

## **Cover sheet for an interview conducted in Zambia:**

**Mr. Lubinga Mujatulanga**  
**(with Mr. Luka Yamba) on 12<sup>th</sup> November 1978**  
**at Mr. Lubinga's home in Lubinga Village, Kasempa**

### **Brief Biographical sketch (created after the interview, n.d.):**

Born: 1922 (father was head messenger)  
1930: Began School at Mukinge  
1939-40: Sent to Lusaka for Standards V and VI  
1942: Taught at Kibinda School, 32 miles from Kasempa in Nyoka area

**Note:** I noted after the interview that in re-reading the transcript that Mujatulanga had said nothing specific about his work as an educator after 1942. He also mentioned older men like "Jesereal Mukika." This information could not be followed up.

**Note: Mr. Mujatulanga made a lot of corrections on the script.**

**General note on all interviews and interviewees:** These cover sheets were created from old notes 25 years ago. They contain key manuscript information in each interviewee's file. Often there is a short chronology of the interviewee's life written at the time of the interview. Most interviewees by this time (2006) are deceased; hence the huge potential value of this old interview. All interviews focused on education in the North West Province of Zambia mainly in the period from World War II until the 1970s. They often contain information on other topics that in some way related to education. All interviewees were in some way leaders of their own community or missionaries who had spent much of their life in the N.W.P. Most interview transcripts contain rectangular boxes for, or with, 5 numbers. These were used to code key data for research and writing in this pre-computer era. These codes are now meaningless for me and for any one else. Unless noted otherwise, these interviewees can be used by scholars without restrictions.  
7/15/2006

Please return this copy to  
David Wilkin, Box 43, Solwezi

INTERVIEW WITH MR. LUBINGA MUJATULANGA BY MR. LUKA YAMBA AND  
MR. DAVID WILKIN AT MR. LUBINGA'S HOME IN LUBINGA VILLAGE, KASEMPA,  
ON SUNDAY AFTERNOON 12TH NOVEMBER 1978, AT 15.00 HOURS.

Mr. Yamba: We should like you to tell us about yourself, the work in education that you have done in the district and possibly outside. Please start with the date of your birth, and other people born about that time.

Mr. Lubinga: My father, being at the mission at that time, told me that I was born in 1922. About 1930, when I was eight years it came time for my education and I went to Mukinge Mission, I was taught by Mrs. Foster. The education in the older days was very different as one had to go into so many classes. In the early 1930s, one had to do a beginner's class and from a beginner's class to go to Sub-A.

I was born in Mulumba Village, west of Kasempa about 38 miles, in Chief Kasempa's area.

Mr. Yamba: In your childhood were there any White people in the district?

Mr. Lubinga: There were, but I did not know some of the District Commissioner's, but my father, being the Head Messenger, I had to stay with him and the District Commissioner was Mr. Firse. FACE

One thing I witnessed and heard about was that when a person had a case and he was accused to be given some strokes, and he was given some six or ten strokes, he was told to clap hands to say "Thank you". Now how could that happen after what they had done to him?

Mr. Yamba: Were the first White men to come into the district the missionaries or government officials?

Mr. Lubinga: The first were the missionaries.

Mr. Yamba: Where did these first missionaries settle? At the present mission station?

Mr. Lubinga: No. They first settled at Solwezi, Chisalala. From there they moved to Musonweji which was some 62 miles from Kasempa. There they were very far from many people. So they decided by 1923 to move to Mukinge Mission Station, which is now there. ~~where they~~

Mr. Yamba: In those days how did they move from place to place?

Mr. Lubinga: It was very difficult. Sometimes they had to go on foot. Probably a male missionary would have a bicycle but the ladies would be carried in hammocks by two people. It was very tedious to journey. Things were very difficult.

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Mr. Yamba: How did the people behave when they first saw the White men? Were they frightened?

