

## Cover sheet for an interview conducted in Zambia:

### **Mr. Sachilombo Manuwele on 11<sup>th</sup> June 1976 in Chavuma**

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

- 1935: Jeannes teacher's visit resulted in him going to Chitokoloki for training  
In this year English was introduced at Chavuma
- 1940: Complete St. IV at Chitokoloki
- 1942: Completed Teacher Training at Chitokoloki

- Important, but somewhat confusing note: In mid-2006, I reviewed my remaining interview cassettes from the 1970s. I did not know that any of Mr. Manuwele's interview had survived beyond the transcript. When playing the cassette for Mr. M.S. Mutwale, however, I discovered Mr. Manuwele's voice three minutes into the second side. Seemingly I had interviewed Mr. Manuwele over a year before Mr. Mutwale and had re-used the cassette for Mr. Mutwale. To hear part of this interview with Mr. Manuwele (bottom of page 10 to the bottom of page 14 on the transcript) listen to the second WAV file of the CD-R for Mr. Mutwale.

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

8/9/2006

INTERVIEW: MR. SACHILOMBO MANUWELE

~~Confidential~~  
copy corrected by  
Mr. Manuwele

by

P. DAVID WILKIN.

11th June, 1976 at Chavuma.

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MANUWELE:

I am Sachilombo Manuwele. Born in Zambezi District, Zambia. My first primary education was at Chavuma, but I continued with my education at Chitokoloki where I stayed for six years after which I went to Chalimbana for further teacher training. Then I continued teaching as Headmaster until I retired in 1973. Here in Chavuma I still live.

WILKIN: We are dealing now with what I have called "education before your days". What did you hear about formal education from your elders? for example, beliefs, who taught things, how they were taught, when classes were held.

MANUWELE: Before the Colonial Government came in, or before the Missionaries, teaching of boys and girls was done at camps which are known as circumcision camps, where they were gathered and taught by elderly people, and all that period they stayed there was for learning. They stayed for sometimes five months, or even a year. After which when they came out they were considered to be matured. Not only that but also in villages at campfires where boys and girls are gathered. They are taught through stories and sayings. That was the type of education that was given to children. It continued up to the time of where young men were ready to fight. They had already learned something which they worked on.

Then when the missionaries came, the boys and girls were given lessons in classes, in church buildings. They were taught by evangelists; people who were appointed or chosen to go and preach the word of God in villages. In their places they were given some slates and some books so that they could teach boys and girls and in some cases even old people so that they knew how to read and write. The aim for this was, in fact, so that they would know how to read the Bible and that was the end of their learning. The people liked this very much, because when one

had known how to write his name or write something, he considered himself to have advanced. So like that, very many young people were anxious to go to the missions and learn how to read and write. So as well as old people, we were all very anxious. That was the beginning of the "western" type of education.

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WILKIN: Who was responsible for formal education prior to the missionaries? Then after the missionaries arrived who were the prominent early teachers and miss. responsible for education?

MANUWELE: As I have said earlier, it was the responsibility of the Headman and his assistants in the village; they were the ones whom when they considered young boys to have been grown enough to endure cold outside then he arranged for this camp to take place and there were so many things to consider. They had to consider about food. The parents had to prepare and store plenty of food and they had to prepare some beer for entertainment on the first day. In fact the whole thing was right under the control of the Headman; the Headman was responsible. Then they brought in other people like doctors in the case of boys who had to undergo certain troubles connected with wounds and they had to find some special people who could treat the wounds very well. These were the people responsible. Then there were other people in the villages - boys and men - who could be going to the camp regularly or even stay at the camp. These all helped and they all worked under the Headman who was responsible. That was the case during the early days. There was also someone else who was very important and that was connected with superstition: someone who was <sup>regarded</sup> specialized in keeping witch~~es~~ from interfering with boys. He was responsible and very prominent figure. He was respected and had to be invited by the Headman, himself. Then at the end of the camp he had to be paid. We called him mukafunda. The Headman at that time was called chieka mukanda, meaning the owner of the camp.

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WILKIN: When the missionaries set up their schools prior to your days, do you recall your elders talking about any particular important teacher or missionaries prominent in education.

MANUWELE: To begin with they had the impression that teaching boys or people to any further education could lead them to falling out of Christianity. So it was very rare to find someone among the missionaries giving himself wholly to the work of education. Thus, the Sisters and Nurses - women missionaries - the ones who could give part of their time to the teaching of boys and girls did so especially in the evenings. It was only later when we had a missionary who was particularly interested in education. This man was Mr. George Suckling of Chitokoloki. That one I can remember very well because he was the first to take pupils as far as Standard Four, which was regared to be the highest at that time in the North Western Province on the side of C.M.M.L. Mr. Suckling was the only one I can remember.

