

W EDUCATION IN NAMIBIA.

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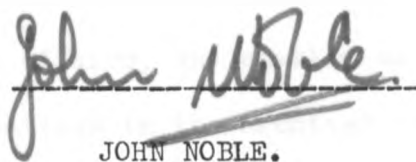
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A thesis submitted in fulfilment for the Degree of  
MASTER OF EDUCATION

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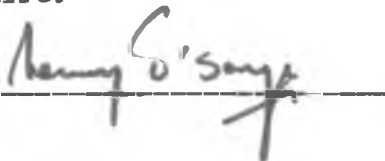
This thesis is my original work and has not been presented  
for a degree in any other University.

  
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\_\_\_\_\_

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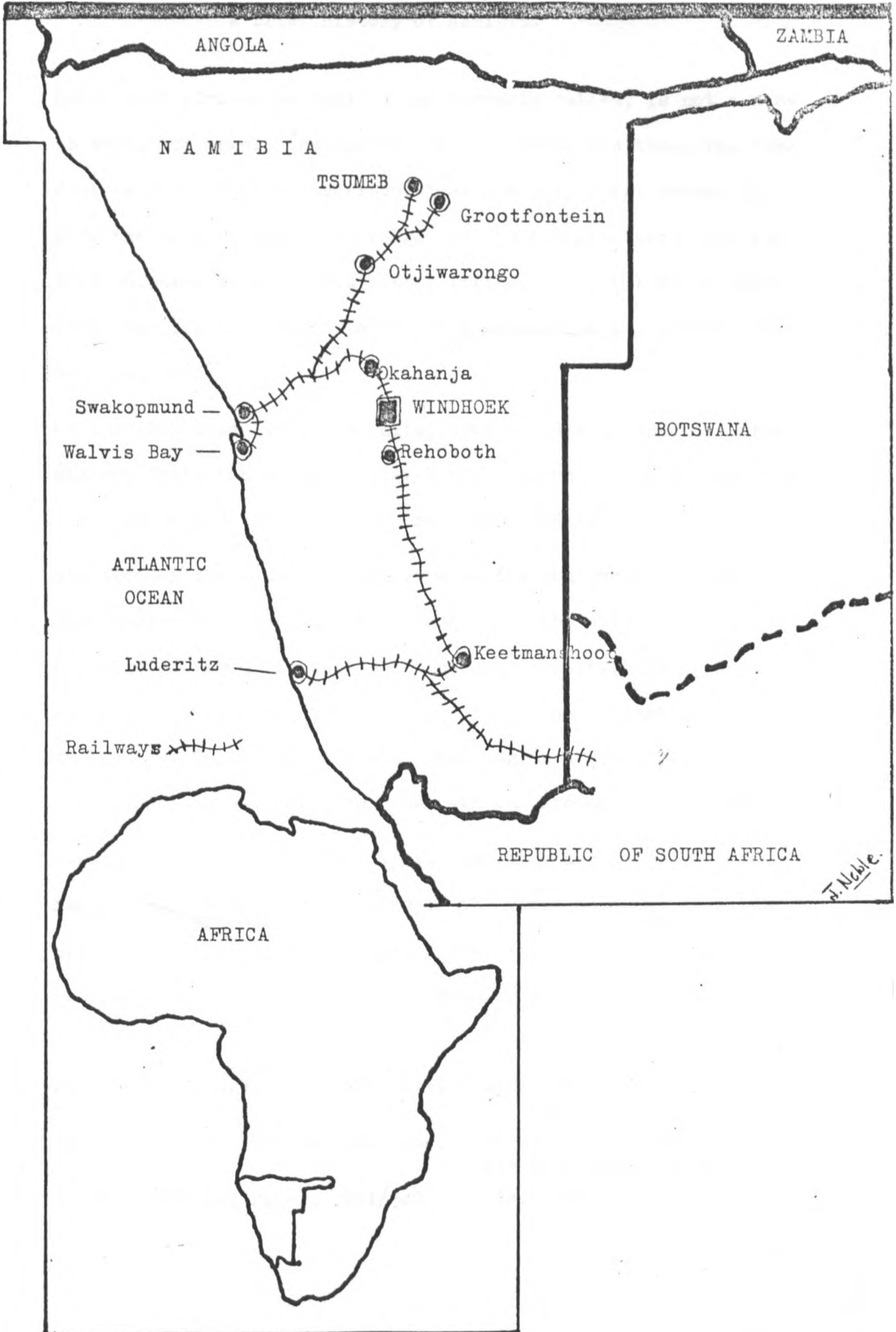
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THE TERRITORY OF NAMIBIA. LOCATION, TOWNS and RAILWAYS.



## INTRODUCTION.

A brief history of Namibia.

South West Africa, as Namibia was formerly called, is not a name as such, but merely designates a geographical position. The Swedish explorer Charles Anderson, 'was the very first person to give the land between the Orange and the Kunene rivers ..., the comprehensive title of South West Africa, ...'<sup>1</sup> 'It never had a real name ... and indeed to this day merely has a geographical designation.'<sup>2</sup>

On the 12th June 1968, the United Nations General Assembly proclaimed that, 'in accordance with the desires of its people, the territory would henceforth be known as NAMIBIA.'<sup>3</sup>

Situated on the south western side of the continent of Africa, the territory is bounded on the south and the south-west by the Republic of South Africa, on the east by the Republic of Botswana, on the north by the Republic of Zambia and Angola, and on the west by the Atlantic Ocean. Covering an area of 318,261 sq. miles, Namibia is larger than Britain and France put together.

Events that were to bedevil virtually every aspect of life in Namibia started with the coming of the first European settlers around 1880. For almost a century now, the people of Namibia have been deprived of any role in the running of the country. Today

1. Vedder, H. S.W. Africa in early times. Frank Cass & Co. Ltd.  
London 1966. p.321.

2. Levinson, O. The ageless land. Tafelberg-Uitgewers.  
Cape Town 1961. p.15.

3. UN Background Paper, OPI/540 ... 33M. 1975.

black Namibians are labouring under a system of government tailored to keep them subservient to the whites in perpetuity.

Educational development in Namibia has been influenced considerably by both political and economic considerations. The racial attitudes of the first colonial-power and subsequently the mandatory-power towards the African people, had, and is still having profound adverse effects on all aspects of their development, especially educational development.

Namibia was Germany's first colony in Africa, and for exactly 30 years, 1884 to 1914, the territory was under German rule. Clashes between the black people and the colonialists were quite frequent and particularly harsh. Resistance to the many colonial injustices were brutally crushed. Rule by 'lash and whip', as colonial rule was often referred to, became a painful reality.

As with all colonial possessions the white settlers settled on the best land. By legislation, treachery and deception the colonial government gradually transferred all the best land to white settlers, thus depriving the Africans of their very livelihood. In August 1892, Hendrik Witbooi, captain of the Witbooi-Namas wrote to a British magistrate at Walvis Bay, complaining of ill-treatment by the German colonial government.

Among other things he had this to say:

'He (the German colonial govt.) introduces laws into the land ... (which) are entirely impossible, untenable, unbelievable, unbearable, unmerciful and unfeeling. ... He

personally punishes our people at Windhcek and has already beaten people to death for debt. ... He flogs people in a shameful and cruel manner. We stupid and unintelligent people, for so he thinks us to be, we have never yet punished a human being in such a cruel and improper way for he stretches people on their backs and flogs them on the stomach and even between the legs, be they male or female, so Your Honour can understand that no one can survive such a punishment.'<sup>4</sup>

It should be noted that extreme views on the rights of the black people and the white settlers were held by highly placed officials in the colonial government. Among these Paul Rohrbach was perhaps the most notorious. Not only did Rohrbach express the views of the majority of settlers, but his racialistic remarks and thinking also influenced the colonial government's policy in their dealings with the black people of the territory. Rohrbach for example held the view that, 'Sub-tropical Africa is White Man's land, ... the best pasture land in the whole protectorate.'<sup>5</sup> That Rohrbach's ideas influenced government thinking can clearly be seen in the following extract from a German newspaper of the time, this, no doubt also expresses the official government view on the matter.

'That the land, of course, must be transferred from the hands of the Natives to those of the Whites, which is the object of colonization in the territory. The land shall be settled by Whites. So the Natives must give way and either become servants of the Whites or withdraw to the reserves allotted to them.'<sup>6</sup>

4. Wellington, J.H. South West Africa and its human issues. Oxford Univ. Press. London 1967. p.179.
5. Rohrbach, Paul. Deutsche Kolonialwirtschaft. Band 1, Sudwest Afrika. Berlin 1907. p.286.
6. Deutsch Sudwestafrikanischen Zeitung. Windhuk 22/1/1901.



In 1894 a certain major Theodor Leutwein was sent to administer and so to consolidate German control still further. He was required to make contacts with the Hereros whose land and cattle was of primary importance in any scheme of white colonization and land settlement.

A considerable number of Europeans came to settle in Namibia between the years 1897 and 1903, and land was required to settle the new immigrants. These settlers became traders among the Herero and used every trick in the book to wrest as much land and cattle from the unsuspecting people as they could. Besides gross overcharging for whatever they had for sale, the traders also devised an evil 'credit system' ... by which they could later claim debts both real and imaginary. The attitude of the authorities to these malpractices is summed up in the following lines ..., 'if the creditor had a white skin he could tell no lie and if the debtor had a black skin his word was worthless and so the Hereros had no support or redress.'<sup>7</sup> The Hereros were by now convinced that no justice could be expected from the Germans, and emotions were running high.

'Putting together the grievances deriving from the trading, the felt injustices and lack of legal redress, the severity of the frequent lashings by the police and by white employers, the treatment of Herero women and the attitude of contempt for the African shown by most white people ...'<sup>8</sup> The seeds for rebellion were sown, and germinating very fast. Extreme social discrimination coupled with an attempt by the headmen and chiefs of the Nama and Herero

7. Op. cit., Wellington, J.H. p.198.

8. Ibid., p.204.

to reassert their authority gave impetus to the rebellion 'in which over 70% of the Herero and probably an even greater percentage of the Nama, who joined the rising in October 1904, were annihilated.'<sup>9</sup>

THE REBELLION: The first group of people to rise against German colonial rule in 1903 were the Bondelswarts, a Nama group living in the south of the country. Not only did the behaviour of the colonial military men bring ill-feeling, but demands imposed on the Namas by the 'Deutsche Kolonialbund' shortly before the outbreak of hostilities were definitely contributory factors. The demands were that;'<sup>1</sup> 1. Every coloured person must regard a white person as a superior being and 2. In court the evidence of one white man can only be outweighed by the statements of seven coloured persons.'<sup>10</sup>

The Bondels attacked in October 1903, but the war was short lived. A peace treaty between the Bondels and the colonial government was signed in 1904 at Kalkfontein. Many of the Bondels fled across the Orange river into the Cape from where they made yet another unsuccessful attack on the Germans in 1905.

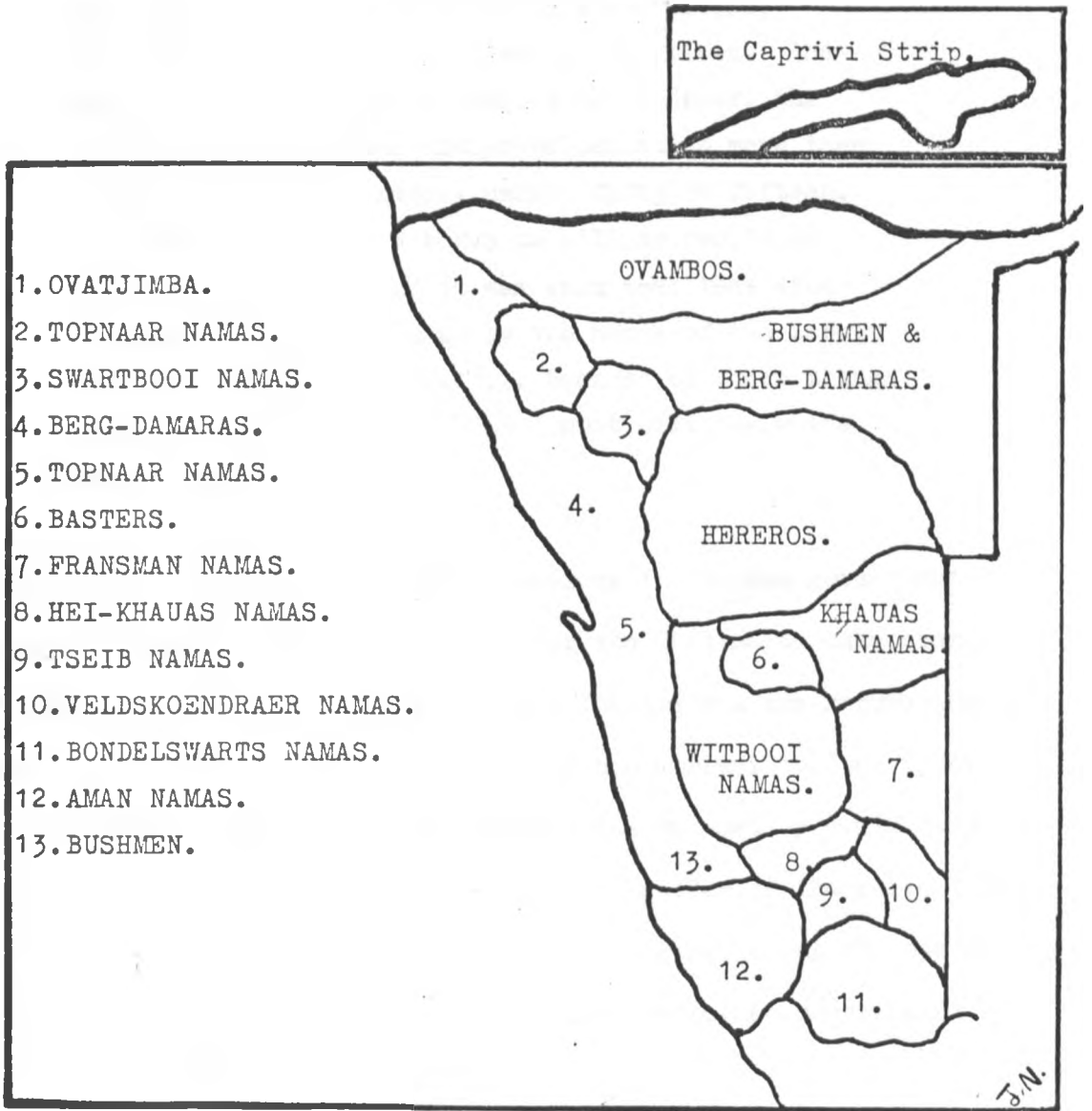
The area around Okahanja was the centre of the Herero rebellion. On the morning of 12th January 1904 the Hereros attacked, killing about 150 settlers during the first few days of fighting. For the next few months they engaged in minor skirmishes.

9. Segal, Ronald. South West Africa: Travesty of Trust. Andre Deutsch Ltd. London, 1967. p.36.

10. Leutwein, T. Elf Jahre Gouverneur in Deutsch-Südwestafrika. Berlin 1907. p.242.

NAMIBIA.

TRIBAL AREAS AROUND 1880.



The first major battles were fought further to the north at Onganjira and Owiumbo in April of that year. In reply to a letter from the German governor as to why they had started the war, the Herero chief had this to say:

'The beginning of the war is not just in this year begun by me, but by the whites, for you know how many Hereros have been killed by white people, especially traders with rifles and in prison. And always when I brought the matter to Windhoek, the blood of my people was always valued at no more than a few head of small stock, namely fifty or fifteen. ... even Lieutenant N began to kill my people in the goal. Ten died and it was said that they died of sickness, but they died by the hands of the labour overseer and by the lash. ... Because of these things I became angry and said: Now I must kill the white people even if I die.'<sup>11</sup>

Realizing the seriousness of the situation, the German government decided to send a certain General Lothar von Trotha to take charge of military operations in Namibia. Von Trotha had the reputation of being an utterly ruthless character. On his arrival in June 1904, von Trotha immediately declared martial law and set up a military dictatorship. 'He introduced his' colonial policy of the sword 'and with his 'strategy of extermination,' ... he set about the systematic extinction of the whole of the Herero tribe, an undertaking which proved 70<sup>0</sup>/o successful.'<sup>12</sup>

11. Op. cit., Wellington, J.H. p.203.

12. Op. cit., Travesty of Trust. p.40.

In October of that year, von Throtha made the following proclamation.

'The Herero people must now leave the country if they do not I will compell them with the big tube. (probably meaning the big gun or cannon). Within the German frontier every Herero, with or without a rifle, will be shot. I will not take over any more women and children, but I will either drive them back to their people or have them fired on.'<sup>13</sup>

Von Throtha wrote the following to von Schlieffen, who at that time was the head of the German General Staff.

'I believe that this nation must be destroyed as a nation,'<sup>14</sup> and Schlieffen who was in full agreement with him wrote, ... 'it will be very difficult for Blacks and Whites to live together, unless the former are kept in a condition of forced labour, i.e. in some sort of slavery. ... racial war ... can only finish with the annihilation of one of the parties.'<sup>15</sup>

The Herero forces were concentrated south-east of the Waterberg Mountains around the water holes of the Hamakari River. A decisive battle was fought in this area in August 1904. The German forces were by far superior, and the Hereros soon realized that continued fighting would only mean complete annihilation, so with their women, children and the few cattle they had left, they fled eastwards through the arid Omaheke towards the Botswana border some 200 miles away. Thousands of Hereros and their cattle perished on the way because of lack of water and food. Only about 1,500 souls including

13. Op. cit., Wellington. p.208.

14 & 15. Op. cit., Travesty of Trust. p.40.

their chief, Samuel Maherero, reached Botswana. Von Throtha's campaign of extermination had almost been accomplished. 'These half-starved and parched bands ... are the last remnants of a nation that has ceased to hope for salvation and restoration.'<sup>16</sup>

News that von Throta had virtually exterminated the Herero people infuriated the Nama captain Hendrik Witbooi, who on the 14th October 1904 declared war on the colonial government. Other Nama chiefs in the area joined Hendrik thus enabling him to get together quite a formidable force. After a few unsuccessful engagements Hendrik fled into the Kalahari from where he continued his attacks. In a skirmish at a place called Fahlgras, Hendrik was fatally wounded and died a few days later. Hendrik's son, Samuel Isaac eventually surrendered to the Germans in November 1905.

At this point the Bondelswarts Namas who had earlier fled to the Cape came back and attacked the Germans once again. This battle did not last long. After agreeing to submit to German sovereignty a peace treaty was signed between the Bondels and the Germans in December 1906. Official peace was declared throughout the territory in March 1907.