Mr. Lubinga: Really, they were frightened to see their white skins. And especially when they were called to come <sup>near them</sup> in. And when any a missionary visited a village, the people ran away from this person because <sup>he</sup> who was different from us, "What is he trying to do"? But some wanted to see him and came near. ~~But~~ <sup>the problem</sup> the language was very difficult and I don't know how they communicated to begin with. Probably they were using hands or practiced in one house to teach them simple language. I don't know. But things improved, <sup>as they stayed some more years.</sup>

Mr. Yamba: Can you ~~say~~ precisely what the missionaries did when they first arrived in the district and what the government officials did when they came. They seemed to have different goals.

Mr. Lubinga: ~~Now~~ <sup>The</sup> missionaries did not come to administrate. They came to ~~bring~~ <sup>preach</sup> the Gospel of God. To teach people that they were Sinners and that they should believe in Jesus Christ. Mainly they were preachers who came to preach to us. They were working very hard <sup>at</sup> during that time and used to spend nights in the villages, ~~and so on.~~ <sup>But the words</sup> it was very new, <sup>were</sup> because the people did not know <sup>to them,</sup> what was God in the ~~When~~ <sup>who</sup> difficult way that they brought it. ~~that they brought it.~~ <sup>brought-taught them</sup> The people were worshipping their idols and other things, so to change from <sup>what they had been doing</sup> that time was very difficult. After sometime people began to realize about the Gospel in the Book and ~~so on.~~ <sup>bible</sup> ~~And many believed in the name of Lord Jesus christ;~~

~~The other group -~~ The District Commissioners - came to administrate; I mean to control and have order <sup>in the Districts</sup> and enroll. They came to tell people what to do and how to be <sup>and</sup> have and so on. It was <sup>not</sup> ~~very difficult~~ <sup>any easy thing</sup> because even then, After so many years, people were told to pay poll tax which they did not know. They said "What is <sup>the poll tax?</sup> this for?" They said "You have to pay poll tax. Then ~~the~~ people could not argue because the discipline was so difficult even though some people were hesitating. They said a poll tax had to be paid no matter how old <sup>you are</sup> people ~~were~~ <sup>else you</sup> or they would be in trouble.

Mr. Yamba: Now you said you went to school in 1930. Were you the first people to go to this type of schools?

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Mr. Lubinga: No. There were people who were born before myself like <sup>Mr. Jesepel Mulika</sup> Jesse Sandasanda and Bezele Kika and other people were ahead of me. In fact, there were some people who even started about 1915 like <sup>Mr. Exelise</sup> Namusompo and others, <sup>in</sup> These were mission schools. There were no government schools by ~~then~~ <sup>that time</sup>.

Mr. Yamba: Did any of your relatives go to school, the same schools, at the time you did? Or were you the first?

Mr. Lubinga: I was the first <sup>from</sup> of my relatives to go to school. Some followed <sup>after</sup> behind me but they did not pay much attention to learning, and didn't know the value of education, and so they dropped it. ~~They did not complete.~~

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Mr. Wilkin: You said your father was a Head Messenger. Did he ever get a chance to learn to read and write?

Mr. Lubinga: No. ~~By that time he was old and they did not allow him any chance of learning.~~ <sup>he did not get any chance of learning because he was old already old.</sup>

Mr. Wilkin: Was he then happy ~~to~~ see you go to school to learn to read and write?

Mr. Lubinga: He was very happy. <sup>he saw</sup> Because some clerks were <sup>in the offices</sup> educated, ~~imported from other districts, or areas, so he was interested in me~~ <sup>who came</sup> learning so I ~~could~~ <sup>wished if</sup> become a clerk.

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Mr. Yamba: What subjects then did you learn while at school?

Mr. Lubinga: We were learning arithmetic, <sup>and</sup> reading - these two things were so much important. And as a mission school many ~~things were~~ Scripture. <sup>was the main subject</sup> English was limited to higher standards.

Mr. Yamba: What was the difference between the beginners class in those days and today?

Mr. Lubinga: The difference was that the subjects were divided. You started writing - alphabetic letters on the floor or rather on sand outside. Now after doing that, you know how to write A, B, C, D - not knowing joining words - the year finished, because we were not born into homes where we were taught before we went to school. After beginners we went to Sub-A and started joining words, consonants and other things.

