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A History Of The Dutch Reformed Church Mission East Of Northern Rhodesia (Zambia) And Impact On The Development Of Colonial Societies 1897-1964

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Abstract

This study attempts to examine the history of the Dutch Missionary in the eastern of Northern Rhodesia (Zambia) and the impact on the colonial society. The area of the study was Fort Jameson which is now known as Chipata District. The study focused on the period 1898-1964 because this period was characterized by changes in the economic organisation of the African societies not only in Northern Eastern Rhodesia, but also the whole country. Due to external influence this period under study was also marked by changes in social and political organisation of the people in the study region. Therefore, political suppression of the Ngoni Chewa, Nsenga and other ethnic groups in eastern province, was executed by the imperialist company representatives. The company surrendered the administration of the area to the British imperial government in 1924, which ruled the country as a whole up to 1964 when the country became independent. The data that contributed to this study was derived from oral interviews to people who were linked with the missionary and a multiple of sources which comprised of primary and secondary sources. These source includes books, dissertations, journals articles, Magazines and official reports. This body of literature was consulted in the University of Zambia library and Repository.

Data was also sourced from the National Archive of Zambia (NAZ) such as Annual Native Affairs Report, District note books, Tour Reports. Other invaluable archival sources consulted included files of official correspondence among administrators and between individual subjects and their chiefs. The study concluded that the Dutch Reformed Church mission had an impact on the development of colonial societies in North eastern Rhodesia. This is because of the introduction of Christianity, education, agriculture and skill training centre helped in transforming colonial settlements.

Keywords: Dutch, Church, Mission, Ngoni, Reformed, Rhodesia

Introduction

The antiquity of Dutch missionaries in Central Africa dates back to 1652, when the first Dutch settlement were made at the Cape in South Africa. There are two main Dutch churches in South Africa namely ‘Hervomde Kerk and Nederduits Gereformeerde Kerk ’Dutch Reformed Church (Mbenge, 2019). The latter is the largest of the Dutch churches in South Africa and it is a direct descendant of the church that was established in Cape Province by the first Dutch settlers in 1652. The Nederduits Gereformeerde Kerk (NGK) is the later that spread its wing to Central Africa. After 1806, when the Cape Province came under British control and particularly during the great Trek of the 1830, many South African Dutch began to move northwards and formed their own independent states in Transvaal, Natal and Orange Free State (Mbenga, 2019). The church congregation that were established in these new states conserved a very close association with these new states maintained a very close relationship with the Nederduits Gereformeerde Kerk in the Cape although they later seceded from the mother body and established independent synods. Nevertheless, candidates for the ministry of the church were trained at the NGK Theological Seminary at Stellenbosch. Significantly, it should be noted that all four independent churches of the Dutch Reformed Church had the same doctrine and since 1906, have had a common bond of union in their federal council (Mbenga, 1962).

The activities of the Dutch Reformed church in Central Africa were controlled by two provincial synods which was Cape synod and Orange Free State synod. The

Cape synod was responsible in supervising missionary work of Nyasaland and Southern Rhodesia which were a British republic while North Eastern Rhodesia was under Orange Free State which was a Boer republic (Bolink, 1962). In Northern Rhodesia, the Dutch Reformed Church mission first encounter was with the Ngoni who were under the leadership of paramount chief Mpezeni. The original homeland of the Ngoni was what now Zululand in South Africa (Langworth, 1972). They left with their leader Zwangendaba in about 1820, after quarrels with Shaka who was the leader of the Zulu. They moved northwards swelling their numbers with captives as they departed. The death of Zwangendaba in about 1848 led the split of Ngoni. Mpezeni, however, managed to create a permanent Ngoni settlement in Northern Eastern Rhodesia when in 1880, he killed Mkanda the Chewa chief and overrun his kingdom (Machinyise, et al, 2020).

Establishment of Dutch Reformed Church Mission in Northern Rhodesia

The establishment of the Dutch reformed Church in Northern Rhodesia is traced from Fort Jameson present known as Chipata town. The first people to have occupied this land were the Ngoni led by Paramount chief Mpezeni who was the eldest son of the prodigious Ngoni leader, Zwangendaba, who directed his people away from South African as a results the Mfecane which were the great wars and disturbances caused by the Zulu King Shaka in 183 (Langworth, 1972). The Ngoni ethnic group settled in the north east of Northern Rhodesia, where they came into battle with the Chewa people of the region. As soon as Cecil John Rhodes and his British South Africa Company came on the scene, the Chewa rulers saw their presence as a way of shielding themselves against Chief Mpezeni (Elmslie, 1970)

In 1897, a chance offered itself when reports reached Nyasaland that the Ngoni threaten the lives of Car Wise and the British South African Company official. The commissioner in Nyasaland gave the company military support and on 19th January, 1898. The British Government launched an attack against Mpezeni who on 9th February surrendered. His son Nsingo, who was the army commander, was captured and shot dead. Ngoniland was subdued and it now feasible for the imperialist to establish themselves in the area. This in brief was the position of the people in the Ngoni area on the eve of the arrival of the Dutch Reformed Church in

Northern (Roberts, 1976).