Population statistics of the Herero people before and after the war of extermination:-

<u>1876</u>	<u>1909</u>
101,580 <sup>17</sup>	32,745 <sup>18</sup>

16. Schwabe, K. *Übersichts Skizze für die Kämpfe am Waterberge und die Verfolgung der Hereros*. Berlin, 1906. p.300.

17. Palgrave, W. G. *Mission to Damaraland and Great Namagwaland in 1876*. p.94.

18. *Die deutschen Schutzgebiete in Afrika und der Südsee* 1909. p.24.

**AFTER THE REBELLIONS:** With the black people reduced to almost a quarter of what they were before, (except in the far north) the way was now open to build what the Germans called a 'Fatherland over the sea.' Between the years 1907 - 1909 the white population in Namibia increased from 8,200 to 14,000, most of them immigrants from Germany.

More restrictive laws affecting the black people were introduced.

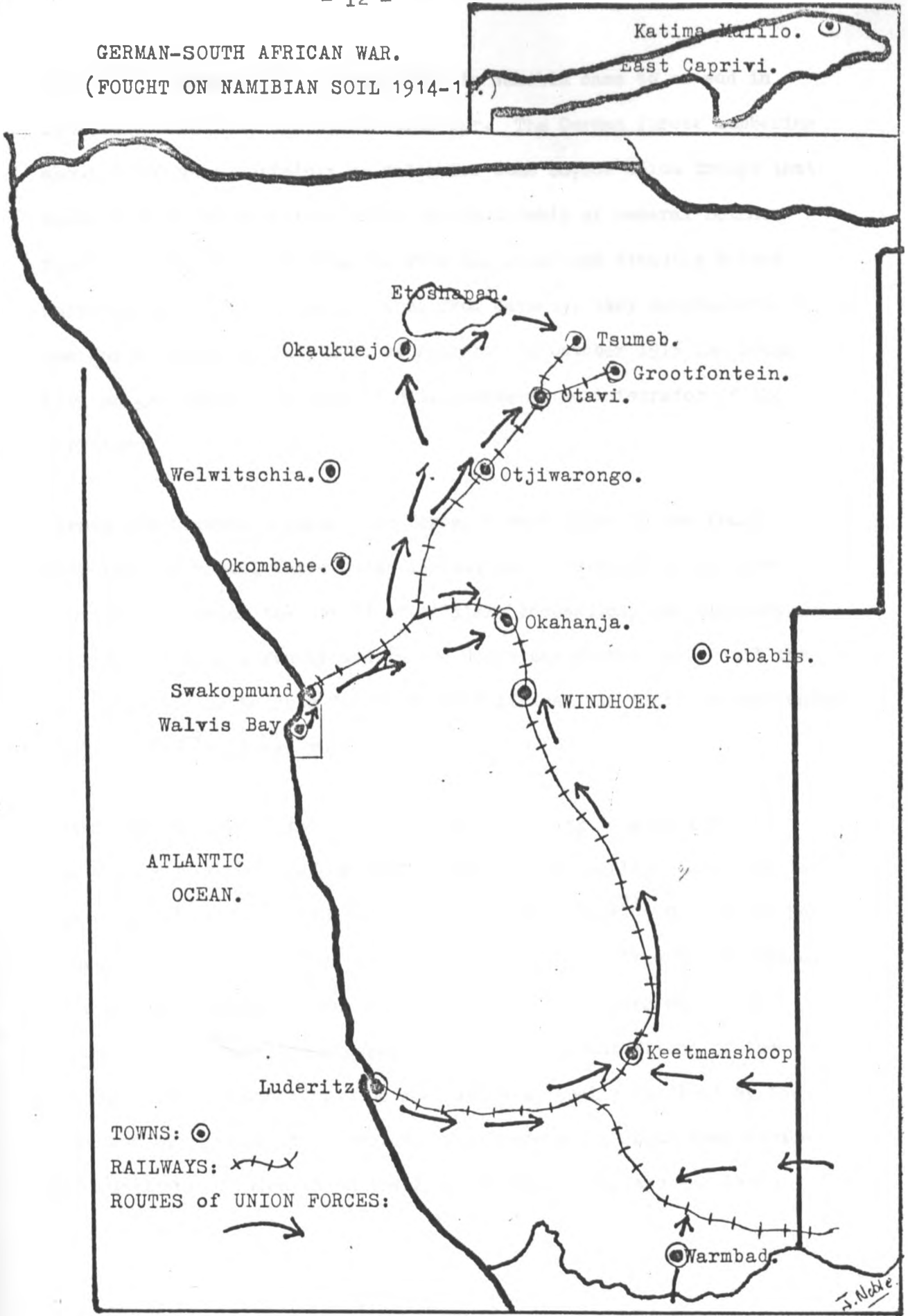
'Natives were forbidden to acquire land or any interest therein, and own riding animals or any large stock. Natives were also required to carry passes, and if found wondering around without any visible means of subsistence were punishable as vagrants.'<sup>19</sup> Tribal organizations were dissolved and a number of headmen were executed on the grounds that they were responsible for the uprising. The German policy of integrating the black people into the European labour market was successfully carried out. 'Ninety percent of all African men became the hired workers of European masters.'<sup>20</sup>

In 1907 the white settlers owned 640 farms, by 1913 they owned 1587 farms. The opening of the railway line between Luderitz, Keetmanshoop, Windhoek, Otavi, Tsumib and Grootfontein further stimulated white settlement in all parts of the country. The discovery of diamonds along the coast near Luderitz contributed around 60 million German marks to the treasury in the period 1908 - 1913. A large surplus over expenditure in 1909 enabled the colonial government to spend more freely on improving the conditions of the white settlers, thus encouraging more to settle in the country.

19. Op. cit., Wellington, H. p.229.

20. Op. cit., Travesty of Trust. p.36.

GERMAN-SOUTH AFRICAN WAR.  
(FOUGHT ON NAMIBIAN SOIL 1914-1915.)





THE END OF GERMAN RULE: German rule in Namibia came to an end in 1914 as a result of the First World War. The German forces numbering about 9,000 were certainly no match for some 60,000 Union troops that marched into the territory under the leadership of General Botha. The German forces were attacked from all sides and steadily driven northwards, until, on instructions from Germany, they surrendered to the Union forces in July 1915 at Khorab. In October 1915 the South African government appointed E.H.L. Gorges as administrator of the territory.

German law however, remained in force, except where it was found necessary to repeal these under martial law. No civil courts were constituted during the period of military occupation, but military magistrates courts functioned in the different districts. Until the inception of the Mandate for South West Africa, the territory was under South African military rule.

After the signing of the Versailles Peace Treaty in June 1919 and the formation of the League of Nations, '... a conflict ensued as to the disposal of these (former German) possessions.'<sup>21</sup> On the one hand those countries which were in military occupation, like South Africa, wished for outright annexation, and on the other there was strong opposition to annexation, especially from President Wilson of the United States of America. The conflict was finally resolved by the creation of the mandatory system. The Mandate for South West Africa was instituted at Geneva on the 17th December 1920, and was 'con-

21. Gildblatt, I. History of South West Africa. Juta & Co. Ltd. Cape Town, 1971. p.207.

ferred upon His Britanic Majesty to be exercised on his behalf by the Government of the Union of South Africa.'<sup>22</sup> The Mandate was not granted to South Africa without conditions. Among others, one of the conditions was that the mandatory-power must promote to the utmost the material and moral well-being and the social progress of the inhabitants of the territory.

For more than a century the black people of Namibia who outnumber the whites by seven to one, have been under the domination of South Africa's racial policies. Outlining S.Africa's policy of keeping the African and white people apart, General Smuts, a one time South African Prime Minister, had this to say:

'Everyday we are more and more convinced that it is useless to try and govern White and Black under the same system ... their political institutions should be different, but always on the basis of self-government, ... our policy consists of separating the races ...'<sup>23</sup>

The government's attitude towards education for Africans was even more forcefully put;

'The simple fact is that if White settlers require Native servants they can only ensure a continuous supply by seeing to it that the servants are kept in a state of decided educational inferiority to their masters. To educate them is to give them

22. Covenant of the League of Nations. Article 22, Part I.

23. Op. cit., Wellington, J.H. p. 344.

contact with world movements and world thinking which, of course, ... inculcate such mischievous and intolerable ideas as democracy, the brotherhood of man, fundamental human freedoms, and the like. The White settler and the White administrator ... prefers to deal with the 'raw' Native who, is much more honest and useful than the educated Native who tries to 'ape' the European.'<sup>24</sup>

In his report to the League's Mandate Commission in 1925, the Administrator gave the impression that the black people are prosperous, contented and do not want to send their children to school. Others he said, consider themselves independent and refuse to accept aid from the administration. He continued:

'To take a native from his natural surroundings, housing him in expensive double-storied buildings, teaching him the use of saw-mills, steam-ploughs etc., is not educating him; it is rather a process of wrenching him from his people, confusing him by things he sees but does not appreciate and understand, and then turning him adrift, a thoroughly bewildered and, ... a useless individual.'<sup>25</sup>

Educational development in Namibia came to a virtual halt between the period 1925 to 1940. Efforts to find out what meaningful developments took place during this time simply drew a blank.

NAMIBIA AND THE UNITED NATION: For the last three decades the United Nations patiently and persistently sought to persuade the South African government to fulfil its mandatory obligations, but instead, the South African regime only intensified its repressive

24. Ibid., p.391.

25. Report of the Administrator of South West Africa, 1925. p.111.

policies designed to consolidate its illegal control and to destroy the national unity and territorial integrity of Namibia.

Over the years numerous resolutions were passed by the United Nations General Assembly regarding the Namibian question. Terms like, tyrannical, repugnant, etc., were commonly used at the UN in reference to South Africa's rule in Namibia, and her defiant attitude towards the World Body.

The historic decision at the UN General Assembly on the 27th October 1966 to terminate South Africa's mandate over Namibia and place the territory under the direct responsibility of the UN., was perhaps the most significant happening on the Namibian issue since the formation of the UN in 1945.

An eleven member committee aided by the UN Commissioner was established to give effect to decisions taken by the General Assembly. The UN Council for South West Africa, as it was then called, was asked to proceed to Namibia and take over the administration, ensure the withdrawal of South African personnel and forces, promulgate laws until a Legislative Assembly was established, consult with the people to draw up a constitution and transfer all powers to the people upon the declaration of independence.

The UN General Assembly further declared that, South West Africa 'shall become independent on a date to be fixed in accordance with the wishes of the people,' and the Council 'shall do all in its power to enable independence to be attained by June 1968.'<sup>26</sup> This resolution was adopted in May 1967 by 85 votes in favour and 2 against.

Unmoved by world opinion, South Africa not only ignored decisions by the World Court and the UN, but embarked on further defiance by intensifying its Bantustan policy and hastening the establishment of more 'homelands.' In 1973 South Africa passed the 'Development of Self-government for Native Nations in South West Africa. Amendment Act No. 20, 'which was accompanied by a memorandum which stated that;

'it was the firm and irrevocable intention of the Government, as the Republic, also to lead individual nations in South West Africa and the Eastern Caprivi to self-government and independence.<sup>27</sup>

POPULATION FIGURES UNDER SOUTH AFRICAN RULE

	<u>1921</u>	<u>%</u>	<u>1960</u>	<u>%</u>	<u>1970</u>	<u>%</u>
Blacks:	199,100	90.99 <sup>0</sup> / <sub>0</sub>	452,540	86.03 <sup>0</sup> / <sub>0</sub>	671,601	88.12 <sup>0</sup> / <sub>0</sub>
Whites:	<u>19,714</u>	<u>9.01<sup>0</sup>/<sub>0</sub></u>	<u>73,464</u>	<u>13.97<sup>0</sup>/<sub>0</sub></u>	<u>90,583</u>	<u>11.88<sup>0</sup>/<sub>0</sub></u>
Totals:	<u>218,814</u> <sup>28</sup>	<u>100.00<sup>0</sup>/<sub>0</sub></u>	<u>526,004</u> <sup>29</sup>	<u>100.00<sup>0</sup>/<sub>0</sub></u>	<u>762,184</u> <sup>30</sup>	<u>100.00<sup>0</sup>/<sub>0</sub></u>

In terms of overall per capita GDP, Namibia has one of the highest ratios of resources to population on the continent, and rates second only to Libya.

Resources, in dollars, per head of population. 1966<sup>31</sup>

Libya	1056.	Liberia	272.
Namibia	<u>651.</u>	UAR (Egypt)	167.

27. UN Publication OPI/535 Vol. 7 No.3. Aug/Sept. 1975.

28. Union Government's Annual Reports to the League of Nations  
RP. No.12 - 64. p.37.

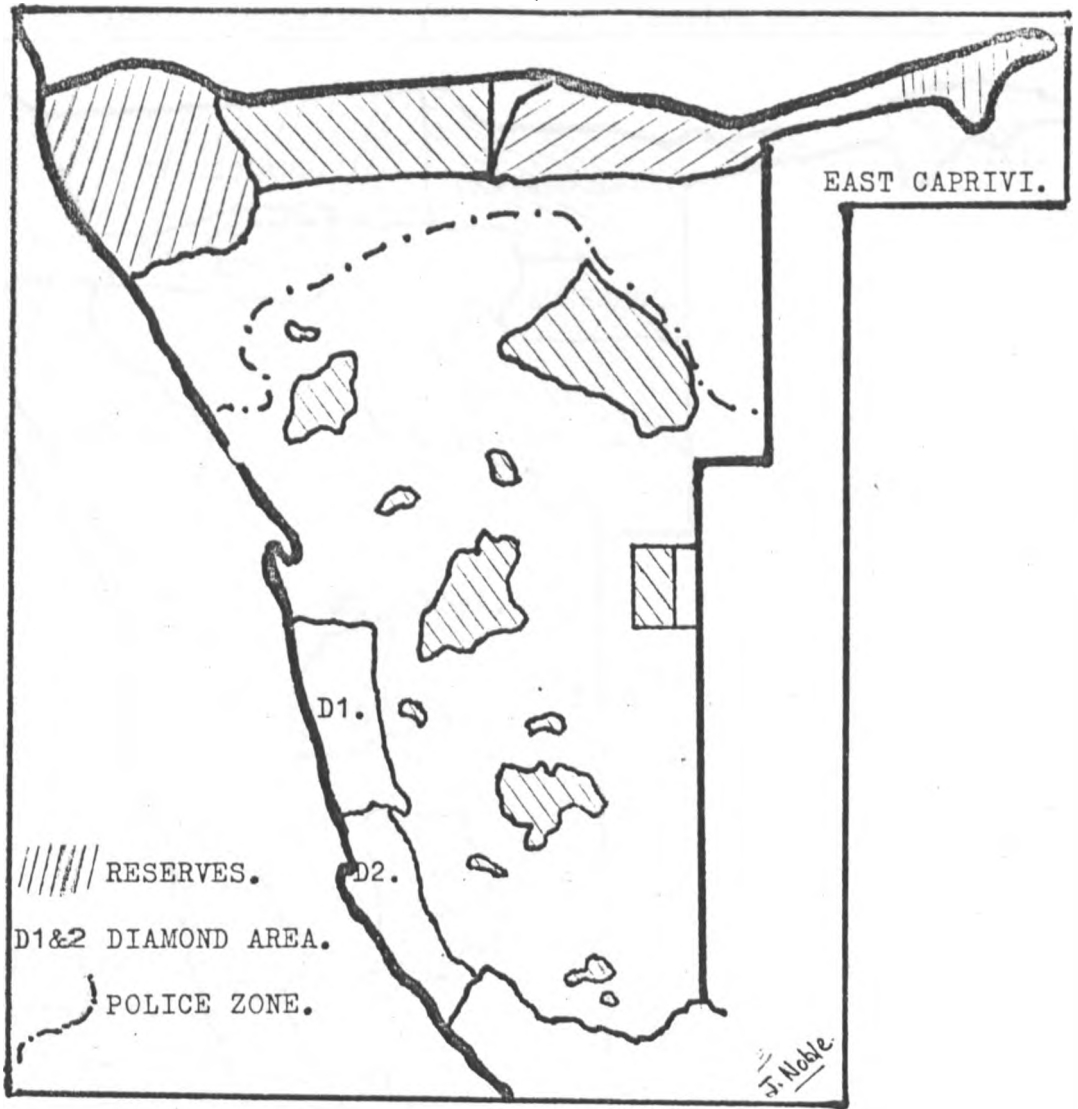
29. Odendaal Report. p.29.

30. UN Publication, Objective Justice Vol. 7, No.3. 1975. p.32.

31. UN Statistical Yearbook, 1969. p.557 - 8.

N A M I B I A .

'NATIVE' RESERVES' (1960)



TOTAL LAND AREA ....318,261 sq. miles.

'NATIVE RESERVES' . . . . .	79,708 sq. miles.	(25.05%)
GOVT. & WHITE owned LAND ...	238,508 " "	(74.95%)
TOTAL . . . . .	318,261 " "	(100%)

POPULATION: BLACKS . . . . .	452,540	(86.03%)
WHITES . . . . .	73,464	(13.97%)
TOTAL . . . . .	526,004	(100%)

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N A M I B I A:  
 ( Previously referred to as  
 BANTU 'HOMELANDS' (1970) 'NATIVE RESERVES'. )



AREA OF NAMIBIA....82.4 million hectares.

AREA OF 'HOMELANDS'	32.6	million hectares	(39.56%)
GOVT. & WHITE owned LAND	49.8	" "	(60.44%)
TOTAL	82.4	" "	(100%)

POPULATION:	BLACKS	: . . . . .	671,601	(88.11%)
	WHITES	. . . . .	90,583	(11.89%)
	TOTAL	. . . . .	762,184	(100%)

Average national income per capita: 1967.<sup>32</sup>

Whites: R1,600.

Blacks: R 60.

Contributions to the GDP. (in millions of Rand).

