

Cover sheet for an interview conducted in Zambia:

Mr. Tito Kibolya on 10th November 1977 in Solwezi

Brief Biographical sketch (created in 1977):

Born: 1917 or 1918
1930: Started School at Mutanda
1933-34: Janetta Forman (3 from Mutanda and 3 from Mukinge), 4 teachers
1936-39: Married and teacher at Yowela
1938-39: At Mutanda with Frost, Standards 5 and 6
1939-43: Taught at Mutanda
1943-45: HTC at Chalimbana
1945-48: Mutanda with Rev. Letchford
1948-52: Taught at Kabwina School
1953-53: Taught at Mutanda
1943-54: Taught at Kabwina school
1954-60: Taught at Kasempa Government School

Note: I noted afterwards that the interview focused mainly on the 1936-60 era.

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

INTERVIEW: MR TITO KIBOLYA (by David Wilkin) on the morning of
10th November 1977 in Solwezi

Mr. Kibolya: In the first place, as you know, in Solwezi District there are three main tribes. We have the Kaonde tribe, composed of four chiefs; we have the Lamba tribe, composed of four chiefs and two Lunda chiefs. So there are ten chiefs all together in Solwezi District. I come from the Solwezi East, or North East, which is of the Lamba speaking people.

My name is Tito Kibolya. This Kibolya name is not common among the Lamba-speaking people. It is a name, I think, that my father got from somewhere else, because his father's name was Patamba. It is very difficult to know exactly when I was born. My father tells me that I was born immediately after the First World War. By then my father was working as a servant for a certain white man. He had been told by his employer that the first World War had ended when I was born, not the exact date. He said that was the year, so it would have been 1917 or 1918 depending on the communication which in those days was very, very difficult. My father's employer might have received the information quite late. So my age is about 60.

My father, unfortunately, never had any education at all. He was working as a capitao for a certain contractor. At this early time neither he nor my mother had any connection with the church, that came only in 1928 or 1930. That was the time my parents became Christians.

Mr Kibolya's family - wife and children

Regarding my own family, I got married after I came back from school. Missionaries did not want me to go and teach in school without a wife. Thus, of course, was a local regulation or rule, because others had been involved in so many different cases. So they wanted me to get married before I started teaching and I got married in 1936 at ^{Mubonde's} ~~Lowango's~~ Village and this was a church marriage, conducted by a church leader. In case you have not seen my wife, she is short and a very faithful and sincere woman! In 1938 I had my first born by the name of Grace. She is a nurse at one of the government hospitals in Kabompo. At first she worked for the mines as a nurse in Kalulushi for ten years and last year she left as she wanted to come and work in her own province. So here at Solwezi General Hospital she worked for only two months and was transferred to Kabompo. She has two children, my grandchildren, and they are with me. My other children are four boys and three daughters including Grace. My grand children are 17.

Mr. Kibolya's Own Education

As for my education, there was a certain man from our village. This man's mother was married to a certain chief - Chief Mulonga. This chief had some nephews who sometime back went to Mukinge Mission Station for their education and when they came back after the first or second year, during the school holiday, this man from my own village came to see his father who was Chief Mulonga. He was in contact with his cousins, who told him about their education they had at Mukinge so he was interested and decided to go with them to Mukinge to start his education. So he went there and came back to our village and started telling us about the education - early in 1930. In that year the school was to start at Mutanda Mission near here. And he told us that this school was to start within Solwezi District near here. So if I wished, I could go with him. He would speak on my behalf to these missionaries to accept me as a student. I think I might have started school at the age of 14, because a small child could not manage walking from my village about 70 miles away from Solwezi, plus 22 miles from here to Mutanda - about 100 miles we had to walk. I was very much interested in what he told me about education, so with some other friends we went with this man to Mutanda Mission and were accepted. That was in 1930.

The name of my village, by the way, was Mubonde's Village.

Mr. Kibolya's Early Education

As students we started in Grade one (then called Sub-standard A). I advanced each year. In 1933, the missionaries picked three of us students and Mukinge picked three. Six of us were to be sent to Johnston Falls (then in Northern ^{Province}) to train as teachers. I believe, the government had requested that they have some trained teachers. At Johnston Falls was a mission run by CMML and here we were to be sent to do our education. Here at Mutanda we had just completed Standard III which is Grade V nowadays. So we had to go for Standard IV (Grade VI) and teachers course. We were told we would walk from here to Johnston Falls in Northern Province and we had to go through the Belgian Congo (now Zaire). So our friends were brought from Mukinge to Mutanda by a missionary. Then we started off carrying our mealie-meal with us in bags made out of the bark of a tree. So we walked from here taking two weeks, on foot, bare feet, and all got there safely.