However, prior to the attack and defeat of the Ngoni, Mpezeni in 1897, had requested the Dutch Reformed church in Nyasaland to come into his area to establish itself among his people. Early revolt against the BSAC was suppressed and Chief Mpezeni was imprisoned for one year in Nyasaland at Fort Manning, (now Mchinji), just inside Malawi near Fort Jameson. As from there Chief Mpezeni sent a message to the Dutch Reformed Church missionaries at Mvera in Nyasaland, demanding missionaries to be sent to eastern of Northern Rhodesia as he had realised the benefits missionaries could assist to his people. A first representative of Nyasaland missionaries to Chief Mpezeni's people included the famous evangelist Lukasi Chingondo of Mvera (Barns, 1967). In the first place, Mpezeni was considered fierce and unfriendly to the whites, but asked for missionaries to settle on his land. Mpezeni himself might have realised his fate in the event of confrontation with the colonial soldiers. Hence, his calling of mercenaries might have been a desperate strategy to prevent the attack (Robert, 1976).

According to Roberts (1976), Mpezeni himself did not seem to have favoured war with the British, but his son Nsingo who was Ngoni commander led a large group who were sent on fighting. On the other hand, he might have lost his warrior and hope that missionaries would help him regain control over them since there was a strong belief then that white missionaries had magical powers (Roberts, 1976). The is proposition is probable especially when we realised that Ngoni social system was based on segmentation in due course, the various segments of the state acquired and developed different interests and gradually the powers of the paramount chief declined. Furthermore, he might have acted on advice from travelers as what benefits him and his people would derive from the cooperation with missionaries. Whatever the reason, Mpezeni made his request to missionaries (Njobvu, 2017).

By 1897, the British South African Company had spearheaded the occupation and administration of Nyasaland part of North Rhodesia to fell under the administration of the company (Roberts, 1976). Naturally when the Dutch Reformed church in Nyasaland got the request from Mpezeni, they turned to Cecil Rhodes, not

necessarily to seek permission from him as head of the company, but rather to seek assurance of security and protection of its missionaries in the event of attacks or interference from the Africans. They were advised to wait since trouble was about to break out between Mpezeni Ngoni and chartered company (Banda, 1976).

After the unsuccessful resistance to British occupation in 1898, Mpezeni made yet another request to the Dutch Reformed Church in Nyasaland to start a missionary work among his people. Realizing that their financial resources were limited and power force small, the Dutch Reformed Church mission of the Cape found it impossible at that time to open up a new mission field in Northern Rhodesia. It was not long after they had started work in Nyasaland and Southern Rhodesia that Mpezeni's request was forwarded to the sister church, the Dutch Reformed Church of Orange Free State. It was accepted and the church decided to take Ngoniland for their sphere of operation (N.A.Z, H.M45/1/1, 1967).

However, due to the uncertainty the white missionaries doubted the sincerity of Mpezeni, especially since the Ngoni had just surrendered in a war with the whites; the Orange Free State synod decided as a first more to send two African Evangelist to Mpezeni's country to ascertain the request and assess the situation before sending white missionaries (Banda, 1952). It is very unfortunate to note that no record can be found of the two African evangelist who did so much to lay the foundation of the church. We do not know who they were, their original homeland and where they got their training as evangelists. The two evangelist reported favourably of Mpezeni's request when they returned to Nyasaland and in 1899 the first two whites missionaries Rev Piet. J. Smith and Rev John. M. Hofmeyer were sent out on 5th, 1899 and they started mission work at Magwero (Cronje, 1952). The first two missionaries sent by the Free State Dutch Reformed Church, conducted the first church service in Northern Rhodesia under a (Mpundu) tree just outside the village of Magwero (Cronje, 1952).

The period of the Boers war between 1899 and 1902 was a very sad period for the church since the Orange Free State, a Boer Republic was at war with the British. This had adverse effects on the development of missionary work in the British territory of Northern Rhodesia. For several years work was almost at a

standstill since no further reinforcement was forth coming across them. The Dutch in Nyasaland which had been established by the Cape synod, did everything to help their sister church in Northern Rhodesia. It was only after 1907, that new missionaries from South Africa began to arrive in the field such as Rev C. M Hofmeyr, Rev. J.H Van Schalkwyk, F.J. Van Eden, Rev. C.P. Paun and a medical doctor, Dr, J.K.A. Homfmeyer (Bolink, 1967). Untill 1909, the missionary field of the Dutch Reformed church in Northern Rhodesia was an integral part of that Nyasaland and subsequently, the Northern Rhodesia Church had its own administrative council but with representative from Nyasaland (Bolink, 1967).

The Dutch Reformed Church of the Orange Free State in Northern Rhodesia began its work at the time when the atmosphere was not very conducive, from home and in the newly settled area. Firstly, the aftermath of the Ngoni resistance to European occupation of the area made the white missionaries very vulnerable to African suspicion (Bolink, 1967). Secondly, the 1899-1902 Anglo Boer war temporarily imposed financial constraints on the missionary work and also drastically the supply of much needed manpower to lay a firm foundation. Thirdly, the war greatly strained working relation between the British Company administrator in Northern Rhodesia and the Dutch missionaries who had all come from the Orange Free State (Pretorius, 1972).