	<u>1945</u>	<u>%</u>	<u>1960</u>	<u>%</u>	<u>1965</u>	<u>%</u>
Agriculture:	9.0	45.5	9.9	8.1	36.0	16.8
Fishing:	—	—	3.3	2.7	6.8	3.2
Mining:	2.6	13.1	49.3	40.4	99.7	46.6
Other:	<u>8.2</u>	<u>41.4</u>	<u>59.4</u>	<u>48.8</u>	<u>71.4</u>	<u>33.4</u>
Totals:	<u>19.8</u>	<u>100.0</u>	<u>121.9</u>	<u>100.0</u>	<u>213.9</u>	<u>100.0</u> <sup>33</sup>

EXPORTS FROM NAMIBIA

	<u>1966</u>	<u>%</u>	<u>1970</u>	<u>% R-millions)</u>
Agricultural Products:	32.635	15.6	35.254	16
Fish Products:	48.900	23.3	55.084	25
Minerals:	<u>127.758</u>	<u>61.1</u>	<u>130.000</u>	<u>59</u>
Total Exports:	<u>209.293</u>	<u>100.0</u>	<u>220.338</u>	<u>100.0</u> <sup>34</sup>

Revenue and expenditure for:	<u>1965</u> <sup>35</sup>	<u>1970</u> (in millions of R)
Revenue:	215	220
Expenditure:	<u>194</u>	<u>150</u>
Surplus:	<u>21</u>	<u>70</u>

32. The role of foreign firms in Namibia. African Publication Trust 1974. p.24

33. South West Africa Survey, S.A. Dept. of Foreign Affairs, 1967. p.61.

34. Ibid., p.102.

35. Dabreo, S. South West Africa's Mineral Boom. African Development, London. 1971.



South African currency; the Rand is divided into 100 cents.

(R1 - £0.54 - \$1.28)

CHAPTER I.

THE PURPOSE AND VALUE OF THE STUDY

Statement of the problems:

Today, education in Namibia is plagued by the South African system of "apart heid" and racial discrimination. Not only are educational facilities totally inadequate, but schools and students are physically separated by so-called "nationality". Differences in curricula, teacher training, salary scales, teacher-pupil ratios, amounts spent per pupil on education, attendance rates and laws governing education are all determined according to nationality. There is infact a complete separate education system for each "nation". Implicit in the education-laws and their administration is the goal of training the vast majority of Africans in Namibia for menial jobs and servitude to white needs and desires, rather than self-development and the ability to handle effectively the responsibilities of a modern independent state.

Purpose of the study:

The purpose of this study is to examine the illls and short comings of the past and present systems of education, and propose a system which I believe would help to equip the people of the country to participate in, and contribute effectively in moder-nizing an independent Namibia.

Need for the study:

Ever since the first colonial power took control of Namibia in 1884, the whites remained determined to preserve their privileged position. The most effective way of doing this was to limit African education to simple literacy and Bible-studies. Promises by the South African government to make efforts to improve education for Africans in Namibia were never kept. They continued to receive a meagre education, never extending beyond primary school. The principles that were to govern African education were laid down by a former South African prime minister (Dr. Verwoerd) in 1953, when he said:

'If the Native ... is being taught to expect that he will live his adult life under a policy of equal rights, he is making a big mistake ... Our school system must not mislead the Bantu by showing him the green pastures of European society in which he will not be allowed to graze'.<sup>1</sup>

The South African Bantu Education Act (1955), is also applicable in Namibia. Under this act all education is to be controlled by the State. Mission schools are being converted to government controlled community-schools. The act also makes it a "criminal

1. Unesco Publication. Racism and apartheid in Southern Africa. Paris, 1974. p. 62.

offence to teach as few as two children at a time without being registered as a school, and regulated accordingly."<sup>2</sup>

Statistics indicate that only 15.5<sup>o</sup>/o of an African population of some 900,000 are enrolled in schools, compared to 28.8<sup>o</sup>/o of the white population.<sup>3</sup> The South West African Survey shows that of the 138,890 African pupils enrolled in 1973, only 2,664 or 1.92<sup>o</sup>/o were in the five upper standards, teacher-training and vocational training combined. Only 2.1<sup>o</sup>/o were in the upper five standards, of whom 0.06<sup>o</sup>/o were in the final year.<sup>4</sup> In 1974 the South African Minister for Bantu Education confirmed that no Africans from Namibia were receiving training beyond primary teacher-training, even in South Africa.<sup>5</sup>

The great need for this study has clearly been established. It has been necessary to unearth and expose the monstrous plans of the colonial oppressors before an educational system suited to the ideals of a free people can be developed and planned.

Value of the study:

Having established and verified the intentions of both the German and South African colonialists to disown the Africans in

2. Report of the United Nations Council for Namibia, 1975. p. 45.
3. Ibid. p. 46.
4. Ibid. p. 47.
5. Ibid. p. 47.

Namibia of their land and riches, and turn the country into a vast labour camp to serve white interests, this study will make the Africans aware of these monstrous plans. Namibians will be able to read the history of the country, and see how the denial of meaningful educational programmes deprived them from playing any part in controlling their destiny.

This study would also be of particular benefit to SWAPO, the Namibian liberation movement, who would form the government of an independent Namibia. Proposals out-lined in this work could form the basis for detailed discussions by SWAPO, aimed at providing Namibia with an effective and relevant education system. The study would also stimulate interest in educational research and planning relevant to an independent nation.

Procedures employed in the formulation of the proposed education system.

In formulating proposals for a new education system I went to great lengths studying and evaluating systems used in developed, developing and the so-called underdeveloped countries. I have taken special note of proposals by various education experts to newly independent countries as to what system they felt was most relevant to the needs of these countries. Coupled with my own experience as a teacher which stretches over a period of twenty years in South Africa, Namibia, Uganda, the U.S. of America and

Mexico, I feel that my proposals could in some way, though small, contribute in setting up an education system suited to the needs of Namibia.

The value of establishing pre-school facilities in any school system has been well documented. It is also a fact that children able to attend pre-school classes generally perform better in primary school than those that did not. In my proposal pre-school programmes would cater for children between the ages of 5 and 6, enabling them to be better prepared to enter the more formal classes at the age of 7. Children would spend a maximum of 2 years in pre-school institutions, unlike in the more developed countries where the pre-school period could be as long as 4 years. This shortened period would reduce the cost of education at this level, and therefore cater for more children by increasing enrollment.

In restructuring formal schooling to a 6 - 3 - 3 system, I gave due consideration to the following questions. First, at what age should formal education begin, and how long should it last. I contend that if a child starts primary school at the age of 7, he or she will be more mature than 5 year olds, and therefore better able to achieve the objectives of the primary course, which is aimed at preparation for life. I also feel that 6 years of study at primary level would be the minimum

required to make a child functionally literate. The new education plan in Nepal, suggesting 3 years primary school,<sup>6</sup> would make little sense in a country like Namibia. Extending the primary school period to 7 or 8 years would in my opinion serve little purpose, as, children could achieve the same standards in a shorter period with a properly planned and executed curriculum.

Details of studies in the lower and upper secondary classes are spelled out in the chapter on aims, objectives and structure of the proposed new system. It may be worth noting that every one of the three stages in the suggested formal education plan is terminal, i.e. those that have completed any of the stages would be prepared to enter work, should they not be able to continue their education.

I should like to stress that my proposals are in no way absolute or binding, but are intended as a basis for discussion and experimentation in designing a suitable education system. A system of education that worked wonders in one country may very well be disastrous in another. It would seem that the best way of finding out whether a system of education will bring about the expected progress will be to try it out on an experimental basis.

6. Unesco Pub. Quarterly review of Education.  
Vol. V. No.1, 1975. p. 96.

Review of related literature:-

Literature on the history of Namibia and especially educational history is hard to come by. A number of books about the country has been written, especially in German, though some publications are also available in English and Afrikaans. As would be expected, the literature is one-sided and biased so as to favour the colonialists. I have been fortunate to have had access to some rare publications and reports kept at the Rhenish Mission archives in Wuppertal, Germany.

Policies of both the German and South African colonial governments are similar in that they aimed at dispossessing the Africans of their most valuable possession, their land, and keep them educationally inferior, so as to ensure that they would never rise above the level of labourers. The following extracts from literature I read, verify this:

"The land ... must be transferred from the hands of the Natives to those of the whites."<sup>1</sup>

"... the natives must give way and become servants of the whites."<sup>2</sup>

"... every Herero, with or without a rifle, will be shot."<sup>3</sup>

1. Deutsch Sudwestafrikanischen Zeitung. Windhoek 22/1/1901.
2. Ibid.
3. Wellington, J.H. S.W. Africa and its human issues  
Oxford Univ. Press, London 1967. p. 208.



'I believe that this nation must be destroyed as a nation, ... it would be very difficult for Blacks and Whites to live together, unless the former are kept in a condition of forced labour, i.e. in some sort of slavery."<sup>4</sup>

"White settlers require Native servants, they can only ensure a continuous supply by seeing to it that the servants are kept in a state of decided educational inferiority. To educate them ... (would) inculcate such mischievous and intolerable ideas as democracy, the brotherhood of man, ... human freedoms and the like."<sup>5</sup>

"Teachers must deal with the black people so that they could become regular servants."<sup>6</sup>

"We shall make people realize that we Germans are the masters of this country, and the natives the servants."<sup>7</sup>

"In 1912 only 200 men of the Herero and Nama tribes were without paid employment."<sup>8</sup>

4. Segal, R. *Travesty of Trust*. André Deutsch. London 1967. p. 40.
5. *Op. cit.*, Wellington, J.H. p. 391.
6. MORITZ, E. *Das schulwesen in deutsch-sudwest-Afrika*. Dietrich Reimer. Berlin, 1914. p. 178.
7. BIEY, H. *S.W. Africa under German rule, 1894 - 1914*. Heinemann Educational Books. London, 1971. p. 228.
8. *Racism and apartheid in S. Africa*. Unesco Press. Paris, 1974. p.138.

"An inferior education conditions the Africans for a subordinate status ... that ensures his acquiescence to alien rule."<sup>9</sup>

It would be difficult, if not impossible to make proposals for setting up a new educational system, unless one has gathered and analysed information and relevant data on how systems tried out in other countries have been able to meet the needs of those countries. E.J. King, in his book, 'Other schools and ours', provide some very useful information on the school systems to Denmark, France, England and Wales, the U.S. of America, the Soviet Union, India and Japan.

The question of how long formal education should last and at what age it should start would depend on cultural traditions, the aspirations of the learners, the needs of the economy for various skills and the country's financial capability to sustain the system. The following ideas were therefore taken into consideration in proposing an education system for Namibia.

"Each country should develop its own solution concerning the content, methods and structures which responds to its unique requirements."<sup>1</sup>

9. Op. cit., Travesty of Trust. p.106.

1. Unesco quarterly review on education, 1975. p.128.

"The main objective of the learning process is to help each learner to take charge of his own life, to come to grips with his environment, and learn how to act upon it."<sup>2</sup>

"In planning for the development of ... education, the provision of competent teachers is an unavoidable prerequisite."<sup>3</sup>

"... at what age is school-based learning most efficient? ... what are the best ages for attendance."<sup>4</sup>

"... the relations between ... school structures and the transition to the world of work."<sup>5</sup>

Among others, the following are among the publications that have influenced my thinking in making proposals for the Namibian education system; "Education and culture in Africa." (Bakari Kanrrian) 'Educational policy and national development.' (Mamsari AlRawi) Unesco publications; 'Compulsory education series,' 'The problems of education series, and numerous publications providing topical information on problems in education experienced in particular by African countries.

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2. Ibid., p.123.

3. Ibid., p.128.

4. Ibid., p.129.

5. Ibid., p.127.

CHAPTER 2.

EDUCATION MONOPOLIZED BY FOREIGN MISSIONARIES 1806 - 1884.

Missionary activity in Namibia started as early as 1806, but it was not until almost 50 years later that it gathered momentum. It is important to remember that the missionaries were first and foremost evangelists, and as a result much of their educational activity was limited to religious instruction. School lessons consisted of "reading the Bible, fearing God and obeying His appointed rulers (the missionaries) on earth."<sup>1</sup> Formal education, medical services and any other work the missionaries did, were to remain subordinate to spiritual work, and were used only as tools for the propagation of their faith. Even among the missionaries the contention that "the 'row' native ... is much more honest and useful than the educated native ...,"<sup>2</sup> was not uncommon.

The first missionaries to be sent to Namibia were two brothers, Abraham and Christian Albercht and their companion Siedenfaden. They were all German nationals, but worked for the London Missionary Society (L.M.S.). They arrived in the territory in January 1806.

1. MUTUA, R. Development of education in Kenya. East African Literature Bureau, Nairobi, 1975. p. 16.
2. WELLINGTON, J.H. S.W. Africa and its human issues. Oxford Univ. Press. London 1967. p. 391.

After spending a short time among the Afrikaner Namas at Blydeverwacht, they established a mission station among the Bondelswarto Namas at Warmbad in the south of the country. The Nama kaptein soon became hostile towards the missionaries, who had to flee for their lives in 1812 when their station was completely destroyed by the Namas.

The failure of the first missionaries to establish themselves in Namibia did not deter the L.M.S. In 1815 they sent out two more missionaries, Ebner and Heinrich Schmollen to work in the same area. They first stationed themselves among the Afrikaner Namas at Blydeverwacht where they remained for three years. Ebner then moved to Warmbad where he re-established the mission station once again. The Bondels were not as hostile, and he was able to travel throughout what was then called Nama-kwaland. He made contact with all the Nama tribes living in the area, and established a new mission station at Bethanie. Civil war broke out among the Nama clans in 1829. The Schmollens<sup>1</sup> fled, and with their departure activities of the L.M.S. in the area ceased altogether.

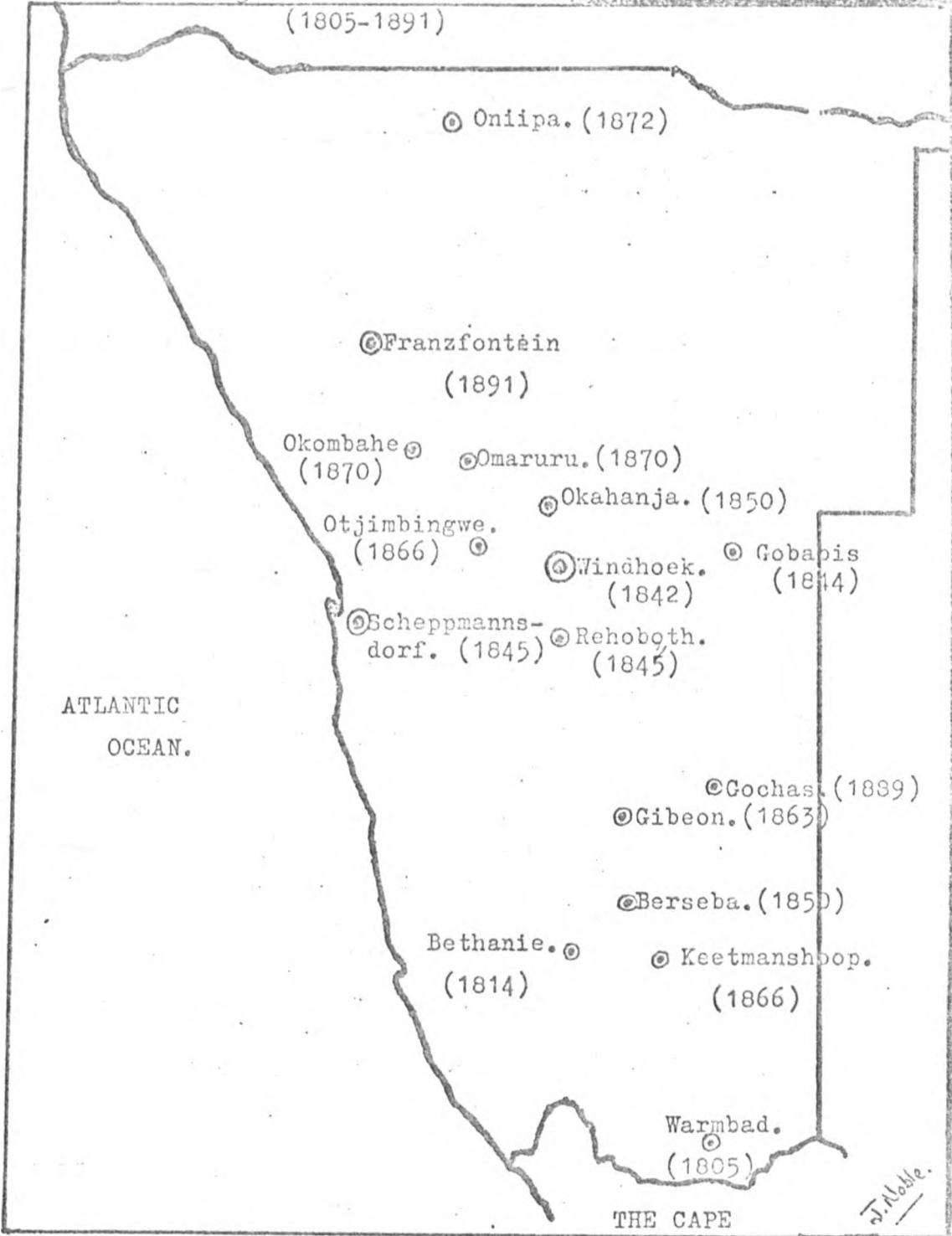
The Wesleyan Missionary Society became active in Namibia around 1821. In 1825 one of their missionaries was killed while on a journey along the Fish River. In 1834 Rev. Cook established a Wesleyan mission station at Warmbad. They later extended their missionary work among the Oorlam Namas in the Leonardville and Gobabis areas.

N A M I B I A.

THE MISSIONARY ERA.



Map showing Christian mission stations.  
(1805-1891)



ATLANTIC  
OCEAN.

THE CAPE

J. Noble.

The next missionary society to establish themselves in Namibia was the Rhenish Missionary Society with its headquarters in Barman, Germany. Missionaries of note among this group were Hugo Hahn, Kleinschmidt, Roth and Scheppmann. Hahn and Kleinschmidt arrived at Jonker Afrikaners' place at Windhoek on 12th December, 1842. Here they tried to impart the message of christianity to the Afrikaner Namas and Herero people that lived around Windhoek.

The services of Hahn and his companions were terminated abruptly when Haddy and Tindall of the Wesleyan mission arrived in Windhoek in 1884. Jonker Afrikaner preferred the Wesleyan missionaries as he had contact with them before. Both Hahn and Kleinschmidt were disillusioned and utterly disappointed men. Hahn wrote the following in his diary, "We are here in Windhoek as if deserted; all the people drew away from us; ... The station seemed as if it had died. The church is empty." Hahn moved northwards and established a mission station some distance from Okahanja among the Herero people. Hahn named the place Nue-Barman, (New Barman) after their mission headquarters in Germany, Kleinschmidt established himself at Rehoboth, while Scheppmann and Roth who arrived sometime later, established stations at Swakopmund and Otjimbingwe. Hahn made little progress among the Hereros. After

3. GOLDBIATT, I. History of S.W. Africa from the beginning of the nineteenth century. Juta & Co., Cape Town, 1971. p. 18.

three years of fruitless toil, he wrote; "Our congregation consists of David and my wife."<sup>4</sup>

The third missionary society to start operations in Namibia was the Finnish Missionary Society. They started work among the Ovambo people in the northern part of the country in 1870. Other missionary societies, such as the Roman Catholics came to Namibia when it was already a German colony.

