

# Cover sheet for an interview conducted in Zambia:

**Mr. Peter K. Sayila**

**17<sup>th</sup> November 1976 in Manyinga (Kabompo District)**

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

Born: 1913 at Katuba (Kabompo District)  
1934: Started school at Manyinga  
1934-41: In school at Chitokoloki (Standard IV received; 1941 certified teacher)  
1941-43: At Kamapanda mission  
1943: Married  
1943-46: At Chitokoloki again (Standard VI)  
1946-48: Chilimbana for Higher School Certificate (HSC)  
1948-49: Taught at Chitokoloki  
1949: Opened Loloma Upper Primary School  
1949-60: Manager, Assistant Manager or Group Headmaster in Kabompo District  
1960: Headteacher at Loloma Primary School  
1961-64: Kanongesha Primary School Headteacher  
1965-73: Kamapanda headteacher

**The original cassette recording still exists. Two audio WAV files were created; one for each side of the recording and a CD-R generated. Side one of the cassette ended in the middle of the paragraph near the bottom of page 13 as indicated on the transcript; this is the beginning and ending of each WAV file.**

**Note: Mr. Sayila made some very interesting, quotable statements. In the transcription, especially see page 10 for his excellent comment on the concept of “tribe” being in part a creation of the colonial government; and on page 15 note his thoughtful comment on the color bar of the late colonial days and how teachers were often caught in the middle.**

**Attached to the end of the interview transcript is an extract from the Ministry of Education files (in Solwezi in 1979), dated 22<sup>nd</sup> December 1953. This gives another interesting, quotable comment by Mr. Sayila. After being written a letter disciplining him as a Manager in Kabompo and he replies very thoughtfully and mentions his “black skin and the territorial intimidation. . . .”**

**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

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INTERVIEW: P. DAVID WILKIN WITH MR. PETER SAYILA  
AT MANYINGA, KABOMPO DISTRICT, ON 17TH NOVEMBER  
1976 AT 9.30-12:00 HOURS

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Mr. Sayila: Mr. Wilkin is in my house and has asked me to tell him about the history of this district. *I shall begin with my own history and will deal with the district and other people later.*

I am the son of Samunyina Sayila, who was one of the headmen in this district. I was born about 1913 at Katuba and I have been in this district ever since. In 1934, I ~~came to the first school started at Manyinga.~~ *enrolled at Manyinga school which was one of the first few schools in this district.* I was one of the first students at this school. Also I was the first Christian to be baptised <sup>from</sup> at that school. From 1934 to 1941 I was at Chitokoloki doing my schooling and then my training and in 1941 I became one of the first certificated teachers for this area.

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I <sup>was</sup> first of all <sup>posted</sup> ~~went~~ to Kamapanda as there ~~was no one to help at~~ <sup>to help</sup> Kamapanda Mission Station in Mwinilunga. (This was in 1941.) I stayed there until 1943. Then I came back to Chitokoloki to help and stayed at Chitokoloki from 1943 to 1946 when I went to Chalimbana to do my H.T.C. as this teachers' <sup>course</sup> ~~was~~ called at that time. I stayed at Chalimbana for two years after <sup>which</sup> ~~when~~ I came back to Chitokoloki to teach one year, 1948-1949.

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In July, 1949, I came to Loloma to head the new upper school which was started there. (This is now Loloma "A".) And when the late Suckling died in 1962, the two districts, Kabompo and Zambezi, were divided educationally. Two native authorities in Zambezi did their schools separately. The Luvale Schools were managed by Mr. Willie Mwendela and the Lunda Schools were managed by Mr. Kalufwelo. The Manyinga Native Authority in Kabompo asked me to manage their schools. I was the Manager of Schools in Kabompo, and because of the political

difficulties at that time, <sup>and as</sup> ~~because~~ there was no one to help the people, *of this district politically I then decided to give my services.* I came across a lot of difficulties and found myself demoted several times. From Manager of Schools, I became Manager's Assistant. Then

*This caused me*

Manager's Representative. Then Group Headteacher, and at this time I was at Kabompo ~~School at Kabompo~~ boma managing the schools - doing

