

**THE POSSIBILITY OF AFRICANIZATION OF THE CURRICULUM IN NAMIBIA  
IN THE LIGHT OF THE AFRICAN EXPERIENCE**

by

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## **SUMMARY**

It is widely accepted that in order for education to serve the people effectively, the school curriculum should be localised. In Namibia a high rate of failure, unemployment and a low standard of life, especially among the black section of the population, is attributed to the foreign education which the people receive.

This study attempts to shed some light on the nature of school curriculum. From a comparative study of attempts of Africanisation of the school curriculum in three African countries, some universal strategies can be distilled.

A short survey is given of the school curriculum in Namibia and the history of its development.

Finally, on the basis of the distilled strategies, some guidelines are drawn concerning Africanisation of the school curriculum in Namibia. These guidelines could be used to make the school curriculum in Namibia more relevant

### **Key terms**

The school curriculum; Relevant curriculum; Africanisation of the school curriculum; School curriculum in African countries; Namibian community; Traditional education; Colonial education; Provision of employment; Upliftment of standard of life; Universal strategies; Guidelines.

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## CHAPTER ONE

### ORIENTATING INTRODUCTION

#### 1.1 The relevance of the study.

Namibia, the last colony in Africa, attained her independence on 21 March 1990. At independence the new Namibian government embarked upon a policy of national reconciliation in order to facilitate economic growth and nation-building. Political independence, economic independence and nation-building can be promoted and sustained, as President Nujoma puts it in his speeches, (especially the one at the official reception of the Angolan President, Jose Eduardo Dos Santos on 21 May 1992), "through waging a second protracted war against the enemies of the people, namely, poverty, unemployment and illiteracy" (Nujoma 1992).

Poverty and unemployment in Namibia are related to illiteracy. The acquisition of appropriate knowledge, skills and attitudes is essential for the attainment and sustaining of sound social and economic development of the nation. The education system in Namibia is, therefore, expected to provide a type of education that can deliver human resources as a driving force for this development.

In order to achieve this development, education must reach many learners in the country, keep them in the system, but at the same

time ensure quality. The content of education should contribute towards preparing the people of Namibia, young and old, for service and survival in the country. A recommendation by the Buitendacht Committee (1985:26) reads to the effect that suitable curricula for Namibia should provide for the needs of the individual and society, and contribute to the general enhancement of the quality of life of the people.

Furthermore, in order for education to eradicate poverty and unemployment, it must be relevant, practical and meaningful to the individual and the society. This is explained succinctly by Jowitt (1951:44) thus: "Education is not confined to the schoolroom, nor to the school fence, not to the hours of the timetable. Unless it affects the homes of the pupils for good, and through them the wider territory beyond, it has failed." Jowitt (1951:44) goes on to say that education cannot effectively pass beyond these borders unless it steadily emphasises the value and duty of service.

Various educators in Namibia, however, have concluded that pre-independence education could not and cannot fulfil the task of the education mentioned above. The aim of education, as postulated by the administrations that consecutively governed the people of Namibia, is correctly described by Burger (1981:44) as being far removed from the reality of community life. The Buitendacht Committee (1985:6) reports that the present education

system emphasises theoretical, academic education, and research has shown that such education does not meet the needs of the employer, the individual, or the community. It retards economic growth and progress.

The irrelevant education which pupils receive also has an effect on their performance in the final examination from the Cape Education Department at the end of the Secondary School. The Buitendacht Committee (1985:6) has this to say on this point: "With the exception of the White population group, the number of Standard 10 pupils who pass every year is very small, compared with the number of pupils who enrol for the Standard 10 examination." Touching on this point, the Deputy Minister of Education and Culture, Mr Buddy Wentworth (Ministry of Education and Culture, Namibia 1992a:7) says that another argument advanced for the general poor results is that the Cape Curriculum is not matched to the needs of the learner. "It must be conceded," Wentworth goes on, "that some sections of the curriculum are certainly not relevant...".

As far as the distribution of educational facilities is concerned, the present education is so urban-centred that the best facilities, in terms of infrastructure and man-power, are concentrated in and around urban areas. The result is that education does not reach all the learners. "Where there is the largest concentration of population and the most urgent need for

education, provision of education is poorest in terms of number ratios and level of training". Caprivi, Kavango and Owambo together have 65% of the total school population, while 54% of the total school teaching corps works there. Of these teachers, only 7% have qualifications higher than Standard 10 level, while 30% have qualifications lower than Standard 8 (Buitendacht Committee 1985:7).

There is thus a general consensus that the Namibian school curriculum should change; not only from those curricula of White South Africa, but a change that would localise the school curriculum in many respects. This explains why the government was in a hurry to change the school curriculum in Namibia. Not only the subject content, but the broad curriculum, such as methods, number of subjects to be taught and what subjects to offer.

So rapid was the implementation of the new curriculum that the first new curriculum for Grade 8 (Standard 6) saw light in Namibia at the beginning of 1991 - less than a year after independence. In order to explain the speedy replacement of the old curriculum with anything else, Minister of Education and Culture, Mr. Nahas Angula, in his document entitled "The National Integrated Education System for Emergent Namibia" (1990:3) says, "the past and present policies and practices have ensured that the content of the present education is to a large extent

inadequate, inappropriate and irrelevant". Angula (1990:3) goes on to say that the structure is "fragmented and in many respects a kind of an organised chaos". Angula (1990:3) continues to state that the challenge for the future is to redirect, reorganise and reorient the whole system in accordance with the "basic tenets of our National Basic Law".

As mentioned in the preceding paragraph the new curriculum has already been introduced at Junior Secondary level and will culminate in the Cambridge system at the end of the Senior Secondary level. Under the Cambridge system the syllabi, examinations and certificates are decided upon by the Ministry of Education and Culture in collaboration with the University of Cambridge Local Examination Syndicate (UCLES). The Cambridge system constitutes the Namibian Senior Secondary curriculum and comprises the International General Certificate of Secondary Education (IGCSE) and the Higher International General Certificate of Secondary Education (HIGCSE). In a television interview (16 March 1992) Minister of Education and Culture, Mr. Nahas Angula, explained that the Cambridge system would be introduced in all Secondary Schools in Namibia in 1994. He explained that the advantage of the Cambridge system is that it is flexible and will allow Namibia to create her own education system with a national, local curriculum.

However, the fact that the Cambridge system is foreign and that

it will take many years to adapt it to the Namibian conditions, indicates that the localisation of school curriculum in Namibia still has a long way to go.

The challenge still stands to develop a curriculum which answers the particular socio-economic problems of Namibia and at the same time complies with the universal principles of education. The Cambridge system is as foreign as the other systems which Namibians have had during the colonial era. For this reason, the Cambridge curriculum cannot do justice to the integration of the child into his community.

The school curriculum which Namibia had before independence was designed for the White South African child, and all modifications and adjustments could not really bring it closer to the more than 80% Black children in Namibia so that they could equally benefit from it. The envisaged Cambridge system is likewise designed for the British child and it would seem to be risky if implemented without thorough investigation.

Current public opinion seems to be in favour of adopting the Cape Education Department curriculum and adjusting it to the Namibian situation rather than "criss-crossing the oceans looking for a curriculum" which is equally foreign (Mr. A. Matjila, Minister of Education in the former Interim government, in a television interview, called "Face-to-Face", in March, 1992). Nanso

(Namibia National Students Organisation) and Nantu (Namibia National Teachers Union) went against the declared policy of the current Minister of Education and Culture and pleaded with the government to co-operate with South Africa on the academic area. They asked that cooperation be sought with the South African universities rather than with the Common Wealth expertise which the Minister prefers (Die Republikein 25 March 1992:16).

The logical step would be to study various curriculum options, basing them on situational analysis, such as language, political aspirations, manpower requirements, social and cultural relevancy, cost-effectiveness, etc., and then develop an appropriate school curriculum in Namibia. The problem is this: Through which procedure should Namibia arrive at this relevant curriculum? Can an imported curriculum be adapted and blended into one Namibian curriculum? How should one proceed on this road? Should we take a school curriculum from any African country because it was designed for an African child? Which countries in Africa have attempted to design school curricula for themselves? What lessons can we learn from such countries? Have these countries succeeded in Africanising their school curricula? What are the factors that led to their successes or failures?

It is necessary to undertake the research in order to get answers to the questions in the preceding paragraph for the following reasons:

(1) Namibia, as a newly independent country, is busy with nation-building. For this matter, the training and preparation of individuals, who are well-versed in modern technology and at the same time can be practical and spiritual members of their community, is very necessary.

(2) Nobody else made this study before.

(3) The researcher, being a teacher, is practically involved in teaching and education and feels called upon to contribute to nation-building by providing guidance with regard to the kind of curriculum the country should take.

#### 1.2 Statement of the problem.

As stated above, it is the opinion of many persons and institutions in Namibia that the present school curriculum in Namibia, as was the one before independence, is not relevant and practical to Namibian conditions. The following problem questions will be addressed in the research conducted in this regard:

1.2.1 What procedure should be followed in order to attain a valid workable curriculum for schools in Namibia?

1.2.2 Will Africanisation of the curriculum change the present school curriculum for the better, and in which way can the school curriculum of Namibia be Africanised? What lessons can we learn from comparative African countries?

1.2.3 What conclusions and recommendations can be derived from

addressing the above-mentioned research questions in order to change the school curriculum in the Republic of Namibia?

### 1.3 The aim of the study.

From the above-mentioned research questions the following objectives for this research are identified:

1.3.1 To determine the procedure(s) or strategies that can be followed in order to attain a valid and workable curriculum for schools in Namibia

1.3.2 To investigate the possibility of Africanisation of the school curriculum in Namibia in the light of a thorough study of experiences of comparable African countries. This is done by first focusing on relevant experiences in the field of localising curriculum in three African countries and then looking at what Namibia has done and can do with respect to curriculum.

1.3.3 To draw conclusions and to make recommendations with regard to curriculum change in Namibia.

### 1.4 Research methods.

In order to put the Africanisation of the school curriculum in Namibia in the right perspective, the author resorts to the use of the following methods in his studies:

#### 1.4.1 Literature study.

A thorough study of the literature has been made concerning aspects of school curriculum in general (chapter 2), Africanisation efforts in comparable African countries (chapter 3) as well as past and present curriculum developments in Namibia (chapter 4). Relevant books, articles, research reports, circular letters from the Ministry of Education, etcetera, have been studied.

#### 1.4.2 Interviews.

Because not enough has been written on current developments concerning school curriculum in Namibia (chapter 4) as well as the processes of Africanisation of the school curriculum in African countries (chapter 3), the literature study has to be supplemented with interviews with local decision makers concerned with curriculum development and education as a whole. Various interviews were conducted, not only with local experts, but also with educationists and academics of the African countries which are covered with the study, through their High Commissioners in Windhoek and by visits to some of their homelands.

#### 1.4.3 Own experiences.

As a school principal at a secondary school in Windhoek,

Namibia, the author has access to various educational institutions and individuals where he experiences aspects concerning curriculum in practice in Namibia. Especially in Chapter 4, own experience has been helpful in those sections that deal with the present curriculum and new initiatives by the government of independent Namibia. This was also the case with the evaluation of aspects of school curriculum in Namibia and the recommendations made in Chapters 4 and 5 respectively.

#### 1.4.4 Visits to relevant places.

Places such as schools and communities in different regions were visited in order to assess the possibility and necessity or otherwise of Africanising the school curriculum. This method was used in Chapter 4 which deals with curriculum in Namibia, both prior to and post independence. Chapter 5 deals with recommendations. This method is also used in chapter 3 where some of the African countries, such as Botswana and Zimbabwe were visited in order to observe the progress made in the development of school curriculum.

#### 1.5 Order of presentation.

1.5.1 After this first chapter in which the statement of the problem, the aim of the study and research methods were presented, the second chapter deals with aspects of school curriculum in general in order to arrive at universal principles

of school curriculum. Aspects like curriculum design, curriculum development and curriculum evaluation are dealt with. The first objective of the study (see paragraph 1.3.1) is covered in this chapter.

1.5.2 In order to report on efforts of Africanisation (see paragraph 1.3.2 of the objectives of this study), Chapter 3 deals with the outline of efforts of Africanisation of the school curriculum as they were done by Botswana, Kenya and Tanzania.

1.5.3 After assessing the Africanisation attempts by comparable African countries in Chapter 3, Chapter 4 deals with the history of the development of the school curriculum in Namibia, that is, the past and the present curriculum change, ideas, efforts, shortcomings and their effects in Namibia (see paragraph 1.3.2 of the objectives of this study). This chapter (Chapter 4) is concluded by the evaluation of the Africanisation of the school curriculum in Namibia.

1.5.4 To conclude the study, chapter 5 deals with conclusions and guidelines for Namibia on Africanisation of the school curriculum (see paragraph 1.3.3 of the objectives of this study). This chapter (chapter 5) is concluded by a presentation of an overview of the whole study.

**CHAPTER TWO****THE GENERAL ASPECTS OF A SCHOOL CURRICULUM****2.1 The aim of the chapter**

One of the aims of this research is to determine the procedures that should be followed in order to attain a valid and more relevant school curriculum for Namibia (see paragraph 1.3.1 of the objectives of this study). This necessitates a thorough study of the concept and general aspects of a curriculum like curriculum design, steps in the curriculum development process, curriculum implementation and the principles thereof. This chapter is an attempt to focus on the general aspects of the concept of a curriculum in order to derive certain general procedures or strategies for the Africanisation of school curriculum.

A short discussion of the science in which this study is conducted, Comparative Education, will be given to bring the relation between the particular field of study and Comparative Education into perspective. The school curriculum is an integral part of the education system in any country which is the study object of Comparative Education. The study of school curriculum is actually incomplete if it does not start with some existing

views in this regard.

## 2.2 The study in Comparative Education

It is a human tendency to make comparisons on account of the duality which arises in life from what is general (or universal) on the one hand and what is unique (or individual) on the other (Van Wyk 1981:9). Concerning the same fact, Van Schalkwyk (1982b:2) maintains that the truth that people observe and interpret differently from one another is ascribed to the fact that each human being differs from all others, in the first place, as a result of his heredity and secondly that he is "formed" by his environment in a unique way. Thus, human beings are both general and individual.

In the sphere of teaching and education, Comparative Education focuses on the two-sided nature of education. It studies general matters, structures and problems as they have originated and developed and now exist within the different contexts of particular societies (Van Wyk 1981:10). The same author continues to put the aim of comparative education as follows:

- (i) This discipline attempts first of all to discover the general, by studying the different ways in which what is general has adopted particular forms in different cultures and societies.

- (ii) In the second place, such comparison enables the discipline to gain a better understanding of the various possibilities of realising (or restrictions on) general education principles within particular environments ( Van Wyk 1981:10).

Van Schalkwyk (1982b:13) asserts that Comparative Education has in the first place a comparative perspective: The meaning of comparison lies in the discovery of the universal and individual in the various manifestations, examples or revelation of the same phenomenon. By means of Comparative Education, education in various countries is viewed from a comparative perspective in order to gain insight into that which is general and essential in education as well as what possibilities there are for actualization of that which is unique in a particular country, society or culture.

This is why studies concerning the Africanisation of school curriculum in Namibia should be done in comparison with similar Africanisation attempts in comparable African countries. Comparison is meaningful only in as far as the matters being compared are both similar and different. Comparison of completely different as well as of completely identical matters is pointless (Stone 1981:38).

Stone (1981:38) points out that Comparative Education has tried throughout its history to learn something from the similarities and differences in the educational practices of various countries. In the same vein King (1979:29) maintains that people approach comparative studies of education at many different levels, and from a variety of learning experiences; yet they all have certain things in common: a wish to know more about education undergoing world-wide change - as distinct from some other social activities.

The study object of Comparative Education is the education system. By comparing education systems with one another, what is common to all of them is revealed as well as where they differ (Van Schalkwyk 1982a:33). So, the main task of Comparative Education is to compare the education systems, that is, their different aspects, in different countries. For this reason a cursory look at the education system is imperative in studies of Comparative Education.

### 2.3 The education system as the study object of Comparative Education

The education system represents different organised structures which are concerned with education in a particular country. In the education system we distinguish four categories of structures or components on the basis of their function in the overall

system:

- (i) The educationally qualified structures, or educational institutions (concerned with educative teaching and learning), for example, the pedagogically qualified social structures like schools, universities, colleges, etcetera
- (ii) The educationally interested structures (interested in educative teaching), for example, the social structures concerned with education which include the family, the state, the church, commerce and industry and the teachers corps
- (iii) The managerial and administrative structures (which carry out the managerial and administrative activities), for example, education departments, regional offices of departments, school boards, etcetera.

The managerial and administrative structures also include the nodal structures and coordinating structures (coordinating the network of the other social structures through which the education system is, so to speak, set in motion). For example, the nodal structures between school and state (such as Ministry of Education, School Boards, etcetera); nodal structures between school and family (for example school committee); nodal structures between school and industry (in the RSA there are the

National Apprenticeship Board, Department of Manpower, etcetera); nodal structures between the school and the university (in the RSA there is the Joint Matriculation Board); nodal structures between the school and the life-world (the school curriculum service, school library services, school travel services, etcetera); nodal structures between the school and teachers corps, for example, Teachers' Associations and Teachers' Council. (Van Schalkwyk 1982b:113).

- (iv) The fourth category is the supporting services (which support and aid the educational institutions and the managerial structures) (Van Schalkwyk 1988:60).

Coming to the main task of the education system, Van Schalkwyk (1982a:1) summarises it succinctly: "In modern and highly developed communities of the twentieth century, education has become a complex, complicated, comprehensive and highly specialized activity that is undertaken by professional educators with specialized training and knowledge in a highly differentiated and scientific manner within a network of basic and specialized educational institutions."

Because of the comprehensiveness and the specialized and scientific nature of education it has become necessary to create an extensive system of supporting services to assist the teacher

and to carry out certain specialized aspects of the educational task on his behalf. For this task to be carried out effectively, highly sophisticated educational administration and management is necessary.

Furthermore, professional educators must carry out their task in the closest association with the community in all its articulation, because the government, parents, church, industry, cultural life, practice of sport, community, welfare and health, economic life and many more have a direct interest in it and have certain contributions to make (Van Schalkwyk 1982a:1).

All this necessitates coordination, organisation, the creation of opportunities, training, planning, initiation, development, renewal, and research. To let all this take place in an efficient and orderly manner, it has become necessary to structure or organise all activities by letting them be actualized within an education system. That is a structure or system within which all functional parts involved in educational activities are arranged to let them function in an optimal and efficient way in the actualization of educative teaching. (Van Schalkwyk 1982a:1).

From the above, it is clear that the education system is that complex organisation of social structures that are interested and concerned with the fulfilment of effective formal educative

teaching. The latter concept refers to the preparation of youth and adults for responsible citizenship. This preparation cannot take place optimally and efficiently at home or in church, but in institutions specially erected for this purpose. These institutions are the schools. (Van Schalkwyk 1982a:34).

#### 2.4 The task and structure of the school

Concerning the structure of the school, Stone (1985:30,31) has this to say: The school is primarily a "didaskaleion" and has the following characteristics:

- (i) The child. Development actions within the structure of particular activities shape the pupils. Because the levels and nature of groups of pupils vary, separate curricula and separate schools exist: for toddlers and adolescents, for normal and handicapped children, etcetera (Stone 1985:30).
- (ii) Trained educators are also an essential part of school education and part of the school structure.
- (iii) The school is also founded in a particular cultural sphere; it is the product of cultural development. Tuition, apart from promoting a generally formative development, may also concentrate particularly on some particular area of culture: languages, technology, commerce, agriculture, etcetera in accordance

with the child's natural aptitude (Stone 1985: 30),  
 These particular areas of culture constitute the  
 subject matter.

- (iv) The school also shows the marks of its interrelationship with other spheres of society. The education at home (particularly with regard to language medium, culture, social customs, morals and religion) is also continued with in the school.
- (v) Schools also display the distinctive characteristics of different states, mother countries, churches, educational organisations, science, trade and industry and the economy's link with education (Stone 1985:31).

In support of the above, namely, that the school consists of learners, teachers and the social environment, Gunter (1979: 200) puts it this way: Every class in particular, as well as the school as a whole, naturally forms a small community of teachers and pupils and the pupils learn and are taught in a social milieu. The school is a much larger and more heterogeneous community than the family.

As the school has an identity of its own, its structure (that which makes a school a school) differs from that of the family and other institutions in society (Duminy & Sohng 1980:6). The school came into being in the course of the development of civilization, at a point when its existence became possible. This

depends on the presence of a design or structure (framework) which imbues it with its own peculiar identity. The fundamental characteristics of this structure is its role in the unfolding of the child's ability to think; that is, to discriminate (to analyze), to understand, to grasp and to learn (Duminy & Sohng 1980:6).

The above shows that the school, in addition to its most obvious constituents, must have some link with the immediate society and other social organisations in order for it to fulfil its task efficiently.

About the task of the school Duminy, Dreyer and Steyn (1990:46) say: "Today we see the school as a unique educative institution. In order to assist people in the fulfilling of their task to educate their children, schools became essential. The function of the school is educative instruction. Young children (pupils) are instructed and educated by professionally trained teachers, by means of differentiated subject matter, in a methodical way and in observance of the norms of the community to which the school belongs" (Duminy, Dreyer & Steyn 1990:46).

Duminy & Söhnge (1980:5) note that the acts of teaching and learning knowledge occur in many institutions in society, such as the family, the church, the factory and the school. The aim of the acts differs according to the nature and aim of the

institution in which they occur.

Stone (1985:27) points out that the school is not confined to a single aspect of reality. The school is linked to all reality and displays all aspects of the reality of which it forms part. It is bound up with a natural milieu, with culture and history, with society, with the legal system, the economic dispensation, moral views, attitude to life and the world, and religion. However, one of these aspects is always the typical domain of every sphere of society. Seen from the point of view of its method of operation, the school must be described as an instructional institution or structure which is further qualified by education (Stone 1985:29).

Gunter (1979:168) sees the task of the school as that of teaching, of assisting adults-in-the-making, by means of thorough, good teaching which is largely formal, systematic and organised, to acquire certain basic knowledge, to learn certain fundamental skills such as reading, writing and arithmetic, and to develop their ability to think independently, correctly and critically. As such it concerns specifically the development of the intellect, the memory and the hand (Gunter 1979:168).

It is the primary function of the school to teach its pupils to make good use of their intellects and their hands, to know and be able to do things, and, in this way to lay firm foundations

for their vocational competence, and economic independence, to prepare them for self-reliant, responsible and successful living in the world, and for competent, intelligent and efficient citizenship as adults. The school is a product of civilisation and came into existence in order to supplement and complete the preparation of the child in the home for the ever-increasing demands of the adult world (Gunter 1979:169).

Gunter (1979:175-187) goes on to list the following factors that form the "characters of the pupils" at school:

- 1) Subject teaching. In order to make a positive contribution to the building of its pupils' moral characters, the first requirement a school must satisfy is that of thorough and effective subject teaching, which is aimed at illuminating knowledge and appreciation of what is true, beautiful, good and noble (Gunter 1979:175). For example, Mathematics brings the pupil into contact with the beauty and value of logic and abstract thinking and the value and importance of precise, careful and accurate work (Gunter 1979: 177).

- (2) Formation of good habits by training in the virtues. A child can only be educated to do the good and avoid evil by, firstly, learning to know the good and, secondly, also by repeatedly doing the good from an early age (Gunter 1979:183).

- (3) Learning to know the good through the entire life of the school. The positive formation of the characters of school pupils is effected to a large extent through the influence of the

school environment, provided that the environment of the school is one of good quality (Gunter 1979:182).

(4) Inspiring the child to a love of goodness. In order to practice good consistently in life and to avoid evil, one must also love the good and hate the evil, so that, in accordance with one's consistent attitude of love and appreciation of the good, one may also will the good and this repeatedly choose and do it (Gunter 1979:186).

(5) Self-activity, freedom (of opportunity) and discipline. The teacher is the adult person and leader vested with authority. As such he controls the teaching situation in which work and play occur, but as a leader he must also give his pupils, in their activities inside and outside the classroom enough freedom in the sense of the opportunity to make their own choices and decisions frequently (Gunter 1979:187).

(6) As part of the curriculum, schools are also supposed to provide the students, as members of society, with the chances to interact with different people (Goga & Rambaran 1986:22).

Gunter (1979:189) concludes the discussion of the task of the school by stating that "to teach children to know, to love and to do what is true and good - this is the task of the good school".

## 2.5 Conclusion

To sum up the ideas concerning the task and structure of the school as presented in this section, first the structure of the school is described by Gunter (1979:200) and Stone (1985: 30-31) as having four components, namely, the child, the educators, the cultural sphere and its interrelationship with other spheres of society. In addition to these constituents, the school must have some link with the immediate society and other societal organisations (Duminy & Sohngé 1980:6). Secondly, concerning the task of the school, the school is a unique educative institution (Duminy et al. 1990:46; Duminy & Sohngé 1980:5; Gunter 1979:168; Stone 1985: 27).

Although the task of the school is to teach and educate pupils it should always be kept in mind that this task is supplementary to the educative task of the parents. The school should not be seen as having taken over the task and responsibility of the parents. Hence, the emphasis of the link between the school, the home, state and church (Duminy et al. 1990:46; Gunter 1979:186; King 1981:48; Stone 1985:31).

## 2.6 The school curriculum

### 2.6.1 The meaning of the concept curriculum

The word "curriculum" is derived from the Latin word "**currus**"

which referred to school subjects. But there have been controversies among educationists about its precise meaning. Three principal definitions have emerged, which could be called subject-centred, society-centred and student-centred.

The subject-centred definition, the first to be introduced in colonial days, continues to appear in curriculum books today. Some experts still define curriculum as a graded course of different school subjects followed in schools and colleges. Those who adhere to this definition hold that the curriculum should transmit basic aspects of our history and our cultural heritage through teaching various subjects or disciplines. For example, Kerr (in Salia-Bao 1989:3) defines curriculum as "all the learning which is planned and guided by the school.

The society-centred definition sees the curriculum as "an instrument which utilizes the experiences and activities of the pupils for society. Those who hold this view advocate that the curriculum must be based on the values of society. For example, William Featherstone (quoted in Salia-Bao 1989:3) writes, "curriculum does not consist only of all the experiences pupils have under the guidance of the school but also all the limited and selected body of experiences (from society) which the school deliberately and intentionally uses for educational purposes.

The child-or student-centred definition sees the curriculum as

all the activities used in school to influence the child, based on his or her needs and characteristics. This definition is used by those educationists who believe that the curriculum should develop the whole child - socially, emotionally, intellectually and physically. For example, Harold Spears (quoted in Salia-Bao 1989:3) defines curriculum as all the activities of the children that are carried forward under the direction of the teachers.

In summary, the curriculum can mean (1) school subjects and syllabuses found in all schools or colleges; (2) the learning experiences children have as a result of classroom interaction and activities; (3) activities (games, sports, etcetera) and learning experiences outside and within the school (Salia-Bao 1989:3).

In African indigenous education, the curriculum could be defined as those activities and experiences, both formal and informal, which the society transmits to the child in each community (Salia-Bao 1989:4).

According to Stenhouse (1975:1) there are two main views of curriculum. On the one hand curriculum is seen as an intention, plan or prescription, an idea about what one would like to happen in schools. On the other, it is seen as the existing state of affairs in schools. In the essence it seems that curriculum study is concerned with the relationship between the two views -

as intention and as reality (Stenhouse 1975:2).

The diversity of the definition of the concept curriculum is shown by the two views from America (Stenhouse 1975:4):

(1) Curriculum is all of the planned experiences provided by the school to assist the pupils in attaining the designated learning outcomes to the best of their abilities (Neagley & Evans 1967:2).

(2) Curriculum is the planned composite effort of any school to guide the pupil's learning toward predetermined learning outcomes (Inlow in Stenhouse 1975:4).

Stenhouse (1975:4) offers his own definition of curriculum thus: "A curriculum is an attempt to communicate the essential principles and features of an education proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice". A curriculum is the means by which the experience of attempting to put an educational proposal into practice is made publicly available. It involves both content and method.

A curriculum can be thought of as a substantial number of learning experiences, the choice of which is made according to a view or views of what education should be and which are offered to the learner by both people and materials (Pope 1983:14). There appeared to be three perceptions of curriculum to Pope (1983:15): one is sometimes described as subject based; another

as learner-centred and the other as vocational and technical (core). All three perceptions can be found co-existing in the work of individual institutions and in the work of individual teachers. Pope (1983:15) maintains that for most people curriculum has meant and still means a course, or body of courses, offered by an educational institution. Curriculum development can mean the careful arrangement of step-by-step "sets" in a planned sequence, designed to produce a reading skill in pupils. Equally legitimately, it means the total array of efforts of a nation to develop programmes of study for students for studies at elementary, secondary and tertiary levels of the formal educational system (Pope 1983:15).

Pope (1983:15) maintains that the curriculum results from an analysis of the educational function. The educational function is determined by (1) the forces of society; (2) the overt and covert behaviours of the profession and the professionals; (3) the perceived attributes of the learner, and (4) the impact of organised subject matter. The output from the analysis of the educational function identifies those experiences of children for which the school accepts responsibility, which is the usual definition of the curriculum (Pope 1983:15). Doll (1989:8) views the curriculum of a school as the formal and informal content and process by which learners gain knowledge and understanding, develop skills, and alter attitudes, appreciation, and values under the auspices of that school, while the Concise Oxford

Dictionary (Allen 1991:285) defines curriculum as "the subjects that are studied or prescribed for study in a school". For example, one can say that Geography and History, for instance, are not part of the school curriculum.

When the focus is on curriculum development, "curriculum will be used to refer to the learning experiences of students, in so far as they are expressed or anticipated in educational goals and objectives, plans and designs for learning and the implementation of these plans and designs in school environments" (Skilbeck 1984:21). A curriculum consists of those matters

- (a) that teachers and students attend together,
- (b) that students, teachers, and others concerned generally recognize as important to study and learn, particularly by using them as a basis for judging the success of both school and scholar, and
- (c) the manner in which these matters are organised in relationship to one another, in relationship to the other elements in the immediate educational situation and in time and space (Walker 1990:5).

Philip Taylor, as quoted by Motloutsi (1989:12) contends that ".... the curriculum consists of content, teaching methods and purpose, may in its rough and ready way be a sufficient definition with which to start. These three dimensions, interacting, are the operational curriculum".

Motloutsi (1989:17) sees the curriculum as: "A programme of activities (by teachers and pupils) designed so that pupils will attain so far as possible certain educational and other schooling aims and objectives". In the light of the above descriptions, the curriculum can be seen as three-fold in nature, being made up of the following components:

- (i) Aims and Objectives
- (ii) The curriculum plan, which relates to both content and the process of teaching
- (iii) teaching methods and learning activities.

The curriculum in its full sense comprises all the opportunities for learning provided by a school. It includes the formal programme of lessons in the timetable, the so-called "extra-curricular" and "out-of-school" activities deliberately promoted or supported by the school, and the climate of relationships, attitudes, styles of behaviour and the general quality of life established in the school community as a whole (Dufour 1990:1).

The "social curriculum" refers to aspects of the school curriculum which focus on human society, social groups, social institutions and human relationships. Many other areas of study, now known as the cross-curriculum themes, have developed during the 1970s and 1980s. These often form part of social science subjects or of History and Geography. These perspectives, subjects, themes or areas of study, for example, Prevocational

and Vocational Education, Personal and Social Education, Health Education, Media Education, Peace Education, Gender Education, etcetera, can be referred to collectively as "the new social curriculum" (Dufour 1990:2).

A school curriculum typically consists of a number of subjects to be taught. The actual number varies between primary schools and secondary schools. In an endeavour to rationalize and to control the number of subjects taught, educationists in many countries have resorted to the use of curriculum framework. A curriculum framework can be defined as a group of related subjects which fit together according to a predetermined set of criteria to appropriately cover an area of study. Examples of curriculum frameworks include Science (including, for example, Biology, Chemistry, Physics, Geology) and Commerce (including Accounting, Office Studies, Economics, Computing) (Marsh 1992:73).

