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Examination of an alternative: a look at the primary and secondary education in Namibia.

Mosé P. Tjitendero
University of Massachusetts Amherst

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EXAMINATION OF AN ALTERNATIVE:
A LOOK AT THE PRIMARY AND SECONDARY EDUCATION IN NAMIBIA

Mose Penaani Tjitendero
B.A., Lincoln University, 1970
M.A.T., University of Massachusetts, 1972

A Dissertation
Submitted in Partial Fulfillment of the
Requirements for the Degree of
DOCTOR OF EDUCATION
at
The University of Massachusetts

1977
ABSTRACT

Examination of an Alternative:
A Look at the Primary and Secondary Education in Namibia

Mose Penaani Tjitendero
B.A., Lincoln University, Pennsylvania
M.A.T., University of Massachusetts, Amherst

Directed by: Professor David R. Evans

The dissertation traces the historical roots of the educational system in Namibia and demonstrates the relationship of these roots to the current system which continues to provide sharply different quality and amount of education for Europeans and Africans. The analysis of the role of education in an independent Namibia focusses particularly on the character of the existing curriculum and the kinds of changes which will be necessary. The current curriculum is shown to be the product of missionary education, of the German colonial period, and the apartheid policies of South Africa.

In seeking models for future curriculum change, the study looks at the Tanzanian education system for guidance on relating education to development in a poor, rural environment. For suggestions on language policy, the study turns to the Ghanaian example as a possible model where a European language is to be used as the national language. The conclusion highlights both the characteristics of the process and the kinds of curriculum which will have to be developed in order for education to play an effective role in developing a viable, independent state of Namibia.
ACKNOWLEDGMENTS

The writer wishes to acknowledge his indebtedness to his advisor and chairman of the dissertation committee, Dr. David R. Evans, for consistent encouragement, support, and guidance, and to Dr. Johnnetta B. Cole, and Dr. George E. Urch, both committee members, for their support and constructive criticism.

He also acknowledges, with gratitude, the assistance of his wife Sandra for her patient support and for her constructive criticism in editing the manuscript. He pays tribute to her forbearance and to her never failing encouragement.
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CHAPTER I

THE PROBLEM: THEORETICAL CONSIDERATIONS

Introduction

One of the urgent tasks facing African education today is that of curriculum change and development. Education in many African countries is still viewed as a powerful force which can bring about social, political, economic and cultural changes. The recognition of education and, therefore, schools as major agents for social change is not a new realization in Africa.

Schools as agents for social change played a significant role during the colonial period. The missionary schools became the training ground for a new class of African elite. This new elite class was taught to emulate the European values and way of life and to help spread the European religion and customs to the rest of the Africans. It was also through education and the institution of schools that an effective colonial machinery was eventually established.

During the colonial period, the teachers (who were mostly Europeans) were presented as models of moral, intellectual and spiritual development, and all students were encouraged to accept them as such. On the whole, colonial education was deliberately based on European values to the
total neglect of the African social and cultural environment within which the "education" was being carried out.

This overemphasis on European history and culture to the complete exclusion of African history and culture resulted in the distorted idea that European culture was superior and that Africa had no independent history of its own. Colonial education, as a matter of fact, was designed to promote and perpetuate the superiority of European leadership in all fields of endeavor.

Consequently, those Africans who received their education under colonial rule were taught European history and culture at the total exclusion of their own. To be educated meant to be Christian, and to be Christian meant to be "non-African" in terms of attitudes, behavior, customs and mannerisms. The realization on the part of those few educated Africans that they knew comparatively little about the African cultural environment and that they were not and could not be a part of the European history and culture with which they identified intellectually, resulted in the pathological colonial condition— which can be called an identity crisis.

In those African nations where successful curriculum reorganization is taking place, the identity crisis is a dying phenomenon. But, unfortunately, this condition still exists in southern Africa, which is still under colonialism.

It is against this background that curriculum change must be examined. And nowhere in the world is the need for
curriculum reorganization more urgent than in Namibia, which is soon to become an independent nation.

Statement of the Problem

The current educational system in Namibia is based on the South African policy of racial discrimination—apartheid. This policy permeates the social, political, economic and cultural life of the Namibian people, relegating the bulk of them to fourth-class citizenship. The policy cripples the development of the Territory, forcing it to depend on the Republic of South Africa.

The educational system by law consists of racially segregated schools with syllabi and curricula objectives varying among the racial groups. Specifically, there are three different systems: one for Europeans, one for Coloureds, and one for Africans.

The European system is by far superior to the Coloured and African ones. It receives the most assistance from the government with the other systems receiving comparatively little. There are more schools available to white students; more money is spent per year for each child. Also, there is a higher teacher/pupil ratio in Coloured and African schools.

But more significant than all of these factors is the qualitative difference in the curricula for the different schools which are supported by law. White students are prepared for leadership roles in an advancing and developing
technological world. They are taught various sciences and mathematics which enable them to participate as controllers and contributors to this development. They are given a part of the future. On the other hand, Coloured and African students only get the bare minimum of scientific education as they are only introduced into the curriculum in secondary school and Coloured students are only encouraged to finish primary school, while Africans aren't encouraged to go to school at all! Education is compulsory only for whites.

This situation cannot be allowed to persist. All of the children in the country must be given a quality education which will prepare them for their future in an ever-advancing society.

**Purpose of the Study**

The purpose of this study is to examine certain critical issues of education and policy making as they relate to the distribution of educational services and opportunities in Namibia. The study will trace some of the recent historical factors which have contributed to the situation today in Namibia, and which will characterize the situation at the time Namibia becomes independent. Dominating these factors is the close relationship of Namibia to South Africa, and redressing the imbalance caused by that relationship will be the first priority of educational planners in the independent state of Namibia.

The study will examine issues raised by the imbalance
between the various racially-based education streams in Namibia, the thorny problems presented by language policy formulation, and the problems of creating a school curriculum responsive to the needs of a racially integrated independent country. In each of these issues the major dimensions of the current situation will be explored, and then with reference to experience in other African countries, particularly Tanzania and Ghana, a series of policy alternatives will be discussed.

The outcome of this study should be an increased understanding of the educational situation in Namibia today and a better basis for beginning to formulate educational policy for the time of independence. By analyzing the critical dimensions of the current situation, the study is intended to provide a basis for examining alternative approaches to the task of building a truly national system of education for Namibia.

**Use of Case Studies**

Two case studies from Tanzania and Ghana have been selected not as blueprints of development models for the future Namibian educational system, but as a means to identify some issues and ideas that would be useful to consider in the Namibian situation.

The Tanzanian case study was chosen to demonstrate a case of an explicitly stated philosophy of education; "Education for Self-Reliance" and a progressive approach to mass
education. The significance of this case study and its relationship to Namibia, lies in the techniques and methods used in Tanzania to implement the self-reliance education at primary and secondary school levels. Thus, the issues of implementation, particularly the factors favoring the implementation and those against the implementation of self-reliance educational programs at both primary and secondary levels, will be considered. It is a case that demonstrates pros and cons of putting ideas into practice.

Tanzanian philosophy of education will be briefly compared to that of South Africa. The political ideologies in Tanzania and South Africa will also be briefly compared. The significance of the comparison is to point out in both countries the relationship between the stated national ideology and its effect on the educational system. In Tanzania where socialism is espoused as political ideology, the educational philosophy in conjunction with the political ideology has resulted in "Education for Self-Reliance." On the other hand, in South Africa, where the stated national ideology is apartheid, the "Bantu Education" policy is the implementation of this ideology.

The Ghanian case study provides an example of problems faced by a multi-lingual nation that uses a foreign language (English) as its medium of instruction, while simultaneously trying to preserve and promote its indigenous languages and culture. This situation of multi-lingualism, which led to
choosing English as an official language of Ghana, is the similar situation that Namibia is likely to be faced with after independence.

Language policy in Namibian education is likely to be influenced by social, political and economic factors rather than the psychological needs of the pupil. To avoid a language policy based on political expediency in Namibia, understanding of how Ghana has handled the language problem should help Namibia to find ways and means to reach a realistic base for the formulation of proper language curriculum policy.

Limitations of the Study

The researcher as a Namibian freedom fighter cannot return to the country without jeopardizing his freedom. Therefore, he is dependent upon data available outside of the country. The situation is further exacerbated by the difficulty of getting reliable unbiased data from Namibia. South Africa will not allow an independent observer from within or without to make an objective analysis of any issue in the country. She only allows studies which support her presence in Namibia.

Therefore, information that is obtained from South Africa is understandably biased. On the other hand, the literature which is critical of South Africa's racial policy has for the most part been written by Namibian "watchers" who are forced to write from outside the country. Their conclusions may be correct, but they often lack that all-important ingredient of being able to provide supporting evidence from actual data.
This closure of Namibia to the outside world has resulted in a wealth of literature on the legal status of the country, which can easily be researched using documents from the United Nations and the International Court of Justice. However, little of this literature makes reference to the details of the internal situation in Namibia.

**Methods and Procedure**

The methodology of the study was a historical and documentary analysis of literature available in the United States of America and in United Nations documents. Apart from materials available in libraries, the documents consisted of the United Nations General Assembly reports, the reports of the United Nations Council for Namibia and South African official syllabi describing Bantu Education.

The procedures were as follows:

a. a brief review of Namibian history, political developments and race relations in order to clarify the context in which Bantu Education functions;

b. analysis and description of the current educational system under the Bantu Education Act of 1954;

c. a detailed analysis of the administrative structure, prescribed curriculum, regulations and syllabi as sources of data; and

d. an examination of issues of education and national development in other African countries.

**Organization of the Study**

The study is organized into five chapters. Chapter I provides the introduction, the statement of the problem, and
establishment of procedures.

The review of literature begins Chapter II. It also provides a brief but comprehensive description of the recent history of Namibia. The various ethnic groups and their distribution and political organization are also presented.

Chapter III begins with the history of the formal educational system in Namibia today. It then goes on to examine the current system focusing on curriculum objectives at both the primary and secondary levels.

Chapter IV looks at case studies from Tanzania and Ghana in an attempt to shed light on the problems of educational policies and national development.

Chapter V deals with the Implications and Conclusions of the study. It suggests a method of curriculum reorganization in light of the anticipated need for the expansion of the educational system. Also, implications of adopting English as the official language are presented.

**Significance of the Study**

This study is necessary for several purposes. One of the important contributions of the study is to help generate literature on Namibian education, which is in a precarious state. There is a pressing need for a systematic description and clarification of the current educational system in Namibia. This up-to-date analysis of the system, and identification of its strengths and weaknesses, is necessary in order to reorganize the existing system.
This study will serve as both a case study and as a practical guideline for the examination of Bantu Education as an instrument of oppression, through which the South African state perpetuates dominance over the African population. The enormous task of educational reorganization must be undertaken immediately for the creation of Namibian nationhood. The study attempts to give the reason why the current system cannot function in an independent nation. A nation divided and fragmented along ethnic and racial lines is not viable.

The summary of different points of view on Bantu Education will certainly be a significant contribution to the literature in the field. Furthermore, the issues that Bantu Education as an instrument of apartheid policy raises in the study will help to identify basic issues in Namibian educational reorganization and encourage further research in the field of education in a newly independent nation of Namibia.
CHAPTER II

REVIEW OF LITERATURE

Some Thoughts on Literature

The bulk of literature about Namibia concerns itself with the legal status of the country. The general theme that runs through most of the books and articles in various journals addresses itself to the question of legality and illegality of South Africa's presence in Namibia.

The issue of determining Namibia's legal status is usually raised under the provisions of the International Law, which often examines the country's relationship to the International Court of Justice and the United Nations. The view that depicts Namibia as an international territory is the most prevalent one.

Another theme that characterizes the Namibian literature to the lesser extent is that of its history during the German Colonialism. Thus, basic literature on Namibia can be divided into two historical periods. First, history of Namibia from the 1890s to 1915, the German rule, and second, from 1915 to the present, the South African rule.

These two periods represent two different administrations with different policy objectives. The first period, which marked the German rule, can be characterized as having
been an open period. During this period the writers had the greatest freedom to write on/about any subject concerning Namibia and her people. The reason being that the German colonial administration was not yet firmly established to impose restrictions. The second reason for the openness of the period was that the authors, who were mostly missionaries, had more contact with the African people, and therefore were more knowledgeable than the colonial administrators.

Consequently, literature-wise, this period was quite productive. There had been significant volumes of literature produced during this time. Most of the writings of this period by German missionaries reflect heavy emphasis on anthropological and ethnological studies. These studies were intended to provide the missionaries with some understanding of the African customs, religious beliefs and other significant social rituals. H.H. Vedder and L. Fourie (ed.), The Tribes of South West Africa,¹ and H.H. Vedder, South West Africa in Early Times,² represent the thrust of the literature of the period.

This period in the history of Namibia, which had the potential of generating a significant amount of literature, was short lived. Even though the literature represents essentially a European point of view in describing the African Societies, it nevertheless left us useful historical documents.

The second period embodies the basic contradiction between legality and political power; legality, as represented by the international community through the United Nations and the International Court of Justice, and political power as represented by the South African government.

The literature of this period reflects the controversy between the South African government and the United Nations over the disputed Mandate. Since this period has produced very limited literature on the internal affairs of Namibia, it can be said to be a closed period.

There is very little in the bulk of the works written from abroad that addresses itself to the day to day living conditions of Namibians. In order for one to account for the every day activities of the people in Namibia, one has to be inside the country. Therefore, the only alternative left to the Namibian watchers, is that of writing about the Namibian situation as it relates to International Law, in which case the legal documents can be readily obtained from the Hague, Netherlands, where the Court is situated. Or, one could write about how South Africa has violated the terms of administration, under which Namibia was to be administered, in which case one can refer to the United Nations resolutions.

Some of the sources that reflect this approach to the Namibian case are: Carol Faye, *South West Africa and the United Nations*, John Dugard, *The South West Africa/Namibia*...
Dispute, and Solomon Slonim, South West Africa and the United Nations: An International Mandate in Dispute.

