

Cover sheet for an interview conducted in Zambia:

Mr. Remus L. Kalepa

**on 23rd February 1978 and 7th March 1978 in Solwezi
(Mr. Luka Yamba participated in the second interview)**

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

Born: 1917
1931: Started school at Mutanda
1935: Went to the Copperbelt
1936-39: Went to Kafue (to do Standards 3 to 5)
1939: Taught school on the Copperbelt
1940: Served as Treasury Clerk in Kasempa
1943: Married
1947: Worked for the Kaonde, Lunda and Luvale Native Authorities in Solwezi
1949: Senior administrator for the Solwezi Native Authority
1963: Retired because he was a UNIP supporter

Transcripts for both interviews are attached.

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.
8/8/2006

33000 to 33099

INTERVIEW: MR. LUMANGULA REMUS KALEPA (by P. David Wilkin) in
EVENING of Thursday, 23rd February 1978 in Solwezi

33005

Mr. Kalepa: My full name is Lumangula Remus Kalepa. Born 1917 in Solwezi District. My family belong to the Mwandwe family, one of the senior families of Chief Kapijimpanga's relatives.

The way that I attained education was somewhat very curious. I had to walk to Mutanda Mission. By then the Mission had no educationalist or educational officers. Most of the work of the mission was just the mission work - preaching the Gospel of God. Here with the missionaries, we had to read the Bible from Genesis to Revelation. Then they had to teach us a little English, of course, and arithmetic. But chiefly the work of the mission was to teach the Gospel of God.

33006

I remember one day we gathered before the missionary, Mr. Nelson. We said, 'No, we want more education; we want to be taught something more.' Then he was not happy with us. He said 'No, you people are wrong, we are here to preach the Gospel of God.' I was treated as a ringleader. He said, 'You, Remus, you are interested in education, why are you doing this?' We had an argument on that.

I was also a preacher at the mission and went out preaching, of course, and had to spend some months preaching in the villages. I ~~was~~ ^{went} going as far as Chief Matebo, Musele and Ntambu, on the other side of the Kabompo River in Mwinilunga District. Then after that, as we went on, we had to repeat the New Testament.

33007a

Thus, I decided to go to the Copperbelt to find the means to go to other schools. I walked from Mutanda through Chief Mujimanzovu's area - the path by then was called ^{Kapukusu} ~~Kipukushu~~ way - up to Kitwe, ^{by} then called Nkana Mine. From there I went to Mifulira, but before I could get employment there, I remember one day we went into the bush to look for honey for sale, to make money to go to school. We slept in the bush and as a result of that I had serious pneumonia, and I nearly died.

Then I came back here and suffered for ~~about~~ a month or two months.

3 3 0 0 76

We had to walk from there to Solwezi. The transport was then very difficult. This was in 1935-6 and I was not yet married.

After I recovered, I went back to Mufulira and was employed as a garden boy by a European who liked me. He paid me fifteen shillings a month, and two shillings and six pence a week for mealie-meal and relish. After ~~six~~ ^{three} months, I managed to ~~earn~~ ^{save} over six pounds, ~~which I saved.~~

I also, had a small muzzle-loading gun and I sold this for three pounds, which would now cost sixty kwacha! I asked someone to write for me a letter to Kafue ^{Training Institute} and some other schools, ~~and~~ I was accepted at Kafue. In July 1936, I left Mufulira to go to Kafue. I was in Standard III because I had had a lot of practice at Mutanda. The Headmaster was late Moses Mubitana, whom I later met in 1947-8 in the African Representative Council, when I was a member of this Council. We enjoyed debating! One of the other teachers was the present politician, Mr. Harry Nkumbula. He taught me in Standards III, IV and V. Then in December 1939, there was a difference between me and other people because I had always been number one in the class. At that time there was too much tribal feeling in the country and one man attacked me and said 'you are a foreigner here', calling me 'mulumbu ^{muzwamashi} ~~mulamashi~~', meaning you are a man from another country. So he attacked me and there was great quarrelling and fighting. Then when the principal came he gave us punishment, but unfortunately the principal gave me heavier punishment than the other. And another man with me, late Kikuma, later Headmaster of ^{Muzabwela Government School} a school in Chingola, ~~which I have forgotten the name of~~ ^{the school} ~~the school~~ ^{this man}, did not want me to work that punishment for a week, since the other had only about three days punishment and he had wronged me. He said 'No, let us leave'. So we left school. Our intention was to go to what was then called Congo, now Zaire, to become locomotive drivers.

3 3 0 0 8a

Now, when we arrived in Ndola, there we decided to see one of the first education officers, Mr. Opper, and ask for employment as pupil teachers. He asked us who was always first in the class, but I hid ~~not tell~~

330086

going to be accepted. So we said 'No, we were all equal'. Then he asked where I came from and had relatives and so on. I said I had ~~a~~ relative in Luanshya, Mr. William Mulemba. My friend said he had no relatives. So Mr. Opper said he was going to send me to Luanshya. And went to Luanshya. I was there employed as one of the first pupil teachers at Luanshya Government School, under the supervision of Mr. Fraser. Then I was there for one year when I was promised that I would be sent for training as a full teacher. But unfortunately this man did not fulfill the promise and said that I should ^{continue for two years.} ~~repeat to make another year.~~ So I was uncertain.

