

## Cover sheet for an interview conducted in Zambia:

# Mr. Chifuanyisa Silas Chizawu on 15<sup>th</sup> June 1976 (afternoon) in Kabompo

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

Born: Between 1916 and 1918  
1927: Started school at Makonde (teacher was Mr. Sangambo)  
1930: Went to Chitokoloki to new mission central school  
May 1933: Standard IV exam; he started teaching after that  
1935-40: Makonde as teacher; just married  
1935: Received teacher training at Chitokoloki  
1940: Went to Chilambana with Mr. Mwondela  
1942: On District Education Committee after return from Chilambana  
1946-49: Taught in Ndola  
1949: Joined Native Authority  
1955-64: On District Education Committee and Provincial Education Authority  
1960-64: Councilor for Education; with Chief Ishindi went to Lusaka  
1965: Rejoined Ministry of Education: 1965-71 at Kasisi and 1971-?? at Dipilata

**Note: Mr. Chizawu make careful corrections of the 26 pp interview script. On the back of the last page (dated 25<sup>th</sup> Nov. 1976) I added some manuscript comments from him (probably later chats) about his impressions of several very conservative missionaries who had been in the NWP prior to independence.**

**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.  
9/28/2006

CHIFUANYISA (?)  
INTERVIEW: MR. CHIFUANYISA SILAS CHIZAWU

by  
P. DAVID WILKIN

At  
KABOMPO ON 15TH JUNE, 1976, AFTERNOON.

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*Send brief note +  
Xmarcard to Chizawu on  
27/12/76*

CHIZAWU: I was born in what is now Zambezi District, in the village of  
Headman <sup>MUKWAKWA</sup> ~~Chifwakwa~~, Chief Ishindi. It is not <sup>easy</sup> ~~easy~~ to tell you the exact  
date on which I was born, but from stories of what my elder brothers and  
sisters tell me, it appears as if I was born between 1916 and 1918.

As far as education goes I started my first schooling in October  
1927 at a primary school called Makondo, which was a mission school  
established by the late Mr. George <sup>Robert</sup> Suckling. He was the first missionary  
in this part of the country. When I say in this part of the country, I  
mean the whole of Kabompo and Zambezi. In fact to begin with Kabompo was  
at first just a part of Zambezi. It was separated between 1943 and 1945.

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That school was called Makondo out-school, because all the village  
schools in those days were not called the way we do now-a-days; they were  
called Out-Schools. Their main purpose was not to educate the people in  
the sense we understand the word education today, but the main purpose was to  
enable people to read and write so that they could read the Bible. Perhaps  
in those days we did not know very much the word "Bible", but to read the  
"Word of God". The first headteacher of that school was Mr. Moses Sangambo,  
who now resides in Mize.

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WILKIN: He was your first teacher in 1927?

CHIZAWU: Yes, when I was just a small boy. That school opened in October  
1927 and it closed early in 1928. Then from that time came a system of  
Out-Schools, which were sponsored by the government, because by that time  
the government had felt the time had come when village schools should be  
opened in many places where children, boys and girls, from many villages  
would have access and the government said that any missionaries who were  
unwilling or refused to open village schools would have their rights as  
missionaries forfeited. Or rather they would call the Roman Catholics

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toppen schools. So in this way they were rather frightened. Because as far as the doctrine of C.M.M.L. goes, they feared the Catholics; they did <sup>not</sup> like to work hand in hand with the Catholics. They feared that they would interfere with their doctrine. So Mr. Suckling took up the job. He agreed to open the schools, although other missionaries in the denomination, opposed this "teeth and nail". They did not like the Africans to be educated. They said that missionaries did not come to educate the Africans but rather to teach them the Word of God and tell them the Gospel of Jesus Christ. What they wanted to do was to teach them to read and write, to enable them to read the word of God.

MR. WILKIN: So Mr. Suckling was opposed by many others?

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MR. CHIZAWU: Many of his friends; We had C.M.M.L. stations. The first in this part of the country was Chitokoloki, opened by him on the 24th February 1914. Then came Ghavuma - I am not sure of the exact date - sometime between 1920 and 1923 - <sup>?</sup> before 1924, by Mr. Mowart. Another mission station was Kalene, which I think you very well know. That was the first mission stations in the N.W. Province - opened by Dr. Walter Fisher. That was the mission station where Mr. Suckling first worked. Then he moved in 1911 and opened ~~the~~ <sup>at Njojolo</sup> station on the banks of the Kabompo near the place where Chief Mpidi (not clear) is now. That place was called Njojolo ~~is~~. But he stayed there for only a few months and left it because of mosquitoes and went to open the Chitokoloki Mission Station. I have already given you the date, 24th February 1914. Most of the education we had in this part of the province came from that man. He worked so hard that he helped many people. There was a story he used to tell us: On some days he and Mr. Thomas Chinyama and Peter Simon - those were two of the men who came with him from Kalene Mission - to surprise the people, he would sit at one end of the village and then one of these men at the other end. He would write a few words or names and give a boy to take to one of these men and when he read, people were surprised. How could it be possible for one man

at the end to draw lines on a piece of paper and one at the other would mention the names.

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We started with my schooling. I just touched on the system of schools which the government wanted to be introduced in 1928. In 1928 the government wanted more Out-Schools. Schools were therefore opened in places like in what is now known as Mukandakunda, but in those days the school was known as Ishindi Out-School. That school was near the place of the graveyard of the old Ishindi ~~Kazanda~~, who is the father of the present Chief Ishindi. And another school was opened at Mapachi. Which is near Mize, the Headquarters of Chief Ndungu. Another school was opened at Chief Ishima's village which was just on the banks of the river Lwatembe ~~rapids~~. Another school was opened at Kasaka, the village of a Luchazi Chief, who used to live there. These four schools were opened in these places. This was mostly in October 1928 and I was one of those first enrolled with Ishindi School.

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Now the system there was that children should be sleeping at the school, so the parents were asked to build some huts (shelters) where the children could sleep. But the weakness of that boarding system was that children would sleep at the school and in the morning they would go to school and then go back home at lunch and come back to school at 2:00 (That is what we used to call the time in our days.) Now after school at 4:00, children would go back home to have their food and then come to sleep at the school. So the system was not weak, but was trouble some because the children had to move so much that the distance became too vast for them. So most of them did not turn up every day, <sup>and?</sup> so they had to be punished.

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Now if we move forward. In 1930 another step was taken. The government said: "well, now we have village schools all right; we <sup>Must</sup> have teachers," ~~for~~ <sup>For</sup> your information those teachers who taught us were not trained, neither were they educated to the standard that was required. Just literate ~~men~~, men who could read and write. But don't forget to

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remember that their main work, the main purpose for putting them in the field was to preach the Gospel. The main aim of the missionaries was not to educate people in the sense of education as we know it today - to enable people to read the Book of God and ~~to~~ the Gospel so they could be converted.)

3 MR. WILKIN: So they were teacher/evangelists?

MR. CHIZAWU: Yes teacher/evangelists. Then in 1930 the government <sup>policy</sup> changed. <sup>said:</sup> They

"We want to have the bright boys" - I am afraid we had no girls - "selected from all these out-schools and bring them into one place." In other words into a central place and that central place was the Chitokoloki Mission Station and then open a boarding school where these people would be kept - fed and taught - until they reach a certain standard. In that mission I think the first examination was conducted in March 1930.

