

## Cover sheet for an interview conducted in Zambia:

### **Mr. David Mukimwa** **12<sup>th</sup> November 1978 in Kasempa** **(Conducted with Mr. Luka Yamba)**

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

Born:	1919 or 1920
1930:	Started school at Mukinge
1935:	Went to Kabemba Village as pupil teacher (under Mr. Ngalande)
1936-37:	Did Standard 3 and 4 at Mukinge
1937-40:	Went to Mazabuka (through St. VI)
1941-42:	Taught at Mukinge
1943-45:	At Chilimbana for Higher Teaching Course (HTC)
1945:	Opened Kapijimpanga Primary School
1948:	Opened Kanongesha Primary School in Mwinilunga
1950:	Administrative Councillor for Kasempa Native Authority
1963:	Worked for national radio in Lusaka

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

7/15/2006

Please return This copy to  
David Wilkin, Box 43, Solihull  
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INTERVIEW: MR. DAVID MUKIMWA at his home near Kasempa on  
Sunday, 12th November 1978 (at 8.30 hours) by Mr. Luka Yamba  
and Mr. David Wilkin.

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Mr. Yamba: We are asking you Mr. Mukimwa, to tell us a little  
of your early history and that of the Kaonde people.

If <sup>you</sup> can still recall, can you tell us when you were born? *Flu*

Mr. Mukimwa: Not quite, because my parents were illiterate.

But I think I was born in 1919 or 1920. *particularly in 1920 after  
that epidemic of great influenza, moche told me.*

Mr. Yamba: Do you also remember other people, who were born  
almost at the same time, who are still alive?

Mr. Mukimwa: Many of them, yes. One of them is <sup>ika</sup> baLupaluta  
Mujatulanga, *ba mupale Kikipet + ba Ezekaya Jipampala.*

3 4 8 0 6

Mr. Yamba: In what chief's area and village were you born?

Mr. Mukimwa: I was born in Mumbwa District in a village called  
Nyundo near a stream called Kapoya. We moved from there in  
Chief Kayindu's area because ~~when~~ <sup>then</sup> my mother died, my uncle came  
and collected us to Kasempa District in Chief Nyoka's area.  
I was a kid who was able to walk by that time. But I don't  
know exactly the time, <sup>it was perhaps between</sup> ~~approximately~~ 1925 ~~or~~ 1928.

Mr. Yamba: When you arrived in Kasempa District, were there any  
white men by then?

3 4 8 0 7

Mr. Mukimwa: Oh, yes. But not many. You know that Chief Nyoka's  
area lies approximately 80 miles east of Kasempa Boma. Most white  
men were here at the Boma, and missionaries.

In those days we were sometimes excited to see a white man  
in villages because they were not so many *of them.*

Mr. Yamba: What did they do when they saw the white man?

Mr. Mukimwa: When they saw a white man, they were frightened and  
gave him or her every respect. The village people considered

*them considered as human*

~~them~~ the white people, as their superiors. They had ~~those~~ *beings with supernatural powers and ability.*  
~~feelings they were superior and afraid.~~ Particularly the

little ones <sup>who ran</sup> ~~would~~ run away when they saw a White man. They  
<sup>a European was a</sup> thought: ~~"Aw, aw"~~ a person of a peculiar <sup>natural</sup> appearance.

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Mr. Yamba: Who travelled the district the most, missionaries or Government officials?

Mr. Mukimwa: The missionaries did.

Mr. Yamba: How did they travel from one place to another?

Mr. Mukimwa: They used these pedal bicycles and hammocks, <sup>makila</sup> ~~muchila.~~

Mr. Yamba: Did the people welcome them?

Mr. Mukimwa: Oh, yes. They welcomed them very much and in

those days when a White man appeared, they supplied the villagers with meat in return for <sup>cheerful intertainments, ~~the~~ dancing + gifts of fowls.</sup> the reception they received. ~~They killed also game~~ <sup>lots of game meat</sup> ~~a lot of nyama for them.~~ <sup>The missionary or Govt. officials in appreciation gave the people lots + lots of game meat.</sup>

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Mr. Yamba: When these White men first arrived, can you

remember something that they did that is still in the minds

of people and which in fact we are still remembering today and <sup>The missionaries taught the word of God and encouraged village</sup>

following. ~~Because if they were missionaries, I am sure they ment officials concentrated on administrative matters of policy. Encouraged might have done something which the government officials did not people to pay taxes + taught chiefs the right ways + means of administr~~ <sup>to their people.</sup> ~~tion~~ Could you just briefly tell us what they did when they arrived

in Kasempa District.