33009

Then I went to Mufulira and there I was employed by the mines as an underground supervisor and interpreter, which was a very high post. I was there for six months.

33010

Then towards the end of 1940 there was a reorganization of the Native Authorities, which are now Rural Councils. The chiefs wanted me to go to Kasempa and I accepted this and went to Kasempa and became the first Treasury Clerk, handling the money of the District. I had 15 chiefs. Kaonde Chiefs here had their administration in Kasempa. I was in that work until 1947 when again Solwezi Boma was to be reopened. I was requested by Chief Kapijimpanga to come to Solwezi since this was my home and I accepted.

33011

Before coming to Solwezi, there was an educationalist now in the District at Mutanda called Peter Letchford. This man introduced a short course for correspondence. I did it for only six months and I sat for the Standard VI examination, together with Mr. Timothy Kankasa, and managed to ^(pass) ~~get my~~ Standard VI.

L+

Then I continued working with the Native Authority. That is how I managed to get my education.

33012a

Mr. Wilkin: There are several questions that I'd now like to ask you on this early period.

First, about your own parents. Were your parents in the church

3 3 0 1 2 6

Mr. Kalepa: Unfortunately, in those days we had no churches and we had no schools at all. My father, Kalepa, didn't know anything about education at all. My father and mother had their village where Solwezi airport is today. They died and were buried there, near the edge of the airport. They had no education nor churches. The only church which came up was Mutanda Mission which was only opened in the period of 1929-1930. First we had a mission at Chisalala, earlier on, but this closed and the mission came to this side. So my parents did not assist me with my education at all. I had to struggle to get it.

Mr. Wilkin: Well, what made you go to school then? Why did you go when many others did not?

What gave you the desire?

Mr. Kalepa: I think I could say it was something of a gift of God because I don't know how I liked it. I wanted to go to school. I went to Mutanda, and as I told you, there was a lot of learning of the Bible and not real education, so I decided to go to the Copperbelt to work for money to go to other schools.

Mr. Wilkin: So when did you become a Christian and an evangelist? Was this when you were at Mutanda learning?

Mr. Kalepa: At the time I was at Mutanda, yes. Because much of that time I spent in evangelical work in the church, reading of the Bible and preaching and so forth.

I was young as that was at the end of 1931 and I was there for five and one-half years.

3 3 0 1 3

Mr. Wilkin: When you disagreed with Mr. Nelson, you said you wanted better education. What did you specifically want?

Mr. Kalepa: We asked for more education in English to teach us better English and more in arithmetic, ^{and other} ~~and other~~ things like that instead of spending most of the class work reading the Bible.

3 3 0 1 4 a

Mr. Wilkin: What were your school days like? How long were they, etc.?

Mr. Kalepa: We spent about two to three hours in the classroom and the

330146

doing other work. We were not taught or trained in any carpentry or woodworking, nothing.

Mr. Wilkin: Who were your teachers?

Mr. Kalepa: At the beginning in the lower classes, Sub A and B, we had a book in Kikaonde, called ^(Kisumu) kisumu. We had to read these for reading. These considered the teaching and the Word of God. Those were the only books that we had. The rest of the reading was in the Bible.

The teachers as I remember were Mrs. Nelson and himself, untrained people. In the lower classes some of them were Chief Mumena, Samuel Muyoya, who had no education, also had to teach. It was also at Mutanda that Mr. Tito Kibuya came. We were together at Mutanda. After the discussions, ^{about more education} ~~(words not clear)~~ with the missionaries, ^{the missionaries started} they decided to think of what to do. ^{later} So they decided to send him, ^{Mr. Tito Kibuya} and some others to Johnston Falls, ^{to do some} ~~to do some~~ education there.

Mr. Wilkin: Did you study anything besides reading, a little arithmetic and the Bible?

Mr. Kalepa: That's all, especially the Bible.

33015

Mr. Wilkin: Would John Pupe have helped teach the Bible to you? Was he active?

Mr. Kalepa: Yes, Mr. John Pupe was one of the most important men there. His work was purely to preach the Gospel of God.

Mr. Wilkin: When you went to Kafue, what subjects were you learning there? Was the education better?

Mr. Kalepa: Oh, there it was real education. The African Methodist Church had ^{more} ~~some~~ trained teachers. ^{of whom} I have ~~mentioned~~ ^{mentioned} ~~some of~~ their names. They were trained teachers. Even Mr. Nabulyato, who is now the Speaker of the National Assembly. I was with him there. ^(at Kafue) There it was really good teaching.

Mr. Wilkin: You mentioned that you were teaching in the Copperbelt. Can you give details about this and the quality, etc.?

Mr. Kalepa: I think it was better but not very much. I remember that I

One had over a hundred pupils and we had no blackboards. We had to tell them to write on the ground.

3 3 0 1 6

Mr. Wilkin: Now let me ask you more about coming back to Kasempa and Solwezi. Also, you said you had correspondence about this time, I believe.

Mr. Kalepa: The correspondence I had was in 1946.

Mr. Wilkin: If Mutanda by then was having Standard VI and correspondence under Peter Letchford, it seems like there must have been a change of the missions attitude. Is this so?