Books about Namibia that are written from the international perspective are quite adequate and available. However, books that will clearly depict who Namibians are, how they are organized and show the dynamics of Namibian social, political and economic realities from within remain scarce.

In reviewing the available literature, one thing has become clear. That is, the tremendous need in Namibia at the present to design a research project to systematically investigate education and educational facilities in the country.

The lack of basic literature on Namibian education should be a sufficient indicator to speed up the efforts of setting up a research commission to generate enough literature that will provide a basis for rational decision making.

Of all the sources consulted for this study there is nowhere in any one of these sources where a systematic study on Namibian education is documented. The closest to a systematic study on Namibian education has been the South West Africa Survey 1967 and 1974. In both these sources, which are South African government publications, education is covered


the German forces surrendered to the British and South African troops in Namibia at the end of World War I. The German colonial history of Namibia was characterized by constant African uprisings and wars. It took Germany 22 years to displace the African peoples from their land by virtually exterminating the Herero and the Nama people. The Hereros were reduced from 80,000 to 15,000, and only one-third of the Namas survived. German colonial rule ended in 1915. The country was placed under South Africa's military rule and remained that way until 1920, when it became one of the mandated territories of the League of Nations. Under the provisions of the League of Nations, Germany's former colonies were transferred to the Allied Forces. Southwest Africa was given to Great Britain, who in turn asked South Africa (at that time a part of the British dominion) to continue the administration of the territory on behalf of the British Crown.

Article 22 of the covenant of the League of Nations stated:

... there shall be applied the principle that the wellbeing and development of such peoples form a sacred trust of civilization and that the securities for the performance of this trust should be embodied in the covenant.

Under the terms of this Mandate, South Africa was

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8 Ibid., p. 7.
charged with the responsibilities of helping the Namibian people prepare for self-government, and she was not to profit from her administration rights. As were all other mandatory powers, South Africa was required to submit annual reports on the moral and material wellbeing of the Namibian people to the League of Nations Permanent Mandate Commission.  

The main objectives of all colonies that became mandated territories were:

a. Protection of the interest of the indigenous peoples, which were held to be paramount;
b. Establishment of a system of tutelage to ensure this protection;
c. Non-annexation of ex-enemy colonies; and
d. Expression of the settlement reached in formal legal terms.

In violation of these provisions of the League of Nations, South Africa submitted only a few scanty reports on the general situation of the territory. It became clear as time passed that her intention was not to help prepare Namibians for self-government, but to annex the territory as a fifth province. Therefore, not only did South Africa violate the particulars of the Mandate by not submitting regular and thorough reports, but also the spirit of the Mandate by at-

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10 Imishue, p. 2.
sisted colonial domination. This resistance has taken many forms, from the open warfare of 1904 to 1907 to the protest politics of the 1940s and 1950s.

From the mid-1940s to the early 1950s, the structure of political organization in Namibia was based on traditional political organization, such as the Herero and theNama Chief Councils. As the names suggest, these two organizations represented basically Herero and Nama people. There were no political organizations in the modern sense to represent the entire African population. However, in the absence of well organized political parties, the Herero Chief Council under Chief Hosea Kutako managed to keep the case of Namibia alive at the United Nations by sending petitions protesting against South Africa's illegal occupation of the country.

People

No comprehensive census has ever been taken in Namibia for years. There is reason to believe that the African population tends to be underestimated by South African census takers mainly for political reasons. There are claims from many Africans, particularly in rural areas, that they have not been included in the census.\textsuperscript{14}

The official government publication, the \textit{South West Africa Survey 1974}, has the population estimates as 746,328 in

\textsuperscript{14}Fraenkel, p. 6.
the 1970 census.15

On the other hand, the South West Africa Peoples Organization (S.W.A.P.O.) further asserts that the population of Namibia may even approach as much as 1.5 million.16 This view is also supported by the United Nations Council for Namibia which assumes the African population to be approximately 900,000.17

When the European population figures are given, there is no distinction made between, for example, South African officials and their families involved in administration of the country, but who are not, and do not consider themselves, "Suidwesters"/Southwesters, which is the Afrikaans language term referring to whites in Namibia as "Southwesters,"18 (or simply Namibians). Also, no consideration is given to a third of the German speakers who are post World War II arrivals from Germany and who may still carry German passports.19

When all these factors are taken into consideration, the results are likely to show that the African population is larger than the 1970 census suggested, and that the European population is a little bit inflated.

16 Fraenkel, p. 6.
17 Ibid.
18 Ibid., p. 6.
19 Ibid., p. 6.
In classifying the population groups, the apartheid policy is reflected in the way that the population is arbitrarily divided into racial groupings according to skin color. The Africans are further divided into sub-divisions as shown in the population make up chart on the following page.

White people are usually not sub-divided by South Africans, but since it is their policy to sub-divide the Africans, it is only fair to sub-divide the white population too (see the population chart).

In reality, Namibians are not as divided as this classification suggests. Most of the divisions shown on paper are not part of the actual life experiences of the African people. Some of them are bound by common beliefs in ancestors, culture and common territoriality.

Political Organization

The northern part (Ovamboland) of Namibia has been completely sealed off even more so than the southern regions. Since the South African takeover, the northern region has been even more isolated administratively. So isolated that when workers are entering the central and southern regions, referred to as "Police Zone," from the north, they are made to feel completely foreign in their own country of birth.

This division between the northern part of Namibia, often referred to as "Outer Police Zone," and the central and

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20 Ibid., p. 6.
**TABLE I**

Ethnic Breakdown of the Population

<table>
<thead>
<tr>
<th>Ethnic Group</th>
<th>Numbers</th>
<th>Percentage of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Africans</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ovambo</td>
<td>342,455</td>
<td>46.0%</td>
</tr>
<tr>
<td>Damara</td>
<td>64,973</td>
<td>8.7</td>
</tr>
<tr>
<td>Herero</td>
<td>49,203</td>
<td>6.6</td>
</tr>
<tr>
<td>Okavango</td>
<td>49,577</td>
<td>6.6</td>
</tr>
<tr>
<td>Caprivi</td>
<td>25,009</td>
<td>3.3</td>
</tr>
<tr>
<td>San/&quot;Bushman&quot;</td>
<td>21,909</td>
<td>2.8</td>
</tr>
<tr>
<td>Kaokoveld</td>
<td>6,467</td>
<td>0.9</td>
</tr>
<tr>
<td>Tswana</td>
<td>3,719</td>
<td>0.5</td>
</tr>
<tr>
<td>Other</td>
<td>14,756</td>
<td>2.0</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>578,068</td>
<td>77.6%</td>
</tr>
<tr>
<td><strong>Whites</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Afrikaners</td>
<td>61,600</td>
<td>8.2</td>
</tr>
<tr>
<td>Germans</td>
<td>20,000</td>
<td>2.6</td>
</tr>
<tr>
<td>English</td>
<td>7,250</td>
<td>1.0</td>
</tr>
<tr>
<td>Other</td>
<td>1,800</td>
<td>0.2</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>90,650</td>
<td>12.0%</td>
</tr>
<tr>
<td>&quot;Coloured&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nama</td>
<td>32,853</td>
<td>4.4</td>
</tr>
<tr>
<td>Coloured</td>
<td>28,275</td>
<td>3.8</td>
</tr>
<tr>
<td>Rehobothers</td>
<td>16,474</td>
<td>2.2</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>77,602</td>
<td>10.4%</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>746,328</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

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21 Fraenkel, p. 7.
southern regions, referred to as the "Police Zone," is further strengthened by the most notorious pass laws combined with the contract labor system.

In describing the dividing line between the north and southern part of the country, Ruth First expressed it as:

The Red line stretching across the map of South West Africa to demarcate the Police Zone marks the divide between progress planned for and by whites in the South, and careful stagnation in the northern African part of the territory.  

The passes, identity documents which are carried by Africans, restrict the movement of people from one area or section of the town to another. For an African it is a criminal offense to be found without a pass by a police officer. It is punishable by a fine of R5-10, which Africans often cannot afford, and/or by imprisonment.

It is therefore difficult for Africans in Namibia to travel even within the country from one part to another without a pass. In short, an African has to account for every step he/she takes and there has to be a good reason for him/her to obtain this permit to go anywhere.

Apart from being administratively isolated, the northern part of Namibia is basically rural and no industries or factories have been developed in this area.

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23 South African Currency: R1 = $1.40 US.

24 Fraenkel, p. 34.
The nature of political organization has remained under traditional chiefs who are in many cases on the South African payroll. Therefore, in the north, both the German administration and the South African one have used some form of indirect rule by not actually giving the power to the chiefs in the north, but by making them feel that they had the power.

In the central and the southern regions where both Germany and South Africa have imposed their rule on the people, the political opposition to both administrations has been quite evident.

Partly as a result of industrialization and urbanization of these regions, there is evidence of active political activity among the Africans.

In the central and southern region, the political opposition to South African rule has been maintained under the spokespersonship of Chief Hosea Kutako since 1917. Chief Hosea Kutako and Chief Hendrik Witboor have joined their forces to oppose South African rule in Namibia. Even though Hosea Kutako represented the Herero and Hendrik Witboor represented the Nama Chief Council, their opposition against South Africa was shared by all Africans in the central and the southern regions; thus, the position taken by these two tribal councils at the time represented the wishes and aspirations of all oppressed Namibians.

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Consequently, until the subsequent political organization in the late 1950s, the Chief Council served as the principal voice of early manifestations of African nationalism in the central and southern regions of Namibia.

In the late 1950s, with the growing sense of African nationalism in other parts of Africa and particularly in South Africa, the need to transcend the tribally based Herero and Nama Chief Councils was strongly felt. Consequently, the South West Africa National Union (S.W.A.N.U.), headed by Jariretundu Kozonguizi, was formed in 1959 as a national party.

In 1960, another national party, the South West Africa People's Organization (S.W.A.P.O.) was founded, headed by Sam Nujoma. S.W.A.N.U. and S.W.A.P.O. thus emerged as the two national political parties in the early sixties. As these parties began to mobilize the Namibian people by calling mass rallies and demonstrations against South Africa's colonialism, it became quite clear to the government that the sense of African nationalism was on the rise and had to be stopped.

From 1960 to early 1962, S.W.A.N.U. and S.W.A.P.O. organized side by side inside the country and there did not seem to be any difference between the two parties, as their

26First, p. 196.
27Ibid.
overall objective appears to have been that of politicizing the Namibians to overthrow the South African political yoke.\textsuperscript{28}

As were characteristic of many political parties in Africa at the time, S.W.A.N.U. and S.W.A.P.O. policies were based on 'protest' politics. By 1962, however, S.W.A.P.O. had realized that to rely on protest and sending petitions to the United Nations for its intervention, was to relegate the liberation struggle merely to chance. Consequently, S.W.A.P.O. embarked on a military training program as an alternative to the political struggle, and in accordance with the program, cadres were recruited and sent to African, Asian and Eastern European nations for training.

In 1966, partly as a result of a negative decision handed down by the International Court of Justice, and partly as the right moment to strike, S.W.A.P.O. transformed itself from a protest political party of the early 1960s to a liberation movement in 1966.\textsuperscript{29} In August of 1966, the armed struggle was launched in the northern part of Namibia and now that Angola is finally a free nation, geographically, this will favor the intensification of the Namibian struggle until Namibia is totally liberated.

As of 1974, various political parties in Namibia merged into what became the National Convention of Freedom

\textsuperscript{28}Ibid.

\textsuperscript{29}Andreas Shipanga, Namibia S.W.A.P.O. (Richmond, B.C., Canada: LSM Press, 1973), p. 9.
Parties and the South West Africa People's Organization, (S.W.A.P.O.), which is the only liberation movement in Namibia today. 30

Shortly after the formation of the National Convention, S.W.A.P.O. announced its withdrawal from the Convention, claiming that the Convention had been infiltrated by South African government spies. 31

At the present, S.W.A.P.O. is recognized by both the Organization of African Unity (O.A.U.) and the United Nations as the "sole authentic representative of the people of Namibia." 32

Now that the Popular Movement for the Liberation of Angola (M.P.L.A.) has scored a military victory in that country, the prospects for Namibian independence are now far better than they have ever been.


31 Windhoek Advertiser, daily newspaper (January 1974).

32 Legum, pp. 404-06.
CHAPTER III

DESCRIPTIVE ANALYSIS OF THE CURRENT SYSTEM

History of Formal Education

The history of formal education in Namibia, like anywhere else on the African continent, goes back to the early activities of various missionary societies. Mission societies started working with small numbers of Africans in Namibia as far back as 1888, in the early days of German colonialism. The Catholic missions worked in southern Namibia from 1888 until 1890 at which point they reached the central part of the country. At the same time, the Rheinish Mission Society had established its stations in the Otjimbingue area (west Namibia), from where they moved eastward. In the far north, the Finnish missionaries were in the process of establishing their stations in what is today called Ovamboland. By 1890, missionary activities had spread in small scattered communities throughout the entire country.

Each group of missionaries established its schools to

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1 Note: Throughout the remainder of this paper, separate terms for Africans and Coloreds will not be used, unless a South African racial policy is being cited. Thus the term African will refer to both Colored and African peoples.


3 Ibid., p. 195.
teach its converts literacy in order to read the catechisms and the Bible. Consequently, they had no central administration or curriculum coordinating body. In some cases, because of the distance between the stations and the other natural obstacles such as rain, bad roads, etc., it became impossible for any contact between mission stations even if they were a short distance apart. Added to this was the lack of adequate means of transportation which contributed to individual characteristics which each mission developed as a direct result of local environmental situations. Eventually, the mission schools followed the same general pattern of educational development and the content of their curricula was based on practical needs as deemed necessary by the missionaries themselves. The main objective of missionary education was the moral and spiritual development of the students as defined by each particular dogma.