Mr. Yamba: How many teachers were at your school at Mukinge here? How many classes were there?

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Mr. Lubinga: ~~In my area~~ There were only two teachers. Now ~~each~~ teacher should teach two classes or four classes per day - two in the afternoon. When I was a kid, I was happy with this and found no difficulties with this.

Much time was spent on the Bible. They came to teach the people. After knowing reading and writing, they could become preachers,

not to become clerks or to become teachers, <sup>but</sup> ~~and~~ to read the Bible. That was their aim.

Mr. Yamba: In your first days were you taught by Zambian teachers or missionaries?

Mr. Lubinga: I was taught by missionaries for about four years. One was Mrs. June Foster. 

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Mr. Yamba: Were many children, like today, interested to go to school? Or if they went did they go willingly or were they forced?

Mr. Lubinga: During my early days, there were very few who were willing to go to school because they didn't have any value for school. Some in my group were forced by the parents to go. Now, you know when you are forced to do a thing and you don't have any interest, you don't last long. So many of them went back and did not return. 

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Mr. Yamba: It appears from our discussion that there was only one school for boys alone. Wasn't there anything for girls?

Mr. Lubinga: At first the school was co-educational when it grew up, there was a separate school for girls by themselves. By that time we had an educational female teacher, Miss Janet ~~ta~~ Forman. She started a boarding school. That was around 1936. Then education became interesting to the people because they saw that boys, ~~were~~ learning and girls were also learning. Most of them were the daughters of the preachers.

Mr. Yamba: Do you remember some of the women now who were at school at that you were a school boy. Also, can you remember some of the men who were schoolmates.

Mr. Lubinga: Yes, Mrs. <sup>Elsie Kaynamani</sup> Edna Chilemina was one of the girls. Also, Mrs. Jesse Sandasanda. <sup>Devin</sup> Then Luka Kayindu was in my class; Jonathan Paulo was ~~also~~; <sup>and</sup> also, Muke Mambwe. 

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Mr. Yamba: Were they very strict with the age of entry as they are today?

Mr. Lubinga: The ruling was not strict - sometimes <sup>boys and girls</sup> people 9, or 10, or 12 <sup>years</sup> would <sup>come</sup> to school and begin. They would start to read and write, so that they could preach. Only when I became a teacher in the early 1940s <sup>2</sup> did the government impose <sup>of school age</sup> regulations on the missions that they should recruit only children <sup>n</sup> to go to school.

Mr. Yamba: Was Mukinge in those days both boarding and a day school? If it was boarding, were you asked to pay fees or did you just go free?

Mr. Lubinga: It was a boarding school and we were asked to pay fees of one and six per year; otherwise, it was free. 

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Mr. Yamba: When you were at Mukinge, were there any other schools in the district?

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Mr. Lubinga: No, there was not. There was only one at Mukinge. From the whole district people had to come in - this was in the early 1930s.

Mr. Wilkin: Would Mr. Jesse Sandasanda have been a teacher then?

Mr. Lubinga: No. He had already finished school and went to training school.

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Yamba: What was the maximum class that people reached at Mukinge?

Mr. Lubinga: The maximum was Standard 4 (Grade 6). People were told they ~~were~~ <sup>have</sup> finished. You could become a teacher (preacher?) - you were fully qualified.

Mr. Yamba: Do you remember how many of those who were asked to go and do evangelical work, went out?

Mr. Lubinga: I could not remember, because at that time most of us who ~~were~~ <sup>finished</sup> to Standard IV refused because we wanted to go on to Standard VI. Those who had no money to ~~go~~ <sup>went</sup> to other schools had to go back home.

In my case I proceeded on to Standard VI. I had to go to Lusaka. We had to go on foot passing through Mumbwa District, to Chalimbana.

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Yamba: How many of you went from Mukinge to Lusaka for Standard VI in that particular year?

Mr. Lubinga: That was in 1939-40. Jonathan Paulo, <sup>Beratman</sup> ~~Godman~~ Kafumekache, late White Kafumekache, and ~~then other people like~~ Aaron Ngalande. There was no Standard VI in the District.

