

Cover sheet for an interview conducted in Zambia:

**Mr. Aaron Ngalande: Interviewed twice:
14th November 1978 in Kasempa and
again on 20th May) 1979**

Two crucial notes about these interviews with Mr. Ngalande:
First, this file contains a **full transcript** (30 pages) for the first very long interview, but there is no transcript for the second. Second, two original and very clear **cassette recordings** exist for these interviews, but the cassette for the first interview contains only the first 2/3 of the first very long interview. The cassette for the second, shorter interview seems to contain the entire interview. Three audio WAV files were created; one for each side of the first cassette and one for the shorter interview which was contained on one side of the cassette. A CD-R has been generated and is contained with these materials.

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

Born:	1924; father certified to teach by SAGM in 1928
1935:	Sent to Mukinge to Standard I (3 rd year of schooling) (transcript gives his impressions of missions and government in education in the late 1930s)
1940:	Finished Mukinge, sent to Chilimbana
1942:	Started teaching at Kandamo Primary School (describes problems of getting children to go to school)
1945:	At Mutanda with Mr. Letchford and Mr. Wright
1950:	Headmaster at Mutanda
1952:	Transferred to government from mission
1960:	Took course in Scotland

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.

8/9/2006

Please return this copy to David Wilkin
Box 43, Solwezi

INTERVIEW WITH MR. AARON NGALANDE BY DAVID WILKIN AT THE KASEMPA
GOVERNMENT REST HOUSE, MID-MORNING ON 14TH NOVEMBER, 1978.

Mr. Ngalande: My full name is Aaron Ngalande. I was born in Kabemba village in Musonweji^{area} in Kasempa District, Chief Kasempa's area, in 1924.

MR. NGALANDE'S FATHER

Mr. Wilkin: Can you tell me anything about your father and approximately when he was born, if he ever told you.

Mr. Ngalande: That one's difficult. I can't remember when he was born but I can remember when he died; I was there! My father was also born in Kabemba village. From what I gathered, they lived in Lalafuta and after moving from various places, they came to Musonweji where I was born. My mother, Mandona, she was born at Musakabantu village and her father was Sukamanga, later on he became headman ^{Ku n'gmina} ~~Kumina~~, so when my father and mother married, they went to stay at Kabemba village.

~~Now,~~ My father told me that his father came from Inamfumu Village in the ~~Kasonso district~~ ^{area} in Chief Kasonso's area in Kasempa District. His name was Musakabantu, just by coincidence, not Musakabantu Village where my mother came from. So he moved into and lived in Kabemba village because he married there and he had a lot of children, sons and daughters, of whom my father was one.

Mr. Wilkin: What did your father tell you. Did he tell you any stories about the early White men - missionaries or government officials and did he have any relationship with them at all?

Mr. Ngalande: Yes, my father had a lot of connections with the first White men. He told me that when he was young, he first of all went to work in Lumumbashi, which was the Congo then, now Zaire. He told me how he went there and how there was an outbreak, epidemic, and many people were dying. From what he said, it looked as if it was cholera, because many people were dying of stomach illness and after that he came back home. Then he went again to Lusaka. This story he used to tell me: He used to work as a cook and then later on as a shopkeeper assistant with a certain man, he used to call him "Kolobeki". I don't know what (it was), but he said it was quite a famous shop in those days, when Lusaka was still a village and he also went to Mosi-o-tunya, which is now Livingstone and after working for many years, he heard that there were missionaries at home and were preaching the word of God and teaching people how to read and write, so he went back home to join the school there - the mission school and that was the beginning of his education. I don't know what classes they had ^{by} what grades, but he

started learning. He was also a good cook, so he was partly learning and partly cooking for them. When they considered that he had sufficiently learned to read and write, he was appointed as a local evangelist. He started preaching.

Mr. Wilkin: By the time he started his education, was he married and were you born yet?

Mr. Ngalande: He was married to my mother but I was not born yet. Later on, after working for the missionaries, I remember he used to tell me a very interesting story: There was a certain man, a teacher; I think ~~that~~ he came from South Africa, an African, and he used to remember this man for his being very cruel. He had very harsh discipline. He used to beat up the boys and I remember a story my father used to tell. That this man, who was called Mr. Hyde, used even to resort to beating the boys with sticks. In one case he even stabbed one of the boys with a knife on the head. And because he was afraid the boy might go and report it to the missionaries, he brought a kind of wax and patched it on the wound to try to hide it, but it got swollen up and he was discovered and he was sent back to South Africa or wherever he came from. So that was one of the stories my father used to tell us. He said there were some very harsh teachers.

Mr. Wilkin: Did he tell you anything about the first people at Kasempa Boma?

Mr. Ngalande: No, my father was mainly connected with the missions and missionaries, because he moved a lot with missionaries. He even used to go to Angola to bring up some missionaries who probably came to Luanda by boat. He would meet them and walk through the forest coming to Mukinge. Before they moved to Mukinge, it was at Musonweji.

One of the records that I have fortunately kept is a sort of certificate which entitled my father to teach in those days. It is dated 1st January, 1928. My father was given this certificate which entitled him to teach as a village school teacher. This was signed by Rev. C.S. Foster; he was the missionary-in-charge.

Mr. Wilkin: Could you on just read the certificate?

Mr. Ngalande: Yes. The address was South Africa General Mission, Mukinge Hill Mission Station, January 1st 1928, "To Whom it May Concern: This is to certify that Ngalande of Kabemba Village is deemed qualified at the present time to have charge of a village school. In the absence of a training school, no conditions have been laid down with regard to educational attainments in the length of training for Native Teachers. The Mission is quite satisfied as to the bearer's

meral character". Signed C.S. Foster, Missionary-in-Charge.

So as you see this entitled him to teach as a village school teacher and it was during this time, in 1928, I was already born but was very small.

Mr. Wilkin: Did your father have any chance later for future training, to learn English, or was that later?

Mr. Ngalande: No, not any formal education, apart either from what he learned while he was cooking for the missionaries or while he was doing some training at Bible School. He had no other formal education as such.

MR. AARON NGALANDE'S EARLY EDUCATION

Mr. Ngalande: As my father was teaching, you can see it was easy for me to go to school, as it was at that time. My father was both preacher and teaching. And I do remember because Mr. Ezekiel Musompo and my father were stationed together, so there were two of them at Kabemba Village at Musonweji. I started going to school there. I can not remember the year, but it must have been the early 1930s. I started learning how to read and write.

I was still very small, because I do remember that sometimes I did not go to school and my father used to be annoyed with me - we used to go off and play, although in the evening my father would ask where I had been and I would say, around chasing birds, or something like that and he would say "No, you had better come to school".

Later on I started to grow up and take things seriously. In 1935, my father decided that I should go to Mukinge Mission as a boarder, but it was difficult because we were very far away - Kabemba is 70 miles from Mukinge Mission. So I could not walk there as I was very small. So It happened that the missionaries went there to conduct a mission conference ^{and} I was lucky that Mr. Esa Mul~~e~~mena had just come back from Johnstone Falls. He had gone there for training as a teacher. There were three of them who came: Mr. Esa Mul~~e~~mena, Mr. Noah Kibinda - popularly known as "Noah Hunter", and I believe that he is currently in Solwezi as a building contractor - and Mr. Briggs Mak~~i~~nka, who unfortunately has passed away. Those three, in those days, were the most highly qualified teachers, apart from Mr. Jesse Sandasanda, who had come earlier, who was trained ^{at} in Mazabuka Jeannes School. So in addition to Mr. Jesse Sandasanda and Mr. Jeseriah Muki~~n~~ka, those were the first qualified teachers in our district. (That was about 1934 that they came from Mazabuka Jeannes School.) Then in 1935, received three other teachers. They were of course all missionaries.

teachers; we had no government teachers at that time.

I was lucky that Mr. Mul~~e~~mena went to Kabemba to attend this conference, as he had just arrived, so he ^{arranged} ~~agreed~~ with my father that he would take me back to Mukinge and I would be in the boarding and he would look after me. So Mr. Esa Mul~~e~~mena brought me to Mukinge, that was 1935, ^{and} ~~so~~ that was the beginning of my real education under qualified teachers.