However, tax was also introduced in 1901, in Northern eastern Rhodesia. As cash became more essential to pay the tax and buy other requisites, the African people had to look to wage labour in the employ of Europeans. Many people went down to Bulawayo, and Salisbury in Southern Rhodesia to work in the mines and while other went to South Africa. Others managed to get employment within Fort Jameson as European industry was slowly developing interestingly in an effort to stimulate local trade and because money was virtually non-existent, the Dutch Reformed Church introduced its own currency known as ‘Chimkono’ (N.A.Z, NE/AZ/5/5, 1904). This was a tin disc the size of penny, punched with two holes and stamped MM (Mvera Mission). One disc worth about 2d and the currency was withdrawn in 1909 (N.A.Z, ZA7/1/10.4, 1926). This is to show that long before introduction of tax missionaries had introduced the idea of money buying with it.

What is quite significant is that the Free State missionary work in Ngoni and Nsenga east of Northern Rhodesia started in 1898 when the Second Anglo-Boer War was on its climax and this was a dark and gloomy time for the Free State Church itself. Despite the devastation of the war, the mission work started because it was the Church's belief to be 'a light in the darkness' as symbolized also in its logo depicting a burning torch (RCZ, 2005). The outcome of the war further stimulated missionary involvement; many young soldiers coming back home after the trauma of war and being prisoners of war in exile, experienced a calling to mission. This was a modest start of missionary work which started growing through its approach such as spiritual work, education, medical care and agriculture development. The mission station of Mazimoyo in Fort Jameson became a centre of missionary activities and a monument was erected to commemorate this fourfold approach annually.

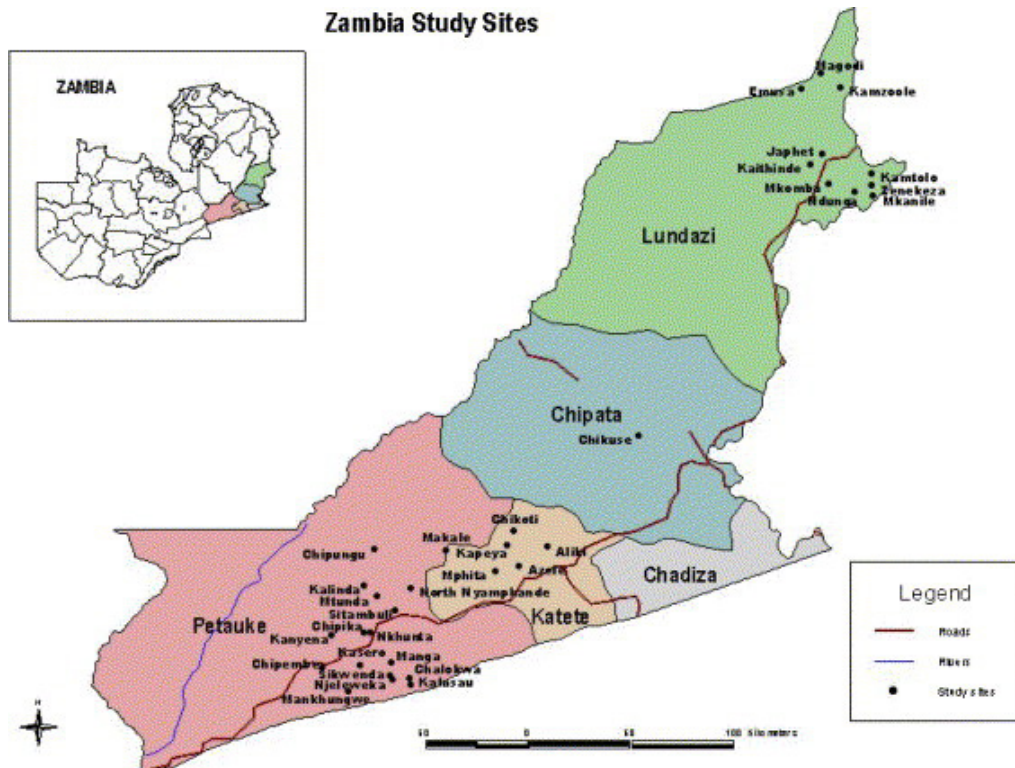
Geographical location of North Eastern Rhodesia and the Social setting before Colonialism

Fort Jameson renamed Chipata after independence is found in the eastern province of Zambia. The eastern province was formerly known as 'East of Luangwa' as part of Northern Rhodesia. The area of the province is about 26,000 square miles (Zgambo, 198). The province is shaped like a triangle. The southern base forming the borders with Mozambique, the eastern side of the triangle borders Malawi, and on the western side of the province is the Luangwa River which divides the province from the rest of Zambia. The district which this study is restricted formed a large portion of what was called the North charter land concession from about 1893. This was when the North Charter land Exploration Company was formed to manage the earlier exploit of Car Wise (Barns, 1954). The physical features of the area comprise of a Plateau of about 13,000 square miles stretching from east to west, an escarpment, called the Muchinga escarpment of about 6,000 square miles which straddles to the spams about 7,000 square miles. The vegetation of the area is generally savannah (Zgambo, 1981). The importance of knowing the ecological features of an area of study is that it helps to determine settlements plateau of people in the area. In case of Fort Jameson population concentration were mostly found around the plateau which was unsuitable for both human and stock habitation

because it was infested by tsetse flies (Barnes, 1954).