*Corrected by SA*

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All ~~these schools~~, except very new schools in Kabompo, were all managed, supervised by me. I ~~did~~ <sup>helped to put</sup> the buildings. I ~~choise~~ <sup>chose</sup> the sites, ~~Called~~ <sup>Called</sup> meetings with headmen. ~~Called people.~~ I did all this until 1960 when I was asked to go back to teaching, ~~They said~~ <sup>they said.</sup> because of my ill health - I suffer from asthma. I became Headmaster of Loloma School again, at its present place. I stayed there only one year, <sup>July 1960</sup> ~~December~~ 1961, and transferred to Kanongesha School. from <sup>July</sup> 1961 to <sup>December</sup> 1964 in ~~December~~. Then in January 1965, I came to Kamapanda and I stayed at Kamapanda from January 1965 to September 1973 when I retired. I came back to Kabompo, because this is my place, and I am now settled at <sup>Lubakeni Farm</sup> ~~Loloma~~ near Loloma "A" which I headed as a Headmaster ~~to it.~~

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Mr. Wilkin: Thank you very much. I would like to ask you a few questions about the very interesting story that you've just told us. Is there any particular reason why you went to school? Was your father a Christian who told you to go? Did you run away from home?

Mr. Sayila: It is difficult to tell why I went to school. My father was not educated, neither was he a Christian. He was just an ~~ordinary~~ <sup>uneducated</sup> man, but a great man in the community. When the school came, I was one of those who were just caught up with the interest and then it happened that I was at school. In fact I was already a big boy when I started my schooling. I didn't fail; I went on, ~~even~~ <sup>even</sup> although there were difficulties.

My father actually didn't like this. He thought that I was a lazy boy and didn't like me to continue. But my mother - I cannot forget her help - urged me to go on in spite of the difficulties. My main friends, who were my age, left and some went to the Copperbelt or married. But I kept on until I finished my school.

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Mr. Wilkin: Do you remember who your first teachers were in those days? Also, what subjects were you studying - did you have standards or what?

Mr. Sayila: My first teachers were Mr. Jeffson Kadimba, the father of the D.E.O. in Solwezi now, and Mr. Paul Mumbwandi. Mr. Kadimba's education at that time, I think, was not even higher than standard II, but he happened to be the Head of the school. His friend, Mr. Mumbwandi, was only about Standard I or even lower. They only knew how to read the Bible. In fact they were evangelists who were sent by the mission to help. They helped us.

I happened to be one of the bright students or scholars in the school. When Mr. Samuel Mbilishi came to inspect - in fact it was not to inspect but to see - the work set here by the mission from Chitokoloki, he examined us in December 1935. He found that I was doing very well and was one of the few in the district recommended to go to Chitokoloki. In January 1936, in just less than two years of school at Manyinga, I went to Chitokoloki boarding school where I did my Standards I and II ~~and up~~ to Standard IV and teachers' training. I could not do Standard VI as the first Standard VI had just started and as I said my father was not educated and I was the only person in the family who had started education. Seeing that I had ~~brothers~~' children behind me - my nephews and so on - I started to go to teacher training so that I could start working earlier than others. I became a teacher just after two years training ~~and~~ <sup>with</sup> Standard IV ~~education~~

I was sent to Kamapanda, as I have said. After Kamapanda I came back and found that I was not satisfied with the education

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\* Mr. Luhila is now living in  
Lykulu + is cont president for  
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There also I did very well. I found boys who had already done Standard V and Standard VI A (as it was called at that time) or <sup>B</sup> (upper as they called it). We sat together in Standard VI and I was number two. This gave me a place to go to Chalimbana for Higher Teachers Course. There I stayed two years.

Mr. Wilkin: Can you remember some of your teachers at Chitokoloki when you did your training course?

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Mr. Sayila: The teachers were Mr. John Mwendela, Mr. Samuel Mbilishi, and Mr. Samuel Ndumba as Head teacher,

\* Mr. Yotam Luhila, Mr. Moses Mbongo - those were the first Standard IV teachers. At that time they were the most highly educated teachers in the whole district, and in the province in fact, and they taught us. Mr. Caldwell, one of the missionaries, helped also to teach the first Standard IV at Chitokoloki and the late Mr. Suckling started Standard V. And those were the teachers.

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\*\* a trader now living in Southern Province.

Then Mr. Reed, an M.A., who came, started the teachers training. This training started in 1937. Our group was number three in the training. By then <sup>\*\*</sup> Mr. Kalufwela was already in Group Two and Mr. Nkanza and others were in Group One. Those

were the teachers. <sup>Mr Gordon Suckling the son of the late Suckling Mr Suckling also helped to teach sports and introduced athletics in which he was very good.</sup>

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Mr. Wilkin: When you first started as a young man, what was your school day like - was it a half day, what subjects did you study; what languages did they use, and so forth?

Mr. Sayila: As I said earlier on, the teachers were not well educated. What we had to learn there was mainly Scripture, arithmetic, vernacular, and a bit of nature study. Then, because our school was new we had to as the big boys spend most of the day making bricks for our classroom block, when I was at school. The whole morning we were out making bricks and in the afternoon we went into <sup>class-rooms</sup> the school to do these few lessons.