Mr. Mukimwa: Actually in those days, the people were afraid of the government officials. But with the missionaries they were more friendly because when they came and approached the people, they brought the Word of God. They said, "We are your Fellow men, don't be afraid of us, we have brought the Word of God <sup>to you.</sup> ~~They sat together.~~ They were more friendly. But with

the District Commissioners and District Officers, they were harsh in beating those they found to be too stupid; particularly those who failed to pay taxes + other offences.

~~afraid because they came with a team of their District Messengers who used to shout at the people, "Come! come! Bwana District Commissioner has come! Come! You should be afraid of Government Officials. They have come to register you" and all sorts of words. Therefore they were much frightened.~~ <sup>And not with</sup> ~~the missionaries,~~ <sup>with</sup>

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Mr. Yamba: You have just told us that when the missionaries came, they also preached the Word of God but when Government Officials came it was mainly to maintain law and order.

Mr. Mukimwa: Yes that is correct. That <sup>was</sup> ~~is~~ the difference.

Mr. Yamba: Earlier on you said that the Government Officials settled at the place where the present Boma is. What about the missionaries? Where did they settle?

Mr. Mukimwa: The missionaries, when they first came, settled at Lalafuta-at the boundary of Kaoma and Kasempa Districts. Then after staying there for some times <sup>of years</sup> ~~I don't know how~~ they moved from there ~~a few miles~~ to Musonwedji. They were there also for

<sup>because they</sup> ~~Very few~~ <sup>very</sup> ~~more~~ years and found that they were still at the edge of the district. <sup>the central part of</sup> ~~the~~ district and <sup>They wanted to</sup> ~~that they wanted to be right in the~~ <sup>be near the Boma.</sup> ~~centre of the district.~~ <sup>establish the mission station in</sup>

I can remember when the mission station moved from Musonwedji to Mukinge, <sup>and that</sup> ~~that~~ was in 1926.

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Mr. Yamba: I understand that the missionaries started schools in Kasempa District. Do you remember exactly when they started these schools and where was the first school apart

from the Mukinge mission station itself. <sup>The first was opened in</sup> ~~Musonweji area. It was a school of~~ <sup>religion + wt. for</sup> ~~primary education~~

Mr. Mukimwa: What actually happened when they came - <sup>and its not</sup> ~~and its not~~ <sup>law</sup> ~~back biting them~~-was that they were not interested in teaching education as such, they were only interested in teaching people

3 4 8 1 2

the word of God;  
so that they <sup>people</sup> could be able to read the Word of God in their  
*i.e.*

own Mother language in Kikaonde. ~~But not primary schools and~~  
~~soon~~; These education<sup>al</sup> schools started as early as 1930 onwards

-as far as I am able to remember, ~~when the~~ Government intervened

and asked them to ~~start~~ <sup>start</sup> primary education we have today. They ~~were~~  
~~were told that~~ ~~the word of God should go together with primary~~  
~~much and should now introduce proper education. That is~~ ~~how they~~  
~~introduced primary education in~~

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~~they started~~ ~~In 1930, I was enrolled as a pupil. I travelled~~ This was  
The year I was enrolled as a pupil. My home area ~~lies~~ <sup>of Nyoka</sup>  
~~from my own home area of Nyoka, 80 miles from the Boma. lies 80 miles east~~  
~~of Kasempa Boma.~~

Mr. Yamba: Do you then claim that you were one of the pupils  
who went to these schools?

3 4 8 1 3

Mr. Mukimwa: Yes. I was one of the first few Mukinge pupils.

Otherwise, those who were there, even though they were pupils,  
and  
they were just learning Kikaonde, <sup>and</sup> nothing else.

Mr. Yamba: Oh, so in your days actually you didnot concentrate  
on Kikaonde alone as the first people. You said "the first  
people"; who were these?

Mr. Mukimwa: The people I found were baJesse Sandasanda, ba~~asa~~ Esa  
Masipoga Mulfmena, baNoah Hunter Mpangwe, baBri<sup>gg</sup> Makinka and  
baJeseliya Mukika. ~~Some of those were my classmates even~~  
~~though they were older than me.~~

3 4 8 1 4

Mr. Yamba: I wonder how true this is-some people say that  
when these schools started, meaning those that started before  
you, they were not allowed to read even one word of English.  
Is that true?