Unfortunately, when we got there we found the principal of the school, the late Charles Stokes, had gone out on tour in the district. So we were accommodated by a Headmaster in a tiny round room, that was very difficult for six of us to sleep in - like fish in a tin! But we thanked him that he found a place for us to lay our heads. That was early in July. This principal, expected us to get there in August. But we were sent before that. When he came he enrolled us as students.

We never came back during the school holidays; we were there until the end of our education. For the first year we were in Grade Six (then Standard IV). In 1934 we completed Standard IV and wrote the government examination. By then the examination was very tough and those invigilating students were very, very strict. So strict, that perhaps someone writing, would accidentally drop a ruler or pen and be told to go out. That happened with some officers from the Boma. Anyway, all six of us, went through. We passed our Standard IV and started our teachers' course. They used to call it T4 Teachers' Course and we were there for two years and we wrote our final examination in 1936 and finished. We all passed.

Mr. Kibolya's Early Teaching Career

We came back here. With me, I was sent to Yowela Village. You know in those days schools were under the missionaries. They were the ones to start building schools anywhere they wanted. They could build a school in even a small village because there were many Christians. In Yowela's Village, in Chief Musaka's area, there were so many Christians, so I was sent to start a new school in 1936. Before I opened this school, as I told you earlier, I had to get married.

Further Training and Teaching (1936-1945)

I started teaching in early 1936. Then in 1938 the missionaries wanted me to go for further education - to go for Standard VI which could now be recognized as Grade 8. So I was called from Yowela and stopped teaching and went to Mutanda and the missionary started teaching me Standard VI in his home as his only pupil - one student and one teacher! So I went on studying and did very well - and with my family now. One child, Grace, had been born. That was in 1938.

My teacher was Rev. Frost, nicknamed "polakanya", because he was just a young man when he arrived from England and never stayed at a mission station but in the villages and countryside. This name meant "the one who has gone all over the country". At that time he was a single man.

In 1939 I wrote the Standard VI examination and I did very well and started teaching at the mission. My wife was with me at the mission. I had started teaching at the mission because I had qualified perhaps more than ~~any~~ ^{any} other teacher, since I had finished my Standard VI. I was there from 1939 to 1943 as a teacher at the mission. Then there was a course at Chilimbana in Central Province which they called "Higher Teachers' Course". I was sent there by the missionaries for two years. I did very well and came back in 1945.

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Educational Work from 1945 to 1950s

I continued in our school and that is when I met Mr. Letchford. While I was at Chalimban, he was the first qualified educational missionary to come. In fact he wrote a letter to the Principal at Chalimbana, Mr. Robertson to find out how we were getting along. So Mr. Robertson told all of us from the North-Western Province to come to his office and told us a certain missionary had come and wants to know how you are getting on. We were happy to hear we had an educated missionary who would run our schools. When I arrived back I met him.

There was another man with me (at Chalimbana) from Kasempa, who was sent also by missionaries for his Higher Teachers Course. Both of us began teaching at Mutanda because by then it was ^{going} up from Standard IV to Standard VI. (The man with me was Aaron Ngalande, who retired from the Ministry of Education about a year or two ago.)

With Mr. Letchford, the district as a whole, ^{began} I shall ^I call it ^{to see,} "the educational light". The light was that the people were to now get education. While I appreciate the work of the first missionaries because they started the foundations, Letchford now came to build on these foundations, which was a very good thing.

He was expanding the schools and at the same time giving a proper education to the people. I say this because before he came the first missionaries used some Zambians who just went as far as Standard I or II as teachers. So with him he wanted those who sometimes were used by missionaries as teachers, if they were still young, to come to Mutanda for further education and make them proper teachers. So he got some back to Mutanda for Standard III and IV and then introduced a one year teachers' course. This is where these teachers who were doing Standard IV were trained.

When I came back, we had Standard IV and V. Mr. Ngalande taught Standard V and I taught Standard IV. Mr Letchford came and taught the Standard V English. Then after that we had Standard VI, so we had some more teachers coming in. We had another man, Carpenter Kafumukache, as another member of staff. In Standard VI, there was two divisions, Standard VI Lower and Standard VI Upper. Standard VI took two years to complete.

By then I was teaching Standard VI Lower. Mr. Letchford and others taught Standard VI Upper.

Mr. Wilkin: (Note: at various points above, Mr. Kibolya's narrative was broken with questions by Mr. Wilkin which are not noted above. Now the conversation became even more of a dialogue of questions and answers and both men's words are noted below.) Let us go back to when you started school. How did your father and mother feel about your leaving home to Mutanda to school? Did they object?

Mr. Kibolya: My parents were very, very happy indeed to see me going to school because by then anyone who worked in the government ^{even if he} had ^{little} education was regarded by the society as a very important man. So my parents did all they could to help me. My father scrapped here and there for my school fees and did all he could to get me clothes.

