency of ceremonial items through the use of charms.

From the second specific objective of the study, which was ‘to determine the religious significance of major activities performed during the Malaila Traditional Ceremony’, the study concludes that, some of the activities performed at this stage of the ceremony have religious significance. Examples of activities done during the ceremony which have religious significance are; paying homage to the ancestral spirits at the graves, prayers and offerings at the graves, giving respect and honour to the senior chief, the symbolic setting of the arena during the ceremony which signified unity, belief in evil forces and the link between humanity and animals, the initiation of the young and the legend of Mambwe wa Malonda communicated in the speech at the MTC. Moreover, through songs sang during the ceremony, there is religious significance linked to the respect of human life, the mourning of the dead and the peace and unity which are expressed.

The Conclusions drawn from the third specific objective of the study, which was ‘to establish religious significance of major activities done after the Malaila Traditional Ceremony’, are that the major activities performed after the MTC have religious significance. The activities which have religious significance and are performed after the ceremony are; the purification of guns through the use of charms, the unification of humanity and ancestral spirits through the use of the remaining ritual items and the aspect on unity and sharing as religious values expressed through the sharing of gifts given to the senior chief of the Kunda people during the MTC.

The last specific objective of the study, was ‘to establish how the Malaila Traditional Ceremony can contribute to Zambia’s growing tourism industry.’ From this objective, the study concludes that the MTC has the potential to contribute to Zambia’s growing tourism industry. This can be through the use of the MTC to disseminate information on how to conserve nature, improving local artistic expressions, formulation of the Kunda cultural identity, cultural exchange through visiting other traditional ceremonies as well as inviting other people to attend the MTC, formulating unique

dates for the MTC and sticking to them, and finally the promotion of the hospitality industry in Malambo area.

### **6.3 Recommendations**

Based on the research findings of the study and the conclusion drawn by the study, the study makes the following recommendations:

- The Zambian government should help promote cultural values and beliefs such as those found in the Malaila Traditional Ceremony of the Kunda people, as they promote the identity of Africans and are points of reference for the future generations.
- Media houses such as television and radio stations should take keen interest in traditional ceremonies so that African cultural values are promoted.
- The Zambian government and the Kunda Royal Establishment should ensure that hospitality facilities such as hotels and guest houses are provided to ensure that people who attend the ceremony stay in comfort during the whole ceremony.

### **6.3 Avenues for Future Research**

In terms of future research, the researcher recommends that other studies should be conducted on how conflicts of religious beliefs in Malambo area have been dealt with as all the above religious activities are practised in the area which has also been exposed to modern and foreign religions such as Islam and Christianity.

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## **APPENDICES**

### **APPENDIX 1:**

#### **INTERVIEW GUIDE FOR A CHIEF AND OTHER TRADITIONAL LEADERS**

I am George Mulenga, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on the above subject. Kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercised. Your cooperation will be appreciated.

1. Sex and age of the respondents
2. As traditional leader, who are the Kunda people and where did they come from?
3. What is the meaning of Malaila ceremony?
4. What important activities done in preparation for the ceremony?
5. What restrictions (taboos) are there to be observed by the people who will perform such activities?
6. What are the religious significance of the above activities?
7. What activities are done during the ceremony and who performs them?
8. Why is that it is only those people who perform such roles?
9. What are religious significances of such acts?
10. What items are involved in the above activities and what are the religious and moral significances of those items?
11. What activities are done after the ceremony and what religious significances do they carry?
12. As the country Zambia and the world at large, what lessons can we learn from Malaila ceremony?
13. Is there anything else you would like to mention about Malaila ceremony in general?
14. How can MTC help in promoting Zambia's tourism industry?

**THANK YOU FOR PARTICIPATING IN THIS STUDY**



## **APPENDIX 2:**

### **OBSERVATION LIST**

The researcher will observe the following activities and take photographs or videos and then follow them up with the interview with the participants;

1. The title of a ritual, dance or song.
2. Who are the participants?
3. At what point during the ceremony is the activity done?
4. What attire or instruments are used?
5. Where is the activity done?
6. Most prominent actions or words produced during the activity or song.
7. Age ranges and sex of the participants.

### **APPENDIX 3:**

#### **INTERVIEW GUIDE TO THE PARTICIPANTS.**

I am George Mulenga, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on the above subject. Kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercised. Your cooperation will be appreciated.

1. What is the title of your activity or song?
2. What are the main purposes of the activity or song?
3. Why is that it was you who did the performance and not anyone else?
4. What was the background of the song or activity?
5. What is the religious meaning of the activity?
6. Why was the activity done at such a point or place and not anywhere else?
7. Any taboos or forbidden activities which you must observe before the activity is performed to the public?
8. What is the meaning of the attire or instrument used if any?
9. How is the attire or instrument prepared specifically for the ceremony?
10. How is the attire or instrument stored or disposed after the ceremony and why it is done like that?
11. What can Zambians learn from your song or activity?
12. How can Malaila traditional ceremony help to promote tourism sector?
13. Anything important about the activity which has not been discussed but you still feel that others should know about it?

Thank you for participation in the interview.

**APPENDIX 4:**

**INTERVIEW GUIDE FOR PEOPLE IN TOURISM INDUSTRY**

I am George Mulenga, a post graduate student in Master of Education in Religious Studies at the University of Zambia, conducting a research on Malaila Traditional Ceremony could help promote tourism industry in Zambia. Kindly answer these questions freely in this interview. The information you are going to provide will be purely for academic purpose and will be used as such, meaning confidentiality shall be exercise. Your cooperation will be appreciated.

1. Name of the organisation.....
2. Position of the respondent.....
3. What is the role of the organisation in the promotion of tourism industry in Zambia?.....  
.....  
.....  
.....  
.....
4. Which type of tourists among these are likely to be attracted to MTC:() researchers/ educationalists () Anthropologists () Historians () Religious Advocators () young () Old () Kunda people in diaspora () any other type of tourists.
5. Please state why do you think the above could be attracted to Malaila Traditional Ceremony {state on what is applicable from the above}
  - I. Researchers.....  
.....
  - II. Anthropologists.....  
.....
  - III. Historians.....  
.....
  - IV. Religious advocators .....  
.....
  - V. Young people in general .....

- VI. Old people in general. ....  
.....
- VII. Kunda people in diaspora.....  
.....
- VIII. Any other groups of people .....  
.....

6 what benefits could the above tourists bring to:

- a) Zambia as a country.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

- b) Kunda community in Mambwe District.....  
.....  
.....  
.....

3 How could the above tourists be attracted to Malaila Traditional Ceremony? {state as many reasons as possible }

- I. ....  
.....
- II. ....  
.....

THANK YOU VERY MUCH AND GOD BLESS YOU.