MR. WILKIN: Would that have been standard two as we later said?

MR. CHIZAWU: I would not say it would have really been Standard II, but <sup>at the</sup> end of the Sub-standards, <sup>or</sup> say Standard I.

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So the examination was conducted and boys were selected. We from ~~from~~ <sup>from</sup> ~~Shindia~~ <sup>from Kasaka 3</sup> (before at Lunde, <sup>Sub-standards</sup> ~~at the end~~) Ishindi were eight. From Mapachi, seven. From Chitokoliki, eleven.

35/11/75  
Total 33

Then we and other two young men; I am not certain of their age - Mr. Moses Bongo, who was working fairly recently as a transport clerk issuing receipts in Zambezi transport and the one was a <sup>Luzende</sup> ~~Lo-sango~~

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(tape not clear). These came from Angola solely seeking education.  
MR. WILKIN: Was there anyone from Chavuma at this stage?

MR. CHIZAWU: No. Chavuma was <sup>bitterly</sup> opposed to that system of education. Chavuma felt Mr. Suckling was making these people <sup>become proud</sup> (tape not clear). <sup>therefore,</sup> We had no one <sup>from</sup> Chavuma. Now our first boarding was a house of the missionaries - Mr. <sup>Hanson</sup> ~~Hanzell~~. He had a house, a big one and they had left it because he had moved to another station on the other side of the Zambezi at Lungevungu. That station at Lungevungu was opened by Mr. Sharpe <sup>who had left and went back home.</sup>

MR. WILKIN: Where about on the Lungewungu would that have been?

MR. CHIZAWU: It was on the banks of the Lungewungu.

MR. WILKIN: A long way from Chitokoloki ?

MR. CHIZAWU: Yes. Some miles, a day's journey.

MR. WILKIN: Not as far as Nguvu?

MR. CHIZAWU: No, I think we would put Nguvu southwards.

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~~Then that~~ was the first boarding house. That house had no use. So the missionaries, rather Mr. Suckling decided, to use it for a boarding school.

I think if ~~we were~~ <sup>Sam was with 35</sup> not mistaken, ~~28~~ boys. I was one of the first group.

In that examination - and I do not want to boast - I did so well that I was given a book, Pilgrim's Progress in Lunda *and other two young men received 5/ each*

The boarding started. In fact to begin with it started in small huts which we built <sup>by</sup> ourselves and then in May, when we came back from holidays, we started sleeping in <sup>that</sup> a good house. We were given very good blankets and very big lights and (words not clear) ~~and~~ so forth. We had happy days.

We were properly fed and Mr. Suckling was very much interested in that work.

In fact he devoted himself so much to that that other missionaries began saying this and that about him. That was about the boarding.

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Now if we move. In November 1932 a government inspector from Lusaka came to inspect the school. He was Mr. J.C. Cottrell from Mazabuka. Most of these Europeans when they came were first employed as teachers at the Mazabuka Jeannes School and then later on they were promoted to the posts of Inspectors of schools. That was after the Jeannes School at Mazabuka had been closed. He came to inspect the school at Chitokoloki not the village schools. After he had inspected the school, he said to Mr. James Caldwell, who was our teacher at that time - you might have heard of him. He was a man assisting Mr. Suckling in the missionary work and so he was given the responsibility of the school. He took the top class. We were in the top class so he was our teacher. He was the principal, or as we say now-a-days, the manager of the school, and at the same time the class

*Totham Luchila*

Samuel Mbilishi, Jeremiah Sakatengo, ~~Joseph Mubanga~~, Moses Mhongo and Luzendo ~~Joseph Mubanga~~. There were seven in that class. So when Mr. Cottrell came, after the inspection, he said "I think this class has learnt so much, it is

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now Standard IV". And as a Standard IV Class prepare it to sit for the examination that was the government examination, they called it a "School Leaving Certificate Examination". And ~~In~~ May, we walked all the way from Chitokoloki to the boma. This examination was so important, it had to be invigilated by the District Commissioner, at that time was G.S. Green. So we sat for that examination. We completed it and the papers and the manuscripts went to Mazabuka for marking. When the results came, all of us

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passed but two - Mr. Luzendo and <sup>Mr</sup> Jeremiah Sakatengo - failed.

That examination was a combined one. It was school leaving and at the same time, teachers leaving examination. Those who passed, passed as both Standard IV candidates and as teachers. So we who passed were allowed to start teaching. There was a proposal - although I just recollect abit of it - by the government that those who passed and who were young would go to Mazabuka for further studies, up to Standard Six, and then take the training too. But I think - I may be wrong - Mr. Suckling objected to it. He was such a strong man that if he wanted to object the government would agree. So we started teaching: Silas Chizawu, John Mwondela, and Samuel Mbilishi. We started on the 1st June 1933. That was after the examination and the results had come back from Mazabuka. What the government did was to send lectures. Unfortunately the man helping us study these was untrained himself.

Anyway it helped us to gain knowledge.

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MR. WILKIN: What schools were you teaching at?

MR. CHIZAWU: We as young boys were not allowed to go outp we were all teaching at Chitokoloki Mission station. ~~Yes (Joseph Mubanga?)~~ <sup>*we were in fact teaching at the mission station*</sup> ~~old man, married could go out~~ <sup>*at least in our study at Totham Luchila*</sup> (all this not clear on tape). I have just thought of another one, Daniel Ndumba, who later became the headmaster at Chitokoloki. So we were eight. Two failed and six passed. We were all teaching at Chitokoloki.

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The government started giving grants to the missionaries for the salaries of teachers. But the salary we started with was six shillings <sup>and 3 yards calico.</sup> We were also being given uniforms and soap to wash the uniforms, plus three ~~yards~~ <sup>yards</sup> of calico. Married men like ~~Yotamu Lichila~~ <sup>Yotamu Lichila</sup> and Daniel Ndumba were receiving <sup>more - ten shillings</sup> pensions. At that time this was purely from the missionaries' pockets.

But in early 1934 the government started paying grants towards teachers salaries. The salary for men like ourselves was 25 shillings per month.

You may be surprised, but from experience, when I compare what I am getting at the present time and twenty-five shillings, I can see that we used to get more or could buy more than with what I am getting now. A Shirt like the one I am wearing would cost only three and six pence or four shillings, where

as now-a-days this one cost me six Kwacha.

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There came another time in 1935 when the missionaries felt some of us should go to teach in the ~~grade~~ <sup>out</sup> schools. I went to Makondo, my original school, and my home too. In fact my home is in Mukandakunda. So I went to Makondo, just two miles from Mukandakunda, on the other side of the Makondo just going abit towards the confluence of the river. Mr. Daniel Ndumba went to Lwatembo, the old headquarter of Chief Ishima. Mr. ~~Yotamu Lichila~~ <sup>Yotamu Lichila</sup> remained at Chitokoloki and also Mr. MBilishi and Mr. J. Mwondela. But we two went out to the village schools. I went there in 1935 just a week after my marriage. That was the school I taught from 17th July 1935 to mid-August 1940 when I was sent to Chalimbana for training as a Jeannes supervisor. Mr. Mwondela and I were the first young men to be sent from Chitokoloki to Chalimbana for the training as Jeannes supervisors.