SCHOOL DAYS AT MUKINGE

I don't know what class that was, whether it was Standard I. I think it was. I had passed the stage of Sub-A and Sub-B at Kabemba. So I got my first introduction to English-reading, writing, ^{and} ~~we~~ ^{we read} primers from South Africa. ~~so~~ I continued from 1935 up to 1940 when I passed my Standard V. And during that time we had a variety of teachers - Mr. Esa Mul~~e~~mena, Mr. Noah Hunter and then Mrs. June Foster. She was a very good teacher, at that time, because she brought us a lot of supplementary readers; she used to bring us readers to read and where she was short of readers, she used to type out scripts and give us a sheet each so we could read. I remember one such book, ~~she used~~ that we used to read. Because she didn't have enough copies, she typed out some copies, and this was Robinson Crusoe! We enjoyed that story very much. And many other readers. We were introduced to ^{many} ~~these~~ Oxford Readers where we had a lot of stories. One of the stories that we liked very much was ^{"Aladdin and his} ~~"Light This Lamp"~~ and there was a story about ^a ~~the~~ King who liked new clothes. Then one of the children told the King that he was actually not putting on any clothes - he ^{had been} ~~was~~ cheated by ^a ~~the~~ tailor! So we used to laugh. So ^{way} ~~in~~ that ^{way} ~~we~~ read a lot of stories and I was interested. English was one of my favourites. So because my background was good, I was interested in English. So, I grew to like English throughout my education.

Aladdin

Mr. Wilkin: Did your studies include any crafts or manual arts, such as woodwork.

Mr. Ngalande: Yes. When we were at Mukinge, crafts and outdoor work had just as much emphasis as indoor education. Because each time, before we went to classes, we had to go out, say from 7:00 in the morning up to about 9:00 or 10:00. Those of ^{boys} ~~us~~ who were older used to go to the workshop. We used to collect some logs and saw them into planks and the bigger boys used to go ^{and} ~~make~~ some furniture in the carpentry workshop. Those of us who were young used to ^{go to} ~~the~~ gardens. We had a school garden - it was for the mission - but we used to get some vegetables from there. Mrs. Foster was very good at that; she

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used to take us to the vegetable gardens to work there and each time we were going back home, she used to pick up some fruits and vegetables. We took baskets of these to our compound. We used to cook for ourselves.

Some of the bigger boys used to go ^{and} work ^{as} in bricklaying with Mr. John Stevenson, who was very good at that. ^h He used to pick out some big boys to do some carpentry and some building^s and we used to carry some bricks from here, Kasempa ^{Bona} on our heads. And Mr. John Stevenson was what you might call a very handy man. We had even a small printing press. We used to print some simple Scripture ^{pamphlets} and I do remember that Mr. Mukimwa was very good. When he came back from Mazabuka, ^{also} he ^{us} taught for a while at Mukinge and ^{he} also was interested in this printing ^{press} and - Mr. Mukimwa used to take us there and used to show us how to print. Mr. Lubinga Majatulanga became very good at it. He was a favourite to Mr. John Stevenson. (He is now also retired and headman of Lubinga.) ^{Village} He used to be very good at our local printing press. So we used to ^{print} some local Scripture notes and some stories - simple books.

Mr. Wilkin: Now in this period prior to 1940, did you have girls in the school? Or was it a separate school? Or no school?

Mr. Ngalande: Yes. We had some girls. In fact, at Mukinge, the schools were running side by side. There was a girl's section. They were also learning. I remember my sister was there, Jane Kafumekache. She was learning with several other girls, and we boys in our own section. They were running side by side and we used to meet only on Sundays and ^{J.C.} Miss Forman used to look after the girls and to teach them. They also qualified, some of them, but the highest class we could go up to was Standard IV.

Mr. Wilkin: Besides your sister Jane, what other brothers and sisters did you have that went to school? You were the eldest, I believe.

Mr. Ngalande: Yes, I am the eldest. Besides Jane, there was Elizabeth Yamba - those were my two sisters. My brothers are: Matisa Ngalande, who has now been in politics for a long time - now a diplomat; Esau Ngalande, who now works ~~in Mansa~~ for Prisons Service; Benjamin Ngalande who works for the Zambia Defence Force, I believe that he is now in Mansa, somewhere in Luapula Province and the last

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Gladio
born is *Gladio* (~~9~~) Ngalande, who is working in Lusaka for a certain firm. There were seven of us - only two girls. All are alive except Mrs. Yamba, who is dead. We ^{were} very fortunate, ^{because our} ~~our~~ father made sure that all of us finished school. This is another thing that he used to tell me. He said, after I was born, he went off to work again for a spell in Lusaka, but because he wanted me to go to school, so that is when he came back and began teaching in a local school. He said that for my sake he stayed at home so that I could go to school. Otherwise, if he had gone off to the towns, I would not have gone to school. Thus, we were lucky our father was a local preacher and teacher. So, all of us had access to a local school. We all went through school.

I would like to mention one other thing. In those days it was not easy for people to go to school. I had a lot of friends with whom I started learning at Kabemba Village but they were not fortunate to continue with their education. It was difficult to find clothes and if you had to come to Mukinge, you had to find five shillings, which is 50n today. That was our school fees. It was boarding fees and when I was a boy, many ~~failed~~ of my ^{failed} friends ^{to} find five shillings because their fathers could not afford this. I was lucky because my father could afford to find five shillings to pay for me. During the holidays, we used to stay on at the mission to work. I remember that the highest I could get after working for a month was three shillings (30n). That was the pay for that time, because old people were getting six shillings. ⁽⁶⁰ⁿ⁾ So we schoolboys were paid three shillings, and we were quite happy about it.

And we had to walk all the way, after school closed, back home, we used to have two terms, only. The schools opened in August or September and did not close until December. Then we went back home for a month. We did not ^{go} ~~come~~ back ^{to school?} ~~here~~ until February or March. ^{When} there was a lot to eat. ~~So~~ It was interesting. We had to walk. So many of my friends could not even walk that distance. They were lazy. We sometimes had to go through rains. There were no buses in those days and a bicycle was rare. So we depended on walking for our transport. ~~So~~ Some of these difficulties caused some of my friends to drop out. I remember some of them were very good, very intelligent. I remember some of my friends were Mateo Mukimwa and Petro Mwendela and several others. They were quite intelligent and could have come up with me to the mission school, but they failed to do so, because their fathers could not afford the five shillings. So they dropped out and went to the mines to work as garden boys or domestic servants and they just ended up like that.

CHALIMBANA TRAINING.

So in my case I studied on until 1940 when I completed my Standard V. Because we had no Standard VI class, we were selected. There were several of us. There was the late White Kafumakache; there was ^{Boatman} Broadman Kafumakache; there was ^{Danson} Benson Kasankala; there was Efisesa Kampemba; and there was Noah Mulundana, who unfortunately just passed away this weekend after retirement. So there were about six of us who were selected to go to Munali or Chalimbana to complete our primary education, and as I said in those days there were no buses, so we walked from Kasempa and it took us five days to reach Solwezi. We used the road, and when it was very hot we went onto bush paths. We had to carry our own food, but I do remember spending one night in one village when the people were very good. ~~They do not forget.~~ In those days it was not easy for young boys to travel all by themselves a long distance like that. But we had a few older boys like ^{Boatman} Broadman Kafumakache and White Kafumakache and ^{Danson} ~~Thomson~~ Kasankala, who were older than ourselves and they looked after us all the way. We carried the small luggage but they carried the big luggage and all the food we needed on the way until we reached Solwezi. At that time Solwezi was not a Boma, it was a postal station. The late Simon Chibanza was the officer-in-charge. There were mail runners who took mails to Kasempa on bicycles and some used to walk to Mwinilunga taking the mail bags. So Mr. Simon Chibanza was the officer-in-charge. When we arrived there we reported to him that we were going to school. Was there any lorry? Oh, he was very kind to us and gave us plenty of food and looked after us. Fortunately Mr. Robinson used to have a store both at Kasempa and Solwezi. But he used to bring some goods to Solwezi. So Mr. Simon Chibanza arranged for us to have a lift with Mr. Robinson's driver to Kitwe. And we were lucky. We got onto that lorry and went up to Kitwe. In Kitwe we got on to the train to Lusaka.

Mr. Wilkin: Did Mr. Chibanza tell you anything about his own struggles for education?

Mr. Ngalande: Oh yes! He was very good; each time he got a chance, he called us and started to tell us stories about how he struggled to get to Kafue and got his education. He told us stories of how Dr. Aggrey visited Kafue at that time, during his days. And he told us how impressive Dr. Aggrey was. We could see that he had an interest in politics. Because Dr. Aggrey was a Negro and he told them how people in America and West Africa were struggling to get freedom and got equality with the Whites. So he told us a lot of stories and encouraged us, "Carry on, don't go back, but..."

because education will help you". So we were very interested and he gave us a lot of encouragement.

In spite of all the hardships, I think that we enjoyed it. We enjoyed our trip, even walking. It was our first experience on a lorry, so we got on the lorry; there were no buses, so we enjoyed that ride up to Kitwe. We stayed for a few days at Mindolo Mission, because Mr. White Kafumakache had a brother, ^{Koste Kafumakache} who was working as a domestic servant at Mindolo Mission. I believe he was working for Rev. Cross. ~~So~~ They were very good to us. They gave us plenty to eat. They looked after us and Mr. Cross was very good to us and escorted us to the train. That was my first experience on a train. So we sat on the train the whole night and arrived in Lusaka the following morning and we went to Munali.