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WILKIN: In other words education was not specialized as today. It was only part of the evangelical process.

MANUWELE: Yes.

WILKIN: Where were the schools? Were they in the Churches?

MANUWELE: Yes. The Schools were the Church buildings. Even now some classes are meeting in churches. These were the schools. There were no separate buildings.

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WILKIN: Where were some of the prominent church-schools outside of the mission centre in this area?

MANUWELE: Chingi, Sewe, Kalasa. These three were the first, probably early 1924. Then later there was Kamisamba, Chibanda - which is now Lukunyi <sup>at</sup> Upper Lukunyi <sub>A</sub> River, by the border. Then another one across the river at Mandale, which is still a school. Also Sanjongo, Sefu - now Kambuya - and Lukolwe. These were the places where people offered themselves to go out as evangelists. There they started reading and writing.

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WILKIN: So with a few exceptions, most of the places that were educational centres then are centres today.

MANUWELE: Yes. I cannot remember any which has collapsed. Only Lukunyi has changed from Chibanda. Then when the road opened, that centre shifted near the road. They do not have a school at Chibanda now but at Lukunyi.

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WILKIN: In the earliest days were the people happy with the education they were offered, or were there things they would have liked differently

MANUWELE: No. Because when the people had no choice, they could not tell what would be the best. So for years our ancestors had been practicing circumcision [ as a basic part of education ] because they knew nothing else. There was something else called Mungongi. This has been given up in the North-West, and everywhere, because it was regarded as only supplementary. It did not do anything significant such as Mukanda. Mukanda is kept because it gives proper teaching and makes a boy regard himself as a man when he leaves the camp. He was now a definite part of the adult male community. But with mungongi it was organized strictly for pleasure and drinking. And treatment at mungongi was so tough, it was in fact torturing. So that has gone.

WILKIN: Would you say mukanda gives the young men an identity with their past?

MANUWELE: Yes.

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WILKIN: When the missionaries came, were the people against learning to read and write, in this case the Bible, or were they attracted by the idea of putting things down on paper.

MANUWELE: The people were excited and became very attracted and interested. It was regarded as magic for our old people to see a person holding a paper and reading - saying words. They did not believe it and were very interested so that they should learn themselves and see the art of reading what was in the paper. Things appeared like lines drawn on a paper, but a man could read words on it, so the people were so interested

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so they could also read themselves. This was also when ~~one~~ would receive a letter. He would take it to somebody who could read it and "give back something which was asked to that one to take"

knowing that the request was asked in that paper.

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WILKIN: Did you ever hear anything about the relationship between the missionaries and government officials? Were they good or bad, etc.?

MANUWELE: No, in connection with this mission I did not hear anything. But there was a rumour at one time, that there was misunderstanding between the missionaries here and the Paramount Chief of Barotseland who was responsible for this whole section of the North-Western Province. He was anxious that the missionaries start teaching proper schools. The first people who came said the missionaries were not keen. I think it was probably for the fear that once they became educated, they would forsake religion.

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But as for the central government I cannot remember hearing anything.

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WILKIN: You have raised an interesting point to me although it is not on our interview sheet, on education. Could you make any comment on any role that the missionaries played on the removal of Zambezi District from Yeta II and making it part of the N.W. Province. Did the missionaries here play any <sup>role</sup> as Mr. Caldwell did at Chitokoloki? (I think he was an interpreter.)

MANUWELE: Not the missionaries here at Chavuma but the mission at Chitokoloki played a big role in interpreting and sometimes even in writing.

WILKIN: Was this at the request of the people?

MANUWELE: Yes. We did not have people who could write and read well enough in English so the missionaries were the only mediators between the conflicting tribes. When the government appointed an English officer, the people wanted him to know and see how they felt about the situation, so people like Mr. Suckling and Caldwell played a part.

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I might be wrong on details because I am not a resident of Chitokoloki, but we could see missionaries moving across the river with people to Chief Ndungu and Chief Ishindi and their meeting the people at the boma and standing out as interpreters. I can remember Mr. Suckling at the final day when the Governor came to Zambezi to explain the government feeling about the situation - the conflict between the people of this area and the people of Barotseland.

WILKIN: Did the people here in this area (Chavuma) feel as strongly as the people in Chitokoloki about the need for being separated?

MANUWELE: Very much, yes!

WILKIN: There was agreement?

MANUWELE: Yes!

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WILKIN: Let us get back to education. Is there anything else about education traditional or western, in the early days that you would like to add that we have not discussed?

MANUWELE: No.

WILKIN: What relative, or persons, did you hear the most about education "before your days" from?

MANUWELE: Yes, my father and my uncle. One of my uncles still lives. One of my uncle's names was Chiteula. The one still living is Nyangweta. He still has a good memory of things which took place a long, long time ago.

WILKIN: What informal education - traditional or western - did you receive at home?