In every school, curriculum is conceived in terms of children's learning. All the staff appears to assume that the first and main purpose of schools is to educate children. The referent for curriculum is unambiguously the learning of individual pupils (Nias, Southworth & Campbell 1992:36).

In the research project done by Nias et al. (1992:40) curriculum is a comprehensive term, covering all the aspects of classroom

activity for which teachers feel responsible and in respect of which they are expected to make choices. It includes teaching methods, because through them, children learn skills (such as how to solve practical problems, how to work productively together) and attitudes (such as perseverance, curiosity and a willingness to listen to others). It also encompasses classroom organisation, because this underpins and facilitates pedagogy.

Also included in 'curriculum' are the provision, organisation and display of material designed to stimulate interest or teach concepts and the display of children's work, since the latter emphasizes for adults and children alike acceptable standards (for example, of neatness and originality) and approved ways of working. Resources, too, such as books, technology apparatus, physical education equipment, art materials, are viewed as an important part of the curriculum, since they constrain, shape and facilitate the choice of both content and teaching methods. In some instances the organization of resources, in particular, whether they are controlled by adults or freely accessible to pupils, is explicitly perceived as part of a teacher's pedagogy (Nias et al. 1992:40).

### 2.6.2 Conclusion

In conclusion, most of the authors, in their various expressions, subscribe to the three principal definitions of curriculum,

namely, subject-centred, society-centred and student-centred. Doll (1989:8), Marsh (1992:73), Pope (1983:15), Salia-Bao (1989:3) and Walker (1990:5) stress the first definition that refers to school subjects and syllabuses found in all schools. The second definition, namely, the learning experience children have as a result of classroom interaction and activities is dealt with by Nias et al. (1992:36), Salia-Bao (1989:3), Skilbeck (1984:21 and Stenhouse (1975:4). About curriculum as activities (games, sports, etc.) and learning experiences outside and within the school, the following authors express their support: Dufour (1990:1), Pope (1983:15), and Salia-Bao (1989:4).

From the manifold definitions of curriculum above, one can deduce that curriculum is planned and neatly arranged learning materials presented to a particular school(s) by a particular society with the purpose of guiding the learners towards responsible adulthood. Since the school is part of the community, it is part of the society that devises curriculum. The learning materials are presented through premeditated educative teaching, learning and assessment methods.

### 2.6.3 The role of the curriculum in the school and the education system.

The role of curriculum in the school and the education system is better depicted through curriculum objectives and aims, and

by looking at the relationship between school curriculum and the philosophy of life of the particular community. Consequently, curriculum objectives and aims are first looked at and thereafter the relationship between school curriculum and the philosophy of life.

Looking at school curriculum objectives Zais (1976:306) points out that curriculum objectives are defined as the most immediate specific outcomes of classroom instruction. They refer to the everyday business of the operative curriculum. For example, the ability to solve correctly quadratic equations, taking an informed position on each of the issues of a social problem or mastering principles of chemistry.

Nicholls and Nicholls (1973:33) maintain that aims are much more general than objectives and serve the purpose of indicating the general direction of the course. For example, to enable pupils to bake bread is an objective, while to help the pupils to become good cooks is our aim. In the case of curriculum objectives, the the whole field of learning experiences and learning opportunities that are offered to a learner is encompassed in an educational programme as the ideals which should be pursued. Curriculum objectives justify (mostly implicitly) matters such as the curricularators' conception of man (conception of the child), their ideas regarding knowledge and the influence thereof, scientific view, educational philosophy, their view of

life and the world together with their view of society (Human Sciences Research Council 1981: 55). The aim is to confront the learner with valuable content and norms in order to enable him to work and live in a society as a free and educated person, and to make a contribution towards the general welfare (HSRC 1981:55). This is the most important role which the school curriculum plays in order to satisfy the aim of the school and the education system.

In the report by the HSRC (1981:55) four stages of curriculum objectives are distinguished, namely ultimate objectives, long term objectives, medium term objectives and short term objectives.

Ultimate objectives. The ultimate objective is the establishment of a life and world view. However, one should keep in mind that it is the values of a community that are eventually built into those ultimate objectives and are the product (effect, result) of the education that is offered.

Long term objectives. The long term objectives envisage an expansion (deepening) of the learners' understanding. A fundamental problem underlying the conception and formulation of these long term objectives is their ability to get people in a fair society to reconcile the interaction between their particular culture and cultural values and the general culture and

values of the broader society within a dynamic interaction. It is evident that the freedom of justified criticism by society should also be built into the curriculum (HSRC 1981:56).

Medium term objectives. In the medium term objectives, the ideals and long term objectives acquire a subject content and phase emphasis. Medium term objectives are interwoven with formative and summative evaluation which is (can be) concluded within a completed period of schooling. The objectives for pre-school education, school commencement, basic education, primary school education and secondary school education are examples of an account of what is to be achieved during such a "period" (HSRC 1981:56).

Short-term objectives. Learning objectives are short term objectives and are structured (formulated) in terms of specific knowledge or skills (HSRC 1981:58). Learning objectives are planned and destined to attain reasonable, concrete and even identifiable aims over a short-term. If learning objectives are explicitly defined with regard to the following questions, greater efficiency can be achieved in curriculating and in practice for which or within which it is curriculated:

- (i) What should the learner know?
- (ii) What should he be able to do?
- (iii) What attitudes should be awakened in him?

This is the trial structure of knowing, being able and being

which is actually the main purpose of the school curriculum and the education system (HSRC 1981:57).

Stenhouse (1975:5) maintains that curriculum should offer:

2.6.3.1. In planning

- (i) Principles for the selection of content
- (ii) Principles for the development of a teaching strategy - how to learn or teach
- (iii) Principles for the making of decisions about sequence
- (iv) Principles on which to diagnose the strengths and weakness of individual students and differentiate the general principles (1), (2) and (3) above, to meet individual cases.

2.6.3.2. In empirical study

- (i) Principles on which to study and evaluate the progress of students
- (ii) Guidance as to the feasibility of implementing the curriculum in varying school contexts environments and peer-group situations
- (iii) Principles on which to study and evaluate the progress of teachers

- (iv) Information about the variability of effects in differing contexts and on different pupils and an undertaking of the causes of the variation.

#### 2.6.3.3 In relation to justification

This is a formulation of the intention or aim of the curriculum which is accessible to conflict scrutiny (Stenhouse 1975:5). Presumably, the ultimate purpose of curriculum planning is to improve the knowledge, skills or attitudes of identifiable learners, to help individuals get greater meaning and satisfaction from their lives (Goodlad et al. 1979:38).

The philosophy of life of the society forms the basis around which the school curriculum is designed. Concerning this, Zais (1976:105) has this to say: Every society is held together by a common faith or philosophy which serves its members as a guide for living the good life". It is natural then for the adults in the society to want to pass this philosophy, or 'knowledge of the good' on to their children. In primitive societies knowledge of the good life is ordinarily passed on informally, from father to son, from mother to daughter. In more developed societies, schools are established to induct the young into the ways of living that adults consider good. Thus, the curriculum of the schools, whatever it may do, is first and foremost designed to win the hearts and minds of the young to those principles and

ideals that will direct them to wise decisions.

Besides this **de facto** connection between philosophy and curriculum, philosophy and curriculum in a very real sense are variant approaches to the same problem. Both are concerned with the central question: What can man become? Seen in this perspective, curriculum work is simply a special aspect of philosophy, while philosophy is really a general theory of education (Zais 1976:106).

#### 2.6.4 Conclusion

It is evident from the above that the main role of the curriculum in the school and in the education system is to enable the school to reach the goals set by the curriculum aims and objectives, and to meet the demands of the society as laid down in its philosophy of life (Nicholls & Nicholls 1992:33, Zais 1976:105 & 306). Four stages of curriculum objectives are distinguished, namely, ultimate objectives, long term objectives, medium term objectives and short term objectives (HSRC 1981:55-58).

These aims are materialized by the fact that curriculum offers principles that lay the foundation for planning, empirical study and justification (Goodlad et al. 1979:38, Stenhouse 1975:5).

### 2.6.5 Curriculum design

#### 2.6.5.1 Steps in curriculum design

As it is the case with all complex structures, the design of the curriculum takes place according to certain steps and is guided by certain principles.

Shepherd (1977:78-79) quotes Ralph W. Tyler and John Dewey as presenting the following sequences for designing the curriculum:

- (i) Identifying objectives
- (ii) Selecting the means (experiences)
- (iii) Organising the means
- (iv) Organisation of content.

Hilda Taba (in Shepherd 1977:79), presents the following seven-step sequence for curriculum design:

- (i) Diagnoses of needs
- (ii) Formulation of objectives
- (iii) Selection of content
- (iv) Organisation of content
- (v) Selection of learning experiences
- (vi) Organisation of learning experiences
- (vii) Determination of what to evaluate and of the ways

and means of doing it.

Furthermore, the curriculum is organised along one or some combinations of the following:

- (i) The logic of the subject matter
- (ii) The demands of society (Shepherd 1977:120).

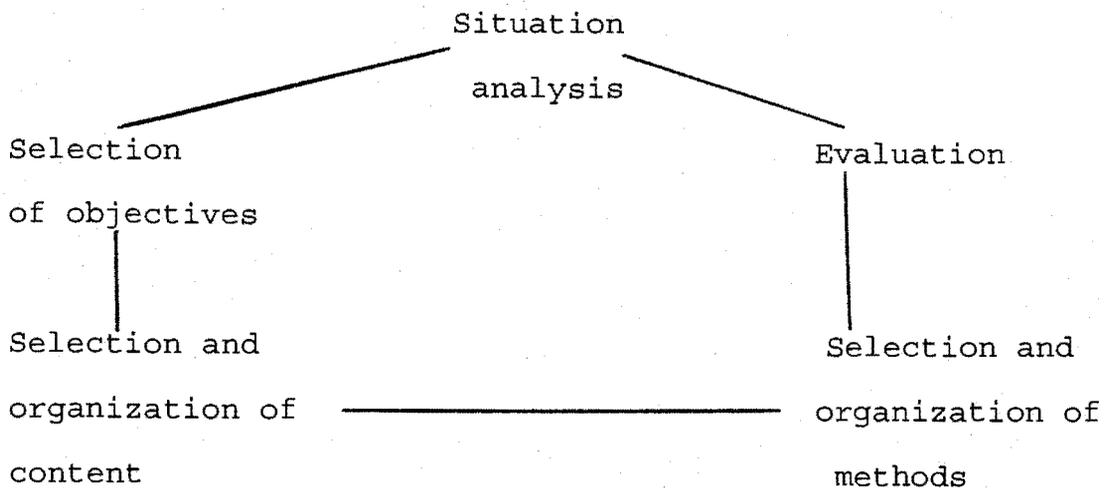
The four basic curriculum components are aims, goals, and objectives, content, learning activities and evaluation. The central problems of curriculum design are scope, sequence, continuity and integration (Zais 1976:395).

Curriculum design also manifests itself along two basic dimensions of organisation: horizontal and vertical. The horizontal organisation (sometimes referred to as scope and integration) is concerned with the side-by-side arrangement of curriculum components. For example, combining the content and learning activities of the eleventh grade course in social studies is a matter of horizontal design. In contrast, vertical organisation (sometimes referred to as sequence and continuity) is concerned with the longitudinal arrangement of curriculum elements. An example of the vertical design is the way in which additional skills in the second grade are placed (Zais 1976:395).

### 2.6.5.2 The process of curriculum design

The curriculum that we present to our students should appear as a sensible and coherent whole at each grade level and across the grades, from kindergarten through senior high school. It is this overarching concern for the cohesiveness and coherence of the total curriculum that best characterizes the essence of curriculum design (Zais 1976:396).

Curriculum design takes place according to certain steps of which situation analysis is a major stage. Nicholls and Nicholls (1992:22) show the process of curriculum development as follows:



(Nicholls & Nicholls 1972:22).

### 2.6.5.3 Curriculum organisation

The school curriculum should not be accepted and followed blindly as it is on paper. It should be studied and adjusted by the school so that it can fit the circumstances at that particular school. Shepherd (1977:76) points out that curriculum organization should be regarded as the means utilized in order to help achieve the objectives of the school. There is no advantage in introducing an innovation in curriculum organization unless the school faculty sees clearly that the existing organization is out of harmony with the accepted objective of the school. Since educational objectives are always in the process of modification and expansion, the overall design of the curriculum must likewise be subject to continuous study and modification; it cannot be completed at any given time (Shepherd 1977:76).

The following principles of curriculum organization should serve as useful guides (Shepherd 1977:76):

- (i) Curriculum organisation should help to coordinate the efforts of teachers

The programme must be arranged so that the various staff members who work with the same group of children will supplement rather than duplicate one another's efforts.

- (ii) Curriculum organization should provide a well-balanced school day for boys and girls  
Opportunities for the systematic study of the subject-matter areas as well as for work on units that cut across subject-matter lines, should be provided.
- (iii) Curriculum organization should provide for unified learning  
Teachers and principals face a perennial conflict between those who urge specialization and those who see the need for integration.
- (iv) Curriculum organization should provide for continuity in the development of the child  
There is correlation between what is taught at school and what is taught at home.
- (v) Curriculum organization must assimilate the best information from all sources  
For example, the concept of structure from the logical source is modified by the information from the psychological sources.
- (vi) Curriculum organization must take into account the principles of quality, equality, relevance and personalization (Shepherd 1977:76-78).

#### 2.6.5.4 The use of curriculum guides

To conclude the description of curriculum design, some lines about curriculum guides need to be written. The documents in which the transaction of the curriculum occurs are called curriculum guides, and Shepherd (1977:78) has this to say about them: curriculum guides record the decisions made by individuals and groups, generalists and specialists, lay people and professionals. The decisions are expressed through the content selected, the scope and sequence provided, and the experiences judged as appropriate for the achievement of objectives and goals (Shepherd 1977:78).

The primary function of a curriculum guide is to provide a valid, generalized framework for the guidance of teachers, individually and collectively. In contrast, this framework serves pupils collectively, but not individually. For example, it anticipates what the six-year old child or a first-grader is ready to experience about reading, based on the information available about reading, learning and development (Shepherd 1977:78).

Secondly, the curriculum guide is a guideline for the development of a special environment that has been systematised, edited and simplified in ways that are appropriate to pupils and the purposes of the school. A modern guide will present sound representative content that has been tested for relevancy and

humaneness (Shepherd 1977: 90).

#### 2.6.5.5 Conclusion

From the foregoing, curriculum design is a complicated process that involves various steps (Shepherd 1977:78-79, Zais 1976: 395), is done through models (Nicholls & Nicholls 1992:22-23), that includes curriculum organisation (Shepherd 1977:76) and uses curriculum guides (Shepherd 1977:78).

#### 2.6.6 Curriculum development

The curriculum is subject to continuous criticism and change, because educational objectives are always in the process of modification and expansion. The curriculum cannot be completed at any given point in time (Shepherd 1977:76). Therefore, it undergoes continuous development. Curriculum development is not an activity which is undertaken once in a school and then is finished. Rather it is a continuous process, with knowledge and insights derived from assessment being fed back and providing a fresh starting point for further development (Nicholls & Nicholls 1992:23).

##### 2.6.6.1 The meaning of curriculum development

In a research done by Nias, Southworth and Campbell (1992:55)

the meaning of 'curriculum development' varied with its context. All in all, curriculum is not a tidy, neatly defined or predictable phenomenon. Teachers' understandings of curriculum development suggest that two kinds of curriculum development take place within schools in which teachers simultaneously believe in the value of individual learning and of wholeness. One takes the form of the improvement of individual practice in the classroom. The other shows itself as a gradual move towards the ideal in which a community of people share both a common educational philosophy and the responsibility for implementing that philosophy in practice (Nias et al. 1992:55).

Smith, Stanley and Shares (1950:4) maintain that the curriculum is always, in every society, a reflection of what the people think, feel, believe and do. To understand the structure and function of curriculum, it is necessary to understand what is meant by culture, what the essential elements of the culture are, and how these are organised and interrelated (Smith et al. 1950:4). This is why curriculum development should take the local culture into consideration.

Curriculum development aims at making education more efficient through more effective curricula, materials, methodologies and assessment procedures. It is a planned, systematic and ongoing process which includes the phases of design, dissemination, implementation and evaluation (Ministry of

Education and Culture, Namibia 1993d:2).

The centre of curriculum in many societies is a centrally-based curriculum development (CBCD) which refers to head office personnel in an educational system making decisions about what is to be taught, often how it is to be taught and how it is to be assessed. The personnel who make these curriculum decisions are, usually, senior administrators, senior academics or project directors. Politicians also make curriculum decisions (Marsh 1992:123).

#### 2.6.6.2 The models for curriculum development

The Centre for Educational Research and Innovation (CERI) (1979:32) proposes the following about models for curriculum development: "When we regard curriculum as experience and as communication between teacher, learner and environment, curriculum development at the school level must start, not with predetermined or abstract objectives, but with critical appraisal of the learning situation as it exists and is perceived in the school". A model for curriculum development that accepts much, but not all of the recent thinking about planned change can be outlined thus:

(i) MODEL 1: Situational analysis:

This is also termed the review of the changing situation and refers to the analysis of factors that constitute the situation. These can be external (e.g. parental expectations employer requirements, community values), or internal (e.g teachers' attitude and skills, pupils' abilities, school expectations, material resources) (CERI 1979:32).

(a) The situational model

The situational model has its roots in cultural analysis as developed by Skilbeck (in Salia-Bao 1989:17). The model puts curriculum design and development firmly within a cultural framework and it views such design as a way in which teachers modify and transform pupils' experience through providing insights into cultural values, interpretative framework and symbolic systems.

(b) Goal formulation

The statement of goals embraces teacher and pupil actions and includes a review of what kinds of learning outcomes are expected (CERI 1979:32).

(c) Programme building

This goes from deployment of staff and definition of roles, to the specification of means and material required, through the length of appropriate institutional settings and fieldwork facilities (CERI 1979:32).

(d) Interpretation and implementation

Problems of installing curriculum change are, e.g. possible clashes between the old and the new, resistance, confusion. A design model must anticipate these by reviewing past experience, by analyzing relevant theory and research on innovation, and by imaginative forecasting (CERI 1979:32).

(e) Monitoring, feedback, assessment, consolidation:

This implies, for instance, design of monitoring and communication systems, the preparation of assessment schedules, and the planning of the consolidation of the process (CERI 1979:32).

(ii) MODEL 2: Focus on the pupils

(a) It seems natural to start with the potential users - the pupils: What do they know already and what knowledge do they have in common? What is their presumed ability (CERI 1979:37)?

(b) In logic, if not in practice, the next step is to determine what we hope to achieve with this particular curriculum, in short, what our objectives are: general or specific (CERI 1979:37).

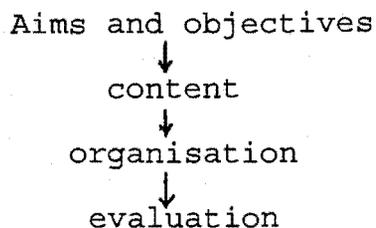
(c) Design: A better policy is to let a team begin at the method-and-means stage and then work back to the others in order to avoid teachers failing to look beyond their own experience. Methods-and-means is a key stage, with many alternatives to be considered before a satisfactory (if not optimal) choice can be made (CERI 1979:38).

The last two stages, implementation and evaluation, deal with putting the curriculum itself into practice. Here, the development team must be involved even when the brunt of responsibility lies with the internal administration. However carefully resources and constraints are weighed up, it is highly likely that implementation will bring to light awkward details, calling for adjustment. The implementation stage starts with practical problems of organization, such as the timetable, space, staff, materials; next, general questions of tuning and arrangements for staff-meetings; then decisions about the system of evaluation and how its feedback will be incorporated into whatever later revision might be needed (CERI 1979:38).

(iii) The Tyler Rationale

The most common model in the field of curriculum development is Tyler's (1949) model, commonly known as the objectives model, but also sometimes called the "sequential", "rational", "logical", "scientific", "classical" or "means-end" model (Brady 1990:57). Ralph Tyler, as quoted in Walker (1990:111), refers to his model as a "rationale" and says "it is not a manual for curriculum construction since it does not describe and outline in detail the steps to be taken by a given school or college that seeks to build a curriculum". Rather, he says, it outlines a way of viewing the programme of an educational institution. The rationale is organised around four fundamental questions that, Tyler says, must be answered in developing any curriculum: (1) What educational purposes should the school seek to attain? (2) What educational experiences can be provided that are likely to attain these purposes? (3) How can these educational experiences be effectively organised? (4) How can we determine whether these purposes are being attained?

This exposition would give us a very simple model for curriculum planning; a linear model which can be represented as follows:



(Motloutsi 1989:22-23).

The main objection to Tyler's model is that it postpones evaluation until the final stage of the curriculum process.

It is generally accepted that evaluation should actually take place at every stage. This would make the curriculum model a cyclical one rather than a linear model (Motloutsi 1989:23).

(iv) Paulo Freire's Method for curriculum development

Paulo Freire is a Brazilian educator who developed a method for teaching illiterate adults in the backward North eastern region of Brazil. In 1964 he was forced to leave Brazil because his work was considered subversive. His book, *Pedagogy of the Oppressed* (1970), presents his political and philosophical ideas as well as the pedagogical practices he has developed (Walker 1990:111).

Freire's (in Walker 1990:111-112) fundamental concern is the domination of poor, powerless and ignorant people by the wealthy,

powerful and sophisticated. An oppressive construction of social reality is imposed by the dominant groups on the oppressed. The latter come to think of themselves as worthless, helpless and inferior. They, therefore, acquire the personality traits (fatal-ism, self-depreciation, and emotional dependence) characteristic of oppressed people.

The primary task of education is to overcome these attitudes and replace them with traits of active freedom and responsibility. This cannot be done by treating the oppressed as objects to be transformed by the educator. Rather they must be treated as subjects, as active human agents to be led and guided toward their own liberation. They must be awakened to see themselves as people "engaged in ontological and historical vocation of becoming more fully human" (Freire as quoted in Walker 1990:112). This is to be accomplished through dialogue. The task of the educator is the "posing of the problems of men in their relations with the world". The students and their teachers must become collaborators, co-investigators, developing their consciousness of reality and their images of a possibly better reality. This ability to perceive the world critically, even in the midst of pervasive, powerful, subtle forces tending to distort and oppress, is critical consciousness (Walker 1990:112).

Method: Freire (in Walker 1990:114) proposes that a team of educators work with the people of a given locality to develop

generative themes based on and taken from the ways of life found in that place. First, the team members meet with representatives of the people who are to be educated to discuss their plans and to secure their permission and cooperation. Members of the team visit the locality and observe how the people live - how they behave at home, at work, at church, at play, the language they use, their postures, their dress and their relationships. Observers look for anything and everything that indicates how the people construe their situation (Walker 1990:114).

Preliminary findings of these local investigations are presented in a series of evaluation meetings held in the locality, involving members of the team and volunteers from the community. As an observer reports on an incident, the group discusses various ways this incident might be interpreted, ways it might be related to other aspects of human life. From these discussions emerge the contradictions that, if clearly perceived, would reveal to the people their oppressed state. These become the initial themes to be used in discussion and in literacy training for these people (Walker 1990:114).

The investigators, having identified the themes and collected specific materials from the local community, related to them, then return to the community to present them to the people to be educated in a series of 'thematic investigation circles' (Walker 1990:115). In these meetings, the people discuss the concrete

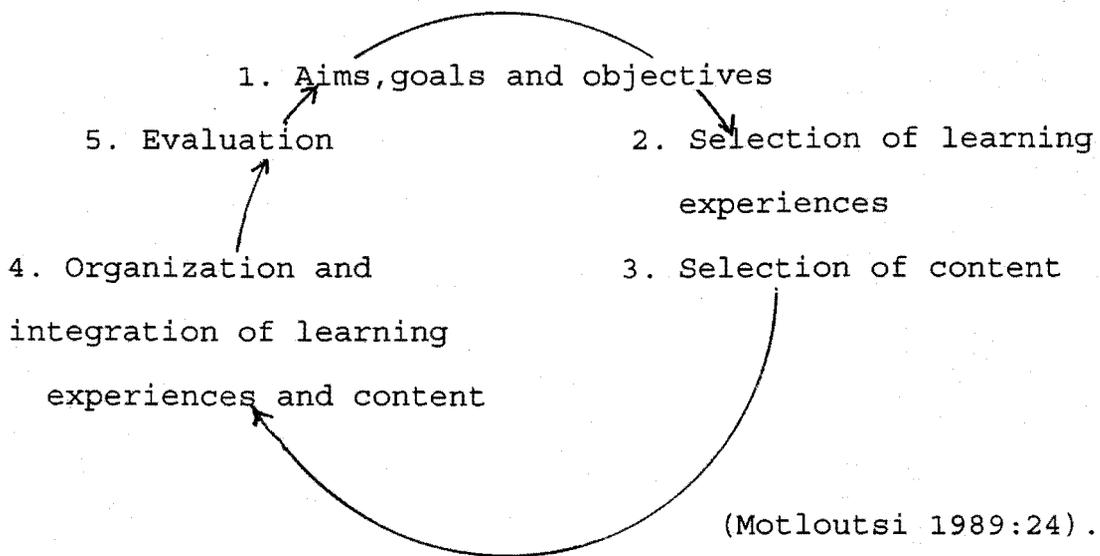
materials presented to them. The coordinator of the team elicits views and challenges speakers to reflect on the relationship of their views to those of others.

Freire (in Walker 1990:115), uses the example of alcoholism. Instead of railing against drinking, participants are encouraged to express their views about specific incidents. In the course of discussion, comments are made that reveal dimly perceived relationships with other matters.

Based on the work of the thematic investigation circles, an interdisciplinary team of psychologists, sociologists, educators, as well as non-professional volunteers identifies the generative themes to be used in the actual instruction, and develops concrete materials - readings, tapes, visuals and so on - related to each theme that can be used by the teachers who will work in the next phases (Walker 1990:115). These concrete materials are presented to the culture circles as focus for discussion. Always they are presented as problems, not as answers. Thus, the people's own lives are reflected back to them, but this time in ways that encourage critical awareness of their situation, not passive acceptance of an oppressive interpretation (Walker 1990:115).

(v) D. K. Wheeler

It was Wheeler who improved Tyler's simple four stage linear model of curriculum development by linking up evaluation with the framing of objectives to create a continuous cycle:

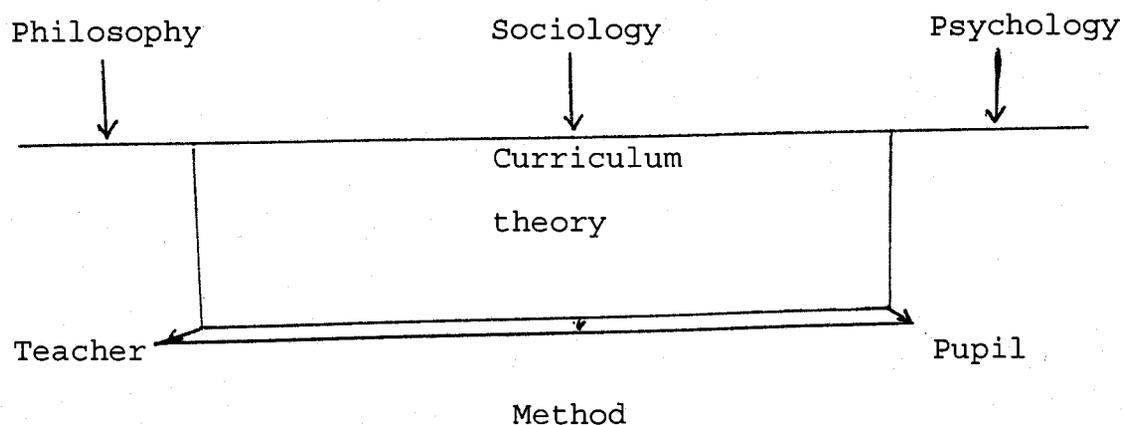


The five stages should, however, be taken as related and interdependent, and combine to form a cyclical model so that over time the final stage or phase affects the initial one (Motloutsi 1989:24).

(vi) Denis Lawton's model

This model is based on the assumption that selection of curriculum involves making a conscious choice between different elements of the culture. Lawton's approach is essentially based on the view that curriculum must take cognisance of the whole

teaching context. This might be represented as follows:



Lawton (in Motloutsi 1989:25) explains how curriculum is the final selection of different elements of the culture, bearing in mind the whole teaching programme. He lists the following as the constituents of a teaching programme:

- (a) The teacher and how his role is defined by the following:
  - (1) By society
  - (2) By his particular school
  - (3) By his own self.
  
- (b) What should be taught (content) and how this is influenced by the following:
  - (1) Philosophical ideas of the structure and organisation of knowledge
  - (2) The sociology of knowledge (especially the social

contribution of knowledge)

(3) Psychological factors such as child development (especially the work of Piaget) and theories of instruction.

(c) The pupil:

(1) His social background

(2) His ability, etcetera.

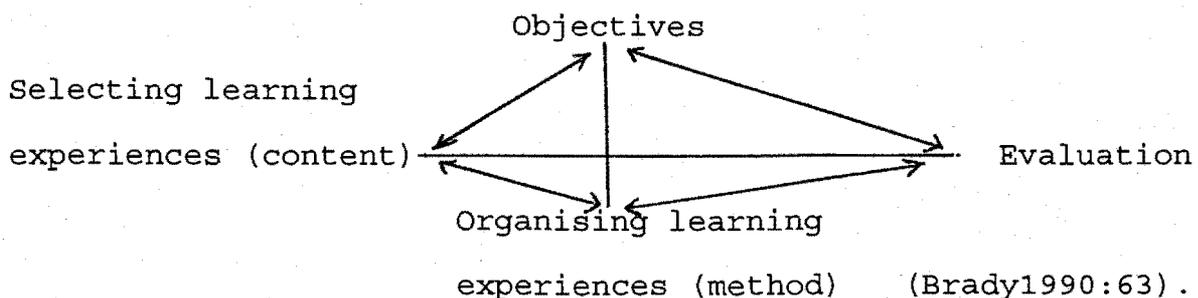
Lawton (quoted in Motloutsi 1989:26) concludes by mentioning the most important fact that "neither philosophy, nor sociology, nor psychology, can on its own, justify a curriculum or be used as the sole basis for curriculum development".

(vii) H. Taba's model

H. Taba's model (Motloutsi 1989:28) of curriculum development is related to Lawton's. She also makes it clear that a judicious choice from the various elements of culture should be made. The curriculum model should make clear whether its objectives are derived from the consideration of (a) the social needs as revealed in the analysis of society, (b) the needs of individual development as revealed by the analysis of the nature of learners and their needs as individuals, or (c) both (Motloutsi 1989:28).