When ~~I~~ <sup>we</sup> went to Lusaka, Government paid our school fees, because we had to sign an agreement that after passing ~~we would become~~ teachers.

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Wilkin: Did anyone go to Chitokoloki from here?

Mr. Lubinga: Yes, some of them did, because that was also another training school for primary teachers. Some were interested in going to Chitokoloki and some to Lusaka.

None of my group went to Chitokoloki, however. They may have felt Chitokoloki was remote.

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Yamba: Some people have a very bitter argument that education in the North-Western Province was (and still is) not as advanced as in other provinces. Would you enlighten us as to why the education here has not educated so many people as in other areas? Or is this not true?

Mr. Lubinga: It might be true, somehow. The missionaries who came here were definitely not so much interested in teaching English as the basic language. They were only interested in teaching people at the lowest level. That was enough - everywhere in the North-Western; so you find that in some other provinces where some of the missionaries were so keen on training people, they advanced very quickly. You will

find ~~some~~ <sup>some</sup> people did not go to higher standards in ~~that time~~ <sup>those days</sup> because of ~~some~~ of the suspicions of the missionaries. But now it is all right because we are pushing up with other provinces. [redacted]

Mr. Yamba: Didn't Government realize that the North-Western Province, as far as education was concerned, was lagging behind? If so, why did not this Government do sometime to begin to get the missionaries to teach English or do something itself to begin schools here and there, so the people would be on the same footing with the rest of the provinces?

Mr. Lubinga: I don't think the Government would do that because at that time Government ~~was not certain~~ <sup>would like</sup> Africans would <sup>to</sup> advance in education, so they would not force the missionaries or other people to teach them a better way. It was up to them if they wanted to do it. We were only unfortunate, until 1945 when Mutanda School was introduced up to Standards V and VI. ~~Then the~~ <sup>Mr</sup> missionary came from America, Peter Letchford, ~~who opened Mutanda, and many people from all parts of N.W. Province came to Mutanda for good education~~ <sup>which became so well known even pupils came from Chitokoloki to Mutanda and that was the only time when education in the North-Western Province advanced. That was the time when North-Western Province advanced.</sup>

In those early days you couldnot get anyone to go to secondary school. (We only had one secondary school, at Munali, in the country.)

Mr. Yamba: It was true the government was not interested opening or running schools. But what about the indigeneous people, themselves, when they saw that in other provinces education was more advanced, why did they ask other denominations to come and operate in North-Western Province so that they would bring at the same time education as well as religious knowledge for the people?

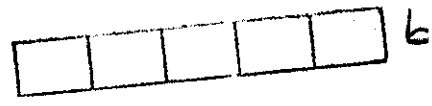
Mr. Lubinga: I think in these days it was not easy for one to know what was happening in other districts. We were completely divided. We did not know what was going on in another province. There were no good communications. Even for those who had travelled and saw what was happening elsewhere, it was not very easy for one, in those days, to go and protest to the Government - "Who are You"? Sometimes you could be beaten, for giving other people this knowledge. [redacted] a

Mr. Yamba: After you had completed your Standard VI at Munali did you stay on for teacher training?

Mr. Lubinga: Yes, I stayed on for two years for teacher training. I did not do any pupil teaching. I finished in 1942 and became a teacher.

~~When I came back there were now schools around.~~

The first school that I taught ~~at~~ was Kibinda School about 32 miles from Kasempa in Nyoka area.



When I went to that school and started teaching, I even had to teach boys who were matured. Some of them had wives. They were just beginning. They had had no education in that area. This created problems - you know how that is. They came late to school in the morning and said they had stayed out late dancing in the night. And the work was very <sup>difficult</sup> heavy because sometimes I had to teach four classes a day. Teachers were very scarce. It was very difficult and I could not prepare very well. And marking every day for four classes! <sup>was difficult</sup> There <sup>was</sup> no other teachers in the school. I was by myself (I was married by that time as I married the year that I left school.)