Mr. Mukimwa: Yes, exactly. For example, baEzekiel Musompo,  
ba Paulo Mwanbilwa + ba Eliasa Kasanda  
baMangwachi, the late Ngalande, baKulumpe, ~~of~~ ~~the~~  
were not taught a single word of English. This was interpreted to  
missionaries, I understand, ~~told them that it was a sort of~~ <sup>as</sup> sin. Sin  
That their mission in Africa was only to teach  
in the sight of God. ~~to speak in English. They said, "We are~~  
the local people the word of God in their native languages.  
~~not here for teaching you English, it is nothing, except the~~

them by

34815

~~Word of God.~~ "We want to Christianize you".

3 4 8 1 5

Mr. Yamba: Then whoever spoke English was perhaps expelled or punished severely?

Mr. Mukimwa: I think <sup>he</sup> was only reprimanded.

Mr. Yamba: If you started in 1930, what subjects did you learn?

Mr. Mukimwa: You know in primary education in those days we were not taught so many things because we were beginners. We did <sup>a bit of</sup> arithmetic. We did <sup>arithmetic,</sup> writing and a bit of English—just a sentence was written on the board and we had to <sup>re</sup> write it twenty times. We did not have English textbooks.

Mr. Yamba: What about History, Civics, Nature Study and so forth?

Mr. Mukimwa: We didnot actually know that we were doing nature study. But Mr. Frost, on his own, would collect a butterfly and tell us how it developed <sup>s</sup> from <sup>an egg to a</sup> caterpillar, and so on.

Mr. Yamba: What about subjects such as crafts - <sup>carving,</sup> ~~carving,~~

+ basket making?

Mr. Mukimwa: It was not encouraged. Nor was ~~carpentry.~~

3 4 8 1 6

Mr. Wilkin: Why did you decide to come to school?

Mr. Mukimwa: What made me come to school was that whilst at home I learned to read. BaTambatamba Mukombo taught me from a Kaonde primer how to read Kikaonde. This is what made <sup>me</sup> <sup>just</sup> to say, "I know reading, but I do not know how to write a letter. I <sup>heard</sup> <sup>was</sup> understand there <sup>is</sup> a mission station <sup>called Mukinge;</sup> ~~this way.~~ So I <sup>decided to</sup> ~~must~~ go there and learn to write a letter. <sup>I thought</sup> <sup>was:</sup> Reading ~~is~~ not sufficient. ~~I must also be able to read and write.~~ This is what made me to come to Mukinge Mission. ~~was the attraction.~~

Mr. Wilkin: What did your father, mother, uncle, and relatives

3 4 8 1 7

Mr. Mukimwa: They were against it. By then my parents were not with me. They were already gone. <sup>But my</sup> ~~My~~ uncle ~~was not~~ <sup>who</sup> cared for ~~me~~ <sup>me was not</sup> pleased. I don't know where he got this impression <sup>that</sup> ~~to say,~~

<sup>ever one goes to school he or she will not-</sup> be permitted to rejoin ~~"When you go to Mukingo, Government will recruit you. And his relatives again!~~

~~then send you to other places where we will not be able to see you. Therefore, we don't want. Once you are there, Government will take you for good".~~

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But I did not agree with them. So I came and said,

"Uncle, I have just gone there to know how to write, <sup>a letter. Because</sup> ~~I must~~ <sup>I want to know how</sup> ~~be able to write a letter,~~ <sup>as well.</sup> ~~Why should I end up just reading?"~~

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Mr. Yamba: You have said much about reading, writing, nature studies, etc. Did you learn anything else in school apart from these subjects we talked about? 3 4 8 1 8

Mr. Mukimwa: Yes, we were taught from Sub-A, Sub-B, Standard I and Standard II. When I came to Standard III level, I was so young. Because here, the education in those days, <sup>we were mixed</sup> ~~the people~~ <sup>with married people. When one completed</sup> ~~who were married, when they came to Standard III, they were sent to Mazabuka to take a teacher training course.~~ <sup>ing</sup> ~~as~~

~~elementary teachers training course.~~ But me, being so young, I was sent to Kabemba village in Musonwedji to be a pupil teacher. That was in 1935. The elderly people who were married were sent to Mazabuka because the principal, Bwana Fello, wanted married men and not youngsters of my age in those days. Thus I was sent to Musonwedji in 1935 to be there for a year or two so that I would <sup>attain</sup> ~~be a youth~~ <sup>the age of real youthhood</sup>

When I went there I was <sup>was sent</sup> ~~under~~ <sup>placed</sup> the care of <sup>ba</sup> ~~ba~~ Nkambo ~~the late~~ Ngalande, the father of <sup>ba</sup> ~~ba~~ Matiya Ngalande and Aaron Ngalande. They took <sup>care of me just in the</sup> ~~He was my caretaker.~~ same way as my own parents would do

Mr. Yamba: What was the position of religious education

3 4 8 1 9

in the schools in those days?