Mr. Wilkin: Were you living and eating at home or would you live at the school and the food be provided?

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Mr. Sayila: At the first school at Manyinga, I was at home. My home was about  $2\frac{1}{2}$  miles from the school and every morning we had to come running to school and then every evening going back home. This is where my father did not like me, because the whole day I was out and could not help in the family except Saturdays when I gave a little help.

Mr. Wilkin: Were you the only one of his children who was educated?

Mr. Sayila: I was the first and only one educated, because I was the last in the family. My brothers were already old at that time and had ~~sons~~ <sup>children</sup> even.

Mr. Wilkin: Well, later on when you did get you education was your father proud of you? Did he later forgive you for having eaten his food and not helping in the fields?

Mr. Sayila: Unfortunately, my father did not live up to the time when I ended my education. This made me very sad, because if he was alive I could say, when I gave him something, that this was what I was doing. ~~But~~ <sup>However</sup> my mother came to the end; just to the end, of my teacher training. With my first monthly money, I bought her a blanket. Then I left her at home, thinking of bringing my dear mother to stay with me. Before I did, she also passed away in 1942.

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Mr. Wilkin: In Kabompo area we have always at the problem of language. At that time what language were they using at Manyinga?

Mr. Sayila: At that time at Manyinga we were using Lunda. There were so many schools. At Chikonkwelo, they used Luvale. At Chiyengele,, Luvale. At Chik<sup>ngu</sup>ambi, Luvale. These were the schools that ~~came~~ <sup>started</sup> together with Manyinga. At Manyinga the population were mostly Lunda and even the teacher who was sent here, Mr. Kadimba, was Lunda, so we had Lunda.

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Mr. Wilkin: In those early days, were the few schools scattered around Kabompo under the control of George Suckling, or what

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Mr. Sayila: At that time we were part of Balovale District and all the schools were controlled by Mr. Suckling, of the CMML mission. He was manager of all these schools.

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Mr. Wilkin: Let me ask you very specifically about George Suckling. One person I've talked to has very hard opinions of him, that he lived very fancy and was not a very good man. Other people I've talked to feel that he was the person who brought the best education of all the missionaries. He was obviously a controversial man. In fact it appears to me that Zambezi/Kabompo has provided most of the Lunda/Luvale educated men in Lusaka today. I would like you to comment rather freely about him in relation to other missionaries, in education.

Mr. Sayila: We could call Mr. Suckling a father of education. We owe a lot to him. He has (or did) a very great job in educating Africans. He sometimes suffered a lot of criticisms from his fellow missionaries. In fact they wrote back overseas to say that he had left his religious work and that he was educating Africans. The other missionaries in our denomination, CMML, did not like the Africans to be educated. Probably they knew that to educate Africans, they would one day rise up and understand their position in the world, so they tried to make things difficult for him. But he did not mind. He went on and he was a great man. A man who had a foresighted spirit. *I should say once more that* he helped us very much and we all owe a lot to him.

Mr. Wilkin: So your impression is very favourable in education.

Mr. Sayila: Yes, very much.

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Mr. Wilkin: How would you compare the education that you saw here in Zambezi/Kabompo under his control with that you saw at Kamapanda and in the Kanongesha area?

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Mr. Sayila: The first time that I went to Kamapanda was 1941.

This was when I came from training. In Mwinilunga, the education was very low at that time. And that is why a lot of young men from Mwinilunga came to Chitokoloki to do their education.

Because there was very little done in Mwinilunga, they came to Chitokoloki. It is difficult to compare. Zambezi and Kabompo *district in this province* was not comparable to any other. It was higher. It had the first education and upper schools. In fact they had the first teachers and better education than Mwinilunga, Solwezi, Kasempa <sup>or Say</sup> and the whole province.

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Mr. Wilkin: So the missionaries at Kamapanda were not as keen in developing an educational system?

Mr. Sayila: Yes. Because Kamapanda was run by one of those missionaries who was against the education of the Africans. (Mr. Cunningham was at Kamapanda.)

Mr. Wilkin: In relation to education, how would someone like Cunningham have felt about the learning of English? Would he have been against this as sinful or what?

Mr. Sayila: Yes. He would. I have concrete examples to give. He didn't like at first to send in people to go to Chitokoloki. One <sup>of many examples</sup> of them is Mr. Stanley Tapa. He was refused permission to go to Chitokoloki to study higher education. They said what he had learned was enough to read the Bible, and that was all. They didn't like people to learn.