Mr. Wilkin: So were your parents still living after you finished so you could help with little things in return?

Mr. Kibolya: Yes, and they are both still living today.

Mr. Wilkin: At your first days in the early 1930s at Mutanda, what was your school routine like, your teachers, subjects, etc.?

Mr. Kibolya: Early in the morning we went for what they called manual work. Students were divided into different categories of work. Some went for gardening because we had to grow food for the school. We had a big maize garden. Others had to go for brick making, for building houses. Others had to go for cutting planks, for carpentry work and then for many other jobs. So we started this very early, about 7.00 o'clock up to 9.00 o'clock when we knocked off. We had to bathe and then get ready for school, around about half-nine.

We were in school until midday - twelve o'clock. In the morning we had sometimes three subjects. First of all the religious lesson taught generally at that time by a missionary, or sometimes a local preacher. Then after that mathematics, followed by any other subject such as vernacular or English and so on (tape not too clear at this point).

At that time we had no African teacher. It was all missionaries with their wives.

Mr. Wilkin: Before you went to Johnston Falls, had you been taught English?

Mr. Kibolya: Yes. In Standard III which I completed was English. We started English in Standard I, after Sub A and B.

Mr. Wilkin: You say you had no Zambian teachers at that time. Were there any evangelists out in the province at all who did teaching?

Mr. Kibolya: Oh yes. We had some evangelists who were teaching. For example, we had this man who is at Kandemba, Mr. Samuel Muyoya. He was one of the evangelists who was teaching.

Mr. Wilkin: Was John Pupe teaching, or strictly an evangelist?

Mr. Kibolya: Strictly an evangelist.

Mr. Wilkin: How about Ezekial?

Mr. Kibolya: I don't know a lot about him but I think ^{he} was just as John Pupe was, an evangelist. At Mutanda Mission, where John Pupe was, he sometimes came in the morning to teach us the Word of God. He did help out in the school in that way.

Mr. Wilkin: At that time, can you think of any Zambians from this area who had gone outside the province and you looked to as educated men?

Mr. Kibolya: Yes. We had the late Simon Chibanza. This was the first man here in Solwezi District that I know of who went out for his education. He was together with the late John Pupe when the SAGM started at Chisalala near Chief Kapijimpanga's Village. So Mr. Simon Chibanza wanted very much to go for education; so he went as far as Kafue Training School where he completed his Standard IV. He travelled all over as he wanted education so much. He wanted to go to Kondowe in Nyasaland by then, but couldn't as it was very difficult for him to travel from here to Nyasaland and then he went to Kalene Hill Mission Station in Mwinilunga just for education and from there to Kafue Institute.

Later when he came back, he was taken on and employed by the government. He was boss. He was once here in Solwezi an Acting District Commissioner. He worked very hard and sent some of his nephews for their education to Southern Rhodesia at Wardlove(?) Mission School there. That was late Mulenga, who completed his Form II or Form III.

Mr. Wilkin: In those early years, the early 1930s, you were obviously still young yet but do you recall whether you and your friends were satisfied with the education? Was there any dissatisfaction among the students about the way you were being taught?

Mr. Kibolya: I think to be fair we were satisfied at that time, because whenever we saw a Zambian speaking a little bit of broken English we admired and respected him.

Mr. Wilkin: You said there were six picked to go to Johnston Falls. I would like to ask you two questions about that. One, do you think the mission did this because they wanted to send you or because the government was pressing them?

Mr. Kibolya: There was much pressure from the government because they wanted missionaries to have trained teachers. In villages we had evangelists who were at the same time working as teachers, but they were not trained as teachers. In fact the missionaries themselves started to say to us, the government wants to have some trained teachers so we would like to send you for further education.

Mr. Wilkin: Second, can you give me the names of any of those others who went with you?

Mr. Kibolya: Unfortunately, some of my friends died a long time ago. We have Mr. ^{Mulimena} Mwolemona. He is a businessman, runs a bar when you go from Solwezi ^{to chinyo, Kangwana} at Kangwana, near the primary school. Mr. ^{Uledzi Mbandeko} Reddy Hwambeko (name not clear) is in Ndola and works for a certain company. Also, Mr. George ^{Kibinda} Hunter (Noah) has a contract here (tape not clear). He converted his

Kibinda

father's name into Hunter because he was called ^{Loah}. His father was Kabinda which means hunter and he changed that into George Hunter. Late Brush ^{Lubila} (tape not clear) died this year. Late Briggs Makinka. Mr. Wilkin: Looking at your own career in education how you say things had changed between the time you got back and Rev. Letchford's arrival (1936-1945)? Was the number of outschools developing? What was happening in that period?