Mr. Mukimwa: <sup>mainly scriptural lessons took precedence, because</sup> ~~In those days it was greatly emphasized, more than many hours each day were given to reading the books of gospel the general education our children are receiving these days. books of Matthew, Luke, Mark & John. Only one hour in those days, it was the most important one. The missionaries each day was given to other subjects - like English, simple nature study & hygiene, etc.~~ ~~laid a great deal of emphasis on Christian education.~~

Mr. Yamba: I understand that people who went to school

in those days were asked to memorise verses or even one chapter.

Mr. Mukimwa: Yes, we were encouraged to memorize Bible passages.

Mr. Yamba: Did many people go to school in those days? How many were you in your class?

Mr. Mukimwa: In those days some of my class<sup>mates</sup> that I can remember were baLupayika Mujatulanga, baNtolontota, ba Jesse, <sup>ba Mupale kibipe, ba Ezekaya Jipampala, ba Solopi Mwanala, ba Sandasanda by then, 1935, were by then big people who had</sup> Joseph Nkundwe, ba Samson Makanga, ba Soposopi Kikulwe & ba ~~already been sent to Masabuka.~~ Inki Kaindu etc.

And many of my age group ran away because of the punishments received at school. Actually, it will be of interest for you to hear how many young <sup>people</sup> men came from Nyoka. We were ten, in number, in 1930. After a year seven ran away because of punishments and we remained three: baJoseph Nkundwe, Makyona Kanyakula and me. Then Makyona also ran away in 1935. I just recalled him back in 1940 after I completed my teacher training courses in 1940 and started teaching at Mukinge; that was when I called him <sup>back</sup> because he was my nephew.

Mr. Wilkin: You said the punishments were very hard. Why were they punished and how hard were the punishments?-

Mr. Mukimwa: It wasn't actually hard punishments, but we were used to village life where our parents were not very much strict with us as we were allowed to move about fishing, trapping mice, and so on. Now at school, we had to obey <sup>many school</sup>



some pieces of work -cleaning roads and so on. Failure to do that we were given some punishments to awaken us <sup>to impart right discipline.</sup> ~~We were some~~ <sup>we were used</sup> ~~how sleepy; we were used to the~~ easy life of our own parents.

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Mr. Yamba: When you talk about Mukinge being the only central school in the district, were there separate schools for girls and boys?

Mr. Mukimwa: There were no other schools. Mukinge was the only school. I ~~don't~~ know whether that was a sort of co-education. <sup>We were learning together but had separate</sup> ~~Girls were by themselves and we boys were by ourselves, yet~~ just at Mukinge. ~~Separate~~ compounds.

Mr. Yamba: Were the authorities actually strict with age like today?

Mr. Mukimwa: No, there was no such things.

Mr. Yamba: Were there any fees to go to school? If so, how much?

Mr. Mukimwa: Yes. In the first year, 1930, <sup>and</sup> ~~no fees.~~ ~~In~~ 1931, there were no fees. Fees were introduced from 1932 onward, and that was 25 ngwee per annum and we were given lots and lots of uniforms.

Mr. Yamba: What did you say, in the course of our discussion, that the highest standard reached at the mission was?

Mr. Mukimwa: It was Standard III and then in 1936, Standard IV was introduced.

Mr. Yamba: Before you went to Kabemba, what Standard did you pass?

Mr. Mukimwa: That was Standard III.

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Mr. Yamba: How long did you stay at Kabemba and thereafter what did you do?

Mr. Mukimwa: I was there one year and came back to Mukinge to complete my Standard IV, from 1936 to 1937. <sup>May</sup> In 1937 ~~now~~ <sup>when</sup> ~~then~~

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of my

Standard IV.

Mr. Yamba: What comment can you make on the statement that some people make, that education in the North-Western Province is not as advanced as in other provinces.

Mr. Mukimwa: I am not sure there because I have not travelled much to make a comparison.

Mr. Yamba: What about in this respect that there are for example, a lot of Ministers, Permanent Secretaries, and what have you, from other provinces and we have very few from North-Western Province. Is this not perhaps, from our background of education?