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You have mentioned Mr. Buckland. He was one of the worst missionaries. He didn't like Africans to speak English or even wear shoes! He was against this. He didn't like people to come into his house with shoes on their feet.

Mr. Wilkin: What you have said, I have heard from someone else who said almost the same thing.



While we are talking about the missionaries in general, we can say that Mr. Suckling was keen on education. What about in other ways? Was he, or other missionaries, keen on other kinds of education, such as the planting of trees; in other words, a broader type of education? What was the feeling of the different <sup>mission</sup> groups?

Mr. Sayila: Let me talk about Mr. Suckling again. Besides education, he knew Africans or the Christians, would need independence sometime, so he taught them business. All these business we see <sup>in</sup> the Kabompo/Zambezi areas and Mwinilunga was his work. He taught them and the first people to have business were at Chitokoloki and the other missionaries were <sup>also</sup> against this. They did not like it. He taught them also carpentry work. It was the best carpentry work in the whole province. Even up to now, when you go to Chitokoloki, you will find the carpentry work there is much better than <sup>that of</sup> ~~carpentry work~~ in other districts. This also annoyed the other missionaries. He was doing this to help Africans. So that <sup>when</sup> he would die or they grew, they would know how to take their place and know how to live. Not to depend on the Europeans; not to be begging from Europeans. He did all this and was also interested in improving the welfare of the Africans. At some time the government messengers at the boma mistreated people. They did many evil things. They were killing people. When he heard about it, he made a row. He went to see the P.C. at Nongu to tell him <sup>that</sup> the people were being beaten, even killed sometimes, because they had not paid taxes, or because they did not obey the DCs. He fought very much and proved it and won the case. In fact all what we have today, we owe to Mr. Suckling.

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Mr. Wilkin: In the last two months, you haven't talked to Mr. Chizawu have you? You are saying almost identical things!

Mr. Sayila: No. I didn't even know <sup>that</sup> I was to be interviewed!

Mr. Wilkin: It shows you both agree on these points and this is important to know.

Let me ask you more about government which you have mentioned here. Very briefly. Would you say that by the 1930s and 1940s, government was keen on encouraging the missions to expand education, or not?

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Mr. Sayila: It is difficult to tell. Otherwise Mr. Suckling would not have started educating. I think they were encouraging. But Mr. Suckling was the one trying to urge the government to help him to do this, to educate Africans. The government at that time did very little. I think that he did more on his own. I remember <sup>when</sup> we were in the boarding school, <sup>we were</sup> more than the government allowed ~~pupils~~ to stay. He paid, and bought food and clothing, for the extra out of his own funds.

We were more than 200, not only in the upper section, but even in the lower section. Like I said, I went to Chitokoloki when I was in Standard I. I was not in the upper section, but was allowed to stay in the boarding, and there were so many of us in the lower section. The government only allowed children in the Upper section to be in the boarding school. But because he wanted us to hear the Word of God, he allowed us. Most of us were christians at that time.

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Mr. Wilkin: Just a comment for your own interest. As I told you, I have read a lot of letters of your own in the government records. Mr. Buckland was reported by Mr. Holmes to be totally antagonistic to African education. He did not even want Mr. Buckland at Lumwana to even have government aid.

Let me ask you now a sensitive, but important question.

What influence would you say that the tribal tensions of Kabompo, from the 1930s or 1940s up to Independence, had on education? At one time it was even advocated to use English and not any other language.

Mr. Sayila: In fact the people here do not like to be together.

*or I should say did not like*

The Luvale people pulled on their side and the Lunda people pulled on their side. Mainly these two - the Chokwe and Luchazi (were ~~less important~~ *not as bad*). So in old times where the Luvale saw the Lunda people doing something the Luvale did not like, they would prefer the Luvale doing that thing. Or where you found the Luchazi people doing something, the Luvale would say the same.

However, one good thing is that although they talk about it, in their own homes and villages, they are friendly. The Europeans, not the missionaries, but government brought this. Because they have this, what they say "divide and rule". This they did to try and divide us. They came and found one tribe and said

*Important question (Q)*

"you are a very important tribe and if you are not careful, you will find yourself defeated by that tribe and then they go to the other tribe and say "Oh, you are very important". They

wanted always the Lunda and Luvale people to fight against each other. ~~They~~ *As the people* were not politically matured, ~~and~~ they took *everything*

~~it~~ *to be good* from the DCs and DOs. Then this has been planted in the minds of the Luvale *and the Lunda* people, especially the old ~~people~~ *ones*. Now, this time,

*(Q)*

I advise the young men of all the tribes in Kabompo that they should ~~not~~ try to not look at the tribe but they should look at the quality of someone doing a job, because if we look at the tribe we shall always be behind. There may be a Lunda who is weak and who does not know his job - because the majority of the people are Lunda - ~~but~~ *he* ~~if he is~~ *do the* chosen to a job, that job will not be done properly.