Established mission stations were sometimes abandoned and later re-established. This table shows the year in which the mission station was first established, and in some cases re-established:

Warmbad 1806, 1834, 1867	Rehoboth 1845, 1870
Bethanie 1814, 1842	Scheppmannsdorf 1845
Rietfontein 1866	Windhoek 1842, 1871, 1895
Keetmanshoop 1866	Gobabis 1844, 1856
Berseba 1850	Ameib 1867
Gibeau 1863	Fransfontein 1891
Cochas 1889	Okahanja 1850, 1870.
Hoachanas 1853, 1874	Otjimbingwe 1870.

Unlike in other parts of Africa rivalry between different missionary societies in Namibia was minimal, because they realized it was much better to confine their activities to

4. Ibid., p. 21.



particular tribal groups. The Wesleyan and Rhenish missionary societies worked among the Nama and Herero tribes that lived in the central, eastern, western and southern parts of the country, while the Finnish missionaries worked among the Ovambo people in the far north.

Missionaries at all mission stations embarked on programmes of what was termed 'industrial education,' where adolescents and adults were taught how to lay out gardens, build houses and schools using hand tools. This type of education was necessary because the missionaries had to be self sufficient in food production and housing as they not only had to grow food and provide housing for themselves, but also for the converts that lived at mission stations. Small groups of European settlers and traders needed labourers and the type of industrial education the missionaries provided was needed for building up settlements.

Among the Nama tribes, and especially in the southern part of the country Cape-Dutch was the medium of instruction. Efforts were made by the missionaries to learn the Nama language, so as to be able to translate the Bible and other educational books into Nama. The missionary, Schmellen, translated the four Gospels into Nama, and had them printed in Cape Town in 1831. The first school book in Nama was written by the missionary, Knudsen, in 1842. This book contained Nama word-lysts, Christian names, geographical names, prayers and hymns. It was printed in Cape Town in 1845.

With few exceptions, mission schools followed the same pattern of education throughout the country. Basic literacy, Bible studies and industrial education formed the main objectives. In the central part of the country the missionary, Hahn, who worked among the Herero people, founded the Augustineum school at Otjimbingwe in 1866. It was primarily intended as a school where the children of influential people such as chiefs would be trained, in the hope that they would later help in spreading the Gospel among their own people. Subjects taught were reading, writing, Bible studies, arithmetic, geography, music and one of the following languages, Dutch, English or German. At its inception the school catered mainly for Herero pupils, but in later years Damara, Nama and Ovambo pupils were also allowed to join. An 'industrial' school was also attached to this institution, where subjects like road building, the construction of schools, houses, churches and the laying out of gardens were taught. Girls were taught domestic science and needlework. "

The Finnish missionaries who had established themselves in the northern part of the country among the Ovambo people placed great emphasis on the ability to read. They therefore made serious efforts to teach the people how to read. "In 1880 the first school building to be erected in this area was taken into use."<sup>5</sup> The Finnish missionaries soon mastered one of the Ovambo

5. STALS, E.L.P. Die aanraking tussen blankes en Ovambos in S.W. Afrika, 1850 - 1915. Stellenbosch 1967. p. 78.

languages (Oshindonga) and printed several educational and religious books.

Reaction to missionary activity varied, ranging from suspicion and non-co-operation to outright hostility. This prevented them from establishing meaningful educational programmes except around the larger settlements such as Otjimbingwe, Okahanja, Windhoek and Rehoboth. Being pastoralist, the tribes were constantly on the move in search of better grazing land, and therefore refused to remain in areas where mission stations had been established. Constant feuds between the Nama and Herero people created an atmosphere of almost perpetual insecurity. The Rev. Brinckner for example had to flee from his station at Nue-Barman no less than seven times in a period of six years. (1844 - 1850).

. Another factor that hampered missionary education was the fact that Christian teaching interfered with tribal rites and other cultural activities, and so tore away the children from the customs every tribe treasured. Parents could not see the long-term benefits education would bring, and would rather have their children herd cattle and goats, than build houses and work in the gardens and households of missionaries.

Missionaries often acted as advisors to tribal chiefs and were therefore able to influence decisions to their advantage. They were probably very much involved in the 1850 massacre at Okahanja in which the Namas almost completely wiped out the

Hereros. After the war hostilities between these two tribes ceased for a while, enabling the missionaries to continue with their work of evangelization and trade.

While the early missionaries did not achieve much in the way of education and Christian converts, they certainly paved the way for what was later to be called the 'Golden age of missionary activity in Africa.' (1880 - 1920). "Like the Moravians, the Rhenish missionaries were believers in economic as well as spiritual rebirth."<sup>6</sup> Prospects for economic gain and eventual self-sufficiency were much brighter in the period immediately preceeding German rule. After almost 80 years of missionary work among the people of Namibia, results were not very encouraging as the table below shows:

<u>Year 1830</u>	<u>Namas</u>	<u>Hereros</u>	<u>Ovambos</u>
Mission stations	10	7	5
Missionaries	10	11	6
Number baptized	3,302	1417	1
Communicants	1,458	878	1
Pupils	983	295	160 (1883) <sup>7</sup>

Missionary work among the Namas was a little more successful because most of them lived in the southern part of the country.

6. OLIVER, R.A. The missionary factor in East Africa. Longmans. London, 1952. p. 143.

7. Op. Cit., Stals, E.L.P. p. 79.

and therefore near the Cape, from where the missionaries came. The Hereros lived in the central and northern parts which was much more difficult to get to. Serious mission-work among this group began over 30 years later in 1842. Among the Ovambo people in the extreme north of the country, mission-work began as late as 1870, more than sixty years after the first missionaries began their operations in Namibia.

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CHAPTER 3.

EDUCATION DEVELOPMENT UNDER GERMAN RULE 1884 - 1914.

To understand why little progress in meaningful education for the Africans was made during the German colonial period one has to examine the factors that affected the German colonial venture in Namibia. First, Germany acquired all her colonies in Africa within months in the same year. Unlike the British they had no previous colonial experience, and this inexperience could very well account for the unwise and repressive policies the settler government later adopted.

The German colonialists did not envisage an education for the Africans that would aim at producing what one might call 'auxiliaries' working in the colonial administrative setup. They were rather more concerned with asserting their authority and creating a subservient work force. Rohrbach, one of the most notorious German colonial administrators, was not against the teaching of religion, but made a strong recommendation that the missions should "not include any form of reading or writing,"<sup>1</sup> in their educational programmes. This it was felt would make

1. WELLINGTON, J.H. S.W. Africa and its human issues. Oxford Univ., Press. London, 1967. p. 391.

the Africans aware of "such mischievous and intolerable ideas as democracy, the brotherhood of man ... and the like."<sup>2</sup>

Colonial policy of making the German language compulsory in all schools, and, using it as a means of transferring German behaviour and culture to young black children was never fully implemented. In fact the government could only implement this policy in a few of the larger towns, as an effective system of controlling African education was never set up, and never intended. Missionaries formulated their own language policies in the areas they operated.

Strong opposition to colonial rule by the Namibian people culminated in the war of extermination of 1904 - 1907. During this period educational activities virtually ceased, as most missionary institutions in the central and southern part of the country stopped functioning. At the end of the war the colonial government adopted a completely negative attitude towards African education, while expanding and improving educational facilities for whites.

Leaders of the German colonial group and some rich merchants often attacked the missionaries, saying they should stop working for England, and that they (the missionaries) should be incorporated into the German colonial movement, and above all 'teach

2. Ibid., p. 391.

the natives how to work.<sup>1</sup> The missionaries now had a free hand and directed African education the way they saw fit.

Namibia was recognised as a German interest as early as 1884, but it was not until 1890 that Britain and Germany signed the Treaty of Berlin, a treaty of agreement on their respective spheres of influence in Africa. It is therefore from this time that German annexation of the whole territory became effective.

The military administrative setup was initially centred in Windhoek and other areas of European settlement and economic activity. Little attention was devoted to education as the colonial administrators were busy setting up what they had hoped to be an effective administration.

The Rhenish Mission having taken over from both the London Missionary Society and the Wesleyan Mission now controlled all mission stations outside Ovamboland, and also established a trading company in Windhoek. The colonial government made some effort to create educational facilities for the small white settler community, while education for Africans remained largely in the hands of the missionaries whose main objective was to create a docile, Christianized African work force for their vast estates and the white farmers.



I shall now examine the educational provision and development of the different racial groups in more detail. The first government school for white children was opened in Windhoek in 1894. Because of general unrest in the country this school had to be closed in 1899, but was again reopened in 1900. When a second teacher arrived from Germany in 1901, the one at Windhoek was transferred to the southern part of the country where a number of 'Boers' (Dutch farmers) from the Cape had settled. To cater for these people and some German families who also lived in the southern part of the country two schools were opened in the same year at Gibeon and Kectmanshoop.

The war of extermination (1904 - 1907) disrupted the school system severely. Teachers were called up for military service and some schools were converted to military hospitals. By 1906 the war was almost over, and efforts were again being made to build up a strong school system for whites. A number of new schools were built, and to encourage the whites to send their children to school, a number of hostels were put up where schools existed. Generous government grants were given to parents who sent their children to boarding schools. School attendance for all white children within a distance of four kilometres from a school was made compulsory.

Educational services for whites expanded rapidly between the years 1908 and 1909. New school and hostel facilities were built at Luderitzbucht, Warmbad, Okahanja and Omaruru.

The following tables show the rapid expansion of schools for whites after the war of extermination. Two schools for white children were established in the capital, Windhoek, one a government school and the other run by a Catholic mission.

SCHOOL STATISTICS FOR WHITES.

Schools. Schulen 31. März 1908	Pupils.		Evangelical.	Catholic.	Jewish.	Urban residents.	Rural residents.	In pension	In boarding school.	Reichengelöhrt German citizens.	Ausländer Foreigners.	Lehrer Teachers.	Lehrerinnen Lady teachers.
	Schüler	Knaben Boys.											
Gibeon . . . . .	15	8	7	12	3	—	5	10	10	15	—	1	—
Grootfontein . . .	18	7	11	18	—	—	2	13	13	2	11	1	—
Karibib . . . . .	28	9	19	25	3	—	2	13	—	27	1	1	—
Keetmanshoop . . .	22	10	12	21	—	1	17	—	5	20	2	1	—
Lüderitzbucht . . .	30	18	12	30	—	—	30	—	—	26	4	1	—
Swakopmund . . .	65	41	24	46	8	11	65	—	—	52	13	1	1
Windhuk:													
Regier.-Schule	75	32	43	73	2	—	37	38	25	74	1	2	2
Kath. Mission.	34	14	20	21	13	—	27	7	0	31	3	1	1
	287	139	148	246	29	12	211	76	62	252	35	9	4

By 1913 there were 20 schools for whites spread all over the country. Within the short period of five years the white school population almost trebled from 253 to 732.

Year.		Schülerzahl der Pupils in öffentlichen Schulen public schools.	
Year.	Schools.	Boys.	Girls.
1908	11	23	11
1909	18	33	15
1910	22	43	17
1911	29	57	20
1912	33	63	22
1913	37	73	25
Verhältnis der Schüler zur Klassenzahl			
1908	11	2.3	1.1
1909	18	1.8	1.1
1910	22	1.9	1.2
1911	29	1.8	1.3
1912	33	1.9	1.4
1913	37	2.0	1.5
Verhältnis der Schüler zur Lehrerzahl			
1908	11	23	11
1909	17	15	7
1910	22	19	10
1911	27	24	12
1912	31	27	14
1913	35	31	16
Verhältnis der Schüler zur Lehrerzahl			
1908	11	2.3	1.1
1909	17	1.5	0.7
1910	22	1.9	1.0
1911	27	1.8	1.2
1912	31	1.9	1.4
1913	35	2.0	1.5
Verhältnis der Bevölkerung zur Schülerzahl			
1908	11	23	11
1909	12	15	7
1910	14	19	10
1911	19	24	12
1912	23	27	14
1913	27	31	16
Verhältnis der Bevölkerung zur Schülerzahl			
1908	11	23	11
1909	12	15	7
1910	14	19	10
1911	19	24	12
1912	23	27	14
1913	27	31	16
Verhältnis der Bevölkerung zur Schülerzahl			
1908	11	23	11
1909	12	15	7
1910	14	19	10
1911	19	24	12
1912	23	27	14
1913	27	31	16

31. März 1913  
Schulen

Schüler Pupils.  
Knaben Boys.  
Mädchen Girls.  
evangelisch Evangelical.  
katholisch Catholic.  
jüdisch Jewish.  
einheimisch Urban residents.  
auswärtig Rural residents.  
in Pension In boarding school.  
Reichsangehörige German citizens.  
Ausländer Foreigners.  
Oberlehrer Head teachers.  
Lehrer Teachers.  
Lehrerinnen Lady teachers.

The colonial government did not make serious efforts to organise the entire school system, but did concern themselves with the organization of primary school, and in some cases vocational training programmes as well. A private nursery school for white children was opened in Windhoek in 1902. Women from the Evangelical Community were responsible for running this institution, and they received a government subsidy of 920 marks per year. Later nurseries were established in the larger towns such as Luderitzbucht, Swakopmund and Karibib. The Roman Catholic Mission also started nursery schools for their white communities in the areas where they operated. It is interesting to note that these nursery schools were put up, not so much to prepare the children for joining primary schools, but to "keep them away from the bad influence black children would have on them."<sup>3</sup>

Primary school education was organized by the colonial government, and was divided into three phases. First, the lower primary school which lasted two or three years, then, the middle primary-school which also lasted two to three years, and, finally upper primary-school which lasted from three to four years. Children who lived in close proximity to a school, had to attend school for 8 years, while those who lived some distance from

3. MORITZ, EDUARD. Das Schulwesen in deutsch - südwest afrika. Dietrich Reimer. Berlin, 1914. p. 173.

school had to attend school for at least four years. The 'one teacher' type of schools, where all classes are taught by the same teacher in one classroom, were in the majority. In schools where teachers were not sufficient, the pupil-teacher system was in operation, where older pupils taught the younger ones. Teachers had to give between 26 and 27 one-hour lessons a week.

The following tables give details of the number of hours and the subjects taught in the type of school that existed at the time.

(In schools where the medium of instruction was Dutch)

	Lower Pri.	Middle Pri.	Upper Pri.
Religion. (in Dutch)	2	2	2
German.	12	8	8
Dutch	-	3	3
Arithmetic	4	4	4
Drawing	-	1	1
Environmental studies	-	6	6
Singing	1	1	1
Physical training	1	1	1
Handwork	-	1	1
Total number of hours per week.	20	27	27

(Arrangements in schools where the teacher was also responsible for teaching religion).

	Lower Pri.	Middle Pri.	Upper Pri.
German (including writing)	10	9	8
Arithmetic	4	4	4
Geometry	-	-	1
Drawing (Art)	-	1	1
Environmental studies (Geog. Hist.)	-	6	6
Singing	2	2	2
Physical training	2	2	2
Handwork (Boys & Girls)	-	2	2
Total number of hours per week	18	26	26

(In schools where a pastor taught religion).

	Lower Pri.	Middle Pri.	Upper Pri.
Religion	2	2	2
German	9	8	8
Arithmetic	4	4	4
Drawing	-	1	1
Environmental studies	-	6	6
Singing	1	1	1
Physical training	2	2	2
Handwork	-	2	2
Total number of hours per week.	19	27	27

Where a school had more than three classes, English was taught as a subject. Groups in the middle and upper primary classes then had three hours of English language lessons per week. No post-primary school facilities existed prior to 1909, and parents who felt their children should have a high-school education and who could afford it, were sent to Germany. The German colonial government provided some financial aid and encouraged parents to send their children to Germany because it was felt that "contact with the mother country would help to keep the spirit of German national consciousness alive in the young generation."<sup>4</sup> As the demand for high school education increased, the government was forced to provide some facilities. In 1909 secondary schools were opened at Windhoek, Swakopmund and Luderitzbucht.

Because of the wars and general unrest in the country parents were not keen to send their children to school. Immediately steps to remedy this trend were taken. School boards on which parents played a very prominent part were encouraged. The first local school-boards were formed at Windhoek, Klein, Windhoek, Gibeon and Swakopmund. With financial assistance from both the government and boards, many of the poorer parents were able to send their children to school free of charge.

4. Ibid., p. 87.

The money spent on education for whites taxed government financial resources, and, as a result it was decided to decentralize the administration of the education system. Each district now became responsible for the administration of schools in their areas. Three more schools were built in the south-western part of the country at Maltahoe, Kub. and Klipdam in 1910.

In 1911, eight years school attendance was made compulsory except for the areas around Rehoboth, Bethanie, Grootfontein, Outjo and Gobabis. In time, the district administration took complete control of education in their respective areas, "because it was felt that this would be the best protection (for whites) against 'going native' ... sinking ... to a more primitive level of civilization."<sup>5</sup> The local school boards therefore gradually ceased to function. The appointment of teachers, payment of salaries and the control of schools in the larger towns became the responsibility of the colonial government. "The school population rose from 253 in 1908 to 732 in 1913."<sup>6</sup>

Vocational schools where whites who had completed primary education were taught carpentry, wagon-making, leatherwork and building existed in the larger towns. These facilities were also available at some mission stations. A domestic science

5. BLEY, HELMUT. S.W. Africa under German rule 1894 - 1914. Heinemann Educational Books. London 1971. p. lll.

6. Ibid., p. 46.



school for girls who had finished their primary education was established in Windhoek in 1912. Although a private institution, the government subsidized and supervised the school. The German colonial government also made land available for the establishment of a farm-school near Windhoek, where young girls interested in farming were taught farm-management. Not only did the girls learn how to run farms, but they were also taught how to "deal with the black people so that they could become regular servants."<sup>7</sup> The policy of teaching blacks how to become good servants was in fact nothing new, but merely re-affirming colonial government policy. Carl Schettwein a government official had this to say on the matter "We cannot carry out settlement without additional labour. This must be provided by the natives and we shall train them for it. We shall make people realize that we, Germans, are the masters of this country, and the natives the servants."<sup>8</sup>

The white settlers opened schools for their children long before the government could provide educational facilities. For example the schools at Windhoek and Swakopmund were government schools but they started off as private schools. As the government began providing and financing schools for whites in all the larger towns, private schools were only found in the rural areas. The 'Boers' (South African Dutch farmers) were opposed to the German influence in education, and started their own schools.

7. Ibid., p. 178.

8. Op. cit. BLEY, HELMUT. p. 228.

These were more like Sunday-schools and concentrated almost exclusively on religious teaching.