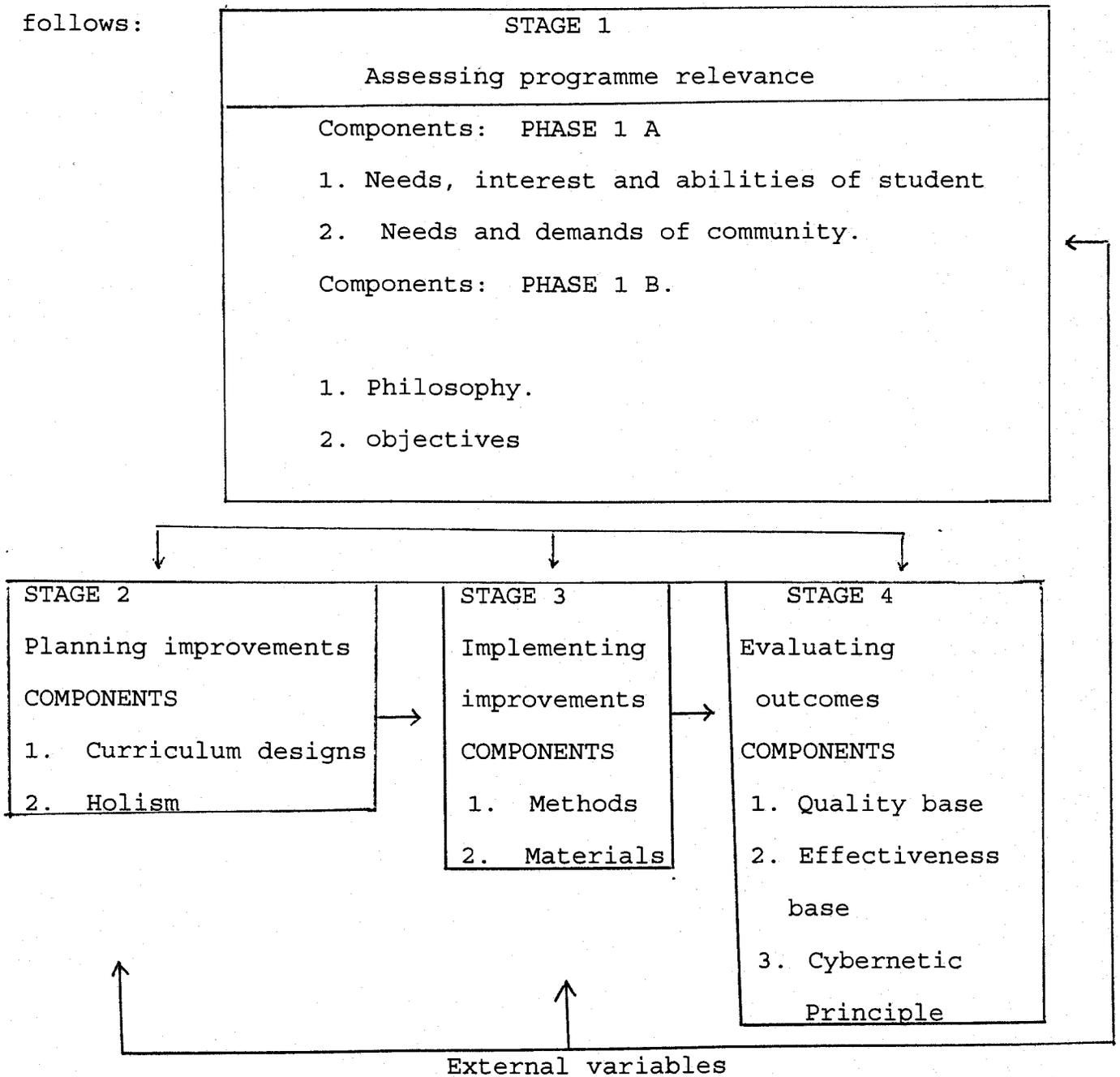
(viii) The interaction model

The interaction or dynamic model advocated by Taba (1962) and Cohen (1974), in Brady (1990:63), shows a different relationship among the curriculum elements when compared to the objectives model. Curriculum development is seen to be a dynamic process which can begin with any curriculum element, and these elements can be followed in any sequence. Instead of the elements being in a fixed sequence like the objectives model, they are regarded as interactive and progressively modifiable. This simply means that change made to one curriculum element will cause changes to the other curriculum elements. For example, if in the advanced stages of developing a curriculum in personal development the teacher decided that it would be valuable to have students perform a role play, such an addition to the method section of the curriculum would necessitate changes to the objectives, content and evaluation sections (Brady 1990:63). So, the interaction model may begin with objectives or it may not. Curriculum development can begin with any one of the four curriculum elements, depending on the subject or preference of the developer.



(ix) Casciono-Savignano's Model.

Casciono-Savignano (in Motloutsi 1989:29) considers curriculum as a system approach. It can be represented schematically as follows:



(Motloutsi1989:29).

(x) The Process Model.

This curriculum development model was developed by Lawrence Stenhouse (in Salia-Bao 1989:16). He argues that a process model is more appropriate than an objectives model in areas of the curriculum which centre on knowledge and understanding. He believes that it is possible to develop curricula rationally by specifying content and principles of procedure rather than by pre-specifying the anticipated outcomes in terms of objectives. According to him, content selected should represent a particular form of knowledge which is intrinsically worthwhile. For example, content should show important procedures, key concepts and criteria that are inherent in a form or field of knowledge. The justification for choosing such content rests not on the pupil behaviour to which it gives rise, but on the degree to which it reflects the field of knowledge.

Developing a curriculum in this way involves devising teaching methods and materials which are consistent with the principles, concept and criteria inherent in such activities. The end-product produced by pupils is not specified beforehand in terms of behaviour but can be evaluated after the event by the criteria built into the act form (Salia-Bao 1989:16).

### 2.6.6.3 Conclusion

From the above, it is clear that the curriculum cannot be complete at any given time; it is subject to continuous criticism and change (Shepherd 1977:76), because it is a reflection of the thinking, feeling and belief of every society (Smith et al. 1950:4). This change or development can take place according to various models. However, it seems as if the many models discussed above, considering the curriculum elements they describe, can be condensed into two groups which, one can say, differ from each other fundamentally. One of these two groups is the objectives model which is presented in various ways by Paulo Freire (quoted in Walker 1990:112), Taba & Cohen (in Brady 1990:63), Tyler (in Brady 1990:57) and Wheeler (in Motloutsi 1989:24). The other model which does not take objectives, content, organisation and evaluation as elements of the curriculum, is the process model proposed by Lawrence Stenhouse (quoted in Salia-Bao 1989:16) and to some extent supported by Denis Lawton (quoted in Motloutsi 1989:25).

Whether one starts with objectives or any other element in developing the curriculum seems to be the question here. However, the four elements of curriculum mentioned by Tyler (in Brady 1990:57) in 1949 still seem to form the basis for curriculum development.

### 2.6.7 Reasons for curriculum development

Development means change in either direction, be it for better or for worse. Change is called for when a need for it arises due to some new discoveries or any other reason. The following reasons for curriculum change are listed by Burns and Brooks (1970:5-8):

#### 2.6.7.1 Global society

Events in one country influence events in other countries (Burns & Brooks 1970:5). For example, new technological discoveries in one country influence what is to be taught in other countries. Discoveries that were made by a newly invented electron microscope in one country brought about changes in Biology curricula in other countries, for instance.

#### 2.6.7.2 A rapidly changing world

Our curricula must reflect the complex interrelationships and process inherent in the many problems facing our world. Knowledge, understanding, skills, attitudes, appreciations, interests and processes should be studied as integrated units in curriculum developments which reflect the rapidly changing aspects of our society (Motloutsi 1989:50). Since our society is part of the broader world, each society, therefore,

has to adapt its school curriculum to suit the changing demands of the world. Another aspect of change relates to obsolescence. Curricular materials need updating or replacing in response to the speed with which information is discovered (Burns & Brooks 1970:5). The vast number of study materials that have become obsolete after independence in Namibia is a classic example of this.

Tradition ranks high as an influence of curriculum development. A lot of what goes on in school is the direct result of tradition. The subjects taught in schools, the methods used in teaching, promotions, school uniforms, discipline, etcetera, are examples of tradition. Sometimes teachers find it extremely difficult to break away from the tradition in which they were taught and raised. Tradition has the advantage of guarding against rapid changes in education which may result in chaos, confusion and a static situation. Tradition ensures that curriculum change will be evolutionary rather than revolutionary in character, and thus acts as an important counterbalance to other pressures whose thrust may be towards rapid change (Motloutsi 1989:50).

#### 2.6.7.3 The information explosion

Knowledge is increasing rapidly. The bulk of this information will not be stored in the minds of learners but rather in

computers. Therefore, information usage must be emphasised in the curriculum rather than the memorization of the knowledge. Teachers will no longer tell, lecture and present lessons, but will assume roles akin to counselling, consulting and guiding (Motloutsi 1989:31).

Education is certainly concerned with the transmission of knowledge from one generation to another. Selection of knowledge depends on the philosophical considerations and assumptions about the nature of knowledge. Paul Hirst (quoted in Motloutsi 1989:32) suggests that the objectives in curriculum planning should be based largely in terms of the acquisition of knowledge. Pring (also quoted in Motloutsi 1989:34) is, however, not convinced by Hirst's philosophical argument. He says: "I believe that since philosophical argument alone fails to give us a blue-print, many different sorts of consideration might enter into our selection of subject matters".

Motloutsi (1989:35) subscribes to Stenhouse's argument that many more classifications of knowledge have been proposed. They differ in some respects, but share a good deal of common ground. The curriculum cannot be improved by finding the right curriculum and sticking to it. A curriculum cannot include all knowledge. Therefore, societies will also differ in what they regard as worthwhile, and even in what they regard as knowledge appropriate to education. It is, therefore, quite clear that the knowledge-

centred curriculum is not a complete answer to the problem of curriculum design.

#### 2.6.7.4 Information orientation of curriculum

Present curriculum and present teaching strategies emphasize information learning rather than discovery, problem solving, data analysis, data gathering and related activities. However, the complex nature of today's world demands the acquisition of behaviours other than those classified as knowledge (Burns & Brooks 1970:5-7). In Namibia, for example, learners who memorise memoranda of old question papers of the Senior Certificate Examination attain high marks and their schools are regarded as the best in the country. Here, the emphasis is on memorisation rather than on creative thinking, because the examination is still based on the reproduction of the information in the text book.

#### 2.6.7.5 Lack of relevancy

The content taught in most classrooms is not relevant to the lives of the learners. The content of any curriculum must consider the realities of the environment, be it island, slum, mountain, or desert. Topics germane to the actual problems of nutrition, disease, sanitation, water supply, family size, personal income, job security, entertainment, crime, drug abuse,

health insurance and other relevant ones should certainly be the first bases for curriculum content.

Education should not only be confined to these problems, but instruction must begin with the student's immediate environment if it is to make sense to the learner (Burns & Brooks 1970:6).

The economic function of the education system plays an important role. We cannot ignore this fact. Education has to be seen as a national involvement from which society is entitled to expect some return. For the most part that return will take the form of the output of a good number of young people who have acquired the knowledge and skills that society needs to maintain and extend its development. This type of pressure has prompted recent external interest in the curriculum which resulted in introduction of certain kinds of subjects into the curriculum, such as Mathematics, Science, Technological and Commercial subjects (Motloutsi 1989:51).

Ideology also has influence on the curriculum. It must be remembered that education is a political issue (Motloutsi 1989:52), because the education system in a country is influenced by the political ideology which is adhered to by the politicians that form the government of the day. Motloutsi (189:52) goes on to say that in most contemporary societies several ideologies can be discerned. They are pluralist and often, indeed, multi-

cultural societies. These ideologies are rival value systems which influence the power structure within a society. By implication, the curriculum must be planned in such a way that it develops in children the ability to cope with those competing ideologies or systems.

In South Africa, the political ideology, known as 'apartheid', or 'separate development', is well-known and was ruthlessly applied. There were separate schools with different syllabi, facilities, amenities and residential areas (Mohloutsi 1989:52). Since the first democratic elections which brought the ANC (African National Congress) to power on 27 April 1994, this situation has changed and all government schools are now open for all children irrespective of race or colour.

#### 2.6.7.6 The Time Lag

There are many reports of the time lag between discovery and application. Curricula must be updated and integrated with methods which will maximize learning. Multisensory approaches should be used. Students should work with things; instruction should be based on reality. The classroom and the environment should be brought closer together. Teacher training should accompany this approach (Burns & Brooks 1970:6).

#### 2.6.7.7 Survey orientation of General Education and Core Curriculums

Pursuing a general education degree should not imply the learning of a little bit about a lot of things. A general education should develop behaviour competencies. The "let's cover the whole thing" approach results in the learner knowing a lot about nothing. Acquiring a general education does not imply speaking four languages poorly but rather four languages well (Burns & Brooks 1970:7).

#### 2.6.7.8 New curricular patterns for Technical Innovations

There are four major ways in which technology can directly affect curricula: Firstly, technology can be a tool to improve the design and organisation of curricula. Secondly, technology can be an area of study in itself. Thirdly, technology can provide new materials. Fourthly, technology can provide "on the spot" coverage of history in the making, thus eliminating both the time lag and inaccuracies (Burns & Brooks 1970:7).

#### 2.6.7.9 Urban living, family structure, mobility and individual responsibility

Ordinary citizens have a significant influence on the curriculum. In developed countries, parents and other community members have

an input on the school curriculum through parent-teacher associations (Motloutsi 1989:55).

Schools should, apart from educating students to develop their personal role and their unique talents, also develop good citizens with a high degree of interest and responsibility in public affairs (Burns & Brooks 1970:7).

#### 2.6.7.10 Minority group needs and problems

One important aspect of the subgroups within any culture is their tendency to develop unique communication systems. Schools are faced with a substantial dilemma when the communication system of the school differs radically from the system needed by the learners in their extra school life. Minority education poses an additional problem, because content needs differ from group to group. An additional problem is the proper curricular development for disadvantaged learners (Burns & Brooks 1970:8).

#### 2.6.7.11 Truth is changing

Our understanding of what is true is constantly undergoing change as new information is discovered. Constant revision and updating of curricular content is required if learners are to know the truth. Textbook learning is outdated learning. Teachers struggle to update and thereby upgrade curricula by bringing into

the classroom recent content provided by magazines, journals, newspapers, etcetera (Burns & Brooks 1970:8).

#### 2.6.7.12 An Increased understanding of how people learn

Significant advances, which have not been applied to classroom practice to any significant degree, have been made in learning theory (Burns & Brooks 1970:8). These learning methods will necessitate change in the curriculum if they are to be applied in classroom practice.

#### 2.6.7.13 Increased leisure

Each person, to the degree that he is free from work, needs recreational skills, especially leisure time skills of a creative nature. This demand leads to two curricular needs: Firstly, a curriculum designed to develop specific skills which the individual can use immediately upon leaving school; Secondly, a general orientation of the curriculum away from viewing it solely as a means where the learner prepares himself only for productive work. Some educators view this problem as solely the province of 'adult' education, but this is a very limited viewpoint (Burns & Brooks 1970:8).

#### 2.6.7.14 Theory as a factor of curriculum development.

Theory is probably one of the least directly influential factors on the curriculum. It is the least, because it is rare indeed that a school adopts a curriculum as a result of some theoretical argument. However, it must be pointed out that throughout history theoretical arguments of educationists such as Plato, Rousseau, Marx, Piaget, Dewey, to mention only a few, have had considerable effect on what is actually happening in our schools, but they have tended to influence indirectly rather than directly (Motloutsi 1989:49).

#### 2.6.8 An example of a curriculum development programme

In order to illuminate the process of curriculum development further, an example of a curriculum development programme from African countries is given below:

##### 2.6.8.1 An example of Curriculum Development in Africa

Schirmer (1986:246) points out that African states have founded an organisation that helps with the co-ordination of curriculum design in various states. This organisation is called the African Curriculum Organisation (ACO). Boma (1983:12) states that the African Curriculum Organisation with Head Quarters at the University of Ibadan, Nigeria, has been busy since 1975, organising seminars, workshops, study tours and training pro-

grammes in an effort to promote curriculum development and valuation to ensure relevancy in education. The ACO has three groups that facilitate its operations. Following is a summary report from Group 1 (Schirmer 1986:246).

The group first set out to establish if there was need for curriculum development. It was decided that some form of guideline usually maps out the integrated structures or segments of an educational programme or project, and gives details of operations from the planning stage to the implementation stage. This serves as a model for guiding the curriculum developer in his/her work from the conceptualization stage through the specification of objectives, the description of the teaching modes, the criteria for determining whether the objectives have been met, to the actual textbook writing and testing. It is worth noting that for the majority of centres, the job of curriculum development and material production stops here. Large scale publication and dissemination of text books are normally undertaken by other agencies (Schirmer 1986:246).

#### 2.6.8.2 Implementation

Most Curriculum Development Centres (CDC) introduce curriculum materials to teachers in two stages: (1) the trial stage and (2) the dissemination stage.

(i) The trial stage

Training teachers in the use of the CDC materials usually takes place before the start of any trial testing of materials in pilot schools. The focus of the approach is to familiarize the teachers who are going to be involved in the piloting of the materials with curriculum design, methodology and the evaluation component, followed by a year-long period of trial testing in pilot schools. During this stage, feedback on the teaching/learning units from those actually handling the materials form the basis of evaluation and revision of the materials before they are produced and disseminated on a national scale (Schirmer 1986:246).

(ii) The dissemination stage

The organisation of training for dissemination of textbooks is on a much larger scale than the training of pilot teachers throughout a country to use the year's materials intended for dissemination (Schirmer 1986:247).

It is obvious that curriculum improvement does not occur automatically. In most situations, it requires the expenditure of much time and effort within an environment rich in helpful and stimulating influences. Curriculum improvement (development) results primarily from improving individual persons and organisation of people (Doll 1989: 286).

#### 2.6.9 Curriculum evaluation

It is already stated under paragraph 2.2.3.2 that curriculum development is a continuous process, with knowledge and insights derived from assessment being fed back, and providing a fresh starting point for further development (Nicholls & Nicholls 1992:23). So, evaluation is a very important step in curriculum design.

Shepherd (1977:71) points out that evaluation systems may be regarded as the tools, and processes of defining, gathering, displaying and interpreting data relevant to the goals and objectives of the curriculum. An evaluation system contains and yields both a product and process. Evaluation is the quality control of the process and outcomes of an educational programme (Shepherd 1977:71).

Evaluation systems function in two capacities - formative or summative. Formative evaluation is used for two purposes:

- (i) To diagnose the needs of a specific individual or group for purposes of updating the planned curriculum
- (ii) To provide corrective feedback during the operation of a curriculum programme. Formative evaluation guides the development of the dynamic curriculum.

Summative evaluation is used at the completion of a curriculum programme for purposes of making judgement concerning the success of the programme (Shepherd 1977:91).

Njabili (1993:18) maintains that school curriculum can be evaluated from several points of view, such as

- (i) Evaluation of overall student achievement
- (ii) Evaluation of materials
- (iii) Evaluation of specific objectives
- (iv) Evaluation of learning difficulties and conceptual demands of the curriculum
- (v) Study of examination performances
- (vi) Evaluation of examinations as a tool for curriculum evaluation
- (vii) Evaluation of the curriculum development process.

Evaluation is probably one of the processes characterised by divergent interpretations and emphases. In education, it is central to teaching. It is a process whereby data is obtained and related to criteria for value judgements.

The slight distinction between evaluation and other related terms such as assessment and measurement is that in evaluating something, one assesses its value or judgements about the nature and desirability of any demonstrated changes. Judgements of this kind

bear directly on educational objectives, but they cannot be made until assessment has been carried out. Here, the two concepts evaluation and assessment complement each other. Assessment is a prerequisite to evaluation (Motloutsi 1989:77).

There are numerous different understandings of the term "evaluation" which make precise definition difficult (Brady 1990:151). The following are various definitions of curriculum evaluation:

- (i) Measuring the degree to which the performance of students meets behaviourally stated objectives
- (ii) Comparing the performance of students against certain standards
- (iii) Describing and judging the curriculum
- (iv) Identifying areas for curriculum decision making, and selecting and analyzing information relevant to those decision areas
- (v) Using professional knowledge to judge the ongoing processes involved in the implementation of the curriculum.

## 2.6.10 Curriculum content

### 2.6.10.1 Definition of content

Zais (1976:323) quotes Saylor and Alexander as saying that content is "those facts, observations, data, etc. drawn from what the minds of men have comprehended from experience ...". Content refers to knowledge processes (reading, writing, etcetera) and values (that is, beliefs about matters concerned with good and bad, right and wrong, beautiful and ugly) (Zais 1976:324). Content, therefore, can be said to be all useful knowledge and experiences of the society that must be carried over to new generations. It is the task of the curriculum to sort out, classify and arrange this information.

### 2.6.10.2 The nature of content

The task of the teacher is to help his pupils gain entry into a commonwealth of knowledge and skills, to hand on to them something which others already possess. The school has the task of making available to the young a selection of society's intellectual, emotional and technical capital. It is this capital which Shepherd (as quoted in Stenhouse (1975:6), characterizes as "public traditions". Anthropologists and sociologists use the term 'culture' to designate what Stenhouse (1975:6) calls 'public traditions'. By culture, social scientists mean the social

structure of knowledge, skills customs and beliefs (Stenhouse 1975:7).

Burns and Brooks (1970:4) points out that basic curricular reform must deal with content first. Learners need to know more than mere information - they need to know how information is gathered, identified and transformed; in short they need to know how information is used. Learners should know the "hows" and "whys". They need to know how to learn (Burns & Brooks 1970:5).

Massive quantities of content (information, data, subject matter) bombard individuals constantly, particularly in advanced technological societies. Knowledge (content) comes from television, radio, conversations, directly perceived objects, etcetera. Under such conditions, the individual internalizes, integrates, ignores or rejects particular content in somewhat haphazard way according to his experience, proclivities, interests, etcetera. Thus a great deal of 'informal learning' takes place in what has commonly been referred to as the 'school of daily experience' (Zais 1970:323).

The curriculum of the 'school of daily experience' is not adequate to the needs of education. Such informal education leaves too much to chance. It is the special function of the curriculum of formal education to select and arrange content (the second important component of the curriculum after objectives)

so that the desired curriculum aims, goals and objectives are most effectively achieved. An inquiry into the nature and structure of content is a necessary activity for curriculum planners (Zais 1970:323).

At one level the content of a school curriculum can be represented by course titles or, in an elementary school, by the subjects taught. These broad categories of content are descendants from ancient traditions (Walker 1990:8). Other building blocks have been proposed for school curricula, but no other single alternative to these traditional academic subjects has achieved widespread acceptance. Practical subjects, such as job training, preparation for home and family living, and citizenship education, have been the nearest competitors, and this competition continues (Walker 1990:9).

Two points should be stressed when determining the part played by content in the curriculum. Firstly, content is defined as the subject matter of teaching or learning. It involves more than mere factual information. It includes knowledge, skills, concepts attitudes and values. Certain writers believe that some content has intrinsic value - that it can be 'learned' for its own sake. The opposite stance is that content has value only in so far as it can be used. Another common view is that most content has instrumental value - that it is simply the means by which other, more valuable learning take place. Secondly, in

the teaching-learning process, the two curriculum elements of content and method are in constant interaction. The content only acquires significance in so far as it is transmitted to the student in some way, and that "way" is the method or learning experience (Brady 1990:92).

#### 2.6.10.3 Principles for determining curriculum content

As already mentioned, (see paragraph 2.2.8.1) it is the task of the school curriculum to select, classify and arrange the content so that it is easily accessible to the learners. In order to achieve this, certain guidelines must be in place to assist the curricularators. The HSRC (1981:53) lists the following principles for determining curriculum content:

(i) A structure function

Content must aid the learners in giving structure to things.

(ii) The structure for increasing experience

Learning content should contribute to the learner's increasing experience of adult life.

(iii) A selection function

The content (and learning experiences) should enable learners to master selected areas of reality.

(iv) An evaluating function

The learner should increasingly be more able to act evaluatively and assessively, and the content should be chosen to facilitate this function.

(v) The structure for curriculating

The selection and orderly arrangement of content is dependent on the model for curriculum development which is decided on for the country. Selection and arrangement of learning content is also subject to the structure (system) of education and training as such. If the first four years are to be compulsory for all and geared to a basic education, curriculum design will have to be done differently, unlike when those first years are meant only for some learners, and they are merely an introduction to other forms of education.

2.6.11 Foundations of curriculum

The foundations of curriculum refer to strategies or procedures on which the school curriculum is based, or the guidelines which give direction to curriculum developers when they design a curriculum. Curriculum foundations generally are acknowledged to consist of four basic areas: Epistemology, society or culture, the individual, and learning theories (Zais 1976:101).

However, authors such as Lauder and Brown (1988), Doll (1989) and the HSRC (1981) stress society or culture as the guidelines for curriculum development. This is apparently because epistemology, individual and learning theories are influenced by the particular culture of the community for which the school curriculum is to be designed.

#### 2.6.11.1 Culture as a foundation of curriculum

Lauder and Brown (1988:92) points out that schools need to implant the basic social values, culture and technical systems within the next generation. The social values will then be preserved; the culture will be built upon and enriched, and the technical system will ensure future development and enhanced life opportunities, as natural problems are overcome by increasingly efficient production and distribution.

It has become increasingly apparent that in the Third World countries, for example, the introduction of new technical systems cannot be made without massive disruption of traditional values and culture, and the choice needs to be made between some elements of traditional culture and foreign cultural traits associated with industrialization and capitalist financial systems. Even in these circumstances, however, there are widespread assumptions about the "rightness" of change in line with modern industrial values of individualism, etcetera, and

that a harmonious future is available in the unspecified future when basic social values, culture and technical systems emerge in their modern form, integrated into a growing worldwide industrial/economic system - modern finance capitalism (Lauder and Brown 1988:92).

The ideas expressed by the HSRC (1981:29) about the foundations of curriculum, centre around culture. Curriculum development has as a basis the selection and orderly arrangement of cultural content and the translation of this content to educational content. Firstly, in this concept, culture includes all content of a particular culture which identifies cultural groups jointly. Secondly, the concept culture, as it is used here, points to aspects of life and content which the inhabitants of a country have in common, for example, economy, sport, commerce, industry, technology, public functions, etcetera. The third level of the culture is the international culture, or universal culture content and the total sphere of human knowledge and deeds of all time (HSRC 1981:29).

Curriculum development, in this context, is the planning of learning opportunities in order to bring about certain desired changes in pupils and the assessment of the extent to which changes can take place (Goga & Rambaran 1986:24). An affective curriculum is one that fits the needs, culture and environment of a country, thus contributing to national unity and develop-

ment, and ideological social cohesion (Salia- Bao 1989:65). It follows that an effective curriculum in Africa is one that is rooted in the traditional culture, needs and environment of the people.

#### 2.6.11.2 Society as a foundation of curriculum

Doll (1989:99) maintains that the society influences action for curriculum improvement by bringing to bear upon the curriculum those changes that occur in the society and culture. Despite the influence of tradition in holding social forces in check, the society is constantly changing. The change is accompanied by an instability that a society can tolerate unless or until instability becomes excessive, at which time disorder or revolution occurs.

It is further stated that the individual community is often considered the real locus of decision making about the curriculum. In a sense, this is true. In classrooms, one finds teachers and pupils making fundamental day-to-day curriculum decisions, but master planning of educational programmes of large scope and importance is tending to leave the local scene. The subject matter is a cornerstone of curriculum design. "It has always been impossible to teach human beings without teaching them something" (Doll 1989:133)

2.6.11.3 The cognitive development of the child as a foundation of the school curriculum

The following are strategies according to which a curriculum can be constructed:

- (i) The curriculum should constitute a programme of activities explicitly organised to achieve desired aims.
- (ii) The curriculum should be a broad and balanced reflection of the whole range of stated aims.
- (iii) The curriculum should maximise the benefits to the pupils in the context of limited resources of time and materials and pupils' limited ability to acquire knowledge, skills and personal qualities. It should, therefore, be designed to ensure that it focuses primarily on those things that are more important and thus reflects priorities. The curriculum should ensure that what is considered essential is not omitted and that the knowledge, skills and personal qualities should be as widely and generally applicable as possible in short, that the key criteria are generality and relevance to achieve desired ends (not just relevance in the narrow vocational sense).
- (iv) More particularly, on the assumption that the major purpose of the curriculum is to prepare pupils for

their future lives, the major criterion in selecting learning experiences should be the extent to which the knowledge, skills and personal qualities acquired will prove usable in the various circumstances that pupils are likely to experience in their future lives.

- (v) The curriculum should have a structure which helps to make sense of the mass of heterogeneous knowledge (of facts, concepts and structures of knowledge), skills, ideas and attitudes with which we are potentially concerned, constituting a clear and coherent "map" of the educational territory to be concerned; it should offer a practicable way of organising learning experiences and do so in a structure which makes sense to the learners themselves (Hewlett 1986:53).

- (vi) The purpose of school curriculum should be to prepare young people for the variety of challenges, opportunities and experiences they will face in the future and to enable them to make sense of the complex world they inhabit" (Hewlett 1986:54). The school curriculum should cover the following:

- (a) The domestic spheres
- (b) The world of work
- (c) Leisure
- (d) Continuing education
- (e) The local neighbourhood and community

- (f) The wide social, legal, economic political and physical environments
- (g) Coping as individuals with a variety of social relationships in the family
- (h) Various formal and informal contexts of personal relationships
- (i) Self - the individual on his/her own, with time for thought and reflection (Hewlett 1986:5).

The school curriculum should be subject to the direct influence of those for whom education should be providing a service, and who should be represented at every level - at national level, at local authority level and at institutional level. In school governing bodies, in addition to elected parents and members of the local community, there should be people representing the various branches of industry and commerce, the public services, including those responsible for social welfare, particularly the family, law and order, the environment, the arts, leisure and recreational services, research and higher education, religious, social political and other groups. They should have a direct say in the construction and evaluation of the curriculum and contribute to discussions on learning and teaching methods (Hewlett 1986: 76).

2.6.11.4 Africa's indigenous religion and philosophy  
as a foundation of school curriculum

Africans are highly religious. Religion "permeates into all the departments of life of Africans, so fully that it is not easy or possible always to isolate it. A study of their religion is, therefore, ultimately a study of man, that is, the people themselves in all the complexities of both traditional and modern life" (Salia-Bao 1989:69). It would be disastrous for curriculum development to ignore these traditional religious attitudes and practices. Africans are highly religious individuals, living in a religious society that is communal, not individualistic. Religion shapes Africans' attitudes, beliefs, character, personality and thoughts. Any curriculum should positively promote African communal life in pursuing personal and national development. Curriculum development in Africa should, therefore, seek to promote morality, extended family relationships, care for one another and nationalism (Salia-Bao 1989:69).

Although rapid changes are taking place in Africa and traditional ideas are being abandoned, modified or coloured by these changes, it would be wrong to imagine that everything traditional has changed or has been forgotten so that no traces of it remain (Salia-Bao 1989:68).

2.6.11.5 The indigenous Political and Economic Systems  
as a foundation of curriculum

In precolonial Africa there were indigenous systems of politics and economics, which were integrated with the systems of philosophy and religion. The political system was "democratic socialism" and the economic system was feudal. Both originated from the corporate pattern of social life.

The most important expression of the belief in communal life and the extended family systems is the system of lineage. Lineage ties form the basis of communal life which is the main source of economic and political life. For example, members of a lineage own land together through the eldest parent and chief. They help one another to build houses, make farms and in many other ways (Salia-Bao 1989:86).

2.6.11.6 Indigenous education and literature as a  
foundation of curriculum

A study of the education that existed in African countries before the onslaught of explorers, traders, missionaries and colonizers from the Western World has highlighted its values. Among these are the emphasis on integrative experiences, the ability to equip individuals with skills for self-sufficiency and satisfactory living in their societies, and the universal avail-

ability of educational opportunities (Salia-Bao 1989:80).

The following are some features of indigenous African education which are important for curriculum development:

- (i) Indigenous education in Africa was largely undifferentiated from other spheres of human activity. It was an integrated curriculum that looked at the world as a whole. It was not limited to a prescribed locale but took place more or less anywhere and everywhere. It did not take place at a special time of day or of life.
- (ii) African indigenous education was very relevant. The skills, behaviour and attitudes taught were related to the vocational personal social and civic needs of the learners and society.
- (iii) Indigenous education in Africa was functional. The integrated curriculum and pedagogy - what was taught and the way it was taught were such that learning could be and was immediately and usefully applied.
- (iv) Indigenous education was community oriented. Informal and formal education were concerned with unity, love and peaceful co-existence in the community. A degree of hierarchy did exist, but this did not inhibit the availability (indeed the necessity) of at least minimal education for each as a means of ensuring the survival of all (Salia-Bao 1989:86).