Mr. Kalepa: Exactly. That is true. I didn't tell you exactly how education started here. Before Mr. Letchford came, I remember at Kasempa we had Mr. ^{Chass}~~Charles~~ Foster. He had changed his attitude because he was the missionary-in-charge. He was the higher man. Then he had correspondence for an educationalist. I remember, in the Treasury he had to write me letters about an educationalist. This is why Mr. Letchford came to Mutanda. Then in Kasempa, we had the first education officer, Mr.

D. B. Roberts. It ^{is}~~was~~ interesting to tell you that I had a small office and he had to share an office in the Native Treasury Office with me, as the education officer of the Province, ^(Provincial E. Officer). This man when he came; we had to start ^{one of} the first schools for the Native Authority. One in Kasempa (in the chief's palace area) called the Kasempa Native Authority School. I understand it is now called Kalusha Government School. We also surveyed Chief Kapijimpanga's ^{area}~~area~~ for the Government School there. That was about 1943 or 1944. We started building that school, with the help of the

Native Authority. That was the beginning of education in these two districts.

3 3 0 1 7

In other districts like Zambezi, which was called Balovale, and Mwinilunga - there was no Kabompo ^{Boma} at that time - people were lucky, I think, because they had other missionaries who were really interested in education. They had good schools, like Kalene Hill Mission, which was teaching ~~some~~ real education. Also at Chitokoloki Mission, they were concentrating much on education. Here, when Mr. Letchford came, he was one who really started

to do something about education. He ^{really} began education here.

3 3 0 1 8

Mr. Wilkin: By the time of Mr. Letchford did you have any Jeannes teachers?

Mr. Kalepa: Oh yes, we had some Jeannes teachers. They were introduced nearly at the same time. One of them was ^{late} ~~the~~ Bulasho Lewila who was a member of the Solwezi Local Court here, who died recently.

He was working for the Mission to begin with. The people did not know education and so we had a special system. The Native Authority had to employ some people to go in the villages to recruit school children and especially the girls. Really it was a hard work to get many boys and girls in a class.

3 3 0 1 9

Mr. Wilkin: What other schools did the Native Authority open besides those you have mentioned?

Mr. Kalepa: Other schools here were Kabwima. (At that time Lamba chiefs were administered from Ndola.) Other small schools were

Kapapela outschools, and Solwezi ~~in~~ only a few in the district. Mukumbi ^{school opened} ~~came very~~ late. ^{Really} Very few schools ^{in the district} ~~really~~.

3 3 0 2 0

Mr. Wilkin: Was the Native Authority here connected with the Native Authority in Kasempa? Or was it separate?

Mr. Kalepa: It is a long story to tell you. In the years back, before I became Treasury Clerk, before 1936, Solwezi District was administered separately and Kaonde Chiefs in Kasempa were administered there. Then later on, there was re-organization of the Native Authority. Each tribe had an administration ^{centre} by itself, so the Kaonde ^{chiefs} office of Solwezi and the Kaonde ^{chiefs} office of Kasempa District had ^{to have} ~~an~~ administration ^{office in} with Kasempa as the Headquarters called Kaonde Superior Native Authority. The Lambas had the Lamba Native Authority which was in Ndola. The Lundas also had a Native Authority in Mwinilunga called the Lunda Native Authority.

So in 1947 the government decided to re-open Solwezi Boma, because it was a Boma ^{at the time} ~~before~~ it was closed. After it was closed, the late Mr. Simon Chibanza remained here as the officer-in-charge. But most of the work he had ^{todo} ~~was~~ chiefly to look after the distribution of mails because this was important as mails had to come from the Copperbelt by vehicle

3 3 0 2 1

owned by Mr. Robinson. Then here he had to distribute them - some went to Kasempa, some to Mwinilunga. Thus, he remained ^{here.} I think it was about ten years.

Thus, in 1947, the government decided to re-open as a separate Boma and District. Also to set up a separate Native Authority, called ^{Kaonde} ~~the~~ ^{Lambalunda Native} Treasury. So I came from Kasempa, ~~where~~ ^{man} they employed another ^{in my} place. But I taught them the methods of work like bookkeeping and other things like that and how to run it. I came here in May 1947. We started ~~in~~ the first buildings in Solwezi; ^{and these are} those round rest houses. Those were the first buildings.

3 3 0 2 1

Mr. Wilkin: In the 1940s we agreed that the missionaries changed their attitude towards education. Mr. Letchford came and there was a big improvement. Would you say that they changed because of the government or because they feared the Catholics coming in or why?

Mr. Kalepa: I think that they changed particularly in this district and Kasempa, where we were behind the C.M.M.L. of Mwinilunga and Zambezi and also in other provinces where missions were more active in education, because the people demanded more education and said they wanted more. So they really changed because of the demand of the people. The people put pressure on the Mission. In those years of the ~~late~~ 1930s and early 1940s, there was no direct way of putting things to the government so we ~~did~~ put direct pressure on the Mission. Also we had the educationalist, Mr. Opper, who had to tour, and see ~~in that way~~ ^{AND what so in this way} the missionaries had pressure from these educational officers.

The people were very happy indeed when they saw people sent ^{to Joastonga} ~~overseas~~ ^{and to see that} Mr. Letchford ^{brought in more} ~~and~~ education ~~expanding~~. Mr. Letchford is still remembered in these districts.