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When I left that school it was closed and transferred to a place which was near the headquarters of the late Senior Chief Ishindi. In 1941 it was moved to another place across Makondo. This place was known as Nawinda, which was the headquarters for the Lozi Chief, Daniel Yeta, son of the late Paramount Chief, Yeta, who seemed to be a Senior Chief in Zambezi. But because people struggled, he was returned and Zambezi was cut off.

Because the Lunda and the Luvale Chiefs struggled that they wanted to



25/11/26

had fine buildings. So both the government and the chief thought they should be used, <sup>both as classrooms + staff houses,</sup> although the houses should be used for a school, so we moved into that place.

When I returned back from Chalimbana in 1942 I found my friend, Mr. William Nkanza, teaching at the place. Both of us were teaching there for a year. Mr. William Nkanza, <sup>then</sup> left me there and went to Chalimbana for the same course.

MR. WILKIN: So you received your education and teacher training before Mr. Nkanza?

MR. CHIZAWU: Yes, but not very much. Mr. William Nkanza came to school in 1933 when he was already an older young man and some people say - I do not know whether it is true or not - that he was already married and had a child, although I personally had not seen this child. But, you are right. When Mr. Nkanza came to school, I had already sat for <sup>the</sup> examinations and had started teaching. But as far as ages go, we do not know who is older. We are not ~~sure~~ sure. We appear to be of the same age.

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We were sent to Chalimbana, I said, together with Mr. Mwondela as the first two men from Chitokoloki. And then <sup>the late</sup> Mr. Leonard Kawañu from Kaleñe, <sup>Burasho Lovila</sup> if I take the province as a whole. And Mr. ~~Pressure Willie~~ (tap not clear) from Mutanda. You can see him easily at the local court, opposite the C.E.O's office. He is <sup>a</sup> ~~the~~ Court Justice, another the Court President. That is the man; we were four from this province in that year. The main training, or the main purpose, in training men as Jeanges Supervisors was so that those men trained could go back to their respective missions and help teachers, not only <sup>these teachers at</sup> the mission stations, <sup>but also those</sup> teaching in the village schools. Help them to improve their standard of work in the classes and at the same time help them in village improvement. But the chief point in the mind of the people who started this movement was that Jeanges Supervisors would be inspectors but at the same time ~~be~~ mainly be used for village improvement. In other words we could say that they were meant to be Inspectors, but I suspect the

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called inspectors. So the emphasizing on the fact that these men's work is mainly to help in village development or improvement, made it possible to say that they should not be called Inspectors but Jeannes Supervisors; people whose work would be to help in the schools, but the main part of their work should be devoted to helping people improve their villages.

When we came back, my friends, Mr. John Mwendela was stationed at Chitokoloki Mission Station, but I was stationed where I have mentioned, with my friend Mr. Nkanza. 

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Then in 1939 and in 1940 the government changed their policy. "Standard IV has served its purpose. Those teachers who came as Standard IV are doing good work, but the government feels that for a man to be really recommended as a teacher, he should pass standard Six." So they introduced standard six and issued instructions and directives to all the missions who had these trained teachers that their men who wanted to remain and be recognized as teachers, must struggle and pass Standard VI. They said that a man who passed standard VI would start with the basic salary of 25 shillings; whereas if a man passed only Standard IV his salary would be only 17/6 with an

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increment of 1/3 per annum. This sounds very funny! So we struggled. MR. WILKIN: In other words you went back to school at Chitokoloki?

MR. CHIZAWU: I did not go back. Because in 1940 some of my friends who were at the mission station were being taught by <sup>Mr</sup> Gordon Suckling, now a missionary in Mwinilunga. So they had a chance of learning and with a result <sup>that</sup> they went to Mongu to sit their Standard VI examination in May 1940. I, who was 37 miles out, had no such chance, so I remained like that until I went to Chalimbana. But lucky enough when I was in Chalimbana I struggled so much, although we were not allowed to have formal learning in classes, that when I came back in 1943 I went to school for only three weeks and when the examination came, I was the top in the whole of this province. Seconded by one boy, Thompson, from Kasempa. That was that. 

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I forgot one other important point in our discussion - the opening of the teachers training college at Chitokoloki. In April 1935 we received a man who had been teaching in South America, Mr. Victor Reed. He came to join the mission work. But this man was educated. He was an M.A. The government agreed - Mr. Suckling had been asking for this and that but we had no suitable man - now that we had this man who was M.A. for the opening of

college was opened late in 1935. That was the college, or the normal school, as we used to call it, which trained Mr. William Nkanza as a teacher. He and others completed their course in 1937, after two years. So that was another step in the direction of development of education <sup>in</sup> the province.

As time went on things were developing and shaping differently from what ~~it was~~ <sup>they were</sup> in 1928 and 1929. When people do things, each time things change. So we had many Standard VI men. Still we had many Standard IV teachers. Now Chitokoloki began to send some young men to Munali which was the only Secondary school in the country. Only those who were lucky or had more ability than others could be selected - one or two - to go to Munali. At the same time they began to send some men to Chalimbana, some as Jeannes Teachers, about 1950s. By that time I had resigned from teaching. I resigned at the end of May 1949 and joined the Native Authority.

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MR. WILKIN: You mentioned that there were no girls being educated in the first days. Were there girls in the village schools? When did girls start going to Chitokoloki or getting into higher education beyond Standard II?

MR. CHIZAWU: There were no girls in the village schools as far as I can remember when I started in 1927. It was composed of boys and even some of the old men joined since it was the first school in the area. The one which opened in 1928, I can hardly remember any girls. At Chitokoloki, being a mission station where European lived, there were some girls. But when the boarding school opened, there was no girl in the boarding school. And so as far as I can remember, the first girls boarding school opened in late 1935 or early 1936.

Would <sup>you</sup> like to hear the story of how it started?

I went one night to see Mr. Suckling, because it was our custom - he regarded us as his own children because he brought us up and any one who wanted some thing as marriage had to go and see him; in other words to go and get authority or permission to do that. So I went to him and said that I wanted now to marry. We began thinking because the ruling in the church was that a young man who wanted to marry must marry a Christian girl. So we tried to think where we could get the girl. We failed. We could not

think of one. And so Mr. Suckling regretted that he had made a mistake in opening a boarding school without a girls' boarding school. Because if he did, he could also have girls for his boys. So from that time he began thinking about opening a girls boarding school at Chitokoloki. The first boarding school, <sup>therefore</sup> opened in late 1935 or early 1936. From that time we had girls. All who married after us had girls to marry from the boarding school.

That is how the boarding school started.  
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We come now to the more recent times. One point, if we come to these meetings - Councils and so forth - the ruling in those days was that the District Education Committee was not the district education authority, but the district education committee. Then came the provincial education authority. Then the provincial <sup>and Disciplinary</sup> Teaching Service Committee. I had served on all these bodies. When John Mwendela and I came back from Chalimbana, we were regarded as the more educated with the training we had. The government thought that these men should ~~visit~~ sit on the Education Committee, because they are the people who have more close contact with the teachers. They know more about the problems of teachers than missionaries, civil servants and so forth. So we were allowed to sit on the committee. The committee was composed of missionaries who had educational work, chiefs, and one or two representatives of the people. Then, plus two Jeannes Supervisors, the District Commissioner, and the Doctor. So we began sitting on the Committee from <sup>1942,</sup> ~~1943~~ the time we came <sup>back</sup> from Chalimbana. I was sitting on that Committee until - with a short break when I was on transfer to Mwinilunga in 1945 - I resigned <sup>in 1945 from the teaching service</sup> from the ~~committee~~ when I worked in Ndola teaching <sup>from 1946 to 1949</sup> for three years. When I went home and joined the <sup>Native</sup> Native Authority <sup>in 1947,</sup> I was on the Committee although not as a full member, but as we were speaking on our way coming to this building, I was the interpreter for the Senior Chief Ishindi, so I had to be there all the time he was invited to attend the meetings and in fact most of what he said and discussed, I did it.