MANUWELE: The life that I am living is part of the education that I received from my old people. I am now able to put up my own house. When I left the circumcision camp, I knew I should no longer sleep in the home of my mother; I must find accommodation for myself. When I left the camp I was given an axe and lead into the bush to cut poles. In fact my uncle and my father, especially my father, helped bring the poles to the village and showed me how to draw the size of the house and like that I completed a house and since that time I am able to complete my own house. Another thing I was taught was to be respectful to the elders and to other people to

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This I still believe as part of my life. There are many other things such as frequently sweeping your house. If you do not do this, it will be infected by ~~insects~~ <sup>insects</sup> which we call maggots which bury in the sand <sup>or</sup> ground if you don't have a raised bed. You should always put your bed on poles. These things we learned at the circumcision camp and they are still part of the life we are living. We are also taught to produce our own food, not to depend on your mother or father, so you support your own family. We are also, ~~at~~ <sup>after</sup> the circumcision camp, to marry. When you come back to the village and become fit enough, you should marry. Not to depend on other peoples' wives. Such things as moral subjects are still in use as what we learned in the past.

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WILKIN: Had any of your family come in contact with the church before your day?

MANUWELE: I was the first to be educated in my family, but in other people's family there were some.

WILKIN: How was the formal, western, primary education organized when you started to school?

MANUWELE: One was given alphabets to learn and after that he was given to write words and then sentences and to see if he could read sentences from a book. They had types of books called philima. This was the one for the beginner. Then there was one called Kucha chalikumbi that <sup>was</sup> ~~is~~ the <sup>fan</sup> ~~book~~ <sub>(words not clear)</sub>. When one was able to read that book that was the end of his schooling; They were sure he could now read the Bible, so he was left like that.

*WILKIN*  
*Q 3*

WILKIN: You also had formal handwriting?

MANUWELE: Yes, by that time one could even write a letter.

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WILKIN: How did you go from this very small beginning on to higher education?

MANUWELE: Yes, let us take the example of myself. I was on this for many years.

Q 35 up to 1935 if I remember correctly. This is when one of the Jeannes Teachers visited the mission here and was very keen to see that the mission had a proper school system. So I understand he requested the



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missionaries if they would be willing if he could send in teachers from Barotseland to come and teach here; to start standard I and II and go on. Then the missionaries were not keen at taking in people from different areas. I think for fear of bad influences. So they decided to find some young men who they could send to Chitokoloki to be educated and trained as teachers. There were Four - one was myself. They picked me up because I already knew how to read and write and to work out some simple arithmetic. So I had to go to Chitokoloki. This was after I had married and had a child. In fact I had two children. I went to Chitokoloki and started with Standard II. Mr. Suckling felt it would take us too long if we started right from Sub A or B because we were already men. We struggled and found it very difficult, but we managed to go through standard II and then Standards III, IV and then branched off to teacher training.

WILKIN: Do you remember what year you did your Standard IV in?

MANUWELE: Standard II was in 1937, Standard III, 1938; Standard IV, 1939.

At the end of 1940, I completed Standard IV and branched into teacher training for two years at Chitokoloki.

I went into the field to begin teaching in 1942. Then I had to go back to Chitokoloki for my Standard VI. <sup>TP</sup> So by the end of this book

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Kuchachalikumbi, one was able to read and write.

WILKIN: You mentioned three other young men like yourself were chosen to go to Chitokoloki.

MANUWELE: One is the late Josiah Salavina, the father of Mrs. Willie Mwondela, not John. Another was Safibe Malichi, who was recently flown to Ndola Hospital, seriously sick. Another was Samose(?) Musumali. He is living at Kasuswa(?) in Mufulira. Samose did not finish his course. He got dropped somewhere on the way. But the other three of us completed and came to Chavuma to be the first primary school teachers.

WILKIN: Of those at Chitokoloki who did their Standard IV at Chitokoloki and teacher training before you left, can you remember the total number?

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MANUWELE: We were put into boys classes; the only men among boys! They were large classes, over 40. In the teacher training, we began <sup>43</sup> and ended with 39.

WILKIN: Can you remember the times of day you met, how long were the sessions and any of your teachers?

MANUWELE: We had to get into the class at 7.00 in the morning, with a break at 10.00. Then we left class at 1.00. After our meals, we went back to our classes at 1.45. We continued up to 4.00, when we had another break.

~~So you were there all at Chitokoloki.~~

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WILKIN: Even before Chitokoloki in Chavuma, what was the hours, etc.?

MANUWELE: Teaching was only in the afternoon for an hour or two. A very slow process.

WILKIN: Who was teaching you? The evangelist/teachers?