Mr. Yamba: What was the attitude of the local people around Kibinda School when they saw a local man as a teacher - a person they knew and had seen growing and go to school at Mukinge? Now he had become a teacher. How did they look at you?

Mr. Lubinga: They were very much interested, because they never believed that they could get a teacher. And some of them who had seen me struggling at the Mission were very much pleased and influenced other people. So the local people were so much happy and said "If I take my child to school, he will become a teacher as well". So it was so encouraging and a good response.

Mr. Yamba: Was there anything like Government schools established in Kasempa in the early or late 1940s?

Mr. Lubinga: There was a Government school ~~made~~ in Kasempa area in the early 1940s. And that school was very interesting. Each chief was told by the District Commissioner to bring one person to represent the chief to learn in that school, so when the chief died, he could become a successor. Also some people nearby went to that school. ~~So you find~~ The Government teachers were different from the mission teachers because they were free <sup>men</sup> - drinking and doing all activities - while at the Mission ~~it was different~~ <sup>that could not do it</sup>. That school was called Kasempa Native Authority School.

Mr. Yamba: Can you remember some of the chief's relatives who were sent to that school, who are now chiefs?

Mr. Lubinga: One is Chief Mujimanjovu (Samuel). I can remember he was sent there. But he did not finish <sup>he was in</sup> and ~~left at~~ Standard IV. Others did not finish either. Some were dull and did not go on. You know when you <sup>had been</sup> sent as a chief's representative, then ~~some felt they were~~ <sup>you feel you are</sup> "part and parcel" of the chieftainship, ~~so they didn't do their~~ <sup>that made many not to finish</sup> education properly.



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Other children who were not at the royal families also went to the school and most of them did very well. Some of them are teachers and clerks.

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Mr. Wilkin: Were these other children volunteers? Did their parents choose to send them or how did they pick these other people?

Mr. Lubinga: In fact it was just a government school in the district, but chiefs were given every opportunity, but it was for everyone else as well.

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Yamba: Who were the first teachers at this school?

Mr. Lubinga: The first teachers were not all from Kasempa District. The first Head-Master was Mr. Tembo. <sup>Mr Muko Mumbwe</sup> ~~But Mukimwa was a teacher and~~ <sup>Mr</sup> also Kajimanga and others <sup>people too</sup>.

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Yamba: When you became a teacher yourself did you teach the same subjects that you were taught? Or were there additional subjects?

Mr. Lubinga: ~~We~~ <sup>I</sup> taught more advanced lessons than at Mukinge. ~~They~~ <sup>I</sup> ~~were~~ <sup>was</sup> ~~very~~ <sup>well</sup> prepared and well-organised because of ~~our~~ <sup>my</sup> training.

You know the first missionaries who came here, I doubt if they even went for a teacher's course. They were not putting emphasis on specific lessons. Emphasis was on Scriptures. But when ~~we~~ <sup>I</sup> became teachers, ~~we~~ <sup>I</sup> had to follow a specific syllabus.

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Wilkin: You have implied that when you were at Mukinge that there was no training for you in crafts or woodwork or bricklaying. But when you became a teacher was there some practical work?

Mr. Lubinga: No, we were not taught those skills, most of it was manual work. ~~Some others, not in the school, were being taught carpentry.~~ <sup>and little</sup>

[ ] [ ] [ ] [ ] [ ] [ ]

Mr. Yamba: Could you say something about the attitude of both parents and children towards education in the early days.

Mr. Lubinga: In the early days, parents did not see the value of education and most of them said "Why should I send my child to school? What are they going to <sup>do?</sup>" Especially the education for girls. "To them it ~~will be~~ <sup>was</sup> very useless. If a girl ~~comes~~ <sup>goes</sup> to school, will she become a teacher?" They had no knowledge because they were blindfolded.

It was only the children of the pastors or elders who went to school at that time. After those girls became pupil teachers, others realized the quality of education. Thus, they were not so interested.

Mr. Yamba: If they were not interested how did some, a few, go to school and how did they see the value of education of those who did?

Mr. Lubinga: Those who did go were very fortunate. They saw clerks and other people and the value of education. Mostly these were

people who knew what missions were doing. Most <sup>of them</sup> were not so much interested until the time came when Government imposed rules that they should go.