The precolonial societies of Fort Jameson and other areas comprised of such ethnic groups as Chewa, Kunda, Nsenga and the Nyanja in Fort Jameson. From an early phase it is said to have involved the Maravi cluster of chiefdoms which developed around the 15th century in the area (Mihalyi, 1973). The Chewa ethnic group were the first to inhabit the area which later was known as Charter land Concession and followed later by the Nsenga, Ambo, Nyanja, Kunda and Wiza. The Ambo were a valley people while the Nsenga and Chewa occupied the plateau. This latest group to migrate was the Ngoni who are believed to have come from South Africa (Langworth, 1972).

MAP OF NORTH EASTERN RHODESIA



SOURCE: Urban Land Administration in the City (Content. Sciencedo. Com).

Methodology

The study employed a case study design in order to generate detailed information on the activities of the reformed church mission in the North Eastern Rhodesia. A case study design was thought befitting in the sense that the study is interested in the effects of the reformed church mission in the Eastern province and that the triangulation method to get information, revealed a lot of effects of the mission such as development in their societies and survival skills in the local people, farming skills, improved literacy acquisition and knowledge of Christian values. Qualitative research method was used to bring out the nuances of the matter, which a quantitative research method could not bring. Primary data was solicited through interviews. Some evangelist, students, women and people who worked with the missionaries in evangelization were interviewed.

The data that contributed to this study was also derived from various sources. The method of analysis involved data collection based on sources criticism and comparison, so as to identify data which would be free from ideological biases of the authors and of the government officials. This enables us to obtain undistorted data. The first part of data consisted of sources which includes journal articles, books, thesis and dissertations, magazines and official reports. This body of literature was consulted in the University of Zambia library and it provided initial reading on the topic as guided to archival source. Archival research in the National Archive of Zambia (NAZ) formed the most important part of data analysis for this study. This was also because NAZ had stocked a bulk of historical records relevant to many aspects of Dutch missionaries in the eastern of Northern Rhodesia. These are Annual Native Affairs Report, district note books, tour reports and other invaluable archival sources consulted included files of official correspondence among administrators and between individual subjects and their chiefs

Presentation of Results

The theme present the findings of the study and these were results conducted from oral interviews to the local people who were linked with the Dutch Reformed Church Mission in North Eastern of Rhodesia. The key informant who were

interviewed includes the evangelist, teachers, women, students and villagers.

However, oral interviews from the evangelist indicated that the main aim of the Dutch missionary was to spread the gospel of Jesus Christ among many local people wherever they settled as possible. In order for the missionaries to achieve this, they started recruiting evangelist through the chief and local headmen. In Madzimoyo they went to Chief Nzamane and Chief Madzimawe while in Nyanje they went to chieftains Nyanje and the surrounding areas such as Nyamutuma, Kalowa and Nchingilizya. These chiefs and headmen selected and recommended people of sober mind and good character and trained them as evangelist. These people were later sent to open and establish outpost among surrounding villages. The outpost system (buteposstelsel) had proved to be of value in Madzimoyo, Nyanje and Tamanda. This became effective way of reaching the people and teaching the young and old how to read the bible. The training for evangelist covered on how to read and write and upon completion of the training they were given a copy of the handbook called '*Maphunziro*'. In this handbook, the program and notes were well simplified. This was done so to ensure that the Bible lessons would be given at every school on the same day. It was mentioned that there was little financial aid and reward for those who were trained early as evangelist and this was because they expected to spear head the mission attack on false notion and illiteracy. The first evangelists to graduate had no salary for the first six months after being sent on the outpost. After a period of six months service they were entitled to 8d. in a month. According to the standards, this was a peanuts of reward for a month's work. The colonial administration rate for Labourers in 1910, was 4/2, that included calico ratio. (80). in the same year prospective settlers were advised of the wages they should expected to pay their servants.

In schools, it was mentioned that, more village schools were opened by the Dutch than any other missionary in North Eastern Rhodesia. The extent of their education endeavours was due the desire to bring the Gospel message to the greatest possible number of people. The village schools were not intended to offer more than rudimentary education. For example Madzimoyo had 41 students while Magwero was at 63 by 1920s. The school infrastructures were of wattle and daub structures,

with openings in the walls for doors and windows, thatched roof and row of clay benches and this was constructed by the local people (Snealson, 1970). The local people also provided accommodation for teachers. These teachers were equipped with reading materials such the bible, hymn book and 'Maphunziro' which was used as a guide. A drum was also made and this was used for summoning the local people to school. This type of education allowed everybody, old and young was welcome to be enrolled in the school.