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There may be a Luvale, a Luchazi, or a Chokwe. If he is hopeless, but chosen by people in favour of him who want him in that particular place, he will be there to stay without doing anything. So the tribe is nothing. What we want is the quality

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of someone; the help we get from someone. For example, if councillors put together talk about development of the area, and if someone there stays there because he was put there for his tribe only, he will do nothing <sup>to</sup> and not help ~~those who chose him,~~

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Mr. Wilkin: In the same connection, I believe that the Lunda and Luvale in Zambezi agreed in about 1942 that they should be separated from Barotse rule. Were all Kabompo groups also in agreement?

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Mr. Sayila: <sup>^</sup>Right. We were together in the same district, ~~Zambezi~~; so when we say they agreed we are including Kabompo.

*is this that*

One additional point I would put ~~there~~ <sup>is this that</sup> Zambezi District only ended at Manyinga, at this river here we see. The other side where Loloma "B" and Loloma "C" (or Mission), was at that time in Mwinilunga District. The other side of the Kabompo Bridge was Kasempa District. So by 1947 the District Kabompo was founded or separated from Balovale and a bit was taken from Mwinilunga and Kasempa and Kaoma (which was Mankoya) to make Kabompo. So of the present Kabompo, only this Southern half was [from] Zambezi. The eastern, northern and south-western were from other districts.

Mr. Wilkin: That makes things very clear. I can't think of any thing else I'd like to ask at present.

Note: Mr. M. Chimowa was present during this first part of the interview and now asked a question.

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Mr. Chimowa: Mr. Sayila, you have told us that education at that time was managed by the missionaries, can you tell if they only wanted Christian children to go to school?

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Mr. Sayila: No, I wouldn't cheat, Mr. Chimowa. The children who were in schools - the biggest number were non-Christians, from non-Christian homes. But the missionaries wanted very much to see the children in school were converted and knew the Word of God. This was in the back of their minds. They wanted children to come first and they taught the Word of God. But not to say "You should be a Christian." No. They never. Many children who were in school were not Christians.

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Mr. Wilkin: Would you make a comment on education in the post-Independence period? Is it closer to, and more in touch with, the people?

Mr. Sayila: At this time we are very, very thankful. We are even telling our children that they are very lucky in this way - that they have the education facilities near them. For example, in our time, the only Upper School was Chitokoloki, as I have said, so the people from Mwinilunga were to walk on foot - from Kalene Hall, from the whole of Mwinilunga, ~~in~~ passing through here to go to Chitokoloki. There was no transport at that time. There were no roads. People from Kasempa - Mukinge and Mutanda - also came. They were a bit lucky as there was one road. Transport was very bad. A certain trader named Mr. Duncan Sachula had started a road services (bus) business. But he had no bus, only a lorry. On the lorry he put fish and people all together from the Copperbelt. So the people from Kasempa had transport, although not <sup>very</sup> good. But the people from Mwinilunga and Kabompo had to walk to Chitokoloki. It took us several days carrying food on our shoulders. That is one thing. Another thing, also, the only secondary school during my days of education was Munali, in the whole of Zambia. So it was very difficult for people to find places - very, very difficult indeed. This time now we are very lucky.

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Although we are still complaining that it is not enough - and always when someone gets something he will not say "I have got too much", he would like something to be added - we are much better off educationally. There <sup>are now</sup> many upper schools and many secondary schools in the province. Each district has a secondary school which runs up to Form Five. We are very fortunate indeed.

Mr. Wilkin: Would you say that the people feel more free to come to the school and make comments on how to improve, etc., at this time? Do they feel that the school is more theirs?

Mr. Sayila: Yes, at this time many people. That is why you find that when children do not do well and the teacher has not taught well and the children do not qualify for Form I, they make a row. I remember at Kalene a few years ago, the teachers were beaten after the examination, after seeing ~~only~~ <sup>only</sup> that a very few children were selected. People are very, very keen and like their children to go to school. Even the children themselves know that the only things they can do in life is by being educated. I have seen it myself. When they go to the Copperbelt, they find that their friends of the same age are enjoying the fruits of education, as they are working in offices and so on.

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And I would also even add on that the education of girls in our time was not as we see it today. People preferred to send their boys to school rather than the girls. The number of girls was very, very ~~low~~ <sup>small</sup> compared to the number of boys, because they thought a girl was useless. This was according to the custom of the people here - a woman was taken to be low and not regarded as anything. The girls who became educated, who went up to Standard IV, were very few. I remember in our class we had only four girls and those were the first educated girls who came as far as Standard IV. And out of those four only one went with us for teacher training.