Mr. Yamba: How does the attitude of people in the early days compare with the attitude today?

Mr. Lubinga: There is a great difference. Today people know the value of education and seen the fruits from those people who sent their children, how they help them. The more you get education, the more you have some children to learn. When they are employed, you get something. There is a scramble now.

In the early days teachers had to go <sup>to</sup> in the villages and to look for children. But not nowadays. You find <sup>will put the parents bring their children</sup> you want to enroll the children <sup>for enrollment up to 200 when the number is</sup> too many come in, and it is a trouble to screen from 200 to 40, in Grade I. <sup>The</sup> people now know the value of education.

Mr. Yamba: Now you both as the village headman and the chairman of the Parents Teachers Association at the school, what are you doing to improve the standards of education at this school?

Mr. Lubinga: At first I opened Kivuku School here with a self-help so <sup>that</sup> our children could <sup>have more chances to</sup> learn. But now since I am retired, I have tried to tell the parents to send their children to school and to help the teachers when they are in difficulties, as well as when <sup>there is</sup> needed we parents must help. ~~Some parents want to just leave it to the government, but we must help to bring the standards up.~~

Mr. Yamba: When this school started and a few years thereafter, the results were very good, but not recently. Things have gone down. What do think is the reason why?

Mr. Lubinga: I can't really say. A lot depends on the Head-Master. He must try to check on certain teachers. Anything I have now witnessed is that the Grade VII teachers don't assist on revisions of teaching. It pains me to see how ~~much~~ teachers today indulge in drinking. If a man ~~is now~~ drinking the whole night, he will have a hang-over. And how can he prepare his lessons? Many teachers are not trying to improve their schools.

Mr. Yamba: As the chairman of the Parents Teachers Association for your school, what plans do you have for the future?

Mr. Lubinga: ~~We~~ want to have a double stream because so many children are left out. If ~~we~~ have a double stream in Grade one, this may help. We want our school to be the best in getting results. We are helping the teachers to organise themselves so our school will be on the map. It is very sad and parents become very annoyed when their children are

not <sup>selected</sup> sent for Form I. We are trying to improve. 

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Mr. Wilkin: I also assume besides your work as a headman and as an educator you are also active in the church. Many people say that there are other forms of education - through the church and other ways. Is there anyway through the church that you and your wife have contributed or contribute to-day to the education of the people?

Mr. Lubinga: There are so many ways that we do. In the church we teach people the Gospel of God and do some activities in the church that are a part of education. At this time I am also the Chairman of the District Council for all the churches, so I have to go and supervise what all the churches are doing. When they have difficulties, I have to help them. 

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Also I am the Chairman of the Constituency for UNIP. Now that I am retired I am touching so many things.

My wife is the Chairlady of the Women's Club and is teaching them hygiene, gardening and care of children and also knitting and weaving. My wife has also done much work.

I have written a book and am trying to write a second one on the history of people. I shall be willing to help with any more questions you may have.

Mr. Yamba: Mr. Lubinga's book is being used in the schools.

END OF INTERVIEW

Mr. Lubinga Mujatulanga,  
P.O. Box 22,  
KASEMPA.

## **Additional materials resulting from the interview**

**Mr. Lubinga Mujatulanga Interviewed:  
(with Mr. Luka Yamba) on 12<sup>th</sup> November 1978  
at Mr. Lubinga's home in Lubinga Village, Kasempa**

**Additional materials resulting from this interview were eight items of correspondence exchanged between late 1978 through July 1984. The latter was sent a copy of the dissertation. This correspondence has been placed in reverse chronological order.**

**General note on all interviews and interviewees:** These cover sheets were created from old notes 25 years ago. They contain key manuscript information in each interviewee's file. Often there is a short chronology of the interviewee's life written at the time of the interview. Most interviewees by this time (2006) are deceased; hence the huge potential value of this old interview. All interviews focused on education in the North West Province of Zambia mainly in the period from World War II until the 1970s. They often contain information on other topics that in some way related to education. All interviewees were in some way leaders of their own community or missionaries who had spent much of their life in the N.W.P. Most interview transcripts contain rectangular boxes for, or with, 5 numbers. These were used to code key data for research and writing in this pre-computer era. These codes are now meaningless for me and for any one else. Unless noted otherwise, these interviewees can be used by scholars without restrictions.