Organized education for the German settler population was introduced in 1909 and was supported by the state. On the other hand, African education was left in the hands of various missionary societies with very little help from the government. In 1909, when the German settler population started to receive support from the state, the German Administration did not consider African education as essential nor relevant to the overall economic development of the territory within the colonial framework. The administration's attitudes toward African education was that of total neglect. The Africans were needed
only to provide employment to the settler population and to do that, they did not need education in the sense of building schools for African children as was the case for German children. The German Administration barred educational opportunities to Africans because the administration felt education for Africans would impart in them "undesirable ideas" such as "democracy," "equality" and the like. On this basis, the German Colonial Administration had no desire to educate Africans per se. As for the missionaries, who by virtue of their mission of spreading Christianity in Africa, they had to teach their converts reading and writing so that the Africans would be able to read the Bible and the Hymn book as well as writing their names. The German Administration had this warning for the missionaries:

There is no doubt that for the handling of our natives . . . the Boer system is the one called for—and that the operation of the missions within the organized congregations should be allowed the freest and widest field of operation possible—but under the fundamental exclusion of any writing and reading instruction that could lead to the understanding of a European written language.4

Thus, while European education came under government support as early as 1909, African education was left to the limited resources of small scattered missionary societies operating in small African communities in certain parts of the country. Also, here appears the evidence of both the overall South African influence of segregation as shown in the opening

sentence of this quotation which made reference to the "Boer system" and the Administration's willingness in adopting the "Boer system" based on racial segregation. In as much as the Germans resisted overt Boer influence in Namibia in the early days of their rule, their lack of prior colonial experience made them more vulnerable victims of the South African socio-political and racial influences. Implied in the quotations also is the cornerstone of what eventually would be called apartheid in South Africa. That was implied in the statement "fundamental exclusion" of Africans from participating in any socio-political and economic development of the country. In as much as there was a strong opposition from some German settlers to provide Africans with limited education, which some of the missionaries called the "humane educational mission," meaning labor education for Africans, which Missionaries argued would provide the "greatest possible efficiency in their work," and efficiency is what farmers wanted from their African workers. However, the white settlers still opposed any education for the African population which would be supported by their government.

Consequently, despite missionary attempts to promote African education, the general attitude of the German administration remained negative and no substantial work was done under the German period to organize and to develop African education other than efforts by various missionary societies. Thus, African education continued to be in the hands of the missions...
until the end of German rule in 1915.

With the defeat of Germany at the end of World War I, Namibia became a Mandate under the League of Nations, and South Africa was given the administrative rights. Shortly after the inception of the Mandate, South Africa set up the Department of Education to coordinate all educational services in the country. In the context of her racial segregation, this meant only the educational services for whites. And so once again, the administration of African education remained largely in the hands of the missionary societies.

The condition of African education did not change significantly under the South African government. The government officially took over the administration of all the missionary schools for Africans in 1949 when the Nationalist Party came into power in South Africa. Since that time, changes have been made in that the curriculum is more coordinated and most of the former mission schools have been taken over by the Department of Bantu Education which is directly controlled by South Africa. However, the quality of the curriculum content has not improved. Instead, in light of the demands of the modern world, its quality has decreased in comparison to those early days. South Africa's lack of interest in developing strong educational experiences for Africans is demonstrated by her less than half-hearted attempts to upgrade the quality of African schools. Tables II-V show the conditions of African education in Namibia.

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5Taken from Ruth First, *South West Africa*. 
Although these next four tables are 1962 figures, they provide a useful background in the development of African education. Moreover, the educational situation has not changed significantly to the extent that the 1962 figures can be dismissed as history.

**TABLE II**

School Age Population (7-16 years)  
Attendance in South West Africa

<table>
<thead>
<tr>
<th></th>
<th>1921</th>
<th>1936</th>
<th>1960</th>
</tr>
</thead>
<tbody>
<tr>
<td>White:</td>
<td>21%</td>
<td>77%</td>
<td>99%</td>
</tr>
<tr>
<td>Africans:</td>
<td>15%</td>
<td>27%</td>
<td>38%</td>
</tr>
<tr>
<td>&quot;Coloured:&quot;</td>
<td>--</td>
<td>29%</td>
<td>84%</td>
</tr>
</tbody>
</table>
# TABLE III

Africans in Successive Standards in Southern Sector 1962

<table>
<thead>
<tr>
<th>Standard</th>
<th>White</th>
<th>&quot;Coloured&quot;</th>
<th>S.S.* Africans</th>
<th>N.S.** Africans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub.-A</td>
<td>1960</td>
<td>1471</td>
<td>6033</td>
<td>16315</td>
</tr>
<tr>
<td>Sub.-B</td>
<td>1928</td>
<td>973</td>
<td>3365</td>
<td>6677</td>
</tr>
<tr>
<td>St. I</td>
<td>1970</td>
<td>943</td>
<td>1942</td>
<td>4493</td>
</tr>
<tr>
<td>St. II</td>
<td>1913</td>
<td>789</td>
<td>1376</td>
<td>2518</td>
</tr>
<tr>
<td>St. III</td>
<td>1709</td>
<td>725</td>
<td>891</td>
<td>1248</td>
</tr>
<tr>
<td>St. IV</td>
<td>1706</td>
<td>516</td>
<td>598</td>
<td>526</td>
</tr>
<tr>
<td>St. V</td>
<td>1651</td>
<td>394</td>
<td>346</td>
<td>284</td>
</tr>
<tr>
<td>St. VI</td>
<td>1425</td>
<td>243</td>
<td>208</td>
<td>122</td>
</tr>
<tr>
<td>St. VII</td>
<td>1218</td>
<td>75</td>
<td>58</td>
<td>46</td>
</tr>
<tr>
<td>St. VIII</td>
<td>924</td>
<td>66</td>
<td>17</td>
<td>19</td>
</tr>
<tr>
<td>St. IX</td>
<td>527</td>
<td>28</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>St. X</td>
<td>326</td>
<td>12</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

*S.S. = Southern Sector.

**N.S. = Northern Sector.
# TABLE IV

**Africans in the Northern Homelands**

**1962**

<table>
<thead>
<tr>
<th></th>
<th>Ovamboland</th>
<th>Okavango</th>
<th>Okaoko and Sesfontein</th>
<th>Caprivi</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. A</td>
<td>13,627</td>
<td>1,959</td>
<td>125</td>
<td>601</td>
</tr>
<tr>
<td>St. B</td>
<td>5,721</td>
<td>598</td>
<td>21</td>
<td>337</td>
</tr>
<tr>
<td>St. I</td>
<td>3,843</td>
<td>403</td>
<td>13</td>
<td>234</td>
</tr>
<tr>
<td>St. II</td>
<td>2,113</td>
<td>263</td>
<td>3</td>
<td>139</td>
</tr>
<tr>
<td>St. III</td>
<td>1,020</td>
<td>42</td>
<td>0</td>
<td>85</td>
</tr>
<tr>
<td>St. IV</td>
<td>414</td>
<td>36</td>
<td>0</td>
<td>70</td>
</tr>
<tr>
<td>St. V</td>
<td>214</td>
<td>0</td>
<td>0</td>
<td>34</td>
</tr>
<tr>
<td>St. VI</td>
<td>119</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>St. VII</td>
<td>46</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>St. VIII</td>
<td>19</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>St. IX</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>St. X</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
### TABLE V

**Africans in the Southern Sector**

1962

<table>
<thead>
<tr>
<th></th>
<th>Homelands</th>
<th>Rural Areas</th>
<th>Towns</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. A</td>
<td>1,564</td>
<td>750</td>
<td>3,687</td>
</tr>
<tr>
<td>St. B</td>
<td>845</td>
<td>362</td>
<td>2,158</td>
</tr>
<tr>
<td>St. I</td>
<td>501</td>
<td>250</td>
<td>1,191</td>
</tr>
<tr>
<td>St. II</td>
<td>340</td>
<td>232</td>
<td>803</td>
</tr>
<tr>
<td>St. III</td>
<td>214</td>
<td>145</td>
<td>532</td>
</tr>
<tr>
<td>St. IV</td>
<td>132</td>
<td>102</td>
<td>364</td>
</tr>
<tr>
<td>St. V</td>
<td>88</td>
<td>75</td>
<td>183</td>
</tr>
<tr>
<td>St. VI</td>
<td>61</td>
<td>47</td>
<td>100</td>
</tr>
<tr>
<td>St. VII</td>
<td>0</td>
<td>21</td>
<td>37</td>
</tr>
<tr>
<td>St. VIII</td>
<td>0</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>St. IX</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>St. X</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
</tbody>
</table>
The Origin of Bantu Education

In 1949, when the Nationalist Party came to power in South Africa, one of its objectives was to create a white Afrikaner Society. The Nationalist platform had called for racial segregation and separate development for the African population. 6

With this policy in mind, the then Union government appointed a Commission of Native Education, known as the Eiselen Commission, for its chairman Dr. W.W. Eiselen, who at the time was the South African Secretary for Native Affairs. 7 The Eiselen Commission, after its investigation of the conditions of African education in South Africa, made several recommendations and, among others, probably the most important one was the removal of African education from mission schools and the transferral to the Department of Bantu Affairs. 8 Three years later, in 1953, the Eiselen Commission's recommendations were quickly adopted by the Nationalist government and enacted as the Bantu Education Act of 1953. 9

The development of Bantu Education legislature and administrative structure, until 1953, was still primarily confined to the Republic of South Africa. What this legislature

7 Ibid., p. 197.
8 Ibid., p. 197.
9 Ibid., p. 200.
did to the African population of the Republic of South Africa was that the Bantu Education Act gave the total control of African education to the state by removing African education from mission schools.

These policies were soon to be introduced in Namibia. The legislative measures leading to the extension of Bantu Education and separate development policies are evidenced by the passage of the "1954 South West Africa Native Affairs Administration Act."¹⁰

Consequently, in 1958, following the passage of 1954 S.W.A.N.A.A. Act, (cited above), a commission was appointed this time to study the African educational system in Namibia and to make appropriate recommendations. This commission was headed by Dr. Van Zyl from the South African Education Department. Its report incorporated the basic recommendations of the Eiselen Commission, only this time modified and adapted to suit the Namibian situation.¹¹

a. Community Schools should replace Mission schools;
b. Active participation and responsibility for the community schools should be encouraged among the African parents,
c. A separate section for administering African education should be established in the South West Africa Depart-

¹⁰Ibid., p. 207.
¹¹Ibid.
ment of Education;

d. The mother tongue of various African groups should be the basic medium of instruction and the production of African literature should be encouraged and subsidized;

e. The South African Department of Bantu Education syllabus, the so-called "Amended Syllabus," should be adopted for African instruction as well as the South African system of teacher training.\(^\text{12}\)

The third and the last commission was appointed in 1962 under the Chairmanship of F.H. Odendaal, hence the Odendaal Commission.\(^\text{13}\)

This Commission's report provides a detailed description of the educational conditions in Namibia. The Odendaal Commission, having been preceded by the Eiselen and the Van Zyl Commissions, in fact had a blueprint of these previous commission's recommendations for implementation. As these recommendations were obviously designed to facilitate central control over African education and to pave a way for the development of separate cultural communities within the African population, they were favored by the government.

On the other hand, the Odendaal Commission's recommendations were met with hostile reaction by Africans in south and central Namibia. The African objections to the Odendaal

\(^\text{12}\)Ibid., pp. 201-02.

\(^\text{13}\)Ibid., p. 203.
Commission's report, spearheaded by the South West Africa Teachers' Association, was also supported by the Anglican (but not the Finnish) mission, and the AME church which ran most of the schools in southern Namibia unaided by the government. 14

Despite the objections from Africans and some missionary groups, the Bantu Education was imposed against the will of the Namibian people. Dr. Van Zyl, commenting about the introduction of Bantu Education in northern Namibia had this to say:

The community schools were well established in the Northern Sector, but were 'delayed' in the more urban Southern Sector, and that the Amended Syllabus and the native language emphasis had been instituted successfully. 15

These objectives show the transference of African education to the South African Department of Bantu Education for the total control of African education by South Africa. By placing emphasis on the adoption of African languages for each community school, the Bantu Education legislation was designed to further divide the African population along ethnic and language divisions which completely destroyed any basis for African unity. Under the Bantu Education Act, each ethnic group in Namibia was considered a "separate nation." This was unlike under the old system where the schools played a

significant role in promoting unity among Africans from different linguistic backgrounds, and promoting African nationalism in the country. The so-called community schools under Bantu education were in the process of creating strong racial, ethnic and tribal identities.

Bantu education in the final analysis is tantamount to indefinitely perpetuated white control over the African population and will protect Africans only as long as their labor is needed. Furthermore, Bantu education is designed to provide Africans with only that measure of self-management which will alleviate feelings of acute deprivation and provide for sufficient individual achievement to minimize the possibility of African revolt, while at the same time not endangering white economic and political interests.

Education for Africans is governed by the Bantu Education Act--1953 which gives total control of African education to the state. Under the present systems the Coloured Education and Nama Education are governed by three separate but identical laws and administered by South African Department of Coloured, Rehoboth and Nama relations.¹⁶

Even though these laws are seemingly separate, they are all designed to achieve the same goals for the South African government. Among the features these three laws have in common, one of the most important ones is that of total control of African education by the state. The laws are also designed to bring an end to the mission schools, which as

stated previously provided most of the education for Africans dating back to the German period. The mission schools are being taken over by the government so as to ensure the implementation of Bantu education. Some of the mission schools sought to retain their own syllabi and resisted accepting the Bantu education curriculum. Some of the mission schools had based their curriculum on the same general pattern that existed in the Republic before the introduction of the Bantu education which was basically the same for all races. On the basis of that curriculum there was very little difference between the subjects taught in African schools and those that were taught in European schools of the Republic.