Mr. Mukimwa: Yes, exactly. That reminds me, yes. In other provinces the missionaries when they came they <sup>taught</sup> ~~did teach~~ the people <sup>right from the beginning.</sup> With us when they came, they were not interested in teaching us carpentry and other trades. I <sup>can remember</sup> ~~just remembered~~ <sup>how</sup> ~~that when~~ Government <sup>intervened</sup> ~~came in~~ in 1930, <sup>and asked them to start</sup> ~~to say,~~ "You should <sup>and</sup> ~~teaching us proper education. When~~ ~~new start~~", others in the Northern Province <sup>so</sup> ~~or in~~ Barotseland, education had started much earlier. That is why we are behind, I think. It is something <sup>we can blame the first</sup> ~~to do with the~~ missionaries.

Mr. Yamba: <sup>For</sup> ~~an~~ instance, people of your age in Western Province, Eastern Province, and probably Southern Province, are now able to speak quite good English just as you speak. But in North-Western Province, such as in Kasempa District, there are very few of your age who can speak good English, the majority of them are only able to write and read. Perhaps, as you said, they were not allowed actually to learn to speak or write English. That perhaps would be the reason.

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Mr. Mukimwa: I think that is the reason because in those days some of my classmates didnot complete their education; ~~they~~ many ran away. Those who remained in schools were very, very few.

In those days I think all those who were not able to come up-to my level <sup>of education</sup> were the ~~people~~ <sup>people</sup> who were just <sup>locally</sup> taught within the district, ~~who~~ <sup>who</sup> ~~they~~ were not sent out. I think that could be one of the <sup>hindering</sup> reasons <sup>for</sup> ~~their English is not good enough.~~ <sup>education.</sup> Many of them were ~~just here in the district. They were not sent out.~~

Mr. Yamba: What role did the Government play in the development of schools in the district?

Mr. Mukimwa: <sup>Encouraged the missionaries to establish more</sup> ~~One thing, the weakness was that we had only primary schools in rural areas, particularly schools were built in all one mission station, Mukinge, if we had two types of missionaries chiefs areas and employment of attendance kapersu to recruit all children in the district, I think things would have changed. to schools. Thanks to Government's intervention in the education. Regarding the role of Government in education I don't know this country otherwise I would be one of the many thousand exactly what made things not to be as they should be. There I am of victims of Education of this country not able to say much.~~

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Mr. Yamba: People say, actually, that one time ~~that~~ <sup>the</sup> Government came in-I don't know when this one was-and they had to start schools in each district. Was there any such a thing in Kasempa District? Was there any school which was set up or opened just to cater for the chiefs' relatives?

Mr. Mukimwa: Really, yes! There was one school which was opened in Chief Kasempa's Village. I ~~don't~~ <sup>idea</sup> know the main ~~theme why that school was put up~~ <sup>to educate chiefs' nephews, sons, and all the relations closely connected to royal families.</sup> ~~There was one which was called Kasempa Native Authority School, where the relatives nephews and what, table over when their uncles, the present chiefs what of the royal families were sent so they would be the retire in deaths. successors to their respective chiefs. But even though all~~

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~~chiefs' sent their representatives, Unfortunately, they all~~ <sup>many of those chiefs</sup>  
ran away after a year or two.

Mr. Yamba: Do you remember any of these people who came from each chief?

Mr. Mukimwa: Yes. ~~From~~ Chief Mujimanzovu, ~~he~~ sent ~~the~~ <sup>in Sunyola, the</sup> present chief Mujimanzovu now as one of the representatives. He, however, ~~ran away after a year or two and did not complete.~~

Mr. Yamba: Anyone from Chief Kasempa?

Mr. Mukimwa: Chief Kasempa, yes. <sup>Chief Kasempa sent in ba Donald</sup> ~~Donald~~ Katobansenga, who ~~did not even complete his Standard II.~~ He is now a District Messenger, ~~perhaps~~ in Mwinilunga.

Mr. Yamba: Did any other children go to this school besides the Chiefs' relatives?

Mr. Mukimwa: Yes. Those who were nearby. In fact in those days schools meant nothing to the rest of the children in the district. They were not interested. Even the parents did not think schools were something to encourage their children to go to.

Mr. Yamba: Who taught at ~~these~~ <sup>this</sup> school?

Mr. Mukimwa: I can remember the Headteacher was Mr. Nephas Tembo.