Because Munali by that time was two schools in one, as the Jeannes school had moved from Mazabuka, so it included that as well as the Munali Training Centre. So both teacher training and the academic education were taking place at the same time. But when we arrived there in 1940, we were told that since we were going to be teachers, we should go to Chalimbana, which had moved 35 miles east of Lusaka to its present site. So we were told we were not going to stay at Munali but were going to Chalimbana. At Munali, we found a few of our friends from the North-Western Province. I remember one of those was James ~~Chipampala~~^{Chipampala}, brother of the old man, Jesse Sandasanda. ~~Oh,~~ He welcomed us very well and made us comfortable and feel at home. He was glad to see us as there were not many boys from this part of the country who went to school at Munali or Chalimbana. ~~So~~ He got his friends to come and greet us and was naturally very happy to see us as he was the only one ~~at~~ that time at Munali. ~~So~~ He made arrangements for us to get on a lorry again to go to Chalimbana. When we arrived at Chalimbana, we were very happy because there were a few of our friends. I remember one of the people who was there was Mr. Briggs ^{Makinka}, who was taking a Jeannes Teacher's Course. After working for some time as a teacher, he was selected to go and take advanced courses as a Jeannes supervisor and Mr. ^{Brusho} ~~Bush~~ Lewila, who is unfortunately dead, was also on the same course. And there were several others who had gone before us. One of them was Mr. ^{Solopi} ~~Salt~~ Mwaula. He was also taking a teachers course. Mr. ^{April} ~~April~~ ^(Kibipe) Kibipe, who is nearing his retirement was one of the first to train at Chalimbana and Mr. Daniel Tongotonga, who is now, I think, one of the local courts presidents. He was one of the first teachers, was also

taking his course. So ^{we} were happy and surprised to find a lot of our men from here - from Kasempa and Solwezi. So we were quite at home, and ^{were} made quite comfortable and welcomed. One of the things that we discovered was that the ^{at} Jeannes school ^{here} was no school - there were no dormitories - we had to do everything ourselves. We had to build the school ourselves! ~~So~~ What happened was that half the day we were out working and half the day we were in class. In the mornings, we were in the classes - we just built grass shelters where we were learning. In the afternoon, we went out in groups, some were making bricks, some were doing actual building with the bricks, some went to the carpentry shops to make our own beds and furniture. Because ~~we~~ were given planks and told there were no beds, "You make your own beds". So when I look back on that, I think that was very good. We felt happy, proud, because we built up the school ourselves. We built the dormitories, ^{we made} the furniture, ourselves, and since we made it ourselves, we treasured it more than if we were issued with furniture from the stores.

So we continued from 1940. We were enrolled in a crash programme. Some of us, who wanted to be teachers, could not stay at Munali, but were directed to Chalimbana. We had to do academic work and teacher training for the two years that we were there. Because there was provision for people who had done Standard IV to take Teacher Training, to quality in two years. So those of us who wanted to increase our academic qualifications, we were allowed to take Standard VI and teacher training at the same time. It was really hard work. We had to do both. So for the two years that we were there, we had to do both Standard VI and teacher training. After a lot of hard work, I qualified. Mr. Majatulanga, Mr. Brodman Kafumakache and Mr. M. Mambwe, Mr. Jonathan Mambilwa (who unfortunately has also passed away), we all qualified. We were the people who took the crash programme. For several years that went on. Those who came after us took two years in the crash programme because of the shortage of teachers in the country. So in 1942, we qualified and passed out as qualified teachers, with Standard VI academic qualification. Many teachers had only Standard IV and teacher training. So we were lucky to do that course. There were many like us who followed after that. So we came back after we graduated.

While there at Chalimbana, one of the things I think we learned was self-reliance. As we had built our own buildings, we left with

classroom and not shelters. We had built part of the college so we felt very proud and up to now still very much attached. There are a lot of happy memories of Chalimbana.

We never came back for holidays during those two years we had to be there, because it was a crash programme. We had a few holidays but for many of us it was too far away for us to come home. We had no money and there was no transport, so we had to stay in Chalimbana. Some of our friends went into Lusaka, if we had three or four weeks, but some stayed on at Chalimbana to do some holiday work to get some pocket money and others went to town. Those who could afford it went to the Copperbelt to do some work if they could find it. But we were very lucky at that time, because if we wanted we could just go to Munali because there was an arrangement between the two principals where Chalimbana boys could stay at Munali and Munali boys could go and stay in the holidays at Chalimbana - those who liked country life - where there was fresh milk as we looked after cattle and kept poultry.

In fact, at Chalimbana, a production unit had already been introduced. We also looked after sheep, goats and pigs. So it was an all around course for both the teachers course and the Jeannes course, we all used to work together. We did the same things except when we were in classes. None of us, however, doing the Primary School Teachers Course were married, whereas the Jeannes teachers (supervisors) had their wives with them, as their wives were also taking courses - domestic science taught by Mrs. Robertson, the principal's wife and Miss Cartwright, who were very good. Some of the women became teachers in domestic science. They used to do both theory and practical courses. I do remember Mrs. Robertson saying: "Look, what I am going to do is, those of you who are married, after I have taught your wives, I will come and give you notes of what I have taught because I know some of your wives don't know how to read so I can't give them notes, so I will give you notes so ^{they} you will be able to help and remind them of what we have learnt". So those who were married benefitted, and we were also taking a domestic science course along side the women! So those who were married were very happy.

SCOUTING AT CHALIMBANA.

Another thing I like very much at Chalimbana and I think my friends liked it ^{too} was the Principal of Chalimbana, Mr. David Maxwell Robertson, was very much interested in scouting. So, that also took a great deal of our interest. For those interested, we joined the Boy Scouts, Rover Scouts, and over the weekends and after

classes in the evenings we used to meet in our troupes. This was a new experience again. This was not happening in mission schools. When we went to Chalimbana, we were introduced to this new idea of Boy Scouts and even some of the Jeannes Teachers joined in. The older ^{ones} joined the Rover Scouts and we younger ^{boys} the Boy Scouts.

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Oh, We were very happy and enjoyed it. On weekends, we went out camping and it taught us self-reliance and to think quickly. I think that is one thing Chalimbana was famous for. During holidays, we went out camping and infact, I even qualified for Wood Badge, which was the highest qualification and even have the certificates. (He showed the certificate.) People even came from far away ^{to} Chalimbana ~~and to~~ qualify for Wood Badge, it was not just confined to Chalimbana.

Mr. Robertson used to organize these courses and I do remember at one time, we had some Scout Masters from Southern Rhodesia. I think that I was fortunate myself that in my patrol, Mr. Joshua Nkomo was one of my mates; for Wood Badge. He took the same course as I. So that was my first time for coming into contact with him. He was very slim then!

Scouting was considered a very important part of our education and I don't regret it because you will find that most of the people who took such courses, they are good leaders. *today.*

MR. NGALANDE'S EARLY TEACHING

When we graduated, we came back almost the same route as we went to Chalimbana with my friends, Mr. Mujatulanga and others, who went with me. We found Mr. Simon Chibanza again - this was 1942 - after coming on Mr. Robertson's lorry to Solwezi. He gave us enough food and then this time we arranged for carriers to carry our books because by this time we had boxes of books. So he gave us one carrier each and we walked again back to Kasempa.

~~No~~ We were appointed as teachers in the mission schools. We were posted to various schools. My first appointment was at Kandamo Village. Now that village was right ^{in side} ~~on the border~~ of what is the national park now. ~~So you can see that~~ was the first school in that area.

Oh, It was interesting. We were just told that you are going to open up a school there. So I went there. I had a few carriers ^{to} take my exercise books and a few boxes of chalk and a small cardboard for a chalkboard. There was nothing there. When I arrived, there was one local preacher there, Mr. Londoni, who was very good. I think that he is now Headman Moyò in the Kasonso area as he was a relative of Chief Kasonso. So I was lucky that he had a lot of influence in the area.

He organized the people to build a temporary school using pole and mud and a teacher's house. Then we started to recruit the children. It was not easy in those days for children to come to school. Incidentally, you will notice that this was during the war, so that many parents ^{believed} that the children were being recruited to join the army so that they could go and fight when we said: "come to school". So, you see, there was this problem. It took us many days and many months to explain that we wanted the children to come and learn to read and write, not to go and join the army.

Mr. Wilkin: So unlike today, you had to really convince the parents and get their confidence. The children just did not voluntarily come?

Mr. Ngalande: No. We had to actually go into the villages and look for the children and the parents did all they could to hide their children, ~~keep~~ from us. They thought we were acting on behalf of the army. All they thought was that ^{we} they wanted the children to train them and send them to go and fight in the army. It took some convincing.