MANUWELE: Two who taught me are still living. One, Sambaulu, who is still <sup>P</sup> (Sapindala) an evangelist at Sewe, and Sakindako (2) is still living here. Also people like <sup>Mwata</sup> ~~Watambo~~ (2) Mulongesa who opened up the Chingi evangelical centre. Then there was <sup>Samulemba</sup> ~~Sahalima~~ (2) Makina. All these were evangelists who helped me to read and write. Plus, two missionaries from England ~~that went to~~ Lukelwe: (2) Miss Richard and Miss Gladys.

WILKIN: Were there any names for these ladies in Luvale?

MANUWELE: Yes, Nyamiselo (Miss Richard) and Dona Ngambo (Miss Gladys).

WILKIN: Looking at your own education, what strengths and weaknesses do you see it as having. Was there anything good about it that we have lost in our formal western education now, or what <sup>is</sup> some key weaknesses?

MANUWELE: The weaknesses were that it was "not full"; say one only had to go in for three hours; arithmetic, writing and reading. One had no chance of learning more. We did not know anything <sup>about</sup> science or geography. All these things are new things with new classes.

WILKIN: When was English introduced?

MANUWELE: English here at Chavuma was introduced in 1935.

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MANUWELE: I began to learn English here in Chavuma in 1935. It was not a special class; it was something equivalent to Sub B or Standard I.

(pilima)

These classes had no names. The names were pilima and Kucha, which were the names of the books. So that when you have gone from the pilima class to the Kucha class, they said you were alright now.

WILKIN: Did you feel there were any "strengths" at all in the education, or was it too elementary?

MANUWELE: The good points were that it made people literate, because they could read and write. The weaknesses were that we could not learn more, or continue; never mind how clever a child was, he could not continue.

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WILKIN: In the period from the time you received your own education and started to teach in the 1940s until 1964 what key events stand out most in your memory?

MANUWELE: I have observed the growth of studies in the schools around Chavuma. To begin with there was only one Standard II, at the mission. But later on Standard II was opened in the out schools as well. Later on we had Standard IV at Chavuma and also at other centres. And at this time we have grade VII. And in Chavuma we are having four big schools with grade VII. The area is small but the population too has grown very high, so that it has been able to accommodate four upper primary schools. These are very big events.

I have also experienced something - the output of pupils from Chavuma. I doubt if one could go to any of our bomas without <sup>meeting or</sup> seeing a man from Chavuma. These could be the outstanding events in my memory. Some have gone very high, for example Miss Melinda Chilila, who is now a lawyer. All this is very encouraging and have taken place within this short period. So many schools have come up and so many boys <sup>and girls</sup> coming out from Grade 7.

On WAU 2 file  
on Mutwale  
DVD 5 starts  
here

WILKIN: You may mention Miss Chilila. May I ask about your one son who is a medical doctor. Did he attend Solwezi Secondary or go outside the

MANUWELE: No. He went from here to Chitokoloki and from Chitokoloki to Munali. He entered Munali in 1955.

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WILKIN: How about the Unified Teaching Service that came in this period? Did this boost your morale and that of other teachers to have this?

MANUWELE: We very much welcomed it because at first there was no United Teaching Service, only mission teachers and the civil service teachers. This system was welcomed because it put all teachers on the same level. We were paid the same salaries. To begin with the salaries for teachers under the mission was quite different from teachers in the Civil Service. There were no regulations, where other teachers were a part of the civil service and enjoyed the privileges. So the coming of the Unified Teaching Service was welcomed because we felt we would be well treated.

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WILKIN: Can you recall when the first government school opened in Zambezi and what some of the government schools were?

MANUWELE: The first government school was Zambezi Primary School. Even that did not start straight away as a government primary school. It began as a mission school, or something like a mission school, as it was started by Mrs. Rudge. Mr. Rudge was a trader, but his wife was a very keen missionary. So at their place, they started church services and built a church. Like that they started the same method the missionaries had practiced of teaching children in the church. So it continued like that until such a time when the government took it up. This was approximately in 1947 or 48.

(church)

WILKIN: What were some other government schools that opened after that?

MANUWELE: That was the only one I can remember. All the others were the mission schools.

WILKIN: How about Mapachi?

MANUWELE: That was mission, aided from Chitokoloki.

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WILKIN: In this period of the 1940s to 1964, do you see any connection between education and the struggle for independence?

MANUWELE: At first they were totally unconnected. The authorities did not permit politics to come into schools. So if teachers became party members they had to do it privately. To belong to any party was prohibited.

4/10/76

~~Dear~~ brother Paul,

How are you  
this morning?

I regret to say  
we are both failing  
to go to the general  
conference due  
to the arrival of  
Yoano Nyangwali  
and his family,  
but you can  
still use this £4.  
to help with those  
going's transport.

What are the  
orders of Ndona  
Nyamiselo and  
Ndona Ngambo's  
English names?