7/15/2006

P. DAVID WILKIN

(212) 271-0084

Home Address:  
61-15 98th Street  
Rego Park, N.Y. 11374

Mailing Address:  
P.O. Box 175  
Rego Park, N.Y. 11374

July 17, 1984

Mr. Lubinga Mujatulanga,  
P.O. Box 120022,  
Kasempa, ZAMBIA.

Dear Mr. Mujatulanga,

Herewith the copy of my dissertation that I promised you. I hope that you received my airmail letter, of the same date as above, informing you that it was coming. As very few studies cover the present-day entity called the NWP, the dissertation may have some future significance.

Please start by reading the Preface very carefully.

Note my general acknowledgement to all interviewees in the Preface and my specific acknowledgements in the bibliography. Note also that I refer to my interview with you several times in the footnotes. As there is no index, you must carefully read or survey the whole dissertation, to find specific references to our interview.

As with all other readers, I invite you to write me with your comments. Until the end of 1985, use the address given at the top of this page. Thereafter, as indicated in the Preface, write to me in care of my brother.

If you do write to me with your comments, both positive and negative, I will certainly reply within several months. If you also desire, I will give you a summary of American scholars remarks about this work. I suspect that those remarks will be different from, and often less astute than, those from you interviewees for whom is topic has a personal meaning.

I hope you are well and having a good year. As of the date of this letter, I am well and have moved into a new business career. For the time being, I have placed both life in Africa and the university world behind me. Nonetheless, I still hope to do some writing in the next year or so. Thus, after you read the work, I will indeed value any comments very much.

*Very sincerely,*

*David Wilkin*

P. DAVID WILKIN

(212) 271-0084

Home Address:  
61-15 98th Street  
Rego Park, N.Y. 11374

Mailing Address:  
P.O. Box 175  
Rego Park, N.Y. 11374

July 17, 1984

Mr. Lubinga Mujatulanga,  
P.O. Box 120022,  
Kasempa, ZAMBIA.

Dear Mr. Mujatulanga,

I have received your letter. Fortunately, I still have a few copies left of my dissertation. I will place it in the mail early tomorrow morning using parcel post surface mail. It should reach you within three months. Should you not get it by November, however, please let me know.

Along with the copy I will indicate how people can get additional copies, if desired. American and Canadian dissertations (except for those from a tiny handful of universities) have really become a new type of book as you shall see -- one of the many new by-products of the modern electronic age!

I hope you have a good year with excellent health and much happiness.

Sincerely,

A handwritten signature in cursive script that reads "David Wilkin". The signature is written in black ink and is positioned below the typed name "Sincerely,".

P.O. Box 120022,

Kasempa.

Zambia.

30th June, 1984

NOTHING  
TO BE  
WRITTEN  
THIS MAP

MR P. David Wilkin,  
P.O. Box 175  
Rego Park  
New York 11374  
U.S.A

Dear MR Wilkin.

Many thanks of your letter dated  
6th July 1983. I am sorry I could not  
write you in due course simply  
because my letter was missing among  
other things, so I was unable to write  
you.

I would be very pleased if you can  
send me a complementary copy and  
the address to send the book is collect  
as the usual one.

I see no reason why they can seek  
special permission from me or you  
before reading the transcript of your  
interview.

I shall indeed be very grateful  
if the book can be sent to me as soon  
as possible.

Yours sincerely  
Lubinga Mujatunga.

received  
9/10/82

Lubinga Muzatungwe  
P.O. Box 22  
Kasempa  
30th April 1982  
Zambia

Dear Daniel,

I was indeed very pleased to have your letter of 11th April 1982. I was looking forward to knowing where you are, and I am now happy to have your address.

I shall indeed be happy to have a copy when it is complete.