He was not a local man but came perhaps from Lundazi, in Eastern Province. However, he <sup>originally came from</sup> ~~was a teacher on~~ the Copperbelt when ~~that school opened here.~~ <sup>he came to open the school.</sup> Other teachers who taught - these were ba Jesse Sandasanda & ba Yotamo Kajimanga, etc.

Mr. Yamba: We didn't have our local teachers to teach at the school? We had them, ba Jesse Sandasanda, ba Yotamo Kajimanga, ~~and~~ ba Muke Mambwe. This school was opened in 1940.

Mr. Mukimwa: ~~At this particular school, which was opened in 1940, ba Jesse Sandasanda was there.~~

Mr. Yamba: What attitudes did the people have towards education-parents and children? I know you have already commented that people didn't know the value and as a results

34825

didnot encourage their children to go to school. If so, how did some of the children go to school? Were they forced or just went on their own?

Mr. Mukimwa: Some of them did it just the way I did it, because they wanted to learn, to read and write. Particularly those nearby. And the sons and daughters of local men, preachers and district messengers, those who understood the value of education, encouraged their children to go to school,

*There were also attendance Kapasus who went out recruiting children to schools. Parents who refused to send their children to school were punished in chiefs' courts by Fines.*

Mr. Yamba: How do you compare the attitudes of those days to present times?

Mr. Mukimwa: Oh, now the attitude has changed greatly. Now there is not a single person who does not understand the value of education. Now, the attitude has greatly improved.

Mr. Yamba: Let us say if it was possible, and if it pleased God that you became a child, would you want to go to school and why?

Mr. Mukimwa: Interesting! Yes! Oh yes, if I was able to reverse my age. Oh! O! I would go to school and end up as a doctor or a lawyer!

Mr. Yamba: Now, before we ask you to tell us what you have done as a teacher and as an employee of the Native Authority and as a worker in the Ministry of Information and Tourism, is there anything else that you would like to tell us about early schools in Kasempa District?

Mr. Mukimwa: It is difficult to think of them when I have been approached unexpectedly. Let me think about this.

34826

Mr. Wilkin: Your first employment as a teacher was at Kabemba, I believe. Can you tell us a little about how much

*What was to school?*

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How the people felt toward you -did you like them, did they ask you to write letters? What was it like when you first started teaching?

Mr. Mukimwa: The pay (salary) was 75 ngwee - per month!

The attitude of the village people was very good. I liked it. The general attitude in those days was very friendly.

They welcomed us teachers because those schools in those days were not established at any place. They were made at places where there were preachers who were ~~sent~~<sup>sent</sup> by the missionaries.

They ~~are~~<sup>were</sup> the people who started schools there-teaching elementary education as well as preaching the Word of God. The people who were there were all Christians and they were very ~~good~~<sup>open</sup> ~~people~~<sup>and receptive to others.</sup>

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Mr. Wilkin: After you left as a pupil teacher, can you give me the story of how you improved your education, went for more training, and where you continued teaching after that. In other words, the story of your teaching career.

Mr. Mukimwa: After I did my pupil teaching for a year,

I came back to Mukinge from 1936-37. After ~~I did my~~<sup>is was</sup> ~~Standard IV~~<sup>completed</sup> there after I did my Standard IV, I was sent to Mazabuka where I ~~did~~<sup>then</sup> Standard VI. Thereafter the school moved to husaka and re-named the ~~Hodgeson~~<sup>Hodgeson</sup> Hodgeson ~~Trade School, as Munali. The Mazabuka School was~~<sup>Trade School, as Munali. The Mazabuka School was</sup> Munali, because that school was called Jean ~~School~~<sup>re</sup> School. ~~at~~

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~~Mazabuka~~. Then we named it "Munali". Government wanted to name it in the name of David Livingstone. They said "There is already a town. We can't call it David Livingstone

School, so let's call it by a different name. "The Lozi people said that when David Livingstone was in Barotseland, the people called him "Munali" meaning "Master". We said,

"Okay", and then we accepted that name, Munali. We moved and occupied the buildings of

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~~the~~  
~~called~~ Hodgeson Trades' School. ~~They combined them together~~  
~~and that is how~~ Munalali started. I was one of the pupils who  
dug up the anthills and planted <sup>grass & trees</sup> ~~"what and what"~~. Then from  
~~there at Munalali~~, in 1939 was when Chalimbana was established <sup>for teacher</sup>  
~~training purposes~~.  
~~They said let's leave Munalali~~. Let's have <sup>a</sup> another separate  
school for teachers. That is when Chalimbana was established.  
I was at Chalimbana for a year and completed my teacher training  
and came back to Mukinge in 1940. When I came back to Mukinge,  
I taught at Mukinge in 1941 and 1942.