So we went around and what we did was to try to make the school very attractive. In those days we had lots of songs to enjoy so the small groups of children that we had there, with whom I started, we started to teach them songs and hymns and many of them realized that after all they just want us to go and enjoy at school. Many volunteers now came. I used to release them and sometimes we used to go out for scouting, to go out fishing on the river, so they enjoyed it and said, "We can just come to the school". I started scouting right there at the beginning.

Fortunately, I was only there for a year because there was a Higher Teachers Course introduced at Chalimbana for all of those who had either qualified as T4 teachers or those who had done Form II - and there were very few who had done Form II at that time. The Education Officer from Solwezi wanted some teachers from the district to go and join this course. So I was fortunate that I was selected to go and join this course after I had taught for a year only - after being the teacher-in-charge as the class-teacher in that school at Kandamo.

I was still single and you will notice at that school which I started at Kandamo, some of my pupils today are in high posts. Mr. Philemon ^{Lyombe} ~~Yombe~~, who is Chairman of the Police and Prisons Service Commission was one of my first pupils at Kandamo in 1942 and Mr. John Mazhamo, who is an Education now, I think, in Zambezi and Batini Nkanza, is a teacher and Mr. Nachi Kamakwamba is a senior man

at Mukinge Hospital, and many others. Those were my first students!
H. T. C. Course.

The late White Kafumakache replaced me as a teacher. I left everything in his hands.

I went to Chalimbana and took a two year course again. This time H.T.C. The pattern was still the same. I am happy to say it was both practical and theoretical. This time we took advanced training as supervisors as well. Those who were being groomed for posts, either you could become a Jeannes supervisor or a Manager of Schools and you were groomed to teach in Upper Primary Schools - Standard V and VI. They were very much short of teachers. It was really a very advanced course. Maxwell Robertson was still in charge. From 1943-1945 I was there and graduated as a qualified H.T.C. Teacher. So I was qualified to teach Standards V and VI. Now when I came back, by this time we had buses. I managed to ride on a bus!

MUTANDA SCHOOL.

So when I came back Peter Letchford and John Wright had arrived from Britain to come to help our mission on the education side along with Miss Foreman. So it was decided that we open up an Upper Primary School at Mutanda Mission. So there was Peter Letchford, John Wright and myself and then we wanted another teacher - Carpenter Kafumakache. Although he was just a T⁴, he was a very brilliant teacher. So they selected him to come and teach with us at Mutanda. We had Mr. Tito Kibolya also, who had also qualified with me, in the same course, as an H.T.C.

So we started Standard V and then there were some students - don't forget that at that time in this province we had only one upper primary school and that was at Chitokoloki. All of our boys who wanted to go for further education had either to go^{to} Chitokoloki Mission in Zambezi District or find places elsewhere on the Copperbelt or Munali or Chalimbana. And Munali and Chalimbana were not easy because you had to be selected. So you can see some of our boys from here went to Chitokoloki, and at that time Chitokoloki used to run a T⁴ teachers course as well. Some of our boys went there and qualified.

I remember Mr. White Kafumakache after he left Chalimbana, he changed because he was married and wanted to take his wife with him so he came back and was allowed to go to Chitokoloki with his wife. Many teachers were allowed to take wives with them. So those who were older, I remember Mr. Peter Kajoba, who is now Chief Mumena in Solwezi District, who was married, took his wife with him to Chitokoloki. That was the

only other place.

So when we opened Mutanda I think that helped us very much because I do remember that we used to get boys from Luampa, from Kafulafuta, from Mwinilunga, from Kasempa and Solwezi. Because we had connections with Luampa being in the same Mission - so they used to send their boys. They had to walk, of course, from Luampa to Mutanda and we had connections with the Kafulafuta Mission as well. They are Baptists and more-or-less the same as our Mission here. So they arranged for their boys to come to Mutanda as well for education. Many came from Mwinilunga as there was no Upper Primary School there. We have Mr. Simon Manjohela here, as Education Officer, who was one of our first boys. We have Enock Sameta; I think he is now retired, who became one of my Inspector of Schools. We had Rhodes Sambandu, who is now an Assistant Secretary, who came from Mwinilunga. And many other boys came from Mwinilunga. It was easier to come to Mutanda than Chitokoloki and in any case Chitokoloki was always full, so we had to split the boys. So we had only two Upper Primary School.

Mr. Wilkin: Now if Mutanda was a very mixed school by children who had just come from very closed societies - like in Kasempa or Mwinilunga - did you teachers have to be vigilante for problems and knock down any ideas of tribalism.

Mr. Ngalande: No, no. We had no problem whatsoever. You know in those days boys went to school because they wanted to learn. So they had no time for other things and ideas. All boys from Kasempa, Mr. Yamba was one of them, used to walk from Kasempa to Solwezi. They all just met there as school boys. And when they went there, we divided them into dormitories. We just moved them up. Some were compound captains, as we had compounds and they had to look after themselves, and we gave them enough food. They had to cook for themselves they had to clean up their own dormitories. They had a production unit. In those days, we even had an agriculture instructor on the staff in all Upper Primary Schools. We also had a carpentry instructor, so that they divided their time. Some went for carpentry, woodwork and brickwork and gardening (agriculture). So we kept the boys pretty busy and they were all very happy and as a result most of the boys who came to Mutanda are holding important posts. Some are Permanent Secretaries; others are Ministers; others are Members of the Central Committee. I am very proud of them! Each time we have one of these big meetings or parties, each time I go there, I find someone comes over and

introduces me to his friends, "Oh, you know this one, Mr. Ngalande, was my teacher". So I feel very proud! I feel very happy that ~~really~~ really my life has been worthwhile.

Mr. Wilkin: What grades and what subjects did you teach?

Mr. Ngalande: When we started teaching in the Upper Primary School, again, because of the shortage of teachers, you had to take one class in all subjects. If you were given Standard III, you had to teach ~~it in~~ all subjects. Likewise, in Standard IV or V.

I personally looked after Standard VI and taught Standard VI. I was lucky that our boys did very well. From Mutanda, quite a good number were selected to go to Munali and it was not easy then to have boys selected to go to Munali, because that was the only secondary school in the country.

So when we started in full swing, there were some who were struggling, who had either failed Standard VI somewhere and so on, and so we took all those in, some formed up classes and had to polish them and they all went through. I remember one of the boys who qualified was Rev. Kasono. Of course, many others followed after that: Mr. Kazhila, Mr. Changala, and many others. So we had again a crash programme. We wanted as many boys to pass through, graduate, go for secondary school, so that some could come back as teachers. ~~Many of them went to Chalimbana and qualified as teachers.~~ Many of them went to Chalimbana and qualified as teachers. Some of them came to take over from us. That was a very good thing.

SCOUTING AT MUTANDA.

While at Mutanda we organized very good scout troops. The boys enjoyed it very much and kept them alive. We knew that scouting taught a lot of self-reliance and instilled the sense of leadership into the boys. Because when you make a boy a patrol leader, or a troop leader, he is a leader, and all the others followed him, and assistant patrol leader turns around to give commands to others. So that apart from the enjoyment it gave the boys a lot of confidence, and a sense of leadership. So we kept it up and I think there was one time when we had a Jamboree for East and Central Africa in Ndola in 1946. Again, we had some scouts from what was then Congo (now Zaire), some from Nyasaland (Malawi), some from Rhodesia. They all came and we met in Ndola. There was stiff competition in everything. We were there for about two weeks. I do remember one thing that the boys liked very much. We used to have a big parade. Mr. David Barker used to take them in physical training, stripped up to the waist, and he had just come from the army. (He was on the staff at Chalimbana.)

Also, Mr. Davidson who we nicknamed Kibali because he was very, very strict with discipline. He was on the staff at Chalimbana. So they all came to help organize the Jamboree. It was a very successful one because it started each morning with physical training. After that, the boys all went to clean themselves and clean their camp and put on a clean uniform for an inspection for cleanliness. I liked that part very much, because it gave the boys a sense of cleanliness. Many of those boys came from boarding schools, so that was a continuation and helped them when they went back to keep that up in their boarding schools.

At the Jamboree, there were marks given for cleanliness, marks given for good turn out generally. I think there were three things. So we were very happy as we surprised everybody that Mutanda got the pennant - first points for cleanliness for our camp. I was lucky that I was leading them to the camp. So everybody came to look at our camp and setting, because when we arrived there, we were just given a site, to be planned as we liked. We were to make it attractive and beautiful and they left you like that. I think my Wood Badge helped me very much. So I organised my boys and our camp site was very, very clean each time anybody could come, so it was a model. So everyday we had the pennant flying. So at the end Mutanda was given a flag so the boys were very happy - singing and waving up our flag - so that Mutanda was on the map in scouting.