In summary: The philosophy, politics, economy, education and literature of Africa should form the basis of any new curriculum for Africa. This will ensure that there should be integration between school and society so that:

- (i) New sensitivities will develop and there will no longer be the sharp distinction between the western educated elite, who are the main decision-makers, and the masses. Africa is plagued by a large number of dropouts and a high rate of unemployment, both partly due to irrelevant curricula. A curriculum based on Africa's philosophy and traditional educational practices can have a role in reducing, if not eliminating, these problems, by setting new goals and purposes for education, and by influencing the content and processes of education. For example, Western ideas adopted by and reflected in Africa's schools and African society as a whole, have resulted in an individualism that contrasts with Africa's group cohesiveness and social commitment. An African curriculum programme should relate the theoretical and practical and train all to use both the mind and the hands. To do this the programme should use partly indigenous and partly contemporary western ideas. Some contemporary western influences should be included because Africans should not be ignorant of what is happening in the world around

them. Areas of contemporary knowledge that affect them could be included in the curriculum for study and reflection (Salia-Bao 1989:90).

- (ii) Indigenous culture and education must be re-evaluated and revitalized for education. To do this, the following aspects of cultural education should form the basis of any new curriculum:
    - (a) Africans as religious and interdependent people
    - (b) African ideology, based on communality, familyhood and quality
    - (c) African theories of the individual in society
    - (d) The traditional theory of knowledge, based on the merging of knowledge and activity
    - (e) Concern for others
    - (f) Group cohesiveness
    - (g) Family solidarity
    - (h) Co-operation
    - (i) Emphasis on responsibility and productivity
- (Salia-Bao 1989:91).

If revitalized in a new curriculum programme, African culture could contribute to dealing with contemporary concerns and, in the process, Africa's traditions, skills, knowledge, ideas and technology could be built upon, improved and used to contribute

all fields of learning, if accumulated knowledge passed down orally can be utilized, recorded and studied along with other subjects. Interesting ground has already been broken in some areas - literature, for instance, and Africa's contribution to development in general is recognized and accepted. In others, such as medicine, efforts have still to be made for such acceptance (Salia-Bao 1989:94).

#### 2.6.11.7 Conclusion

In concluding this section, a summary of the strategies or procedures for curricululating can be made, thus:

- (i) The curriculum should be based on society and culture. It should stress social values, culture and technical systems. Culture here include all content aspects of life which individuals of a given society have in common, and intentional or universal culture (Doll 1989:133; HSRC 1981:29, and Lauder & Brown 1988:92).
- (ii) The curriculum should maximise the benefits of education to the student. It must lead to generality and relevance.
- (iii) The curriculum must aim at knowledge, skills and personal qualities that are usable immediately after the completion of the school (Hewlett 1986:53; HSRC 1981:29).

- (iv) Salia-Bao (1989:69) and Goga & Rambaran (1986:24) say that the curriculum must be based on the needs, culture and environment of the country. That is, it must prepare the learners for national unity and development.
- (v) Relevance education should be a combination of important contemporary issues and the selected cultural heritage of the community (Motloutsi 1989:161). Salia-Bao (1989:91) also says that the following aspects of African indigenous cultural education should form the basis of any new curriculum (in Africa):
- (vi) Indigenous religion and philosophy
  - (vii) Indigenous political and economic systems
  - (viii) Indigence education and literature.

Adherence to basic foundations of curriculum determines the relevance of curriculum. Motloutsi (1989:160), however, warns that relevant education is relevant only to a particular learner and his/her circumstances. Therefore, any Africanisation attempt must be conducted in such a way that the curriculum suits the particular conditions of that country and its people.

In the next chapter an attempt will be made to see how different African countries embarked upon the Africanisation of their school curricula.

### CHAPTER THREE

#### **THE AFRICANISATION OF THE SCHOOL CURRICULUM IN AFRICAN COUNTRIES**

##### 3.1 Introduction

In the previous chapter the nature of the school curriculum was discussed. The discussion of school curriculum was followed by some general truths that were derived from the different theories that explained curriculum development. These general truths were regarded as the foundations of curriculum or the principles on which the school curriculum is based. This chapter attempts to look into the Africanisation of the school curriculum as it has been practised in some independent African countries (see paragraph 1.3.2 of the objectives of this study).

The three countries under consideration here are Botswana, because of its proximity to Namibia, its comparable colonial history, common features (such as physiographic, climate and demographic factors) and the fact that Botswana has English as one of its official languages; Tanzania, because of its comparable history and the fact that Tanzania is basically an agricultural country, like Namibia; Kenya also has a comparable colonial history to that of Namibia; it is one of the first countries in Africa to attain independence and has, therefore, walked a long way in localising curricula in its schools. Kenya

also has English as a medium of instruction in its schools.

The study will focus on relevant experiences in the field of localising curricula in these three African countries, take lessons from the successes and failures of these countries and base recommendations to the Namibian government on these experiences. Before looking into the Africanisation practices in these three countries, it is necessary to define Africanisation. Africanisation is perceived as an attempt by Africans to rescue their culture from the destruction which was inflicted by the foreign education which was imposed upon them by the missionaries, traders and colonisers from Europe (Mutua 1975: 68), and to make education serve the African communities better. This cannot be done without first looking at what African education was like before the coming of the Europeans.

### 3.2 The meaning of the concept "Africanisation of school curriculum"

Africanisation of school curriculum means to adjust the school curriculum in such a way that it suits the culture and way of life of the local people, in the same way traditional African education served the members of that community. In order to put the Africanisation phenomenon in the right perspective a cursory look at the traditional African education is imperative.

### 3.2.1 Traditional African Education

#### 3.2.1.1 The aim of traditional African education

Indigenous education is unlike formal Western education in that it is very practical and pragmatic. It prepares the individual for life as it has been known and lived in his/her society and so inculcates the values of life that have been evolved from experience and tested in the continuing process of living. Indigenous education is, therefore, essentially a part of life of the society, and the question of values in indigenous education becomes inseparable from the larger questions of values in African life. The following are the important principles that are common to the value systems of many African societies:

- (i) Life is the greatest thing in the whole world.
- (ii) Man's humanity has inalienable worth.
- (iii) The good of the individual is a function of the good of the community.
- (iv) The solidarity of the extended family is supreme.
- (v) The universe is friendly, and this implies a belief in a benevolent Creator God.

The supremacy of the extended family gives the individual his roots; he has a sense of belongingness and achieves his basic identity (Brown & Hiskett 1975:76).

Traditional African education aimed at enabling individuals to become useful members of the society in which they lived. It prepared everyone for his/her part in the society. There was nobody idle or unemployed. There was seldom any question of individual freedom, because everyone seems to have had very rigid rules and regulations governing his/her life. Conformity was the key word because only then could society ensure continuity and permanence. A deliberate effort was made to instruct the young, not only to preserve the cultural heritage, but also to make sure succeeding generations benefitted from it (Abreu 1982:16).

The African society was definitely organised; life revolved around the family, clan and tribe. It may have seemed a simple life by today's standards, but it involved activities suited to its environment. Education ensured that respect and obedience was ingrained in the minds of the young. Traditional African education was not strictly formal. The homestead was the school. This meant that the parents had a grave obligation of seeing that their children were educated properly in the tribal ways of life. Failure to carry out this obligation meant that the family would be despised and looked down upon by the clan or tribe. The obligation to educate the children was also shared by the clan and the tribe. Traditional education is said to have been collective in nature. It can be seen, therefore, that education formed a vital part of the community life, though not separate from it

(Abreu 1982:17).

### 3.2.1.2 The content of African education

Coming to the content of traditional education, Abreu (1982: 18) maintains that it usually depended upon the tribe's environmental conditions. The main occupation of the tribe would be the determining factor. For instance, a tribe living on fertile land would insist on the young being trained as farmers. Most of the tribes paid attention to military training to protect themselves and property from neighbouring tribes and wild animals. Another important aspect of education is emotional and intellectual development, and this is where religious beliefs played an important part.

Raikane (1987:38) lists the following aspects as forming the "curriculum" at home: language, numeracy, use of utensils and equipment, the fauna and flora, the learning of certain tasks, forms of behaviour, tribal customs, and ceremonial behaviours. On this informal situation, the parents and siblings were models which the child could copy and emulate.

On reaching about the age of 16, formal education started. All boys of this age were sent to an initiation school. In Botswana the initiation school was called "Bogwera", meaning initiation

schools for boys. "Bogwera" was not necessarily a yearly ceremony - it started roundabout May and lasted for 2 months. Such a cohort of young boys, called "Mophata", became members of that group for life. Every group was given its own group name (Raikane 1987:38). Initiation, which included circumcision, was aimed at achieving physical strength and endurance, discipline, the preservation of culture and loyalty to the tribe.

Boys were also isolated from society at the age of puberty for a certain period of time and their curriculum in the initiation schools consisted of strict discipline, training in courage, endurance, trustworthiness, exposure to winter, cold and fatigue, instruction in religion, governing of the people, tribal ethics, sexual codes and the history of Botswana (Raikane 1987:38).

Boys learned the following trades after having graduated from the initiation schools: woodcarving, skin curing, the manufacturing of clothing and simple agricultural implements, skin cutting, iron smelting, the fashioning of various iron implements and weapons, agriculture and animal husbandry. Selected young men were trained as medicine men and rainmakers. The duration of these "apprenticeships" in the "Bogwera" was from five to seven years (Raikane 1987:38).

In the case of Botswana, girls were also isolated from society at the onset of puberty for a certain period of time and ini-

tiated in the customary way. The girls were known as the "Bale". The aims of the "Bale" education were the same as those of the "Bogwera". The curriculum for girls in their initiation schools comprised sexual codes, tribal ethics and the general tasks of women and the societal expectations for the behaviour of grown women (Raikane 1987:39).

Education in traditional African society prepared one for life in that society. It was essentially utilitarian and designed for a particular tribe in a particular environment (Abreu 1982:9).

In support of the African traditional type of education, Jomo Kenyatta, (as quoted in Mutua 1975:8) has this to say: "...to the Europeans, individuality is the ideal of life; to the Africans the ideal is the right relations with, and behaviour to, other people." Kenyatta suggests that the social programs in the West could improve by adopting the African social programs in their education system. The African education system proves successful in realising its particular objectives (Ngunangwa 1988:247).

### 3.2.1.3 The method of teaching in traditional African education

Thompson quoted in Ngunangwa (1988:247) praises the methods used in the African traditional education by saying that today we tend

to require our schools to pass on to the rising generation the attitudes, values, skills, social understanding and practices of the societies to which they belong, to socialize them and enable them to fit usefully and harmoniously into those societies. This has always been done in African traditional education. The methods of traditional African schools have features common to some of the methods considered most appropriate by educators, for example, the process of learning by doing whereby, through identification and cooperation, a child learns how to behave like an adult, or the modern principle that what a child learns should be related to his immediate environment and to his immediate needs at his particular stage of development in that environment.

### 3.2.2 Problems created by foreign education

The traditional African education which is described above was disrupted by the colonisers that introduced their Western education and ways of life to Africa. Before independence, in most of the Eastern and Southern African countries, the University of Cambridge Local Examinations Syndicate was the main examining body for all school examinations. In the late sixties and early seventies, countries in the region established Examination Councils Units to take over the organisation of all, and for some, of the schools examinations. Most of these examination bodies aimed at making the examination systems relevant to their respective social and political aspirations (Njabili 1993:11).

Referring to the influence of Western education, Burger (1981:30) says the principle of the integration of the educand with his physical and social life-world is hindered by two things: Firstly, the educational aims and content are far removed from the reality of the community life. Secondly education is fully in service of the economy as a factory for manpower. Such an education system cannot do justice to the integration of the child into his community.

The real integration of the child lies between these two extremes. The need for significant changes in the school curriculum becomes clear if the local community cannot use the learner's education or if the wider community cannot appropriately employ most of the products of the education system (Burger 1981:30).

With the coming of the Europeans, economic considerations became paramount in education. A gradual but effective elimination of the non-economic values in traditional education became inherent in colonial practice, despite benevolent declarations to the contrary, leaving the traditional African the choice of either being in a society with no values or ideals or joining the upcoming materialistic society. Since there cannot be a society without values, and also since man is basically individualistic and materialistic, Western culture, based on these two, eventually triumphed over the traditional culture

(Mutua 1975:10).

### 3.2.2.1 The aim of colonial education

It is practically impossible to obliterate a civilisation without exterminating the people who hold that civilisation. The intention of the white immigrants into Africa, therefore, was to suppress the African way of life and impose their own form of civilisation on the indigenous people. The method of achieving this was viewed as vital. All aspects of African life had to be covered to ensure total cultural strangulation. This was covered in a four-pronged approach: Literacy, Education, Civilization and Christianity. It is very important to note that these four aspects of European life were introduced together, with no distinction between them. If one wanted to become literate he could only do so in a mission school where he was forced to be a Christian. After that, one was considered an "educated" and civilised man. (Mutua 1975:11).

The words of Major Grogan (in Abreu 1982:188), the timber concessionaire, sum up the attitude of the settlers in Kenya at the turn of the century and for almost fifty years after that: "It is our Western civilization that we are imposing, in principle, on the African native and adapting in particular to his or our needs. I am not prepared here to argue that our Western civilization is superior to the fundamentally distinctive civi-

lization of the East. The issue is that for good or ill , we are imposing OURS" (Abreu 1982:188).

As time passed, the Africans realised that their mode of education was incapable of coping with the social, economic and political conditions that had been imposed on them. They also realised that education in its Western form was tailored to keep them subservient to the Europeans in perpetuity (Mutua 1975:12).

The whole of the administrative practice was geared towards the perpetuation of white interests and a subtle but utterly complete assimilation of the African into the British way of life. To succeed, this process had to be accompanied by just as subtle and just as complete destruction of the African personality. The resulting individual could then be moulded into any shape and mentality that served best the interests of the colonists (Mutua 1975:68).

The settlers wanted an education that would produce enlightened workers who would be capable of taking instructions so as to be useful on the farms. But they were opposed to any attempts to make Africans aspire to equality with the white man (Eshiwani 1990:1).

#### 3.2.2.2 The characteristics of colonial education

Van Rooyen (1978:110) lists the following as characteristics of

the colonial education system in Tanzania:

- (i) Colonial education was only to the benefit of a small part of the population. An elite group is created which developed superiority complex because they were in the minority. According to Nyerere (in Van Rooyen 1978:110), this led to the existence of a class structure.
- (ii) Colonial education estranged the community from its environment instead of fitting them to their environment. Learners were indoctrinated by the education to such an extent that they felt completely out of place among their own parents.
- (iii) Tanzania inherited an education system which was based on the British education model. Their organization and curriculum similarly display their inheritance. Because of this the Africans received an education system which was "in many respects both inadequate and inappropriate for the new state" (after independence). Therefore, something should be done in order to rectify these wrongs.

The education which the colonialists provided helped to make Tanzanians literate but also it aimed at preparing Blacks who copied foreign ways of living. The colonial government had

failed to save Tanzanians from poverty, ignorance and disease (Van Rooyen 1978:110).

According to Ngunangwa (1988:244) the present (the 1980's) system of education in Africa is structured in such a way that only a small percentage of the population can receive it. The majority of the people remain without education. As financial resources dwindle and, as the costs of education rise, fewer and fewer people can afford to pay for education. The most disadvantaged are the poor rural people whose incomes can hardly buy education for their children. Secondly, Africa is experiencing more and more agriculture and health problems partly because education has failed to prepare the people to cope with these problems in a fast moving world.

Although Kenya's new leadership recognised the contributions made by colonial education towards modernization, they were also aware of its deficiencies. As Africans they had noted the rapid social disintegration of the tribal community, the dysfunction of family life, the refusal to return to the land, and the rise in unemployment, delinquency, and crime. The educational system inherited from the former colonial power has helped bring about a social break down which is not conducive to economic progress and nation building (Urch 1970:372).

The Western formal system of education is noted for its

individualism, which runs contrary to the African tradition and thought. Thus, the element of usefulness, as a principle of education, seems to have assumed a different form; no longer for society but for oneself (Abreu 1982:20).

### 3.2.3 The reaction of the African states to colonial education

In order to rectify the wrongs done by colonial education as briefly outlined above, in the early sixties African states set to work energetically to localise both personnel and curriculum. In doing so, they introduced the fourth strategy, perhaps best described as Education for Independence (Brown & Hiskett 1975:424). In this, they were tackling the most difficult area of independence which one can see in the concepts of (a) political independence, (b) economic independence and (c) intellectual independence. All three concepts cannot be implemented absolutely. Intellectual independence is most probably the most difficult achievement for people who have been colonised.

Political independence is best exemplified by Julius Nyerere's Education for Self-Reliance, the concomitant of TANU's policy of Ujamaa. This concept is probably better translated as traditional African **familyness** rather than African socialism. It seems to represent a return to the values of **Ukoo**, the extended family. It stresses the importance of incorporating in both

curriculum and school management the virtues of social equality, obligation and co-operation. Education for Self-Reliance is concerned that the products of its educational institutions, from primary school to the university, are prepared to serve the community (Brown & Hiskett 1975:424).

Education for the promotion of economic development has been more generally espoused by independent African states than has education for self-reliance. Basically the former is concerned with the promotion of those processes in society that enable GNP to be maximised. It is perhaps summed up by the first recommendation adopted by the Nigerian National Curriculum Conference of September 1969, thus: "The content of Nigerian education must reflect the past, present and future of the dynamic Nigerian society in terms of the role the individual is expected to play in the present modernisation process". The emphasis on the individual and the "present modernisation process" is significantly different from the education policy of Nyerere. Most of the African countries have in fact seen less need for a radical revolution in the education system than has Tanzania (Brown & Hiskett 1975:425).

It would seem that an education strategy for independent African states should be concerned to promote both social justice and economic development. This is recognised in most, if not all, plans for educational development in Africa. "Man can

no more live by love alone than he can by bread alone" (Brown and Hiskett 1975:427). But achieving both objectives is easier said than done. The state must be rich in natural resources.

A different concept of education is called for; a concept that involves a working apprenticeship in studying problems. At the primary school level these problems may be : firstly, the extent to which work-experience, particularly of a rural nature can be promoted at the same time as education in oracy, literacy, numeracy and citizenship; secondly, the extent to which work-experience (for example on school farms in Tanzania) really does contribute usefully to agricultural and community development.

At the lower secondary level, problems may include consideration of the nature of ethnic prejudice, the value of intermediate level man-power and its associated techniques of production, the potential of community development and the concept of African unity. At the higher secondary level and in tertiary education consideration may be given to African studies in much more of a world perspective: the significance of being human; the ecology of the human species; the meaning of development; the study of group tensions and conflict; and the study of values. Basically one would be moving away from the concept of set syllabuses towards the idea of an evolving curriculum (Brown & Hiskett 1975:427).

Here and there, indeed, it may even be possible to get away from the concept of the training college introduced from Europe, and establish more political institutions which may be known as colleges of development, or African studies colleges. In such colleges, those who are concerned with the process of promoting development and nation-building in agriculture, public health, community development and education would be trained together. Already Kenya has introduced "village polytechnics", providing both education and an induction into rural skills like better farming and building. Botswana has its 'Brigades'. These are cost-covering training schemes ranging over quite a number of crafts and trades. Education and vocational preparation are being brought into closer alignment in meeting the needs of rural communities (Brown & Hiskett 1975:430).

In support of the Africanisation concept, Burger (1981:38) takes the following as criteria for the evaluation of a specific education system:

- (i) The education system must be embedded in the own culture.
- (ii) The education system must consciously develop knowledge, acceptability and love for the valuable own cultural things.
- (iii) The education system must also be based on cultural

enrichment, and introducing the educand to a world of reality which stretches wider than the own.

- (iv) The education system must maintain a harmonious balance between the own culture and the enriching (or alien) in order to avoid the dangers of stagnation to one or the other of these phenomena.

#### 3.2.4 Conclusion

To conclude this section on the meaning of Africanisation one can summarise it in three sections:

- (i) Traditional African education which also reveal three aspects that are very important to any education:
- (a) Traditional African education was practical and relevant to that particular society in that it prepared the youth to fulfil the life activities of immediate necessity to the society. In such a way it produced useful citizens and avoided unemployment (Abreu 1982:16; Raikane 1987:38).
- (b) Traditional education encouraged conformity and cooperation among, and respect towards members of the society (Abreu 1982:17; Mutua 1975:8; Raikane 1987:39).
- (c) Most importantly, traditional African education served to preserve the indigenous culture of that

particular society (Ngunangwa 1988:247).

(ii) The second section deals with what colonial education did to the traditional indigenous education. Colonial education disrupted traditional African education by replacing the emphasis on cooperation and mutual assistance with individualism (Njabili 1993:11); it suppressed the African way of life and imposed the settlers' way of life on the indigenous people (Abreu 1982: 188; Mutua 1975:11). Colonial education was exclusively for the benefit of the white settlers (Van Rooyen 1978:110) and only served a small percentage of the population (Ngunangwa 1988:244) who received enough education to serve the white farmers (Eshiwani 1990:1).

(iii) The third section deals with what is meant by Africanisation of the school curriculum. After independence African leaders decided to localise the personnel as well as the curriculum in their respective countries (Brown & Hiskett 1975:424). In Tanzania, President Nyerere introduced Education for Self-Reliance which was an attempt to inculcate in the youth the spirit of mutual help, social justice and self-reliance (Brown & Hiskett 1975:424). Because economic development was also espoused by African leaders, both social justice and economic development were adopted as the basis for Africanisation (Brown & Hiskett 1975: 427) which means that curriculum was seen as being embedded in both the own culture and the enriching (alien)

one (Burger 1981:38).

### 3.3 Africanisation of the school curriculum in Botswana

#### 3.3.1 Efforts of Africanisation of the school curriculum in Botswana

Under British Rule, for 81 years, until 1966, Botswana was known as the Betswanaland Protectorate. Not surprisingly, the institutions and culture of the colonial power were imposed on the country. To some extent the indigenous culture became submerged and many **Batswana** were encouraged to believe that their own cultural heritage was inferior to that imported by the British. With independence has come the opportunity to reassess this situation, to reassert the national identity, and to build a society which gives expression to the noblest values from the past (Botswana 1977:12).

Botswana, however, did not have a comprehensive review of its education system until 1977, in the 10 years after independence. To a large extent, the system had not changed from the one taken over when the colonial period ended. Real Africanisation attempts started with the advent of the National Commission on Education.

### 3.3.1.1 The First National Commission on Education

The Botswana government has been conscious of the importance of education and the need for change, as indicated by statements in the Botswana Democratic Party manifestos, resolutions and speeches of His Excellency, the President during 1975 and 1976 (Botswana 1977:2). The Government Paper of 1977 set forth the policy and strategy for the educational development that government intended to pursue. The policy was based upon the recommendations of the Botswana National Commission on Education, which was established by a Presidential Directive at the beginning of 1976. The Commission completed and submitted its report in April 1977 after fifteen months of work (Botswana 1977:1).

#### (i) Problems which were identified by the Commission

The National Commission on Education identified a number of fundamental problems that need to be overcome. These are as follows:

- (a) The schools are too separated from the world of work. There are not enough opportunities to combine study and work, and the syllabuses and curricula are too academic. Children are not taught about the real, practical world.
- (b) There is a gap in quality levels and educational opportunities between schools in rural and urban

areas. Children in rural areas are not getting an equal chance to obtain a good education.

(ii) Goals which were identified by the Commission

With regard to goals, the Commission has taken as its starting point Botswana's national principles:

- (a) Democracy ("Puso ya batho ka batho") - The curriculum should include teaching about democratic institutions and the way they work, and education should incorporate practical experience of democratic institutions through visits to "kgotla", council or parliament. A respect for democratic values must be instilled.
- (b) Development ("Ditiro tsa ditlabololo") - Students must be taught about their country, its resources and conditions for its development.
- (c) Self-reliance ("Boipelego") - Both at the national level, in terms of bringing the economy under local control and replacing expatriates as soon feasible, and at the individual level, enabling Botswana to progress through self-help on their own initiative (Botswana 1977b:24).
- (d) Unity ("Popagano ya sechaba") - Unity embraces many important ideas such as loyalty, cooperation and a sense of national identity. It does not mean uni-

formity, but rather puts emphasis upon the common bonds and interests between Batswana of different regions, ethnic groups, religions, political parties, or economic stances. The pursuit of unity calls for every **Motswana** to appreciate his/her rights and responsibilities as a citizen of Botswana, to become fluent in the national language and to take pride in the national cultural heritage (Botswana 1977b:30).

(iii) The strategy which was suggested by the Commission

The strategy that Government intended to pursue had the following elements:

- (a) Highest priority had to be given to strengthening the primary school level so that all children could have a firm educational foundation.
- (b) The purpose of the schools at all levels would be to prepare children for useful productive life in the real world. They should have the basic skills of literacy and numeracy and the knowledge that would make them self-reliant later in life, whether they continued full-time schooling, studied on their own, found employment, or became self-employed.
- (c) The differences in educational quality between urban and rural areas and between public and private

education had to be eliminated in accordance with the principle of unity and social justice.

- (d) Effective and wide-ranging non-formal education programmes had to be developed (Botswana 1977a:3).
- (e) Government would plan carefully the change from the present system to the new system, in which Setswana would be the medium of instruction for four years. The change would not put children from non-Setswana speaking areas at a disadvantage. Time would be allowed to prepare for the change. The Ministry of Education would improve the training and supply of teachers who could teach in Setswana (Botswana 1977:4).

Whereas the previous curriculum was academic, designed for a select few, and heavily oriented towards the Junior Certificate examination, the curriculum that was proposed in 1977 represented a continuation of the primary syllabus and curriculum. Its aims were to provide all children with:

- (a) A solid foundation in Mathematics skills
- (b) An understanding of scientific and technical subjects, based on examples in their society in their own environment
- (c) A sense of the nature of their society and their role in it
- (d) An orientation toward work in the real world

(Botswana 1977a:6).

In order to reduce drop-outs from school due to unwanted pregnancies, programmes of information and education would be developed to encourage personal responsibility on the part of young people. These programmes would ensure that girls and boys have accurate information in preparation for family life (Botswana 1977a:7).

There would be substantial revisions in the syllabus and curriculum at intermediate and senior secondary levels. This work would be directed by a new curriculum Development and Testing Unit at the Ministry of Education (Botswana 1977a:7).

All senior secondary schools would be linked more closely with the communities in which they were located. Each school would have a board of governors. There would be consultation at the District level to determine what the powers of these boards should be and how they should be constituted. The purpose of the boards would be to involve community members in decisions regarding their school and to associate the schools more closely with the communities (Botswana 1977a:8).

(iv) Education for Kagisano

After the formation of the National Education Commission of Botswana in April 1977 a new national educational ideal of

Botswana was formulated, because there was a gap between the system and the expectations of the people. In determining their own national educational ideal the Botswana National Education Commission adopted the ideal of Kagisano as the only national educational ideal of Botswana. The educational system of Botswana also came to be known as Education for Kagisano (Raikane 1987:95).

The English equivalent for Kagisano is peaceful co-existence. The whole educational system of Botswana known as Education for Kagisano, is geared towards peaceful co-existence of all people in Botswana. The kind of education the children receive must prepare them for Kagisano. When they leave school and join the work force and sell their skills they should be able to have peaceful co-existence in their daily encounters and interactions with other people, be it in Botswana or in the outside countries (Raikane 1987:97). Kagisano means the people in Botswana must be taught community responsibility.

It was the four basic political principles of the Botswana Democratic Party namely (i) Democracy, (ii) Development, (iii) Self-reliance and (iv) Unity, which culminated in the national educational ideal of Kagisano. The totality of these principles on which the Botswana Government is based, is Kagisano. Two other dimensions of Kagisano are the ideal of social justice and the sense of community and mutual responsibility (Raikane 1987:98). The philosophy of life of

Botswana reflects the same six dimensions which are reflected by Education for Kagisano (Raikane 1987:99).

(v) The National Science Panel

Botswana, like many other developing countries, has for a long time depended on imported syllabi. The syllabi were of the 'traditional' type where the pupils were taught the basic principles of science and good thinking skills through standard topics and experiments, the main aim usually being to prepare pupils for further studies in science, but also in the hope that they would be able to apply those skills in everyday situations. That might have been appropriate at a time when secondary education was only available to a select group of pupils. Those pupils of higher ability could possibly transfer skills taught in a laboratory context to a new, real-life situation.

That position became untenable when secondary education was made available to a larger portion of the youth, representing a larger range of abilities. Pupils of average or below average ability needed to be taught a science principle in the context of a real-life situation in order to apply it at a later stage in life. For instance, a pupil who had learnt about harmful micro organisms, studied them through a microscope and passed examinations, might still not see the relationship between that lesson and his baby brother who had severe diarrhoea and was dying of dehy-

dration. Even if he saw the relationship, it was doubtful whether he knew how to help his brother (Nganunu 1988:441).

It soon became clear that the wholesale importation of foreign syllabi was not satisfactory. Botswana entered a phase where an imported syllabus was adapted by the inclusion of local examples as illustrations of the principles in the syllabus. This was done by way of locally-written textbooks and support materials. However, this did not necessarily mean that the syllabus was relevant to the needs of the country, for as Dr M Kahn (as quoted in Nganunu 1988:441) at the University of Botswana states: "It is not sufficient to merely replace foreign examples with local ones, we must alter the content instead". He further states that the teaching of science should "relate to contemporary needs and experience"; it should be a "constantly changing and developing science". It was resolved that there was a need for a Botswana-oriented syllabus, and it was on this basis that the National Science Panel was founded by the Botswana government to reform the science curriculum (Nganunu 1988:441).

The National Science Panel which was founded in 1984 decided on the following general aims of education:

- (a) That the syllabus should provide pupils with knowledge, skills and attitudes needed for understanding, and responsible participation in, our

society

- (b) That it should be a pupil-centred syllabus with a large component of practical work in a laboratory or science room, making maximum use of easily available low-cost materials
- (c) That it should utilize the discovery method to transfer useful skills and knowledge to the pupils and be structured around integrated themes and topics, some of which are of immediate practical application (Nganunu 1988:442).

The National Science Panel started out with a group of approximately 20 teachers and science educators to list what science the individual needs to know for his or her everyday activities. They (the Panel) tried to identify common everyday activities in Botswana and then saw what science was needed or useful for such activities. For instance, in Botswana cycling is a common form of transport and should form part of the science curriculum. The content of the part of the science curriculum which deals about the bicycle should answer the following questions: What essential things does one need to know about the bicycle and cycling? How does one oil it, how does one repair a puncture and how does one behave correctly in traffic. "Survival skills" should be taught and science concepts built around them. By discussing the necessity of oiling a bicycle, for instance, the concept friction will come in and will be investi-

gated. In the same way the work of the dynamo will be discussed through answering the question as to where the light of the bicycle comes from (Nganunu 1988:443).

The Panel also tried to identify areas of national interest and concern, examples of which were water conservation, overgrazing, soil erosion, the value of wild life, increasing alcohol consumption, the rate of car accidents, teenage pregnancies, high population growth, diarrhoea in children, bilharzia infection, mining and pollution. These areas were to be given a proper place in the syllabus and not merely be mentioned in passing (Nganunu 1988:443).

Apart from the social aim which is explained under Education for Kagisano, Njabili (1993:6), mentions individual development as an important aim of education. She maintains that the focus of education in the school and classroom should be upon learners: enabling them to acquire the knowledge, skills, attitudes and behaviour that will give them a full, successful life and continued personal growth. It should equip them to participate effectively in a rapidly changing society.

In an interview with the Deputy Permanent Secretary in the Ministry of Education in Botswana, Mr Ramotsoe, in September 1993, the following came to light: After the students have completed the senior secondary phase, before they are admitted

to the university, they are required to do community work in the National Service for one year (National Service here does not refer to the Army, but to general service done in the community). During this service they are to do any kind of work in the community and receive some living allowance. The aim of this service is to bring the student closer to the community and by so doing help them to determine community needs and their own areas of interest.