3 3 0 2 2 a

Mr. Wilkin: You have mentioned Mr. Simon Chibanza. Who were considered at this time about 1940 when you came back here, the most educated people of the district? Who else besides Mr. Chibanza?

Mr. Kalepa: The most educated men were: first, Mr. Simon Chibanza, then

330226

late Bulasho Lewila, Mr. Esa Mulimena, and Mr. Briaks Mankika - who were sent to Johnston Falls.

They were highly respected because of their education. Some of these were from Kasempa District, such as Esa Mulimena.

Mr. Wilkin: Did people ask you as educated men to write letters for them, and so forth?

33023

Mr. Kalepa: In those days many worried those who could read and write.

It was also fascinating, and it is hard to explain, that most of the people, although they had no schooling - I remember some of the old people - could write what we called in Kikaonde manungo abafu - rough writing - and were able to read something, not in a book, but in the writing.

33024

Mr. Wilkin: Let's look further at the 1940s, and especially consider two points. You mentioned before we started, that by this time the district was already behind. Why was this? Second, could you repeat what you said before the interview that because of this, the district could not be expected to compete with other districts.

Mr. Kalepa: As I have already told you here in this district and Kasempa, we had not good educationalist at all compared with those in Mwinilunga and Zambezi.

I remember that about 5th May 1947, when there was a meeting, at Balovale, of the African Provincial Council, at which I spoke. (This Council dealt with Provincial matters, out of which the administration got ideas from the people - the representatives of the people - and I was one of the members.) There was also an African Representative Council, which sat in Lusaka representing the whole of Zambia, then Northern Rhodesia. On the above day, a Provincial Commissioner came from Ndola, and he said that the government was changing the system of education. Before that we had a separate system of education here according to the poor education we had in the province or the districts. Now he said that the government had decided to make one equal basis of education in the country. I

3 3 0 2 4 6

remember objecting and said that 'Bwana Provincial Commissioner, this is a mistake. If we have the same system of education as others' in other provinces who ^{already} have had more education - and I remember the Southern and Central Provinces had better education then than we had today - it is like giving us a race of which the starting points are different. Others are set up about 100 yards in front and others behind, yet you say start at the same time and the goal is the same. It means that those who are 100 yards ahead will easily reach the goal and win the race. In other words I meant, as we shall have the same educational system in the country, we ^{are} behind, who had a weak beginning will always remain behind.'

I think that it is true now. The number of our people going for higher education and university and even secondary education; the number in these districts are low compared with other districts.

3 3 0 2 5

Mr. Wilkin: In the period from 1947 to 1964 when we got independence, what jobs did you hold and did these relate at all to education?

Mr. Kalepa: In 1947, I was transferred from the Kaonde Native Authority in Kasempa to Solwezi. In the years 1947-8, we were busy with the District Commissioner to re-organize the system in the district here. We went to Mwinilunga, I remember, to bring back Chiefs Musele and Mukumbi-Lubinga to join our Solwezi administration. In the same way the Lamba Chiefs were in Ndola. They were also cut off to join the Kaonde Chiefs in Solwezi. First of all I had three ^{cashbooks} ~~posts~~ called Kaonde Sub-Native Authority, Lunda Sub-Native Authority, and Lamba Sub-Native Authority; then in 1949 these were all combined and called 'Solwezi Native Authority'. This included all three tribes of the district - Kaonde, Lunda and Lamba. I was the Senior Administrator. We had no people like a Secretary - I was the Secretary really but was called Senior Administrative ~~Councillor and the~~ Senior Administrative and Finance Councillor.

In other words these were the posts I held. I also had to organize the

3 3 0 2 6 a

building of the Native Authority where Solwezi Secondary School is. where

my office was. It is interesting to

3 3 0 26 b

you to learn that we built the office for £100 with so many ~~three~~ or four - compartments. ~~Burat~~ bricks ~~was~~ grass roof. Also a £100 for chiefs and staff houses. Where the dormitories are is where the chiefs' houses were. So it was about the end of 1949 when the government decided to put the first secondary school in this province. This school was scheduled to go to Zambezi but unfortunately at Zambezi there were no buildings to accommodate a secondary school. By then Mr. P. D. Thomas was the District Commissioner and discussed privately with me. He said 'Mr. Kalepa, encourage the chiefs to move from this place so you can have the secondary school here.' I discussed with the chiefs and said 'If we have the first secondary school it is a good thing for your people.' So the chiefs agreed and we said 'All right the school will be here.' We had ~~the~~ first ^{secondary school} teacher here, Mr. Siwale, the son of Mr. Donald Siwale. They used the small houses that were the Native Authority's ^{staff houses}.

So ~~now~~ we had to move to the place called Kimasala where at present the Solwezi Rural Council is ~~operating~~ ^{operating}. We had to start building there. I had to help plan and build all those buildings.

3 3 0 2 7 r

This was between 1949 and 1950. Then I continued on working for the Native Authority as a senior man until the politics started. The first man that we had here was Mr. Njovu, sent by Mr. Harry Nkumbula of the A.N.C. I had to support him and we went on like that. Then another man came and we had to accommodate him privately. He also went away.