As a result of the Anglo/Boer war, (1899 - 1902) there was a great influx of Boers into Namibia. The German colonial government refused to allow the 'Boers' to open Dutch-medium schools and declared that only the German language should be taught in schools. In 1903 a German/Dutch school was opened at Kuis. German was the main language of instruction at the school, but one third of the subjects were taught in Dutch. Boarding facilities were built at the school and the government provided a subsidy of 160 marks per child, per year. Later this school was moved to Kub, because of the disturbances caused by the 1904 - 1907 wars.

The 'Boers' were dissatisfied with German domination and influence at the school in Maltahoe, and so decided to build their own schools at Noib and Gorab. These schools were of a very low standard as the teachers were simple peasant farmers from the Cape who could hardly read the write themselves. Religious instruction and singing were the main subjects taught. The colonial government did not support these schools financially.

The colonialists were determined to preserve their privileged position in the country, and therefore deliberately limited African education to training for the most menial tasks. Although the German colonial government exercised some measure of control

over the education of Africans in Namibia, the running of educational institutions was to a large extent left in the hands of missionaries. The government subsidized mission schools, provided some educational material and ruled that the German language be taught in all schools.

A white nurse, to teach the children of African labourers German and arithmetic, was appointed in 1894 in Windhoek. The most important part of her work was however to teach the children how to take care of white households. The aim here was to create a black work force able to speak German, do simple calculations and work in German households, so as to "reduce the acute shortage of domestic servants."<sup>9</sup>

When the Rhenish Mission reopened their station in Windhoek in 1895, the government appointed the missionary, Siebe, to teach older African children religion, reading, writing, arithmetic, singing and some geography and history. All teaching had to be in the German language. For his services Siebe received 800 marks per year. The colonial government appointed another missionary to teach African adults reading, writing and arithmetic in the German language. For this service the Rhenish Mission in Windhoek received an additional grant of 2,000 marks per year.

Black teachers at mission schools in the southern part of the country taught through the medium of Dutch. This was because of the influence of Dutch missionaries and settlers from the Cape

9. Op. cit., MORITZ, E. p. 180.

who settled in the south. The German colonial authorities were not pleased by this arrangement and insisted that German should be the medium of instruction in all schools, and was to be "used as a means of transferring German behaviour and culture to young (black) children."<sup>10</sup>

Clashes between the government and the missionaries arose on the language issue. The missionaries felt that the mother-tongue should be the medium of instruction among the people they worked and that German should only be taught as a language. They argued that this policy would enable them to spread the Christian Gospel much faster, especially among the older members of the tribes as difficulties associated with learning a new language would not arise. The government retaliated by withdrawing financial aid from mission schools which did not carry out directives. The colonial authorities were, however, not very successful in implementing their language policies.

Government financial aid to institutions of learning for Africans was minimal, ranging from 75 to 300 marks per year. In 1902 for example the Rhenish and Catholic missions received 1,590 and 450 marks respectively. By comparison, the government spent over 15,000 marks on the education of white children.

10. Ibid., p. 183.

SCHOOL STATISTICS FOR BLACKS.

(THE RHENISH MISSION DURING GERMAN RULE.)

	Schools.	Pupils.
	Schulen	Schüler
1897: Groß-Namaland (einschl. Rietfontein)	10	765
Hereroland (einschl. Walfischbai) . . .	221 <sup>3</sup>	1445
Amboland . . . . .	2	93
1898: Groß-Namaland (einschl. Rietfontein) <sup>4</sup>	10	717
Hereroland (einschl. Walfischbai) . . .	22	1320
Amboland . . . . .	2	108
1899: Groß-Namaland (einschl. Rietfontein)	10	787
Hereroland (einschl. Walfischbai) . .	33	1318
Amboland . . . . .	2	113
1900: Groß-Namaland usw. . . . .	11	844
Hereroland usw. . . . .	38	1737
Amboland (Wiederholung von 1899)	2	113
1902: Groß-Namaland usw. . . . .	9	428
Hereroland . . . . .	48	1977
Amboland . . . . .	3	130
1903: Groß-Namaland usw. . . . .	9	578
Hereroland usw. . . . .	46	2057
Amboland . . . . .	3	135
1904: Groß-Namaland usw. . . . .	4	402
Hereroland usw. . . . .	7	776
Amboland . . . . .	3	244
<p>** Von diesem Jahre an unterscheidet                  ** die Statistik zwischen christlichen und                  heidnischen Schülern:</p>		
Hereroland:	Totals.	
christl.	188 K., 207 M. = 395	Schools.
heidn.	150 „ 231 „ = 381	
Amboland:		Grand total.
christl.	28 „ 26 „ = 54	
heidn.	89 „ 101 „ = 190	
1905: Groß-Namaland . . . . .	6	530
christl.	139 K., 261 M. = 400	
heidn.	45 „ 85 „ = 130	
Hereroland . . . . .	25	2344
christl.	473 K., 596 M. = 1069	
heidn.	533 „ 742 „ = 1275	
Amboland . . . . .	3	251
christl.	39 K., 39 M. = 78	
heidn.	72 „ 101 „ = 173	

Amboland=Ovamboland. einschl.=including. usw.=etc.

Groß=Great. christl.=Christians. heidn.=heathen. K=Boys. M=Girls.

\*\* Separate totals for Christian and so-called heathens are given.

SCHOOL STATISTICS FOR BLACKS (CONT.)

	Schools	Pupils
1906: Groß-Namaland . . . . .	6	518
christl. 147 K., 299 M. = 446		
heidn. 21 " 51 " = 72		
Hereroland . . . . .	30	2329
christl. 456 K., 665 M. = 1121		
heidn. 373 " 835 " = 1208		
Amboland . . . . .	3	294
christl. 37 K., 46 M. = 83		
heidn. 93 " 118 " = 211		
1908: Groß-Namaland . . . . .	7	476
christl. 135 K., 280 M. = 415		
heidn. 18 " 43 " = 61		
Hereroland . . . . .	40	2127
christl. 585 K., 777 M. = 1362		
heidn. 257 " 508 " = 765		
Amboland . . . . .	4	342
christl. 36 K., 61 M. = 97		
heidn. 99 " 146 " = 245		
1910: Groß-Namaland . . . . .	9	764
christl. 264 K., 404 M. = 668		
heidn. 43 " 53 " = 96		
Hereroland . . . . .	38	1810
christl. 455 K., 701 M. = 1156		
heidn. 200 " 454 " = 654		
Amboland . . . . .	4	315
christl. 43 K., 61 M. = 104		
heidn. 93 " 118 " = 211		
1912: Groß-Namaland . . . . .	10	594
christl. 174 K., 311 M. = 485		
heidn. 39 " 70 " = 109		
und Sonntagsschüler . . . . .		200
Hereroland . . . . .	35	1585
christl. 743 K., 479 M. = 1222		
heidn. 114 " 249 " = 363		
und Sonntagsschüler . . . . .		506
Amboland . . . . .	4	382
christl. 50 K., 84 M. = 134		
heidn. 117 " 131 " = 248		
und Sonntagsschüler . . . . .		225
1913: Groß-Namaland <sup>1</sup> . . . . .	8	533
christl. 157 K., 272 M. = 429		
heidn. 39 " 65 " = 104		
Sonntagsschüler (chr. u. heidn.)		150
Hereroland . . . . .	34	1282
christl. 419 K., 616 M. = 1035		
heidn. 72 " 175 " = 247		
Abendschüler (Erwachsene) . . .		230
Sonntagsschüler (chr. u. heidn.)		580
Amboland . . . . .	4	375
christl. 80 K., 94 M. = 174		
heidn. 93 " 108 " = 201		
Sonntagsschüler (chr. u. heidn.)		120

Abendschüler(Erwachsene)=Night-school for adults.

Sonntagsschüler=Sunday-school pupils.

	Main stations.	Sub- stations.	Schools.	Pupils.
	Hauptstationen	Nebenstationen	Schulen	Schuler
1900	4	—	3	570--670
1902	5	—	4	1029
1904	6	—	6	1492
1905	6	—	6	1183
1906	6	9	15	865
1907	6	9	15	1174
1908	8	15	23	1239
1909	8	19	21	2317
1910	8	21	28	1883
1911 <sup>1</sup>	8	20	28	1927
1912 <sup>1</sup>	9	30	39	2228

SCHOOL STATISTICS FOR BLACKS.(cont.)

(CATHOLIC MISSION.)

Year.	Haupt- stationen	Neben- stationen	Schulen	Schüler	Arbeits- schulen	Arbeits- schüler
1902 Mai	1	—	1	40	—	—
1903	1	—	1	45	—	—
1904	1	—	1	—	—	—
1905	1	4	1	50	—	—
1906	2	—	2	—	—	—
1907	3	8	3	—	—	—
1908 April	3	7	3	47 K. 70 M.	—	—
1909 1. April	3	—	3	190	—	—
1910 1. April	4	22	3	169	3	134
1911	5	—	12	220	—	—
1912 30. Sept.	6	1	5	200	4 { 1 für K. 3 für M.	—
1913 1. Jan.	7	35	—	—	—	—

(FINNISH MISSION.) (Nothern Namibia.)



Although the Rhemish Mission Society of Germany came on the scene much later than the London and Wesleyan Methodist Missionary Societies, they were by far the most successful, especially during the period of German rule. They worked among both the Herero and Nama tribes, while the other missionary societies usually confined their activities to a single tribal group. In 1900 for example, the Rhenish mission had 51 schools and a total school population of 2894. By comparison the Finnish Mission only had 4 schools and about 600 pupils in the same year. The Catholic mission who started much later than the others only had 1 school and 40 pupils in 1902.

Statistics for the years 1903 and 1904 are significant in that they show what effects the war of extermination had on the peoples of Namibia. The Nama people for example had 9 schools in 1903, by 1904 only 4 were still operating. From 46 schools among the Herero people in 1903, only 7 were still functioning in 1904. The school population dropped by almost 50% from 2770 in 1903 to a mere 1422 in 1904.

Ovamboland in the far north was not affected by the war and so the school system set up by the Finnish Mission was not affected. The colonial government never really exercised their authority in this part of the country, and the missions there were therefore able to make slow but steady progress. The Catholic Mission was the least successful, and only managed to establish 7 schools

with 200 pupils by the time German colonial rule came to an end in 1914.

A vocational school where black students were taught carpentry, leatherwork and building was put up by the Rhenish Mission with government aid in Windhoek in 1910. Vocational schools of this type, but on a much smaller scale, were put up at other mission stations. Settler reaction to the establishment of these schools was one of extreme hostility. They felt that black craftsmen would do the work much cheaper, and as a result white craftsmen would be out of work. The white craftsmen then launched a campaign to discredit black craftsmen, saying among other things, "the work blacks did was nothing but bungling."<sup>11</sup>

Dr. Vedder, a missionary, opened a teacher training and agricultural school at Gaub in 1911. The school had about 28 pupils from different tribes, and the medium of instruction was Nama and Herero. The Augustineum which up to 1905 had been a training centre for black teachers, became an institution where 'half-white' children (or coloureds, as they are now called) were to be brought up in the 'German tradition.' Between 1906 and 1910 the age of pupils at this racially constituted school ranged from seven to eleven years.

By 1907 the whites were in full control of the country. The Africans had been totally dispossessed of land and cattle, and

11. Ibid., p. 186.

reduced in number by a process that one can only call genocide, and their status lowered to the servants of the whites. Besides making virtually no effort to improve African education, the government and settlers made every effort to minimize and in some instances eliminate the educative influences of the Church missions. They blamed the missionaries of having "undigested and muddled ideas on equality and human dignity, (which they felt) was a constant security risk for the white population."<sup>12</sup> Missionary work, it was felt, became very dangerous to European interests, and that they (the missionaries) "... ought to collaborate in our (the government and settlers) lofty purpose of educating the natives to work."<sup>13</sup>

The training of Africans as craftsmen was never contemplated, and the colonial officials specifically stated that "... the Africans must be excluded from collaboration in production ... we Germans are the masters of the country, and the natives the servants."<sup>14</sup> During German rule African education never progressed beyond simple literacy and Bible-studies, while every effort was made to give the whites the best education possible up to secondary level.

12. Op. cit. BLEY, HELMUT. p. 208.

13. Ibid., p. 227.

14. Ibid., p. 228.

CHAPTER 4.

EDUCATIONAL DEVELOPMENT UNDER SOUTH AFRICAN RULE

Educational services in Namibia were not entirely disrupted during the First World War, (1914) but were scaled down considerably. This was because some German colonial officials and settlers were deported or interned. The educational activities of the missionaries were also curtailed, as most of them were of German origin, and therefore in sympathy with the German colonial Government.

The 1914 war further "delayed the expansion of educational facilities in Africa,"<sup>1</sup> and in particular in Namibia where education for Africans had always been meagre and mainly concerned with missionary work. It was not until after the signing of the Peace Treaty and the South West Africa Mandate Act, (Act No. 49 of 1919) that South Africa took steps to tighten the administrative control of educational services. An Organizing Inspector of Education was appointed and instructed to build up a school system in Namibia based on that of the Cape Colony. Expenditure on education amounted to R69,8000 in 1920 - 21, compared to R18,420 in 1916 - 17. From 1921 all educational services were

1. LEWIS, L.J. Phelps - Stokes reports on Education in Africa. Oxford University Press. London 1962. p. 1.

placed under State control and a Department of Education was entrusted with implementing government policies, under Proc. No. 55 of that year.

A number of government schools were established for whites in the Southern Sector, while education for the African majority was largely left to Christian Missions, which received a small government subsidy, and were placed under the control of school-managers who were responsible to the government.

School attendance of school-age population 1921.

(Age group 6 - 17 years).

Africans: 15% (In both the northern and southern sectors)

Whites: 21% (In the southern sector only).

Source: Odendaal Report.

In 1923 a conference to discuss education for Africans was convened. The missionary societies and South African government officials were the participants. "This conference indicated the course non-white education was to follow, and the growth of (Namibia) educational services (under South African rule) actually dates from this time."<sup>2</sup>

2. Report of the Commission of Enquiry into S.W. Africa affairs, 1962 - 1963. Pretoria 1964. p. 219, paragraph 944. (Hereafter referred to as Odendaal Report.)

The South West Africa Constitution Act No. 42 of 1925 granted executive powers in regard to education to the administration of the territory, and consolidated white control over education. A new proclamation, (No. 16 of 1926) repealed proclamation No. 55 of 1921. Under the new proclamation existing mission schools were classified on racial lines. There were now "Mission schools for Coloureds and Mission schools for 'Natives'."<sup>3</sup> Control and management of educational services remained in the hands of the Department of Education. These arrangements "continued until 1949 when full legislative powers in education were transferred to the Legislative Assembly under the final authority of the government of South Africa."<sup>4</sup>

In 1948 the United Party which up to this time was the governing party in South Africa was defeated in the general elections and the Nationalist Party came to power. The new government's policy of racial segregation and separate development was exactly the same as the German colonial policy of separation and differentiation, and differed only in terminology. Like the German colonials the South African government also held the view

"... that education should be the primary method of inculcating its racial scheme in the minds of the young of all racial groups. For the whites, the values of Christian Nationalism, the Calvinist inspired doctrine

3. Ibid., p. 221, para. 948.

4. Ibid., p. 221, para. 949.

of creating a white Afrikaner society should be a guide to education, while for the non-whites the values of tribal life, rural skills and separate communities should be taught."<sup>5</sup>

A commission to investigate the education of Africans in Namibia, and make recommendations was appointed in 1958. The commission, led by Dr. van Zyl of the South African Education Department, made the following recommendations so as to bring education in line with the government policy of 'apartheid':

- (a). "Community schools should replace mission schools;
- (b). Active participation and responsibility for 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 Department of Education;
- (d). The mother tongue of the 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."<sup>6</sup>

5. SEGAL, RONALD. S.W. Africa. Travesty of Trust. André Deutsch, London 1967. p. 197.

6. Ibid., p. 201.

The van Zyl recommendations met with much opposition from the African people and some missionary organizations. It was quite evident that the recommendations were designed to ensure the development of separate racially constituted communities among the African people. The conversion of mission schools into community schools aimed at consolidating government control over African education. Some mission schools especially the Anglican mission in the northern part of the country were relatively independent, and in some instances provided what one might call a reasonably good education.

Another reason why community participation in educational matters is being encouraged is to force African communities to make greater financial contributions to the cost of educating their children. While community participation in education is well accepted in most Western countries, "it can too easily become retrogressive rather than progressive in an area like Namibia. (Where the majority of Africans have little education themselves, and are financially unable to support or sustain any meaningful educational programmes.) The education system is such that 75% of the African pupils drop out of school before reaching std 3 and 69% of Africans are estimated to be illiterate."<sup>7</sup>

(1974)

7. The rule of foreign firms in Namibia. African Publications Trust, London, 1974. p. 172.



The policy of teaching African children in their mother-tongue until they have completed primary school (Std. 6) would also have serious long-term consequences, as it only serves to heighten tribal differences both in language and culture. They are also expected to complete their secondary education by sitting for the examination in Afrikaans. Since the majority of African children leave school by the time they reach Std. 3, very few would know a language that would in the end be commercially or academically useful. "There is only one English-medium school for Africans in Namibia, St. Mary's Anglican School at Odebo,"<sup>8</sup> in the extreme north of the country. Many students are eager to learn English as it will enable them to read foreign books and publications, and so improve their knowledge generally. "The Administration is opposed to the teaching of English and does all it can to prevent it. St. Mary's is under considerable pressure from the Government which would like to take it over."<sup>9</sup>

Not only mission schools were being put under pressure, but long established, government institutions like the Angustineun College in Windhoek was to be brought into line with the policy of 'apartheid.' This college which has so far catered for all racial groups, is to be converted into an institution exclusively for Bastards and Coloureds. Pupils at present at this school would be sent to racially exclusive schools in their respective 'homelands.' High-Schools for Africans will in future only be built

8. Ibid., p. 173.

9. Ibid., p. 173.

in the 'homelands'. This would force parents who have been living outside these homeland areas to move to the area designated for them, if they wish their children to receive a secondary or high school-education.

While some missions and churches readily co-operated in implementing the van Zyl Commissions' recommendations, others, notably the Anglican mission, were very much against it. Notable among those that did not raise any objections was the Finnish mission. In retaliation against those missions who would not surrender their facilities or introduce the South African 'Bantu' type education, the government withdrew financial support, and threatened to ban some missions.

After discussing educational policy under South African rule it is advisable to examine the educational services in Namibia which are racially orientated. There are separate schools for whites, Bosters and Coloureds and each of the tribal groups.