Qualified teachers are lured to the rural areas by an allowance in order to ensure that schools in rural areas are also served by good teachers (Ramotsoe 1993).

The recommendations of the first National Commission on Education in 1977 still guide development within the education system. However, many other socio-economic factors have come into play, and as frustration with the current educational system has grown, pressure has developed, calling for a new National Commission on Education. The second National Commission on Education was announced by the President in April 1992 (Weeks 1993:2).

#### 3.3.1.2 The Second National Commission on Education

The second National Commission on Education was administered jointly by staff from the Ministry of Education and Ministry of Finance and Planning, but was chaired by the Minister of

Commerce and Industry. This National Commission was to be a home-grown' one, with the majority of the eleven members citizens of Botswana. As before, nobody was drawn from the rank-and-file teachers, though two are from the University of Botswana's Faculty of Education, namely, Professor Serara Kupe and Frank Youngman (Weeks 1993:9).

The terms of reference of the Second National Commission on Education are the following:

- (i) To review the current education system and its relevance, and identify problems and strategies for its further development in the context of Botswana's changing and complex economy
- (ii) To re-examine the structure of the education system and recommend a system that would guarantee universal access to basic education whilst consolidating and vocationalising the curriculum at this level
- (iii) To advise on an education system that is sensitive and responsive to the aspirations of the people and man-power requirements of the country
- (iv) To study the various possible methods of student streaming into vocational and academic groups at senior secondary level
- (v) To study how the secondary structure at senior level may relate to the University of Botswana degree

programmes and how the two programmes may best be reconciled

- (vi) To advise on the organisation and diversification of the secondary curricula that will prepare adequately and effectively those that are unable to proceed with higher education
- (vii) To make recommendations to Government on the best and cost effective methods of the implementation of the final recommendations (Weeks 1993:9).

In early 1992 the Ministry of Education conducted its own internal review of the problem of unemployed Form 2 (Standard 8 or Grade 10 in Namibia) school leavers and came up with a number of the following new recommendations:

- (i) Doubling of the places in the Brigades
- (ii) Building of more vocational training centres
- (iii) Support for the Basic Vocational Year to be taught within community junior secondary schools, and
- (iv) Reform to the general curriculum to provide more vocational courses (Weeks 1993:11).

It is likely that the second National Commission on Education will take a long term view, and begin by re-defining "basic education". It is possible that Botswana, responding to popular demand, would move towards all high schools having a four or five

year course ( with each high school specializing in one or more practical skills or "bias"), which would result in 12 years of "basic education" (Weeks 1993:13).

Ramotsoe (1993) revealed in an interview that the second National Commission on Education had presented its findings to the Cabinet in June 1993 and that the people of Botswana were waiting for the White Paper from the government.

#### 3.3.1.3 The Brigades

Botswana has one of the oldest diversification programmes, the Brigades, started on the private initiative of Patrick van Rensburg. The Brigades originated from the Swaneng Hill Secondary School without government subsidy (Sifuna 1992: 7). The Brigade Development Trust, according to an interview with Mr Shoseru (September, 1993) who heads the Brigade at Serowe, was founded in 1965. The Brigade provides training in nine different units, such as builders, carpenters, engineering, agriculture. By September 1993 there were 120 trainees who were trained by contractors. Government subsidy and the production by members sustain the Brigades. Unfortunately, the trainees are not always catered for after they have finished their training at the Brigade because employment is uncertain. The Brigade is run by the community through a board of trustees, and serve the community by providing cheap products.

It was considered necessary for the students to assist in the construction and building and to contribute to the upkeep of the school through work (Sifuna 1992:7).

#### 3.3.1.4 Conclusion

To summarise, the Africanisation attempts in Botswana centre around the idea of Education for Kagisano which means peaceful coexistence of all people in Botswana, social justice and the sense of community and mutual responsibility. Education for Kagisano has its origin in the four basic political principles of the Botswana Democratic Party, namely, democracy, development, self-reliance and unity (Botswana 1977a:3; Raikane 1987:98). After it was discovered that Education for Kagisano did not help much to localise education (Nganunu 1988:441), various attempts were made to bring the curriculum closer to the people. One such attempt was the creation of the National Science Panel (Nganunu 1988:442), which attempted to bring science to the everyday activities of the individual. A second National Commission on Education was announced by the President in April 1992 (Weeks 1993:2) and is about to complete its work (Ramotsoe 1993). The basis of the terms of reference of the second National Commission on Education is to make education serve the community more.

### 3.3.2 Problems related to the Africanisation of school curriculum in Botswana

Because of Botswana's lack of post-primary facilities at independence and the rapid development of the modern sector since then, primary education has received insufficient attention and development has focused on secondary and higher level. As a result of the inadequate or non-existent appropriate education and training policies, education and training is left to a fortunate few. The education system is heavily dependent on the advice of foreign consultants. It is as if the slogan is "Management through Consultants". Clearly stated it would be "Management by Consultants". Unsure and untrained executives are still trying to save face by employing consultants from abroad and expatriate advisers to run their organisations. The executives neglect local facilities and expertise because they would rather be behind somebody when carrying out their duties. Perhaps they should be called facilitators and not managers and directors, etc. The more foreign the expertise the better seems to be the trend. A local "expert" can give an idea, but the idea will wait and be better received if it is stated by the external consultant who must preferably be from overseas (Maseko 1989:234).

### 3.3.3 Evaluation of Africanisation attempts in Botswana

On the positive side, Education for Kagisano has brought about a prodigious and prestigious achievement in educational circles in Botswana, and life in general has improved in Botswana since the inception of Education for Kagisano (Raikane 1987:102). The following are signs of improvement:

- 3.3.3.1 Distribution of education facilities. Because Kagisano means social justice, which implies fairness and equity the Botswana educational authorities are fair and just in distributing educational facilities.
- 3.3.3.2 Control of schools. As indicated in the principles underlying Kagisano as a national education ideal, community responsibility and mutual personal responsibility are implied. This community responsibility is noticeable through the Local Education Authority (LEA). The LEA controls and provides the physical information structure in primary education (Raikane 1987:103).
- 3.3.3.3 Examinations. The other dimension of Kagisano is the idea of social justice. This is fairness. Through the examination in Botswana, achievement and ability are tested to complete each stage of education. This is a measure reflecting the fairest and most objective way of allocating places and of

excluding personal bias.

- 3.3.3.4 Increase in the number of secondary schools. Before the Kagisano era, up to the time of independence, the Government had not completed a single secondary school in Botswana. In accordance with the principle of development implied in Kagisano, in 1986 there were 22 Government and aided secondary schools and 20 community junior secondary schools. The total enrolment for all the schools was approximately 22 500 (Raikane 1987:104).
- 3.3.3.5 Establishment of Primary Schools. Another implied principle of Education for Kagisano is the idea of self-reliance, known as "Ipelegeng" in Setswana. Through the principle of self-reliance the population of Botswana was so filled with this spirit that many primary schools in Botswana came into being through a scheme called Ipelegeng (Self-reliance). The Local Education Authority (LEA) provides the physical infrastructure in primary school education, which is a sign of the dictates of the education principle of self-reliance (Raikane 1987:104).
- 3.3.3.6 Brigades. All in all, there are twenty brigade centres in the Republic of Botswana. These Brigades came into being as a result of the spirit of self-reliance which is implied in Kagisano. Self-reliance is such that everyone in Botswana feels he should be

involved in Kagisano. The Brigades ease unemployment in the villages in Botswana. The Brigades serve the purpose of accommodating dropouts and making them able to render service in their communities after completion in the Brigades (Raikane 1987:105). Steps are already being taken to absorb the 24 Brigades that still function from self-help and community supported institutions into the vocational and technical system. The interest of Botswana in alternative, work-study institutions still exists. Patrick van Rensburg and the Foundation for Education with Production received support and encouragement to start a new work-study type of high school, Thuto Le Tiro, south of Serowe (Weeks 1993:12).

3.3.3.7 Establishment of the University of Botswana and Swaziland. The principle of self-reliance is applied in education in that the government of Botswana has succeeded in instilling in the populace the spirit of self-reliance. Through a scheme called the University of Botswana Campus Appeal, a sum of one million Pula was raised from voluntary contributions. This was used for the University of Botswana and Swaziland. This is an example of self-reliance (Weeks 1993:5).

3.3.3.8 Teachers' Aids Production Unit (TAPU). TAPU also came into being through the influence of the spirit

of self-reliance: This spirit of Self-reliance has also made the teachers in Botswana inventive in producing their own teaching aids. TAPU trains teachers to produce their own teaching aids. This training makes the teachers less dependent on the Ministry of Education (Weeks 1993:5).

3.3.3.9 Rejection of colonial days' neglect. When Botswana became independent, it was one of the poorest countries in the world. The Botswana Development Programme (BDP) toiled to develop the country and to improve the educational facilities. The BDP has almost doubled the number of secondary schools. The curriculum inherited was improved to include more practical subjects (Raikane 1987: 106). In 1976 there were 15 aided and 17 private secondary schools. Following the high priority given to the establishment of government community junior secondary schools, most private schools have been absorbed. In 1991 there were 146 community junior secondary schools and 23 senior secondary schools, with 48 572 students in the community junior secondary schools and 19 595 in the senior secondary schools (Weeks 1993:5).

3.3.3.10 Research and Testing Unit. The Research and Testing Unit was to conduct research for the Ministry of Education and to train teachers in analyzing responses. This section was manned by people holding senior

degrees in educational management (Raikane 1987:108).

- 3.3.3.11 Advanced Levels of the Cambridge Matric. The spirit of development and international recognition was demonstrated. In Botswana those candidates who wished to qualify for admission to overseas universities were enrolled at Maru-a-Pula Secondary School in Gaborone specifically for Advanced Levels of the Cambridge Matric. This catered for the student with a high I.Q., and his faster development and advancement were ensured. This arrangement was indicative of interest in development, which was an element of Kagisano (Raikane 1987:108).

Even though the advent of Kagisano has ushered in a thrust towards renewal and progress as evidenced, there are still some aspects to be addressed by the Botswana educational authorities such as the following (Raikane 1987:109):

- (i) Medium of instruction. In the English medium schools, English is used from Standard 1. This is not in keeping with the principle of development, which is implied in Kagisano. It is an anomaly because normatively a native language has to be the medium of instruction up to the highest standard (Raikane 1987:110)

- (ii) Wastage in primary school education. As a result of having English-medium schools, some children become alienated and drop out of school. The Botswana education system functions uneconomically. The problem of dropouts is still very acute in Botswana. In 1983, 5 110 pupils dropped out of the primary school phase out of a total of 198 328 (Raikane 1987:111).
- (iii) Teacher qualifications. Botswana still has a massive number of unqualified teachers. In 1984 there was a shortage of 1 900 trained teachers. This problem of poor qualifications of teachers results in wastage in education.
- (iv) Relying on expatriate teachers does not result in self-reliance, as professed in Kagisano. If one scrutinizes the educational system of Botswana, there is indeed very little self-reliance achieved since political independence from Britain. In 1983 the number of expatriate teachers in the primary schools still stood at 4 percent (Raikane 1987:111).
- (v) Enrolments in government and aided secondary schools in Botswana. One of the principles of Education for Kagisano is development. There is very little development in the Botswana education system. There is a big difference between enrolment in Form I and in

Form II as a result of the failure rate and the subsequent drop-out rates which are high in the secondary school phase. In 1983 there were 4 527 Form I pupils. Out of the 4 527 pupils in Form I in 1983 only 1 504 reached Form V. This means that 3023 pupils dropped out of school along the way. This clearly depicts that in Botswana as a result of the high failure rate and the high drop-out rate there is very little development (Raikane 1987:112).

- (vi) Automatic examination promotions. No self-reliance and development are reflected in this set-up. Promotion in primary schools is automatic until standard seven, when an examination is taken. This retards progress and diminishes seriousness on the part of the pupils in the learning situation. To a very great extent this will affect self reliance and development among the pupils. When these pupils reach secondary education, their scholastic performance is bad (Raikane 1987:113). Botswana is following the 7-2-3 structure which is actually a transitional stage to the 6-3-3 which was proposed by Education for Kagisano. The failure rate at the end of the basic education, namely, junior secondary, is approximately 78%. This percentage is very high and has become a problem to the country. The Brigades and polytechnics can not absorb all these children (Weeks 1993:7). Also

according to Ramotsoe (1993), about 106 graduates are without jobs in Botswana. This situation is not in keeping with the principle of development of Kagisano.

Many of the recommendations of Education for Kagisano that have shaped the educational system in Botswana over the past 15 years are being challenged more often. There exists a wide demand for two years of pre-schooling, supported by the government and with local vernaculars taught. The place of Setswana in the curriculum, where it is studied for four years, and the transition to English, which takes place in standard 5, is being queried as people see the elite sending their children to English medium private schools where they study in English from Standard 1 and take Setswana as a second language (Weeks 1993:10).

There have been calls in some quarters for the following:

- (i) For the re-introduction of school fees
- (ii) For keeping the seven-year primary cycle , followed by three years of community junior secondary schooling
- (iii) Some people are even suggesting that instead of abolishing the primary school leaving examination, there should be tests at the end of standards 4 and 7, Form 3 and Form 5 ( Cambridge Overseas School Certificate, which has not yet been localized), and

"A levels"

- (iv) The call for more opportunities for vocational and technical education, a common panacea to development, has been growing
- (v) There is general recognition that the status and prestige of the teaching profession has declined, and there are calls to improve salaries and other benefits to attract intelligent youth to join the teaching profession.
- (vi) Though significant localisation has occurred in the four teacher training colleges and two colleges of education, the staff lack a career structure and appropriate incentives (Weeks 1993:10).

At a major workshop held in Gaborone in September 1992 to discuss the Vocational Education and Training Development Plan, the basic Vocational Year was labelled a great step backwards by Jay Salkin of the Ministry of Finance and Development Planning. He estimated that the cost of implementing the vocational education plan would be more than the total education budget for six years! And if implemented it would still not solve the problem of "lack of jobs and lack of productivity and lack of effective management and lack of accountability or responsibility" (Weeks 1993:11). The impact of the drought on cattle production, of falling diamond prices, disruptions in diamond production, problems at the nickel-copper mine (BCL), Sowa Pan (soda) and in other

sectors, may require a re-assessment of NDP7 and a suspension of existing projects (Weeks 1993:11).

Between 1985 and 1991 Botswana's Government revenues exceeded expectations, and education was granted more funds than had been anticipated, with development expenditure 'in real terms' being 73 percent above targets, and education receiving over 22 percent of the recurrent budget. It is not surprising that some planners saw no limits, and failed to predict the setbacks of 1992. It is now anticipated that mineral revenue could drop as much as 21 percent or by US\$ 200 million between 1991 and 1994, which would require a corresponding cut in Government spending - reductions which could be delayed a year, if they were partially absorbed by Botswana's favourable foreign exchange reserves. The situation in Botswana is complicated by the political situation and inflation in the Republic of S.A, a fierce drought in Southern Africa, the dumping of Angolan diamonds, and the economic crisis in Zimbabwe (Weeks 1993:2).

These pessimistic scenarios make the work of the second National Commission on Education more difficult, and as a result they are seeking economic projection over the next decade or so. Members are keenly aware that most of the changes the public is calling for will cost more, not less: any reduction in class size will require more teachers and result in increases in the major cost to education; any effort to develop pre-vocational training and

primary and community junior secondary schools and technical biases in senior secondary schools will be expensive, as vocational and technical buildings, equipment and teachers are costly; the addition of pre-schools to the education system would add the expense of establishing such a system across the nation; the re-establishment of Form 3 in the community secondary schools, thought it would meet popular demand, would also be a costly exercise; and development of "A-level" courses at senior secondary schools would create initial expenses, even if justified on the grounds of reducing costs at the University of Botswana which could then shift from a four year to a three year degree programme in most areas (Weeks 1993:12).

#### 3.3.3.12 Conclusion

To conclude on the evaluation of the Africanisation attempts in Botswana one can look at the positive as well as the negative effects on the education in Botswana of the idea of Education for Kagisano. Education for Kagisano rendered positive contributions to education in the following aspects: distribution of educational facilities; control of schools; examination; increase in the number of schools; increase in the number of Brigades; establishment of the university of Botswana and Swaziland; establishment of Teachers' Aids Production Unit; rejection of colonial days' neglect of education; democracy and unity in education (Raikane 1987: 102-108; Weeks 1993:5-12). Because all

these changes had to do with the improvement and localisation of school activities, Education for Kagisano was concerned with the Africanisation of school curriculum in Botswana.

Despite the above positive contributions, there are, however, aspects in the idea of Education for Kagisano which the Botswana educational authorities must re-address in order to bring education to the level which satisfies the needs of the majority of the Botswana people (Raikane 1987:109). These aspects are the medium of instruction, teacher qualifications, examination promotions, the inability or unwillingness of the Ministry of Education to implement all key recommendations of Education for Kagisano, introduction of 2-years pre -schooling, the teaching of vernaculars, introduction of school fees, vocational and technical education and the bureaucracy of the Botswana administrative system (Raikane 1987:109-113; Weeks 1993:7-12).

All in all, attempts to Africanise Education for Kagisano have achieved a great deal in 15 years, but there is still room for improvement.

### 3.4 Africanisation of the school curriculum in Tanzania

#### 3.4.1 Efforts of Africanisation of the school curriculum in Tanzania

Like in all other colonies before independence in 1964, education in Tanzania was foreign, meant for a few who would serve the colonial masters. During this period, the people of Tanzania (previously called Tanganyika) founded a political party which fought for the independence and freedom of the country. This political party was called Tanganyika National Union (TANU). Tanganyika National Union (TANU) reinforced the demand for education during the colonial period (prior to 1964) and criticised the policy of the colonial government. TANU had also become involved in educational development by urging parents to build schools on a self-help basis. The result was a rapid expansion of primary education in the country during the period 1964-1969 (Sumra 1986:144).

##### 3.4.1.1 Education for Self-Reliance

Soon after the Arusha Declaration (A.D.) on socialism and self-reliance was announced in 1967 at Arusha town, President Nyerere issued his paper on Education for Self-Reliance (ESR) (Galabawa 1990:10). A clear summary of this policy is given by Sanyal (as quoted in Galabawa 1990:11). He distinguishes the

following major issues:

(i) The need to develop a curriculum which aims at meeting the needs of the majority to enable them to live in a predominantly rural society and also to enable them to contribute towards the improvement of life in the rural areas. An implication of this statement for primary education was that it became a preparation for rural life in the community and not for entry to secondary schools. For secondary education it had the same implications with regard to university entrance and both levels of education were to be complete in themselves.

(ii) The need to integrate education with life and with the community. The community should be involved in the school activities. Schools must be an integral part of the community to keep the students/pupils aware of their responsibilities.

UNESCO (1975:23-24) adds that according to the ESR policy every school should be a farm; the school community should consist of people who are both teachers and farmers, and pupils and farmers. The school farms had to be created by the school community, clearing their own bush, and so on - but doing it together. This had to be done by no more capital assistance than is available to an ordinary, established, co-operative farm where the work could be supervised. In addition to the emphasis on the spirit of self-reliance and community life, the school should also

encourage new attitudes, foster and lay down the social goals of the country. Whether privately or publicly owned, "our education must inculcate a sense of commitment to the total community, and help pupils to accept the values appropriate to our kind of future"

(iii) The need to integrate theoretical knowledge with manual work and production. The need to instill in the students attitudes of self-confidence, creativity, problem-solving and scientific outlook and the need to encourage the development of an enquiring mind and ability to think for oneself. (Galabawa 1990:11).

Education for Self-Reliance was part of overall policies aimed at the socialist transformation of the society (Sumra 1986:169). Educational changes were aimed at creating a new man. The education provided must, therefore, encourage the development in each citizen of three things: An enquiring mind; an ability to learn from what others do and reject or adapt it to his own needs; and a basic confidence in his own position as a free and equal member of society who values others and is valued by them, for what he does and not for what he obtains (Sumra 1986:170).

Education for Kagisano called for a complete transformation of the organisation of the schools, the structure of the education system, and the content of learning. It called for re-enforce-

ment of co-operative rather than competitive methods of learning and work, and for the need for student participation in decision-making in the school. The socialist ideology was to permeate the whole education system. Pupils, especially at the primary school level, were to be taught modern agriculture (Sumra 1986:170).

#### 3.4.1.2 The five-year plan policy

The period 1964 to 1974 saw the emergence of policies which viewed education as an instrument of social and economic development. Two policies in this category will be viewed: The Adult Education policy and the Manpower Policy. These policies were implemented through five-year plans (Galabawa 1990:7).

The First Five Year Plan (FFYP) of 1964 - 1969, the Second Five Year Plan (SFYP) of 1969 - 1974, and former President Nyerere's speech to Parliament on May 12, 1965, first spelled out the content and strategies of implementing adult education in Tanzania. The FFYP and the SFYP emphasized the major aim of adult education to be rural development. Nyerere's address to Parliament in 1965 observed that "the purpose of government expenditure on education in the coming years must be to equip Tanganyika with the skills and the knowledge which is needed if the development of the country is to be achieved ... first we must educate adults. Our children will not have an impact on

our economic development for five, ten or even twenty years" (Galabawa 1990:7).

The First Five-Year Plan's (FFYP) first steps were taken to integrate the four subsystems (Europeans, Africans, Asians, and others) in primary education (UNESCO 1975:28). The Education Ordinance of 1961 established a policy of a racially integrated school system, controlled and managed by the government and voluntary agencies. To equalise access, school fees were controlled, although the majority of secondary school students still came from high income families (Galabawa 1990:6).

English and Swahili became the sole media of instruction in 1965. However, by 1968, Swahili was adopted as the medium for all primary schools, although some private English medium primary schools still served the interests of foreigners and wealthy Tanzanians (Galabawa 1990:6).

#### 3.4.1.3 Nyerere's contribution to education in general

By March 1967 President Nyerere had brought radical changes to education. In order to introduce the policy of socialism and to combat the education problems caused during the colonial era President Nyerere introduced his policy of Education for Self-Reliance (Van Rooyen 1978:110). By announcing Education for Self-Reliance Nyerere envisaged the restructuring of education.

It should be the task of the primary school to restore the lost contact between the school and the community.

The most significant reform that Nyerere suggested to overcome the divorcing of pupils from the community was to make schools communities in their own right - communities which practised self-reliance. For example, each school was to have a form of workshop to provide the food eaten by the community and make some contribution to the total national income. Education should speak to the hearts of the inhabitants in order to achieve the envisaged results of a socialistic community. In addition, education should rescue the country from falling in a capitalist system, and to try and become internationally independent. Education should strive to inculcate a sense of commitment to the total community. Nyerere said education for Self-Reliance had "ensure that the educated know themselves to be an integral part of the nation and recognise the responsibility to give greater service to the community to which they belong" (Van Rooyen 1978:112).

President Nyerere's Education for Self-Reliance has given the primary school a specific task. He sees primary education "as a tool for the development of the people and liberation of man; that is, it stresses the values, practices and attitudes which are pertinent in changing the living conditions of the majority of Tanzanians" (Van Rooyen 1987:169).

For this purpose the primary school should perform the following tasks:

- (i) It should provide an opportunity to all the children in the rural area to receive at least primary education.
- (ii) Primary education should not only provide education but should also serve to uplift the standard of life in general.
- (iii) Primary education should be a complete education in itself. For those learners who could not go further to secondary school, primary education should be a rounded off complete whole.
- (iv) Primary education should also be adjusted to agricultural activities and needs. All subjects taught in the primary school should be related to agriculture and that, where possible, every school should have a school farm where local food crops would be grown" (Van Rooyen 1978:168).

President Nyerere saw the following as important functions of the curriculum:

(i) Basic knowledge and skills as aims of primary education

In order to acquire basic knowledge the curriculum had to make provision for (1) Functional literacy and (2) Basic skills. Agricultural methods, woodwork, building and commercial techniques and agricultural activities were included in the curriculum.

(ii) Social formation of learners as aims

One of President Nyerere's objections to colonial education was that it did not serve the community.

"The primary school should become a Community Education Centre serving the educational needs. The new curriculum was to be determined by what skills and values Tanzanian children ought to be taught to live in a society where there would be equality, respect of human dignity, sharing of resources and no exploitation of people" (Van Rooyen 1978:171).

In order to accomplish the aim of community cooperation primary education should play the following roles:

- (a) Primary education should not be a one-sided part of the education policy, but should lead the community by means of community Education

Centres.

- (b) The task of primary education should be seen as such, says Hall as quoted in Van Rooyen (1978:173): "Civic education includes the child's relationship with and obligations to, his family, village and society."

(iii) Religious and moral formation

President Nyerere's aim with primary education to be thoroughly integrated into the village life, presented a possibility to the learners to be involved with the moral values of the community (Van Rooyen 1978:173).

(iv) Aesthetic and cultural development of learners as aim of primary education

It was expected of the learners to participate in "the cultural activities of the nation and of the locality of the school, for example, dances, folk songs and stories" (Van Rooyen 1978:173). Participation in these activities would give the learners an opportunity to strengthen their aesthetic value and at the same time to build a feeling of own values. Education for Self-Reliance should awaken in the learners a desire for

deeper understanding and improvement in order to develop aesthetic values.

(v) Characteristics of the Primary School in Tanzania

- (a) Primary education was reorganised to provide the learners with the necessary educational development.
- (b) Primary education made the learners politically conscious. Through political education will be promoted the concepts of brotherhood, dignity and equality of men (Van Rooyen 1978:173).
- (c) Primary education had become community schools where various cultural and agricultural activities were presented. "Although the development of some skills will be an important part of this curriculum area, the promotion of self-reliant attitude with regard to the basic essentials, the preservation and growth of national culture, will receive greater emphasis" (Van Rooyen 1978:173).

It was hoped that all primary schools become Community Education Centres in which all basic education could

be provided to the learners and at the same time fulfil the community requirements. For this purpose, the Kwansisi Education Project was started. The purpose of this project was to bring together the school and the community. For this purpose curricula are designed "which fosters the integration of the school with the village so as to prepare the pupils for active participation in the development, maintenance and service of the community". Other important changes away from the colonial pattern were the following:

- (a) Emphasis changed from academic schooling to more purposeful and practical preparation for the village life.
- (b) Parents, learners and teachers became part of planning manual activities.
- (c) The integration of the school with the village had brought new insights for the villagers into the true nature and purpose of education, and for the teachers into the true needs of the village (Van Rooyen 1978:174).

(vi) Specific subject objectives in primary education in Tanzania

- (a) Mother tongue education gave Tanzania many problems. Before 1967 English and Swahili were

media of instruction. Because it was not all the members of the population that could speak Swahili, English was the alternative. After 1967 Swahili was introduced as the official medium of instruction. The reason for this was to create a spirit of oneness and patriotism. It could also join the learners with the community, especially in the rural areas.

- (b) History and Geography were supposed to be the two important subjects to play a role in Education for Self-Reliance. Because Tanzania wanted to Africanise the education system to reflect traditional values and culture, emphasis was to be put on culture, traditional dance and music (Van Rooyen 1978:174).

Njabili (1993:5) and Galabawa (1990:5) summarise the objectives of Education for Self-Reliance as follows:

- (i) To equip learners with skills, knowledge and attitudes for tackling personal and societal problems
- (ii) To prepare the young people for work in Tanzania's predominantly agricultural society
- (iii) To equip learners with the value of freedom, unity and socialism. Despite all critique, Education for

Self-Reliance was a plausible attempt because President Nyerere wanted to consider the African background in his education system.

Nyerere also involved adults in the teaching of arts, traditional dances and telling of local history. School activities became part of the community while the latter was involved in school activities (Van Rooyen 1978:177).

Modern African Socialism can draw from its traditional heritage the recognition of 'society' as an extension of the basic family unit. Here, we have the basis of Nyerere's view of traditional African society and its relevance to modern nation building. The African society was democratic, egalitarian, classless, cooperative and non-competitive, and was the obvious antidote to colonial capitalism. Nyerere said "Let our students be educated to be members and servants of the kind of just and egalitarian future to which this country aspires" (Brown & Hiskett 1975:335).

Instead of the primary school activities being geared to the competitive examination which will select the few who go on to secondary school, they must be a preparation from life which the majority of children will lead. They must prepare people for life and service in the villages and rural areas of this country. Nyerere (as quoted by UNESCO 1975:23) said: "We should

determine the type of things taught in primary schools by the things which the boy or girl ought to know".

In Tanzania, during Nyerere's rule, the Ministry of National Education was not the only Ministry involved in mass education. The Ministries of Health and Agriculture, and the Prime Minister's Office, among others, were busily engaged in mass education activities. In 1972 the Ministry of Agriculture launched a campaign known as "Siasa ni Kilimo" with the aim of encouraging people to grow more food and produce cash crops to help the nation to increase its foreign exchange. The following year, 1973, the Ministry of Health launched another campaign, "Mtu ni Afya", the aim of which was to help Tanzanians to improve their health by improving sanitation, waging war against mosquitoes and other disease carriers (UNESCO 1975:25).

Later, the Ministry of Health launched another campaign, "Chakula ni Uhai", aimed at encouraging people to have a balanced diet. The Prime Minister's Office financed seminars and short courses organised in various centres for farmers in the country. The National radio station worked hand in hand with all the ministries.

The Directive on Adult Education issued by the Prime Minister's Office stated as follows:

- (i) All parastatal organisations and publicly owned

industries and other bodies should have special concrete educational programmes for workers' education in various fields.

- (ii) Every institution, industry, office, etcetera, was expected to put aside a special amount of money to meet all essential costs for workers' education;
- (iii) Workers' education should be conducted during normal working hours for not less than one hour daily.
- (iv) All workers would be obliged to attend classes (UNESCO 1975:25-27).

Changes took place everywhere and on a national scale. As part of the education reform, the country was engaged in several experiments. One of the most interesting and innovative experiment was the exploration of ways in which the life and curriculum of the school might move effectively to be integrated with the life of the village. This programme started as a pilot project at Kwamsisi near Korogwe in the Tanga Region. The school was sufficiently near the College of National Education to enable the principal, the staff and the students to visit the village (UNESCO 1978a:28).

In 1971 preparations for the new venture were begun. The Ministry of National Education outlined specific objectives for the experiment: every activity engaged upon by the school was to further these stated objectives. Meetings of regional

district development officers, education officers, political party officials and college tutors preceded the all-important meetings with village committees and parents.

The proposed project won ready acceptance, not through any coercion, but because of its intrinsic merit and the respect for villagers' opinions and school and society; the school and the villagers operated as separate entities, coexisting as a logical response to the norms of life only (UNESCO 1978:28).

The "Wabena" Project embarked on the construction of community/folk schools since 1982. This project was initiated by the elders of 168 villages of Njambe district. The community/folk schools would be centres of research and development for rural transformation. These new schools, with emphasis on vocational and community life, located in rural areas, and managed by the communities in and around the schools, brought new hopes and promises to the Wabena (Ngunangwa 1988:253).

If the concept implied by these projects was properly implemented, the system could prove to be an agent of change and innovation in the farming systems and economic development and in the improvement of the quality of community life as defined by the philosophy of "Wunu" (that is, the dignity of a person) (Ngunangwa 1988:253).

In less than five years, the Wabena had built and, by 1988, were operating ten vocational community secondary schools in order to improve their educational and economic opportunities and serve as centres for cultural and technological development, appropriate to Wabena life. The schools, which specialize in agriculture, home economics and masonry, carpentry, nutrition and child-care, should be completely integrated into community life and production. Each school is managed by a committee selected by the villagers, and people with special skills in the community will be involved in teaching the youth. Wabena customs, laws and standards of behaviour will hopefully become part of the school culture (Ngunangwa 1988:252).