Then U.N.I.P. was born in the Federal days. Federal officers came to see me at the Native Authority at Kimasala. They said 'are you going to support us?' I openly said 'No, we don't accept Federation.' So we went on until about 1963 then I was forced to retire simply because I was a firm supporter of U.N.I.P.

I know very well the story of politics in this district. Before I was forced to retire, I remember organizing chiefs to support the party. I think ~~even now~~ I am honoured ^{by the Party}. I have a ~~medal~~ ^{medal} 'Companion Order, 3rd

3 3 0 2 7 6

Even for the politicians here, there was no confusion among the chiefs. Chiefs and politicians were fighting together and there is no history of anyone being judged in the chief's court for supporting the Party or being a politician at all. But in other districts, there was confusion, like Mwinilunga or Zambezi, where UNIP and ANC ^{members} had to fight and there was bloodshed. But not in Solwezi. This did not happen. People were united in politics.

3 3 0 2 8

I even remember at the time of the Monckton Commission, ^{which} ~~what~~ came to find out the feeling of the people here; it is interesting and I still remember. The politicians, my friends who were openly in politics, said not to give evidence to the Commission. But when I met the chiefs, I said 'No, you must give evidence. Tell the British Government ^{of} your feelings. If we don't there may be confusion as the British Government ^{would have} ~~will~~ not know our feelings.' This is why they accepted to give evidence. In that when giving evidence, one gentleman, from Chief Matebo said that 'Federation is bad, we don't want Federation because we see now that the Federal Government is importing grain from Southern Rhodesia and South Africa instead of buying our food which is grown here. This point interested most of the Commissioners. They said 'What?' and I ^{as the interpreter} had to repeat ~~as~~ ^{this} ~~the interpreter.~~

3 3 0 2 9

Mr. Wilkin: There is one question that I would like to ask you in relation to the Party. It is maintained that some schools just before Independence were burnt because the Party allowed it. Could you clarify this charge.

Mr. Kalepa: Yes, that happened. One of the big ones was Kapijimpanga Government School where a classroom ^{with grass roof} was burnt, ~~with a grass roof~~. Politicians had to burn this to show that they were opposed to the Federal Government. This was between 1960 and 1964 in the period before Independence. Although the schools were burnt and the road to Sandangombe was blocked by ~~XXXXXXXX~~ ^{trees} cut across it, the late Chief Kapijimpanga had to work hard to re-roof that school, without punishing the people. He knew who

One, interested in the education of the people and also the ~~politicians~~ ^{politicians} had ~~xxx~~ a chance to play their role. This is why he was also honoured.

3 3 0 3 0

Mr. Wilkin: I would now like to ask a very broad question. In the late colonial days of the 1940s and 1950s would you say that inspite of the different tribes - Lunda, Luvale, Kaonde, Lamba, etc. - people of the province saw this as a province? Did they still see themselves as together? In other words, did they see the need to work together?

Mr. Kalepa: There was such, although it was not done practically. Like the Kaonde felt as one with Mwinilunga. The only district which was far off was Zambezi (formerly Balovale) and sometimes called 'Sandongo'. We had two different ^{provinces} ~~boundaries~~ (? words not clear). The first one was called Kaonde-Bunda Province, which was later changed to the province as it is now, the North-Western Province. Also, on the eastern side was the Lamba people, and although the Kaonde people were different, there was very much a connection. That is why that when the Lamba, Lunda, and Kaonde formed one province and when it was re-^{organised} ~~formed~~ again that they were happy working together as a province. ~~Zambezi~~ Zambezi was a little different because formerly it was in Barotse Province

3 3 0 3 1

Mr. Wilkin: Let me ask you now about the post-Independence period. Have you had anything to do with education since 1964?

Mr. Kalepa: After I retired, I then became a businessman. First of all I was in partnership with two other men, Mr. Yona Kayumba and Mr. William Kalemba, where Buya Bar is today. We were handicapped by money problems, but after about one and one-half years, I withdrew and started a shop in the Messenger's Compound and ^{Mr. Kalemba} a small store at the secondary school. Later on I applied for the plot where I am now but I had some problems and finally had to sell the shop in Messenger's Compound and finally completed ~~my~~ ^{my present} building by myself. Finally, I got a loan to start a bakery.

Regarding education. After attaining Independence, I was elected

councillor in 1966. I still am in the same ward. I was, and am, a

3 3 0 3 1 6

of the local district council of education, the District Education Authority. I was also a member of the Provincial Teaching Service Committee which dealt with the disciplinary cases of the teachers. I was on it until it was dissolved. So I have played a lot on committees like these.

Mr. Wilkin: Would you make any comments on education today and how it has changed the old way of life and living, etc. This is general but would you like to make any comments at all.

Mr. Kalepa: I would like to think about this and will say something later but things have changed.

In those days I think we valued education more, but now though people value education, it is only for getting employment.

But I need time to think about this ~~time~~^{much} more.

Mr. Wilkin: Thank you very much. I shall try to put all this in writing very soon and we can talk again, hopefully before I go on leave in a few weeks.

END OF INTERVIEW

Confidential

Postscript to Interview with Mr. R. Kalepa on 23rd February, 1978.

N.B. After Mr. Wilkin said the interview was over, he suddenly thought of the following questions to ask Mr. Kalepa. Hence this forms sort of a postscript to the formal interview.