3 4 8 2 8

In 1943, I was selected as one of the teachers to be sent  
to Chalimbana for what in those days was called H.T.C. - Higher Teachers  
Course. I came back from there in 1945. When I came <sup>back from</sup> there,  
I had had some different influences. <sup>I met others from</sup> ~~We met with all others~~  
~~from~~ other parts and I said, "Oh, no, to remain under the <sup>who discouraged me</sup> ~~employment~~ of missionaries, <sup>because of too many set-backs. And</sup> ~~there are a lot of set-backs;~~  
~~decided~~  
~~I am not going to work for any missionaries anymore. That is was~~  
<sup>what made me to leave mission services</sup> ~~when I left the missionaries~~ and joined the Civil Service as  
a teacher. I was the first person to open Kapijimpanga  
School. I was there up to 1948. From 1948, I <sup>was</sup> transferred  
to Mwinilunga and opened Kanongesha School.

3 4 8 2 9

Then in 1950. <sup>when the new re-organization of</sup> ~~They said the Native Authorities, the was~~  
<sup>introduced that chiefs should have educated men to help</sup> ~~chiefs in those days, the Government wanted them because the~~  
~~them run and effect efficient administration of the~~ Native Authorities, <sup>Government</sup> ~~were so backward as they did not have~~  
~~educated figures. So they encouraged them to have some~~  
educated fellows in the Native Authority<sup>s</sup>. That's when  
Chief Kasempa wrote to me and to <sup>his</sup> The Ministry to say he would  
like David Mukimwa to be one of <sup>I was appointed</sup> ~~the~~ <sup>administration</sup> ~~councillors~~. ~~I think in~~  
~~these days I would be Secretary, the Rural Council Secretary,~~  
~~because my fellow councillors fell under my jurisdiction.~~

3 4 8 3 0

Now, from 1961 my services were terminated and I came <sup>due to financial</sup> ~~to settle here.~~ ~~bankruptcy of the organization.~~ I was then given a gratuity for my ~~total~~ past loyal services.

Then in 1963, the Native Authority decided to have Kikaonde on the radio. They said, "We have our ex-councillor. ~~We think that he is~~ He is the right person to go and open Kikaonde in Lusaka". ~~That is how I went there.~~

In Lusaka, I was there from 1963 to 1965. ~~Then~~ <sup>Unfortunately,</sup> I ~~got~~ <sup>got</sup> contacted a deadly disease, diabetes. All my eyes were covered with cataracts. That is how I left broadcasting. Now the Ministry decided to pass me to Information, where the Government thought the work was abit lighter, ~~than in~~ ~~broadcasting, doing a lot of paper work.~~ I was attached to Information <sup>services</sup> and sent to Solwezi <sup>in</sup> until 1966 and then from Solwezi to Ndola where I was made editor of Ngoma News. This was from 1966 to 1972, when I got ill retirement due to poor eyesight.

Thus, in 1972 I came back and settled here for 

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Mr. Wilkin: I should like to ask you a few questions about just when you ended your teaching career and started work for the Native Authority. When you left teaching, were the schools teaching the same subjects, or had they changed quite a bit by that time?

Mr. Mukimwa: Great changes had taken place by those days. Schools had a lot of teachers and the school curriculum had changed. It was not as schools used to be in my days in 1930.

~~No.~~ Real education had started by 1950. They were now teaching English, arithmetic <sup>Science, Agriculture, teacher training</sup> ~~and everything~~ schools, Nurse training institutions, and secondary schools opened.

Mr. Wilkin: While you were a councillor were you able to help in education and see a number of schools expand?



34832

Mr. Mukimwa: Yes, yes! I was a Chief Minister of the Native Authority. I had Education councillors, Health, and P.W.D. councillors. Many schools were opened.

Mr. Wilkin: While you were there, what schools did you see actually start? Can you give some names?

Mr. Mukimwa: Many schools started in various parts. Some established were in Kasonso, Nyoka, Musonwedji, <sup>and</sup> Chief Chizera's area. Also in Chief Ingwe's area, and in all parts <sup>of the district.</sup> ~~In those days some of my followers, who came after me, they were John Mazhams, Kayamba, baMujatulanga and so many of them came in. We had many, many teachers in those days.~~

34833

Mr. Wilkin: Were parents still so reluctant to send their children to school?