A new curriculum centre in Tanzania has been established and is called the Institute of Curriculum Development. The functions of the centre are, inter alia, the following:

- (i) To assume responsibility for the development of educational programmes and to undertake the evaluation of courses of study and practices on the basis of national educational objectives
- (ii) To undertake analysis, review and revision of curriculum and syllabi
- (iii) To initiate, promote and supervise such changes in the syllabi and educational programmes as are necessary for the implementation of the national

policy on education

- (iv) To conduct training programmes in such subjects associated with the development of curricula and syllabi
- (v) To give advice and make recommendations on such matters relating to curriculum reform (Njabili 1993:8).

#### 3.4.1.4 Conclusion

In conclusion, the Africanisation attempts in Tanzania started with TANU, years before independence in 1961 (Sumra 1986:144). Six years after independence Education for Self-Reliance was introduced, when President Nyerere announced it at Arusha. The aim of this new move was to change the curriculum completely so that it could produce learners who could meet the needs of the society, who were integrated and served the community, and who were self-reliant and independent in thinking (Galabawa 1990:6-10; Sumra 1986:170; UNESCO 1975:28; Van Rooyen 1978:110-112).

All the phases of schooling (primary, junior secondary, etcetera) were to be complete, producing students who were ready to go into the community and serve. Education was vocationally and technically oriented rather than academic. Primary schools were to become farming communities on their own and villagers worked on them (UNESCO 1975:23; Van Rooyen 1978:169).

Education for Self-Reliance was a joint effort with the responsibilities shared between the Ministries of Education, Health, and Agriculture and the Prime Minister's Office (UNESCO 1978a:28; Ngunangwa 1988:252).

#### 3.4.2 Problems related to Africanisation of the school curriculum in Tanzania

Despite the explicit aim of change, education in Tanzania had its shortcomings. The following problems are still being experienced:

- (i) The academic nature of primary education in Tanzania was deeply rooted, with the result that the change was viewed with suspicion.
- (ii) Primary education was practically oriented. For this reason, agriculture, as a subject, was introduced. However, there was a shortage of teachers who were qualified in this subject.
- (iii) There is a shortage of qualified teachers who were qualified in the subjects that were newly introduced as very important.
- (iv) Many of the teachers were not socialistic although they were expected to teach socialism in schools.

- (v) Nyerere expected the schools to change the country in a socialist state.
- (vi) Parents and pupils thought that "it still makes better economic sense for a boy or girl to struggle to get to secondary school and subsequently to wage job because they will nearly always, be better off than if they stayed in the village" (Van Rooyen 1978:177).

In the case of Education for Self-Reliance, very much like that of Ujamaa villages, the policy was implemented in a bureaucratic fashion. The Ministry of National Education became responsible for defining and implementing the new policy. Aspects that did not alter power relations within the structure were more quickly implemented; others that did, were conveniently ignored (Sumra 1986:170).

Teachers supervised farms and other activities at schools with a stick in hand instead of a hoe. School farms became another, though less desirable, school activity. Hardly anything was learned from these farms, as the techniques employed and the tools used were the same as those used by the peasants around them (Sumra 1986:170).

Ukonoki (in Sumra 1986:172) lists six major problems that hinder the successful implementation of Education for Self-Reliance.

These are as follows:

- (i) Misrepresentation of the policy
- (ii) The lack of productivity of school farms
- (iv) Staff authoritarianism
- (v) Frequent staff turnover
- (vi) Shortage of tools and equipment
- (vii) The lack of a sufficiently revised curriculum.

The policy of Education for Self-Reliance did not succeed, because the stay of the teachers and students in school did not, in any substantial sense, depend on the farm. Neither did they see the educational process as possible only because of the farm (Sumra 1986:172).

Many problems arose. Although the programme laid down by the policy of Education for Self-Reliance was voluntary, some pressure was applied by overly enthusiastic officials. In some cases the new village sites that were chosen were not satisfactory, in particular when located in an area with poor soils. The movement meant that the important tree crops, such as the cashew, around the old homesteads had to be abandoned. During the period of villagisation crop production, in general, has declined.

Where cattle, sheep and goats were kept the move to the villages had meant their concentration in these areas and problems of

overgrazing had arisen. Similarly, as many families rely on firewood from the Miombo woodland and scrub, their presence may bring fuel supply shortages. In the areas that have been abandoned the bush will regenerate, the wildlife population will increase and tsetse flies will reinfest again (Sumra 1986:172). The Ujamaa programme, of farming the land collectively, has not been successful. Perhaps the main reason for this is that the necessary incentives for participation have not been made apparent. The profits from crop sales, from sisal or cotton, for example, have usually been reinvested in community needs rather than in being distributed to individuals. Thus those who had contributed most were not compensated financially as they felt they deserved. But even paying them for their work would have been difficult because, with most of the collective farm work, inadequate records were kept of those who turned up for work regularly, and of those who did not. Communities were often offered government assistance, in the form of a dispensary or improved water supply, if they undertook Ujamaa cultivation. But once the community qualified for the project to go ahead, interest in the communal work declined or even ceased (Sumra 1986:173).

### 3.4.3 Evaluation of Africanisation of the school curriculum in Tanzania

Although Education for Self-Reliance (ESR) stressed the

importance of liberation from the inappropriate system of education which Tanzania had inherited, the thinking and actions were still influenced by 'international standards'.

Another failure was the attempt to transform schools so that they could become part of the economic system. Although, according to the directive, the production activities had expanded, by 1990 very few schools and colleges could actually show that such self-reliance activities had in fact greatly reduced the financial burden carried by the government in running their institutions. The judgement of one's ability was still made on the basis of examinations only. Although ESR stressed the importance of, for instance, commitment, general behaviour and other such qualities, employment policies were still directed towards the results of the examinations, which paid no attention to these attitudes (Galabawa 1990:13).

The debate on Tanzania's quality of education involves two groups: The first group looks at the face value objectives of ESR. This group argues that, essentially, ESR aims at changing the orientation of the education system from the capitalist to a socialist orientation so that the system can better serve the socialist society which Tanzania is aspiring to build. Some argue that because by the 1980s Tanzania was not yet socialist, with capitalist tendencies even in schools and among school graduates, the education system must have failed. On the other

hand, there are authors who argue from an orthodox criterion of quality, namely, achievement based on examination results as an indicator of literacy and numeracy (Galabawa 1990:17).

The first group is always wrong in interpreting ESR. In fact, education, being part of society, should promote (not change) socialist transformation. Secondly, it appears that socialism is equated with being a poor nation and having no capitalist tendencies. Thirdly, the 1967 base data are not usually taken into account; that is, are the Tanzanian schools the same as they were in 1967, before the introduction of ESR, and how do they compare with schools in the poor capitalist neighbours (Galabawa 1990:17)?

Tanzania's quality of education cannot be determined on the basis of academic excellence alone. Other writers on this issue (King & Court in Galabawa 1990:17) have laboured to show that the ideal quality in the Tanzanian case consists of knowledge and skills relevant to the immediate life of the terminating majority, rather than the future requirements of those going to secondary schools.

Quality in this case consists of a set of attitudes, values and commitments relevant to socialist citizenship (Galabawa 1990:17). In any case, during the expansionary policy periods, education quality will always go down (Galabawa 1990:18).

In terms of creating new villages that are gradually being provided with a modern infrastructure and services, the programme of villagisation has been a success. As in the towns and villages of West Africa, specialist crafts and trades will develop so that a wider range of skills will be available within each community. However, it is also essential that these rural, farming communities should continue not only to support themselves but also to produce surpluses for marketing outside. So far there has been less apparent success in this (White 1986:131).

Brown & Hiskett (1975:335) maintain that Nyerere's Ujamaa was a feature of all the past societies. There is nothing peculiarly African about it. It can, therefore, be argued that Nyerere in postulating the values of his own version of a traditional past, has ignored the fact not only that African societies differed greatly but that they have all moved right away from that past and can never return to it. Therefore, Education for Self-Reliance is not firmly founded on traditional education and so cannot even be a synthesis between traditional education and his African socialism.

#### 3.4.4 Conclusion

Despite the opinion of the critics of ESR, Nyerere seems to be right on alleging that traditional African education was practical and relevant to that particular society in the sense

that it prepared the youth to fulfil the life activities of the immediate society, as stated by Abreu (1982:16) and Raikane (1987:38) (see paragraph 3.1). The same authors, supported by Mutua (1975:8), also states that traditional African education encouraged conformity and co-operation among members of the society. So, ESR failed or succeeded as a right attempt for the right people.

### 3.5 Africanisation of the school curriculum in Kenya

#### 3.5.1 Efforts of Africanisation of the school curriculum in Kenya

##### 3.5.1.1 Africanisation attempts before independence

In 1922, at a meeting held by parents and elders at Fort Hall (Muranga) it was resolved by the majority present that the people themselves should provide education for their children. Dissatisfaction was voiced against the level and purpose of education being given by Christian Missionaries. For five years school was held in the open or in temporary accommodation like their church services and meetings. Then in 1927 the Africans built a centre at Gakarara to serve as a place for worship as well as a school, independent of the mission. The school received official recognition by the Government in 1928 (Abreu 1982:192).

From 1930 onwards there began a full scale drive to form committees, plan buildings and raise funds for the purpose of schooling, all on self-help basis. Two independent school associations were formed: the Kikuyu Karinga Education Association (K.K.E.A) and the Kikuyu Independent Schools Association (K.I.S.A.) (Abreu 1982:194). The government had refused to assist the independent schools but had authorised the local native councils to assist the schools.

The government objected to the growth of these schools because "without the control and supervision of the Europeans it is impossible for them to become efficient in the present stage of native development". The two associations were totally unconcerned with what the government thought of their schools. By 1935 the number of independent schools was 34 with a total of 2,518 pupils; by 1936, nearly 4 000 pupils were, being educated in these schools. In the same year central Province had a total of 44 independent schools (Abreu 1983:195).

#### 3.5.1.2 Africanisation attempts after independence

With independence in 1963, a new era that changed the occupational roles of Africans was ushered. They had to assume responsibility in the administration of the country.

"Appropriate" education was necessary both in quantity and quality to prepare them for the roles they were to play.

Education had now to be a vehicle for rapid socio-economic development and change in a new system that was committed to offer equal opportunity and social justice for all citizens, and the eradication of poverty, ignorance and disease. It was to restore the African personality and recapture his cultural heritage, which was diminishing as a result of the imposition of an alien culture, while at the same time preparing the Kenyan society for its place in the modern international community (Eshiwani 1990:3).

(i) The legal aspects of Africanisation of the school curriculum in Kenya

The legal framework of Kenya's education has been created by the following policy documents and Acts of Parliament:

- (a) The KANU Manifesto, by which the government committed itself to provision of universal free education and spelt out other socio-economic aspirations to be met by education.
- (b) The Sessional Paper No. 10 of 1965, in which education was seen as "much more of an economic than a social service ... the principal means of relieving the shortage of domestic skilled man-power and equalizing economic opportunities among all citizens".

- (c) Education Act (1968), now under review, which put the responsibility for education in the hands of the Minister for Education and instituted various organs for the organization and management of education at all levels.
- (d) The Teachers Service Commission Act (1967) established a single employer and unified terms of service for all teachers.
- (e) The University of Nairobi Act (1970) established a national university.
- (f) The Kenya Literature Bureau Act (1980) established a publishing body to print, publish and distribute educational materials, among others (Eshiwani 1990:5).

(ii) Development plans in Africanisation of the school curriculum in Kenya

The following are the development plans in the education system of Kenya:

- (a) In the First Development Plan (1964/70), emphasis was on economic growth: expansion of education opportunities, production of skilled manpower, etc.
- (b) In the Second Development Plan (1970/74), the theme of vocational skills for self employment was given

priority in an attempt to provide economic and social balance between the urban and rural areas.

- (c) The Third Development Plan (1974/78) stressed the constraints imposed on development by the under-utilization of human resources and by the lack of appropriate skills at all levels (Eshiwani 1990:6).
- (d) The Fourth Development Plan (1979/83), focuses attention on measures to alleviate poverty. All education programmes in the 1979/83 plan should be seen within the context of the plan's strategies (Eshiwani 1990:9). The plan is committed to substantial improvement in the quality and relevance of education as well as the wider distribution, particularly of education opportunities in less developed areas.

To overcome the problem of unemployment among school leavers, the plan proposes:

- (1) Expansion of employment opportunities
- (2) Promotion of career guidance in employment prospects, particularly in rural areas
- (3) Adapting the school curriculum to make it more relevant to labour market requirements (Eshiwani 1990:10).

In order to bring educational priorities in line with the country's development strategy, the National Committee on Educational Objectives and Policies (NCEOP) Report suggested the following:

- (a) Channelling of resources and incentives towards rural development with the aim of promoting employment creation
- (b) Reform of the education system in order to make it responsive to education expectations and requirements of the rural population, thereby integrating education with local environment
- (c) Intensification and integration of non-formal education/training
- (d) Defining the national education standard which all schools should attain
- (e) Reduction of regional disparities of education opportunity
- (f) Introduction of social ethics into the curricula.  
(Eshiwani 1990:8).

(iii) The Education Commission

In an attempt to have the purposes of education identified and to develop a comprehensive educational policy, the Kenyan government appointed an Education Commission early in 1964 to

survey the existing educational structure and to advise the government on the formulation and implementation of education policy (Urch 1967:2). In 1965, the Education Commission published a report in two parts from which it is possible to determine the major problems which faced Kenya then. These problems tend to centre around the need (a) to achieve social change through an expression of the cultural values of the people, (b) to develop a relationship between Church, state and education, (c) to train manpower for economic development, and (d) to build a united nation. As these problems were discussed the one central theme which emerged was the need for education to shift away from its British heritage and become Africanised (Urch 1967:3).

The new Kenyan leaders wanted to develop an education system grounded in the best and most relevant features of the past, but geared to prepare students to take their places in a rapidly changing society. Political leaders saw the danger in keeping emotionally alive a traditional system which was inadequate for national development in the modern age and they embarked on the task of defining those elements of the past which they felt were beneficial to the nation as a whole and which could be taught to the youth through the school. Some of the more outstanding features of the traditional past which they deemed important and which they would like to see brought about in the schools were the following:

- (d) Social obligation and responsibility
- (b) Social equality
- (c) Social cohesiveness
- (d) Social cooperation (Urch 1967:69).

The Education Commission had noted the disparity between traditional corporate society and the competitive atmosphere which permeated the schools and called for a re-evaluation of the system which brands, as failures, the majority of the students involved in the educational process.

It wanted to develop an education structure which did not produce failures, but which showed every student who left the school that he had a role to play in society, and "that in the chain of cooperation, which is the national harambee, he is an essential and much needed link" (Urch 1967:76).

In February 1966, a curriculum Development Centre was established by the Ministry of Education for the expressed purpose of bringing about curriculum change in Kenya's schools. The Centre had two major tasks. The first was to look at existing syllabi by then being used in the schools and to recommend changes that could be made. The second was to delve into the unexplored and, through experimentation, help develop new materials (Urch 1967:76).

(iv) The expansion of education

Other efforts of Africanisation were concerned about the expansion of education. The government's sessional paper on African socialism stated that an impressive start had been made towards the declared objective of universal primary education. President Kenyatta had already stated his intention to devote a large part of the nation's resources to educational expansion and he deemed it essential to concentrate efforts on secondary education (Urch 1967:196).

Leaders wanted expansion to take place under government supervision so that they could control both quantity and quality (Urch 67:199).

3.5.1.3 The Harambee spirit

"Harambee" was the new national slogan used, although not coined, by Jomo Kenyatta, the leader of the Kenya African National Union (KANU) and the first Prime Minister, later President, of the independent Nation born in 1963. He formally introduced the slogan when he was sworn in as the elected Prime Minister in June 1963 to lead the country to full independence from Britain on 12 December the same year. "Harambee" is derived from a Kiswahili work-gang cry - "Aaaaaaa-mbee!" which may be translated as "Ready-Push!" In Kenya its normal translation into English was "Let's pull together!" and its equivalent in other

Kenyan languages is the term for "community cooperation". The central message of the "Harambee" slogan was Self-Reliance (Hill 1991:39).

To the extent that the Harambee spirit of self-help developed a feeling of personal and civic responsibility, leaders were hesitant to show its advance, for one of the major aims of the new government was to build a national consciousness. It was hoped not only that the traditional moves would move the people in this direction, but that the schools would serve to inculcate a feeling of responsibility toward one's country (Urch 1967:202). That the Ministry of Education was also concerned with the need to develop national unity was evident when the Ministry prepared a statement to the effect that all school children had copies of the national anthem and were taught to sing it either in Swahili or English. The Ministry assured the union that the national struggle for independence would be taught in all schools possibly as part of civics or history (Urch 1967:203).

Mr Moi, the then Minister for Home Affairs, in a speech to Kericho Teacher's College, stated that it was the duty of a teacher to urge youngsters to be law-abiding citizens, for the government and people of Kenya do not want a lawless society (Urch 1967:206).

In Kenya there was deliberate government encouragement of Harambee schools and a corresponding restriction on the growth

of government and mission secondary schools. Private profit-making schools were limited to the urban areas so that they did not compete with self-help, non-profit-making schools. The pressure to build Harambee schools arose in large part from the massive expansion of primary education in the last few years before independence.

The Ministry of education quickly established the following regulations for the registration of Harambee schools:

- (i) There had to be sufficient feeder primary schools in the catchment area to justify building a secondary school for local primary school leavers.
- (ii) 40 000 shillings had to be raised in advance and buildings had to be provided for a two-form intake, to a defined building standard.
- (iii) the school had to be managed by a recognised church or lay organisation, which would be responsible for it in liaison with the Harambee Committee and the headmaster.
- (iv) there had to be an adequate water supply, access to roads, proximity to medical facilities, and sufficient land for relevant facilities and future expansion (Hill 1991:216-218).

By 1973 about 650 Harambee schools had been built in Kenya, with

probably a further fifty or more opening in 1974. Of those, about 470 were still Harambee schools in 1973, 500 and more in 1974, since by then some 180 had been taken over into the government system (Hill 1991:220).

#### 3.5.1.4 Africanisation attempts in Kenya in general

Based on the wishes of the government, educators in Kenya had attempted to design a system which would promote national development by blending and reconciling traditional values with modernity. Their major difficulty was to find a way to incorporate the past into the school programme - to Africanise education in the light of modern relatives. Although the task was a monumental one, plans in this direction had been made.

These plans usually involved: (i) the removal of the Christian church's influence from education, (ii) an evaluation of the curriculum, and (iii) the training of teachers (Urch 1967:372).

The national leaders took a decision that education in an independent Kenya had to be viewed as a secular Africanisation process used to promote national unity. Once religion was treated as an academic subject, it was felt that the schools could foster a nationalistic aim instead of a religious conviction (Urch 1967:374).

Along with the development of a curriculum which would render the student economically useful within his environment, the educational leaders saw the need for a curriculum which would foster a sense of nationhood by appropriately expressing the aspirations and cultural values of an independent African nation.

The Education Commission saw in subjects such as Geography and History an obvious opportunity to stress a common tradition as well as an area where the emphasis could be made consonant with the concern for nation-building in an African context (Urch 1967:375). The Ministry of Education in February 1966 established the Curriculum Development Centre. The Centre was organised into five major sections - language, mathematics, science, social science methods - and was charged with the responsibility to recommend change in the existing curriculum as well as to develop new programs.

Government leaders realized that the success of any new program depended, to a large extent, upon the teachers. The awareness of the teacher's role in Africanising the schools was evident at the Conference on Teacher Education for East Africa, held in Nairobi, Kenya, April, 1965 (Urch 1967:375).

Late in 1964, the Ministry of Education centralized the training of non-graduate secondary school teachers at one college where a concerted effort was made to train teachers to teach in an

expanded curriculum which is more closely allied to the needs of a developing African nation (Urch 1967:377).

The government was aware of the problems involved in attempting to reconcile and synthesize traditional African values with those of the modern world.

Nevertheless it hoped to guide the necessary changes in society by using the roots of the cultural heritage. With independence the schools had been selected as the instruments which could be used to impart those traditions which might not only give the student a sense of social responsibility and cultural identity, but also help him to face the problems that arise in a rapidly changing society. The success of the school in this endeavour would be watched by those who felt that Africa's cultural heritage has a place in the modern world (Urch 1970:377).

The new curriculum centre in Kenya is called the Institute of Education. Its functions are the same as that of Tanzania, stated under section 3.3.1 (Njabili 1993:8).

The main points of the rationale for revision (change of curriculum) in Kenya were as follows:

- (i) The challenge of national development (and

- participation of the youth in development)
- (ii) The need for a more relevant curriculum ( to cater for the needs of the majority of the pupils)
  - (iii) The equitable distribution of education resources (to move toward equality of opportunity)
  - (iv) To increase opportunities for future technical and vocational training (to increase the skills of the population) and reduce reliance on foreign expertise
  - (v) Assessment and evaluation (to move to a position where continuous assessment is an integral part of evaluation)
  - (vi) Education for national unity (to develop a sense of nationhood and an awareness of the nation's cultural and societal characteristics) (Yussufu 1989:280).

In March 1982 the Kenya National Examinations Council accepted the recommendations of the Presidential Working Party on the Second University Report. The report, commonly referred to as the Maccay Report, after the name of its chairman, proposed a change to the system of education which has a basic structure of eight years primary education, four years secondary education and a university education of a minimum of four years duration, which is popularly known as the 8-4-4 system of education (Yussufu 1989:279). Weeks (1993:13) maintains that this structure signalled opportunity for tertiary studies, but this opportunity has not been forthcoming. It also resulted in a proliferation of

examinable subjects at the end of Grades 8 and 12, and a promise (that has not been fulfilled) of a diversification of the syllabus into costly practical subjects. The majority of schools lack trained staff, equipment and facilities for these expensive vocational courses.

An essential aspect of this revision is the move away from rote learning and memorisation to an applied problem-solving approach with an increased practical experience. A more intensive experience of technical education introduced in the last two years of primary education continues into the post primary stages along a technical line. This paralleled an academic line both to be followed by approximately 20% of pupils who continued with secondary education (Yussufu 1989:279).

The implementation of the revised curriculum in standard eight commenced in January 1985 and the first Kenya Certificate of Primary Education Examination taken at the end of primary education was offered in November 1985 (Yussufu 1989:279).

In 1963 there were only 95 secondary schools in Kenya, all teaching a curriculum that had been dictated by the Cambridge Local Examinations Syndicate and examined by it in the United Kingdom. The neglect of secondary education before 1963 is exemplified by staffing and teacher training, which were largely in the hands of missionaries who filled the schools with gra-

duates from their own congregations.

The need for indigenous education of secondary school teachers in Kenya, and indeed in Africa as a whole, was not recognised during the colonial era (Lillis 1985:80).

As the small number of Kenyan secondary schools suggested, mass African secondary education was not considered important. Only after the Addis Ababa Conference of African States in 1961 and the subsequent expansion of secondary education did local programs emerge. Therefore, the impact of the indigenous African teaching force in Kenya, especially with the curricular areas of mathematics and literature, was not substantial. Over the period 1963 - 1981 the indigenous teaching profession had not evolved sufficiently to create a critical mass of African educationists who could play influential roles as agents of curriculum change. The vacuum was filled by expatriates. Equally important, the indigenous education infrastructure was also underdeveloped (Lillis 1985:81).

The Cambridge Local Examinations Syndicate controlled curriculum and its assessment until 1968, when the East Africa Examination Council (EAEC) was formed. Even then, the models transmitted from Cambridge to the new Council (through training programs, marking schemes, courses, etcetera) ensured the continuation of the former models.

The Kenyan Institute of Education (KIE) was the source of curriculum development after 1964, but its curriculum models were also the inherited, metropolitan one (Lillis 1985:81).

Even where indigenization of education decision-making had taken place, such as in the Ministry of Education and the Civil Service, the first generation of post-independence Kenyan decision makers showed no radical shift from metropolitan values (unlike their Tanzanian counterparts in the aftermath of the Arusha Declaration in 1967 and "Education for Self-Reliance"). Thus, Western values were perpetuated in an implicitly neocolonial educational system (Lillis 1985:82). The Africanisation of the literature curriculum began as an attempt to change the extant curriculum, but became, in fact, a change for more significant than mere examination form (Lillis 1985:83).

The ultimate targets of the Africanisation of the literature curriculum were the contexts in which the curriculum was set, which included the institutional and decision-making contexts of the school system as well as the wider Kenyan value system. The literature curriculum immediately after independence was rife with metropolitan assumptions and controlled by the Cambridge Local Examinations Syndicate.

Specifically at the sixth form, pre-university stage (the East African Advanced Certificate of Education) literature was taught

by expatriate teachers. In the period under discussion, the syllabus, as manifested in the established set of books from which teachers could select, was predominantly from European, chiefly English, literature. In practice, some African novels were made available for study, but throughout the entire period, from 1968 to 1976, only two African dramas were prescribed as texts (Lillis 1985:84).

In 1974, 76 members of the Department of Literature at the University of Nairobi (whose personnel and syllabi had become Africanised in the late 1960s and 1970s) made a dramatic call for change. In essence, they attacked the examination formats that circumscribed choice of books, and they sought to replace Eurocentric texts with Afrocentric content (including oral literature of East Africa) (Lillis 1985:86).

The demand for apparently simple content modification carried with it, however, demands for change of decision-making personnel and a replacement of those (expatriate or African) who legitimated the Eurocentric focus. This movement was soon swept into a vortex of events and demands that went to the core of post-independence Kenyan cultural values (Lillis 1985:87).

In Kenya, in the early seventies, the government embarked on ambitious programs of expanding technical secondary schools and modernising their workshops through technical assistance

from the Swedish International Development Authority (SIDA). These schools had a dual track of academic and vocational education. Industrial education was also introduced in 35 academic secondary schools, and the Canadian International Development Agency (CIDA) assisted with the building of a technical teachers' college to train teachers for vocational subjects (Sifuna 1992:8).

#### 3.5.1.5 Conclusion

To conclude, the need for the Africanisation of the school curriculum in Kenya was felt as early as 1922 with the establishment of the Kikuyu Independent Schools (Abreu 1982:192), but on official basis it was with independence in 1963 when the Africans had to assume responsibility in the administration of the country. Education was to restore the African personality and recapture his cultural heritage, while at the same time preparing the Kenyan society for its place in the modern international community, among other many objectives (Eshiwani 1990:3). The Kikuyu Independent Schools were established as protest against the level and purpose of education being given by Christian missionaries (Abreu 1982: 192).

In implementing Africanisation attempts, the Kenyan government has passed various Acts and Development Plans (Eshiwani 1990: 5-6) and established various Education Committees and

Commissions (Urch 1967:2). The Education Commissions had noted the disparity between traditional corporate society and the competitive atmosphere which permeated the schools (Urch 1967:79).

Other efforts at Africanisation were concerned about the expansion of education. Here, the Harambee spirit of self-help contributed a lot in building and running schools which served to inculcate a feeling of responsibility toward one's country, and national unity (Hill 1991:220; Urch 1967:202).

To summarise, one can say that educators in Kenya attempted to design an education system which would promote national development by blending and reconciling traditional values with modernity (Urch 1970:372 and Yussufu 1989: 280).

### 3.5.2 Reasons for slow progress in Africanisation of the school curriculum in Kenya

#### 3.5.2.1 Slow progress in Africanisation of the school curriculum before independence

Although the need for an Africanised curriculum was recognised in London by those responsible for educational policy during the colonial period, the European educator in the colony had difficulty in imposing such a policy. The guideline issued by

the colonial office in London did tend to become Kenya's educational policy, but the educator in Kenya was thwarted in his effort to put into practice an educational system that would consider the interests of the African as paramount (Urch 1967:250).

To implement the educational ideas of the Advisory Committee required an additional amount of money as well as more and better trained teachers. Despite efforts to train more teachers, the shortage of teachers remains a problem. It is aggravated by another problem - "teacher wastage", especially of secondary school teachers who move from teaching to join other sectors of the economy for better remuneration offers (Eshiwani 1990:16 and Urch 1967:25).

Once exposed to a Western-type education the African was not willing to settle for less. During the colonial period it became apparent to the teachers that the African aspired toward an education which would remove him from his community. He did not view the school as a place to learn how to become better integrated into his own society. Instead, he began to demand the same type of education which was given to the European. To the African, it appeared that the West has achieved its power and wealth as a result of its classical education. He did not want an education which he felt made him intellectually inferior and economically subservient, but instead sought educational parity

(Stabler 1969:8).

His view of education was not that of an Africanised curriculum geared to help solve the problems of his local community, but rather one that helped prepare him for a Western way of life and gave him both financial reward and social prestige (Urch 1967:252). Africans grew to resent any kind of schooling different from the European model, and felt that "adaptation" was a plot to give them an inferior education (Stabler 1969:8).

#### 3.5.2.2 Slow progress in Africanisation of the school curriculum in Kenya after independence

While attempts were made by the leaders to develop a secondary education that can help meet the needs of an emerging nation, simultaneously they were maintaining the Cambridge Overseas School Certificate Examination as an international yardstick by which schools could be judged (Urch 1967:255).

Government leaders hosted the idea that to be effective, curriculum change had to be a slow process which evolved from careful planning and contact with teachers in the field. Because of the obstacles and the decision of the government not to rush into a curriculum revolution, by 1967, there was a definite gap between the desire to Africanise the curriculum and actual school practice. "As yet, there is little appreciable difference in actual school practice between the colonial period and that of

the recently independent government" (Urch 1967:256). The following factors could be the reason for this situation:

(i) Population growth versus economic stagnation

Behind all the advance that Kenya had achieved in education and social welfare, there lied the spectre of unplanned population growth. With a growth rate of 3.4 percent per year, Kenya's population growth was one of the highest in the world.

It was one of the problems frustrating attempts to extend educational facilities to all (Eshiwani 1990:17; Stabler 1969:159).

The people of Kenya and their representatives in the National Assembly had not forgotten the Kenya African National Union's promise of free universal primary education. This question and the matter of secondary school places were probably the most frequently discussed issues in domestic politics. However, because of financial constraints the government realized that there was not such a thing as "free" education. It was very cautious (Stabler 1969:162).

Kenya's economic growth was closely related to income from agriculture, and thus, both adverse weather and a drop in the price levels of many products in the world markets could have

a considerable effect on Kenya's economy. The economy had, in fact, by 1967 lagged behind the rate of growth projected by the Development Plan (Stabler 1969:166).

(ii) Unemployment as a reason for slow progress in the Africanisation of school curriculum in Kenya

Another dilemma that continued to vex Kenya was the growing rate of unemployment, particularly among primary and secondary school leavers. Figures on unemployment were by no means accurate, but the number of "hard core" unemployed (those who were landless and jobless) might have exceeded 20 000 two to three years after independence. Kenya's education system had not succeeded in inculcating realistic assessments of employment opportunities and favourable attitudes towards rural and manual work (Eshiwani 1990:17; Stabler 1969:167).

Kenya inherited some of its problems in the implementation of her education programs from the colonial system; others have arisen in the process of educational development in the post-colonial period.

(iii) Foreign language as a reason for slow progress in the Africanisation of school curriculum in Kenya

Formal education was given in a foreign language - in the

language of the past colonial power. Some students found English difficult to comprehend, and so their education suffered (Eshiwami 1990:18).

There was a demand for an African oriented literature, but the innovators that demanded Afrocentric content of literature failed, for 2 reasons. Firstly, they offered a badly designed curriculum: The EAEC (East African Examination Council) was able to reject it on both the content suggested (especially oral literature, which they considered of dubious value) and its lack of assessment strategies (e.g. how to examine oral literature).

Secondly, but more important, the movement's radicalism conflicted with the dominant Kenyan ideology, which resisted any attempt to change the curriculum. By 1985, the Kenyan school literature curriculum remained by and large as it was before 1974. The literature program failed because it seemed so radical that it threatened the status quo and because the protagonists of curriculum change sacrificed basic equivalency standards in order to utilize African and oral sources. Relevance was to be achieved at the expense of equivalency (Lillis 1985:87).