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MR. WILKIN: Could you comment on the secession from Barotseland. Were the people

as a whole united on this action, on both sides of the river? Did all the chiefs all agree this should be done and why did they pick Mr. Caldwell?

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MR. CHIZAWU: When the struggle started, it was started by the Lunda chiefs -

the reigning Senior Chief Ishindi and his people who protested that

~~(was not clear)~~ the Lozi were looked upon them as if they were slaves, *the because the treatment they received was inhuman.*

The Luvale people too objected; they said Senior Chief Ishindi was mad

because they feared - the Lozi were stronger than any one chief in this

part of the country and he had strong ~~connections~~ *bonds -* ~~(was not clear)~~ - I mean

connections - a strong promise from Queen Victoria that whoever attacked the

Lozi Kingdom, attacked Britain and the British would be in front to fight

for the Lozi, so because of this impression, people feared that if any one

started quarrelling with the Lozi he would be either arrested *and imprisoned* for life or

*banned* chased from the country. So the Luvale chiefs were afraid of joining but

later they were influenced by their more bold men to join; so they joined

together. They were united. They had only one voice and that voice was

that we reject Lozi rule. When the time, later on, came that the government

found they could not settle that matter, the matter was referred to

Britain, His Majesty King George VI, and the British Government sent out a

Royal Commission, in the person of Philip MacDonald in 1939. To begin with

the Commission came to Balovale and, I think, it was there for three months.

Later on they decided to go - perhaps they noted some interferences from

here or there, I don't know - to Mongu. And they spent about four or six

months at Mongu, collecting evidence from *other many people as well as to give evidence.*

report back to Britain and the decision came in June 1941 which said the

Lunda and the Luvale are now separated from the Lozi rule. Now when that

happened Balovale was alone. The whole of the province was part of what they

called Western Province, now called the Copperbelt Province. Zambezi was

alone. What could be done? The government decided to join Zambezi, or

Balovale to Kasempa, Solwezi and Mwinilunga and then separate them from the

Western Province and form the Kaonde/Lunda Province. The first Provincial

Commissioner was Mr. Murray, whose Headquarters was at Kasempa. The country

was separated in 1941, but making arrangements made it 1942 when the first

Provincial Commissioner was stationed in Kasempa. ~~So~~ then it *Solwezi* ~~(Zambezi)~~ was

a sub-boma under an African officer, Mr. Simon Chibanza, who passed away in

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away in 1975. So it was Kaonde/Lunda Province from 1942 to 1951, when they rejoined it, or annexed it again to Western Province. And then in 1952 or 1953, they decided again "no", it must be a separate province with provincial heads and a Provincial Commissioner. And it has continued up to this day. That is how everything took place.

25/11/76

*U.M. School as the Prov. H/O instead of the ...  
Reason for change was ...  
broader background.*

MR. WILKIN: Thank you; that gives us the broader background. When I

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*interrupted* you, however, you were dealing with education in 1955.

MR. CHIZAWU: In 1955 I was made the Senior Administrative Councillor in the then Lunda Native Authority. Because of that it fell to me to become a member of both the District Education Committee and the Provincial Education Authority. When we were in the meeting, the man who was Provincial Education Officer, Mr. Holmes felt I should be appointed one of the members of the Teachers Committee.

Not only that but in the same year I was also appointed a member of the Provincial Council. This was a political body which was a place, supposed, where the Africans could voice their views or their grievances. I was a member of that body until 1958 when the Constitutional changes came. By that that time we had one member to the Legislative Council from each province. So the government said what is the need of having these provincial councils when the Africans have now a direct representation on the Legislative Council?

But for the Provincial Education Authority, I went <sup>on</sup> until <sup>the</sup> end of 1964 after I had returned to teaching. Because this appointment I have now began in October 1964. That is how I served on these bodies.

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Another point of interest is; while I was in the Lunda Native Authority, especially from 1960 to 1964, I used to go with the Senior Chief Ishindi to the House of Chiefs in Lusaka. That was the time I was known by many officers and chiefs. Most of those chiefs who are still living know me well.

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From that time, what made me return to teaching was that:

When we joined the two Native Authorities, the Luvale and the Lunda, they did not know who should be the head of the joint rural native

authorities, especially when the system of Rural Councils was introduced. So one, Philip Kaumba, was made the Chief Councillor and then I was made Assistant Chief Councillor, But the pay I was given did not satisfy me. It was only ~~5/15~~ The amount that I was getting where I was still working for the Native Authority. So I decided to leave and re-join teaching. Fortunately, because the Provincial Education Officer then, Mr. Dunning, knew me because we had been meeting in the meetings, decided to accept

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MR. WILKIN: We are now up to the period of Independence in 1964. Is there any thing else you want to add prior to Independence?

MR. CHIZAWU: Just as I have said, I was working for the <sup>Local</sup> Native <sup>Authority</sup> Council. There were councillors for education, health, forestry, agriculture etc. I was a councillor for education. I did that from 1960 to 1964. My job at that time was not to inspect but to check buildings. Whenever a building was needed, it was my job to have it repaired or put up. When Independence came, it did not find me in the Native Authority, but in education.

Soon after I rejoined, I was brought to the boma where I taught for six weeks. Then I was appointed a Headmaster of Kasisi School, seven miles from Zambezi on the road to Chitokoloki, near Chief Ishima's village. I was appointed a Headmaster in January 1965 and arrived at that place on the <sup>eighteenth (18/1/65)</sup> ~~eighteenth~~, and was there until the 18th of January 1971, I was

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transferred to Dipalata, from where I was, again transferred to Solwezi.  
MR. WILKIN: Your memory is fantastic!!

I would now like to ask you about several things we have skipped over. One, what was the relationship between the missionaries, in general, and the colonial government. For example, did Suckling try to protect the local people against the worst District Commissioners; was he willing to stand up for the people, or were they always on good terms. What was their relationship?

MR. CHIZAWU: The late Mr. Suckling was such a man that he could command the

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fall into collusion, but he would always prevail, because he would always say: "I will go <sup>to</sup> see your senior, not you because you are just ~~copy and paste in your~~ <sup>appointment</sup> ~~words not clear.~~"

With regard to the colonial relationship, Chavuma and Chitokoloki had a very good relationship with district officials, if I may say so. But you know <sup>what happens among</sup> ~~between~~ human beings - our human nature - there would come one <sup>who</sup> ~~did~~ not want to work hand-in-hand or in close relationship with the missionaries. <sup>But on the whole the relationship was quite cordial</sup> That was just an individual. But generally speaking, if I may tell you the truth, there was always a good relationship between the missionaries and the Colonial Government.