MUTANDA (CONTINUED)

Of course, academically many of the boys did very well. The Standard VI examination was a very, very important examination because it decided the future life of the pupil. We used to have it alternatively. Sometimes the examinations were taken at Chitokoloki and all of our boys would have to go to Chitokoloki to write, with an invigilator from either Solwezi or Lusaka, an Education Officer. Sometimes they came to Mutanda from Chitokoloki.

We also took very active part in sports. We used to have interschool sports. We used to go to Chitokoloki or Solwezi and sometimes the Copperbelt schools. These were Upper Primary Schools.

Mr. Wilkin: Now I am told that at Mutanda, Mr. Letchford was very keen to send some people overseas but that there were some problems or complications. Do you recall anything about this at all?

Mr. Ngalande: Yes. There were complications. Peter Letchford and John Wright came out specifically as educationalists to help the missions, but I think the old missionaries were still stuck to the idea of just literacy - giving the local people enough literacy to enable

them to learn to read the Scriptures. So they did not aim at sending people out for further education. As a result you find we did not have a secondary school in this area. All of our boys had to go out. So this was a complication. So Peter Letchford was very keen and tried to send some boys to Munali or elsewhere where there was secondary education and perhaps groom up some of them to go to Britain and overseas, but it was not possible. Very difficult.

Mr. Wilkin: Now what happened? Were you there when Rev. Letchford left? Did you stay on?

Mr. Ngalande: I stayed on after 1947 after I got married. I think I was very lucky myself. There was a new course started at Chalimbana. It was called a T2 course. Now the T2 course was designed to train teachers to teach in Upper Primary Schools and even in Junior Secondary Schools. Because this was a course designed for people who had either completed H.T.C. Course, which was equivalent to Form II and/or people who had completed Form IV, which was the highest in those days. I was fortunate that I was selected to go for that course. This time I took my wife with me. This was in 1947 and a three year course. This was a very tough course because we were being groomed to teach in junior secondary schools.

I remember on that course there were not many of us, about nine. I remember one of the students on that course was Chief Mapanza, who was my classmate. Mr. S. Mulenga, who is Regional Inspector here (in the North-Western Province) was also my classmate.

From there, when I came back, I was Headmaster as Peter Letchford was on leave and John Wright was now Missionary-in-charge and concentrating more on other things and was getting away from education. So I took charge of the school and was Head-Master when I came back in 1950. So I continued to run the school and we did very well. Many of our boys passed and went into the secondary schools. I stayed at Mutanda for two more years.

In 1952, I applied to transfer into a government school. I was lucky again because many people knew me and perhaps they thought I was a good teacher, so I was offered a post in Kasama, in Kabwe, in Livingstone, at Chalimbana. (They wanted me to be a lecturer at Chalimbana and so I had to choose where to go.) So I told Mr. Wright and he and Mrs. Wright ~~was~~ ^{were} very, very unhappy. They wanted to know why why I wanted to change and I said, "Well look, I think I need a change I have been here too long. That was my only reason.

Look, I have been brought up here in this mission; I have been educated here; I have taught here for ten years now, so I think I need a change. Otherwise, I will be locally(ly) minded". Well, reluctantly Mr. Wright released me and there was an Education Officer in Solwezi, I forget his name, maybe Mr. Roberts, who sent instructions that I should move to Livingstone as soon as possible. Mr. Davidson was the Provincial Education Officer. So I transferred to Livingstone. That was after working for the Mission for ten years.

LIVINGSTONE.

In Livingstone, I was given Standard VI to teach in one of the big primary schools, Shungu Government School. I was lucky, perhaps I worked hard on both inside and outside school activities, and the boys did very well. Some went to Munali and onto high positions.

SALARIES.

Mr. Wilkin: Were you paid better by government?

Mr. Ngalande: There wasn't actually very much difference. But the salary was higher.

Concerning salaries in those days, perhaps I might go back a little bit. In those days when I started teaching I was a qualified Standard VI teacher, with two years training, yet I was getting 27 shillings and six pence. This is the equivalent of two kwacha and seventy-five ngwee! I think we did not have any government teachers, but we did have teachers who were working in the Native Authority Schools. We had one school here, Kasempa Native Authority. I think our friends were getting 35 shillings. I think that they were given five shillings as food allowance and 30 shillings salary.

But in those days, that 27 shillings would buy a lot; it was quite sufficient. A new bicycle was only three pounds. A good shirt could be bought for one and six (fifteen ngwee). A good pair of trousers were three or four shillings. So for that time, it was quite good, quite sufficient.

GOVERNMENT WORK IN EDUCATION OUTSIDE NORTH-WESTERN PROVINCE.

So I taught in Livingstone for three years, up to 1955, then I was promoted as a Head-Master and transferred to Mazabuka Government School. I was asked to organise and raise it to an Upper Primary School as it had previously ended in Standard IV. (In those days, we had Elementary up to Standard II and Middle, Standard III and IV, and then Upper, Standards V and VI.)

I was lucky again and worked very hard. With the cooperation of the people at the school, we had expanded by the time I had

I left in 1960 with five streams from Grade I up to Grade VII. We took over the old Jeannes buildings. (They were renovated.) This was a day school. The enrollment was over 1000 pupils, to make it a Grade I school.

Then I was promoted as Manager of Schools in the Mazabuka area.

STUDY OVERSEAS.

Then in 1960, I was lucky as I was selected to take a course overseas. I went to Moray House in Edinburgh. That was my first time overseas, a good experience. Some of my friends on the course included Mr. Mpuku who was in Solwezi for a time. I think that there were five or six of us from Northern Rhodesia. We were there for a year. At the time we left there was a movement towards independence, so Northern Rhodesia was in the news all the time. When we went there, we were asked a lot of questions. Well, we didn't like to answer because we were still under Federation, and we didn't want to be sent back! Privately, we used to tell our friends what we thought of the evils of Federation. We were very lucky as we found a lot of friends, both in London and in Edinburgh, among the missionaries who had been here. Miss Forman had heard that I was going to Edinburgh, so she organized a lot of her friends to welcome me, so I was very happy. Unfortunately, I just missed her as she had just returned to Ghana. I went out for tea and they used to come visit us at our "digs" where we were staying. Moray House had no college hostels at that time, so we lived with families, in "digs". It was our first experience overseas and my first experience of cold! Mr. Mpuku also had a lot of friends among the former missionaries who had worked in the Northern Province. So we had Rev. Benneth, Rev. Mackinsey, and Rev. Fraser, who died while we were there, and we were very sorry as we had known him in Luanshya. We went visiting out into countryside and this was a good experience. People in Scotland were very hospitable. We went out often.

GAMBIA 1961-1963 (IN EDUCATION.)

Mr. Wilkin: Now you came back in 1961? Now up to the time of independence, what were you doing then?

Mr. Ngalande: When I came back, I resumed the same post of Manager of Schools because in those days that was the highest rank an African could get. But towards Independence, there was a move to promote some Managers to Education Officers. I remember the present Minister for Eastern Province Mr. Mumbuna was one of the newly appointed Assistant Education Officers, so instead of us Managers sending our reports to

Livingstone, we had him at Mazabuka. Then in Monze and Choma, we had Josi Monga (M) one of the African Assistant Education Officers to be appointed. The Manager of Schools job at that time was a very heavy responsibility, because you had to pay all the teachers in your area (district). We had to order and deliver all the equipment and during that time schools were very well supplied with equipment. We, of course, had plenty of transport and had all sorts of equipment to deliver this, unlike today when Education Officers have a problem over transport.

Then in 1963, just before Independence, I was selected to attend an advanced administrative course at N.I.P.A. in Lusaka. I was one of the few selected to take this, to groom us to take over some of the posts being held by expatriate officers. I was there for six months from January until July 1964. Part of our course was to participate in helping to organize and take part in the first Independence elections. That was our practical work as polling assistants and so on. One of my classmates was Mr. Kawesha, our Permanent Secretary here. ^{in N.I.P.A. Province} I think that was the second course because the first was given to the men who became Ministers first and Permanent Secretaries and ours was the second. So as a crash course, it was very stiff. So when we graduated in June, we were in a pool and had to be sent anywhere. There was Edward ^H Muyangana (?) ~~was also~~ was also from Education and so there was a tug of war. The Government said these are in the pool we are going to distribute them in the Ministries we like but the Ministry of Education argued and said "No, we thought you were only training them to make them better officers for us, you didn't tell us they were going away from us". They said "No, we are taking them". But the Permanent Secretary struggled and the Chief Inspector of Schools and said "No, we want these people back because we are going to appoint them as the first African (Zambian) Inspectors of Schools". So, it was just on that condition that we were released back ^{to} Education. Otherwise, that was going to be the end of me in Education. That is how I came back.

NEW APPOINTMENTS AFTER 1963.