Mr. Kibolya: The number of schools was really developing, in that after that, Mr. Letchford was not really ^{interested in} seeing that so long as someone was a Christian and read and write in the vernacular, he could be made a teacher. No. He wanted that person to have some sort of education. He wanted him to even complete Standard IV as I said earlier and then to go for one year's teachers course. So the number of the schools in the district was really increasing.

Mr. Wilkin: You started a school at Yowela's Village. Now what were some of the other school about 1936 that were started?

Mr. Kibolya: We had Yowela's school and we had another school at a place I have forgotten where ^{Mbambiko} went. The late ^{Lubila} (?) was at the mission station. There were only three of us trained teachers. There were these few schools with trained teachers.

Mr. Wilkin: When you were at Yowela's school what did you teach the children and did you also do preaching on the weekends? Can you tell a little more about your life in your early days of teaching?

Mr. Kibolya: Being at a mission school and I, myself, being a Christian, the first period on the timetable was religious instruction - teaching the Word of God. Each mission teacher did this. After this, I began teaching mathematics and other subjects. We taught a little English as well.

I have so many old students around. The Headmaster of ^{Selway Government} ~~Kimwala~~ ^{Kimwala} School here, was one of my first students at Yowela School, Mr. ² Yengwe.

Mr. Wilkin: How did those early outschools in 1936-1943 differ from small outschools earlier? Was the difference great? Was the quality of teaching different?

Mr. Kibolya: There were now trained teachers. But earlier, in schools before my friends and I came back from Johnston Falls, were all being run and taught by evangelists without a course. When we came back, we had a government syllabus to follow. That was the difference. We could prepare our lessons as we were taught at the college. We were regarded as well trained teachers.

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Mr. Wilkin: Did you also preach on the weekends?

Mr. Kibolya: Yes. We were even preaching in villages during the weekends. In those days, a mission teacher was a jack of all trades. Why I say so was because right at my school, I had a first aid box to give medicines to some students who were sick and so one, simple treatment. For this, we were even taught at the colleges. We were taught first aid and many other things. So a teacher in those days, as I have said, was a jack of all trades. Sometimes he could be consulted by people in the village if there was a problem and things like that.

Mr. Wilkin: What was your salary like in 1936 and later on when you got more qualifications? Were you paid very well?

Mr. Kibolya: In 1936 my salary was ten shillings a month, which is about one kwacha. After I completed my Standard VI, my salary was raised and by the time Mr. Letchford came; after I had come back from Chalimbana as a Higher Teacher, qualified to teach the upper classes, my salary went up to two pounds and ten shillings. But you know that was quite enough. You could buy much with that. I could buy a very good shirt for two and six pence - half a crown.

Mr. Wilkin: At the days when you were teaching at Mutanda with Rev. Letchford how long were you there before leaving? And what did you do after leaving?

Mr. Kibolya: I was at Mutanda with Mr. Letchford and then Mr Wright came - I think Mr. Letchford got him out. He was also a well educated man, a teacher.

I was at Mutanda until 1948, with Mr. Letchford from 1945 to 1948. Then there was a government school in Solwezi District called Kabwima Middle Primary School. This school went up to Standard IV, but it never had a proper man to run it as a Head. So in 1948 Mr. Letchford was asked to help - as this school was jointly run by the Native Authority and Government - by sending someone to go and run that school, to Head it. By then we had so many qualified teachers at Mutanda, so I was sent to Kabwima School where I was from 1948 to 1952.

Then I was called back to Mutanda again, because by then Mr. Aaron Ngalande had to be sent back to Chalimbana for further education. In fact Mr. Letchford wanted me to go back to school, to go and read for called "T2 Bent". I said "no" because I had much responsibilities because of the education of my children. I had about three children in boarding school and so if I went back to Chalimbana, it would be very difficult to find money for them. So he consulted me about a teacher who could go so I pointed out Mr. Aaron Ngalande that he was the man who should go

for this teaching "bent". So I was called back to teach at Mutanda in 1952. I was there until 1953 when I was sent back again to Kabwima and by then Mr. Ngalande had come back from Chalimbana. I was at Kabwima up to 1954.

There was a certain school in Senior Chief Kasempa's capital. This school was also a Native Authority School, jointly run by Central Government and Native Authority and I went to work there as Headmaster. They said the standard of that school had gone down so they wanted a certain Headmaster who could revitalize it, just as was the case with Kabwima Middle School. This school was to be transferred from the Chief's Capital to the Boma. It was built while I was there. In fact I worked very hard working with the people to build the school at the Boma. Very interesting, the District Commissioner asked me if I could work with some prisoners. The D.C. wanted some prisoners to work at the school making bricks. So he asked me if I could be there watching them doing the work, of course, with a ^{Boma} messenger. So we did very good work there and we build this school and in 1958 we moved from Chief Kasempa's Capital school to the one at the Boma which is still right in the Boma township. While I was there, I was at the same time working as a church leader and built the church at Kasempa Town.