Oral interviews with the women was conducted and highlights that, the Dutch missionary attracted a good educational work. The women target was for those who were at the early stage and boarding facilities were constructed at Madzimoyo and Magwero in order to accommodate them. These women were taught various skills such as cooking, baking, making cloths, soap and candles, mother craft and personal hygiene. These girls were taught all these skills in the morning while in the afternoon were subjected to elementary school.

Oral interviews were also conducted the students who reviewed that the Dutch missionary opened a normal school at Madzimoyo in 1915 and this was a second school to be opened in Northern Rhodesia after the one which Francis Coillard of the Paris Evangelical Missionary Society opened in Sefula in 1885. The students were enrolled at Madzimoyo School when they had already served in village schools. The focus on these schools was mainly placed on agricultural work and industrial training for the normal students.

Discussion on the Findings

This section discuss and interprets the finding on the history of the Dutch Reformed Church Mission and how colonial societies were developed as a result of their work. The section is divided into two parts and the first part explains on the reasons how the church expanded its work in North Eastern Rhodesia. The second part explains on the impact of the mission work on the development of colonial societies.

Reasons for the Growth of Dutch Reformed Church Mission station

The Dutch Reformed Church mission main aim in coming to central Africa was to spread Christianity among the people. The move was inspired by the invitation of Free Church of Scotland into the unoccupied area of Nyasaland and also by the graded religious awakening among Dutch people in South Africa to spread gospel. The church looked upon the evangelization of the people as the base upon which all other activities were to arise. Rotberg (1965) echoed this consideration when he pointed out that, mission work usually fell into three Departments namely evangelization, education and medical work but that evangelization was the most important since it was the pivot upon which all mission activities should turn (Rotberg, 1965). The aim of evangelization was not only important to the work of the Dutch Reformed Church but it was the driving force to all its activities. William. H Murray became the head of the Dutch Reformed Church in Nyasaland gave a policy statement on education to the missionary conference, Edinburgh in 1910 (Murray, 1909).

During the first fifteen years of its establishment in Northern Rhodesia, the Dutch Reformed Church opened some six station namely Mgwero in 1899, Mazimoyo in 1903, Nyanje and Fort Jameson in 1905, Nsadzu in 1908 and Homfeyr in 1914 (N.A.Z. ZA7/1, 1912). African teacher and evangelists were given elementary training in these mission station and later sent out into the villages to establish village schools. The village schools classes were mostly conducted under a big tree. Scholars irrespective of age were accepted ad these scholars irrespective of age were accepted and these were mostly with only one teacher who did all the work including school administration, teaching and supervision of manual work. In the case buildings were put up by villagers as classrooms and teachers hut (Roberts, 1976). The teaching in the village schools and in training centers for the teacher-evangelist was in Chichewa. Initially they used materials and books that were prepared by the Church of Scotland. After 1907, however, when a printing press was installed at Nkhoma, in Nyasaland, most of the teaching materials and book were got from there. Nkhoma was the head mission station of the Presbyterian missionaries in central Africa, formerly Dutch missionaries from the Cape and Nyasaland (Malawi).

The station is situated some 92km south east of Lilongwe in Nyasaland (Banda, 1965).

Table 1 showing areas where the Mission Station in North Eastern Rhodesia were opened

| SN | Name of Area | Current District | Year |
|----|--------------|------------------|------|
| 1 | Magwero | Chipata | 1899 |
| 2 | Mazimoyo | Chipata | 1903 |
| 3 | Chipata | Chapata | 1905 |
| 4 | Nyanje | Sinda | 1905 |
| 5 | Nsatzu | Chadiza | 1908 |
| 6 | Hofmeyr | Nyimba | 1914 |
| 7 | Merwa | Petauke | 1922 |
| 8 | Tarmanda | Chipata | 1924 |
| 9 | Kamoto | Mambwe | 1928 |
| 10 | Mphangwe | Katete | 1944 |

Sources: P. Snelson (1970) *Education Development in Northern Rhodesia 1883-1945*, Lusaka: NECZAM.

Table 1 shows areas where the mission station were opened up by Dutch Reformed Church Mission. It can also be noted in these areas missionaries also established a mission schools in all these areas for the local community to benefit in education. However, an attempt to preserve the Africa culture through its new education provision, British memorandum encouraged the use of vernacular in education. It suggested too, the preparation of text books the methods and content of which would be relevant to the conditions of Africans (Snelson, 1970). The Dutch Reformed Church mission's policy was to teach its scholars in vernacular so that the suggestion contained in the memorandum was encouraged to the church. It should be noted in any case that the church was not ready to introduce the teaching of English at that level of its education system. On the production of literature and text books suitable for use in schools credit should be given to the church which had embarked on this long before the memorandum (Pretorius, 1972).

Between 1900-1910, two Chichewa books 'Mkhweri', a little reader for

school, by Andrew. C Murray and ‘Mwambi Wakale’, a collection of stories for children by Robert Blake, were published in 1909, the church founded a Magazine Mtenga under the editorship of Dr. W.H. Murray (Banda, 1976). The greatest contribution the mission made in those early years was its major share in translation of the bible into Chichewa. Between 1903 and 1918 Dr W.H Murray, Dr. Hetherwick, Rev. Napier. Mr. Nathan Sunday from Blantyre, Mr. Ismail Mwale, of Ncheu and Mr. Willebes Chikuse of Mvera, translated both the old and new testament into Chichewa (Rotberg, 1965).