3 3 0 3 2

Mr. Wilkin: In the 1940s, we agreed the missionaries changed their policy. Mr. Letchford came and there was a big improvement, etc. Would you say they changed because of the government or because they feared the Catholics coming in? Why?

Mr. Kalepa: As I have already told you, in Mwinilunga and Zambezi, where there was C.M.M.L., the education was far better than in Kasempa and Solwezi Districts. Also, in the Southern Province, where we had this African Methodist church and other missionaries the education was very good. So here these people demanded more education. Hence the missions in those districts had to change.

3 3 0 3 3

Mr. Wilkin: When the people were demanding education, were they putting pressure directly on the mission, or on government to put pressure on the mission?

Mr. Kalepa: No, it was directly on the mission really. In those days of 1936-1940, there was no direct way of putting petition to the government. We put the pressure on those in the mission. Also, we had an Education Officer, Mr. Oppar. He also had to tour and see and in that way, I think, the missionaries had pressure from people and probably had pressure (?) on government. From this Education Officer from Ndola.

3 3 0 3 4

Mr. Wilkin: And were the people very pleased and happy when they then saw Mr. Letchford send people overseas?

Mr. Kalepa: They were very, very happy indeed. And I think that Mr. Letchford is still remembered in these districts. He did a good work.

Confidential.

INTERVIEW: MR. REMUS KALAPA with Mr. Luka Yamba and Mr. David Wilkin on Tuesday, 7th March 1978, 14.30 hours in Solwezi-part in English and part in Kikaonde.

3	3	0	3	5
---	---	---	---	---

Mr. Wilkin: Could you give additional information as to when you started to school. I am still very interested as to how you heard about it? What made you want to go? Did any of your brothers or sisters go?

Mr. Kalepa: I heard about the Mutanda Mission School because some of my friends went to Mukinge and on their return they told me they were at school. As I heard about it, I had an interest about the School. Nobody forced me or encouraged me to go to school.

It is interesting to tell you that from one **at** these people I bought a book, called Kisubu, for reading, for a six pence. This man is Mr. Kimuka Izeki Lukeshi. After that I read that book, which I studied myself with the help of my friends. It was in 1930 when Mutanda was opened and they said there was going to be a school. So I went there. My father and mother did not know about school but I had that intention to go to school.

My eldest brother, (name not clear) Kalepa, had no interest to go to school or to encourage me to go to school, so I went there. And as I told you before, studied a little English, arithmetic and chiefly religious Words of God.

So when I went to the Copperbelt, I found this brother in Luanshya and he was now employed. Up until the time I returned from the Kafue Training Institute, I assisted myself in school;

at that time he started to assist me with money. 33036

Mr. Wilkin: Would you now give me a little biographical data about you and your family.

Mr. Kalepa: I was first married in 1943 to a lady called Enesi Kajilambinga, the daughter of late Kajilalambinga in Kasempa District. With her I had two children-one died. The other you know, Kingsford Kalepa. My first wife unfortunately died while here in Solwezi. She is buried at Chief Kapijimpanga's graveyard.

My second wife, Sara Sawulo, is my present wife. With her, I have had seven children - six girls and one boy. Unfortunately, I lost one on 15th January in Solwezi. So I have two boys and six girls.

I have four grandchildren-two boys and two girls.

Mr. Wilkin: My next question takes us back to Mutanda again. 33037

When you started did you have to pay any Fee? Did you have a uniform?

Mr. Kalepa: We had to pay five shillings per year. I can't remember clearly about a uniform. I think we had something like a short trouser of poor material and a poor shirt. But because most of the school houses-nearby everyday-were spent in handwork, I think this was regarded as part of the work on the mission station. 33038

Mr. Wilkin: I should now like to ask you about the Jeannes teachers and then about the chiefs. What did the Jeannes teachers do, such as Brush Luwila?

Mr. Kalepa: As a Jeannes teacher, he had to visit schools. He was in other words an inspector of schools, to supervise the work of other teachers.

Mr. Wilkin: By this time you were in the Native Authority I believe. Do you feel the Jeannes Teachers were effective?

3 3 0 3 8

Did they accomplish much?

Mr. Kalepa: Really I don't think their work was as good as it should have been. This was because they did this work for only three, four or five years. It was too short.

3 3 0 3 9

Mr. Wilkin: In our last interview we mentioned that the Native Authority built schools in certain chiefs' areas I wonder if this was because certain chiefs were more keen on education? How did some chiefs get the schools? Who built them?

Mr. Kalepa: The first one we had was in Senior Kasempa's capital for the Kaonde Native Authority School. The second one was for Solwezi District in Chief Kapijimpanga's capital. This is now called Kapijimpanga Government School. Chief Kasempa was called the Superior Native Authority for the Kaonde. He was the senior chief above all others. Therefore he was given a chance to have a school in his own capital. The second was for Chief Kapijimpanga because he had an interest in the school. Even the mission, when it first arrived here, settled at Chisalala and the chief had some interest in the school and education. Then unfortunately this mission moved to Luampa and other places, leaving the place and the chief had that interest so we asked for a school to be there.

It is interesting to note that I was one of them who surveyed the place. I worked then with B.D. Roberts, Provincial Educational Officer.