I was at that school from 1954 up to 1960. Then on 1st January I resigned and went into church work as a full time worker. So I went to Ndola where I was the pastor of an Evangelical Church. At the same time, I had to go to the Bible College for my studies for three years. After three years I qualified as a local trained pastor of an Evangelical Church. I started that in January 1961 up to January 1965, when I had to go back to government teaching. The reason was that the Church had no funds to pay me so I could help the education of my children. I worked for church as a part-time pastor. So I taught in Ndola at Chilengwa Primary School up to 1970 - from 1965 up to 1970. Then I was transferred from there to Head a certain big school in Kalulushi - Lubuto Primary School. I was there for two years. Then I was transferred from there to Mufulira up to 1973 when I felt that I should come back to Solwezi and settle.

Mr. Wilkin: Let me ask you some questions relating to the missionaries and government officials that you knew in the pre-independence days relating to education. What would you say some of the main missionaries attitude to education was and how it differed?

Mr. Kibolya: Many missionaries in SAGM, apart from Mr. Letchford, Mr. Wright and Miss Forman, their attitude was that of not giving us much education apart from reading the Bible and other local books written in the vernacular. That was their attitude, except in CMML at Chitokoloki Mission where the late Suckling was. There we heard of people having good education, and so on. Here as far as Kasempa and Mutanda (or Solwezi), our missionaries' attitude towards education was not so keen as it was with Mr. Letchford and Mr. Wright and Miss Forman. Mainly just so people could read the Bible, the Word of God, plus a little English.

Mr. Wilkin: In the 1930 and 1940s was the government pushing the mission, didn't care, or what?

Mr. Kibolya: Since by then the government was in need of personnel, people who assist them in offices and so on, so they were very keen and had to push on the missionaries to give Africans a good education. That was the attitude from the government, because what I saw from experience was a District Commissioner came to a mission station. He wanted to find out, to know, what was going on in the school, what was that, what was this, and so on. Showing or indicating that government had some interest in the education of Africans in this country and this province. In other words they wanted the missionaries to move along.

Mr. Wilkin: How did the people feel about education in this period of the 1930s and 1940s? Were they constantly after the mission and government to give more schools, or were they satisfied?

Mr. Kibolya: In general the people wanted missionaries to give them more schools; they wanted that. Why I say so, is as I said earlier, any village where there were very few, perhaps a handful of Christians, the missionaries established a school. But they came to a time that now they faced certain problems, because they had no so many trained teachers, not so many educated people, but they had Christians here and there in villages who wanted schools, who went to the mission and asked for schools and this was really a problem. Now the pressure also from the Government to say missionaries should have more educated teachers.

Mr. Wilkin: In other words the mission just did not give the people all they wanted educationally? They wanted more.

Mr. Kibolya: Yes. As far as I know, in this Mukinge and Mutanda mission area. Why I say so is that I have seen wherever missionaries in this province worked very hard to educate the Africans, those are the people you even find today holding key posts in government. I take Chitokoloki Mission - we have many people in the government today holding high posts because the interest the late Suckling had in seeing that people were educated or had a good education.

Mr. Wilkin: In light of what you have said I think that is interesting to refer to a statement of Rev. Letchford's that when he arrived "any African who could do anything useful seemed to have come from Chitokoloki".

Mr. Kibolya: Yes. That's right. And when Mr. Letchford came here, we had so many students from nearly all districts in this province. We had many from Mwinilunga who had heard of Mr. Letchford's work at Mutanda. We had so many students from Kasempa and some, but very few, from Zambezi because by then Chitokoloki Mission was working very hard in educating the Africans. But from these other districts, we received so many students.

Mr. Wilkin: You had now made me think of other questions! You have mentioned Chitokoloki and Johnston Falls. Would you say then that Solwezi and Kasempa were educationally behind other areas that you saw in Zambia?

Mr. Kibolya: It is true. The two districts were behind - Kasempa and Solwezi.

Mr. Wilkin: Would you say this was because of the local missionaries stress on only being able to read the Bible?

Mr. Kibolya: Partly it could be so, because I think that we didn't have some keen missionaries who were very much interested in education, in educating the Africans.

Mr. Letchford, Mr. Wright and Miss Forman were the first who were very keen and to make Solwezi what it is today. We now have the light of education in this district.

Mr. Wilkin: We have been talking privately about missionary responses to education. Now how do you feel Mwinilunga ^{Compared to Zambezi?} CMML ~~in Mwinilunga did not~~
Mr. Kibolya: CMML in Mwinilunga did not start a big school like that one at Chitokoloki Mission Station, which indicates that their interest was not perhaps as much as Mr. Suckling had at Chitokoloki Mission in Zambezi. That is why we have many educated Zambian people in CMML, we find that in Zambezi they surpass Mwinilunga educationally. (I am talking about the past, not now.)