This was another fascinating experience because as you know, before Independence all the posts of Education Officer, Inspector of Schools, were held by expatriate officers. With the attainment of Independence, we were appointed. I was among the first Zambian Inspector of Schools. So I was posted for a short time back to Mazabuka, where I stayed for a few months, and then to Livingstone,

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the provincial Headquarters together with Edward ^{Himunya} ~~Muyangana~~ (?).

Then after that I was posted to Kabwe, to be an Inspector of Schools, and I stayed there for some time. Then I was transferred to Solwezi, where I was appointed Regional Inspector of Schools for the Province. I worked there for some years. I liked the Inspectorate because it is a very essential part of an educational system. It insures that teachers are doing their job. When Managers had to deal with both the administrative side and the professional side, ^{it} was too much. By appointing Inspectors of Schools, they became full-time professional officers and full-time in schools, whereas Education Officers and Managers remained full-time administrators. With an efficient Inspectorate, there will be an improvement in the schools. So I really enjoyed the Inspectorate work. I used to go into the most remote schools where the teachers were surprised to see me as they had never seen a Manager, or Education Officer. It is a pity that the Inspectors these days don't have transport to reach the remote schools. Seeing the teachers gives them a lot of encouragement. At first they may be nervous to think that you have come to criticise them but then they feel free to tell you their problems in the school and in the profession and so on; when they realize that you are there to help them. So wherever you go, you are very welcome.

Mr. Wilkin: When I was Head Master at Zambezi Secondary School in mid-1960s, you were still here then I believe. Was Mr. Kazhila also here at that time?

Mr. Ngalande: He was a Manager, at first, while I was in the Inspectorate, but later on he was appointed Education Officer and came to Solwezi on the Administrative side. He would have been the one who came to your school on matters dealing with Administration with Mr. Mpuku's team.

I went to Zambezi Secondary School to organize a course and we invited some overseas teachers from Britain. I think this was after you had left as Head-Master.

I left the province in 1968 and was posted to ^{Ministry of} Education Headquarters, as a Regional Inspector of Schools. At Headquarters we were divided into two groups - Primary and Secondary Inspectors of Schools. We had to tour the whole country. I think that I worked in all provinces except Luapula.

MR. NGALANDE'S WORK, 1970-1974.

Preparing

Just as I was ^{preparing} to visit Luapula in 1970, I received a letter that I was transferred to Provincial Administrative. Mr. Barker was then the Chief Inspector of Schools and ^{he} congratulated me on my appointment, because I was going to take over from an expatriate officer. The man I was taking over from had the special responsibility of looking after Kafue Gorge. This involved the work of the dam being constructed there at that time. ~~then~~ There even had to be a sub-boma with a District Secretary. He was a directly responsible to Ministry Headquarters, Provincial Administrative and directly to me as Assistant Secretary, although the area was in Southern Province. The township there had to be run and this was under me. After the dam was completed, the gates closed and area began to flood, it was my responsibility to coordinate the work of many departments as many people's lives in the area were affected and changed. For example, during the dry season there would be no grazing on the plains, as there was before, for cattle. My work was very broad and involved a great variety of duties. (These were described at length by Mr. Ngalande, but are not noted in this transcription.) I got to know the Southern Province very well.

Then there was a change, a reorganization in the Ministries after the Kafue Gorge project was completed. So I was posted to Chipata as Assistant Secretary in 1972. Incidentally, while there, my Permanent Secretary was my former student, Mr. Samuel Kafumakache and I enjoyed working with him! I only stayed there from January to October. Then I went to NIPA again for a course for all Assistant Secretaries. It was a three week course in General Administrative.

I was then transferred to Ndola. I was there up to 1974 when I retired. So I have retired a very happy man because I have done my bit to serve Zambia! In my retirement letter, I said that I have seen Zambia grow and that is the most important part. I have ^{seen} Zambia grow in development. I am very proud.

EDUCATION IN COLONIAL DAYS.

Mr. Wilkin: Now, can I take you back again to the days when you were in education. I wish to ask you not so much about your own personal narrative but your impressions about the missions and government in education in the days before Independence. Let us even start back when you were in schools. When you were actually in school, how did you feel about the education you were getting at Mukinge? Were you satisfied at that time? Was it what you wanted?

Mr. Ngalande: In primary education, I can't say we were satisfied. As I said earlier there were many of us who started off in Sub-A and Sub-B classes, some could go on to Standard II, but it was difficult for a boy or girl to go into Standard III and that caused a lot of pupils to drop out. So it was not satisfactory. And you know when a pupil has been in school for four years that is perhaps when he is beginning to read and write properly. Thus when he drops out, he forgets even how to write his name. You had to pass a test and only a few could go on to Standard III and IV. In Kasempa District, all children from all the schools had to come to Mukinge to sit for an examination set centrally and those few who passed had to go to Mutanda. Then those again who passed Standard IV were few. In Standard IV they tabulated all the marks and if you got less marks, you could not go on to Standard V.

At that time there were only Standard III and IV at Mukinge and Mutanda. All other out-schools were still only Standard I and II.

(Mr. Ngalande showed his Standard IV certificate and it indicated how marks were tabulated. There were marks for many subjects: Geography, History, General Knowledge, Hygiene, Nature Study, Oral English, Silent Reading, Written English, Vernacular Oral, Silent Reading, Essay, Arithmetic, Mental Reasoning, Practical, Mechanical.) You had to sit and pass in all those subjects in Standard IV if you wanted a place in Standard V.

Thus, many dropped out after Standard II and Standard IV. Thus, out of a class of 35 or 40 who began school, you might have only two or three in Standard V and VI.

Mr. Wilkin: What can you recall, in the late 1930s, about the attitude of government and then of the missions towards education.

Mr. Ngalande: At that time the missionaries, in general, were not interested in education as such. (This refers to missionaries in S.A.G.M. and North-Western Province.) They were interested in only teaching a person how to read so that they could read the Scriptures, that was all. As a result, they were not keen on developing the education system and in developing Standard IV, V and VI, or secondary education.

When I went to Britain I had along talk with the Secretary of our Mission (S.A.G.M.), Mr. Head, and the Secretary in Scotland, I have forgotten his name. They asked me what were the requirements. I told them that our mission is not going to develop. It still relies heavily on missionaries from overseas with no local people who could

take over from the missionaries to run the mission. And the reason is in our mission, many missionaries are not interested in education. For a person to become a missionary-in-charge to run a mission station, he must have a formal education qualification. I then said, "We are far behind in our S.A.G.M. because we have no secondary schools. I was brought up in this mission and I started the first Upper Primary School at Mutanda where we are trying to educate all the boys, among whom we could get some coming back to take courses in evangelism and theological courses. But at the moment we have not got them. After they finish Standard VI at Mutanda, we send them out and having nothing to do with them. They look for themselves for places in secondary education or they go for various courses so that we have nobody coming back, but if we had our own secondary school, we could earmark some to send them for further training in theology and they would come back to serve the mission". They agreed with me. I referred to many other missions such as the Catholics, who had such schools and facilities because they did not want to lose their children. Thus many came back to the priesthood and so on, because they have continued training them, through their missions.

It was only recently when they agreed to put up a girls secondary school along side the hospital. I think my conversations with them helped encourage this a lot.

Mr. Wilkin: How did government feel in the 1930s and later? Were they pushing the missions, or also apathetic?

Mr. Ngalande: No, no, the government did not push them. They had these primary schools which were assigned to Native Authorities and not fully fledged primary schools. They seconded teachers from the missions and he was taken on as a Civil Servant. Thus, these schools were run by the Native Authorities and the teachers paid by the government. Even the government at that time did not lay much emphasis on education. Expatriate children either went back to home countries, or Southern Rhodesia or South Africa or to special Copperbelt schools. I remember, children of our missionaries, they used to go to Sakeji, which was a private mission school in Mwinilunga District. After that, they sent them back home. So even the government at that time was not enthusiastic about the education of Africans. So there was general apathy by both missions and government.

Mr. Wilkin: When did government change and became more enthusiastic?

Mr. Ngalande: It was only after Independence. Before that things moved very slowly. There was no planning, it was only the progressive

pressure of the people that they wanted a secondary school, that Solwezi was opened in the early 1960s. Also maybe a few District Commissioner's and Education Officers were interested. The Solwezi Native Authority said, "We have some building, so it can be opened here". As there was no planning for that school, in the long run we ran into a lot of problems, as it developed into a full secondary school. That was the attitude of the government. They said, "Unless you give us that we won't give you a secondary school".

Mr. Wilkin: Was the government more apathetic in this province than in some other places?