(iv) Secondary school subject areas as a reason for slow progress in Africanisation of the school curriculum in Kenya

The wisdom of introducing academic subjects in technical secondary schools was questioned. Diversified secondary subjects were considerably more expensive than academic subjects, and demanded more managerial expertise and initiative for their establishment and maintenance (Sifuna 1992:10).

3.5.3 Evaluation of Africanisation of the school curriculum in Kenya

In looking at the development of education in Kenya in the last thirty years, one sees big strides which might point a rosy picture of what the country has done and continues to do in the field of education. Kenya has, however, met with problems in the implementation of her education programs:

3.5.3.1 Poor Economy

Like all colonized territories, Kenya inherited a poor economy which gave development a difficult start.

### 3.5.3.2 Population Growth

Kenya's high population growth rate is one of the problems frustrating attempts to extend education facilities to all. With increasing population growth, school enrolment increases and school facilities become inadequate.

### 3.5.3.3 School Leavers and Employment.

Kenya's education system has not succeeded in inculcating realistic assessment of employment opportunities and favourable attitudes towards rural and manual work.

### 3.5.3.4 Shortage of teachers.

Despite efforts to train teachers, the shortage of teachers remains a problem. It is aggravated by another problem, namely, "teacher wastage", especially of secondary school teachers who move from teaching to join other sectors of the economy. As a result, one still finds a large number of untrained teachers in Kenya's schools.

### 3.5.3.5 Language.

Formal education is given in a foreign language. Some students find such a foreign language difficult to comprehend (Eshiwani 1990:18).

### 3.5.3.6 Harambee schools.

Harambee schools were, in most instances, inferior to government schools in the quality of the buildings, the educational level of their pupil intake, their facilities of all kinds, and the qualifications of their teachers. Their fees were sometimes almost double the highly subsidized government school fees. The Harambee schools were modelled on the government schools, sticking to the basic formal academic curriculum. This was the simplest curriculum model to follow.

They were not "alternative" schools; they were a "second chance" institutions for those who failed to get a government secondary school place. With few exceptions, Harambee school leavers also had worse chances than government school leavers in continuing with their education or finding employment in a worsening job market (Hill 1991:221).

One main criticism of the Harambee school has been its curriculum. The self-help spirit did not give one the impression that these schools were intended to be communal or community schools; as such these schools should have fulfilled a need that has been expressed ever since independence - education of a diversified nature, intended to serve the needs of a rural development community. Thus, there was a need, there still is a need, for these schools to emphasise subjects like agriculture, commerce

and industry (Hill 1991:222).

This would have entailed that different provinces would cater for different aspects of rural development, such as animal husbandry, arable farming, fishing, etcetera. In effect we would have been closer to the major aim of education, that is, "to enable individuals to become useful members of the society they live in". There would have been a link established between modern formal education and the traditional system of education.

Because of its largely academic nature, Harambee schools shared with the other government-aided and maintained schools the problem of securing qualified staff. The issue here was that Harambee schools were yet to be considered part of the national system of education in the country (Abreu 1982: 220).

### 3.6 The Evaluation of Africanisation efforts in the three African countries

In all three the African countries that are studied in this chapter (Botswana, Tanzania and Kenya), appreciable progress was made, although the objectives, as postulated by the leaders at the time of independence, are not as yet realized.

#### 3.6.1 Evaluation of Africanisation efforts in Botswana

In the case of Botswana, Raikane (1986:102) describes the

progress made as follows : Education for Kagisano has brought about a prodigious and prestigious achievement in education circles in Botswana, and life in general has improved in Botswana since the inception of Education for Kagisano". On the other side, Raikane (1987:108) again says 'even though the advent of Kagisano has ushered in a thrust towards renewal and progress, as evidenced, there are still some aspects to be addressed by the Botswana educational authorities", and this is why a second National Commission on Education was announced by the President in April 1992 (Weeks 1993:2).

### 3.6.2 Evaluation of Africanisation efforts in Tanzania

As far as Tanzania is concerned, Galabawa (1990:18) maintains that the ideal quality in the Tanzanian case consists of knowledge and skills relevant to the immediate life of the terminating majority", and this, Education for Self-Reliance has achieved. Further, since the implementation of ESR implicated life in villages, it was involved with the programme of Ujamaa, and the latter programme "of moving the dispersed rural population into villages has been largely successful" (White 1986:131).

On the other hand, there is criticism of Education for Self-Reliance. According to Galabawa (1990:13) very few schools

and villages can actually show that self-reliance activities have in fact greatly reduced the financial burden carried by the government in running their institutions. Although ESR stressed the importance of commitment, general behaviour and other such qualities, employment policies were still directed towards the results of the examinations, which paid no attention to these attitudes.

### 3.6.3 Evaluation of Africanisation efforts in Kenya

About the Africanisation in Kenya, Eshiwani (1990:18) argues that in looking at the development of education in Kenya in the last thirty years, one sees developments which could paint a rosy picture of what the country has done and continues to do in the field of education.

On the other hand, Hill (1991:221) heavily criticises the Harambee schools by saying that they were inferior to government schools in many respects; the student fees were double the highly subsidized government school fees; they were modelled on the government schools, sticking to the basic formal academic curriculum, and Harambee school leavers also had worse chances than government school leavers in continuing with their education or finding employment. One main criticism of the Harambee school has been its curriculum. The self-help spirit does not give one the impression that these schools were intended to be communal

or community schools (Abreu 1982:220).

#### 3.6.4 Conclusion

As stated in Chapter 2 (see section 2.2.4), curriculum development is an ongoing process. In evaluating the progress made by the Africanisation of curriculum in Africa, one can conclude that, given time and favourable economic conditions, these countries might reach their goal of getting education to serve the cultural needs of the majority in these societies.

### 3.7 Synthesis on common characteristics of the Africanisation efforts in African countries

When one examines the Africanisation efforts in the three countries which are covered by this study, one is struck by the similarity of aspects such as the type of traditional education they had before colonialism, the nature of the colonial education they received, and how they attempted to correct the wrongs of colonial education.

#### 3.7.1 Traditional education

Traditional African education, as stated in section 3.1, prepares the individual for life as it has been known and lived in his or her society, and so inculcates the values of life that have been

evolved from experience and tested in the continuing process of living (Brown & Hiskett 1975:760).

Traditional African education aimed at enabling individuals to become useful members of the society in which they lived (Abreu 1982:16). This is the type of education which prevailed in the three African countries which are discussed in this chapter before the arrival of the Europeans.

### 3.7.2 The effects of colonial education on African societies

With the arrival of the Europeans in Africa, economic considerations became paramount in education. A gradual but effective elimination of the non-economic values in traditional education became inherent in colonial practices (Mutua 1975:10).

For instance, in the case of Tanzania, Van Rooyen (1978:110) maintains that the education which the colonialists provided helped to make Tanzanians literate, but it aimed at preparing an African who copied foreign ways of living. Kenya's new leadership "noted the rapid social disintegration of the tribal community, the dysfunctionality of family life, and the refusal to return to the land..." (Urch 1970:372)

### 3.7.3 Africanisation attempts

With independence came the opportunity for Botswana to reassess the situation whereby the indigenous culture was submerged and many **Batswana** were encouraged to believe that their own cultural heritage was inferior to that imported by the British; to reassert the national identity, and to build a society which gives expression to the noblest values from the past (Botswana 1977:12). These, among others, were the objectives of Education for Kagisano.

In Tanzania, Education for Self-Reliance stressed (a) the need to develop a curriculum which aims at meeting the aims of the majority, to enable them to live in a predominantly rural society; (b) the need to integrate education with life and with the community; (c) the need to integrate theoretical knowledge with manual work and production (Galabawa 1990:11).

President Nyerere's aim that primary education be thoroughly integrated into the village life presents a possibility to the learners to be involved with the moral values of the community (Van Rooyen 1978:173).

In Kenya, the National Committee on Educational Objectives and Policies (NCEOP) Report suggested, inter alia, the following: "The reform of the education system in order to make it

responsive to educational expectations and requirements of the rural population, thereby integrating education with local environment" (Eshiwani 1990:10).

The Harambee spirit of self-help develops a feeling of personal and civic responsibility (Urch 1967:202), and educators in Kenya have attempted to design a system of education which will promote national development by blending and reconciling traditional values with modernity (Urch 1970:372).

#### 3.7.4 Conclusion

The above shows similarities in the evolution of the school curriculum in African countries, as represented by Botswana, Kenya and Tanzania. These similarities are especially accentuated in three aspects, namely, the nature of traditional education, the effects of colonial education on the traditional curriculum, and the way in which these countries tried to localise their curricula after independence.

After having looked at what other African countries did to their school curricula after they attained independence, the next chapter will look at what Namibia has done in an attempt to Africanise the school curriculum.

## CHAPTER 4

**THE HISTORY OF THE DEVELOPMENT OF THE SCHOOL CURRICULUM  
IN NAMIBIA****4.1 Introduction**

The previous chapter discussed the Africanisation attempts of the school curricula in three African countries. During this discussion it became clear that certain common trends in these countries, with regard to Africanisation of the school curriculum, were discerned. Among these was the fact that immediately after independence virtually all of them embarked upon attempts to change the school curriculum so that it could better serve the people and their communities.

The aim of this chapter is to look at the curriculum in Namibia. The history of Namibian curriculum development started with the German occupation in 1884 and was handed over from one colonial master to the other. This chapter assesses the school curriculum in Namibia before independence - from traditional African education, through colonial education, up to the interim government period immediately before independence (see paragraph 1.3.2 of the objectives of this study). The last part of this chapter deals with education in Namibia after independence - the necessity or otherwise of localising school curriculum in Namibia and the attempts which the new Namibian government has made so far in this regard.

## 4.2 The history of the development of the school curriculum in Namibia

The history of the development of school curriculum in Namibia is dealt with in two parts: Firstly, a brief history of the evolution of the curriculum in Namibia, as affected by different colonial masters, and secondly, ideas and efforts concerning curriculum change in the past.

### 4.2.1 A brief history of education in Namibia

The pioneering efforts of the missionaries in the field of education, towards the end of the nineteenth century, were limited but significant. Amongst the notable achievements were the missionaries' efforts to commit some of the local languages to writing, and the establishment of schools (Tjitendero 1984:1).

During the period of German occupation (1884-1915) the first attempts were made to organise the education of white children with the opening of the German "Realschule" in Windhoek in 1909 (Tjitendero 1984:3). The education of the Africans, on the other hand, which continued to be in the hands of the missionaries, was available to only a few and was directed towards missionary work (Tjitendero 1984:4).

In 1921, soon after the mandate, South Africa attempted to rationalize the various schools to consolidate white control over them. By proclamation No.58 of 1921, education in the territory of South West Africa was brought under South African control, and a Department of Education under a Director of

Education, was set up. From this period virtually all curriculum developments that took place in South Africa were carried over to Namibia (Tjitendero 1984:5).

In 1948 the Nationalists came to power in South Africa, with a clearly defined policy of apartheid (Tjitendero 1984:5). Soon afterwards, the South African Government appointed a Commission on Native Education in South Africa, called the Eiselen Commission which had, as part of its mandate, the following duties:

- (i) The formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitudes, and their needs under ever-changing social condition are taken into account
- (ii) The determination of the extent to which the existing primary, secondary and vocational educational system for Natives and the training of Native teachers should be modified in respect of the content and form of syllabuses, in order to conform to the proposed principles and aims, and to prepare Natives more effectively for their future occupations (Tjitendero 1984:5).

The recommendations of the Eiselen Commission were adopted by the Nationalist government in South Africa and applied in Namibia.

Jansen (1987:2) points out that in the evolution of the curriculum for blacks in South Africa (which also resembles that of Namibia) different curriculum emphases can be distinguished:

- (i) The evangelical curriculum
- (ii) The academic curriculum, especially when the government started to take over education
- (iii) The Industrial Training curriculum
- (iv) The differentiated curriculum
- (v) The apartheid curriculum, which was formalized and systematized in 1948 (Jansen 1987:2-3).

In Namibia, the apartheid curriculum continued up to 1979 when the Interim Government applied the Cape Education Department curriculum to all schools in Namibia. The government of independent Namibia started to phase out the Cape Education Department curriculum from the early 1990's.

#### 4.2.2 Curriculum change - ideas and efforts in the past

Ideas for curriculum change in Namibia are not new. The fact that Namibian children were taught foreign curricula worried many educators in Namibia at the beginning of the twentieth century. In a letter, now in the Windhoek Archives, Cecil J.C. Lemmer (a school principal) suggested to the Director of Education in the then South West Africa in 1935, that in History, for example, South West African history, rather than South African, be taught in schools. Native races, early discoveries and the origin of the South West African situation, for instance, should be taught to children in South West African

schools. In Geography, the geography of South West African should be taught, for example.

In an interview with Mr Andrew Matjila (1992), the former Minister of Education for the Interim Government in Namibia, it became clear that the curriculum in Namibia was handed over from one authority to the other, each stressing the localization of the school curriculum in its own way, as seen below:

- 4.2.2.1 The missionaries introduced a foreign curriculum but equal for all, albeit in different schools. All these schools were private.
- 4.2.2.2 General Smuts continued with the same system, but brought schools under government administration.
- 4.2.2.3 Verwoerd was the architect of "Bantu Education" which meant separate, inferior education for the Blacks in South Africa and also the then South West Africa.
- 4.2.2.4 The Administrator General who arrived in Namibia in 1978 relaxed the Bantu Education curriculum by introducing separate education in separate Homelands, and so-called National Education for those outside the Homelands and those who had refused to take the Odendaal-division and its Bantu Education. In an interview, Burger, current Under-secretary in the Ministry of Education and Culture, (1994) maintained that the administration of education was handled by ten different Representative Authorities and the Department of National Education. All these

administration authorities followed the Cape Education Department curriculum from 1979.

4.2.2.5 Ideas about curriculum during this era were best summed up by the Education Committee which was appointed by the Department of National Education in June 1985.

4.2.2.6 The next stage of curriculum change is the coming of independence and the establishment of the Ministry of Education and Culture. The Minister of Education and Culture, Mr Nahas Angula, issued a document in which he, among others, lists the following as the goals of National Education:

- (i) To provide education to all children up to the age of 16
- (ii) To ensure that such education is free and compulsory
- (iii) To enhance the cultural rights of individuals
- (iv) To devise educational programme which enhance the development of the full potentialities and personality of the learners (Angula 1990:6).

#### 4.2.3 Conclusion

In conclusion, one can see that the history of education in Namibia started with the evangelical curriculum of the missionaries and include the colonial curriculum of the German and South African administrations (Jansen 1987:2; Tjitendero 1984:3). Ideas about the localization of curriculum started at the beginning of the twentieth century (see paragraph 4.2.2)

and continued through the apartheid administrations till the days of the Interim Government (see paragraph 4.2.2.5).

During this period, ideas about curriculum change were directed towards the localization of curriculum in Namibia. However, this process is not yet complete.

### 4.3 The school curriculum in Namibia before independence

#### 4.3.1 Traditional education

The basis of curriculum development in any society is traditional education, that is, the education which the parents and the community give to their children even before the parents became literate. The aim of the traditional school curriculum in Namibia was to integrate the educand within a full traditional community, and to enable the young to conform to the values of life in the community. Group togetherness and the perpetuation of the traditional life style were the primary objectives, while the opening of the individual's new horizons was limited. Most of the occupations, such as hunting, building of housing, live-stock farming, pottery and simple land cultivation were achieved through imitation or experience. The result of this traditional education was stagnation of the cultural life (Burger 1981:55).

In an interview with Mr Nahas Angula, Minister of Education and Culture in Namibia (1994), it came to light that traditional African education was by and large informal learning by doing. It started with the family and, as the child grew older, extended to community through cultural agencies such as rites,

stories, family or tribal history, etcetera. The purpose was to socialize the young into the traditions of the community, to build character and impart specific skills of production and cultural expression. The type of education provided in a particular community depended largely on the specific economic activities of such a community.

#### 4.3.2 The coming of colonial education

Traditional education was interrupted by the coming of the whites, whose first formal government-controlled education was that which was introduced by the government of South Africa. South Africa's Nationalist government followed the policy formulated by the Institute for Christian National Education.

Article 15 of the manifesto of the Institute states that "native education should be based on the principles of trusteeship, inequality and segregation; its aim was to inculcate in the black child the white man's view of life, especially that of the Boer nation which is the senior trustee" (Tjitendero 1984:7).

The policy of Christian National Education (the former basis of education in South Africa and Namibia) states the following of Black education:

- 4.3.2.1 It should not be funded at the expense of Whites
- 4.3.2.2 It should not prepare Blacks for equal participation in the economic and social life
- 4.3.2.3 It must of necessity be organised and administered by Whites

4.3.2.4 Racial supremacy is essential to Christian National Education (Gogan & Rambaran 1986:22).

The policy of Christian National Education can perhaps best be summed up by referring to the following statement made by H.F.Verwoerd in parliament: "I want to remind the Honourable members of Parliament that if the native in South Africa is being taught to expect that he will lead his adult life under equal rights, then he is making a big mistake. The native must not be subject to school curriculum which draws him away from his own community and mislead him by showing him the green pastures of European society in which he is not allowed to graze" (Gogan & Rambaran 1986:22).

There are many examples which may be quoted to illustrate how subject content has become increasingly irrelevant because of a deliberately designed approach to maintain the supremacy of a particular group. The following are examples that illustrate an irrelevant subject content:

- (i) In history you have the core syllabi which are designed by members of the ruling class in the country. They would, therefore, design the kind of syllabus which would be acceptable to their views. Side by side with that we also find throughout the text books in the South African school set up (in Namibia as well) in which there are certain in-built prejudices (Gogan & Rambaran 1986:22). For instance, a Black child is taught the history of the coming of the Whites to Africa and his resistance against the domination of other races, but is never taught about

the resistance of his own forefathers. Black political leadership and activities is conveniently omitted from the history books.

(ii) The quality of the teaching force is also a very important factor which affects the relevance of education. Good and well-qualified teachers can interpret resource material correctly so that pupils can perceive the truth. "We do acknowledge that we have had many underqualified teachers who have done a good job and are still doing so. However, there is a need for a more sophisticated teaching force which can show continuing relevance with regard to curriculum" (Gogan & Rambaran 1986:22). The quality of teachers is an important factor that influences the relevance of school curriculum. It can be concluded, therefore, that the great number of unqualified teachers in the education system before independence made the school curriculum even less relevant.

(iii) Social problems inhibit any aspiration for best quality education. Even if it was so that the government might be looking with good intentions to giving the best education, this could not be realized if living conditions were bad (Gogan & Rambaran 1986:25). For example, the education in Namibia before independence was based on Western standard and way of life, while the majority of the Black learners, because of poverty, could not live according to that standard. This was one of the factors that contributed to the lack of relevance of the school curriculum.

- (iv) Secondary school pupils receive an education which is too academic. In this present technological age, if one looks at the world around one, one finds that there is a lack of technical schools which ought to provide for the world of work. The lack of technical schools has not been emphasized by the designers of the school curriculum in our country. Therefore, we find that our academically inclined education does not fit our pupils into the world of work. In many instances, it is found that packages of subjects are forced upon pupils (Gogan & Rambaran 1986:25). In Namibia, for instance, even if there were technical wings at certain secondary schools, the training in these institutions was more theoretical than practical. The result was that the majority of the learners who completed their courses at these institutions lacked the practical knowledge that would enable them to get jobs or start their own enterprises.

Connell, in Christie (1990:42) identifies the following five features of the competitive academic curriculum:

- (i) Its knowledge links to the status and worth of the university-based disciplines
- (ii) The hierarchical organisation of this knowledge
- (iii) The transfer teaching of this knowledge
- (iv) Its individual and competitive appropriation by students
- (v) Its regular testing through competitive examinations.

All of the schools prepared students for an external matriculation examination, the requirements of which often regimented the lower classes as well. The day-to-day life under the regime of the competitive academic curriculum was well described by the following teacher: "We have all these structures and strictures in the school. You must know so much by the end of that time, and you must write an examination and you must get so many marks, and have evaluation of teacher, and all of this, and a record book. You have got to keep and put down everything that you do, and you are supposed to have taught verbs this week, and you have not taught them, and the inspector comes along and says, 'But where are your verbs? You have not taught the verbs'" (Christie 1990:43).

#### 4.3.3 Attempts by the interim government to correct the legacies of colonial education

The type of education that is described above was later corrected by Namibians themselves during the Interim Government. "What is unique and national (to the Namibians), shall as far as possible, be accorded particular emphasis in the composition of curricula" (Buitendacht Committee 1985:42). The national aim of education and training in South West Africa/Namibia was to give each citizen the opportunity of full and balanced development by providing educational tuition and vocationally orientated education on a formal and non-formal basis and on pre-tertiary as well as tertiary level (Buitendacht Committee 1985:25). Suitable curricula for Namibia should do the following:

- 4.3.3.1 Provide for the needs of the individual and society
- 4.3.3.2 Provide suitable trained manpower
- 4.3.3.3 Contribute to the general enhancement of the quality of life of the people (Buitendacht Committee 1985:26).

Curriculum and syllabuses had to promote knowledge and appreciation of own country and environment, with meaningful broadening to that which was foreign and general (Buitendacht Committee 1985:28).

One of the results of the Education Committee of the Interim Government, according to the interview with Burger (1994), was the establishment of a Curriculum Co-ordinating Committee. This Committee designed a new broad curriculum to serve the needs of Namibia. It was never implemented because independence came before the plans could be transformed into reality.

The above-mentioned curricular objectives during the Interim Government era were mere proposals to the National Assembly of the said government. Whether they could have been accomplished in the following years or not is an open question. Nevertheless, the wish to change the Namibian curriculum from that of inculcating "a white man's view" in the learners (Tjitendero 1984:7) to that which "promotes knowledge and appreciation of own country and environment" (Buitendacht Committee 1985:28), had started to gain momentum among the Namibian people before independence.

#### 4.3.4 Conclusion

In concluding this section, one can divide the evolution of school curriculum in Namibia before independence into three phases: Firstly, the traditional curriculum whereby the educand was to be integrated within a full traditional community, and enabled to conform to the values and uses of life in the community (Angula 1994; Burger 1988:55; Ministry of Education and Culture 1993b:27). Secondly, the apartheid education which is summarised by Article 15 of the manifesto of the Institute for Christian National Education, thus: "Native education should be based on the principles of trusteeship, non-equality and segregation ..." (Tjitendero 1984:7). Thirdly, the education system proposed by the Interim Government in Namibia which stated that curriculum and syllabuses had to promote knowledge and appreciation of own country and environment, with meaningful broadening to that which is foreign and general (Buitendacht Committee 1985:28).

#### 4.4 The school curriculum after independence

After independence the new government in Namibia did not waste time in devising ways and means to change education in the country. In this section, the question whether it is necessary or not to localise school curriculum in Namibia is discussed first. The rest of the section is devoted to the discussion of attempts by the new government, in power since independence on March 1990, to change the school curriculum.

#### 4.4.1 The necessity or not of localising the school curriculum in Namibia

##### 4.4.1.1 Problems in the school curriculum before independence

In 1985 the Buitendacht Committee pointed out various problems in the education system. These problems, of which the following are but a few, made clear the need to localise the school curriculum.

The efficacy and efficiency of the school curriculum in Namibia are largely determined by the degree to which equilibrium is maintained between the provision of manpower, cost-effectiveness and an approach whereby personal and community needs of this country take precedence (Buitendacht Committee 1985:1).

Problem areas already identified in the pre-independence National Assembly are especially due to the fragmented control over the education system, unco-ordinated application of funds, uncontrolled utilization of existing education facilities, and a lack of national educational goals, aspirations and planning (Buitendacht Committee 1985:1). These problems influence the implementation of school curriculum in Namibia and this is why they are important to the Africanisation of school curriculum.

The Buitendacht Committee (1985:6) also revealed that for various reasons pupils' scholastic achievements were not up to standard. With the exception of the white population group, the number of standard 10 pupils who passed every year was very small, compared with the number of pupils who enrolled for the standard 10 examination.

The above-mentioned situation was ascribed to the unequal distribution of facilities, as the Buitendacht Committee (1985:9) puts it: "In certain areas there are enough classrooms, while other areas have a shortage of classrooms. Classrooms specially intended for vocationally directed education, or other specialised purpose, are under-utilised". One other important reason for the poor scholastic achievement of the learners was the irrelevant school curriculum (see section 4.3.2).

Mr Theron, the then Secretary of Education in the Department of National Education for pre-independence Namibia, said in a television interview in January 1989 that the high rate of failures among the Black students in the Department was due to the failure of the black students and black teachers to come to grips with the Western teaching and learning methods and way of life. Again, this is indicative that the school curriculum in Namibia lacked relevance at least to the majority of learners in the country.

The Buitendacht Committee (1985:11) listed, in addition to those mentioned in section 4.2.1 above, the following detrimental effects of the school curriculum in Namibia:

- (i) Unequal opportunities and poor differentiation
- (ii) Pupil dropout as a result of irrelevant syllabuses and over-emphasis on an academically orientated education
- (iii) Examination-directed attitude dominates educational objectives and the task of the teacher

- (iv) Examination-directed attitude programme and lack of progress
- (v) The majority of the learners receive tuition in a foreign language
- (vi) Indigenous languages are not treated equally with Afrikaans and English
- (vii) The inability of the teaching profession to recruit, motivate and retain the best manpower.

Another aspect of the Namibian school curriculum which is a direct effect of its irrelevance is the fact that differentiation is based on race, colour, creed or sex, and does not take into consideration the specific learning needs of individual learners from all cultures as well as the needs of the country (HSRC 1981:39).

The above adverse conditions in the education in Namibia are summarised by the new Minister of Education and Culture as "fragmented and in many respects a kind of an organised chaos" (see paragraph 1.1). In the same section the Minister continues to state that the challenge for the new government is to redirect, reorganise and reorient the whole system. The various inequalities and inequities of the present education system (Buitendacht Committee 1985:9, 11, 19) and the fact that the school curriculum is not relevant to the needs of the society (Angula 1994; Pupkewitz 1994) imply the necessity of change in the school curriculum in Namibia.

#### 4.4.1.2 The envisaged relevant school curriculum in Namibia

The opinion of the Namibians concerning a relevant school curriculum for Namibian schools is represented by the expressions of the following interviewed Namibian figures.

In an interview (1994) the Minister of Education and Culture, Mr Nahas Angula, said he understood Africanisation to mean changing the curriculum in order to make it relevant to the needs of our people. In this sense education should be firmly rooted in the history, geography and culture of the community it serves. This is particularly so with regard to the learning experiences to which the learners are exposed. The concepts and generalisations remain universal but the actual learning experiences must be context specific.

Mr Harold Pupkewitz (Chairman and Chief Executive Officer of the Pupkewitz Group of Companies), in an interview (1994) said all education should be adapted to the people - to the environment and societal needs. Care should be taken of the stage of political, social and economic development of the people in order to make sure that the education which the people received, helped them. A work ethic should be inculcated in our young people and the curriculum had to make sure that when the child left school he/she knew the basic necessities of life. The learner had to know how to open a bank account, complete an application form, or other basic experiences such as good health habits and punctuality. Learners should be taught that blue collar jobs were as important as white collar jobs. The present education system was too academic, Pupkewitz (1994) said.

In an interview, Dr Alberts, a Senior Official of the National Institute for Educational Development, (1994) agreed that the school curriculum in Namibia should be localised, especially in the lower grades. Alberts, however, maintained that Namibia was not an island; it was related to other countries - first to other African countries and then to the countries of the rest of the world. Therefore, the needs of the Namibian people should be brought in line with the needs of the international community.

Alberts (1994) said that, especially in the lower grades - that is, during Basic Education (Grades 1 to 10), syllabus materials should be completely localised. The history of the local people should be taught. In Mathematics, when dealing with distances, examples of distances between places in Namibia should be given in the study materials. The geography of Namibia should be taught thoroughly, and even in Agriculture, the live stock and plants that thrived in the Namibian climate and soil conditions should be taught first. Nevertheless, in higher grades, in Senior Secondary education, subject content of more universal nature should be taught.

University studies all over the world were not localised, Alberts (1994) maintained, but were directed towards universal knowledge. This was why the Senior Secondary school curriculum had to prepare learners for university studies. The curriculum in the Senior Secondary Schools should take situations in Africa into consideration and expand to the wider world. For instance, the history of Namibia had to be expanded to the history of other countries, and the geographical concepts that were taught

in basic education had to be expanded to the geography of the wider world. There should be challenges for learners in secondary schools. Events in other countries should challenge senior secondary school learners for mental development. The fact that Namibia was free should not limit the knowledge of the Namibians to things around them, but it should open their eyes to look wider than South Africa, or Africa.

#### 4.4.1.3 Conclusion

From the above it is clear that the school curriculum during colonial education was irrelevant and foreign (Buitendacht Committee 1985:1-19; HSRC 1981:39). The wish of the Namibians is to have a school curriculum that will start with known local information before it expands to unknown foreign information. The school curriculum, especially in the lower grades, must cover information that is about local things and which is of immediate use to the learner and the community. In senior secondary schools, the curriculum must prepare the learners for university studies which are universally directed (Angula 1994; Pupkewitz 1994; Alberts 1994).

#### 4.4.2 Attempts by the new government to change the school curriculum

The attempts which the new Namibian government are making to change the school curriculum can be summarised according to the following headings: government policy on curriculum change; education for all; culture and training; education and culture, and education and employment.

#### 4.4.2.1 Government policy on curriculum change

##### (i) Reasons for curriculum change

The seriousness with which the new government views education in Namibia is shown by the words of the President of the Republic of Namibia (Ministry of Education and Culture, Namibia 1993b:i - ii) when he says "... my government has placed education at the top of our national priorities. It is the key to better life and, therefore, fundamentally important. Consequently, access to education should not be limited to a select elite, but should be open to all those who need it - especially children and those adults who previously had no opportunity to gain education". To underscore once more the importance of education, the right to education has been enshrined in Article 20 of the Constitution of the Republic of Namibia. Primary education is also made compulsory so that all the children may have a chance to acquire basic skills and knowledge. The largest share of the country's budget goes to education. It may look costly, but it must be realized that educating a nation is perhaps the most important investment which can ever be made. The only way the apartheid legacy in Namibia can be redressed is by a massive education and training programme for the people (Ministry of Education and Culture, Namibia 1993b:i-ii).

As mentioned earlier (see paragraph 1.1), the new government in Namibia was in a hurry to change the school curriculum because the "first new curriculum for Grade 8 saw light in Namibia at the beginning of 1991 - less than a year after independence". The idea of the Ministry of Education and Culture about the

change of the school curriculum in Namibia is that "education in Namibia will be subjected to an ongoing process of discussion, evaluation and innovation in a constant effort to provide the best education possible for the people of Namibia (Ministry of Education and Culture, Namibia 1991:1).

It is within this spirit that syllabi developed and implemented by the Ministry of Education and Culture are exposed to an ongoing process of participation, negotiation and commitment to improve the quality in education. This process is built on imagination, resourcefulness and cooperation from all. Within these terms of reference, existing syllabi in the Ministry will be restructured (Ministry of Education and Culture, Namibia 1991:1).

In order to formulate policy on the change of the school curriculum, the Ministry of Education and Culture established a team of consultants to look into basic education in Namibia as a starting point.

(ii) Assessment of recommendations and strategies about Basic Education

(a) Composition of the team of consultants

On 17 September 1990 a team of four consultants, recruited from Tanzania (2), Zambia (1) and Zimbabwe (1), signed a contract with the United Nations Children's Fund (UNICEF) to assess basic education schooling in Namibia, with a view to recommend an immediate programme of action or intervention to improve the system (Ministry of Education and Culture, Namibia 1990c:22).

This followed a request by the Ministry of Education and Culture, in its effort to transform education after independence in March 1990.