Mr. Wilkin: Likewise, before we began taping, you were mentioning a few personal anecdotes or comments about the arrival of Rev. Letchford and his interest in the Zambian people. Would you on tape like to make a few comments about what you think he did for education, compared to what had been done before. What did he actually achieve that left a lasting impression even on modern Zambia?

Mr. Kibolya: When he came into this part of the country, Solwezi, he was very keen on seeing that the people had a good education, and as a result he got back some of the people who were evangelists, still young. He got them back to Mutanda Mission for further education, as far as Standard

IV. And those who had Standard VI already, he worked very, very hard to see that they were sent to secondary schools, who qualified. And he recommended so many to be accepted into secondary schools for further education. And, of course, it was in the days of Rev. Letchford that we had many young men from Solwezi, Kasempa and other districts being sent to other big schools for more education.

Mr. Wilkin: I am told that he actually sent some overseas.

Mr. Kibolya: Yes. He sent some overseas.

Mr. Wilkin: How did people feel about all this? Sending children away for more education?

Mr. Kibolya: People were really very, very happy indeed. It is not only that he sent some overseas from this province, he even sent some ^{from} other places in this country. I remember that he sent a certain young man, Chume, overseas. (His elder brother was a head clerk here in Solwezi District.) This young man went to Munali and after he completed his Form V or VI, Mr. Letchford came into contact with this man and assisted him to go for further education.

Mr. Wilkin: Did Rev. Letchford try to change agriculture or anything else that would affect the general education of the community?

Mr. Kibolya: Yes. That is very important point you have touched. He wanted the boarding school to be independent; to feed itself. So we had a very big garden at Mutanda where we grew finger millet and had to recruit some women to come and harvest. So we had plenty of this and plenty of food. Of course, it was too much that the school had to feed itself to a certain extent.

The people were very, very happy and pleased about this.

When they heard that Letchford was going away it was a shock.

Mr. Wilkin: I am also told that he also did another innovative thing of starting a school uniform.

Mr. Kibolya: No. In my days we had a uniform all right. It was tailored at the mission. It was like the old office orderlies put on, something without a collar on, quite long and a pair of shorts.

Now when we went to Johnston Falls, it was a different organisation altogether. We had three kinds of uniform. One that we put on, on Sundays only - a white shirt and a white pair of shorts. Then we had another uniform, Khaki, without a collar, well tailored that was for putting on when we had to go out for work. And then when going to school we had a different uniform, with a collar, a good tailored shirt with pockets and a pair of shorts. We found this at Johnston Falls and at Mbereshi, Mission where some were schooling in Kawambwa District. We were surprised to see

this kind of uniform because here we only had one. Of course, here I don't know why, ~~that~~ but the school fees were very low. We paid five shilling per year. This was in the 1930s and 1940s.

Mr. Wilkin: Although I realize that you were not here in the district at the time when missionary education was taken over by the government in the 1960s, do you recall hearing from people how the missionary education was taken over? How it came about?

Mr. Kibolya: I don't know much about this; but anyway the government started to take over some of the schools by paying the trained teachers - part of the salaries. It was, I believe $\frac{2}{3}$ of the teachers salary which came from the government and $\frac{1}{3}$ from the mission.

Mr. Wilkin: Let me go back a step further. You mentioned some schools under Native Authorities. How did these happen to come about and what were some of the main ones? Kapijimpanga was one, I believe.

Mr. Kibolya: Yes. Now the government started Kabwima ^{which later was transferred to} and also Lamba Primary School, somewhere in Chief Kalele's area, and Kapijimpanga and other schools that included Manjimazovu's area - a school called Chala. Then Mumena Primary School which is still there and there were many others.

Mr. Wilkin: I can see that my previous question on the 1960s was not very relevant; that in the Colonial period government schools were forming. Why was this? Were the missionaries not opening enough?

Mr. Kibolya: I think government's attitude was that it wanted to shoulder the responsibilities for running the schools, so that missionaries would remain free with their religious instruction.

Mr. Wilkin: How about the Catholics coming in at St. Francis? I believe this was in the 1950s. Did this make SAGM worried and more active?

Mr. Kibolya: I think to be honest, the SAGM got worried because they started asking people questions, "Why are the Catholics being allowed to come in"? I think that chiefs were approached. I remember that the late Kapijimpanga was approached by our missionaries - why he had allowed the Catholics to build their first mission at Chifubwa or somewhere there. ^{Asking} ~~ask~~ him these questions showed some sort of unsettled attitude of being worried. I am speaking this quite honestly. "The Catholics have come in and why, do you think that we missionaries are not doing anything good for the people", and so on.