Thank you  
Yours Sachibombo

[Note from Mr. Manywala  
to Paul Logan <sup>at the time of</sup> ~~during~~  
the interview]

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Possibly in other places but not in Zambezi. Here pupils and teachers had to be quite separate from politics.

WILKIN: Indirectly is there any connection? In other words were the men involved in the struggle, men who had had connections with the missions and schools and were dissatisfied with their education?

MANUWELE: Not one I can think of. But certain teachers who had already left the teaching service and were already living their own life, in the villages; these were the first to join the political parties.

WILKIN: When did the schools become government and leave mission agencies? Was this entirely after independence?

MANUWELE: This was post-Independence.

WILKIN: Was the handing over of schools to government entirely a good thing, or both bad and good?

MANUWELE: There could be both bad and good. Good because the burden fell on the government, a national body, so that distribution of material, administration, etc., could be fair. The bad side perhaps was that the missionaries lost contact with the pupils so that influence which the missionaries had started disappearing. As a result some young men when they come out have no respect for the people who first laid the foundation. I mean it could have been done a bit slower. But the sudden change was good and also bad. One <sup>bad</sup> thing was that those schools that were well equipped were all right, but other schools that were under equipped suffered, because the immediate take-over did not give the chance to provide equal shares to those when they had something to share, those that already had some material added on to their pile and had plenty.

WILKIN: What do you mean by "lose respect"? Are you implying that when the schools were aided there was more of a moral training to respect their elders; whereas with government they were more concerned with passing subjects.

MANUWELE: Yes. Just a week ago, I was at a funeral where a son came to speak to his father standing and the father looked a bit shy. Then one man

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immediately, automatically, attacked the boy and said: "why should you do this? Are you being taught this in schools? You should kneel down when talking to your father. This is our tradition. Now you talk to your father standing. Now you are not being taught good manners". He had the impression that the present schools are not teaching good subjects - they are leaving out respect to parents.

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WILKIN: In other words, in the aided schools, in teaching the moral instructions, the churches were very concerned over maintaining traditional respect to the elders as well.

MANUWELE: Oh yes. Very much in those days. In those very early days, you found the missionaries could come in, or evangelists in charge, with a subject which was called something like "moral instruction" and a lot of time was spent just on that subject; How to behave, how to do "this" before the elders. Something similar to what they could get in the circumcision camp.

WILKIN: So there was a definite role?

MANUWELE: There was a definite role, yes.

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WILKIN: Let us take that a step further into the modern, post-independence period. The missions have slowly handed over schools, until you have only one school in your area.

MANUWELE: Yes, it is aided, but not aided in the way it used to be. This time it is administrated by the education officer.

WILKIN: Is education closer to the people today under government agencies than previously under mission?

MANUWELE: This time the people feel closer, and take the school to be their own.

WILKIN: There is a definite community feeling?

MANUWELE: There is. A very big one.

WILKIN: This is much greater than before? They feel more willing to go in?

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MANUWELE: Yes. Say for example, sometime ago this year, a headteacher had to go around to the prominent parents' houses to ~~ask~~ them to come to his school, tomorrow, first thing in the morning, before classes start, to help him solve a problem, because he was having trouble with one of his teachers. This trouble had continued for some time and he felt that this time it was going to lead to a fight. If a fight starts at that school, something serious could develop. "If you can do this, do it. I will be very grateful". That morning, very early, these parents were very willing and happy to go, simply because they know that it is their school.

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WILKIN: I have thought of a question going back to an earlier part. Mr. Thomas Samungole said he started school because a Kapaso came and forced him to do so. In other words some people had to be forced?

MANUWELE: Oh yes. It was true. Some people had to be forced to take their children to school. If they failed to do, they had to be fined. There was a special Kapaso appointed to go around to schools to check on the enrollment.

WILKIN: So this was a place in which the government and mission doordinated to compell the people to come?

MANUWELE: Yes.

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WILKIN: Could you summarize your own role in education - the things you are most proud of that happened when you were in education as a teacher, etc.

MANUWLE: I feel very happy that I have lived to see development take place in connection with that I had done. Say for example, I was once made a "group headmaster". When administration was a little bit weak in the district, the government had to find some teachers to be "group headmasters" - to be in charge over a group of schools. So I was made <sup>in</sup> charge of the schools in the Chavuma area. Mr. Mwendela was made in charge of the schools on the other side of the River. And Mr. Sayila in Kabompo was made group headmaster. That was something that later on <sup>led</sup> leading to the Manager of Schools positions.

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Then I am happy to see so many pupils that went through my classes are now leading figures - some very leading figures. We have Mr. James Chinjavata in Lusaka, who is a leader in the courts. I can remember teaching him and his brother Leonard Chinjavata, who is working with Indeco. He is living in France as the Zambian representative. I am glad that <sup>I</sup> lived to have handled them.