The Dutch Reformed Church mission advanced training to its village school teachers in most of its centers namely Madzimoyo, Magwero, Nsadzu and Nyanje. After 1926, however, only Mazimoyo conducted this training. Scholars with standard II qualification were admitted for three years training programme staggered over a period of seven years. The scholars came in for a year, then went out to teach for two years for a third year then completed the course altogether (Banda, 1965). The training plan was to help maintain close relationship with the communal and ensure that their teacher were all linked to the church. When the teaching of English was lastly made obligatory in schools in 1929, Madzimoyo training school had to conform. The neglect of English in Dutch Reformed Church mission school was revealed in 1929, when 26 Africans teachers sat for examination at Mazimoyo and all failed. The teacher had not learnt English before but the examination were in English. The teaching of English was complete deviation from the language policy.

In 1932, the government recommended that only scholars with standard IV pass should be admitted into training school while the 1925 memorandum on education affected mission policy in a number of specific areas, in major respects it consolidated and endorsed what the Dutch Reformed church was already doing in the field (Banda, 1965). Despite the anticipated changes in its policy, the Dutch were determined to cooperate with the colonial government in venture. However, as a way of appreciating government efforts, a letter was written in 1927, by Mr. Krige, principle of Madzimoyo School to request the colonial government to be supportive and continue visiting the school (N.A.Z, ZA21/1/4, 1927).

The close relations between school and evangelizations remained a basic

principles for the missionary work. The church never saw its task as providing secular education, but as providing an education permeated with and serving the interest of Christianity. The village schools were the vehicle for both evangelizations and education. The education values of village schools was probably not very great, but in their primary purpose, namely to be centers of evangelization and to spread knowledge of the bible, the school did fulfil the expectation of the church (Snelson, 1970). The assessment which was carried on indicated the usefulness of village schools commented that ‘the Dutch Reformed Church soon found elementary education a very powerful method of evangelizations (N.A.Z, ZA 21/1/4, 1922). The Dutch Reformed Church mission encouraged its church members to have each a bible of his own and be able to read it with understanding. The church strongly considered that should secular education be attempted, it should be a mere tool with which the evangelize the people and that it was to be aimed at masses in order to provide basic skills in literacy in order for the people to read the bible (N.A.Z, NE/42/2/3, 1902).

Impact of Dutch Reformed Church Missionary Work on the Colonial Societies

The Dutch Reformed Church made numerous contribution to the growth of colonial societies more especially in the areas were they established mission station throughout North Eastern Rhodesia. In 1913, Magwero had establish training for people in agriculture (Banda, 1965). At Dirika station near Magwero training was given in the theory and practical of agriculture and animal husbandry. Text books were translated into local language churches and were it was difficult to translate, simplified English was used. Dirika became a centre for specialised agriculture were many Ngoni’s and Chewa people could go for training (N.A.Z, ZA7/10/4, 1929). In 1925, an official of the native Affairs Department had this report ‘an agricultural school was started in October at Dirika estate with fifteen pupils and two experienced Europeans agriculturist in charge. The estate is 60 acres of land under irrigation, fruits trees, and 90 heads of cattle. The estate is eminently suited for purpose and good results are expected’ (NRG, 1960).

Between 1918 and 1922, agriculture training was also introduced at Madzimoyo and Nsadzu. In 1925, Nyanje too started training in agricultural and

people were also encouraged to use locally built ploughs (Snelson, 1970). It is imperative to acknowledge the fact that agriculture training was conducted in centres that provides teachers and evangelist training (NAZ, 27/1/13/4, 1928). The graduates of these training centres were expected to go into the village to teach. Giving these scholars such training and installing into them a linking of farming among the people and their influence on the lives of villagers and their participation in better farming were expected to be considerable.

In this way the Dutch Reformed Church facilitated to progress and created a wealthy peasantry environment with sufficient nourishment and steady village life with the sole aim of having autonomous society dependant on agriculture (N.A.Z, ZA7/8/1, 1915). Surveying the agricultural education given by the Dutch Reformed Church Mission Snelson later commented, 'was it purely by coincidence that the most progressive and prosperous peasant farmers in the country, supporting the wealthiest co-operative marketing unions grew up in the area of Katete and Petauke where the influence of Dutch Reformed Church mission was strongest.....' (Snelson, 1970). It is probable that the education provided for adults in Dutch Reformed Church mission schools sharpened their intelligence, arouse their ambitions and made them more responsive to scheme to develop their agricultural skills. Eastern of Northern Rhodesia became one of the three province in the country where African commercial crops farmers was carried on (Kay, 1965).