Mr. Wilkin: Let us continue to look for a few minutes at the modern education of this postindependence period. How would you say that the education of today vary with education of the 1940s and 1950? Is it closer to the people? Are the people more involved in the whole process, or is it just changing slowly with no radical change, or is there a radical change? I know this

is a vague and difficult question!

Mr. Kibolya: Yes, it is. But excuse me to go back to what I was talking about.

Most of the mission schools in the villages were build^t by the people themselves if they wanted a school. At Yowela, the people themselves and I, as teacher, worked with people and built the school and completed it, so the missionaries had to send a teacher. So most of the village schools were built by the people themselves until it came to a different stage. These were the schools built with poles and dagga.

Now you have mentioned the radical change. Yes, there is a very big change in the educational system.

In those days we had very difficult books to read. Most of the books we used in schools even in primary schools were ordered from South Africa and even if they were with ^{called} "African English Readers", they were very difficult. Now the books we have are very simple indeed, for the children to read. That is a very big change.

And it is not only that. We also have modern teachers, who are trained in modern education methods and how to teach children. Even though in our days we were taught how to do this, there is a big change. The education of people in this country is made simpler than it was.

Mr. Wilkin: Do you think parents today feel more concerned about schools and are more involved in school life?

Mr. Kibolya: They are. But that question is a bit difficult. I say so because I told you how my father worked to help me for my education. And how the people worked so hard when they were told to build their own schools. They wanted a school so bad. Today, people are very much interested in education because they have seen what education brings as a benefit to themselves and so on. But I still see that people today - although I am not sure of this - some are very much in education, I think the majority are involved. Very, very few are not interested. As you English speaking people say "One swallow can't make the summer", so even if in ten parents, one doesn't seem to have much interest in the education his or her children, it is only that one. The majority of the people are very much interested in education.

When I go around my constituency, people, in even two or three small villages in a group, ask for a school, a health centre, etc. When I tell them that this is very difficult because the government would like to provide a school where there are many villages, they refer me to olden days and say "No, in such and such a place, there was a school and there was only one village". They forget, or don't know, that it was missionaries who were providing the schools.

Mr. Wilkin: What effect has the modern education being received affected the traditional education?

Mr. Kibolya: I assume you meant by "traditional education" the training that children received so that they could fit into a community.

That was very much done by elderly people in the villages. Children were sometimes sort of sitting by the fire side with their parents or with some other people in the village. They started telling them how they should respect elders and how they should behave and so on.

Today I do not know how far back to this we shall go in training our children to know all we used to do and what our traditional customs were. I do not know how far we shall go. Although we are trying, the world is changing, so it is very difficult. I see that it ^{is} very difficult for the children to traditionally get some of these things. Why, because of the increase of the population. In the past, when we had people in Solwezi Township (boma), they were mainly Kaonde speaking people. But now today it is not the case. We find so many different people from different provinces, from different countries and so on, working together and these people have come with different ideas, with different traditional customs, and so on. So what my child is seeing me doing in the home, he is finding different at the school; because the teacher there is from somewhere else, and has different customs, etc. In other words we are trying to bring back elements of our culture, but it is a very, very difficult thing to do. I fail to know how we can get our children back to these ways because things have changed. Not only in Zambia but all over the world.

Mr. Wilkin: Again a difficult question for you, that is related. Has modern education changed the values and the way of life of the people, in general? Are people much more materialistic in wanting things and less apt to share with their neighbours because of the modern education, in general?

Mr. Kibolya: This is indeed a difficult question. Sure, I think people are very materialistic - although I am not sure that is a very good word to use. They are very much interested in getting things, as much as possible. For example, you will find that there are very few people who would like to share the things they have with others. Why I say so is because in the past when I travelled, perhaps going to a certain village and had to spend a night, I would get things free - accommodation free, perhaps the hut would be swept by someone, the village headman would order someone to say, "please, this one is going to sleep here and prepare food for him" and so on; all those things. But it is not the case today. It is very difficult. So even villages are affected. Why I say so is that

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I travel much in the villages. Sometimes I get to a place and things are difficult. I try to compare what used to happen in those days, when I used to move up and down through villages and now. There is much difference.

Mr. Wilkin: I have run out of questions for the present but is there anything that you would like to add about the history of education in these districts?

Mr. Kibolya: I don't think that you have extracted all that information that I had regarding education in these districts! There is much we must compare with what is and was going on elsewhere, what we need is not unique, it is universal. We must not panic. But just as we said earlier, the two districts were behind in education. Hence we are in a big struggle to move and catch up with others. Because in some districts of this country, where missionaries and government worked together in improving the education of the Africans, those are already ahead. With us, we are trying to catch up. But what we would like to see done as far as education is concerned is not only this district. The need for education is everywhere in this country. Everyone wants to improve. Especially in these days when we have so many schools and our own government, and so on. It is very difficult, like a parent who has so many children to dress them all properly. It is a problem.