WILKIN: What about your girls at the girls' school? Have any of those gone on to important positions? I know of Melina Chilila, <sup>and many</sup> but ~~any~~ others? <sup>but any</sup>

MANUWELE: Yes. Melina Chilila is the outstanding one. She had married after she continued her studies. But others ~~are~~ hold responsible places although they are married. We have many who are secretaries and others who are on the personnel sections, management, of different societies; ~~say~~ for example my own daughter, Marion, she is a personnel officer with Mindeco. So there are many. I cannot remember them all by names at this time. And I am very pleased when I meet them.

Last year I was at Kalulushi and went into C B C to buy some bread. I did not notice one girl had been my pupil. She was there at the accounts and when I was about to leave, she even left her chair and came to say "hello teacher!" When I said "who are you" she introduced herself and said what position she was holding.

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WILKIN: Is there anything additional you would like to add on what the people especially liked or disliked about education before government took over. For example in some areas there was great agitation for more English being taught while the missionaries were reluctant to do so. Hence strong complaints to the colonial government. Was there ever any great complaints here or was everything very amiable?

MANUWELE: Yes, at the beginning there was something like that: The people were very anxious. They had already begun to read and write and were anxious to continue and moreover to learn English. English was wanted. When one spoke a word in English, she was very highly respected. So there was that feeling that the mission too should begin teaching English. And

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that bit of feeling happened to be with them too. They were a little bit slow to start this. That is where I said proper English classes began in 1935. But all the way along people had been wanting to see English introduced.

WILKIN: When would you say people became very desirous of learning English? As early as the 1920s or early 1930s?

MANUWELE: They were very ~~desirous~~ <sup>desirous</sup> as early as 1924.

WILKIN: In order to avoid a contradiction, what people were very anxious? We have just mentioned some who did not want education at all and had to be forced.

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MANUWELE: The ones around the mission centres and around the government centres. Especially those evangelists who <sup>were</sup> asked to teach. These were very, very anxious to learn English!

WILKIN: In other words once they had come into contact with this western influence, they wanted more of it.

MANUWELE: Yes! Those further out cared less. They did not know the difference that could happen.

3 4 4 3 1 a

WILKIN: Would you like to say any more about how traditional education for boys has continued. Would you say mukanda is now more of a form to show you are a man and of identity, with less religious significance? How does it continue along side the schools? It is a very difficult topic.

MANUWELE: It did not really mix with religion. Say today, it is not only mixed with religion but with western feelings. Because if you go to a mukanda today, you will find there is a difference. There are changes made in the way mukanda was organized in the past from today. Say for example, today some people take their children to the hospital for treatment. But in the old days that would never have happened. Once a boy had left home, he had left home for good until that time when he was to come back. So really mukanda is only connected with religion, say for example today when very many people are around the hospitals and things like that. But in the beginning a boy could leave mukanda entirely free

from religion, at least this type of religion, Christianity.

WILKIN: You are saying that ~~det~~ today mukanda has changed considerably.

Would you say mukanda can vary from a more out lying place to a place like Chavuma? Further out would more stress be laid on the ways of the ancestors?

MANUWELE: There is a uniformity. But there are also these differences.

Say for example, you go to a place which is far from a mission station or a government centre and you have a mukanda there. You could have it more original than you could have a mukanda here. The lessons are the same in teachings, but there could be a difference in; say for example, a mukanda here in Chavuma. You could find these pupils be allowed to wash before they eat today, but the original mukanda did not allow that; they were not allowed to wash or touch water until the wounds were healed. They say if you mix water with treatment the wounds won't heal. So these are the small, minor differences that are taking place now; changes that are aimed at improving the conditions of mukanda. But as feelings are concerned, you will find there is a difference; these boys here go to school and from school during holidays is when they are treated at mukanda and they are having both ideas - home (original) and western mixed.

WILKIN: So you are saying there has been a change in some ways such as water to accommodate new feelings about sanitation.

MANUWELE: Yes.

WILKIN: In the future how can we bring traditional and western (school) education closer together?

MANUWELE: Yes, if this can be done all the better. This could modify so we can have something better. Yet at the same time these boys and girls are not deprived of traditional education.

WILKIN: Do you see how we might do this - to bring the two together?

MANUWELE: It could be done if there were no schools already, so at the time they were staying at the camp those boys who have not been to school could find a chance of learning how to read and write. But seeing that there

so that when they are out during the holidays there is no need for the teachers to come again to the circumcision camps and continue teaching.

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WILKIN: My impression in Solwezi in the last few months (and others as well) has been that the clerks and educated manpower (higher officials) has come from Zambezi District. A disproportionate number of this group in the province have come from here in comparison with other districts. Do you feel this is true? If so, why is this area so "progressive"?