Mr. Ngalande: Yes. I think it was not only government but also the missions. When I went from here on transfer in 1952 to Southern Province, I noticed many religious denominations, each of whom put up their own primary schools. They didn't want their children to go to a school belonging to another denomination. There was big competition. I think this competition was a very big factor. Whereas here in the North Western Province, there was no competition. The missionaries each had their own area. For instance, in Kasempa, there was only S.A.G.M or Mwinilunga and Zambezi, there was likewise no competition, only C.M.M.L. In Ndola Rural, there was only Kafulafuta. No competition. Similarly these denominations did not like to surrender children belonging to other missionaries for secondary school after they finished primary, so they opened up their own secondary schools.

Baptist Mission

I do remember being surprised when I went to Southern Province. You have Chikuni and Rusangu Missions - Catholic and Seventh Day Adventists ^{respectively} - only about a mile apart. Each ~~one~~ put up a primary school and a secondary school. And this was the pattern all over. They did not want to lose their pupils. Whereas here there was no competition and they were not enthusiastic. So our pupils just left and we lost them. Today we have a problem, no Zambian missionaries are coming forward because we didn't train and prepare them. ~~So~~ I think that this was unfortunate.

So ^{with} the Government, it was the same apathy, particularly in this Province. We didn't have any secondary school until Solwezi was built to cater for the whole province, which was very inadequate, until Independence.

Mr. Wilkin: Now I suspect that even within the mission not all agreed: even though they all openly say so to me, that some had a more pro-

worked closely with them would you say that this is true?

Mr. Ngalande: Oh, yes. I worked closely with them and I know that there were some like Peter Letchford and John Wright who were very enthusiastic. Infact if they had stayed long, they were even suggesting to ^{up-Grade Mutanda} ~~put up a school~~ to ~~turn~~ into a boys secondary school. But since they had to work under their supervisor missionaries-in-charge, they were restrained. So I think that they weren't happy. It was unfortunate that they were not allowed to continue with the work of expanding *education*.

Mr. Wilkin: What was the relationship between the missionaries and government officials, in education as well as general?

Mr. Ngalande: The missionaries ran the schools as Managers as we did not have Zambians to do so. So, it was difficult to judge the relationship between the missionaries and government officials. But those of us who were working with the educational officers, we could see that the relationship was not very healthy, because instructions, ^{or} perhaps circulars, were sent ^{to} guiding the mission educationalists what to do, conditions of teachers, equipment for running the schools efficiently, but these were not complied with because when grants were sent, they were not spent on equipment so that there was a general shortage of equipment in the mission schools.

This is what made the difference; when Peter Letchford and I went to work at Mutanda, we made sure that all the grants were spent on education. I do remember having several squabbles at Mutanda with the missionary-in-charge because I was in-charge of the school so I knew we had grants for the school. So I used to ^{spend some of} use ~~all~~ the money on cleaning the school area, and having the children working in the school ^{area} ~~instead~~ ^{of} working in the mission station, so I said, "If you want any help, ask me and I can help you with cleaning the mission station." They did not like that, because previously they were controlling all the funds. So that is what caused the friction.

Mr. Wilkin: Is there anything else you would like to say in general about government and mission people?

Mr. Ngalande: As I said there was apathy on both sides but later on, we had Education Officers being posted to districts. We had an Education Officer here, Mr. John Roberts, who has even written a few pamphlets. He started supervising the work of the missionaries. But then he was restricted and not ^{so free} ~~satise~~ because the ~~great~~ ~~was~~

Government was only giving a grant. They were not giving them the Funds. So he was not free to go and inspect the schools. So I personally feel that on both sides there was not ^{enough} being done for Africans so far as education was concerned.

MISCELLANEOUS QUESTIONS

Mr. Wilkin: Now I have some miscellaneous questions.

Firstly, Miss Forman specifically called my attention to the fact that your two sisters were both very good students and involved in girls' education. Can you just tell me a bit about your late sister and your surviving sister, Mrs. Kafumakache.

Mr. Ngalande: Yes, my sisters were also among the lucky ones, because after they completed their Standard IV which was the highest you could go, there was an arrangement whereby anybody could take a Junior Teachers Course for one year and they were qualified to go and teach in the lower primary schools. So my sisters, Jane and Elizabeth, were lucky. They took that course and started teaching. They were great friends of Miss Forman, who was a great friend of ours and she was one of the few educationalists like Peter Letchford; she was more interested in education apart from her mission work. She was an educationalist at heart. She was restricted and could not do what she liked. So my sisters taught for quite a number of years until that qualification was made redundant, because now more and more better qualified teachers were coming up. Anyway what happened was that it was up to the teacher herself, if she wanted, she could either go for training to take a teacher's course for two years, or if she was very good, her work could be assessed. I do remember getting involved in this exercise while I was in the Ministry of Education. We had to go out to assess some teachers, to recommend whether they could be promoted, graded up to full T4 in which case we could give them certificates and they could be put on the T4 scale, or we send them back for training. So this is what happened, but because my sisters got married and went out here and there, they just had to stop.

Mr. Wilkin: Also, in relation to Miss Forman, you said that you went on educational tours. Was this to inspect schools?

Mr. Ngalande: Yes. She used to go out to inspect schools. She was sort of a mission Inspector of Schools. In my case, having been a senior teacher in the mission, I was incorporated in that even before I became an Inspector or a Manager. It was good experience. Even when we were at Mutanda with Peter Letchford, he was looked upon as sort of a Manager as well and could go into any school and

inspect it and so on and send the report to the Education Officer in Solwezi. *bb* Sometimes he used to send me out. *Sp* I actually visited some local primary schools. Being a senior teacher, I used to run refresher courses with other T4 teachers during holidays when they would gather at Mutanda.

In fact at Mutanda we started a T4 course. We used to run a one year course for teachers. We were very ambitious! We turned out quite a good number and some of them were very good. So that gave me the opportunity to go and observe them in the field and to follow-up. So I started my Inspectorate work long before I became an Inspector.

Mr. Wilkin: How would you say education has changed since 1964 and what have been the most important developments?

Mr. Ngalande: That is a hard question to answer, I don't know where to start!

In brief, there has been tremendous changes since Independence since primary schools have sprung up everywhere. Nearly every five kilometres, there is a primary school. Not only that, ^{but} most of these primary schools are full primary schools, so that there is not much need for any pupil to walk long distances or to go to boarding schools. Children can now just walk from their homes to school from Grade I up to Grade VII. As I said earlier, Grades III and IV boys had to walk from here to Mutanda. So this is one thing that has changed.

Regarding secondary schools, there is now a secondary school in practically every district so that there is no need for a boy or girl to travel all the way to Lusaka or Chipata to look for a place in secondary schools. Some can even walk ^{to day secondary schools.} today. So these are tremendous changes.

But on the other hand, there is also a tremendous change on the part of the pupil. His attitude towards education. Because things have been made so easy for ~~him~~ ^{the} pupils, places have been made ~~so~~ available to them, that they take it for granted that these things have been there all along and therefore there is no need to worry about them and they don't take their studies very seriously. This is an unfortunate development. The Party and the Government have made all the educational facilities available up to university.

Two of my children, number two and three, have graduated from the University. ^{of Zambia} Washington has graduated in Agriculture and his brother, Clifford Lubanza, has graduated in Civil Engineering. They have gone right through. Most of the time, they were living at my house until they went ^{to} for secondary schools. Washington went to Solwezi Secondary

So the facilities are there, but the attitude of some of the pupils is "I don't care." Even up to the University, they have been selected and given government bursaries and don't take their studies seriously. All of us who didn't have such opportunities are crying. We don't know why these children cannot take up these opportunities offered so freely. The educational facilities provided by government are just tremendous. There is no excuse for any child not going up to the University.

Mr. Wilkin: How has modern education changed the traditional values and way of life of the people?

Mr. Ngalande: I think there has been a lot of change in the traditional way of life among Zambians. It is not through education alone. Let us put it this way, this change has been brought about by industrialization and progress and not necessarily education. Because you find that even people who have not been to school have changed a lot in their traditional attitudes, I think because of modern urbanization. Of course, education has also helped. The more highly educated a person is the less seriously he looks upon his traditional customs.

It is the whole system that has caused this to happen. But I think that this is the way it should be because in all countries this is happening. It is not only in Zambia. The young people are energetic and want to get on with this and that. In the process they lose their heads and lose some of their traditions. I am afraid this is inevitable.

Mr. Wilkin: My final question is very different. In the 1940s Balovale joined the province. Would you say that by that time people in the old Kaonde-Lunda Province and later the North-Western Province saw themselves - despite their differences as Luvale, Kaonde, etc., - and this area as one administrative unit? Were most people aware of this being one administrative unit or area?