However, under the Bantu Education Act, all African schools are required to become government schools with their curriculum designed by the Department of Bantu Education. The school must also be registered to operate. As an example, the Anglican High School, at Odiho, northern Namibia, the only English language secondary school in the country, has recently been threatened by closure because they refused to implement the Bantu education in their curriculum by continuing to use English as a medium of instruction.\textsuperscript{17} Implicit in the laws of Bantu education, although not explicitly stated, is the goal of training provided to the vast majority of Africans for menial labor and servitude to the White needs and desires,

\textsuperscript{17}Ibid., p. 43.
rather than for self-determination.¹⁸

Consequently, the African curriculum under the Bantu Education Act, which is identical to the one for Africans in the Republic's Bantustans, emphasizes crafts and manual training at the expense of academic subjects. Furthermore, the curriculum places emphasis on the mother tongue which makes African students less competent in the two official languages, in which secondary and advanced education and examinations are given. This is just one of the examples to show the awesome task that African students have to overcome to complete their secondary education. It also indicates the goal of apartheid in education--to keep the Africans from making meaningful advances educationally by providing inadequate training to them in primary schools. Inequality in Namibian education will be discussed in detail in the next chapter and is not intended to be covered in detail in the current discussion. A complete description and analysis of the educational system as it exists will be dealt with in this chapter.

The Educational Structure

Education in Namibia is segregated physically; is subject to different laws and administered by different government agencies; and varies in nature, quality and objectives, according to race. No Namibian black receives an education directed to the development of human personality; those blacks who do attend school receive an inferior education designed to keep them sub-

¹⁸Ibid.
servient to whites and locked into exploitative, colonial... economy of the Territory.  

The three most important characteristics of Namibian education today are:

a. Education is racially segregated into three separate systems—White, Colored and African;

b. It is further divided along tribal and ethnic grounds for the Africans;

c. The educational systems do not go beyond high school, for either Europeans or Africans.  

The organization structure is:

Primary Level:  
a. Lower—4 years  
b. Higher—4 years  

Secondary Level:  
a. Junior—3 years  
b. Senior—2 years  

The proposed structure for 1976 will reduce higher primary by 2 years and add 1 year to the Senior secondary so that the new structure will be as follows:

a. Lower—4 years  
b. Higher—2 years  
c. Junior—3 years  
d. Senior—3 years.  

Whereas the structure remains the same for all racial groups, in the case of the whites, the lower primary education is preceded by kindergarten. There are no such facilities for

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20 Ibid.


22 Ibid.
Africans.  

Officially, school-entering age for all children is between six and seven. Education is compulsory for whites up to age 16, at which point the students are expected to obtain the Junior Certificate. On the other hand, education is not compulsory for African children at any age. Therefore, African children tend to be much older than their European counterparts when they enter school, especially those who live in rural areas where schools sometimes do not exist.

Successful completion of primary education is based on passing successive examinations at the end of each standard (grade) and a national final examination at the end of Standard VI (Std. VI). Those who are successful are awarded a Std. VI Certificate. Selection for secondary school is based on one's performance on this national final examination.

Those who are not selected to go on to secondary school are usually unaccounted for or end up at the mercy of the competitive job market. The African has difficulty finding employment with only a Std. VI Certificate whereas his white counterpart does not. The future of the white population is always assured over that of the African. The whites have employment and educational security guaranteed as provided for under the terms of the Job Reservation Act.

At the secondary level, education is organized in two

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23 Kindergartens and provision for compulsory education are under consideration for the Coloreds.
divisions: the vocational and the academic. To enter the vocational division, students must qualify by receiving a Std. VI Certificate. In this division a student goes on for specialized training in fields such as teaching, tailoring or carpentry. The academic division is a continuation of the liberal arts subjects, i.e., history, geography, language arts, literature. Students must complete their Junior Certificate in order to continue in this division. For whites, this means two additional years of studies beyond Std. VI, while Africans are required to have three additional years. The extra year was added to make up for the poor preparation given to the African student in the earlier years.  

Students who enter the academic division often intend to go on for higher education. However, there are no institutions of higher learning in Namibia, neither for Europeans nor Africans. All higher education must be acquired in the Republic of South Africa. It is very easy for whites to get passports and financial assistance. It is much more difficult for Africans to do the same. Thus university education for Africans in Namibia continues to be a dream. Two or three Africans who do very well may get selected and be given a bursary to pursue higher education in South Africa at one of the three Bantu Universities, Fort Hare, University of North and the University of Zululand. Those who do not get selected

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either turn to a teacher training program or else leave school to seek jobs in other areas. Of course, in fields other than education, African educational qualifications do not mean much, for opportunities for advancement and salaries are set by the law under apartheid policy for Whites, Coloreds, and Africans, respectively.

Organization and Control of Schools

European Schools:

The accepted policy with regard to the European Government schools enrolment at any school (whether primary, secondary or high) should not exceed 600 pupils.25

Parent participation is encouraged in school life. Among other things, the school committee composed of elected members (parents) has the power to determine the appointment of a principal. Furthermore, European primary education aims at "laying out a broad foundation" by "enabling the child to adapt himself to the community and preparing him for further training." The curriculum includes the following subjects: religious instruction, singing, art, physical education, first and second languages, arithmetic, geography, history, nature study, environment study, hygiene, handicrafts and writing. In the junior secondary, subjects such as guidance, general science, general mathematics and social studies are introduced.26

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26 Ibid., p. 25.
Coloured Education:

... every effort should be made to provide schooling up to at least the level of Standard II for the 29% of the Coloured children not attending school.

... every effort should be made to encourage the pupils in school to complete the whole primary course, so that no normal Coloured child would be satisfied with less than Standard VI qualifications.

... The aims of the Education Department include the further development of Coloured Youth Organizations, the promotions of handicrafts, and sports, the improvement and extension of library facilities, etc. 27

The syllabi of the European and Coloured schools are basically the same with few exceptions:

The same courses are offered for both groups; syllabi are the same; the duration of courses and examinations (with one exception) are the same. 28

Native Education:

Education for Native children is now based on that which obtains for Bantu Children in South Africa, with due regard to local conditions. Syllabi used at Bantu schools in South Africa are to be used for Native education, and the questions in higher examinations are to be the same as for Bantus.

... a separate section is to be created in the Education Department with a chief inspector as its head to control Native Education. Mission Schools for Native Education are to be taken over by the State mainly where employment of Europeans is necessary, and for each one of these schools an advisory board is appointed the church to which the school belonged is represented. 29

The composition of the School Committees are as follows:

Under the new regulations, School Committees are composed of three members elected by the entire local parent community, one member nominated by the tribal areas or by the Native Commissioner after consultations with the advisory board and the manager of Non-European affairs in urban areas, two members elected by the local parish of the church which formerly controlled the school, or two members nominated by the Director of Education to represent religious or other interests where the school was not formerly controlled by a church or mission society, and one member nominated by the Director.\(^\text{30}\)

It should be noted that the election or nomination of any member to the School Committee is subject to the approval of the Director. The Director for African schools is always a white official.

Expenditure on Education:

The expenditure on education is financed exclusively from the South West African funds. The South African Treasury does not contribute in anyway towards the development of education in the territory.\(^\text{31}\)

The figures break down as follows:

1958/59  Total expenditure on Education was £1,376,264 and of that total:
European Education: £1,027,892--74.68%  
African Education: £159,814--11.60%  
Coloured Education: £91,489--6.64%\(^\text{32}\)

1960/74  South Africa reports that it spent for 1973-74, R75.75 on the education of each African student in Namibia. Of this amount approximately R50 represented the cost of lessons, stationery and hostels while the remainder covered teachers' salaries, school buildings, equipment,  

\(^{30}\)Ibid., p. 28.  
\(^{31}\)Ibid., p. 29.  
\(^{32}\)£ = English Pounds.
and the administration.\textsuperscript{33}

The total amount spent on education of all "racial
groups" is not given; however, Elizabeth Landis, using deduc-
tive methods in making a comparison of the amount of money
spent in South Africa on African and European education ex-
pressed it as:

This expenditure for Africans should be compared
with the amount spent per white child per year in
South Africa in 1973-74, running from R387 in the
Transvaal to R557 in Natal. It is assumed that
the amount spent on white children in the terri-
tory falls somewhere in or near this range. It
is possible that the amount spent on the education
of each Coloured student in Namibia was somewhat,
but not much, more than that spent on the African
students.\textsuperscript{34}

Although there are no official figures given, compar-
ing the amounts spend on various "racial groups" as compared
to the amount spent on European education, the comparison above
sheds enough light on Namibian education by using figures
taken from the Republic schools. The educational opportunities
and facilities for the whites in Namibia are the same as those
for the whites in the Republic of South Africa, with due re-
gard to the local conditions. The same applies to the Afri-
cans and now particularly under the Bantu Education laws, and
it is for these reasons and primarily as a result of the ab-
sence of any records on Namibian education that the South
African figures are taken to infer a similar situation in

\textsuperscript{33} South African House of Assembly Debates (20 Septem-
ber 1974), Col. 506, Q & A.

\textsuperscript{34} Ibid. (Elizabeth Landis).
Namibia.

The Bantu Education Act of 1947, amended in 1953, created a structure in South Africa for the African population which eventually was introduced in Namibia. The structure of African schools in Namibia, their curriculum objectives, how they are administered and how they are funded are clearly spelled out in the Bantu Education Act of 1953. That was recommended by two commissions which were set up to study African education: the Eiselen Commission in 1947, and the Odendaal Commission in 1962. The provision of the legislation applying Bantu Education in Namibia reads as follows:

> Education for Native Children is now based on that which obtains for the Bantu Children in South Africa, with due regard to local conditions.35

The Eiselen Commission, as mentioned earlier, recommended an establishment of a separate Department for Bantu Education and to "secure efficient coordination of planning, Bantu Education should be removed from provincial control and be administered by a Department of Bantu Education."36 The Commission recommended removal of African education from churches and placed it under the Department of Bantu Education. All of this was done to secure total control of African education by the state, first in South Africa, and then as applied to Namibia.

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Bantu Education Act No. 47 of 1953 as Amended 37

The provisions are as follows:

a. **Transfer of Control.** The Acts provided for the transfer of control of Bantu Education (including training of teachers, but excluding higher education). It was left to the Minister to make regulations covering all other matters.

b. **Types of Schools.** Three types of schools were to exist: (1) Community Schools—maintained by Bantu Authorities or tribal communities; (2) other State-Aided Schools—included Mission Schools, but after the Minister's justification for the existence of such a school; and (3) all existing Provincial Schools would become Government Schools. . . .

c. **Illegal to Conduct Unregistered Schools.** It was rendered illegal for anyone to establish, conduct or maintain a Bantu School unless it had been registered or exempted from registration. The registration was to be in the discretion of the Minister.

d. **School Boards and Committees.** The Minister was empowered to establish regional or local Boards, Committees or other bodies to which he might entrust the control and management of one or more Government or Community School. (The Minister has the right to dissolve any Committee if he so deems.)

e. **Teachers.** Teachers in Community or State-Aided Schools would fall under the control of the person or body

37 Ibid., p. 9.
vested with control of the school concerned.

f. Regulations. The Minister was given extremely wide powers to make regulations governing the control of schools, conditions of service of teachers, syllabi, media of instruction, school funds, and many other matters.

On 20 October 1958, the division formally referred to as the Department of Native Affairs, became the separate Department of Bantu Education.

Curriculum Objectives under Bantu Education

The curriculum objectives will be analyzed to demonstrate general or specific skills and the attitude provided by the current curriculum in relation to national unity or general nation building programs. The curriculum will be examined in terms of the courses offered, their orientation and goals. In terms of these goals we will try to define those elements of curriculum that will stress and encourage attitudes and skills toward self-determination and/or absence of such elements in the curriculum objectives. After the analysis, the aims and objectives of the Bantu Education will be compared to these aims and objectives of education in Tanzania in order to determine a model that is designed to promote rapid African development with maximum utilization of its human and natural resources.

It is felt, however, that for a better understanding of this chapter, the term curriculum be defined to avoid mis-
understanding. In this study the term curriculum refers to those elements of knowledge, skills, values and attitudes which are given in the official syllabi and which teachers are required to cover in the classroom.

Lower Primary Syllabus: Time Distribution

The allocation of time to each subject varies with the different provinces in South Africa and therefore it can be assumed there might be some variations of time, and in some instances, even a probable omission of courses in Namibia; but for a 12 year-old child, the pattern in both South Africa and Namibia remains as stated in Table VI.

The smaller number of minutes per week in substandards A and B is the result of the double-scheduling system,\textsuperscript{38} resulting in the grouping of subjects such as history, geography and nature study that all come under "Environment Studies."

The heavy emphasis given to Afrikaans and English for young children (7-11 years of age), most of whom will receive no more than primary schooling, does not seem to be an adequate preparation for the child to become a contributing member of his/her society. It also seems to be a contradiction to the concept of Bantu Education that stresses the development of the Vernacular to the fullest extent. Also, if the aim of Bantu Education was separate development as South Africa claims to be, then, the imbalance of time allotted to various

TABLE VI

<table>
<thead>
<tr>
<th>Subject</th>
<th>Minutes per Week</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sub-Standard A</td>
<td>Sub-Standard B</td>
<td>Standard I</td>
</tr>
<tr>
<td>Assembly and Devotions</td>
<td>50</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Religious Education</td>
<td>100</td>
<td>125</td>
<td>125</td>
</tr>
<tr>
<td>Afrikaans Language</td>
<td>125</td>
<td>270</td>
<td>270</td>
</tr>
<tr>
<td>English</td>
<td>125</td>
<td>270</td>
<td>270</td>
</tr>
<tr>
<td>Home Language</td>
<td>185</td>
<td>210</td>
<td>210</td>
</tr>
<tr>
<td>Arithmetic</td>
<td>165</td>
<td>210</td>
<td>210</td>
</tr>
<tr>
<td>Environment Studies</td>
<td>---</td>
<td>90</td>
<td>90</td>
</tr>
<tr>
<td>Health Education</td>
<td>60</td>
<td>125</td>
<td>125</td>
</tr>
</tbody>
</table>

\[39 I	extit{bid.}, p. 193.\]
subjects, leads one to think that the aim of Primary Education, as reflected by the emphasis on Afrikaans and English, suggests white domination.