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touching on the question of protecting the public, yes. A big yes. There is a story that to begin with <sup>?</sup> ~~that~~ when the government began in this district, the messengers/policemen from Mongu used to trouble, beat, people. I think that I should say hundreds died, perhaps thousands, from beatings and torturing. They did things that would be shameful to mention to their prisoners. (There was only one formal prison.)

This came to <sup>the</sup> notice of the late Mr. Suckling, through the men who were working as evangelists in the villages. He went around collecting the information, the evidence; when he felt ~~that~~ he had enough, then he brought that to the notice of the Provincial Commissioner in Mongu. They did not believe him, but he said if you don't like to believe what I say then you test. You just ask the people themselves. He had a list of names of those who had been killed; of those who had been tortured, of those who had paid goats so that they could escape these troubles. He collected as much as he could collect. Then the P.C. came from Mongu. The result was, although I may be wrong, that about six messengers were arrested. (This would have been between 1914 and the 1920s. The very early days.) So these messengers were arrested but the D.C. finally said "let's stop this, or all the messengers will be arrested." So those messengers, about six, were arrested and imprisoned in Mongu. From that time the torturing and so forth stopped. That was one incident on the question of protecting the



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Another thing. We have been speaking about this separation, succession of the Lunda and Luvale from Lozi rule. Yes, he helped a great deal. *The trouble started in 1934 before Suckling was on leave to Britain, on leave. It started after during his absence, when he was in Britain, on leave.* When the late Sr. Chief Ishindi and Lunda chiefs, accompanied by some young men, were called by the Governor in Livingstone; people felt "we do not know English, who would interpret for us?" So they asked Mr. James Caldwell who was acting as the missionary in charge. He agreed to go but the government was against it. They said "why should you waste money"? He is a European. His food, his accommodation, in fact everything is expensive, you dare not to take him with you so he can interpret for you; you will waste a lot of money. We have men there who can speak good English and who can speak good Lunda, we can take one to interpret for you". But the people refused and said "no". They said we ~~had~~ <sup>have?</sup> one European here, who was a D.C., Mr. Jones - he was first stationed in Mwinilunga where he worked for three years - who spoke Lunda quite fluently, but the people said no, we do not want the government officer to interpret for us. So they took Mr. James Caldwell. But when Mr. Suckling came back from Britain, in 1937 if I am correct, he shouldered the burden. He said "Mr. Caldwell has helped you do this and that, but I think <sup>I should do</sup> it myself." The people were very happy. To say the truth Mr. Suckling was a man who was trusted - if not by all, he was especially (trusted) amongst the Africans - from many corners. So his work was not only to preach the Gospel <sup>16</sup> but he worked to help the African.

MR. WILKIN: You have touched on something I wanted to inquire about. Mr.

Suckling's relationship with the people. When you say the people trusted him, do you include even those who did not attend the Church? Did they still respect him?

MR. CHIZAWU: Yes. Let us take the Church (the Assemblies) as a whole - he was the head, the father. Anyone who was in difficulty, say financially, socially, or in trade, he was always to help. His office

Each office of the District Secretary. Each

time you went, it did not matter whether it was Monday, Friday, Saturday or Sunday, you would find two or three persons coming with problems needing his help. Now if I am right, I would say all the people especially in Kabompo and Zambezi who have businesses, such as Carpenters, bricklayers, thachers, and so on, all, <sup>of</sup> them have at times been helped. He was the only man who helped. And with those who were close to him, he helped and trained to be traders, carpenters, bricklayers, teachers etc. And from there the whole thing spread to the whole district. No man could deny in this part of the country that his wealth, his knowledge, the English he can speak or write, the carpentry he can do, he learned it from Mr. Suckling. If any one says he learned it from another part of the country, he is perhaps only one in a

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MR. WILKIN: Would you say that he was much more progressive than other missionaries in the area?

MR. CHIZAWU: Much more progressive. Much more helpful. Much cleverer and much more educative.

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MR. WILKIN: I would like to ask you about the entry of the Catholics into education?

MR. CHIZAWU: For a long time the Catholics wanted to come to this part of the country but Suckling would not allow it. Until late in the 1930s. The Catholics wanted to come to Balovale, but Suckling said "no". Then they opened a station at Lukulu, near Kabompo. Father Philomen - I am not sure of the correct pronounciation - whom they said was the one of the most highly educated men, founded the Lukulu mission. Later on then they struggled. I remember the late Suckling reading a letter to us, protesting from the Bishop in Livingstone, because they wanted him to send them a few of the beginners books in Luvale, primary books. He refused. So the Bishop wrote to say "how is it, <sup>that</sup> you call yourself a missionary, a Christian, a Servant of Christ, and we are also servants of Christ and want to spread the Gospel to the people in the same way you do. But you refuse to supply us with some books. Then it is difficult to believe whether you are a Christian, missionary or not." I remember him reading that letter to us. Then they struggled and

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I think I am right in saying that it was at the end of his life or after he had passed away that the Catholic missionaries entered Zambezi. At that time, as you know, there was this quarrel between us and the Luvale. The impression we had - if I may say so - was that when the Catholics came into an area, they brought their doctrine, which was such that many Christians would be taken astray. So Christians, white and black, were afraid of receiving the Catholics. They wanted very much to be on this side, the eastern side of the river. But the strong criticism brought up by C.M.M.L. doctrine, refused to allow them to settle on this soil. But the late Chief SakaMungo (~~was not there~~) accepted them. So they opened a station at Chinyingi. After they came, as time went on, we discovered that the impression we had was not correct, because a lot of people were there; not to destroy the Christian tradition but to help them progress educationally, socially and in health. They opened a good hospital and a boarding school for girls, but just a regular school for boys. The boarding was chiefly for girls. That is how they came into education in this part of our country.

This school opened before 1955 and maybe by the late 1940s.

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Later on they asked us if they could open a school at Chilenga, about two miles from the boma. We divided over this, some arguing <sup>that they did</sup> ~~we do not want~~ the Roman Catholics to come into this area, but some of us said "no".

"If a person wants to become a Roman Catholic, it is his own business, he will not be forced by any other person. If one joins, it is his choice.

Let him <sup>+ follow the Catholic doctrine.</sup> Even if our little children want to join the Roman Catholics, as their denomination, let them do it. And those who do not want too so can remain like that they will not be forced."

So I was the one who went to choose the site, just on the other side of the Chilenga and they have a school there. I do not know whether they are still running it. I think it has now become a government school. But the Christian influence is still there, because I remember them still coming to hold services.

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MR. WILKIN: You mentioned the "Christian influence". That leads to what I next

plus traditional values, being better taught than what we are doing today?

MR. CHIZAWU: On that point I would say that the missionaries of our day, I con't know very much what they are doing now, but in those days the missionaries stressed more on moral life or living and traditionally, as to giving respect to the elders and so forth, they did that. They would not, especially in the case of Suckling, tolerate seeing a child show disrespect to his elders. But their concentration was chiefly on Christian life and moral life. Now-a-days, the difference is that the government lays more emphasis on the development of the culture of the people. They want to encourage it. But with the missionaries that was one weakness. They did <sup>not</sup> like to encourage many of the traditional parts of the culture. For example, we have some rites; some of them they would call a sin. And if they found a Christian joining in this cultural tradition, they would not regard him as a good Christian.