3 3 0 4 0

Mr. Yamba: I would like to add on to this question of Native Authority Schools which were established in Kasempa and Solwezi respectively. The other main reason was that these schools were established to educate the relatives of the chiefs so that eventually they would take over the Chieftainship.

330406

Because Chief Kasempa and Chief Kapijimpanga, as well as many other chiefs, actually, in these two districts had to send their nephews and brothers to these two schools. That was one of the aims of these schools, and I think I am right to say -as Mr. Kalepa has already commented-that Chief Kapijimpanga was actually very interested and that he wanted the school in his area. As you are aware, Chief Kapijimpanga was popularly and accurately known as a big chief, here very active and very influential. So when this school was built, it was built in his area. And so he had to send quite a few of his brothers, nephews, and those closely related to the chiefs. But then over and above, other people in Solwezi and Kasempa Districts went to this school. But the main reason was that these chiefs should send their relatives to these schools.

33041

Mr. Kalepa: In addition to Mr. Yamba's explanation on this matter, it was partly for that reason. On the part of the Kaonde Native Authority, all Fifteen Kaonde Chiefs, before some of them were abolished, were asked to send one representative to that school. So we had about 15 of them. Some of these people, of course, who were sent there as the next chiefs-not all selections can be right-have failed to become chiefs. Mujimanzovu, of course, is the present one after the previous died. In Kasempa, the one who was sent there failed and is not a chief. The Government intended to bring in more education into these two districts, because the missionaries didnot develop very much in education. Therefore the Government had to do something and did it through the Native Authorities. But due to lack of funds, only two schools were built in these two districts.

Mr. Yamba: This is very interesting when you talk of Chiefs in Kasempa and Solwezi Districts respectively. I don't see and I don't understand and I don't know how and why some chiefs lost their chieftainships, like so many chiefs in Kasempa and Solwezi. That is why we have a lot of ex-chiefs here and there. Could you enlighten us as to how some of these chieftains were abolished.

Mr. Kalepa: I really cannot explain about how this happened. But I think the Kaonde Chiefs were somewhat mistaken. The Government told the chiefs that "You, chiefs, are too many". This was the explanation from the Government as far as I can remember "You are too many and cannot be paid a good amount of money as chiefs therefore, unless you reduce the number of chiefs". Therefore, the senior Chiefs, Chief Kasempa, who was The Superior Native Authority for the Kaonde, and other chiefs therefore discussed this matter. They decided to reduce the number of some of the chiefs. A mistake was made, of course, as I can see it, particularly in Kasempa where on the Eastern side of the district in places like Kasonso and Nyoka, Kinsengwe, Kalasa, which were all abolished. In the Western side, Munyambala; this left only a very few chiefs. Then in Solwezi, chiefs like Chibanza, Shilenda, were all abolished.

But I can tell you more about this because the Lamba Chiefs, which were in Ndola District by then agreed to reduce the amount of their earnings. I am sorry to reveal this, but when I came here there was a great difference in chiefs (pay) enrollment. Some of them had to get K4.45, I mean 75n, together with their clerk and court assessor. Government Kapasos were receiving £2.7.6. But, when we came; we had to discuss with the District Commissioner and put them on the same line. If

the Lamba Chiefs had not done that, on this side, the only chieftainship which would have existed would have been Senior Chief Kalilele. The rest would have been abolished.

Mr. Yamba: Who had to decide which chiefs were to lose their power as chiefs. Was it decided by one individual, senior chief in each district, or was it decided by a District Commissioner, or how did it take place?

Mr. Kalepa: On that, I was not invited to sit in that meeting. But so far as I know, the senior chiefs were at that meeting. Senior Chief Kasempa was the Chairman. Also there were Senior Chief Mujimanzovu, Senior Chief Kapijimpanga, Chief Chizera and some other chiefs formed sort of a committee, after the District Commission explained to them all about the difficulties of the reorganisation of chiefs. Then after this some of the chiefs whose chieftainships were abolished were told to get out of the meeting. That committee decided who were to be chiefs and whose chieftainships were abolished. It was not really the District Commissioners, but really he told them to do that.

Mr. Yamba: What was the reaction of those chiefs who had to lose their power?

Mr. Kalepa: Really, they didn't react. No action at all as far as I can remember. There was one chief, Chief Mumena, which was to be abolished and Chief Chibanza to be retained, but after going into the history; as far as I can remember the late Simon Chibanza revealed that Mwadi Mambwe came from Chief Mumena's Chieftainship, therefore Chibanza was a junior to Chief Mumena. Therefore, Chief Mumena had to retain his chieftainship and Chibanza lost his. Also in Kasempa Chief Ingwe was also to lose his chieftainship and Chief Kalasa was to retain his, but after struggles,

Ingwe retained his chieftainship and the other lost his.

Those all are the reactions that I can remember. Anyway, there was peace!

33043

Mr. Wilkin: My last question, before Mr. Yamba and you continue in Kikaonde, is if you can give me more details about when Mr. Roberts arrived and left, what he did, and where did he work-the whole province or just Kasempa?