Writing, which is a very important skill regardless of which language(s) it is given in, is given relatively little time, although the syllabus states that the primary objective is to foster conversational knowledge and simple ability in reading and writing. 40

Furthermore, the importance placed on religion, which is taught according to fundamentalist, Calvinist ideas, would appear to perpetuate the racial inequality. The effect of the Dutch Calvinistic theology on the "Boer" racial philosophy is stated by Victor Muray as follows:

A Calvinistic doctrine of election, and a verbal, inspirationist view of the scripture, which went along with it, characterized Dutch theology, and easily lent itself to 'rigid division of classes and races.' . . . To the Dutch Calvinist the Coloured Races were of the 'perishing progeny of Ham' and the Old Testament religion of those days sanctioned a complete denial of the human rights of any races outside the pale of divine election. 41

Thus, the religious teachings under the Bantu Education Act, drawing their basis from the above quoted Calvinistic doctrine, is consistent but under the dominance of a Christian white group. The two subjects, religion and language in the South African context are very important, for it is through

40 Ibid., p. 195.

religion and language that values such as obedience, and submissiveness, are imparted and are accepted as good Christian values.

Other subjects in the curriculum, such as arithmetic, music, health gardening and art can be used either to support the policy of Bantu Education or to oppose it. It will be difficult to attach values to subjects such as arithmetic, health gardening, music and art. These can be used for either purpose: to liberate or to oppress, without major changes in content other than possibly orientation, whereas, in religion, one has to start with a definite position such as the fundamentalist Calvinist or any other position that is consistent with the purpose of the mission. For example, the aims of the course on religious education begins with the following statement: "the main point is not: What you have taught the pupil to know, or what you have taught the pupil to do but what you have taught the pupil to be."  

The moral training objectives of religious education discussed here are not to be generalized, they are being discussed within the context of South Africa's apartheid policy and to the extent that this policy manifests itself in educational programs. The objectives of religious training are only being cited where these objectives seem to be consistent with the apartheid policy or where under Bantu Education the Department of Bantu Education put such a twist on the religious ob-

\[42\text{Murphy, p. 196.}\]
jectives so as to stress these values that are compatible with apartheid policies.

In the syllabi, there are sections quoted from several sections of the Bible and among other qualities, the following are considered as desirable results of moral training: "love, joy, long suffering, kindness, goodness, faithfulness, gentleness, justness, truth, inner compassion, humbleness and thankfulness." 43

These are basically good qualities, but in the South African context, the only concern is, are these qualities used in emphasizing compliancy and adaptation or are they used in a manner that might raise questions about the justness or morality about apartheid. Dr. Pat E. Murphy concludes that:

A careful reading of the religious education syllabus revealed no provision for teaching which might raise questions about the justness or morality of apartheid; all lessons were either Biblical in nature or dealt with the development of moral and spiritual qualities such as those listed above. 44

The heavy emphasis on religious education in the lower primary schools shows that Bantu Education is designed to stress those elements of knowledge, skills and values which best serve the needs of the white economy and, at the same time, train the African youth to accept the rewards that the system provides without demanding full integration into socio-political and economic life of the dominant race.

43 Ibid., p. 197.
44 Ibid., p. 197.
The primary school curriculum objectives do not in any way demonstrate where it inculcates values and attitudes leading to self-confidence, self-reliance, individual or collective initiative, community service, and those socio-political skills that are essential for effective participation and a sense of challenge in the building of a progressive African nation. Instead, the curriculum deemphasizes the progressive values and skills as outlined above, and therefore, the curriculum objectives of primary education under the Bantu Education regulations remains that of perpetuation of the white domination.

The educational objectives at the Secondary Level remain the same as demonstrated in the syllabus of the Primary Education. The only change that is evident is that at the Secondary Level there is more emphasis on the content of the subjects offered which is of necessity because of the fact that the pupils are much older by the time they reach the Secondary School and can adequately handle the content of courses better than those in Primary Schools. Since the objectives for African Education under the present system are basically the same from Primary to the Secondary School Levels, and because the curriculum of the Bantu Education is fairly centralized, and the syllabus is drawn up by the Department of Bantu Education, this section will examine the control over the curriculum briefly. To what extent do the so-called Community Schools, the School Boards, have control over the cur-
riculum content and orientation? What say do African parents have, under the Bantu Education System, to suggest either addition or elimination of certain subjects from the syllabus? These are questions that this section will attempt to answer.

Control over Curriculum

At the end of the higher primary, junior secondary and senior secondary schools, the students take national examinations which are administered and marked by the Department of Bantu Education officials. For those students who wish to follow further education, they may at the appropriate time take the national joint matriculation board examination. The usage of the external examination system under Bantu Education enables the government to maintain the tight control over the curriculum.

Teachers of various schools are obliged to follow the prescribed syllabus for a given course of study. Under this system, there cannot be any experimentation with new ideas or educational innovations that might be deemed essential by the community, because teachers are acutely aware that failure by large numbers of their pupils on these national exams implies that they have deviated from the prescribed syllabus. Even the most rebellious of teachers would not take such a chance because they know that if the students don't pass the national exams they will not receive those certificates that will enable them to qualify for those few jobs that are open to Africans.

Therefore, under the circumstances, given the choice
between trying out new ideas in the classroom and devotedly following the prescription as given in the syllabus, most African teachers opt for the latter because of the responsibility which they feel they have towards their pupils. Furthermore, the individual teacher is supervised by his principal and the school committee, and the committee structure is likely to be dominated by conservative interests. The teacher is also under the surveillance of the Department's inspectorate, which is staffed, at least at the top, by white officials.

In Namibia, the presence of the white officials at the top levels of decision making does not rule out the presence here and there of African inspectors and assistant inspectors. Yet, the presence of the white officials at the top levels indicates the power and influence they have over the content and direction of African education. Their presence also insures the control of African education by the whites and, above all, to see to it that the objectives of Bantu Education, which is the instrument with which the apartheid policies are implemented, are carried out. Consequently, because of the central control of external examinations, syllabi and school inspection by South Africa's Department of Bantu Education, it is unmistakably clear that Africans in Namibia have no control over their education.

46 Ibid., p. 170.
Teacher Education

At the present there are seven "centralized comprehensive boarding schools" offering secondary education, teacher training and trade training.47

These seven secondary schools are designed to train teachers for the entire African population in the country and at this writing some of these were still under construction. The South West Africa Survey 1974; in which this information was made available indicated that the Okakarara Training Institute did not have the teacher and vocational training facilities and stated that "Teacher and Vocational Training will commence as soon as the building construction programme is completed."

Prerequisite for admission in teacher training programs at any one of the above mentioned secondary schools, which sometimes are referred to as "Training Colleges," is Standard VI, or after completing the Junior or the Senior Certificate.48

Those who apply for learning a trade, e.g., tailoring or carpentry, are in theory required to have completed Standard VI; however, in practice, some of the students admitted having no more than lower primary education. The South West Africa Survey 1974 does not give details about the teacher education curriculum; it is silent on the nature of courses, content

and methods used. The Deputy Minister of Bantu Education and Development in responding to the question of what the content was of the teacher-training courses for Africans in Namibia replied:

... as of 1974 there were 343 Africans enrolled in lower primary teacher's courses, 149 in the primary teacher's courses, and 4 in special courses for teaching the deaf or the blind.49

His response obviously did not answer the question put to him. However, in commenting further, he conceded that there were none in the junior and senior secondary teachers courses. The fact that there were no students in the junior and senior secondary teachers courses raises very serious questions as to the quality of African teachers under this system. Also questionable is the ratio of African teachers to pupils. This issue will be dealt with later on in this chapter.

The government has also reported significant increases in the enrolment of the African population from 1960 to 1973, however, the validity of this increase is questionable and analyzing the report the United Nations Council for Namibia observed:

Government statistics indicate that the number of non-white children and young adults—many Africans start school long after the normal age of 6 or 7 years—enrolled in school increased by 300 percent between 1960 and 1973, from 43,624 to 138,890. During that period, the non-white population increased by only some 60 to 110 per cent depending on the population figures accepted. Assuming a black population of some 900,000, approximately 15.5 per cent is enrolled,

49 Ibid., p. 47.
compared to 25.8 per cent of all whites.\textsuperscript{50}

However, the significance of increased enrolment is diminished by other data. It is reported in the same source that the number of teachers increased during the same period from 1310 to 3453 (about 264\%). The United Nations report maintains that, if the figures are correctly recorded, then, "either the enrolment figures are inflated or the already high teacher-pupil ratio rose from 1:33.2 to 1:39.9."\textsuperscript{51} The number of schools increased from 313 to 592 during the same period.

The present condition of the secondary education in Namibia is further revealed by the following figures concerning African students who wrote and passed various levels of examinations in 1973 and 1974.

<table>
<thead>
<tr>
<th>Year</th>
<th>Examination</th>
<th>Number Taking Exam</th>
<th>%</th>
<th>Number Passing Exam</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1973</td>
<td>Senior Certificate</td>
<td>80</td>
<td>--</td>
<td>50</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td>Junior Certificate</td>
<td>353</td>
<td>--</td>
<td>322</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td>Standard VI</td>
<td>4081</td>
<td>--</td>
<td>2817</td>
<td>--</td>
</tr>
<tr>
<td>1974</td>
<td>Senior Certificate</td>
<td>73</td>
<td>91.3</td>
<td>48</td>
<td>60.0</td>
</tr>
<tr>
<td></td>
<td>Junior Certificate</td>
<td>341</td>
<td>87.7</td>
<td>301</td>
<td>77.0</td>
</tr>
<tr>
<td></td>
<td>Standard VI</td>
<td>4380</td>
<td>85.1</td>
<td>3040</td>
<td>59.9</td>
</tr>
</tbody>
</table>

During the same period there were only 33 Namibian students pursuing University courses at the three Bantu Uni-

\textsuperscript{50}General Assembly, Thirteenth Session, Supplement No. 24 (A/10024) (7 October 1975), p. 46.

\textsuperscript{51}Ibid., p. 46.
versities: Fort Hare, the University of North and the University of Zululand.

The *South West Africa Survey 1974* did not give any information about African students who pass the matriculation because, as the figures indicate, there are only 33 students doing college degrees, and those passing the matriculation must be very few indeed.

**Summary**

Under the current educational practices, it can be concluded that there has been general quantitative expansion of African education at the primary school level. Assessing the growth of education from the mid-1960s to early 1970s, as measured by factors such as per capita expenditure, teacher-pupil ratios, the evidence shows that there has been growth. However, this quantitative growth at the primary level is not reflected at the secondary and post secondary levels.

Furthermore, accurate assessment of African Education in Namibia has been further complicated by the introduction of Bantu Education. Bantu Education has further fragmented the African population along tribal and ethnic lines so much so that there will be nothing *African*, but *tribes* or *ethnic* groups when the Bantu Education finally gets implemented. Consequently, some of the figures given in the South African Government Reports may represent only one ethnic group and may not necessarily reflect the overall condition of African education.
as it applies to the entire African population. It is also very misleading on the part of the South African Government to talk of African students when referring to the 33 Namibians studying at all three of the Bantu Universities in the Republic of South Africa, and then talk of racial groups when outlining the educational objectives for the "Coloured" and Black groups.

The reference to the "racial groups" is consistent with the apartheid policy and the Bantu Education, which is actually the tool to implement educational apartheid in Namibia. The reference to the Namibian students as "African" was made in light of the fact that the South West Africa Survey 1974 was primarily prepared for the United Nations and the outside world, and hence the inconsistency of using terms such as "African" in reference to an African, which will be inconsistent with the apartheid and Bantu Education. For under the current systems, Africans are referred to as "Bantu" or non-whites and not as Africans. Therefore, under this divisive educational system, the 33 Namibian students upon their completion will not contribute to the overall development of African education, but rather will contribute their skills to various ethnic groups they represent.

Thus, even though there are indications of quantitative expansion of education in Namibia, over the ten year period (1960-1970), the quality of education has deteriorated as a result of the imposition of Bantu Education on the African
population. The increase in the enrolment of African students is also not accurately reported because the statistics do not reflect the horrendous drop-out rate in the African schools. Furthermore, the statistics in the South West Africa Survey 1974 do not show that over 50% of all pupils are in sub-standards A and B while only 2.1% are in the upper five standards.52

Judged by the small numbers of African students at the senior secondary and post secondary levels, and using these numbers as indicators of development of the African education in Namibia, it becomes quite clear that African education lags far behind and that the expansion of primary schools reported earlier is negligible, as shown by the output of the secondary educational institutions.

In conclusion, African education in Namibia has been traced from the early days of German settlement (1885-1915) to the South African Administration that commenced in 1915 to the present. Particular attention has been paid to the period covering 1948-1960, with regard to formulation of educational policies affecting African education in Namibia. Special attention has also been given to the Bantu Education Act of 1953, first to the application of this Act in the African Schools within the Republic of South Africa, and then to its application in Namibia to create apartheid in Namibian education. The material has been presented in an attempt to determine the aims

52Landis, p. 46.
and objectives of African education, as well as its direction under the current system.

The findings of this investigation tend to support the basic hypothesis of this study which is that African education under the current Bantu Education Act is designed primarily to perpetuate White domination. Here are some of the important conclusions drawn from the current Educational Policy and how this Educational Policy affects the African population.

1. The Bantu Education Act has given total control of African Education in Namibia to the South African Government.

2. Bantu Education Act has made an attempt at parental involvement in Education, but the parental presence on the School Committees is more symbolic than real. There is no evidence of parental influence in determining either the curriculum orientation or objectives.

3. Bantu Education laws are designed to bring an end to the Mission Schools, which historically have provided most of the education to the African population.

4. Bantu Education Act has made the mother tongue the medium of instruction at the lower primary level and such instruction at upper primary level is under consideration.

5. Bantu Education Act prescribes religious instruction and daily prayer and Bible reading. This means rigorous control over teachers, students, books and ideas.