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MR. WILKIN: You have touched on a very important point. Let us be more specific. In other words would you say Suckling would have encouraged greetings to the Chief properly and respect to the elders, etc.?

MR. CHIZAWU: Oh yes, quite true.

MR. WILKIN: But what would he have opposed? Let us take, for example, the most commonly known traditional form of education, the mukanda ceremony; towards this ceremony how would he have reacted? Would he have been totally against it, part of it, or what?

MR. CHIZAWU: He would be against part of it. The circumcision he would allow, and in fact they were doing it. Many young men, I am sorry to say, were circumcised in the mission hospitals; many hundreds. Some of them you know, they were circumcised by the mission doctors or by the doctor at the boma. *They were intact circumcised in the mission hospitals.* But where he would be against it, was in the way the Africans would do it traditionally, with dances, with Makishi, all this - no, no! He was totally

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against this. This would be classified as sin.  
MR. WILKIN: In other words, those who continued the traditional ways of their fathers would find it very difficult to be in fellowship?

MR. CHIZAWU: True. Let us take for example, a man called Kayimana, or a

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parents would insist that the boy was growing up, uncircumcised, so we want to take him home and circumcise him. If they tried to take him by force, even we teachers would not allow it. We would say this boy is at school so we do not want you to interfere with his schooling. But when they tricked us or took him by force, they would take him and circumcise him at the weekend during the ceremonies in the right way of theirs. Then if that boy come back to school, he would be accepted. If he confessed Christianity and wanted to come into fellowship, he would be allowed.

MR. WILKIN: What about the son of an elder in the church? Would Suckling say this boy has to be circumcised in the hospital?

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(Tape one ended.)

While we were changing the tape we discussed traditional education.

MR. WILKIN: Did I understand you correctly that both the elders and Mr. Suckling would be against Mukanda? It would be only the people not in fellowship?

MR. CHIZAWU: We have mukanda; we have other ritual ceremonies about girls, like Mwali. These were against the church rules. I mean the way we traditionally perform them. All the Christians, - not only the missionaries - the Africans; Luvale, Lunda, Luchazi, were against them, because they considered them to be a sin, so they could not accept them.

MR. WILKIN: What about today? Would you still say the church in Zambezi would largely be against them?

MR. CHIZAWU: Yes; Not only in Zambezi but everywhere we have the C.M.M.L. churches. They are all against them.

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MR. WILKIN: Do you think then that this is a reason why many people have joined the Catholic church because it may not be so much opposed?

MR. CHIZAWU: I would not say that. No. Perhaps in the backs of their minds, they might have this, but it has not come to my notice that many people have joined the Catholics, <sup>because</sup> of the restrictions in the C.M.M.L. church. To be fair to the Catholics, I cannot say that. But for beer drinking, it might be true to some extent, because I remember personally speaking to some people

about conversion to Christianity. Some were convinced they wanted to confess but they said they had a problem, because their husbands - those were women - have no wealth, so we don't get money. If we become Christians, we would be prevented from brewing beer and will lose our source of income. So a good number of them went to Chinyingi and joined the Catholics. So beer drinking may make a difference, but not these traditional customs, no. Even if it was a cause, it never has come to my notice.

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MR. WILKIN: Today we are stressing traditional ways, so could we say something like mukanda is now stronger than a few years ago? I am rather asking for an opinion now.

MR. CHIZAWU: In some exceptional ways and in some parts of the country.

MR. CHIZAWU

MR. WILKIN: What do you mean more clearly?

MR. CHIZAWU: We may be two of us - and just <sup>an</sup> English expression "one man's meat is another man's ~~meat~~ <sup>gall</sup> - one may say "there is nothing in this makishi, it is just our traditional culture so we should improve it. But then I might say "no, what ~~did~~ <sup>do I</sup> we get from them?" For example, when I had my sons, Collins and his brother, my brother and my sister insisted very much that we should follow our traditional way of taking these boys to a circumcision camp, but I refused and said "what do we gain? Apart from circumcision, they do nothing else, so why should I follow all these trouble - some rites. So I cannot do it; I personally do not like them." Personally as I am speaking now I do not like them as I do not see anything we gain from it.

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MR. WILKIN: Let me ask you in another way. In ~~Am~~ America circumcision has nothing to do with custom, I was circumcised because I was born in a hospital, but my younger brother who was born at home was not, all strictly by accident. But the ~~in~~ Zambia in talking to some people from the province, even those in the towns, I got the impression that many people saw circumcision and mukanda as an identity of their people, of their culture - "we are <sup>in</sup> this way, we are that way, we do our customs this way, while people from other places are

~~pieces~~ are different." Would you say this is as an important thing in cultural identity, or not?

MR. CHIZAWU: If I understand you, you mean do we value it?

MR. WILKIN: Yes, How do you consider the whole thing?

MR. CHIZAWU: We consider it to be the most important thing in the life of a man! With us, the Lunda, Luvale, Chokwe and Luchazi these four tribes - one would not be regarded as fit for taking his place in the society if he was not circumcised.

MR. WILKIN: So you see circumcision as important, where as mukanda is not so important, the actual training in the camp?

MR. CHIZAWU: Yes. There are many who still see the whole thing as important, because when we say mukanda we imply the whole system, circumcision and the training, performances, the makishi and other things we have not mentioned. A mukanda comes the first thing in a man's life. That is why you find some-thing times a boy may be at the school and then the parents would force him at all costs to take him out so <sup>that</sup> he first goes to mukanda and then goes back to school. We take it to be the first thing in a man's life. In the past, let us for this forget now-a-days, a Lunda or Luvale woman would be considered greatly defiled if she slept with a man who had not passed through mukanda

I am not speaking about today - traditionally.

MR. WILKIN: On a different topic. In the struggle for independence, the early 1960s, do you see any relationship between education and the struggle?

MR. CHIZAWU: Mr. Wilkin as you know, education is indispensable in every way. So I would rather say, if we had no education, independence would have not come. Because some of us - our leaders - were educated, although not in the way we call a man "educated". At least they had some scraps, some amount of education, which enabled them to read books, to read news papers, to listen to the radio, to go to other countries and learn what other people have done in order to gain independence. So I would say in fact <sup>that</sup> education was the greatest tool of all to bring about independence.

MR. WILKIN: Another topic in an earlier period. You mentioned Mr. Suckling

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education? Was he and other missionaries responding to the people with regard to their desire for English, for example? Were they entirely Happy?

MR. CHIZAWU: In fact the teaching of English and the ~~(words, not clear)~~ <sup>teaching</sup> of ~~the~~ <sup>Bible</sup> English were two things, points, which I would call the bone, or bones, of contention. The missionaries, most of them, if not all of them, had no desire for teaching the African, English. Why? Let me say "why", because we can only guess that they thought if the Africans were taught English, they would read books, <sup>all all</sup> the greatest they would study and understand the Bible. Let me say 99% of the missionaries had not the slightest desire to teach the Africans English. That was their secret. The late George Robert Suckling had a slight desire of doing so, but because of the influence from other fellow missionaries, he could sometimes do it reluctantly. But later on in later days, he discovered that there was no sin in teaching the African

English so he started doing it.  
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MR. WILKIN: Now we have evaluated several of the mission stations with regard to education, but there is one we haven't made a comment on that I would like to have your opinion on and that is Dipalata. Were they more reluctant in education?