So there are people who say we are behind and so on, but if they travelled around they would find the same problems elsewhere.

So what I would like to see done with you as one of the educational system of our province is to plan in such a way that we too can catch up; though it is very difficult if someone has gone a mile away ahead in the running, you have to double your running, so we must try to catch up with others.

Mr. Wilkin: Although as an M.P., you are now out of education, how do you look back on your years in education? Do you feel it rewarding to see all these young men and women coming up? Were they well spent?

Mr. Kibolya: I am always very proud of my education no matter how poor it is, because as a former teacher, sometimes when I go to Livingstone, I find someone I don't even recognize as a former pupil of mine. He may be very tall with much beard, well dressed and so on. He says "Hello, you were my teacher, who taught me. Can't you recognize me?" I say "Not at all, who are you?" And he says "I was your pupil at such and such a place." Then he tells me his name and I remember him. I sometimes feel very proud seeing that some people who went through my hands educationally are in some big posts and doing something for the nation. When I look at

these young men and women now coming up, I am personally very proud, because I think that it is time they should take over. No one has ever lived since Adam! There is glory for someone and it ends. Now these young men and women want this. So they must work very hard so that their education, when they come and take over from us, helps them make things better than we did.

I am worried about the children who don't go to school when they have this opportunity of getting this education just somewhere from their doorsteps. Schools are close to their villages; close to their places of residences, yet some do not go. Yet we had to travel about a hundred miles for our education. When I see these children, I sometimes speak to them even though they are not my own, why they do not go to school. The leadership of this country depends on these children's education. Mr. Wilkin: Certainly you have reason to be proud of your role in education because whenever I have talked to anyone in this area, they have said "You must interview Mr. Kibolya first, as he was our teacher!"

Many thanks for several hours of your time! I have enjoyed the interview very much!

Mr. Kibolya: I also consider this time profitably spent. Thank you very much indeed.

END OF INTERVIEW

Additional materials resulting from the interview

Mr. Tito Kibolya

Interviewed on 10th November 1977 in Solwezi

- **A list, stamped 25 Nov. 1977, of other important individuals that would be useful to interview**
- **A letter dated 28th Feb. 1978 from me attached to the script that was sent to Mr. Kibolya**

Note: Mr. Kibolyo made a few identical corrections on the script and returned both copies to me. I cannot locate further correspondence from/to him.

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

25 NOV 1977

Provided by Mr. K. Bolya

25/11/77:

MR. WILKIN

SOLWEZI DISTRICT.

1. Mr. M. Mambwe
Businessman at
Solwezi Township Trading area.
 2. Mr. R.L. Kalepa
Businessman at Solwezi Township
Trading area.
 3. Chief Mumena
In Mutanda Area
along Solwezi Kasempa Road.
 4. Chief Mulonga. Was the closest friend *of*
Rev. Peter Letchford.
-

KASEMPA DISTRICT.

1. Mr. L. Lubinga - Village Headman
about 10 Km from Mukinge Mission Station.
2. Mr. D. Mukimwa - A farmer near Mukinge Mission Station.
- 7 3. Mr. Munkena - Chairman of Kasempa Rural Council
At Kasempa Boma
4. Mr. Jess Sandasanda - Kasempa District.

Tito Kibolya
TITO KIBOLYA.

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

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28th February 1978

Dear Mr. Kibojya,

In late January I finished transcribing and having my secretary type up the interview that we had in November. You had, however, I believe, left for Lusaka by that time. As you have still not returned, I have decided to attach this letter and ^{leave} the transcripts at your office so that you can get them when you return. I will be going to Lusaka in about one week and then after a few days here will go on several months overseas leave. Hence if we cannot meet before I leave I hope we can finish the conversation and interview when I return in the middle of the year. I really did enjoy talking about the past with you very much indeed.

Two copies of the transcript are enclosed. I would be grateful if you would look them over for factual errors and misspellings and correct these. I would not worry too much about sentence structure and usage as this is very unimportant. Ideas are the important thing. Later if you could correct both, I would be grateful if you could return the original to me and then keep the carbon for your own records and reference.

Although you and I may each think of other additions and expansions, several questions had already come to my mind. Thus, if you could think about them and make a few comments when we complete the interview, I would be grateful:

- (1) What Jeannes teachers did we have in this area? How important were they in the overall education of the area?
- (2) Prior to 1960, and especially in the days before and after Peter Letchford, what agricultural and/or other vocational training was taught either in the schools or to the people in general?
- (3) Lastly a vague question that I will explain later if not clear here. In the colonial days did the people in general see the area now called the North-Western Province as one unit for political administration despite cultural differences? In other words did they see themselves as one area that was connected together and later had to work together to advance?

I hope that you have had a good stay in Lusaka and are in good health, along with your family.

Very sincerely,
David Wilkin
David Wilkin