The Dutch missionaries encouraged their scholars to acquire skills which would enable them to lead a meaningful life by use of simple local tools. This training was hoped would lessen the impetus to go to Europe centres for employment because it would make many self-reliant (Snelson, 1970). The Dutch Reformed Church Mission embarked on industrial training in most of its establishments. One cannot exclude the possibility of influence from other missionaries such as Free Church of Scotland founded by Edward Young whose work in Nyasaland had been summed up in 1876, by Dr Stewart (Franklin Parker, 1966: 209-210). The first Dutch Reformed Church missionaries came to Central Africa in full knowledge and force to give people industrial skills together with the bible knowledge with a view to better people's life. This was as a result of their

home back ground and of evangelization. At Magwero, their first centre in Northern Rhodesia, the Dutch began teaching carpentry, brick-making and building. In Annual Reports of 1913-1914. Hugh. C. Marshall and E. Sharpe, the Department of Native Affairs officials reported that Magwero was conducting industrial training. Agriculture and industrial works were carried on under the supervision of F.J. Van Eeden who was superintended the carpentry building and boost making department (N.A.Z, ZA7/1/11/4, 1914). After 1920, when the mission was established well enough to undertake and spread its industrial training to other centres, Madzimoyo became the main industrial training centre with well-equipped carpenters shop. At this carpentry shop they were able to do black smith, make furniture, repair of wheels. Carts, wagons, motor cars and bicycles (N.A.Z, 7/15/4, 1930).

The centre also provided training house building, wagon building and repair. All the work here was supervised by an instructor, a Mr. Dippenaar. At the end of 1922, industrial training was established at Nsadzu. The main activities was wagon making and plough making. Carpentry and building were also conducted later. The industrial training skills were later taken to Nyanje in 1930. Seemingly there is no record of the enrolment of trainees in these centres nor it is stated how these were recruited. However, it can be assume that recruitment was open to adherents who showed interest and were good conduct bas was there case with teacher-evangelist training. The majority trained artisan, however, were taken on by the mission workers. Others got jobs in various fields in the emerging European farms especially around Fort Jameson (N.A.Z, BOX, 11B, 1911-1938). It is interesting to see how useful the training was to people when one saw ‘Mtalachiwa and Simon’ villages close to Magwero with neat bricks houses built by local builders who were trained at Magwero (Banda, 1965:18-25). The skills of neat brick houses were also seen around villages in Madzimoyo such as Fisheni, Chigumane, Masiwa, Kadiba Farm Block, and Thabethe village. This was a great impact on the formation of strong colonial society contributed by the skills taught by the Dutch missionaries.

The Industrial training did not remain solely a men’s activity because the Dutch also provided useful training to women to. In girl’s boarding school at such as Magwero, Mazimoyo and later Nsadzu and Nyanje, women were taught soap,

candle and pot making needle work (N.A.Z, ZA 21/1/4, 1928). It was the church conviction that if they were to create an industrious society both male and female members should be given training in a trade that would enable them contribute to the betterment of life and encouraged the use of local materials for purpose (Banda, 1965: 30). The missionaries conducted that giving people some elementary industrial skills and allowing women to acquire skills in homes craft would have the effect of not only equipping them with useful skills but also invoking their creativity and encouraging themselves houses better furniture, better food and proper family care. Through school training the missionaries hoped the people would find no need to go into European centres for employment or compete for employment with whites (Pretorius, 1972). This was a two sided strategy and the first one of training people to be self-reliant and useful to their community and the second was an endeavor to keep the Africans with their tribal home area.

The Dutch missionary also had a great focus as why they introduced education among the Africans and in order to appreciate the goals of missionary education among Africans, it is important first to look into the missionaries' purpose in spreading Christianity (Parker, 1966). The overall missionary view of African culture was that it was extremely corrupt, sinful and there was need to be redeemed. A good examples of this is that at the turn of the 19th century, in what was Northern Rhodesia (now Zambia), missionaries' condemned the Ngoni and Chewa culture as an 'unfathomable deep hole of corruption and degradation' and consciously sought to transform all aspects of African culture (Fast, 199). The Dutch Reformed Church missionaries, also actively discourage devises of culture such as circumcision, which they regarded as "most immoral and did all they could to cast it out. In certain, cultural activities that were seen in physical, bodily form, such as dancing, were actively discouraged (Shepperson & Price, 1963). This was the contemporary missionary context into which the first missionary among that landed and embraced.

The Dutch Reformed Church achievements in North Eastern Rhodesia, was observed in many areas which includes writing of book in local language, translating the bible and hymn books as well as prayer books into vernacular (Chichewa) and many African languages. This was a clear demonstration of transforming

these societies to better standards for the local people to benefit from the written information (Groves, 1948). The idea of these missionaries to develop written document in local languages was to create a modest start for improving illiteracy level among Africans. The Dutch missionary's activities demonstrated positively and resourceful drive among the Ngoni and Chewa ethnic grouping because their societies improved politically, socially, technologically and economically. The established mission's schools in north eastern Rhodesia were on the center of providing education to the local people and people were able to read and write also acquired necessary Christian morals and values which helped them in their daily lives (Groves, 1948).