Side me

Side two

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Wuhanya (now Mrs Margaret Yowana)

This was Margaret ~~Yowana~~; she is still living. She married Yowana of Mwinilunga. I don't know where they live. I think in Chililabombwe. If you ask someone from Mwinilunga, they may know where they live. That was the first woman teacher in this province. But at this time, you find there are a lot of girls in secondary schools. I was very happy to see, <sup>a lot of girls</sup> when I went to ~~Balovale~~ <sup>Zambezi Secondary Sch.</sup> ~~a~~ ~~lot of girls in the secondary school~~. Some doing Form V. Many ~~others are~~ at Mukinge. Some have gone as far as the university. We are very happy. My own girl is doing Form II at Mukinge. I hope that she does well.

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Mr. Wilkin: When you went to Kamapanda in the 1940s to teach and Kanongesha, you mentioned the roads being bad. Do you have to walk the whole way, or did you go via Solwezi by road?

Mr. Sayila: When I went to Kamapanda the first time, I had to walk from Chitokoloki to Chavuma. (We had to go via Chavuma.) Chavuma, then into Angola, through Kalunda to Kamapanda; walking several days. It took me a week and a half to reach Kamapanda. On some of the holidays I had to come through this back road here, from Kamapanda through Chiwoma and on to here. There was no transport at that time.

Mr. Wilkin: When you say "back road", do you mean a road or was it just a path at that time?

Mr. Sayila: At that time it was a path, but now it is a road.

(Note: At this point we had an hour break and replayed the tape.)

Mr. Wilkin: Mr. Sayila, it is now about 11.30. A few more questions.

Could you make a comment on how important was the teacher in the older days (1930s and 1940s) in relation: firstly, to the community; secondly, to the missionaries; and thirdly, to government.

Mr. Sayila: First of all, to the community. The teacher was regarded to be a very, very important man at that time, because he happened to be the teacher of their children and getting some money, and a bit clean - more clean than other people. He was highly respected by the people in the community.

Coming to the missionaries; or rather let me put them together, the missionaries and government at that time; because at that time the people who were running the mission stations and the bomas were Europeans. This colourbar business worked very hard on the teacher. He found himself in a very awkward situation. He was mistreated. Not regarded as anything at all. Outside with the people he was very important but when he came to the government and missionaries, he was - just an ordinary person. He was not allowed to stay in the house, drink tea from the missionaries - even drink from their cups - so this made a lot of young men fear to join us. It was only through ~~foreign~~ <sup>forcing</sup>, that missionaries tried to force some Christians. (Most of the teachers were Christians and they had to obey.) But a lot of those children who were not Christians did not like the teaching profession and took it as a very simple job.

*Important question*

Mr. Wilkin: Can you think of any government official or missionary that was an exception in this case or was this true for everyone - this colour bar?

Mr. Sayila: I was talking about Mr. Suckling being very good and helpful to people, but even then in his own home he could not stay together with Africans. Probably it was his wife who made him do this. Without this, I think he would have <sup>them in</sup>. He was very good at first before he married. We hear that he used to sleep with Africans <sup>servants in the same tent</sup> when on journeys and so on.



But after marriage, he was changed a bit and could not actually come together as equal human beings. No. He loved them as just Africans; yes, just Africans. Not socially, only educationally and religiously, that's all.

3 7 6 3 2

Mr. Wilkin: You mentioned boarding fees which were very low at that time.

Mr. Sayila: Yes, the boarding fees <sup>were</sup> at that time ~~was~~ very low at Chitokoloki. I remember that <sup>the</sup> first boarding fee paid there was one and a ticky, or one and three pence <sup>(12n)</sup> for the whole year for each of us. Later it was increased to one and six, <sup>(15n)</sup> then to seven and six <sup>(75n)</sup>. I paid my seven and six <sup>(75n)</sup> only once. Seeing that the area was a poor area, Mr. Suckling was kind and received even eggs or anything in the form of payment. Some parents even brought logs of wood <sup>get</sup> to help. Thus, many children were enrolled in the boarding school.

Mr. Wilkin: Could you now make a brief comment on your family. How you met your wife, how many children etc.?

Mr. Sayila: While at Chitokoloki, I proposed a girl thinking that after my training I would marry her. I went and stayed at Kamapanda for some time. I wrote back to school asking about this girl. The late Mr. Suckling told me that she was still young. Then while I was at Kamapanda, I came across a certain girl, very nice girl, by the name of Betty, and this one attracted me. I asked the father and mother if I could be allowed to marry her. They, of course, agreed and then in January 1943, I married Betty. We have now seven children, six of whom are boys. My stay with Betty has been a very nice stay. She has been very helpful. I'm proud that I am her husband.