MANUWELE: This can be true for one reason. Chitokoloki's standard two was the first in the whole of the province. Other missions had to send pupils to Chitokoloki. But they did so at the later date, at the time when Mr. Mbilishi, Mr. John Mwendela - those were the first Standard IV out put at Chitokoloki at that time, and after that many other missions stations began to sent in people from their area to Chitokoloki to qualify as Standard IV and that gap of about two <sup>or</sup> three years could have given Zambezi a chance to have more in the education field than elsewhere. So even Mutanda which has done very, very well and in fact has been very fast, but at Chitokoloki at the time I was there, we used to have some people from Mutanda who came for their education. I think this is the one thing that has contributed to the fact that there could be more educated people from Zambezi than from many other districts, not only Mutanda but Mwinilunga as well. We used to have people travelling all the way from Mwinilunga to continue their own education.

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WILKIN: Do you remember what the early teacher/evangelists were earning?

MANUWELE: Those people earned nothing, apart from a little contribution from the church assemblies, or things like that. But there was nothing for their work in teaching.

WILKIN Did they not receive clothing or anything ?

MANUWELE: No. They and their wives had to be self supporting.



WILKIN: When you started teaching in 1942, what did you start out at,  
i.e. salary?

MANUWELE: Immediately from the college, we were put on K2.50,  
which was £1.5.0<sup>d</sup>. That was the first.

WILKIN: Did you receive anything in clothes or food?

MANUWELE: No. Just that amount.

WILKIN: Is there anything we have forgotten, you would like to  
add ?

MANUWELE: Not now. But as we have begun, immediately you leave me I  
will be remembering things. Anything I will remember I will put  
it down!

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# **Additional materials resulting from the interview**

## **Mr. Sachilombo Manuwele**

**Interviewed on: 11<sup>th</sup> June 1976 in Chavuma**

- **Seven letters were exchanged between us between May 1976 and Jan. 1984; three from Mr. Manuwele and four from me**

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

7/15/2006

61-15 98th St., #4E  
Rego Park, New York 11374  
9 January 1984

Mr. Sachilombo Manuwele  
Mayuma Village,  
P.O. Box 20,  
Chavuma, N. W. Province,  
ZAMBIA

Dear Mr. Manuwele,

Herewith the copy of my dissertation that I promised you. I hope that you received my airmail letter, also written on 9 January 1984, informing you that it was coming. As very few studies cover the present-day entity called the NWP, the dissertation may have some future significance.

Please start by reading the Preface very carefully.

Note my general acknowledgement to all interviewees in the Preface and my specific acknowledgements in the bibliography. Note also that I make at least one -- and generally many more -- references to each interview. As there is no index, you must carefully read or survey the whole dissertation, including the footnotes, to find specific references to our interview.

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

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

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

Very sincerely,

P. David Wilkin

Manuwele

Mayuma Village,  
P.O.Box 20,  
Chavuma, Zambezi;  
N.W.Province,  
ZAMBIA

19th August 1983.

Dear Mr David Wilkin,

Many thanks for yours of 6th July 1983 which reached last week-end August the 12th.

I thank God that you have been able to complete your task of writing something about North Western Province. I would really appreciate having a copy of the result

My address is as above, anything posted to it will very safely be received.

I think I would be in possession to decide as to whether to decide to give permission to reader of the interview transcript after I have read them first, Anyway I would not object allowing permission on your advise.

My son Patrick was here at the time of the receipt of your letter and he was also very pleased to know what you have done for Zambia; I hope he may be writing you himself

My wife and me send you our warmest greetings,

Yours most sincerely

*JS Manuwele*  
Sachilombo Manuwele.



Box 20

Chavuma

Dear Mr. Wilkin,

Thank you for your manuscript which I have read and returned to you in time. Let's hope you get them before you leave for your next trip.

I see that you have been very care to put in all that we discussed though you shall find a few remarks for amendment you can excuse me if feel some are not convenient.

As there are very few of the early evangelists remaining I think you would like to visit Chavuma before it would be too late

Thanks once more

Yours sincerely

Sachibombo.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

P.O. Box 43, Solwezi, Zambia

2nd November 1976

174/10/111

Mr. Mabilombo Manuwele,  
P.O. Box 20,  
CHAVUMA, ZAMBIA

Dear Mr. Manuwele,

Many thanks for your correcting the manuscript. It was good of you to take the time and it will be a great help to me as I write up our history in which you played such an important role.

I shall be visiting Zambesi within several weeks to give an oral seminar in the town. (I am enclosing several publicity newsletters in case the P.O. has not sent any to your area yet.) Before the seminar begins that weekend, I hope to come up to interview, with your help, the elderly evangelists. Tentatively let us say either Thursday the 18th or Friday the 19th. After arriving in Chavuma, I shall come directly to your house hoping we could then try to meet with them.