MR. CHIZAWU: I would not say that they were reluctant, I would rather say that they flatly rejected it! They still reject it. They do not like it. I remember personally writing a letter, while I was teaching at a certain school a few miles south of Dipalata and my brother who was a Headteacher at that school married a girl who was brought up by the late Mr. Geddes. Then because we had no where to buy stamps and envelopes and papers, I used to buy from them; so I wrote a short letter in English to Mary, the first born of Mr. Geddes, who is now Mrs. Holliday, and said "this girl here Lena has a headache" - I remember the words I used - "but not very much serious". Then after two days, he took the Church service on Sunday and Mr. Geddes preached on some people who were lucky when they were young and went to school, learned some English and when they are writing to important people,



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to show they know English. We do not want that; we do not want Christians to act that way. That is showing pride. That man displayed a great deal of pride, so we do not want it! That was about 1938 or 1939. So the impression with Dipalata even up to now, as we are sitting here, and I am sorry to say this as I am not throwing stones at them, is that they do not only hate education or Africans speaking in English, but I think, they hate every kind of progress by the Africans there. They came to the place of their mission in 1937 when they ran away from the Portuguese. But since then, if you go there today, there is absolutely nothing they had done, even <sup>in</sup> the nearest village. Even the house of the man they hold in high esteem. They hate everything even singing. I remember ~~Mr. John~~ <sup>rephens</sup> as the Headteacher there, is a good singer and was rebuked by Mr. John Finnigan, who said "we do not want that disturbing singing! that can be at Chitokoloki, not here!" Even a Radio ~~was~~.

MR. WILKIN: In other words they would have rejected then the Chavuma people with their musical instruments and the Chitokoloki. . . .

MR. CHIZAWU: Yes, yes! I do not know now-a-days, but in the time I knew them even the radio <sup>They do like + considered it a sin</sup> If they found a radion in yourhouse, you were considered a sinner! 31050

Now to add another point on Mr. Suckling. In his later days the government - because of these two incidents: one, about the messengers who had tortured people and were arrested and two, about his defending the Lunda and Luvale against the Lozi who had had a pact with Queen Victoria - felt he had attacked the government; that no person has the right to attack the government and was a bad reflection on the government who was on the side of the Lozi. (In those days the prestige of the Europeans was very strong and the ties with the Lozi were so strong - but a Barotse could beat a European without a case.) So when Suckling defended the Lunda and Luvale, the Colonial Government felt he had committed a very bad act. He had attacked the government. When they put together all the small incidents, they really began hating him. The ties between the mission

station and government became bad. There were some bad rumours . . .

[ MATERIAL DELETED AT MR.CHIZAWU'S REQUEST . . . ] but the people believed them.

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When Suckling died in Livingstone, the people in Zambezi wanted his body brought back home to Chitokoloki to be buried there but they refused. So his body lies in Livingstone. Only his wife was buried in Chitokoloki.

MR. WILKIN: Much of conversation today has centred on Mr. Suckling and I think it is quite clear that he is a very important figure in education.

MR.CHIZAWU: He is a very important figure in education and the history of the development and the progress of our life. Some of us, not all will tell you that; some will tell you he ~~was~~ was a traitor. Some will say he made everyone his slaves, and so on. But some of us who can look at things from the beginning and from before his coming, know he is the key figure in the development of our district.

MR. WILKIN: Many people maintain that of the people from the N.W.Province people from Zambezi District are the most highly educated. Would you agree

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MR.CHIZAWU: I would not like to say, if I may be frank, that the people from Zambezi/Kabompo District are the most highly educated. But I would say the people of Zambezi were the first in the educational field. Not the most (educatéd) now-a-days, but in the past, perhaps. But the fact is, and the truth of the whole story is, that for all people in the province, Chitokoloki was the first-the first to have a teacher training college, so young men from Kasempa, Mutanda, Kalene and so forth, had to come to Chitokoloki for their Standard V and VI, and those who chose teaching as their ~~career~~ <sup>career</sup> took their training at Chitokoloki until very recently when Mutanda opened its upper primary school. So I would not say the people of Zambezi/Kabompo are the most highly educated, but I would say they were the first people to be in the field of education. I feel very strongly this was due to Mr. Suckling.

MR. WILKIN: I have heard one person make charges against Mr. Suckling, that apply to education, was that he ~~was~~ wasted mission money by not organizing. His finances were never organized and he lived too luxuriously both at home and in his travels. Would you agree or not?

MR. CHIZAWU: I would say that he "wasted" a great deal of money on helping the Africans, helping the schools. Most of these schools we have in Kabompo/Zambezi, especially the old ones, were financed from his pocket. Of course, he received grants from the government, especially from 1930s on; in fact I know the amount, £2000 a year, to help the village schools. But in addition to those grants, he also spent large sums of money to help those schools.

MR. WILKIN: So he did not waste the money? He put it on schools?

MR. CHIZAWU: I would not say he wasted it. As far as a fancy house, I do not agree, it was not that large, just a house. Houses then were not permanent as they are today. His wife was alady who kept the cleanliness of the home, of the highest standard. Whether he wasted or not, on that I cannot comment. What I know was that he spent the large amounts of money for helping the people. He used to say that if he wanted to be come rich, he could~~be~~, but that was not his desire. His desire was to spend everything to help the people.

But let me warn you, Mr. Wilkin, you may meet other men who will not say things like I have. Other men would say he was a "big man". Others would say that he could cheat people. Where some weaknesses ~~had~~<sup>key</sup> were in paying wages. Wages were poor, but on the whole, if there is any other missionary who helped the Africans in this area better than Suckling, it was only Dr. Walter Fisher at Kalene. But that was in the field of health and not education.

CONFIDENTIAL SUPPLEMENT

"DELETED" MATERIAL FROM CHIZAWU TAPE

"There were some rumours, of course groundless, that the government had tipped the doctors in Livingstone who operated on him to kill him. But of course those are just groundless rumours and should be deleted."

AFTER THE FORMAL INTERVIEW - ADDITIONS AND MY COMMENTS

(1) After the interview he commented very negatively on Loloma and like Dipalata being very antagonistic towards Africans progressing. Yet seemingly one missionary, married, who was working in the girls school caused a young girl to get pregnant and left the country in disgrace. He had, and has, a very low opinion of them at least with regard to education and progress of the African population.

(2) Important observation on the interview - Suckling was the only initiator of educational progress for Africans in the N.W. Province until Letchford (exclude Sakeji). He was dominant, especially in education, and otherwise education seemed to advance only as government prodded the missions into moving forward. This is probably a strong reason for the educational backwardness of the N.W. Province when compared to the initiators of edy advance and experimentation in other areas, e.g. Stokes and Miss Shaw in Luapula, Preslyterians in Chinsali and Eastern Province, Fell and Jesuits in Southern and Jalla in Barotseland.

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25/1/76 Comments on Bucklad (Colon, not Mission, police)

He did not allow Africans to enter his home with shoes on. African travel, he did not allow Africans to follow behind him on the trail. He had to come last. A peculiar individual. He would not accept money from African personally, although in Church accepted money. He said an African was too poor. I should not have money. Said he proud because he was married to a wife from the royal camp.