Statistics show that serious efforts were made to improve educational facilities for whites as soon as the South African government took control of the country. The whites are composed of three language groups, namely, German, Afrikaans and English-speaking. Educational services were provided for each of these groups, and as there were no white communities in the northern

part of Namibia beyond the 'Police Zone', these arrangements only affected the southern part of the country. In addition to government schools, provision was also made for farm-schools, 'Burgher schools' (Citizen schools) and private schools.

Year	Government Schools										Private Schools				
	Farm	Primary	Secondary	High	"Burgher"	Agricultural	Special	Total number of Government schools	Pupils	Teachers	Pupils per teacher	Schools	Pupils	Teachers	Pupils per teacher
1920	—	—	—	—	—	—	—	23	975	55	17.73	—	—	—	—
1925	19	23	2	1	—	—	—	45	2,703	126	21.45	20	747	50	14.94
1930	15	51	1	2	1	1	—	71	4,457	196	22.74	55	1,074	59	18.67
1935	—	2	2	2	—	—	—	63	4,669	181	25.80	59	876	28	31.24
1940	—	46	3	2	1	—	—	54	5,537	211	26.24	18	730	51	14.30
1945	—	4	4	2	—	—	—	53	6,111	222	27.54	15	720	26	27.69
1950	—	45	3	3	—	—	—	51	7,634	286	26.66	15	1,181	63	18.74
1955	—	45	4	5	—	—	1	55	10,535	395	26.67	16	1,493	74	20.48
1960	—	43	5	5	—	—	—	54	14,410	571	25.24	9	1,647	55	29.94
1962	—	51	5	12	—	1	1	70	17,442	746	23.38	—	—	—	—

\* Particulars not available.

Year	Totals				
	Schools	Pupils	Teachers	Pupils per teacher	Pupils per school
1920	23	975	55	17.73	42.39
1925	65	3,450	176	19.60	43.08
1930	126	5,531	288	19.20	43.89
1935	123	5,545	270	20.54	45.45
1940	72	6,317	262	24.11	87.73
1945	68	6,841	290	23.59	100.00
1950	66	8,365	344	25.40	131.32
1955	71	12,083	469	25.77	170.25
1960	63	16,257	666	24.41	258.00
1962	70	17,442	746	23.38	249.17

Source: Odendaal Report.

In 1920 there were 23 government schools with a total school population of 975, by 1930 the number of schools increased to 126, 71 government and 55 private schools, and a school population of 5531. Later, as school, boarding and transport facilities were improved and educational facilities became more centralized, farm and 'Burgher' schools completely disappeared. Although the number of schools for whites were reduced by more than half in 1960, as compared to the number in 1930, the school population trebled. In 1960, 96<sup>0</sup>/o of the possible school population were enrolled, compared to 20<sup>0</sup>/o in 1920.

It was not until 1935 that the first government school for Basters and Coloureds was opened. Twelve other schools for this group were run by missionaries during this time. Twenty five years later, in 1960, there were 43 mission schools and only 5 government schools. The government was clearly not prepared to expand facilities for this group as it would mean a greater financial strain on government resources. It was therefore more convenient to give small subsidies to Church missions, who, in 1960 administered 89<sup>0</sup>/o of the schools for this group.

By 1960, 80<sup>0</sup>/o of the possible Baster and Coloured school population was at school. These statistics seem very impressive, but, if one considers the fact that 80<sup>0</sup>/o of these children were in the sub-standards, (i.e. in the first two years of primary school, referred to as sub A, and sub B.) they are not impressive at all.

EASTERS AND COLOURED: NUMBER OF SCHOOLS, PUPILS AND TEACHERS, 1935-1962

Year	Government	Rhenish	Wesleyan Mission	Anglican Church	Roman Catholic Church	N.G. Kerk	A.M.E.	Underminational	Total number of schools
1935 .. ..	1	4	4	2	1	—	—	—	12
1940 .. ..	1	7	4	1	6	—	—	—	19
1945 .. ..	1	6	6	1	6	—	—	1	21
1950 .. ..	2	9	6	1	8	1	—	1	28
1955 .. ..	3	14	6	1	9	2	—	1	36
1960 .. ..	5	18	5	1	11	1	1	1	43
1961 .. ..	5	18	5	1	13	1	1	1	45
1962 .. ..	5	18	5	1	13	1	1	1	45

Year	Pupils at Government schools	Pupils at mission schools	Total number of pupils	Total number of teachers	Pupils per teacher	Pupils per school
1935 .. ..	8	792	800	27	29.63	66.66
1940 .. ..	104	1,051	1,155	45	25.66	60.79
1945 .. ..	130	1,272	1,402	53	26.45	66.76
1950 .. ..	146	2,382	2,528	96	26.33	90.28
1955 .. ..	280	2,960	3,240	142	22.81	90.00
1960 .. ..	607	3,916	4,523	184	24.58	105.18
1961 .. ..	741	4,304	5,045	200	25.22	112.11
1962 .. ..	—*	—*	6,235	200	31.35	138.55

\* Particulars not available.

Source: Odendaal Report.

Although South Africa took control of Namibia in 1916, it was not until 1935 that the first government school for indigenous Africans was opened in the southern part of the country. Church missions who received small subsidies from the government, were largely responsible for running educational institutions

for Africans. From 1960 onwards however, this policy changed drastically as a result of the implementation of the recommendations of the van Zyl commission. Mission schools were gradually being converted into government and community schools. In 1962 there were 134 government and community schools and 182 mission schools. By comparison, in 1960 there were 244 mission and only 13 government schools. The number of mission schools has since been further reduced in number.

NATIVE GROUPS: NUMBER OF SCHOOLS, PUPILS AND TEACHERS, SOUTHERN SECTOR, 1922-1962.

Year	Government	Rhenish	Roman Catholic	Wesleyan	Anglican	A.M.E.	Total number of schools	Pupils at Government schools	Pupils at Mission schools	Total number of pupils
1922	—	26	16	1	—	—	43	—	2,430	2,430
1925	—	27	16	1	—	—	46	—	2,728	2,728
1930	—	45	18	2	—	—	67	—	4,747	4,747
1935	1	47	19	—	—	—	67	115	3,805	3,920
1940	2	50	24	1	—	—	78	230	4,215	4,445
1945	6	45	24	1	—	—	77	555	4,797	5,352
1950	6	45	26	1	—	—	79	553	6,080	6,633
1955	8	52	28	—	—	—	88	935	6,958	7,893
1960	13	56	26	—	—	—	96	2,191	9,476	11,667
1961	15	54	27	—	—	—	97	2,931	10,367	13,298
1962	22	51	27	—	—	—	101	4,065	10,775	14,840

NATIVE GROUPS: NUMBER OF SCHOOLS, PUPILS AND TEACHERS, NORTHERN SECTOR, 1924-1962.

Year	Government and community	Finnish	Roman Catholic	Anglican	Rhenish	N.G. Kerk	Total number of Mission schools	Total number of schools	Total number of pupils
1924	—	168	—	—	—	—	163	163	4,689
1928	—	186	—	—	—	—	186	186	6,697
1932	—	179	—	—	—	—	179	179	9,378
1939	—	100	32	14	—	—	146	146	13,655
1945	—	87	12	14	—	—	113	113	13,815
1946	—	•	•	•	•	•	152	152	15,294
1950	—	•	•	•	•	•	151	151	16,026
1955	—	•	•	•	•	•	161	161	17,515
1960	—	•	•	•	•	•	161	161	26,134
1961	85	33	43	10	1	1	88	173	29,452
1962	112	•	•	•	•	•	103	215	32,248

\*Data not available.

SOURCE: OSSENDINE REPORT.

It is felt that direct government control will enable the South African authorities to implement the policy of 'apartheid' and everything that goes with it, such as 'Bantu-education', much quicker and with less, and in some cases no opposition from Church missions.

From 1960 a clearer picture of educational provision for the different racial groups in the country emerged and therefore comparisons can be made. School instruction is provided for all population groups. Primary school is from Sub A to Std. 5 (7 years). (The first two years are referred to as Sub-standards A & B). Secondary school is from Std. 6 to Std. 8, and high school up to Std. 10. (Matriculation). Facilities for whites were of course always better. In 1962 the whites had 14 nursery schools and 12 high-schools. The Africans on the other hand had no nursery or high schools except for one high school open only to Basters and Coloureds.

Schools in Namibia 1962

	Nursery	Primary	Secondary	High
Whites -----	14	51	5	12
Basters & Col. -	-	45	-	1
Indigenous group	-	316	2	-

Source: Odendaal Report.

The government policy on the language of instruction in schools had very adverse effects on the educational development of the Africans. For Afrikaans and English speaking whites the home language as the medium of instruction is compulsory up to Std. 8. For the German speaking whites the home language instruction is compulsory up to Std. 5, except for English, Afrikaans and Hygiene in Std. 4 and 5. In private German schools their mother tongue may be used as the medium of instruction up to Std. 8. Afrikaans is the medium of instruction in Baster and Coloured schools, English is taught as a subject. With regard to the indigenous people, the mother tongue of each population group is used as the medium of instruction up to Std. 5. From sub-standard B, the official languages are taught as subjects. The teaching of six different tribal languages is bound to have serious consequences. Statistics show that 75% of the children who start in primary school drop out in the first three years of primary school, and 97.87% of those remaining drop out before reaching the end of primary school. This in effect means that they would never learn any commercially or academically useful language for modern Namibia. The medium of instruction in post-primary schools is Afrikaans. Here again, children who have been instructed in one of the tribal languages in primary school will be at a considerable disadvantage. It is not surprising therefore that a mere 0.04% of those that begin in primary school complete their high-school education.



WHITE, COLOURED AND AFRICAN STUDENTS IN SUCCEEDING STANDARDS, 1962				
<i>Standard</i>	<i>White</i>	<i>Coloured</i>	<i>African-Southern Sector</i>	<i>African-Northern Sector</i>
Sub A	1,960	1,471	6,033	16,315
Sub B	1,928	973	3,365	6,677
St. I	1,970	943	1,942	4,493
St. II	1,913	789	1,376	2,518
St. III	1,709	725	891	1,248
St. IV	1,706	516	593	526
St. V.	1,651	394	346	284
St. VI	1,425	243	208	122
St. VII	1,218	75	58	46
St. VIII	924	66	17	19
St. IX	527	28	4 <sup>‡</sup>	0
St. X	326	12	3	0

( Calculated from the Odendaal Report.)

7

It is compulsory for every white child to attend school from the age of six. No provision is made for compulsory education for African children, "... nor is this contemplated (as) .. compulsory education is in any case not feasible at this stage ... any effort to force it will undoubtedly evoke opposition on the part of the population."<sup>10</sup> This contention

10. Odendaal Report. p. 241.

is nothing but a blatant lie, and is only designed to hamper educational progress among the Africans. In 1955 the school-leaving standard for whites was raised from Std. 6 to Std. 8.

The only post-matriculation institution in Namibia is an agricultural-college for whites. Most white matriculants are given generous loans and bursaries by the government so as to enable them to pursue studies in the Republic of South Africa. No post-matriculation facilities for Africans exist in the country. The government is said to make loans and bursaries available for Africans to study in South Africa, but there are hardly any that ever reach Std. 10. For example no applications for financial aid were received between 1953 and 1960. In 1962 only three African students were receiving a University education.

Vocational education for Africans had always been neglected. The Rhenish mission ran two vocational schools which were closed in the 1940's. From the late fifties the Augustineum, a government school, offered vocational training in woodwork, bricklaying and tailoring. Few pupils attended these courses because of the low standard of training and the difficulties experienced in getting jobs after training.

	1956	1957	1958	1959	1960	1961
Woodwork ..	4	6	8	5	2	5
Bricklaying ..	7	4	6	4	6	0
Tailoring ..	14	5	8	16	12	16
TOTAL ..	25	15	22	25	20	21

Source: Odendaal Report.

An Agriculture College for whites who had passed secondary or high-school exists. Those wishing to undertake vocational or technical courses, do so in the Republic of South Africa, and are generously provided for by the government. Basters and Coloureds wishing to take up vocational and technical training, must do so in South Africa. Very few however make use of this opportunity because of lack of jobs due to the racially constituted 'job reservation laws.'

There are four teacher training schools for the indigenous groups. Three of these schools are run by Church missions, and one by the government. Entrance requirements to these schools are extremely low. From 1943 to 1951 the entrance requirement was Std. 4, this was raised to Std. 6 at the government run school in 1952, but continued to be Std. 4 at the other institutions. In 1961 entrance requirements at the Finnish mission school in Ovamboland in the north was also raised to Std. 6. For lady-teachers the entrance requirement remained Std.4.

<u>Black teachers in training 1962</u>		
Augustineum .....	38	} Southern area
Doebra .....	49	
Ovamboland .....	<u>56</u>	Northern area
Total .....	143	

Source: Odendaal Report. p. 257.

These facts show that the government purposely kept education for Africans at the lowest level possible. This fact is verified in the 'Odendaal Report' which states that "the most important factors hampering the expansion of educational services ... has always been the lack of well-trained staff."<sup>11</sup>

There are no teacher training institutions for whites in the country. The government however finances the training of 39 whites in the Republic of South Africa. Provision is also made for the training of eleven Baster and Coloureds Teachers in South Africa, as no teacher training facilities exist for this group in the country. More recent statistics show that the situation has not changed much. The shortage of appropriately qualified teachers is still very acute.

Qualifications of African Teachers in Namibia

	<u>Number</u>	<u>%</u>
Professionally Qualified with:		
University Degree	6	0.3
Matriculation or Equivalent	27	1.4
Junior Cert. & Std. VI	1,187	62.1
Other qualifications (e.g. Technical)	1	.05
No Professional Qualifications but with:		
University Degree	-	-
Matriculation or Equivalent	1	.05
Technical or other qualifications	2	0.1
No matriculation or other qualifications	687	36.0
<u>TOTAL:</u>	<u>1,911</u>	<u>100.00</u>

Calculated from South African Hansard 3, 18 February 1971, cols. 204-5.

11. Ibid., p. 257.

Special educational services are provided for mentally retarded white children. Such services exist in all the larger towns. After the age of 14, these children are transferred to a special school in Windhoek, where they take courses in brick-laying, welding, plumbing, carpentry, needlework, cookery etc. In 1962 this school had an enrolment of 137 pupils, and 10 instructors. Generous financial aid is also provided for blind, deaf or otherwise handicapped white children to go to institutions in South Africa. Up to 1972 there were no facilities for African handicapped children, and although the government claims to accord Africans the same financial support as for white children, in 1962 there was only one deaf-mute child attending school in South Africa, ... as compared to 26 white children.

Classes for the instruction of white adults have been in existence for a number of years. There were 14 such classes with an enrolment of 399 adults in urban centres throughout the country in 1962. Instruction is given in languages, commercial subjects, handicrafts, dressmaking etc. Such facilities for the Africans do not exist.

No detailed breakdown of funds for the education of Africans is given, only the total education appropriation for all the racial groups in Namibia.

EDUCATION APPROPRIATION AS PART OF THE TOTAL VOTE FOR SERVICES, SOUTH WEST AFRICA, 1951/52-1961/62.

Year	Total Vote	Education
	R	R
1951/52 .. ..	5,950,110	1,202,000
1952/53 .. ..	8,055,200	1,594,920
1953/54 .. ..	9,131,640	1,844,140
1954/55 .. ..	8,166,550	2,060,020
1955/56 .. ..	9,204,150	2,193,620
1956/57 .. ..	10,317,200	2,426,480
1957/58 .. ..	11,822,522	2,652,620
1958/59 .. ..	12,390,220	2,752,640
1959/60 .. ..	14,355,180	2,974,060
1960/61 .. ..	16,159,420	3,414,160
1961/62 .. ..	18,655,000	3,783,060
1962/63 .. ..	29,395,800	4,185,150
1963/64 .. ..	33,457,511	4,683,880

Source: Odendaal Report.

It is however known that very little is spent on African education. For example in 1951 it was estimated that the annual cost of educating a white pupil was £32.8s.11d., of a Coloured pupil £18.16s.6d., of a Native in the Police Zone £9.17s.1d., and the Native outside the Police Zone 14s.8d.<sup>12</sup> It should be noted that only 2.2<sup>0</sup>% of the amount spent on a white child was spent on an African child in the northern part.

12. HAILEY, LORD. An African Survey. Oxford University Press, London, 1957. p. 1155.

For 1963 - 64 the total estimated expenditure on education was R4,683,880, of which only R1,170,970 (25<sup>o</sup>%) was appropriated for the education of Africans.<sup>13</sup> Statistics show that "African teachers earn 46<sup>o</sup>% of the salaries paid to whites (teachers) with similar qualifications employed in similar posts."<sup>14</sup>

Details of educational developments in Namibia after 1962 are difficult to come by. I have been able to talk to a group of church-men from Namibia who attended an International Conference on Namibia in Germany from the 1st to 6th March, 1976.

According to them, there are at present 7 high-schools for Africans in the southern sector of the territory. Two of these schools, one in Windhoek and the other in Rehoboth, are exclusively for Bastards and Coloureds. Two of these schools, one at Tses and the other at Okambahe, are government subsidized mission schools, while the rest are government institutions.

In the northern sector 3 high schools and 5 secondary schools are in operation. The high-school at Oshigambo was opened in 1960 by the Ovambo-Kavango Church. The first matriculants from this school sat for their final exams in 1964.

13. Op. cit., *Travesty of Trust*. p. 173.

14. S. African Institute of Race Relations Survey, 1973.

An average of 5 pupils complete their high-school education at this school every year. In 1975 the school had no matriculants, as all had run away to independent African States so as to avoid constant harrassment by white government officials, and to look for better educational facilities elsewhere. At present the school has 9 teachers, 5 whites (Finns) and 4 indigenous Namibians, one of whom holds a BA degree.

The mission school at Ongwediva was taken over by the government in 1969. This school offered teacher-training and high-school courses. In 1972 a vocational training section, offering courses in mechanics, carpentry and building was also opened at the school. In 1975 the vocational school only had 6 pupils, while the high-school had only 3 matriculants. Most of those that would have completed matric were expelled for political reasons, while others ran away because of being constantly harrassed.

The majority of teachers at these schools are white, (almost 90%) some also doing military service on the northern border of Namibia. They only remain at the school for very short periods before being replaced by new recruits. This frequent changing of teachers further disrupts the smooth running and general progress of the school.



A high-school at Runtu in Kavangoland had its first matriculants in 1973. Three secondary schools were opened in Ovamboland in 1975. There were no post-primary schools in the Kaokoveld by 1976.

From the very beginning of South African rule in Namibia, it was clear that the government never intended to improve education for the indigenous people. While facilities may have improved slightly in some areas, others remain without any at all. Today the enormous demand for education co-exists with the rejection of a system geared to prepare the Africans in Namibia for a permanent subservient role.