Mr. David Mutimwa, Mr E. Mutwale and Mr Aaron Ngalande all are quite okay, and I often see them and sometimes meet them in the District Council for meetings. Hope they too will be happy if you write them.

Yours very sincerely  
Lubinga Muzatungwe



P.O. Box 175  
Rego Park, NY 11374  
11th April 1982

Dear Mr. Muya tulanga

I hope this letter reaches you. It has been over three years since we met + talked about old times.

Since I last saw you, I resettled in America. Resettling took some time. Then, my wife got very ill. I have now moved from Syracuse to New York City. With a bit of luck I hope to finish my writing this year - at ~~the~~ long last.

If this reaches you okay, please let me know. I will eventually send you a copy when it is completed. Also, I would like to get in touch with others. Especially Mr. David Mukimwa, Mr. E. Mutwale, + Mr. Aaron Ngalande. Do you see them often? If so, please let me know + tell them that they will appear in the book along with yourself. Also, give them my best regards.

Very sincerely,

David Wilkin  
(David Wilkin)

Mr. Lubinga Muya tulanga  
40 Box 22,  
Kasempa, ZAMBIA.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

P.O. BOX 43, SOLWEZI

232

26th April 1979

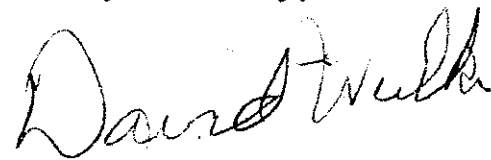
Mr. Lubinga Mujatulanga,  
P.O. Box 22,  
KASEMPA.

Dear Mr. Mujatulanga,

Thank you for taking the time to correct the script that I sent you of our interview late last year. The corrected script has clarified some points that were not clear in the tape. Your time was appreciated.

I shall be coming to Kasempa with some other colleagues from the University to run a seminar on Saturday 19th May. I hope that you can attend the seminar - it is not yet announced - and I will have a chance to have a chat with you once again. I shall look forward to another visit to Kasempa.

Very sincerely,



P. David Wilkin

XXXXXXXXXXXXXXXXXXXXXXXXXXXX  
XXXXXXXXXXXXXXXXXXXXXXXXXXXX

P. O. BOX 43, SOLWEZI

9th March 1979

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Mr. Lubinga Mujatulanga,  
P. O. Box 22,  
KASEMPA

Dear Mr. Mujatulanga,

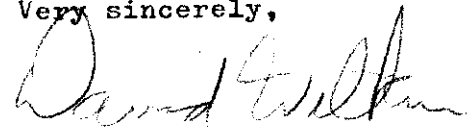
I am sorry that I have not been able to send you the transcripts of the interview of you by Mr. Luka Yamba and myself on 12th November 1978. But time can fly by so quickly.

Fearing that I may have misspelled some words and may have misquoted some phrases in the transcription, I am sending you two copies of the transcript. I should be grateful if you would make all corrections boldly on the first copy and return it to me in the addressed, stamped envelop. The second copy is for you to keep for your reference. If you would like to make any longer additions, as well as corrections, please feel free to do so.

Again my thanks to you for the time that you took in discussing the progress of education in our province and the important role that you've played therein.

I am hoping to visit Kasempa again in May and if I do so I shall hope to meet you again.

Very sincerely,



P. David Wilkin

XXXX 6375

29th November, 1978.

152/PDW/PROF

Mr. J. Lubinga Mujatulanga,  
Lubinga Village,  
P.O. Box 22,  
KASEMPA

Dear Mr. Mujatulanga,

It was a pleasure to have had a chance not only to meet you, but also to interview you about old times, when I was in Kasempa with Mr. Luka Yamba several weeks ago. You certainly do recall a lot about the past and have indeed played an important role in the early days of education.

I shall be transcribing the tapes of our interview in the next month and will send you a copy when I finish. Hopefully we will then have a chance to meet again and you can add or change anything you think necessary.

Thanks again for taking time to talk with us.

Yours sincerely,

P. D. Wilkin.

PDW/bmp.