In their case, I think it would be best not to follow the outline that we used before, but for them to just tell what they think is important about their youth and how western education came in, even though very elementary and how ways have changed through formal lessons or informal learning in hygiene, improved housing, etc.

I am looking forward to meeting with you again and continuing our conversations.

My regards to your good wife and others.

Very sincerely,

*News 11/11  
we interviewed but  
Xmas card sent in Dec 1976 +  
he suggested we actually  
in interview: Mr. Sapi n dala (Masekoma)  
Mr. Sam baulo (Sewe )  
Mr. Kandougal "*

D. David Wilkin

6375

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

23rd September, 1976.

Mr. J.S. Manuwele,  
P.O. Box 49,  
Chavuma,  
ZAMBEZI.

Dear Mr. Manuwele,

Herewith the transcripts of our interview on 14th June, 1976. I deeply regret the delay in getting it to you. Unfortunately to make the delay worse, I was in the hospital for some days recently. But am now out and well.

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

I am hoping to come to Chavuma again in about a month and do hope we may have a chance to meet again for further discussions. If it is possible for us to meet with several of the older evangelist/teachers who gave the very first instructions in the Chavuma area, I shall be grateful.

Again my thanks to you for your time you took in discussing the progress of education in our province since your early days.

Very sincerely,

David Wilkin.

P.S. Do you recall what kind of educational system Dipalata Mission had, if any? If you can give me any information now in writing, or later verbally when we meet, I shall be most grateful.

PDW/Acm

Mayuma Village  
P.O. Box 20,  
Chavuma,  
27th July 1976

Dear Mr. D. Wilkin,

Many thanks for your recent letter  
and the first.

We certainly know that you are very  
busy this time and we pray that God will  
help you in every effort for the best success.

I don't have any plans to go out in  
the near future that it might be possible  
for me to meet you whenever you visit  
Chavuma.

My wife join in sending you  
our warmest greetings and God's help

Yours sincerely

Sachilombo Manuwele

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CENTRE FOR CONTINUING EDUCATION  
N.W. PROV., BOX 43, SOLWEZI  
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23

PDW/RES/34

24th May, 1976.

Mr. J.S. Manuwele,  
Mayumba Village,  
P.O. Box 49,  
CHAVUMA, ZAMBEZI.

Dear Mr. Manuwele,

You have been on my mind since I visited Chavuma last year with the Chief Education Officer (who lacked his own transport). I had hoped to visit you to briefly greet you and tell you I was back in the province but the C.E.O's programme was very tight and I lost my only chance when I visited Chinyi area to buy oranges and see Benjamin Chiyangi's relatives. I hope you are doing well and enjoying your freedom after retiring.

Hence several weeks ago when Benjamin Chiyangi was passing through Solwezi from Zambezi to Mwinilunga with his new bride, we had lunch together and I described to him at some length my present research on writing the History of Education in the North-Western Province of Zambia from 1907-1968. As I need to interview many older Zambian ex-teachers, or individuals closely associated in some form with education, I asked him if I was correct in assuming that I should start with you (!) and others in the progressive Chavuma region which has produced so much educated manpower for the North-Western Province. He heartily agreed and said you had been at his wedding and gave me your box number. Hence my letter to you. He also said it would be useful to interview Mr. Bulaya Mulongtisa (Chinyi area) and Mr. Sambaulu (Save area). Hopefully you can also advise me on any other elder educators that should be consulted.

After touring the Province last year, organizing one seminar in Zambezi township and several in Solwezi, I was granted six months study leave by UNZA to begin my educational research. In this period I found much useful government and mission material in America and Britain relating to education in the N.W. Province and interviewed several key missionaries such as Rev. ~~Mr.~~ Letchford and Mr. A. Nisbet. Hence I am now anxious to begin interviews locally and to hopefully start writing my book by the end of the year.

I will be in Zambezi District on university business from 8th to 13th June and specifically in Chavuma on Friday 11th June. Do you think it would be possible to interview you and possibly the other men on that date? (I will probably need to talk with you and others on several occasions this year if you are willing.) If you feel this date would be suitable I can let and can let me know, I will send you a sheet with a few questions on it for you to think about. If the other men could also meet us and if you would not mind translating my questions from English into the vernacular then I would bring a tape recorder and each person could relax by speaking in Luvala, Lunda, etc., and I can translate and transcript the tapes later here in Solwezi with help from ex-Chavuma men.

2/.....

Probably this letter and even my historical research will come as a surprise to you. But I am assuming that will remember who I am from my old days at Zambezi Secondary School and frequent visits to Chavuma. I am very keen to meet you again and see Chavuma once more. I consider the three years that I lived in Zambezi to be some of the best years of my life.

Hoping to hear from you. My regards to your family.

Very sincerely,

David Wilkin.