CHAPTER 5.

THE NATIONAL GOALS OF EDUCATION, AND A PROPOSED EDUCATIONAL  
STRUCTURE FOR NAMIBIA.

An independent Namibia needs a system of education that will ensure a better future for all, an education that will equip the people to participate in, and contribute to modernizing a new nation. Through education therefore, we will seek to;

develop and promote the political strength of the nation by creating an understanding of, and respect for Namibian political and legal institutions;

promote economic growth by accelerating the production of suitably qualified workers at all levels;

restore respect for the dignity of labour and for all who engage in productive work;

promote social solidarity by teaching people to respect their own tribal heritage and accomplishments, and those of others;

raise standards of life and ways of living appropriate to the new urban and rural environments;

encourage creativity among the young and develop their interest and skills in making creative use of their leisure time;

develop effective programmes of health education in which health activities grow out of and reinforce health knowledge.

assist in continuing education and re-education of all whose skills and knowledge inadequate.<sup>1</sup>

The challenge to our educational planners will be to translate these aims and objectives into realistic school programmes and courses. Useful things so far learnt should not be rejected, but at the same time they should not hesitate to venture into new areas, as a "... great education for a great future will not be built upon a foundation of timidity and hesitation."<sup>2</sup>

The structure of the proposed new system is shown on page 87. The following table will have the following main parts:

Pre-school education. (Kindergarten).

Basic education, stages I, II and III, which will correspond to the present primary, lower secondary and upper secondary levels of education. The second and third stages will comprise vocational, technical and professional training at post primary, lower secondary and upper secondary levels.

Non-formal education will consist of:

literacy programmes and continuing education, workers' education, distance training and special education programmes for the handicapped.

1. IKEJIANI, G. Nigerian education. Longmans of Nigeria, 1964. p. 36, 37, 38, (Adapted from Nigerian education).

2. Ibid., p.

STRUCTURE OF THE PROPOSED SCHOOL SYSTEM

AGE	STUDY DEGREE OR DIPLOMA	
UNSPECIFIED	UNIVERSITY AND ADVANCED TECHNICAL COURSES (WHEN SUCH FACILITIES ARE ESTABLISHED).	
	← PROFESSIONAL DIPLOMA	TECHNICAL EDUCATION →
18.	BASIC EDUCATION STAGE III (UPPER SEC.)	XII
17.		XI
16.		X
← PROFESSIONAL CERTIFICATE	VOCATIONAL TRAINING →	
15.	BASIC EDUCATION STAGE II (LOWER SEC.)	IX
14.		VIII
13.		VII
← CRAFTS TRAINING	PRE-VOCATIONAL TRAINING →	
12.		VI
11.	BASIC EDUCATION. STAGE I	V
10.	(DURATION 6 YEARS).	IV
9.		III
8.		II
7.		I
6. DIRECT ENTRY TO	PRE-SCHOOL	DIRECT ENTRY TO
5. BASIC EDUCATION I	(DURATION 1 TO 2 YEARS)	BASIC EDUCATION I

ADAPTED FROM THE JAPANESE SCHOOL SYSTEM.

(KING, E.J. OTHER SCHOOLS AND OURS. HOLD, REMEHART AND WINSTON, INC. NEW YORK. 1958. p. 291)

The general aims and objectives of pre-school education will be:

to foster companionship among children and enable them to feel at home among others;

to help the child acquire increased competence in using his physical and mental faculties through play and organized activities;

to create interest and enjoyment in learning through creative work. Such activities foster self-confidence and a sense of achievement;

to cultivate child's cultural and political consciousness through songs, plays, dances and stories;

to help the child to be better prepared for the transition to the more formal school classes at the age of 7.

No government sponsored or recognised pre-school facilities for Africans exist in Namibia because of government restrictions. Such facilities however do exist for whites in all the larger towns, and some of the more densely populated rural areas. These schools are segregated on racial lines and no African child is allowed to join them.

In an independent Namibia all forms of racial discrimination will be abolished, and all Namibians will have access to all educational facilities. Existing all white pre-school institutions will be integrated and new ones created especially in

areas with heavy population concentrations. It is interesting to note that the Roman Catholic Church in Namibia decided to integrate all schools run by them with effect from January, 1977.<sup>3</sup> The government opposed this step, but the church went ahead anyway.

These pre-school institutions will cater for children between the ages of 4 to 6, and will last from one to two years. Education at this stage will be free, but not compulsory, until such time as the government will be able to cater for all children in this age group in terms of facilities and trained teachers.

It would seem appropriate at this point to elaborate on the concept of basic education before explaining how basic education would be organised in Namibia under the proposed new educational system.

While the concept of basic education varies from country to country, most educationists interpret basic education as the acquisition of the attitudes, values, knowledge and skills which every citizen of a country needs in order to live a normal life as an individual, and as a member of the society of which he lives.

Basic education should therefore be considered the first phase of lifelong education, and should not be defined in terms

3. Daily Nation Newspaper. Nairobi, Kenya. 20/1/77. p.2.

of the number of years one spends at school. For example, in countries with adequate financial resources twelve years of schooling, followed by technical or vocational training, would be considered basic. In poorer countries however, where available financial resources can hardly sustain a full primary education for one quarter of the school-age population, three or four years schooling would be considered basic.

In Namibia, where a sparse population (800,000) and adequate financial resources are available, a twelve year basic education programme which includes technical education would not seem too ambitious in the longrun. After independence universal primary education would become a reality and compulsory education for all would gradually be extended in terms of years, so that by 1985 every Namibian will be able to complete at least 10 years basic education.

Opportunities for basic education would not only be confined to the school-age population, but would also include adolescents and adults who have no opportunity for basic education, or those who have had some opportunity, but are not sufficiently equipped to contribute effectively to their communities. For these people, formal, semi-formal and non-formal training programmes should be considered and should include adult education programmes, rural education centres, vocational schools, farmers training centres etc.

The first stage of basic education (BEI) will be free and compulsory for all Namibian children of school-going age. It will begin at the age of <sup>+</sup> 7, when children will enroll in grade I, and will last for six years, when the child would have reached the age of <sup>+</sup> 13.

The curriculum will be an integrated one. The arts, sciences and appropriate vocational training programmes suited to particular areas would make up the school programme. Apart from the conventional school subjects, it would be appropriate to build the curriculum around the following themes:

Functional literacy and numeracy;

Functional knowledge and skills for raising a family and operating a household;

Functional knowledge for effective participation in socio-cultural activities.

The teaching of language is of the utmost importance as it enables one to communicate with his fellow men, and enter into relationship with others. What the adolescent boy or girl needs to have achieved by the end of BEI, is, to be able to read, write, speak listen and be able to understand the spoken word. The BEI school leaver should be able to converse about ordinary things in a simple and correct form of language, write letters correctly, and be able to read newspapers, story books etc.



In the early stages, (say the first three years) the language of instruction should be the mother-tongue or the language most widely spoken in that particular area. During this stage which would be considered a transitional stage, the national language, English, should be taught as a subject. As from the fourth year onwards, the national language will be the language of instruction, while the vernacular will be taught as a subject.

Number is as important as language, and is in fact indispensable when living in a monetary and technically developing economy. It should be taught with a view to its use in real-life situations. For example, on completion of BEI, pupils should be able to measure, weigh, calculate, keep a simple budget and understand how the taxation system operates.

Economic and domestic education should be concerned with real life situations. Here the basic education curriculum should be designed so that it will prepare young boys and girls for entering life in both the rural and urban areas of the country. Special emphasis should be placed on education appropriate to rural areas where over 70% of the Namibian people live. Apart from agricultural programmes such as the growing of foodstuffs, cash-crops and the rearing of domestic animals, other domestic and economic activities such as the maintenance and repair of buildings, furniture, plumbing, cooking, sewing, health education etc. should all form part of basic education at all stages.

While most of the above mentioned areas of activity are of importance, not the whole of Namibia is suited to carrying them out. For example, vast areas in the southern, south-eastern and south-western parts of the territory are very dry, and water shortages are frequent. Obviously these areas would not be suitable for extensive cultivation. Animal husbandry however is being carried on very successfully in most of these areas. "Namibia produces nearly half the world's supply of Karakul pelts, and exports over £12 million worth annually."<sup>3</sup> It is therefore necessary to make a judicious choice as to what farming activities should be taught, and what should be left out in a particular area.

The climate in the central and northern parts of Namibia suits agricultural farming and cattle rearing. In these areas agricultural schools should be set up to supply the knowledge and develop the necessary skills to promote good farming. The skills required to become a good and competent farmer requires constant practice, and the best place to acquire this would be in the field. Classroom teaching in agriculture should therefore be limited to the bare minimum. Existing farms in the vicinity of schools could be made use of for practical work. Such an arrangement would offer valuable farming experiences, as it will bring the children into contact with real farming situations.

3. Op. cit., Racism and apartheid in S.Africa. p.129.

Rapidly changing political, social and economic values has made it necessary for people to change accordingly and adopt new values. It is however, not easy for the older people to do this, and it is therefore of the utmost important that the children of today develop a set of values early in life values that will guide them through life. These new values will help them to conform to national expectations, and to effectively participate in the political, social and cultural activities of the nation.

A programme for cultivating appropriate values in early childhood should cover the following areas:

1. Moral education - honesty, a sense of responsibility, patriotism, respect for others, obedience etc.
2. Social and political education - laws of the country, politics, structure of government at local, regional and national levels, social services etc.
3. Cultural education - beliefs and traditions, music, dance and drama, art, handicrafts etc.

Programmes for promoting the above mentioned values should be planned taking into consideration the physical, emotional and mental stages of development of the pupils. Activity should not only be confined to the classroom or school, but should be carried on outside the school as well.

The following list of subjects could be used as a guide in deciding what should be taught up to the third stage of basic education. The choice for vocational, farming and crafts training will depend on where the school is located.

1. Home language
2. National language
3. History
4. Geography
5. General science (to include biology, chemistry, physics).
6. Mathematics.
7. Health science and health education.
8. Government (local, provincial)
9. Civics
10. Agricultural science
11. Economics.
12. Music, dance, drama.
13. Art.
14. Handwork.
15. Home economics, childcare.

Some educational facilities, though grossly inadequate exist at the primary level. There are at present 480 primary schools for Africans in the country. Of these, 245 provide only two years of primary education, and 237 up to 8 years of

primary education."<sup>4</sup> Immediate steps should be taken to integrate all racially segregated schools, and make all primary education uniform. Primary schools will all offer six years basic education as proposed under the new system. New facilities should also be established so as to ensure that all Namibian children between the ages of 7 and 13 will be able to go to school.

Boarding and lodging facilities should be established especially in rural areas so as to enable children who live some distance from the schools to attend. It is expected that about 160,000 pupils will have enrolled in grade I when the planned new system is fully operational.

Every Namibian child will have the right to continue with the second stage of basic education on completing BEI. As with BEI, BEII will be free, but, not compulsory. Children enrolling for BEII will enroll in grade VII at the age of  $\pm$  13, and would complete this stage after three years study when the child would have reached the age of  $\pm$  15 or grade IV.

Essentially BEII will follow the same pattern as BEI, i.e. general education in basic subjects, political education, skills training and productive work. BEII will help students to achieve a higher standard of functional education which will equip them to live productively in society and to possess occupational

4. Unesco Publication. Racism and Apartheid in Southern Africa. Paris, 1974. p. 132.

competence in skills required in different parts of the country, especially in the rural areas.

Besides providing a full programme of general and functional education, BEII will also provide an excellent foundation for those students who would enter the third stage of basic education.

Having noted that in most developing countries in Africa "over 90<sup>0</sup>/o of African children of primary school-age are not receiving any form of secondary education,"<sup>5</sup> (1974) it would seem reasonable to assume that about 20<sup>0</sup>/o of the pupils that complete BEI will be able to go on to BEII. The financial resources which the Namibian government will have at its disposal may allow a larger percentage to go on to BEII, but the inhibiting factor would be the lack of the proper infrastructure for post-primary education.

At present facilities for secondary education are meagre and in some areas totally non-existent. It is therefore quite clear that a vast expansion of free secondary education immediately after independence without the proper teachers and infra-structure could only result in secondary education of a very poor quality.

Those completing BEII would have the opportunity to continue with BEIII, and where they are not able to continue for one reason or another, they would have the chance of joining vocational and

5. Unesco publication. Basic education in Eastern Africa. .  
Nairobi, 1974. p. 105.

technical training institutions. Here they would be trained in skills appropriate to the country's low and middle-level manpower requirements, or enter employment.

Only about 14<sup>0</sup>/<sub>o</sub><sup>6</sup> (1973) of the African children in Namibia that enroll in grade I are able to complete grade VI, and go on to secondary school. Under the new system it will be necessary to increase facilities so that at least 20<sup>0</sup>/<sub>o</sub> of those that complete BEI, will be able to go on to BEII. This would mean that the present secondary schools which number only eight<sup>7</sup> (1973) would have to be increased considerably. The integration of all white secondary schools could reduce this figure substantially. Boarding and lodging facilities should be established in most rural areas so as to enable children living in the more remote areas to attend school.

As with BEII, every Namibian child will have the right to continue with BEIII on satisfactory completing BEII. Education at this stage will as with the previous stage, be free, but not compulsory. Pupils enrolling for BEIII will enroll in grade X at the age of <sup>+</sup> 16, and will complete this stage after three years of study, when they would have reached the age of <sup>+</sup> 18 or grade XII.

Pupils who complete BEIII may either proceed to higher educational institutions, like colleges, advanced vocational and

6. Survey of Race relations in S. Africa. 1973.

7. Ibid.

technical training centres, or, enter employment. Considering Namibia's acute shortage of trained people, BEIII will be planned so as to give students the maximum opportunity for study and work, and equip them in the best possible manner for service to the nation.

The BEIII programme will have the same core of essential subjects, and a restricted number of optional subjects. Specialist programmes will be created in fields such as science, mathematics, technology, agriculture, language and business studies. Students for these specialist programmes will be selected on the basis of high aptitude and interest. All BEIII programmes will however, be equal in status, as we would not like to create the impression that some students are receiving preferential treatment or are more privileged than others.

In 1975 only 51 (6.2%)<sup>8</sup> of the pupils that were enrolled in the lower secondary classes were able to complete upper secondary school. Even when the twelve upper secondary schools which are at present only for whites are fully integrated, facilities at this level will still be inadequate. It will therefore be necessary to expand facilities so that at least 10% of those that enroll for BEIII will be able to complete the upper secondary course. Provision should also be made for boarding and lodging facilities at these schools, especially in rural areas and small towns.

8. Survey of Race Relations in S. Africa, 1973.



Special Education

Insignificant educational provision is made for the handicapped African children in Namibia. In this respect the racist government of South Africa is guilty of gross criminal neglect. Special educational facilities are provided for white handicapped children in most of the larger towns, and provision is also made for these white children to attend special training institutions in the Republic of South Africa. Church missionaries in the extreme northern part of the country opened a school for the handicapped African children in that area. The teaching and training this school provides is minimal, and the number of children it caters for, (about 40) is small and only for a particular racial group.

Clearly, no educational system can be regarded as complete unless adequate provision has been made for the handicapped children. The government of an independent Namibia should therefore take immediate steps to rectify this shortcoming.

The first step would be to appoint a "Council for the Handicapped" under the Ministry of Education whose task will be to plan a comprehensive exercise in every community to identify handicapped children who may be in need of medical treatment and special education. Teachers should also play an important role in this exercise, as they will be better placed in the community than outsiders to explain to parents the importance of early identification of handicaps in children and also encourage parents to

bring forward any child with an actual or suspected physical or mental handicap. The Council for the Handicapped will then be able to compile a comprehensive list of all the children in the country that would need special attention because of a particular handicap.

This process of identification and ascertainment will help the education authorities to determine what kind of training would be most suitable for a particular child and will also help the Ministry of Education to plan and provide the necessary facilities. Special provision should be made for the following main categories of handicapped children:

(a) The mentally handicapped:

These are children whose ability to learn is much less than that of normal children. It is generally accepted that mentally handicapped children cannot benefit much if at all, from an extended period of general education. Their curriculum should therefore emphasize vocational skills, and other skills for day to day living in the community.

(b) The deaf and hard-of-hearing:

It is important that this kind of handicap be identified early in the child's life, as the child's future educational progress will depend very much on prompt identification, and

where possible treatment at an early age. Hard-of-hearing children whose condition improve and are able to hear properly with the aid of hearing-aids should continue their education in ordinary schools.

(c) The blind, partially sighted and physically handicapped:

Special guidance and programmes to enable these children to cope with their handicap should be provided. Teachers and other staff specialized in training such people should be recruited until Namibia will be able to provide its own experts.

Except in cases where it is absolutely necessary every attempt should be made to educate handicapped children in ordinary schools and other institutions of learning. Special pre-school education should be provided for handicapped children. This will help them to experience a richer environment of learning, and will help them to manage their handicap in the company of other children. All special education curricula should include study and work programmes, the work component being such that the handicapped pupil will not have undue difficulties in coping with the activity he or she has been trained, for example telephone-operators etc.

Teachers and teacher training for all educational institutions.

The success of any education system depends on the commitment, competence and resourcefulness of its teachers. Namibia is faced with a situation where the majority of teachers

had very little education, and next to no training.

An independent Namibia would therefore have to undergo an educational revolution so as to correct past ills and embark on a programme of education that would transform the aspirations of an independent Namibian nation into reality. Teachers would have to be the leading factor in such a revolution.

Conscious of the present short comings, education authorities would have to start from scratch and put maximum effort into preparing the necessary teachers to man schools and other institutions of learning.

One only has to take a look at the 1971 statistics showing the number of African teachers in Namibia, to get an idea of the magnitude of the problem. No significant change has taken place since.

Qualifications of African teachers in Namibia:

1. Professionally qualified with:

	<u>Number</u>	<u>% total no. of teachers.</u>
(a) University degree	6	0.3
(b) Matriculation or equivalent	27	1.4
(c) Junior certificate and Std. VI	1,187	62.1
(d) Other qualification, e.g. technical	1	0.05

2. No professional qualification, but with:

(a) University degree	0	0
(b) Matriculation or equivalent	1	0.05
(c) Technical or other qualifications	2	0.1
(d) No matriculation or other qualification	<u>687</u>	<u>36.0</u>
T O T A L	1,911	100.00 <sup>9</sup>

There are six<sup>10</sup> (1974) teacher training institutions in the country. These are of a very low grade and only train primary school teachers most of whom have had only four to six years primary education. The few teachers with post-primary education have been trained in the Republic of South Africa.