Mr. Wilkin: You're a lucky man!

(Note: Mrs. Sayila now spoke a few words in Lunda to hear her voice on tape. She said how happy she had been to have married and spent her life with Mr. Sayila. She also said that although he was not well, God was keeping them. Lastly, she thanked Mr. Wilkin for visiting them.)

END OF INTERVIEW

Addition I

37613

In Lower Section we studied the following: Arithmetic, Vernacular, English, Geography, Nature Study, Hygiene and R.K. In Upper Section all above including history

KABOMPO D.E.A. SCHOOLS (S/1/8) 1954-1959

K.R. SAILA, KABOMPO, TO P.E.O. (SOLWEZI) 22/12/53

(quoted entirely)

I have received your strong letter No.1216/N/9 on (a) my so called impertinent letter to the District Commissioner (b) my being incompetent Manager, (c) my present appointment to be revised.

I could write many pages about this letter but my black skin and the territorial intimidation have hindered me from doing so.

Among the 3 I am writing a few words to answer to (b).

Well, the first P.E.O. Mr. King in his speech at Loloma said: "I know that you will find it difficult to begin with, because the job is still new to Africans and that it is too early but I shall always be with you in any difficulty". Mr. King did not like us to fail. He wanted the Africans to take up responsible duties such as this management of Schools. This is aim the British Government had when it first started colonising.

In English there is a phrase which says "we learn by mistakes". Bearing all this in mind I am not ashamed to make mistakes because I trust that by your corrections I will learn. And these mistakes will not take long time.

You ask me why I do not pay attention to the specimen copies sent to me. I pay alot of attention to them.

I would like the Bwana to send me back both Grant and Attendance Returns with necessary corrections and to show me where to put increaments, for I cannot see such a space on the AED form A. I added all increments there except to some teachers who are held up at 85/- and those who have not reached the incremental dates.

Anyway the corrected copies will show me what I have to do in future.

I have toured all the schools from 1st to 20th Dec. I shall send you the proper report about my tour.

# **Additional materials resulting from the interview**

## **Mr. Peter K. Sayila**

**Interviewed on: 17<sup>th</sup> November 1976  
in Manyinga (Kabompo District)**

- **Six items of correspondence between 1976 (after the interview) and into 1984 (when a copy of the dissertation was sent to Mr. Sayila). Only one letter is by Mr. Sayila but it is a thoughtful two page manuscript dated 1<sup>st</sup> August 1983.**

**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. Peter K. Sayila,  
Lubukenu Farm,  
P.O. Box 39,  
Manyinga, N. W. Province,  
ZAMBIA,

Dear Mr. Sayila,

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

Mr. David P. Wilkin (Future Ph.D.)  
P.O. Box 175,  
Rego Park,  
New York 11374.

P.O. BOX  
MANYIWA, N.W.  
Sa, Ha ZAMBIA,  
1/8/83

Dear Mr. Wilkin

Thank you very much for your letter which I received on July 1983. I must say that your letter came as a surprise but nonetheless I was glad to receive it. I do recall your interview with me and I am pleased to hear that your writing project has been a success. I would like to extend my congratulations.

I would certainly be grateful if you would send me a ~~copy~~ <sup>your</sup> complementary copy. Your current address for me is correct and I would like you to send to me using this address.

I am also very glad to inform you that last 25<sup>th</sup> (Africa Freedom Day) I was awarded a long service or a long and distinguished service medal by His Excellency the President at the State House. My dear wife (Betty) was with me to see for herself what went on that Great Day in one's life. I was awarded the First Division Medal on long service. I want to thank you one more in this respect because apparently your interviews must have drawn the attention of highly placed people to me consequently I was recommended for this award.

† I do hope that your historical work will find a wide reading among bona fide scholars in Zambia <sup>and</sup> and more especially the people of N.W. Province. This will also draw

the attention of Education Development Planners in this province, given the knowledge that this province started off with fewer schools at the time of independence than most provinces. I therefore have no intention of hindering the progress of your good work. My insisting that permission must be sought from ~~me~~<sup>either</sup> you or me before reading the transcript of your interviews with me, I hereby give full consent to its use by interested readers.

Finally, I wish you and your family a very happy stay in America and hope that you would continue to contribute to mankind as you have done.

Billy and I send our warm greeting to you and the family.

Yours Sincerely

Peter K. Sayla (C.E.D.S.)