6. There has been expansion of Education, as measured by the number of schools and pupil enrolment, but the quality of instruction and facilities has not improved and in fact has deteriorated.
CHAPTER IV

CONSIDERATIONS OF EDUCATIONAL MODELS FROM TANZANIA AND GHANA

Tanzanian Case Study

The current educational system, based on the South African apartheid policy is not committed to educating citizens of Namibia with relevant knowledge and skills. Furthermore, it is committed to inculcate the necessary attitude to promote national unity and human equality on which the Namibians' future happiness and prosperity depend. If Namibian independence is to be meaningful, the total liberation of all oppressed Namibians from South Africa's socio-political, economic and cultural oppression is imperative. There has to be a mass campaign to promote political consciousness and critical awareness for nation building purposes, then the entire educational system must be totally reorganized or revamped. The Namibian people will be left with the task to construct an alternative educational system to the existing one.

However, before Namibia's educational system can be restructured, it is necessary to consider educational models from other African countries in order to determine how they have dealt with the problems of educational reorganization. In considering educational models from other African countries, it must be noted that educational reorganization does not pre-
cede political reorganization as education is but an instrument through which certain socio-political and economic decisions are implemented. Take for example the South African case. The stated national ideology is apartheid, hence the Bantu Education for the implementation of the apartheid policy. This is in a way a negative example in that it is based on a policy of racial discrimination. Another example which is more progressive shows Tanzania where the nationally stated ideology is socialism and, hence, "Education for Self-Reliance" is a tool to implement socialist policies.

In both cases, the educational philosophies are consistent with the political ideology of the state. These two cases demonstrate that the educational policies reflect the nationally stated political ideology and the overall societal values as determined by the political ideology. Cognizant of the fact that it is the political ideology that determines the nature of a desired society and the educational system and not vice versa, we shall now consider educational models from Tanzania and Ghana in relation to educational reorganization and determination of primary and secondary curriculum objectives in Namibia.

The case studies from Tanzania and Ghana are intended to shed light on educational policies and development. The Tanzanian case study has been chosen as an example of a relatively poor African country which is effectively utilizing its human and natural resources for nation building. Specifically,
we will be looking at how the Tanzanian Government is mobiliz-
ing its educational system with ambitious and progressive policies in the implementation of its larger plans of national development. This is embodied in the concept of "Education for Self-Reliance" which shall be investigated in this section.

The Ghanian case study is intended to shed light on the pros and cons faced by a multi-lingual nation that uses a foreign language (English) as its medium of instruction, while at the same time trying to preserve and promote its indigenous languages and culture. It is hoped that by carefully looking at the techniques and methods used in Ghana regarding language curriculum a workable method for language curriculum design in Namibia can be considered.

Educational reorganization is of the utmost urgency at this moment. The study will consider the educational reorganization of Namibia after an analysis of the philosophy of education in Tanzania and some problems regarding that implementation of its program of "Education for Self-Reliance" at the primary and secondary school levels. The aims and objectives of education in Tanzania will also be examined in relation to nation building programs.

Education is a self-escalating industry. In Tanzania the rapid expansion of primary education has generated pressure for the expansion of secondary education. And the increasing numbers of secondary graduates have further created an insati-
able demand for higher education. However, our main concern
is with the expansion of secondary education in Tanzania. No country, however advanced or underdeveloped, ever seems to have enough education for its people; the need is always greater than the resources available. To understand this need in Tanzania, it is necessary to briefly examine the structure of the educational system and the crucial role played by manpower planning in its direction.

The secondary school system lies at the heart of the educational problem in Tanzania. It is permeated with filtering devices. In the first place, the system only accepts about one out of every eight students completing Primary School each year.¹ Students qualify by taking an entrance examination for Secondary Education. The Secondary System consists of six levels, Forms I through VI. Each student must sit for an examination to go on to each succeeding form. When the student passes Form IV, he receives a General Certificate of Education which qualifies him for teacher-training, civil service, etc. And if he does well on this examination, he can go on to Forms V and VI to receive an Advance Certificate of Education which qualifies him for higher paying occupations, and the highly desired opportunity to go on to the University. The purpose of this structure as originally designed by the British was to primarily produce a few educated Africans who would be employed as civil servants in the British administra-

¹Idrian Resnick, Tanzania: Revolution by Education, p. 4.
The secondary education was not designed to equip students with the necessary knowledge and skill that would enable them upon graduation to be contributing members to the process of the nation's economic development. The emphasis in the curriculum was on academic subjects with competence in the English language as a major goal of the post primary graduate.

It was not until the application of the Arusha Declaration to education by the President of the Republic, Julius K. Nyerere, that the basically elitist British examination-oriented secondary system came under question as to its purpose and relevance of such a system in a poor Tanzania. Nyerere stated:

> It is now time that we looked again at the justification for a poor society like ours spending almost twenty per cent of its Government's revenues on providing education for its children and young people, and began to consider what that education should be doing. For in our circumstances, it is impossible to devote Shs. 147,330,000/- every year on education for some of our children (while others go without) unless its result has a proportionate relevance to the society we are trying to create.\(^2\)

Nyerere went on to state that different societies have different educational systems and each system is designed to transmit from one generation to the next the accumulated wisdom, knowledge and social values of that society. It also prepares its young people for their future membership and ac-

\(^2\)Julius K. Nyerere, *Ujamaa--Essays on Socialism* p. 44.
tive participation in its maintenance and development.³

On the other hand, colonial education, by inculcating subservient attitudes, encouraging white collar skills, playing on the individualistic qualities of man to stimulate a desire for personal material wealth as the major criterion of social merit and worth, succeeded in its attempt to impose these alien values in the colonial Tanzanian society. However, a free and independent Tanzania, committed to the principles of the quality of all races and total development of the nation, could not afford to maintain an educational system so at variance with its stated goals. Consequently, this assessment led to the introduction of major educational reforms in Tanzanian education.

President Nyerere's concern about the necessary changes have led some educators, including himself, to raise serious questions such as, "What is the educational system in Tanzania intending to do different from the colonial system? What will the purpose of the new educational system be?" Many other questions were raised but these two seem to lie at the heart of the educational reform crisis in Tanzania. These questions have been dealt with in depth by many noted scholars, such as Idrian Resnick, Tanzania: Revolution by Education, Nyerere, Education for Self-Reliance, Luis F. Dolan, Transition from Colonialism to Self-Reliance in Tanzanian Education.

³Ibid., p. 45.
At this juncture, it must be stated that on philosophical and theoretical terms, satisfactory answers have already been provided to these crucial questions. The purpose of this study is to examine the structure of the secondary school curriculum, particularly those programs which are designed to help implement the new objectives of "Education for Self-Reliance."

President Nyerere, recognizing the dangers of the existing system to create a privileged few, attempted to redefine the objectives and the content of education. He further linked these to the wider development objectives laid down in the Arusha Declaration and Socialism and Rural Development. Therefore, according to him, the educational system:

1. Must foster the social goals of living together and working together;

2. Must prepare the young people to play a dynamic and constructive part in the development of that society;

3. Must inculcate a sense of commitment to the total community--help the pupils to accept values appropriate for their future, not those appropriate for the colonial past;

4. Must stress concepts of cooperative endeavor, not individual advancement;

5. Must stress concepts of equality and responsibility;

6. Must counteract intellectual arrogance;

7. Must prepare people for their responsibilities as free workers and citizens in a free and democratic society.

The above stated objectives clearly demonstrate Tanzania's

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Ibid., p. 106.
educational aims as she is striving for cooperative endeavor rather than individual advancement. The system also must counteract the temptation to intellectual arrogance and must prevent rather than create the growth of an elite and the development of a class structure in the Tanzanian society. It should also be geared to the needs of what will be for a long time to come, a predominantly rural society and agricultural economy. 5

In order for these objectives to be implemented, changes have to be made especially at the secondary school level. According to the aims and objectives of "Education for Self-Reliance," schools must not be academic communities only, but must become economic as well as social and educational communities and contribute to their own maintenance. The schools must not give up the job of education, but must be schools and farms at the same time; teachers must not only be teachers but be teachers and farmers at the same time. This suggests a very flexible curriculum at the secondary level. It also presupposes a different kind of training than teachers have had in the past. Teachers in Tanzania's secondary schools, in order to effectively perform their dual responsibilities, as envisioned in "Education for Self-Reliance," must receive basic training in agricultural economics and farming techniques, as well as the traditional academic subjects.

Let there be no mistake. This approach to education must not be viewed as opting out for vocational or agricultural schools at the expense of academic substance. This attempt to integrate theory and practice must not be misconstrued to mean that Tanzanian schools are designed just to produce passive agricultural workers with different levels of skill who simply carry out plans received from above. This truly African approach to education is aimed at providing more Tanzanian content in the courses offered at the secondary level. In upholding this position, President Nyerere stated:

It would thus be a gross misinterpretation of our needs to suggest that the educational system should be designed to produce robots, who work hard but never question what the leaders in government or TANU are doing or saying. . . . The education provided must therefore encourage the development in each citizen of three things: an enquiring mind, an ability to learn from what others do, and reject or adapt it to his own needs; and a basic confidence in his own position as a free and equal member of the society, who values others and is valued by them for what he does and not for what he obtains.6

If these objectives are to be achieved, then the secondary schools in Tanzania must be regarded as a preparation for life and service in rural areas of the country and not as selection process for the universities and teachers' colleges.

Apparently, the structure of the secondary schools in Tanzania is still very much elitist and examination-oriented as they were before the Arusha Declaration in 1967. Even though

6Nyerere, p. 53.
the basic structure has not changed drastically, there has been a remarkable change in the attitudes of the young people towards work-manual labor, civil service, etc.

This change in attitude is indicated by the willingness of students and teachers to serve in the National Service which was introduced in 1966 and was initially rejected by Dar-Es Salaam University College students through demonstrations during that same year. The National Service is a program which requires all young able-bodied citizens to contribute two years of service at half-salary in different nation-building projects, such as construction, road building, health, legal or educational services. When President Nyerere explained that the National Service was an opportunity for the students to repay the poor citizens whose taxes paid for their education, practically all the dissent disappeared. The students accept the fact that theirs is a poor country and that without the active participation of all citizens in the process of nation building, the country will remain poor and underdeveloped.

However, there has been very little structural change at this level of education. To put it in the words of Mr. Eliuffo, Minister of Education in 1966:

This has not changed since independence and based on a four year course to School Certificate, followed after a selective examination by a two year sixth form course to Higher School Certificate and university entrance.7

This is the major feature in the present educational system that directly contradicts the aims and objectives of the program "Education for Self-Reliance:" that the entrance to secondary schools is still based on a selective examination. In as much as the President and those colleagues of his playing an important role in the reformation of the educational system are aware of the destructive elements inherent in a system based on selective examinations, they have not as yet come up with a better alternative to it. Nevertheless, radical reforms have been made in other sectors of the educational system.

In performing its functions under the guidelines of the Arusha Declaration, Tanzanian education is developing people whose skills will be strategic for the economic development of the country by getting secondary school teachers and pupils directly involved in the process of national development, i.e., farming, road construction, improving public health, etc. The school system, by providing these work experiences, is building positive work-oriented attitudes among the pupils and teachers.

In acknowledging the remarkable progress made in Tanzanian education, the American Council on Education in its sympathetic report of November 1971 stated:

Tanzania represented a welcome breakthrough to a new concept of development with what it described as a nation-wide learning system in which there was no clear
distinction between formal and non-formal education.®

This further suggests the extension of formal education beyond school boundaries by getting the surrounding communities involved in school activities as well as involving pupils and teachers in community affairs. This attempt to bridge the gap between communities and schools is of great benefit to the general conduct of the staff and the pupils.

In the past, the lack of active participation of communities in the life of Tanzanian secondary schools was due to the fact that all secondary schools in Tanzania were boarding schools.

The practice of boarding schools was originally introduced by missionary societies as early as the 1920s under German colonialism. Boarding schools served three purposes. First, because people lived in small family groups spread across the land, it was difficult to find enough pupils within walking distance thus, only a boarding school, which provided eating and sleeping facilities which could meet the needs of those pupils coming from long distances. Secondly, they allowed the administrations to fully control the environment in which the pupils lived and worked. And finally and most importantly, if they were to transmit new sets of values often in opposition to the traditional values of the communities from which the students came, it was then necessary to separate the pupils from the influences of their homes.

Concern over the concept of boarding schools has pro-

®O'Connor, p. 76.
duced serious questioning of the concept. Some educators have expressed a need for a shift from boarding to day schools. However, this is still at the debating level. A strong argument is made to maintain them because under the policies of "Education for Self-Reliance" they can encourage community involvement in school life. The new approach to education in Tanzania may successfully bridge the unhappy gap between what is taught at the school and the life and needs of the modernizing Tanzanian society. Educators in this country do not believe that the self-reliant education is a panacea, but they do believe that it has a potential for solving many educational and socio-political issues as they relate the process of nation building. Mr. Mwingira stated his thoughts:

Education for Self-Reliance is no immediate panacea for all the familiar problems that face educationists in developing countries, but a guide to a pattern of education that our society needs, that we can afford and that is based upon principles of social justice and human equality.9

"Education for Self-Reliance" in Tanzania provides a categoric answer to the classical theory of social evolution that attempted to discredit Africa of its genius. Tanzania, under President Nyerere's creative and original leadership is an example that solutions to African socio-political and economic problems can be found in Africa through hard work and hard thinking. Tanzania's approach to development that stresses

reliance on her own human and natural resources becomes more relevant when it is contrasted with the Namibian situation where the classical nineteenth century concept still prevails, which portrays Africans as people without a culture, history or art worth learning, who in fact needed to learn everything from the white race. The importance of the Tanzanian model lies in its emphasis on relying on her human and natural resources and development from within.

On the other hand, a look at the aim of Namibian education under the present policies of Bantu Education indicates the total control of African education by the white South African state. As it was in Tanzania under British Colonialism, political power and decision-making in Namibia is controlled by the whites. However, unlike this, in Tanzania, where the colonial government attempted to at least involve Africans in low level managerial and junior officer ranks in various civil service jobs, Africans in Namibia are excluded from any position in the civil service, hence, any position in the Department of Bantu Education. The only significant openings for Africans today in the Namibian civil service are in teaching.