The Dutch Reformed Church Missionaries believed that by spreading the word of God, this would have a positive impact on the developing African society in the nineteenth century. The teachings of religion from the Dutch Reformed Church missionaries had a significant impact on African culture, particularly Central African culture. This is because these teachings influenced societal changes, political changes, and cultural changes that were all very significant to the Central African culture. Some of the most notable impacts that missionaries had on include the creation of the Trans-Atlantic Slave trade, political relations between African nations and European nations, and beliefs pertaining to science and social Arithmetic (Banda, 1965).

The Dutch missionaries imposed the idea of the African natives in North Eastern Rhodesia to learn English in order to understand the Bible and other teachings. Other challenges that went along with language was the linguistic barrier that African languages had since it was not transliterated yet.

The Dutch Reformed Missionaries played a big part in North Eastern Rhodesia in transliterating language for the African people so that they could learn to understand and read the holy Bible (Groves, 1948). The first people to have enrolled for school in Dutch mission schools were able to read and write. These were people who became examples to the local community because they no longer inclined themselves to their culture and traditional beliefs. This impact was as a result of knowledge and skilled they had acquired. Occasionally, the first people

to have been pushed into school were those who were coming from the lowest class and such people were pushed by leaders of their societies (Snelson, 1970). The reason for this idea was to proof if what was brought by the missionary was beneficial to the African or not. If it was not beneficial the first people to bear consequences and get affected were those from the lowest class. This was a blessing in disguise because the first converts came from among the lowermost class of traditional society or from among unconventional slaves.

Additionally, the missionaries provided them with all the support and materials such cloths, food, school materials and associated with them closely (Buxton, 1839). This made the leaders and those from higher class admire the close relationship which was developed between the lower class people and the missionaries. They also admired facilities which were been provided to them and this forced many Africans to join the mission schools. Sometimes the ruler themselves and the upper strata of the community embraced the Christian message. The Dutch Reformed Church missionaries helped in establishing schools in many parts of North Eastern Rhodesia.

The word of God created a good platform by changing the mind set of Africans and this brought development and culture transformation which improved the African societies. The recognition of the word of God also resulted into adaptation of new culture and advanced way of life (Bediako, 1995). The Dutch mission creativity in North Eastern Rhodesia was a key significance in the development of the area. The European traditional customs and principles offensively traumatized the people in Africa who were not passive beneficiaries. Africans who had been educated in the Dutch mission schools started opposing the dominance of the missionaries (Bernan, 1975).

The Dutch missionaries also helped in saving Africans who were converted to turn away from their cultural norms and beliefs such as banning of polygamous marriages, traditional dances such as Nyau among the Chewa people, ancestor worshiping and initiation ceremonies for the girls. This was a great achievement because African societies were so much inclined into traditional beliefs.

The agricultural education offered by the mission was purely the most progressive and prosperous peasant farmers in the country, supporting the richest co-operative marketing unions grew up in the area of Fort Jameson, Katete, and Petauke District where the influence of Dutch Reformed Church mission was strongest (Banda, 1965). It is credible that the education provided for adults in Dutch Reformed Church mission schools sharpened their intelligence, arouse their ambitions and made them more responsive to scheme to develop their agricultural skills. Eastern of Northern Rhodesia became one of the best province in the country where African commercial crops farmers was carried on (Snelson, 1970). The church also helped by giving Ngoni, Chewa and Nsenga's education that facilitated them make individual convenient and productive member of their society (Mchinyise et al, 202). The agricultural and industrial training was introduced early in the Dutch schools for purpose. The Dutch missionary considered it very important to safeguard against the isolation of so called educated African from their society and depriving them from further culture provision of elementary education and preservation of culture was quite fundamental to their mission work (Banda, 1965). Colonial stable societies were established with improved livelihood as a result of the coming of the Dutch missionaries and this was as a result of Knowledge and skills imparted to indigenous Africans (Snelson, 1970).

Conclusion

In conclusion, the Dutch Reformed Church helped many indigenous Africans to know the word God such that many Africans were converted to Christianity. The bible introduced by the missionary helped the local people to turn away from their traditional ways of living and valued human life. This helped them to have a stable colonial society which was peaceful and operating through the fear of the word of God. The mission work also created a flourishing peasantry, society with adequate food and steady village life with the sole aim of having self-reliant society dependant on agriculture. Through agriculture skills many Africans had surplus food to sell to other colonial societies and this brought income. The education provided by the Dutch missionaries improved the livelihood of the local people who were able to read and write. The training skills which were offered to the local people had a

great impact in establishing colonial societies because people learned how to build, carpentry, needle work, weaving, pottery, basket making, and agriculture methods. A comparative analysis of colonial societies were the Dutch missionaries had settled to other areas indicates that they were more advanced in terms of development. This is because colonial societies were the Dutch missionary settled were well established with good structures such houses which were made out of burnt bricks and furniture inside such as beds, tables, chairs and book shelves etc. Other items which made and supplied includes baskets, table mats, clay pots, and door mats which were made by women. All these items which were made by local brought a source of income to their families and helped them to pay tax to the colonial administration and hence reduced labour migration in the copperbelt mining town were many people rushed to look for jobs. In line with labour migration, it is important to point out that energetic young men were still left in their villages as a result of missionary ideas and activities. This helped the local people to develop and establish stable colonial societies.

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