Mr. Kalepa: Mr. Bruce David Roberts was sent by Government to open up an education office as a Education Officer and Provincial Education Officer. The province was then called Kaonde-Lunda. After settling in Kasempa, I remember him sharing the office with me. He came in about 1944-5. (This was before Mr. Letchford arrived.) He travelled even to Mwinilunga. But Zambezi by then (Balovale or Sandongo) was still in Barotse Province. He had no connection with that. He had only two districts-Kasempa and Mwinilunga. So his work was mainly about education and I remember that I brought in Mr. John Mwendela as his clerk, when he was just a young man, and he was working in my office. We shared my office. That was his first clerk.

Mr. Roberts, as far as I remember, built himself a house- The Education Officer's house and then I can't, unfortunately remember the year he left. But after he left the way was open for other Education Officers in the Province.

He was helpful and dealt with education. Regarding the opening of Kapijimpanga, he was the one who came to survey the site for the school.

...../

He was still here when Mr. Letchford arrived.

Mr. Wilkin: After Roberts left, would you say that Mr. Letchford was the most well known in education?

Mr. Kalepa: Mr. Letchford had two duties in education so far as I remember. He came as a missionary educationalist, where as Mr. B.D. Roberts was a Government Education Officer.

Additional materials resulting from the interview

Mr. Remus L. Kalepa

**Interviewed on 23rd February 1978
and 7th March 1978 in Solwezi**

- **Two letters from me dated 28th Feb. 1978 and 9th Jan. 1984**
- **A very interesting update letter from Mr. Kalepa dated 16th 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. Remus L. Kalepa,
Bibusa Bakery,
Box 37,
SOLWEZI, N. W. Province, ZAMBIA

Dear Mr. Kalepa,

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

Kalepa
16th August

Remus L. Kalepa,
Bibusa Berkery Limited,
P.O. Box 37,
SULWEZI.

16th August, 1983

Mr. F. David Wilkin,
P.O. Box 175,
REGO PARK,
NEW YORK. 11374

Dear David,

Thank you for your interesting letter dated 6th July, I am also very happy to learn from you that the work which you was ~~doing~~ ^{was} doing in Solwezi while living in a small house or Caravan has finally developed into Univeslty Studies in part of the great country on the continent; this is indeed a good job and really congreclulate you on the achievement.

I also sincerely thank you for keeping my name in your memory which has lead in you writing to me from a far country- America.

Re my address is the same, as written above.

Please note that I shall be happy to receive copies of the complementary. I think you will ^{be} interested to hear from ~~the~~ ^{me the} visits I have paid outside Zambia apart from those ~~far~~ ^{in the far} East countries these are:

India-Bombay 2. Bankoçk 3. HongKong 4. Ghana 5. Japan and Singapore.

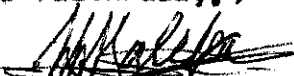
After your departure from Zambia, I have been to England 3 times 1981-1983 attending the Royal Agriculture ^{show} in Bermingham and have travelled England extensively I have also been in Roma Italy, Belgirm, West Geman and Holland. The only countries remaining to visit in my life are America and Australia to qualify as a man who has travelled the whole world.

That now have ^{known} your address in America I shall be writing to you at any time.

You may be interesting to ^{know} that, this month we are busy in Zambia preparing for Mulunguahi - Rock of authority for UNIP General Conference where we are going to Elect our President Dr. K. D. Kaunda for another 5 years term of office as the sole party candidate for UNIP followed by General Election for Presidential ^{and} Palliamentary ^{elections}.

Yours ^{sincerely} faithfully,

For



XX

6375

XXXXXX

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

XXXXXX

28th February 1978

Dear Mr. Kalepa,

I just finished transcribing and typing up the interview that we had last Thursday evening. As I will be going to Lusaka next week and then on leave, I tried to hurry things up a bit. I hope in turn we will be able to get together again for a very brief chat, before I do leave.

Enclosed are two copies of the transcript. I would be grateful if you would correct them as you see fit. In some places the tape was not too clear and I may have put some wrong words in, misspelled some Kikaonde words, etc. Please do not worry about sentence structure or grammar as this is not very important. More important are correct facts and ideas. I have marked on the original, 'Mr. Wikkin's copy' and on the carbon 'Mr. Kalepa's copy' and would be grateful if you could correct both in the same way before we meet. Then we could each note the corrections.

If you can look these over in the next few days, and I know you are very busy, hopefully we could meet soon again. You will probably think of things you'd like to put on the tape now, plus I'd like to ask you to say a little more about the following topics:

- (a) Tell me a little more about how you heard of school at Mutanda and became interested enough to go and see? Also, did any of your brothers or sisters go to school?
- (b) When were you married? How many children? In other words a little about your own family.
- (c) When you started to school at Mutanda were there fees? Did you have a uniform?
- (d) What chiefs were very keen on education in the 1930s and early 1940s? Did they get schools? If so who built them, etc.
- (e) What did the Deannes teachers do? Was their work effective?
- (f) Give more details about the arrival of and work of Mr. Roberts in Kasempa in education for the Native Authorities in the Province. How long did he stay, etc.

Mr. L. Mamba, as you mentioned, wishes very much to ask you a few questions, in Kikaonde. If you don't object, I've suggested that he join us for our next discussion and after you've corrected the script, look it over in advance. Then he could go on after we finish and discuss points with you on the tape in Kikaonde. If this is all right, please let me know.

Thanks for your time for interviewing so far. It has been a real enjoyment to me to hear you tell about the old times.