In light of South Africa's policies of apartheid and Bantu Education, as discussed in Chapter I, it is clear that the system does not provide African involvement in areas where important decisions are made. The supporters of the system argue that Bantu Education is designed for separate develop-
ment of the Africans, and this development process would lead to the eventual self-determination of the Africans under their own social and political institutions. These institutions would be separate from the white institutions but in no way inferior to the white socio-political and cultural institutions, it is argued.

However, by looking at the administration structure outlined in Chapter I, major and ultimate control over all important matters in Bantu Education or the executive staff of the Department of Bantu Education, who report to the Minister, are all white. Since Africans, both in the Republic of South Africa and in Namibia, are disenfranchised, no African can be a Minister. The extremely wide powers given to the Minister suggest and indeed support the basic assumption of this study which says that Bantu Education is designed for indefinite perpetuation of white domination. If on the other hand it provided for greater African involvement and the promotion of Africans to areas of important decision-making such as those in the Ministry of Bantu Education, the notion of "separate but equal" could probably hold water.

Comparison of primary school curriculum objectives in Namibia under the Bantu Education to the aims and objectives of primary education in Tanzania shows that the present educational system is not compatible with the objectives of nation building. To promote meaningful nation building development, in Tanzania, the educational objectives state:
... preparing our young people to play a dynamic and constructive role in a development of a society in which all members share fairly in the good or bad fortune of the group, and in which progress is measured in terms of human wellbeing. ... Our education must therefore inculcate a sense of commitment to the total community, and to help the pupils accept the values appropriate to our kind of future, not to those appropriate to our colonial past.10

The statement above is consistent with the policy of self-reliance which is the Tanzanian national educational philosophy. Consistent with the Tanzanian educational policy is the role that schools must play in Tanzanian development by inculcating appropriate values and skills in the youth. The schools through well-spelled out curriculum objectives must lay special stress on knowledge and skills to prepare Tanzanian youth to participate responsibly and enthusiastically in the building of the Tanzanian society.

As we observed in the lower-primary syllabus of the Bantu Education objectives in Namibia, there is no evidence of cooperative nation building, a high spirit of service and pride in African traditions and culture as shown in the Tanzanian case. The evidence found in the Bantu Education objectives in Namibian primary schools are those of fragmentation of the African population divided against their will into economically nonviable tribal units called Bantustans.

The Tanzanian case study shows that education for national building is an inseparable part of the national develop-

10 Ibid., p. 187.
ment (program) ideology. Education for the purpose of nation building leaves no element within the society unmobilized. It evokes a sense of commitment to the total community and is not divisive. The serious fragmentation in Namibian society is enhanced by Bantu Education. It is apparent that Namibian education is a political issue and the eradication of Bantu Education in Namibia will need a political solution. Bantu Education is the result of the political ideology, apartheid, and it will take a progressive political ideology based on human equality and justice to erase the evils of Bantu Education in Namibia. The new political ideology should seek to achieve what I call the Revolutionary Humanism—which is the creation of new socio-political, economic and cultural order based on the socialist model of economic development. The notion of the Revolutionary Humanism will be fully developed and discussed in the last chapter that will deal with conclusions and recommendations of appropriate educational models for independent Namibia.

Ghanian Case Study: Language Policy

In Ghana, although there is no explicitly stated philosophy of education as in Tanzania, some of the underlying ideals of education, as reflected in statements and speeches of both politicians and educators, stress political and mental emancipation that contribute to national unity and development.¹¹

In general, decisions regarding language policy are likely to be based on political experience rather than the needs of the children concerned.

In Ghana, as in many African countries where there is a preponderance of many African languages, usually the language of the colonial power becomes the national language, and in Ghana, English has been made the medium of instruction, starting from primary education. However, the introduction of English as the medium of instruction in the Ghanian educational system was not done at the expense of the indigenous languages. The primary school curriculum provides for simultaneous instruction of English and a vernacular which might be AKAN, FANTI or ASHATE, etc., depending on which region the school is located. And as the child advances on the educational ladder, English becomes the medium of instruction and the chosen vernacular is studied as subject and the process continues through higher education. Thus, while English remains the official language, the African languages are not relegated to nothingness, but are preserved and promoted along with African traditions and culture through social and political activities.

The teaching of vernacular and development of indigenous languages in Ghana dates back to the period when Ghana was still the Gold Coast. The emphasis on vernacular in the Ghanian education was first introduced by the Basel Missions as early as 1836, and thereafter was taken up by the Wesleyan Missionary
Society, too. The Rev. West, in a letter that he wrote to the Rev. W.B. Boyce in the 1860s said:

If I look upon the schools merely as institutions to teach English to a class of people never likely to speak or understand that language, I should have recommended the closing of them years ago.\(^\text{12}\)

Of course, it is understandable from the point of view of the missionaries that since their mission was to spread the Gospel and to increase the membership of the African converts, their mission could be best served if the missionaries learned the local languages and not vice versa. Thus early missionary activities led to the development of authography of various Ghanian languages such as FANTI and TWI. The Bible was first translated into the languages and in 1859 the missionaries started to write school materials in the TWI language and eventually school books were put out in FANTI as well.\(^\text{13}\)

However, as the colonial administration began to assume political power in the colony of the Gold Coast, it became apparent to the African population that no aspiring African politician could hope to achieve his nominal goals without a firm command of the English language.\(^\text{14}\) During the colonial period, the realization that upward mobility among Africans could only come about through education provided in the English


\(^\text{13}\)Ibid., p. 126.

language led to the creation of political pressure demanding that English become the medium of instruction in Ghanian education. Even in the business world, one needed a firm command of English language and consequently, in some social circles, education came to be equated with a person's command of the English language.

The factors cited above and fear of ethnic or tribal dominance by one ethnic group whose language would be chosen to become the national language over the others, led to the lack of an explicitly stated language policy in Ghana as well as in most of the African countries where, as a result of the multiplicity of local languages, the nation has retained the colonial language.

Selection of a national language remains a very explosive issue to the present in many African nations. As a result, trying to resolve the language problem in the narrow framework of one country may lead to an arbitrary and authoritarian choice which can only prejudice the desired goal of national unity.

Thus, while English is used as the national language and as the medium of instruction in Ghana, at the same time, an emphasis is placed on upgrading and promoting the local languages and cultures through history and art, is consistent with the notion of the Africanization of the school curriculum in Ghana. In commenting about the African educational systems and the promotion of African culture, Abdou Moumouni asserts that:
... the curriculum should as a matter of fact go beyond just the preservation of African heritage by maintaining African languages. It should seek to safeguard the national African culture in its diverse manifestations—oral and written literature, folk-lore and concept of life.  

The Ghana case study has been used in this study to demonstrate a case where unity of cultural diversity has been maintained despite the fact that Ghana uses English as the national language. African tradition and culture have not been lost, nor is there any evidence in the educational literature that indicates a digression from promoting Ghanian national culture.

In the consideration of curriculum reorganization in Namibia, as with other aspects of general and specific problems concerning education, the experience of Ghana is essential. Namibia, as it happened in Ghana at the time of its independence, will be faced with the problem of designing a language curriculum that will accommodate and conform to socio-political, economic and cultural realities of Namibia without prejudicing the desired goals of national unity. While recognizing the differences between the countries in terms of their political, economic and cultural histories, the methods of approach and the theoretical basis of the solutions in the Ghanian case offer a useful foundation for future educational decision making in Namibia.

In order to formulate a new concept and a general orient-

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tation for a national educational system in Namibia, which will as best as possible answer the general and specific objectives of Namibia, socio-political, economic and cultural development problems, the experience of Tanzania, Ghana, in particular, and other African countries in general cannot be completely ignored. Some of the solutions and answers to the general development problems to be faced by Namibia might readily be found in the rich and varied experiences of other African countries accumulated over the ten to twelve year period in which most African nations have struggled with issues of educational reforms, innovations and other attempts in restructuring and redefining the educational objectives to conform to the national interest of each country.
CHAPTER V

PROBABLE ROLE OF EDUCATION IN AN INDEPENDENT NAMIBIA: ISSUES OF NATIONAL DEVELOPMENT

In this chapter the probable role of education in an independent Namibia will be explored. Specifically, the issue of the distribution of educational opportunities will be analyzed in relation to the expanding role of education. The role of education as it relates to national development will be a major focus. Particular attention will be paid to the issue of adopting a new language to replace Afrikaans as the official language of the state. The effects that such a shift would have on the curriculum must be analyzed.

Distribution of Educational Services and Opportunities

The issue of the distribution of educational services and opportunities will immediately confront the new nation. Central to this issue will be the demand for substantial expansion of primary and secondary education. The experiences of all countries who have acquired independence during this century tell us that what the people want is a universal free education. Some governments have been forced to expand the educational structure to allow growing numbers of their citizens to go through the formal
educational system. Countries like Tanzania, for instance, first focused on how expanding secondary education would provide the country with the skilled technicians, professionals, and civil servants it needed for development. This need for skilled manpower is even greater in Namibia. She will face the serious problem of having a shortage of qualified indigenous peoples to assume the various technical, professional and civic posts in both the public and private sectors of the nation. This is a result of South Africa's apartheid policy which effectively excludes Africans from any significant positions of leadership. The only opportunities they have had have been as teachers in their own schools, but with little real authority to influence policy and make improvements as they saw fit. However, it is precisely this group of people, the teachers, who are the most skilled and competent resources a new government will have to draw upon. Consequently, the most experienced and qualified individuals will be encouraged to move into other spheres of public service at the time of independence when demands for an expansion of educational opportunities will also emerge. There is not much a new government can do about this except to initiate a large scale programme to quickly train a new cadre of teachers to take the place of those teachers who choose to move into other civil service positions.

There is no doubt that the expansion of the formal
system will have many other constraints. Notable among these will be having enough curriculum materials, buildings, and support services for students and staff. All of these are mainly dependent upon one thing: money. One thing we can be certain of is that South Africa will not be willing to continue supporting an independent government which rejects her policy of apartheid. Therefore, an independent government will have to rely on its own revenues and undoubtedly, on foreign aid, with as few strings attached as possible. Unfortunately, poor countries who try to maintain control over the aid which they receive often find themselves poor for a longer period of time than those who do not make such demands. They must struggle harder and longer to make improvements. But if the people are involved in the process of development, they seem to prefer doing things on their own rather than being dependent on others. They realize that their dependence results from ignorance and not the lack of ability. They would rather be taught how to build and maintain a dam or factory than have one built and maintained for them. Therefore, the thrust of educational expansion should keep in mind the goal of Namibians to consolidate and maintain their own political, economic and social independence by relying on their own human and natural resources.
Education and National Development

Another important factor to be considered in preparing to expand educational services and opportunities, is that the needs of an independent Namibia are such that large numbers of students with purely academic backgrounds will not possess the skills necessary to join in the efforts of development. She will need people with knowledge other than Biblical History and skills greater than penmanship. She will require doctors, engineers, teachers, chemists, lawyers, mineralogists, and agricultural specialists. She will need people with skills in the physical and social sciences and secondarily, the arts and humanities.

This type of educational development can not be carried out solely by focusing on school age children. Adults must be the backbone of such changes. To the extent that adults are motivated by the vision of a strong and independent Namibia, such will be the efforts that they exert for the advancement of themselves, their children, and hence, the nation. Thus the need to include adults in the expanded educational system is evident. In Namibia where the values of traditional societies are still strong, where parental authority is still intact, it is likely that a given idea will gain a foothold only if it is internalized by parents; a new idea being brought by a child is not likely to have the same influence as when the idea is introduced by an adult. In order for national development
programmes to be successful, the educational planners in Namibia must always bear this fact in mind.

Coupled with the rapid expansion of secondary education must be a crash programme of non-formal education. Non-formal education must be designed so as to provide training opportunities to both young and adult Namibian populations that do not have the formal education background. The prevailing conditions in Namibia today demand that any sound educational programme must start with the objective of lifelong education. That is, educational programmes that will be designed for independent Namibia must recognize the fact that education starts from the moment of birth and continues until death. The lifelong education programme, therefore, should provide the necessary atmosphere for the active participation of both young and old in the national development task. Under such a programme a provision would be established for active participation and it should also motivate the masses and raise their level of social, political and economic consciousness to create the enthusiasm and drive needed to achieve development through education. In short, education for development of necessity must include the adult population.

Educational development programmes in Africa all indicate that the development of a country depends primarily on the quality and effectiveness of its human resources (men
and women). Espousing this concept of development, Edwin Towsand Cole had this to say:

Countries are underdeveloped because fewer than 10 percent of their population have been trained and educated in such a way as to make proper use of their innate capacity. In such countries, the poverty is not a result of lack of natural resources, but they are poor because their human resources are poorly developed.\(^1\)

This is just one indication of how important it is to extend training and educational opportunities to adults. The objective geared for nation-building must not be confined to children and youth; that is, true education must go beyond the formal classroom.

Having examined the existing educational system in Namibia one finds that the adult population is not reached by educational services. Thus, the bulk of the adult population in Namibia today is not fully utilized under the existing apartheid system. It is recommended strongly that from the outset of reorganizing the educational system in Namibia, a provision for adult education must be included.

Non-formal education assumes that a great deal of learning occurs in response to practical needs. Non-formal educational projects will be created to eliminate illiteracy; to train medical personnel such as nurses' aides, midwives and physicians' assistants; to improve agricultural techniques and production through extension services; to help

local leaders improve their leadership strategies; to instruct families in better health care and nutritional techniques. It can take place in a field, in a church auditorium, on the waves of the radio, and at any time of day or night. Furthermore, it is not limited to the use of people who have acquired certification through the formal system. Should a town have an auto mechanic who happens to be illiterate, his lack of literacy would not prevent him from teaching others his trade. Because non-formal structures are more flexible in regard to place, time, and staff, they are often less expensive than formal efforts.