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

XXXXXX

206/PDW/PROF

12th August, 1977

Mr Peter Sayila,  
Lubukenu Farm,  
P.O. Box 39,  
P.O. MANYINGA

Dear Mr Sayila,

It was a pleasure to have met you and your good wife once again at your home. The taped material about the past will be most useful to me when I begin writing my book soon.

I am now uncertain of the dates for the planned seminars to be held in Kabompo and Chizera. If, however, you decide on the dates you will be visiting Solwezi, please do let me know I will be glad to give you accommodation. I was sorry to hear that you slept at the bus stop last time.. Should you arrive and I not know it, just come to House No 4 at the Teacher Training College.

I look forward to seeing you again when either you come to Solwezi or I come that direction.

All the best to your good wife. Please, also, give my regards to Mr Chimwani when you see him.

Very sincerely,

P. David Wilkin,

PDW/fm.



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

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3rd June 1977

139/PDW/PROF

Mr. Peter Sayila,  
Lubukenu Farm,  
P.O. Box 39,  
MANYINGA

Dear Mr. Sayila,

Herewith the transcripts of our interview on 16th November 1976. I deeply regret the delay in getting it to you. Unfortunately, several unforeseen delays kept me from finishing earlier.

I fear that I may have misspelled some words and may have misqu~~oted~~ 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 visit Kabompo District in August once again and we hope to offer a special seminar at the boma. When I come again, I shall look forward to meeting you and your good wife once again.

Since our interview, I have thought of only one new question to ask you. I have been reading in the government records for 1948 about a proposed 'Area School' in Kabompo which would offer among other things a 'refresher (teacher) course, homecraft', etc. Can you give me any information about whether this was started; if so, how long did it last, what was offered, who were the teachers, etc.? If you can help me at all with this question, I should be grateful if you would add a note to the corrected copy of the manuscript that you are returning to me, or if you prefer, we could hold a discussion when I visit Kabompo again in August.

Again, my thanks to you for your time that you took in discussing the progress of education in our province since your own schooling in the 1930s.

Very sincerely,

P. David Wilkin

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CENTREF FOR CONTINUING EDUCATION  
P.O. BOX 43, SOLWEZI

22nd December 1976

Dr. Peter Sayila,  
Lbukenu Farm,  
P.O. Box 39,  
MANYINGA

Dear Mr. Sayila,

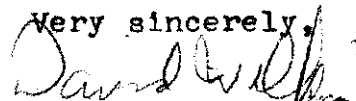
It was a pleasure to have made your acquaintance in mid-November when I was passing through Kabompa District. Your memory is most remarkable and your comments very helpful.

I have not started transcribing the tape yet, but hope to do so before the end of February. As soon as I do, I shall send you a copy to correct, make additions to, etc. If you recall more details that are important in understanding the history of education in your area, I will look forward to adding them on to the tape. Certainly you have played an important role in the history of education in our province and I am delighted to have had a chance to discuss education with you. When I come to Manyingga again next year, I shall indeed look forward to meeting you again.

Many thanks for the very tasty pineapple. My assistant and I thoroughly enjoyed it. It was as sweet as any that I have tasted in Mwinilunga.

My regards to your good wife. Wishing to you both a Happy Christmas and a good New Year in 1977.

Very sincerely,

  
P. David Wilkin

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

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

2nd November 1976

Mr. Sayila,  
%Loama Primary School,  
P.O. Manyinga,  
KABOMPO

Dear Mr. Sayila,

This letter may come as a surprise to you because I don't believe that we have ever met. Mr. Chinyama at the Ministry of Education Headquarters in Solwezi, has very kindly given me your address. You might, however, have heard of me when I opened Zambezi Secondary School in 1964 right after Independence. I was Headmaster for three years until 1968. After that I went overseas for advanced training until I joined the University in 1971.

I am now in charge of our new North-Western Province provincial office for the University. Presently I am writing a 'History of Education in the North-Western Province'. While looking in old government files, I have repeatedly come across your name, especially as the 'group headteacher' of schools in Kabompo in the 1950s, etc. As you are obviously an important figure in the development of our modern educational system in the province, whether or not you are aware of it, I should very much like to meet and discuss the old days with you. I have already chatted at length with many other early teachers, such as Mr. Manuwele, Mr. Sameta and Mr. Chizawu and would indeed be pleased to have a chance to also discuss education in the past with you.

I will be coming through Manyinga between the 15th and 17th of November and will inquire at the school on how to find you. If you can find time to chat for awhile with me about the past, I would both appreciate and enjoy it very much indeed.

I look forward to a chance of meeting you.

Very sincerely,



P. David Wilkin