Mr. Mukimwa: Yes, they were very much reluctant. But as Native Authorities, we encouraged many parents, to send their children to school. We employed <sup>people</sup> ~~some who were~~ called attendance officers to recruit children to these schools. And the parents who failed to do so, we had to punish them, because we were ~~Native~~ <sup>the</sup> Authorities.

Mr. Yamba: While he was in the Native Authority, he really did quite a lot to encourage parents to send their children to school, because by then most parents had seen and know <sup>the</sup> value of education.

END OF INTERVIEW

WITH MR. MUKIMWA

IN ENGLISH

INTERVIEW CONTINUED

IN KIKAOONDE WITH MRS. MUKIMWA

(Side 2-No. 000-065)

David Mukimwa

Box 57

# **Additional materials resulting from the interview**

## **Mr. David Mukimwa**

**Interviewed on: 12th November 1978 in Kasempa  
(Conducted with Mr. Luka Yamba)**

- **Six items of correspondence — four were in 1984 regarding sending him a copy of the dissertation**

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

7/15/2006

P. DAVID WILKIN

(212) 271-0084

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

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

27 April 1984

Mr. David Mukimwa,  
P.O. Box 120057,  
Northwestern Province,  
KASEMPA, ZAMBIA

Dear Mr. Mukimwa,

Thank you for your letter dated 30 March 1984. A copy of my dissertation was posted to you in January. Fortunately for you I got my wires crossed! Last August I was doing some house renovation and lost a letter. I thought it was from you and hence sent yours off with others that I had heard from last August. You should receive it within the next several months. If you do not please let me know.

Unfortunately, I have not heard from many people in Kasempa District that I interviewed or had planned to give copies to. Hence, you will be one of the few in the district with a copy. I now have about three copies left. If you should see any of the following and they really do want a free copy, but just forgot to write, tell them that if they write soon they may still get one: Mr. Mujatulanga, Mr. Mutwale, Mr. Ngalande, and Dr. Foulkes or the manager of the Mukinge Mission.

Once you get your copy of the dissertation and have absorbed its contents, please do write and give me your frank analysis and opinions.

My very best to you and all other old friends in Kasempa District.

Very sincerely,

David Mukimwa  
P O Box 120057  
North-Western  
Kasempa.  
ZAMBIA

~~19 October 1983~~

30 — 03 — 84

Mr. P. David Wilkin,  
Rego Park  
NEW YORK, 11374.

Dear Mr David Wilkin.

Thank you for your letter of July 6, 1983.

- (i) I shall be grateful to receive a complementary copy of history.
- (ii) My current address is the same except for the Post Box which is as indicated above.

Yours sincerely

  
DAVID MUKIMWA

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

Mr. David Mukimwa,  
P.O. Box 57,  
Kasempa, N. W. Province,  
ZAMBIA

Dear Mr. Mukimwa,

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

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

Dear *Alm Mukimwe*

Thank you for your letter several months ago. I am pleased to tell you that on Christmas Eve I received "xerograph" copies of my dissertation for you and for other interviewees who responded to my letter last July.

Within the next <sup>*week*</sup> fortnight, I shall get these copies into the post using parcel post surface mail. The post office tells me that the copies to Britain should arrive by mid-February and the copies to Zambia should arrive in late April or May. From experience, however, I suspect that those to the former may take until the end of February and those to Zambia until the end of June. Should you not get your copy by my latter estimate, please let me know.

Along with each copy, I shall enclose a note. I shall also enclose forms instructing everybody how to get additional copies, if desired. American and Canadian dissertations (except for those from a tiny handful of universities) have really become a new type of book as you shall see -- one of the many new by-products of the modern age!

I hope that you have a wonderful New Year, with good health and much happiness.

Very sincerely,

P. David Wilkin

43. SOLWEZI  
XXXXXXXXXXXXXXXXXXXX

CENTRE FOR CONTINUING EDUCATION

9th March 1979

212

Mr. David Mukimwa,  
P. O. Box 57,  
ILLOILO

Dear Mr. Mukimwa,

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


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

Mr. Yamba is still transcribing the Kaonde tapes and so the part added by your wife will be transcribed and sent to you later on.

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

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

Very sincerely,

  
P. David Wilkin

RXXX. 6375

29th November, 1978.

151/PDW/PROF

Mr. David Mukiwa,  
Nkenyauna Farming Area,  
P.O. Box 57,  
KASEMPA.

Dear Mr. Mukiwa,

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

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

Thanks again for taking time to talk with us.

Yours sincerely,

P.D. Wilkin.

PDW/bmp.