After the initial stages where the emphasis would be placed on bringing the adult population into active participation in the nation building activities, the programme should be continued not as a literacy training programme but as a non-formal educational programme. The distinction here between adult education programme and non-formal education programme will be on the basis of the range of activities that will be undertaken under the latter. Non-formal education here refers to what Paulo Freire calls the "pedagogy of the oppressed." When this pedagogy is put into practice, it ranges from basic literacy work to more specialized learning to enable people to achieve a wider understanding of their situation and promote self-confidence in their ability to be agents of social change. Obviously,
the shortcomings of Bantu Education in Namibia have already been demonstrated in Chapter III and it is quite clear that a massive and rapid expansion of educational provisions for all Namibians is imperative if they are to play a full part in running the affairs of an independent country. For these reasons, non-formal education in an independent Namibia must be included in the initial stages of educational planning.

**The Issue of Language**

At the present, Afrikaans becomes the medium of instruction for most students during their third year of schooling, except for a few mission schools in the north, which use English. Afrikaans is currently the "lingua franca" and the official language of the country. Unlike in South Africa where the two languages, Afrikaans and English are equally used (i.e., in the Cape and Natal provinces), in Namibia, Afrikaans actually dominates in all spheres. Thus, English at the moment remains an official language, but largely only in the books and not in practical usage. However, after independence, an alternative official language must be considered. Afrikaans, which has been imposed by South Africa, has had a crippling and confining effect. It is crippling in that there are no major works written in Afrikaans of significance and relevance to interact and to exchange ideas freely with the outside world. Adoption of an international language could help to minimize the technological and cultural dependence
of Namibia on South Africa.

The author's recommendation for a national language is English. There is already preparation for this as it is taught as a subject in most schools. Most students with upper primary education are at least capable of writing and reading simple sentences in English.

The shift from Afrikaans to English will not be an easy task. In the first place, the educated minority in Namibia communicates most effectively in Afrikaans. Different tribal and ethnic groups often communicate with each other through Afrikaans. The few African technicians that exist are trained in Afrikaans. There is bound to be opposition to such a proposal from the elite class particularly in light of the prestige that they have reaped under the current system because of their command of Afrikaans. There are also "Coloureds" and whites whose first language is Afrikaans. They will question the virtue of shifting from Afrikaans to English.

However, if the national goal is total independence from South Africa, and for Namibia as a new nation to gain a place among other nations of the world, then there are obvious disadvantages to keeping Afrikaans as the official language. Communication with other countries in the world and particularly with Namibia's next door neighbor, the Republic of Zambia, under the current situation is severely limited. Namibia is isolated from any meaningful interac-
tion with these nations primarily as a result of this language barrier.

Furthermore, if Namibia is to truly advance and be capable of furthering her own technological and scientific progress, she must have access to the trends and developments in other parts of the world, and this cannot be achieved through Afrikaans. Given present world realities, another reason for using English grows out of the fact that so much information is available in this language; therefore, it is capable of keeping Namibia informed and will also enable her to share her discoveries of and additions to knowledge. At least at the initial stages, Namibia will not have adequate resources to devote to developing the four or five indigenous languages to the point where they could adequately handle the national education demands, nor would time permit such an attempt. This would be wonderful, but the time required would place Namibians even further away from the kind of nation they intend to create. Apart from that, the African languages at the moment are even more restrictive than Afrikaans and would be an even greater restriction on communication with other African nations.

However, recognizing the significance of indigenous languages from the educational standpoint, and the fact that one's mother tongue is the instrument of cultural expression and, also the desire of the nation to eventually African-
ize the educational system; indigenous languages including Afrikaans should continue to be taught in schools and special provisions should be designed to rapidly upgrade them to meet the needs of the future society. This provision must provide students with opportunities to learn Namibian languages other than their mother tongue.

The issues regarding language problems are not as easy to resolve. This discussion has been presented so as to provide a basis for future planning of a language policy. It is suggested, however, that before any definite decision can be taken, more information should be gathered and considered.

**Conclusion**

The investigation of Namibian education has brought us to a number of conclusions. First, that the causes of the current educational inequality are deeply rooted in the historical development of African education. Second, this investigation has confirmed the significant role played by education in all aspects of national development. Curriculum reorganization in Namibia is a major priority in order to make the educational system relevant to the needs and goals of a new nation and the technological age. Third, that Namibian education has become an international concern, therefore, the urgency of meeting the people's needs makes cooperation necessary, especially among African states.
The root causes of the present educational inequality in Namibia can be found in the historical development of formal education in the country. This study has shown that the early history of African education is inseparably bound with the spread of Christianity on one hand, and the coming of colonialism on the other. The early efforts of missionaries to train Africans has been presented, and dates back to 1840 with the Rheniah Mission Society, well before the advent of German Colonialism. The mission stations spread from the Southern part of Namibia in the early 1880s, and by the 1890s the scattered mission stations had reached as far north as Otjimbingue in the northwestern part of Namibia. By this time, the country had fallen under German colonial rule. Consequently, the German colonial policy of excluding Africans from any educational opportunity, lest they be exposed to "undesirable foreign ideas" such as "democracy," "freedom," and "equality," has been fully examined. This policy of exclusion has been studied particularly to see whether it has any relation to the present educational inequality in Namibia. The study shows that this policy has been perpetuated, and, in fact, the introduction of Bantu Education, even though by a different colonial regime, is a logical extension of the German policy.

It is important to point out at this juncture the difference in approach between the Missionaries and colonial
administrators to the issue of African education. The Missionaries assumed that education was an important part of evangelism, in that it provided a sound base for spiritual and moral development for their African converts. The colonial regimes in Namibia did not consider African education as an important aspect of the overall socio-political and economic framework. As a matter of fact, both the German and South African administrators considered African education as a hindrance. They assumed that the uneducated African was more honest and trustworthy than the educated one and this attitude of both the German and South African colonizers led to the present lack of educational opportunities and facilities for Africans in Namibia.

The South African Colonial regime, after the defeat of the Germans in 1915, devised ways to improve upon the German oppression and repression of African aspirations; and in 1960 introduced a sophisticated form of neglect in education, Bantu Education. From its introduction in the early sixties, Bantu Education was met with stubborn resistance by all Africans in Namibia. Africans have criticized Bantu Education as being an inferior form of education, that it is basically designed to further suppress the African masses and to keep them in a perpetual state of servitude. The proof of its weakness is found in many areas of the curriculum. For example, in this technological age,
scientific subjects are not available in the African schools, but manual trades like carpentry and tailoring are abundantly available. Furthermore, a careful examination of its aims and objectives has shown that it cannot meet the needs and goals of an independent Namibia.

Curriculum

From the analysis of the Bantu Education legislation as presented in Chapter III, and also from examining the overall objectives of Bantu education, the evidence supports the basic assumption of this study which is that African education under the current Bantu Education legislation is designed to perpetuate white supremacy. Some of the important conclusions resulting from this investigation have been summarized and listed at the end of chapter III (see the summary).

In further analysis of the curriculum materials presented in the Bantu syllabus, it was also found that there was heavy emphasis placed on religious instructions. However, a careful reading of the syllabus revealed no provision which might raise questions about the justice or morality of the existing apartheid system. Examination of religious education in the lower primary schools revealed that under Bantu Education, only those elements of knowledge, skills, and values which best serve the white interest are emphasized. In religious instruction the
emphasis is not placed on the development of critical thinking and a questioning mind in the youth, but instead, the emphasis is on values such as humility, thankfulness, and forgiveness. It goes without saying that these are positive values when handled in an open democratic society, but not as they are used in South Africa and Namibia where African youth are expected to accept the apartheid system.

Therefore the present Namibian curriculum is totally unlike the kind that should be created after independence. Quite obviously, the curriculum has been transferred from South Africa to Namibia with only a few modifications. It goes without saying that the curriculum is designed in South Africa without concern for the Namibian people, who are expected to accept it without question. On the whole, it can be said that generally the African educational standards have risen, but at the same time, the quality of African education paradoxically has gone down as a result of the content of the Bantu Education Curriculum. Bantu Education has failed to advance the African society politically, economically, culturally and scientifically. Besides lacking the national character, the Bantu Education is further hamstrung by the over-emphasis placed on examinations, which restricts the teacher's freedom of enriching the student's knowledge with experiences from his/her own community, heritage, etc.

Thus the task of curriculum reorganization in an
independent Namibia will involve major changes in the goals and objectives of national education, a revamping of teacher training methods, new and improved techniques for producing curriculum materials (i.e., textbooks, games, films, etc.), and more effective ways of evaluation and student assessment. Furthermore, this process of curriculum reorganization must take into account the enormous task of consolidating the newly won independence of the nation, and therefore must aim at producing the desired attitudinal and behavioral changes in administrators, teachers, and pupils which will lead to national unity.

**International Concern**

As a result of Namibia's historical ties with the United Nations, and now the United Nations Council for Namibia* and the United Nations Institute for Namibia**, international involvement is inevitable. However, the most meaningful involvement from the international community will be in providing resources and skilled manpower and not in defining educational ideology; goals and objectives must be defined by Namibians for Namibians.

Educational experiences from other African countries

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*The body appointed in 19 by the United Nations General Assembly to administer the territory after the termination of South Africa's mandate.

**An educational institute created to train Namibians in various fields of Public Admin. as that of a qualified cadre of Namibians will assist to run the country when independence arrives.
must not be ignored. All African nations at the time of independence inherited foreign educational systems whose objectives and goals were to perpetuate the dominance of Europeans over Africans in all aspects of life, and Namibia will be no different. Furthermore, the experience of these African nations demonstrates how irrelevant the inherited educational systems are for national development, cohesion, and unity. Because national development, cohesion and unity are paramount goals of all African States; most newly independent African States have had to consider making and implementing major reforms and modifications in their national educational systems. Tanzania's adoption of the philosophy of education for self reliance is an outstanding example of a poor nation's attempt to meet these goals. Through the adoption of this policy Tanzania accepts foreign aid selectively so as to minimize her dependence on the technologically developed countries and to develop her own natural and human resources. She is providing a dynamic alternative to those nations in Africa which are trying to reform their educational systems to conform to the needs of their citizens.

Given the common legacy of colonialism, inherited foreign systems of education, rural societies and agrarian economics, and goals and objectives for national development and unity; independent African nations have many bases for cooperation. An independent Namibia will definitely
seek to strengthen meaningful cooperation among African nations. In the area of educational reform, such cooperation could take the form of student administrator and faculty exchange, educational visitations and consultation, sharing results from educational research projects, and developing imaginative and innovative programs which cater to African realities.

In light of the poor educational conditions in Namibia, there is an urgent need for the rapid expansion of secondary education in order to provide the necessary skilled manpower for national development. Coupled with this development must be a nonformal education programme. A nonformal education programme should be designed to provide learning opportunities to that section of the population without any formal training. Thus, nonformal education programmes in Namibia, where there are very few people with any kind of formal education or training, would be a useful complement to the overall process of educational development.

Educational development in Namibia must of necessity involve the entire population in nation building programmes. There are certain constraints such as the lack of facilities and the availability of staff with the necessary qualifications to administer different programs. But, at the initial stages, a programme of mass mobilization is of utmost importance.
The experiences of other African countries can be used as guidelines in reorganizing Namibia education. In the past ten to twelve years, many African countries have tackled the problem of educational reform and innovation, redefining educational objectives to meet the changing needs of the developing nations. Utilization of these African experiences might prove to be more useful and relevant than importing development models from Europe and America.

Issues of curriculum reorganization presented in this study must be continually debated. Curriculum reorganization, if it is to respond to the changing needs of a society, must be dynamic, not static. It is hoped that the issues raised in this study will serve as guidelines for curriculum reorganization, first in the United Nations Institute for Namibia in Lusaka, Zambia, and eventually in Namibia itself.

In closing this investigation, the author would like to express optimism for the reorganization of education in Namibia. The fact that Namibia is among the last few countries in Southern Africa to be liberated might be a blessing in disguise, for we can learn from the mistakes of our comrades.
APPENDIX

DEFINITION OF TERMS

Africans or Blacks: people of African ancestry.

Europeans or Whites: people of European ancestry (does not imply European citizenship).

Boer: South African White of Dutch descent. The term Boer simply means farmer in Afrikaans.

Coloureds: people of mixed African and European ancestry.

Current educational system: (in fact) three separate systems for Europeans, Coloureds and Africans, with different educational objectives, curricula and resources.

National educational system: an integrated educational system which has no preference for one racial, ethnic, social or economic group over the others, whose goal is the development of the nation.

Apartheid: the policy of total segregation of the various races that was introduced officially in South Africa after 1948, when the Afrikaner-dominated National Party gained control of Parliament; a policy of racial segregation for so-called separate development.

Homelands: term used to describe the areas in which there are large concentrations of Africans, most of which are, according to the advocates of separate development, someday to become at least partially self-governing African States, e.g., the Transkei. The Homelands are selected on tribal bases; for example, Transkei is for the Xosa people and non-Xosas cannot recite in Transkei according to the Bastans law.

Bantustans: same as Homeland; the term Bantu describes a large group of languages spoken by most Africans south of the equator and is used in South Africa by the Whites to describe any African. The word bantu with a prefix "A" or "M" in many African languages would mean a person, people, a human being. For example, in the writer's language, which belongs to the same family, a person will be "OMUNDU," and in other languages it could be "OMUNTU," or simply "MUNTU/MTU."
Afrikaner: Dutch derivative meaning African now used by the South African white settlers who call themselves Afrikaners and their language, Afrikaans.

Tribal Authorities: special local government bodies, established under the apartheid legislation, which are in most cases predominantly composed of chiefs and headmen, most of whom are appointed by the South African government.

Syllabus: officially constructed outline of study, which serves as a general, legal guide to which teachers and schools must adhere. Usually not very detailed, but concerned with the identification of the major topics, and themes which must be covered year by year.

Standard: equivalent to the American term "grade" or class.

Lower Primary School: Substandard A and B, Standard I and Standard II.

Higher Primary: Standards III, IV, V, and VI.

Junior Secondary School: Forms I, II, and III. Junior Certificate is awarded following a successful completion of Form III and a general examination.

Senior Secondary School: Forms IV and V. Senior Certificate is awarded following successful completion of Form V, which is also called Standard X, at which the candidates take a National Examination. This gives the candidate a School Leaving Certificate.
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