Mr. Ngalande: No. How could they be aware? Because for one thing, people were not given any political education during Colonial and Federal times. The District Commissioner was everything - he ruled, he was the administrator and there was very little in educating the people in their political system of the district or later on, of the province. Many people were not aware. The point is, for instance, the Provincial Commissioner was based in Ndola; he only sent out the District Commissioner here who was the Administrative Officer. He was the Officer Commanding, Police; he was also Officer Commanding, Security; he was a Magistrate. You see, it was one person. In some cases,

His job was to go and impose these things on the people. There was no explanation to call the people and say, "Now look, here we are, we want to do this; what do you think?" There was nothing of that sort. So the people had no opportunity in the planning of the development of the area. They were told what to do and that was that. Now, therefore even in the district, they could not be told they belonged to Kasempa District. Perhaps people knew that this was their traditional ruler or chief and after that it was the District Commissioner who was almighty. So the question of the province did not arise.

Until Balovale District joined this province, it was being developed on an entirely different basis. They had airfields there. There were regular airplanes because of the recruitment of WENELA to take people to South Africa which ~~did~~ not apply here. People here were not being recruited to go to South Africa by WENELA. This district was administered by the Provincial Commissioner in Ndola, so it was rarely when the Provincial Commissioner came here. Then later on they said "Oh, this is Kaonde-Lunda Province." The Provincial Commissioner came here. I remember him very well because his name was Mr. ^{Edmond} Edwin Munday and by that time Balovale was still in Barotseland. The person representing African interests was Sir Steward Gore-Brown, in the Legislative Council. Occasionally he came here. I do remember one day he came while we were at Mukanda. One boy asked the question of why it had been changed from Kaonde-Lunda Province to North Western Province. Well, obviously, there was that answer that name implied a lot of tribalism and we don't know who thought it up. It wasn't a fair name at all. After that the Province, and this district, went back to Ndola and the province was abolished. Then it came in the name of North Western Province and the provincial Headquarters was changed to Solwezi and the Balovale seceded from Barotseland and became part the North-Western Province.

Mr. Wilkin:

Are you implying that Balovale in its earlier days may have had more chances to develop because the administration there was progressive?

Mr. Ngalande: Yes. Because more attention during the colonial times was paid to what was then Barotseland, than to this part of the country. Infact, the rest of the country, because ~~they had a special~~ ^{they had a special} protectarate status. The district thus benefitted. Also because of the district's proximity to Angola. Chavuma developed very rapidly, being near to Angola. It was easy to get in touch with Angolan things which moved in more freely. So that is what helped Balovale at that time to develop.

Continuing from this political set-up, ^{As} we said, during the Colonial times, people had no political education, so people were not aware of their responsibilities as citizens. They looked ^{to} for the ~~Government~~ ^{Bona} for everything. Whereas now, since the attainment of Independence, the Party has gone out to politically educate the people that everything that they want must be planned and done by the people themselves. They must choose their own leaders; they must work hard; they must plan for the development of their area. Then the Party and Government will come to help them. Before ^{that} they were passive because the District Commissioner said, "You must have gardens." He said "You must have a clean village; you must have a latrine behind your house." People were not taught, educated, as to the value of these things. You see the difference. Now the Party and Government doesn't say that ^{everyone} ~~everyone~~ must have a latrine. Instead they come and say "You see the hospital is full of people suffering from diarrhea, why, because there is no sanitation in your villages. This is caused by no clean water supplies. So what do you do? Let us get down and to solve this. We must have proper sanitation, proper water supply." The Local Authorities come in and help dig bore holes, they regroup the people together and explain that when together, you must have sanitation facilities. Because you are together, you must drink from this clean water supply - don't go ^{to} the rivers. They educate people and they understand it. The Government explains that food must be grown and with settlement schemes how the people can do it. The District Commissioner did not do this education.

Likewise, they have educated the people about security - to report any suspicious characters to the police. They have explained that justice must be handled by the police and the ^{local} courts and the magistrate. If someone has wronged you, they will look into your case. In the past during colonial times a policeman was an enemy. They did not like to talk to him because they were not educated as to the role of a policeman. Now they know that he is a member of the community just like themselves.

END OF INTERVIEW

MR. Aaron Ngalande,
P.O. Box 76,
KASEMPA.

Additional materials resulting from the interview

Mr. Aaron Ngalande

**Interviewed on: 14th November 1978
and 20th May 1979 in Kasempa**

Note: Along with no transcript of the follow-up interview in 20th May 1979, I have no record of Mr. Ngalande sending me any correspondence regarding the interviews at all. (He did however, mark his comments/corrections on the transcript of the first interview.) Attached are four letters from me in late 1978 and 1979 about the interviews, one indicating further information that I sought in the second interview.

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.
8/7/2006

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CENTRE FOR CONTINUING EDUCATION
P.O. BOX 43, SCLWEZI

31st May 1979

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Mr. Aaron Ngalande,
P.O. Box 76,
KASEMPA

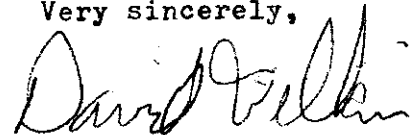
Dear Mr. Ngalande,

It was good to have had a chance to see you again in Kasempa and likewise to complete our interview. Your additional comments were very useful. I was pleased that you had time to join us in our seminar and do hope that you found it interesting.

I am not sure when I will transcribe the tape. I hope to do so before I leave here in July, but things become too pressing, I may have to finish it when I get overseas. In any case, I shall send you copies for correcting, and for your records.

Hoping we can get a chance to say good-bye before I go, but if not I wish you all the best. And again thanks for all the time you devoted to our interviews.

Very sincerely,



P. David Wilkin

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX
CENTRE FOR CONTINUING EDUCATION
P.O. BOX 43, SOLWEZI, ZAMBIA

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26th April 1979

Mr. Aaron Ngalande,
P.O. Box 76,
KASEMPA.

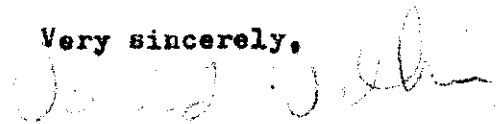
Dear Mr. Ngalande,

Thank you for taking the time to correct the transcript of our interview late last year. The correct^{ed} 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, entitled 'Zambia and the World Today' which I think that you would enjoy. Also I hope that we shall have a chance to continue our chat, even if only for 15 minutes or so as I still would hope that you could fill in a few gaps that remain in my thinking. I shall look forward to another visit to Kasempa and equally a further chat with you if this is at all possible.

Looking forward to seeing you soon.

Very sincerely,



P. David Wilkin

43. SOLWEZI
xxxxxxxxxxxxxx

10th March 1979

Mr. Aaron Ngalande,
P. C. Box 76,
KASEMPA.

Dear Mr. Ngalande,

I have just finished transcribing and having my secretary type copies of our interview last November. I am sorry that it has taken me longer than expected but time does fly by so quickly. I really did enjoy talking about old times with you very much indeed. Although our interview was long and it took a long time to transcribe, I enjoyed it very much indeed as it was so informative about the past and in fact was one of the best interviews that I have made with anyone in the Province.

Two copies of the transcript are enclosed. I would be grateful if you would look them over for factual errors and misspellings and correct these. I would not worry too much about sentence structure and usage as this is unimportant in a transcription of an oral interview. Ideas and facts are the important things. Please make all corrections boldly on the transcript and if you wish to make long additions or corrections, simply insert an extra page or two where needed. After you read the transcript and make any corrections, please simply place one copy in the enclosed, stamped envelop and send it back to me. The other copy is for your own files and records.

I have already thought of additional questions that I would like to discuss with you, such as asking you to describe in more detail the work of the first Jeanes teachers/supervisors in Kasempa/Solwezi; the types of uniforms that children wore in the early days at Mukinge and Solwezi; your work in the police reserves; and the later work of your father in teaching and evangelism after you started school. Possibly you can also think of some things to add that are too long to put down briefly on paper. Hence I am hoping that I can come to Kasempa again in May after a month's special work in Lusaka and we can complete the interview. If, however, you might be coming to or through Solwezi anytime in the next several months, please let me know and we could complete our interviewing here instead.

Again my thanks for taking the time to let me interview you about the early days of education in this province. Wishing you the best regards.

Very sincerely,

David Wilkin
David Wilkin

XXXXXX 6375.

29th November, 1978.

153/PDW/PROF.

Mr. Aaron Ngalande,
P.O. Box 76,
KASEMPA.

Dear Mr. Ngalande,

It was a real pleasure not only to meet you once again, a fortnight ago, but also to have had a chance to talk to you for three hours about your past days in the field of education. Meeting old friends and discussing topics of mutual interest is always a good thing.

I shall be transcribing the tapes of our interview in the next month and will send you a copy when I finish. You may think of several things you will wish to add. Also, I hope we shall have a chance to chat again when I come out to Kasempa early next year.

Thanks again for taking the time to talk with me.

Yours sincerely,

P. David Wilkin

PDW/bmp.