Short term measures to improve teacher education:

The first step in raising the educational levels of schools would be to raise the educational level of teachers. Teachers should for example be encouraged to undertake further formal education by both full-time and part-time study so as to increase their general educational standard and proficiency.

The six existing primary teacher training institutions should be upgraded by raising the entrance standard, and arrangements should be made to conduct in-service training programmes about twice or thice a week. Special courses should also be organised

9. Calculated from the South African Hansard 3, 18th Feb. 1971. Vols. 204 - 5.

10. South African Bantu Education Journal. March, 1974.

during school holidays so that the regular school time-tables will not be unnecessarily interrupted when teachers attend these special courses.

These short term measures to improve teacher education will also require major programmes of re-orientation for serving teachers. Special courses will be started in the organization of production activity, political education, pre-school education and continuing education. Provision should also be made to train experienced teachers to man other branches of the education system, such as school supervision and administration.

Pre-school and primary teacher training:

Teachers already serving in existing primary schools and who have an interest in teaching in pre-school institutes should get every encouragement. In service training through planned programmes or regular workshops and special courses during school holidays should be started. Training facilities for pre-school teachers should also be started at all the existing teacher training schools at the earliest opportunity.

A three-year certificate course should be introduced in all primary teachers training institutions. Those who satisfactorily completed BEII (grade IX) will be able to join the institutes. A special one-year course after the initial training has been completed should be introduced for those wishing to specialize in teaching pre-school children.

Lower and upper secondary teacher training:

Two training institutions for the training of lower and upper secondary teachers should be started as early as possible. These institutions would offer a three-year diploma course for teachers wishing to teach in lower secondary schools. Those wishing to teach up to the senior or upper secondary level would undergo one more year of training, completing a non-graduate course that would enable them to teach in these institutions.

It is quite clear that Namibian educational institutions would for a long time to come be dependent on teachers and educationists from other countries. With only about 50 teachers qualified to teach in post-primary institutions by 1976, the government of an independent Namibia would have to depend on other African countries for help for some time. The possibility of training teachers in independent English-speaking African countries should be investigated. The help which international organizations and friendly governments would offer should be made full use of. Experts from developed countries should be invited to work in Namibia and help to establish a sound education system which would include teacher training for all levels, including vocational, technical and special education.

Vocational and technical training:

Some provision has been made for the establishment of vocational or technical training facilities for Africans in Namibia.

There are at present "four 'trade-training"<sup>11</sup> schools' in the country. These offer courses in woodwork, bricklaying, tailoring and more recently motor mechanics. The first of these trade schools which turn out very low quality craftsman, was established in 1956 with an enrollment of only 25 pupils. By 1961 only 21 pupils were enrolled.

	1956	1961
Woodwork	4	5
Bricklaying	7	0
Tailoring	14	16
T O T A L	25	21

Source: Odendaal Report.

Pupils able to join these institutions are most reluctant to do so, as job opportunities on completing the course are virtually zero. This is so because of the low-grade training they receive.

The South African governments' 'job reservation' laws bars Africans from taking up work as qualified artisans in any of the country's industrial or related enterprises. There will be a great demand for skilled people in the various fields of commerce

11. South African Bantu Education Journal 1974.



and industry after independence, and it is therefore necessary to draw up plans for the establishment of the required training facilities in advance.

Research into the post-independence and future demands of industry and other related fields of production would have to be undertaken to determine accurately what vocational and technical education requirements will be immediately after independence and in the future. The whole system should be planned so as to "ensure that the best possible use is made of our human resources, and that a constant and adequate supply of properly training men and women flow into the various occupational channels and fields of our economy."<sup>12</sup>

A key factor in determining the extent of the development of education and other social services, is the national income. National income can be increased by raising the production capacity, which in turn depends on the natural resources, and most important, the quality of its work force. Effective and well planned vocational and technical training programmes would enable the country to make the best use of its human resources which in turn will increase the national income, and so help in expanding and providing better social services for the nation.

12. S. African. Report of the Commission on Technical and Vocational education. Pretoria 1948. p. 73.

Technical Schools:

Institutions like vocational secondary schools, technical high schools, trade-training schools, polytechnics etc, are all basically offering the same kind of training subject wise, though at different levels. I would therefore suggest that all institutions in Namibia that would offer only vocational and technical education be referred to as TECHNICAL SCHOOLS. These schools would offer courses at elementary, senior and advanced levels in fields like commerce, agriculture, industrial training and domestic science or home economics. They would cater for both full-time and part-time students.

Various vocations require widely different degree of preparation. For example, pre-entry training for most unskilled jobs is minimal while most technical and professional jobs require a number of years of training. Success in the vocation for which one prepares depends to a large extent on the natural ability and commitment of the learner. For reasons of economy and efficiency therefore, it is important that pupils should be guided into occupational preparation for which their abilities, interest and standard of education are best suited.

Vocational guidance for prospective students:

Vocational guidance is defined as the "process of assisting the individual to choose an occupation, prepare for it, enter upon

it, and progress in it."<sup>13</sup>

We can therefore also say that vocational guidance is concerned with helping individuals to make the right choice in choosing a career. This type of service involves much more than merely giving a bit of advice to job seekers. It infact involves a detailed study of many factors, which among others should include:

- (a) A systematic study of the individual;
- (b) Study of occupations in the country;
- (c) Vocational counselling;
- (d) Placement - after completing the training period;
- (e) After-care, i.e. follow up work, so as to offer further advice in regard to vocational adjustment problems.

It is therefore of the utmost importance that experts in vocational guidance should be appointed to all technical schools. Until Namibia will have such qualified people of their own, it is necessary to appoint foreign experts in this field.

Vocational and technical training at different levels:

There is a great variety of occupations in all occupational fields. It is therefore necessary to classify these areas of work so as to be able to decide which pupils will be best suited for

13. Ibid. p. 203.

a particular training programme, and what level of general education they should have attained before taking up a particular course of study.

Training programmes for:

1. Semi-skilled occupations:

These courses are intended for pupils that have completed the first stage of basic education. (a) Short courses, lasting only a few months, e.g. shop assistants, office messengers, waitresses, factory operatives, etc.

(b). Courses lasting from 2 to 3 years, e.g. painting, plumbing, tailoring, carpentry, leatherwork, domestic science, crafts training etc.

2. Skilled and semi-professional occupations:

Courses at this level are intended for those who completed the second stage of basic education. Training would take 2 to 3 years or more in the following fields:

(a) Commercial courses: e.g. book-keeping, office practice, typing, shorthand, accountancy, salesmanship etc.

(b) Technical courses: e.g. electricians, boiler makers, fitters and turners, radio technicians, furniture making, boot and shoe manufacturing etc.

- (c) Agricultural courses: e.g. farming (general) farm managing, agricultural assistants, poultry farming, dairy farming, sheep farming etc.

3. Professional occupations:

Students will be permitted to enter for courses at this level after completing the third stage of basic education. Courses for managerial and for advanced technical posts in the mining, fishing agricultural, industrial and manufacturing industries will be offered. A survey by the Ministry of Planning and Economic Development in conjunction with the Ministry of Education would have to be undertaken so as to determine what kind of professional training should be undertaken as a priority.

Establishing technical school facilities:

Here the education authorities would have to start from scratch. Training offered by the four existing trade training institutions are meagre and of such low quality that they are hardly worth mentioning. The first step in trying to improve existing facilities would be to upgrade these so called trade schools to full technical schools and establish two more, so that we have a total of six technical schools located so that children will have easy access to them from any part of the country. More technical schools may have to be established, but this should only be done after the planning authorities determined that there is a need for them.

Continuing education:

At present "Namibia does not have even the limited access to continuation classes and night schools available for Africans in some urban areas of the Republic."<sup>14</sup> (of South Africa). The establishment of continuing education facilities in Namibia is therefore a matter of urgency. Under the proposed system continuing education will become one of the chief means of raising the educational levels of the people of Namibia of all ages. Both formal and non-formal programmes will be started.

A 'Department of Continuing Education' which will responsible for establishment and running of a number of continuing education centres will be established under the Ministry of Education, and will have the following objectives:

1. To provide facilities to all people who wish to continue formal education through part-time study;
2. To eliminate illiteracy;
3. To enable workers to improve themselves through part-time workers' education, in-service training and correspondence courses.

Education opportunities offered by continuing education centres would follow the same structure as the basic education

14. THE UNESCO PRESS. Racism and Apartheid in Southern Africa. Paris, 1974. p. 132.

programmes, and adjustments would be made to make it easier for working adolescents and adults to attend both formal and non-formal courses.

The government of an independent Namibia will make every effort to irradiate illiteracy in the shortest time possible. The goal will be functional literacy for all those who missed the chance to become literate.

A target date for achieving this goal must be set and the Department of Continuing Education will be responsible for the necessary programmes to achieve this goal within the time set. The training material, organization, publicity and carrying out the agreed strategy to reach this goal by the target date, will all rest with the department.

Workers' in-service training programmes will aim at increasing the skill, understanding and productivity of workers. Courses aimed at increasing the competence of workers in the manufacturing, building, fishing, agricultural and mining industries will be offered in collaboration with government departments and other related bodies.

Training programmes in fields which require few specialist facilities will especially be useful in some of the more densely populated rural areas. For example courses in simple crafts, elementary management, book-keeping for small businessmen or co-operatives will be extremely useful.

In formulating and carrying out its programmes, the Department of Continuing Education should cultivate a close working relationship with other government departments working in the same or related fields, for example the Department of Vocational and Technical Training, the Educational Broadcasting Services, the Curriculum Development Centre etc.

Facilities for continuing education:

Continuing education facilities for Africans in Namibia are virtually non-existent. Limited facilities do exist for whites, but even if these were fully integrated they would still be totally inadequate. A survey to determine the needs of the nation in this respect would have to be carried out, and moderate beginnings should be made in areas where such programmes are feasible. Gradual expansion of these facilities to all parts of the country would also be carried out as time goes on.

As a start it would probably be wise to establish centres for continuing education in all larger towns. In the smaller towns and rural areas existing educational facilities such as schools, work centre, churches and community centres could be used during hours when they are not needed. Many school-workshops, laboratories and classrooms are not used during afternoons, evenings, weekends or school holidays. All these under-used facilities could be used for part-time classes in both formal and other types of continuing education programmes.



Methods of instruction:

Two main methods of teaching and learning will be employed. First, face-to-face contact, i.e. between class students and their teacher, and secondly long distance teaching, i.e. by correspondence and radio-broadcast lessons. Facilities for distance teaching should immediately be expanded, and emphasis placed on its advantages. For example, distance teaching can reach more people for less the cost. Several varieties of distance teaching methods can be employed, for example radio broadcasts, correspondence courses, newspapers and magazines. The most suitable method of instruction should be chosen for any particular programme. In some instances it may be necessary to combine one method with another so as to make it more effective.

CHAPTER 6.

SUGGESTIONS ON PLANNING A NEW EDUCATION SYSTEM AND CONCLUDING  
REMARKS.

Educational planning in Namibia is at present carried out by the South African government which rules the territory. These plans are not designed to serve the interests and aspirations of the African people of Namibia, but rather to create a semi-literate African work force to serve the interests of the whites.

Today only "one-third of the amount spent on white pupils is spent on African pupils who are seven times more numerous."<sup>1</sup>

The gross domestic product of Namibia is about £145 million but the national income is only about £25 million.<sup>2</sup> This discrepancy is explained by the amount of wealth siphoned off by South African and other foreign companies. This state of affairs will however come to an end when the Namibian people are in control of their own country.

Simply increasing the amount of money now spent on education would not necessarily improve the system, and may even make it worse. The Namibian government would first have to start on a comprehensive education planning programme. Funds allocated to education can only be effectively used if government authorities

1. Unesco Publication. Racism and apartheid in Southern Africa. Paris, 1974. p.131.

2. Ibid., p.128.

realize what tremendous contribution proper educational planning can make to the national social, economic, cultural and political development of a country.

Educational planning co-ordinates and directs the different components of an education system, and ensures that both long and short term goals are approached more objectively. It involves the appraisal of the country's educational needs, financial means, human resources, educational institutions and other factors that would effect the educational plans of a country. In other words, it means sizing up the situation, measuring the country's capacity to respond, and prescribe the action to be taken.

Educational planning is not limited to any specific socio-political setup, and can therefore be adapted to suit the educational objectives and goals of any country. It has the task of ensuring that education fits harmoniously into the pattern of change, be progressive enough to produce the leadership and manpower required, and at the same time preserve and develop the society's cultural identity.

"There are no fixed rules for educational planning"<sup>3</sup>, so that each country can adapt details to its own administrative setup.

3. Unesco Pub. Economic and social aspects of educational planning. Paris, 1964. p.87.

Whatever administrative arrangements the government may choose, two main administrative units are a prerequisite.

First, the ministerial unit concerned with economic and social development planning, who will determine the need for qualified personnel and co-ordinate efforts to supply them. It is very necessary that the educational sector be represented here, especially where policy and budgetary decisions are taken.

The second is the planning unit of the ministry of education itself, who will be responsible for planning the educational system at all levels. A close relationship must develop between the development authority who is concerned with the country's financial capacity, manpower resources and requirements, and, the educational planning office who will provide information as to the manpower requirements for education and its ability to meet these demands.

Because of the complete lack of trained and qualified personnel in the fields of educational planning and administration, Namibia would have to depend on foreign assistance for some time. A number of Namibians are being trained as teachers abroad and in independent African countries, but the number is extremely small and will not meet the country's needs for some time to come.

After independence the problems that will face the nation in the educational sphere will not so much be the expansion or improvement of existing facilities, but rather the complete re-organization of the entire educational setup. The role of the educational planner will therefore first and foremost be to study the situation and problems of education and training in the light of demographic, economic and social factors. Priorities would have to be established. These should however not be absolute and exclusive, but present a series of interlocking actions which will affect the other sectors. Priorities should for example include re-organizing the administrative structure including establishing the machinery for planning education, educational statistics and manpower studies.

Research to ensure that policies resulting from planning are based on realistic and specific solutions that will respond to the long term aspirations and goals of the people of Namibia will have to be undertaken. Basic information in respect of the country's economic resources is crucial in all educational planning. Various statistical data will be required before decisions as to the proportion of national resources to be devoted to education can be determined.

The ability of the education system to supply the human resources for development is indicated by the relationship between the labour force and the various types of education. The efficiency

of the school system can be determined by using statistics on teachers and pupils together with educational testing data. The capacity of the country to sustain educational programmes and set targets for future educational investment is determined by cost and economic data.

While some of these statistics are not educational statistics, they are essential to educational planning and must be taken into account if the authorities wish to integrate educational planning into the overall planning for the development of Namibia.

CONCLUDING REMARKS:

No meaningful educational programmes were started in Namibia from the time the first European missionary educators set foot on Namibian soil in 1806 to the present day. Missionary education was mainly confined to religious instruction and the rudiments of reading and writing. Hostilities between the tribal chiefs and missionaries were frequent because Christian teaching interfered with tribal rites and customs, and therefore undermined the authority of the chiefs.

Later around 1870, missionary activity was a little more successful. Vocational education programmes such as gardening carpentry and building were started. The aim was to build up a work force that could help in building up missionary settlements and white settler-farms.

Missionaries remained responsible for African education during the period of German rule, although the colonial government exercised some measure of control in the larger towns. Every effort was made to improve and expand educational facilities for whites. Between 1908 and 1912 schools for whites increased from 8 to 20.<sup>4</sup> Africans were to "be excluded from collaboration in production,"<sup>5</sup> and were to be trained only as farm-labourers and domestic servants.

Under South African rule which started in 1916, schools continued to be classified on racial lines. The missionaries remained responsible for educational services for Africans for which they received small government subsidies. "The League Permanent Mandates Commission (frequently) complained about the slow progress of Native Education,"<sup>6</sup> and the small amount of money allotted for education, which, was about "one-tenth that voted for the whites."<sup>7</sup>

It was not until 1935 that the first government school for Africans was opened. By 1955 there were only eight government schools for Africans, compared to seventy one for whites. The settlers held the view that "the highest duty of the Native should be to remain the white man's servant."<sup>8</sup>

4. Op. cit., Moritz, E. p.46.

5. Op. cit., Bley, H. p.288.

6. Op. cit., Bley, H. p.391.

7. Ibid. p.391.

8. Ibid. p. 392.

In 1958 a Commission of Enquiry into African education revealed that "only some 30<sup>o</sup>/o of African children of school-age were in school, compared to 95<sup>o</sup>/o of school-age white children."<sup>9</sup> It is significant to note "that 90.09<sup>o</sup>/o of the African children attending school were in the first four classes of primary school."<sup>10</sup>

In 1962 a second Commission of Enquiry into African education was appointed. The main task of this Commission was to bring African education in line with the governments policy of 'apartheid.' Mission schools were converted into what was called 'community schools', and were placed under the direct control of the government. In 1972, 98.18<sup>o</sup>/o of all African pupils were in primary schools, with 78.68<sup>o</sup>/o in the first four classes.<sup>11</sup>

Today, the demand for education by Africans co-exist with the widespread rejection of a system geared to prepare them for nothing better than the white man's servants. The quality of education offered to Africans at all levels remains extremely low, and facilities minimal. "A white child for example, is 100 times more likely to pass matriculation (Upper secondary) than an African child."<sup>12</sup>

9. Ibid. p. 392.

10. Ibid. p. 393.

11. Op. cit., Racism and apartheid in S. Africa. p.132.

12. Ibid., p. 66.



Having established the need for change in the present Namibian education system, it is sincerely hoped that the future government of an independent Namibia will take the proposals and recommendations made in this work seriously, and implement those they feel would help in building up the nation.

G L O S S A R Y

Blacks

The term used to describe African and Coloured peoples of the territory.

Captain (Kaptein)

Title used for the headman or chief of a Herero or Nama tribe or clan.

Hottentot

Refers to the Nama people. It is however considered an abusive term, and not used anymore.

Nama or Namaqua

Refers to the Nama people made up of several clans, each under a leader or Kaptein. We find for example the Bondelswartz Namas, Witbooi Namas, Afrikaner Namas etc. These Dutch names are in some cases the Dutch translation of the Nama name, while in others they have adopted Dutch names having been in contact with the early Dutch settlers at the Cape. Today all are referred to as Namas.

Police Zone

The German colonial government created the 'Police Zone' in 1911. A 'Red line' was drawn on the map to mark the area beyond which whites would not be accorded police protection. Today it marks the division of the northern area for Blacks ( $\frac{1}{3}$ ), and the

southern area for Whites (2/3).

Tribal names

Tribal names like, Damara, Herero, Ovambo, Nama etc., are used only for the sake of accuracy and where absolutely necessary.

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B I B L I O G R A P H Y.

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