Another of similar sort was Jefferson (Lump) S.H.C.M. who got along with Africans but gave Colonial & Officials trouble, but made Africans kneel & clap to greet him. To save your father show no respect, not proceed into his house. To some proceed very long, Leung told him to sit down.

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

### **Mr. Chifuanyisa Silas Chizawu**

**Interviewed on 15th June 1976 (afternoon) in Kabompo**

- **A three page typed script entitled “Traditional of Tribal Education” [in Zambezi (Ishindi) Lunda Area]**
- **Three single page items of correspondence in 1976**

**I cannot locate further correspondence from/to him after 1976.**

**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.  
9/28/2006

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

2nd November 1976

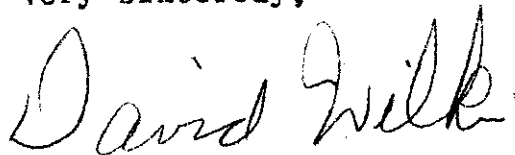
Mr. C.S. Chizawu,  
Ministry of Education,  
P.O. Box 4,  
KABOMPA

Dear Mr. Chizawu,

I hope by now you have received and have had time to look over the transcription of the tape we made of our interview earlier this year. Plans are now made for our touring of the province. Although for various reasons we will no longer offer our seminar in Kabompa as I had planned, we shall be in town for several days, probably arriving on Tuesday 16th November. I shall look forward to having another chat with you if you will be in the town on that day. Any other details you would like to add will be greatly appreciated and corrections and/or additions to the previous transcription will be appreciated. As I mentioned before, if you could mark up both copies and let me have one when we meet and then keep the other, I shall be grateful and then any additions, either in writing or on tape, will be likewise sent to you for proofing and correction.

Looking forward to seeing you soon.

Very sincerely,



P. David Wilkin

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CENTRE FOR CONTINUING EDUCATION,  
N.W. PROV., BOX 43, SOLWEZI.  
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119/PDW/RES.

30th September, 1976.

Mr. C.S. Chizawu,  
Ministry of Education,  
P.O. Box 4,  
KABOMPO.

Dear Mr. Chizawu,

I was pleased to get your letter early last month and to hear that you have recalled a good number of other points about the history of education in our province. I will indeed look forward to chatting with you soon again. I am not sure of the date, but am assuming it will be within the next month.

At long last I have completely transcribed our first interview and the secretary has typed it. I deeply regret the delay in getting it to you.

I fear that I have misspelled quite a number of words and may have also misquoted some phrases in the transcribing. Some words or sentences that were not clear, I have indicated in the text. Hence I am sending you two copies of the transcript. I should be grateful if you would boldly - in red ink - mark corrections on the original copy and keep it for me. We can then discuss it and note these corrections when we meet, as well as add on your additional thoughts and reflections. The second copy is for you to keep for your own personal records.

Certainly your memory is exceptional. In fact I have never interviewed anyone before who could recall things so readily and clearly. I am deeply impressed.

Again my special thanks to you for your time that you took in discussing the progress of education our Province since your childhood. Looking forward to further discussions as soon as possible.

Very sincerely,

David Wilkin.



MINISTRY OF EDUCATION,

P.O. BOX 4,

KABOMPO.

21st July, 1976.

27 JUL 1976

Mr D. Wilkin,  
P.O. Box 43,  
SOLWEZI.

Dear Mr Wilkin,

I thank you very much for your most interesting letter which I read with great pleasure. I also thank you for the kindest commendations you have so favourably ascribed to me, though I doubt if I had really done anything worthy of them. However, I am indeed pleased to learn that however defective my account might have been I had not in the actual sense wasted your time or disappointed you. It would have been, in fact, a great disgrace if an old man as I am failed to recount the past most important events in his life.

It may perhaps interest you to note that I have started working on a revision of our interview, because I have now recalled to mind quite a good number of points which I did not bring out at that time. I am consequently hopeful that I shall cover the whole ground and probably post the data to you before the end of August. If, on the other hand, anything goes amiss, you will find them ready when you come to Kabompo in September.

I hope that our contact will not only continue but it will also become more and <sup>more</sup> tight, especially when we have business on hand.

May I remind you about the books you had promised to send me, please.

Yours very sincerely,

  
CSS, CHIZAWU.

31070

TRADITIONAL OF TRIBAL EDUCATION.

*(Bismah)*  
in Zambezi-Lunda Area.

This system of education differed in many tribes according to the way of life which existed in that particular community or society.

Aim: The aim of the traditional system of education was not to educate the child and give him the mental knowledge in the sense we understand it from the Western system of education. The whole system was to instruct and train a child in one or the other kind of a trade or trades which would enable him to take his/her place in the society as a self-reliant citizen. In other words, it aimed at preparing a child, so that he grew up a useful, helpful and trustworthy member of the community. To put it the other way round, it was a way of preparing the child in order to make him/her ready for the time when he would stand on his or her own feet. That is, when he would have his own home and then look after his family. This was more particularly important in the case of boys. This was more particularly important in the case of boys. For it was considered the duty of the father to support his family in all possible walks of life. Hence there was a need to train him in the following trades, in order to prepare him for the task which lay before him.

Boys were therefore trained in the following trades:-

1. (a) hunting, first by bow and poisoned arrows and later on by gun.  
(b) Trapping by various devices.  
(c) Chasing animals with dogs and a bell tied round the dog's neck.
2. Fishing by various devices such as fish - nets, hooks, fish-baskets poisoning (men and women sometimes joined in this exercise) etc.
3. Hive and honey making etc.
4. Building - putting up frames, poles and wattles for walls etc. roofing and thatching, muddying and smearing etc. Knowledge of making the subsidiaries such as the door and key (Mukomenu) a bed and mattress (Chipasa) was quite essential because a house, however beautiful it was without these things was incomplete. The wife was not obliged to appreciate the husband's work. She had, in fact, the right to protest and claim for a divorce, if she wanted. He must also be able to build the outside subsidiary buildings such as kitchens, granaries etc.
5. Girls were trained in the maintenance of marriage life such

4. Making mats for both the bed and use as part of the kitchen utensils and everyday domestic equipment.
5. Proper cooking, beer brewing, pounding and sceiving etc.

To put it the other way round the whole aim of our system of education centred round on the preparation of a child for his or her future independant home life.

In addition to the training we have mentioned above, all boys and girls must pass through those most important traditional ceremonies. Boys underwent the Circumsession tradition which was compulsory to every male child. During the ceremonial period which lasted between 6 and 9 months, the participants were kept in the circumsission camp - Mukaanda. The camp was an enclosure built of poles and green twigs of trees and had only one entrance which faced the east. It was situated at a distance of from a number of yards to a quarter of a mile from the village. Women were not, at all costs allowed to visit the camp. While at the camp, they were taught all the customs of that tribe, especially those partaining to the secrecy of marriage and management of village affairs.

Girls must also pass through the traditional ceremony at puberty. Each girl undergoing this rite was confined to a newly built hut which was situated in the middle of the village or close to the

Western Education.

The new system of Education brought to Africa, chiefly by Missionaries to this part of the continent, whatever were its faults, had produced men who although they were not educated, had set the highest standard of Christian life, civilization, peace and high standard of cleanliness. This reflection can be easily observed in the people they taught in those days.