(b) Terms of reference

The following are some of the terms of reference of the team of consultants:

1. To carry out an assessment/evaluation of basic education schooling in Namibia with a view to recommend to the Ministry of Education and Culture for an immediate programme of action or intervention to improve basic education in Namibia.
2. The evaluation should look at curriculum, teaching and class environment, supervision and planning for basic education (Ministry of Education and Culture, Namibia 1990:22).

(c) The findings of the team of consultants

The team of consultants arrived at the findings below:

1. Primary school curriculum

As this was one of the areas stated under the terms of reference, the team spent some time on it. Although all schools are required to follow the same syllabus for all subjects, the entire curriculum is geared towards South Africa and is basically irrelevant and too academic. This has made some teachers quite impatient, while there was an overcry in almost

all of the schools visited for a new curriculum, particularly in subjects like History and Geography where very little on Namibia is taught (Ministry of Education and Culture, Namibia 1990c:23)

## 2. Examinations and Assessment

The team of consultants found out that for the white schools there was automatic promotion up to Standard 10. This finding is, however, regarded as a distortion of the truth by many educationists in Namibia. The consultants maintained that in schools for Blacks, examinations were used merely as a means of screening pupils, with those failing being labelled as failures (Ministry of Education and Culture, Namibia 1990c:23).

## 3. Teacher Efficiency and Competency

The major aspects under consideration were teachers' ability to communicate and motivate learning, grasp of the subject content and finally preparation of lesson work as well as dedication to work (Ministry of Education and Culture, Namibia 1990c:23).

Many teachers in the so-called homelands, especially in Ovambo and Okavango were very incompetent and could not interpret or prepare teaching materials (Ministry of Education and Culture, Namibia 1990c:23).

### (d) Recommendations of the team of consultants

With regard to curriculum development and the production of materials, the team of consultants made the following recommendations:

- (1) That the policy of a common curriculum and syllabus for all schools be maintained
- (2) That new relevant materials are produced in English and mother tongue(s) for the lower levels where mother tongue will be in use
- (3) That the production of low cost teaching materials be embarked on, instead of continuing to rely on text books by private publishers. These are both expensive and not likely to cover the desired content. The production of teaching materials can be done by forming subject committees which should include relevant people such as university and college lecturers, priests or even parents in the case of religious education, tennis and football coaches etcetera, in the case of sports and physical education. It is also important that teachers are involved in the development of the curriculum development unit of the National Institute of Educational Development and the Teachers Centres which are operating in a number of centres springing up in Namibia. This close liaison must be encouraged, since it is the teachers who are ultimately responsible for implementing the curriculum at the school level (Ministry of Education and Culture, Namibia 1990:53).
- (4) Also related to the production of new materials, subjects like science, mathematics, skills and practical subjects (for example woodwork and needlework) as well as physical education must be adequately covered, while a proper primary school curriculum and subjects to be taught must

be arrived at. The team of consultants also recommended that certain subjects like History, Geography and Religious Education be combined and be taught either as Environmental or Social Studies.

- (5) Having outlined some of the strategies which could be adopted in improving the primary school curriculum in Namibia, the team of consultants found it important that the proposed National Institute for Educational Development (NIED) be established at Okahandja, with curriculum development as one of its main tasks. It will be highly inappropriate to embark on educational reforms in all other areas when the curriculum remains unchanged. For the efficient and effective operation of the National Institute for Educational Development, it is further recommended that it be allowed to operate as a parastatal organisation under the Ministry of Education and Culture (Ministry of Education and Culture, Namibia 1990c:53).

(iii) The goals for curriculum change in Namibia

Angula (1990:6) points out that education will play its part in nation-building, economic development and the general process of liberation from ignorance, superstition and irrational behaviour. Angula underlined the importance of education by stating that "to educate our people is to invest in our nation" (Ministry of Education and Culture, Namibia 1993b:18). The goals of national education are, therefore, as follows:

- (a) To provide education to all the children up to the age of

- (b) To ensure that such education is free and compulsory
- (c) To enhance the cultural rights of individuals
- (d) To devise educational programmes which are based on the ideals of universality of human knowledge, culture and technology
- (e) To articulate educational programmes which enhance the development of the full potentialities and personality of the learners.
- (f) To put into motion an administrative structure which will promote the achievement of such goals (Angula 1990:6).

Formative general education involves a deepening and widening of knowledge, skills and attitudes that include the following:

- (a) The expansion of knowledge representative of the eight domains of learning and experience
- (b) The deepening of values and attitudes which are linked to the consensus values of the community (for example, responsible citizenship, neighbourliness, tolerance, diligence, honesty, trustworthiness, respect, etcetera)
- (c) The expansion of a wide variety of skills which may be divided into intellectual, psychomotor and social skills as well as essential more general life skills (Ministry of Education and Culture, Namibia 1990c:4).

(iv) Change in the language policy

The new government has started to implement changes or stated policy on the language issue. The Ministry of Education and

Culture, Namibia (1991a:2) has quoted from Article 3 of the Namibian Constitution the broad outlines concerning languages and culture as a point of departure:

- (a) The official language of Namibia shall be English.
- (b) Nothing contained in this Constitution shall prohibit the use of any other language as a medium of instruction in private schools or in schools financed or subsidised by the state.
- (c) Nothing contained in Sub-Article (i) hereof shall preclude legislation by Parliament which permits the use of a language other than English.

Whilst English has a special status, the National Languages are all treated equally in the curriculum of the Ministry of Education and Culture. A National Language (language spoken traditionally by Namibians as a mother tongue) serves as an important vehicle of cultural expression and may be promoted as such (Ministry of Education and Culture, Namibia 1991a:3).

In terms of the above it would be useful to adopt two broad principles for language policy development in Namibia. The first principle could refer to the role of National Languages within the national context while the second principle could refer to the individual context (Ministry of Education and Culture, Namibia 1991a:3).

Tjitendero (1984:15) was of the opinion that the teaching of National Languages in the past was used as a "means of inculcating tribal consciousness, perpetuating tribal divisions

.... ". However, the goals of teaching National Languages after independence are the following:

- (a) To encourage learners to enjoy and appreciate the variety of languages
- (b) To promote, maintain and study the oral tradition in Namibian society
- (c) To promote the learners' personal development and understanding of themselves.

It is with these objectives in mind that the Ministry of Education and Culture encourages all National Languages to be taught up to university level and to be used as media of instruction from Grade 1 up to Grade 4. In this line, the Monitoring Team of December 1993/January 1994 viewed its concern about the use in schools of Khoekhoegowab (Damara>Nama) as one of the languages which is used very little in schools.

The Monitoring Team said that immediate action needed to be taken to implement Khoekhoegowab as a subject at Junior Secondary level for those learners for whom it was a first or local language. Delays on this issue had disadvantaged learners and created unnecessary conflicts between local communities and schools. The syllabus and materials were available, and in-service training has been given (Ministry of Education and Culture, Namibia 1994:14).

Khoekhoegowab should be introduced as a subject in Grades 8,9, and 10 in 1995 at the latest, and in Grade 11 in 1996 (Ministry of Education and Culture, Namibia 1994:14).

A further look into the language policy is necessary, because the language used plays an important role in the relevancy of the school curriculum. It determines whether the learner is going to fit, and be a useful citizen in the community. The following paragraphs deal with the language policy concerning Basic Education.

All learning at the early stages (Grades 1-3) is done best in the mother tongue, and this also provides the best foundation for later learning in another language medium. Therefore, wherever possible, the medium of instruction should be the mother tongue/familiar local language. Where this is not possible, English will be the medium of instruction (Ministry of Education and Culture, Namibia 1992b:23).

From Grades 4-7 English will be the medium of instruction at least in the following subjects: English, Mathematics, Natural Science, Health Education, and Social Studies. Other subjects can be taught in English or continue to be taught in the mother tongue/familiar local language (Ministry of Education and Culture, Namibia 1992b:23).

From Grades 1-7 learners should take both English and the mother tongue/familiar local language as subjects in the two-language curriculum. Where this is not possible, a one-language curriculum will have to be implemented. In such a curriculum, English will be the medium of instruction, and only English will be offered as a language subject (Ministry of Education and Culture, Namibia 1992b:23).

(v) Adult education

As far as the achievement of the new government, based on the directives above, is concerned Mose Tjitendero, the Speaker of the National Assembly, in his address at the opening of the Adult Education Centre in Windhoek in September 1992, had this to say: "Slowly but surely the battle against illiteracy and ignorance in Namibia is being won. The Adult Education Centre will not only be an instrument to fight against illiteracy among Namibia's adult population, but will provide additional services, like continuing and distance education". Tjitendero (1992) went on to say that so far reports all over the country indicate that a total of 15 400 elderly people, in the past denied access to education by the deprivations of apartheid or by traditions that put little premium on education, have begun to join adult literacy schools to learn how to read and write.

Tjitendero (1992) said that provision of education for all may be elusive at the moment, but all indications are that Namibia's Ministry of Education and Culture, with the support of friendly governments and donor agencies, has taken up the challenge. Adult education must prepare individuals and society to react to, and accommodate changes through personal involvement. Adult education should be organised and designed to enable people to adapt to the effects of inevitable rapid change. Stressing the importance of personal development, Tjitendero (1992) quoted former Tanzanian President, Julius Nyerere, who said, "Development means freedom, providing it is the development of the people. But people cannot be developed, they can only develop themselves".

The importance of adult education for a relevant school curriculum development lies in the fact that unless parents are literate they cannot interpret and help with the successful implementation of the school curriculum.

(vi) NIED - The curriculum reform centre of the Ministry of Education and Culture

The government of the Republic of Namibia, following the recommendation of the team of consultants (see paragraph 4.4.2.1) has established a body that caters for educational change and development. This body is called the National Institute for Educational Development (NIED).

(a) The mission of NIED

In an interview, Alberts (1994) revealed that the National Institute for Educational Development is a national resource for mobilising both human and physical resources in improving the quality and the relevance of education through innovative curriculum and materials development, professional development, research in education and training, and by linking the Ministry of Education and Culture to the local community, and Namibia to the international community in these fields.

(b) The structure of NIED

According to Alberts (1994), the National Institute for Educational Development (NIED) is headed by a Director and consists of two divisions and three sections. The two divisions are subdivided into sub-divisions. There is a division for

curriculum research and development and another one for professional and resource development, each of them being headed by a Chief Education Officer.

The following sub-divisions are each headed by a Senior Education Officer: Sub-division for Broad Curriculum and Curriculum Management; for Crafts, Design and Technology; for Social Sciences and Humanities; for Mathematics, Natural Sciences and Agriculture; for African Languages; for European Languages, and for Professional Development. The different parts of the sub-divisions are headed by Education Officers (Alberts 1994).

Alberts (1994) further said that the three Sections are subdivided in sub-sections. The sections are for Audio-Visual and Graphics studio; for Reproduction, and for General Services. The sub-sections are for Public Relations and Personnel; for Secretarial Services, and for Domestic Services.

The National Institute for Educational Development has decided to tackle curriculum reform according to the following phases:

(1) Early Childhood Education

This is the development and evaluation of curricula and programmes for pre-school education in order to ensure effective teaching approaches for early learning activities.

(2) Basic Education

The development and evaluation of new broad curricula and subject syllabuses for the following areas of learning:

Linguistic and literacy, mathematical, natural scientific, social and economic, aesthetic, spiritual and ethical, physical, technological and pre-vocational, basic information science, life skills, as well as co-curricular activities such as school sport, cultural activities, community involvement and others (Alberts 1994).

Basic education also entails the development of Namibian languages so as to ensure that these languages take their place in the development of the country. These languages are: Afrikaans, Khoekhoegowab, Oshikwanyama, Oshindonga, Otjiherero, Rucgiriku, Rukwangali, Silozi and Thimbukushu. It also entails the development of English as the official language and as a medium of instruction in schools from Grade 4 onwards, as well as the development and evaluation of teaching and learning methods and assessment approaches (Alberts 1994).

### (3) Special education

The National Institute for Educational Development planned the development of, and research into remedial education, and the provision of remedial materials and the training of teachers to support under-achievers in school (Alberts 1994).

A second function during this phase is the development of materials and assessment instruments in Namibian languages for use with under-achievers (Alberts 1994).

#### (4) Post Basic Education

During this phase, the following developments were set to take place:

- The development and evaluation of new broad curricula and subject syllabuses for Senior Secondary Education (Grades 11 to 12) in collaboration with UCLES, for the following areas of learning: Languages, Social Sciences and Humanities, Natural Sciences, Mathematics, Creative, Technical and Vocational, as well as co-curricular areas such as Physical Education, Life Skills, Basic Information Science and cultural activities
- The development of Namibian languages for IGCSE and HIGCSE and to ensure that these languages take their place in the development of the country
- The development and evaluation of teaching and learning methods and assessment approaches
- The development of both printed and audio-visual support materials for teaching and learning all subjects
- The evaluation of text books and learning materials developed in-house and by private companies and initiatives (Alberts 1994).

#### (5) Tertiary Education

During this phase, Alberts (1994) said that the National Institute for Educational Development planned to do the following:

- The development and evaluation of curricula and syllabuses for both initial and continuing in-service teacher education for Basic Education targeted at the most neglected areas
- The development and evaluation of curricula for pre-school teacher education
- The development and evaluation of curricula, methods and supporting materials for developing the skills of the multipliers in the education system: college-based teacher educators, school-based teacher educators, school principals, and other professionals in the master teacher category
- The development and evaluation of curricula and syllabuses for pre-service teacher education for Basic Education for use at the teacher education colleges (Alberts 1994).

(6) Research

- Here, the National Institute for Educational Development is to do curriculum research and evaluation aimed at continual improvement of standards of education and to ensure equity, relevance and sustainability and to respond to the needs of the country and its people (Alberts 1994)
- To do research into African languages of Namibia, to develop them for educational purposes (Alberts 1994).

(7) Material Development

Curriculum and syllabus development for school based teaching as well as pre-service and in-service teacher education is

supported through the production of educational materials in printed form and as audio and visual materials. These include curricula, syllabuses, syllabus guides, teacher's guides, textbooks and other materials relevant to schools (Alberts 1994).

In 1991 the government of the Republic of Namibia started to reform school curriculum according to the phases proposed by the National Institute for Educational Development. The government decided to start with the reform of the Junior Secondary Education curriculum, then the Senior Secondary Education and thirdly, the Primary Education curriculum.

(vii) Junior Secondary Education curriculum

(a) The objectives of the Junior Secondary Education

According to the Ministry of Education and Culture, Namibia (1991b:4) the objectives of the Junior Secondary Education are the following:

- (1) To continue expanding formative general education. At Junior Secondary level, general formative education involves a deepening and widening of knowledge, skills and attitudes as mentioned in section (c) above
- (2) To provide, by means of a single educational stream, for both
  - formative education (on the basis of a number of compulsory nucleus subjects), directed at the

continuation of study at senior secondary and tertiary level, and

- formative education (on the basis of occasionally relevant pre-vocational skills), with a view to joining a vocation or undergoing further instruction at senior secondary and tertiary level

(3) To guide learners (on the basis of a general curriculum incorporating possibilities for exploratory selection) to responsibly choose, during the Senior Secondary Phase, a field of study which is compatible with their interest and ability.

(b) Broad curriculum for the Junior Secondary phase

The following is a tabular representation of the broad curriculum for the Junior Secondary Education, which was introduced at the beginning of 1991 in all schools in Namibia (Ministry of Education and Culture, Namibia 1991b:1):

| DOMAIN OF LEARNING      | SUBJECTS   | PERIODS PER WEEK (35 MIN) | % TIME |
|-------------------------|--|---------------------------|--------|
| LINGUISTIC AND LITERACY | English or English                                       | 8                         | 16     |
|                         | Home Language and one or two of the following languages: | 5                         | 10     |

|                               |  |   |    |
|-------------------------------|--|---|----|
|                               | Afrikaans<br>French<br>Gciriku<br>German<br>Herero |   |    |
|                               | Kwangali<br>Kwanyama<br>Latin<br>Lozi<br>Mbukushu  |   |    |
|                               | Nama/Damara<br>Ndonga<br>Setwana                   |   |    |
| MATHEMATICAL/<br>ARITHMETICAL | Mathematics  | 6 | 12 |
| NATURAL<br>SCIENTIFIC         | Physical Science                                   | 4 | 8  |
|                               | Life Science                                       | 4 | 8  |

|  |  |       |    |
|--|--|-------|----|
| HUMAN AND<br>SOCIAL                                      | History                                    | 3     | 6  |
|  | Geography                                  | 3     | 6  |
|  | Basic Information                          | 1     | 2  |
|  | Science                                    | 1     | 2  |
|  | Life Skills                                |       |    |
| PHYSICAL   | Physical Education                         | 2     | 4  |
| AESTHETIC<br>AND CREATIVE                                | Arts Appreciation                          | 1     | 2  |
| ETHICAL AND<br>SPIRITUAL                                 | Religious and<br>Moral Education           | 2     | 4  |
| TECHNOLOGICAL<br>AND ECONOMIC<br>PREVOCATIONAL<br>SKILLS | A. DOMESTIC SKILLS                         | 2 X 5 | 20 |
|  | Home Science<br>Needlework and<br>clothing |       |    |
|  | B. COMMERCIAL<br>SKILLS                    |       |    |
|  | Business Management<br>Accounting          |       |    |
|  | Typing<br>Computer Practice                |       |    |

|  |  |  |  |
|--|--|--|--|
|  | <p>C. AGRICULTURAL<br/>PRODUCTION<br/>SKILLS</p> <p>Agricultural<br/>Production and<br/>Farming Technology</p> |  |  |
|  | <p>D. ARTS SKILLS</p> <p>School Art</p> <p>Music</p> <p>Dance</p> <p>Drama</p>                                 |  |  |
|  | <p>E . TECHNICAL<br/>SKILLS</p> <p>Technical Drawing</p> <p>Technical Theory<br/>and Practice.</p>             |  |  |
|  | <p>Any one of the<br/>following options:</p> <p>Woodwork</p> <p>Metalwork &amp; Welding</p>                    |  |  |

|  |   |  |       |
|--|---|--|-------|
|  | Motor Mechanics<br>Bricklaying &<br>Plastering                          |  |       |
|  | Minimum total<br>periods per week<br><br>Minimum total time<br>per week | 50 Periods<br><br>1750 min.<br><br>(29h 10 min.) | 100 % |

The Ministry of Education and Culture, Namibia (1991b:5) states that a variety of co-curricular activities will be an essential part of every school's activities and should be promoted with the involvement of parents and society at large.

Curricular activities must be seen as informal learning opportunities with educational value which extend and develop knowledge, skills and attitudes already acquired and pursued in the formal curriculum. Through the implementation of co-curricular activities, further breadth and balance can be accomplished in the curricula of schools (Ministry of Education and Culture, Namibia 1991b:5).

(c) Monitoring and evaluation of the implementation of the Junior Secondary curriculum

The monitoring and evaluation of curriculum development, and the implementation thereof are essential to an understanding of the curriculum processes (Ministry of Education and Culture, Namibia 1994:1). This is why every year, after the implementation of an educational development plan, monitoring and evaluation is done by the National Institute for Educational Development (NIED) subdivision for Research and Evaluation, through a monitoring team.

(1) Structure and mission of the monitoring team

The sub-division for Research and Evaluation of NIED established a task force of 27 persons which visited 34 schools in all regions of the Ministry of Education and Culture from 1991. About 1/3 of the schools had been visited in 1991 or 1992. The monitoring of Grade 10 in 1993 was conducted in the same way as in the preceding two years: a team consisting of two to three persons visited a school for a full day, observed teaching, interviewed teachers, learners and management groups, and, where possible, parents (Ministry of Education and Culture, Namibia 1994:2).

(2) Positive aspects in the implementation of the Junior Secondary curriculum

The Junior Secondary teachers and the first cohort of Junior Secondary learners after Independence must be given much praise for their achievement. They have implemented the first phase of

the educational reform with a new pedagogical philosophy and approach to teaching and learning, a new curriculum, and for some, with a change of language medium of instruction as well, despite insufficient support, materials and textbooks (Ministry of Education and Culture, Namibia 1994:4).

Ministry of Education and Culture, Namibia (1994:4) goes on to state that statistical returns from 1991 to 1993 show that far more learners have entered or returned to, stayed in, and come through the system than ever before in Namibia. The teachers have brought them to the first independent public examination in Namibia, the Grade 10 examination for the Namibian Junior Secondary Certificate. This must surely be to a large extent the result of the very positive attitude that learners and teachers have expressed towards the reform itself. Education has become theirs and is no longer foreign and enforced upon them, because, as Ministry of Education and Culture (1994a:8) puts it "the curriculum and syllabi are praised for their relevance for Namibia, which motivates teachers and learners".

The general impression noted in the Grade 9 monitoring is strengthened in the Grade 10 monitoring. There are more frequent indications that the reform is beginning to take root, that progress is being made in the right direction, and that understanding of the principles and practice of the new curriculum is growing (Ministry of Education and Culture, Namibia 1994:4).

There is, therefore, reason to conclude that within the first three years of the reform, there has been a noticeable change of

attitude and understanding on the part of teachers, and that this is also partly being translated into newer approaches in the classroom (Ministry of Education and Culture, Namibia 1994:6).

(3) Negative aspects of the implementation of the Junior Secondary curriculum

Discipline is one area where teachers and parents alike are very concerned. Several of the reports from parents meetings state that parents want to see corporal punishment re-instated. Many teachers and management groups voiced their difficulties in finding satisfactory alternatives to corporal punishment, and requested more training in how to implement the alternatives (Ministry of Education and Culture, Namibia 1994:7).

Another negative aspect of the implementation of the Junior Secondary curriculum is subjects content. Content overload is a major criticism made by teachers from many schools, with very differing resource levels, from all regions. In 1993, many teachers taught extra lessons in afternoons, weekends or in holidays, in order to get through the Grade 10 syllabi for the examinations. Subjects that are most often mentioned as being overloaded are Physical Science, Mathematics, History, Geography, Accounting, Business Management, and Sewing and Needlework (Ministry of Education and Culture, Namibia 1994:8).

Content overload is related to various issues: some teachers comment that the syllabi need to be more open (framework syllabi) to give more room for local content and relevance. Some

pre-vocational subjects are overdimensioned in relation to entry to the labour market. The content in Accounting, for example, is said to be much more than would be needed for a first job as a junior clerk. Others need a better balance between theory and practice: if the skills in Sewing and Needlework are to be mastered within the time allocation, then the theory component must be reduced. Questions are raised about representation on curriculum panels in this respect. Teachers are unaware of how local representatives are nominated for curriculum panels (Ministry of Education and Culture, Namibia 1994:8).

The availability of learning materials is another negative aspect in the implementation of the Junior Secondary curriculum. Content is related to the resource level which the syllabi presupposes. Many schools report that they do not have the facilities or materials to implement the whole curriculum as intended. The curriculum functions best in schools with a high level of material resources (Ministry of Education and Culture 1994a:9). There are still (by 1993) serious shortages of learning materials in many schools. Textbooks are now available in most subjects, but not all learners have the books they need. In some cases, orders have been cut by Regional Offices, apparently for economic reasons (Ministry of Education and Culture, Namibia 1994:12).

An informal survey conducted in 1992 indicated that at a modest estimate, at least 27% of learners may have lost between one term and up to two years' effective teaching in one or more subjects because of lack of, or delays in the supply of, materials (Ministry of Education and Culture, Namibia 1994:12).

The last negative aspect in the implementation of the Junior Secondary Curriculum is the fact that there has been no development of Home Economics and Needlework and Sewing by advisory teachers, to create a cultural or gender balance. All the designs, charts, schemes of work and textbooks in schools are still Eurocentric. A widely used chart of three basic body shapes for dressmaking does not include one specifically African body shape. Four years after independence (by 1993), there is little or no evidence in schools of, for example, traditional Namibian clothing designs, ways of preparing and storing food, or recipes (Ministry of Education and Culture, Namibia 1994:13).

(4) Recommendations of the Monitoring Team.

After monitoring the implementation of the Junior Secondary curriculum for three consecutive years (1991-1993), the monitoring team made the following recommendations:

- Much more intensive and extensive in-service training in alternatives to corporal punishment must be given to teachers and head teachers.
- Both the above will need a concerted effort from Head Office, Regional Offices, teacher and student unions and schools (Ministry of Education and Culture, Namibia 1994:7).
- In general, subject syllabi must reduce information content so that a better combination of cognitive and practical skills and information can be learnt, facilitating more learner-centred approaches.

- The level of exit competencies (and therefore content, and balance between theory and practice) needs to be clearly defined for Grade 10 both in relation to Senior Secondary syllabi, and entry to the labour market.
- Syllabi need to be reviewed in terms of sustainability (Ministry of Education and Culture, Namibia 1994:9).
- The total amount of time each learner spends in examinations should be reduced, and the length of time of the examination period shortened, to give more time for teaching and learning activities.
- Negotiations should be held with institutions examining teachers so that their examination period does not coincide with the run-up to the end of year school examinations.
- Principals should be given guidance in how to organise the school so that normal teaching and learning activities continue for as long as possible up to the examination, even with teacher absence, to stop the wastage of valuable learning time (Ministry of Education and Culture, Namibia 1994:11).
- It is further recommended that a full review be done, at regional level, of the current situation and sustainability of pre-vocational subjects, in order to inform policy making and implementation institutions.
- The use of school funds, and fund-raising activities by the community, to support pre-vocational subjects, should be promoted by schools and Regional Offices.

- Along with curriculum revision, all teaching and learning materials should be evaluated for their cultural appropriateness and relevance (Ministry of Education and Culture, Namibia 1994:13).
- Khoekhoegowab (one of the National languages) should be introduced as a subject in Grades 8,9 and 10 in 1995 at the latest, and in Grade 11 in 1996 (Ministry of Education and Culture, Namibia 1994:14).
- Parents must be made aware of the shared responsibility for upbringing, good behaviour in school, and the reasons why corporal punishment has been abolished and will not be brought back (Ministry of Education and Culture, Namibia 1994:22).

### Conclusion

The above summarises the educational activities that have taken place during the first three years (1991-1993) of the Junior Secondary curriculum change in post-independence Namibia. The division for Curriculum Development and Research in the National Institute for Educational Development (NIED) has already initiated revision of some of the subjects at Junior Secondary level. "Now that the first cycle is completed, it is essential that the revision of the syllabi is carried out speedily for immediate implementation" (Ministry of Education and Culture, Namibia 1994:9). The recommendations presented above are put forward for consideration in this process.

(viii) The Senior Secondary Education curriculum

In the educational structure of the formal school system provision has been made for a Senior Secondary education phase. It provides continuity with the end of Basic Education (Grade 10). The new approaches to methodology, assessment and cross curricular teaching, already started at lower levels, are continued at Senior Secondary level. Being the final phase of formal schooling, it provides learning opportunities to equip learners with the necessary knowledge, skills and attitudes to enter tertiary studies or the world of work. (Ministry of Education and Culture, Namibia 1993c:4).

The aims of the Senior Secondary Education are as follows:

- (i) To achieve a broad and balanced command of such knowledge, skills and attitudes that will enhance understanding, creativity, an investigative mind, productivity, the ability to communicate, the ability to make decisions and the values of reliability, co-operation, tolerance and mutual understanding
- (ii) To develop democratic attitudes and skills
- (iii) To develop and instil a sense of national unity and loyalty to Namibia
- (iv) To encourage lifelong learning
- (v) To prepare learners to obtain internationally recognised qualifications that will give entrance to tertiary

institutions (Ministry of Education and Culture, Namibia 1993a:4)

- (vi) To develop self-reliance and entrepreneurship as preparation for the world of work, including self-employment
- (vii) At their most basic, the goals for education, culture and training are those of the nation: equity, justice, democratic participation, and respect for human dignity. Building on this base, the Ministry of Education and Culture will assign the highest priority over the next decade to four major goals and to those activities essential to reaching them: access, equity, quality and democracy. (Ministry of Education and Culture 1993b:32).
- (viii) Other aspects that are highlighted in the document entitled Curriculum for Formal Senior Secondary Education are:

(1) Cross-curricular teaching

Ideally, the school should, in a structured and coherent way, open up and present to learners as holistic a view of reality as possible. A learning experience which is broader, more interrelated and facilitates a more complete understanding of knowledge and its applications is possible through cross-curricular teaching (Ministry of Education and Culture, Namibia 1993a:5). Cross-curricular teaching can be formally organised around topics and themes. A common topic in two or more subjects is planned so that it will be

taught simultaneously, for example, population statistics. The teacher of Geography will take the significance of population statistics for understanding population growth and demographic aspects;

The English teacher may present literary extracts illustrating the human dilemmas which result from overpopulation.

(2) Language across the curriculum

English across the curriculum is a specific and important application of cross-curriculum teaching.

English has a special role in the Namibian situation, being the official language of the nation and the main medium of administration and teaching. All teachers have a responsibility to use opportunities to develop aural/oral skills in discussion, reflection and reporting (Ministry of Education and Culture, Namibia 1993a:6)

(3) Learner-centred education

Learner-centred education takes as its starting point the learner as an active, curious, human being, striving to acquire knowledge and skills to master his/her surrounding world. Learner-centred education does not mean control of school classroom or curriculum by learners. It means the development of discipline from within, acceptance of responsibility to share in the

development of the learning environment, for example, the school (Ministry of Education and Culture, Namibia 1993a:7).

(4) Gender

All subjects and fields of study in the Senior Secondary Phase will be available for selection by any learner irrespective of sex (Ministry of Education and Culture, Namibia 1993a:7).

The syllabi, examinations and certificates are decided upon by the Namibian Ministry of Education and Culture in conjunction with the University of Cambridge Local Examination Syndicate (UCLES). The Namibian Senior Secondary Curriculum comprises the following curriculum options and combinations:

- The curriculum and examination leading to the International General Certificate of Secondary Education (IGCSE)
- The curriculum and examination leading to the Higher International General Certificate of Secondary Education (HIGCSE) (Ministry of Education and Culture Namibia 1993a:8).

IGCSE AND HIGCSE SUBJECTS AVAILABLE

| SYLLABUS<br>GROUP | IGCSE SUBJECTS | HIGCSE SUBJECTS |
|-------------------|----------------|-----------------|
|                   |                |                 |

|           |   |   |
|-----------|---|---|
| GROUP 1:  | FIRST LANGUAGES   | FIRST LANGUAGES                               |
| LANGUAGES | English & Literature  | English & Literature                          |
|           | Afrikaans & Literature<br>German & Literature<br>Oshikwanyama &<br>Literature | Afrikaans & Literature<br>German & Literature |
|           | Oshindonga &<br>Literature<br>Otjiherero &<br>Literature                      |   |
|           | Rukwangali &<br>Literature<br>Setswana & Literature<br>Silozi & Literature    |   |
|           | SECOND LANGUAGES<br>English<br>Afrikaans                                      | SECOND LANGUAGES<br>English & Literature      |
|           | FOREIGN LANGUAGES   | FOREIGN LANGUAGES                             |
|           | French<br>German  | French<br>German                              |

|   |   |   |
|---|---|---|
| <p>GROUP II:<br/><br/>SOCIAL<br/>SCIENCES<br/><br/>AND<br/><br/>HUMANITIES</p>  | <p>Accounting<br/><br/>Business Studies<br/><br/>Development Studies<br/><br/>Economics<br/><br/>Geography</p>      | <p>Accounting<br/><br/><br/><br/><br/><br/><br/><br/><br/>Geography</p>     |
|   | <p>History<br/><br/>Natural Economy<br/><br/>(Ecology)<br/><br/>Religious Studies</p>                               | <p>History</p>  |
| <p>GROUP III:<br/><br/>NATURAL<br/>SCIENCES</p>                                 | <p>Agriculture<br/><br/>Biology<br/><br/>Physical Science<br/><br/>(Chemistry &amp; Physics)</p>                    | <p>Biology<br/><br/>Physical Science<br/><br/>(Chemistry &amp; Physics)</p> |
| <p>GROUP IV:<br/><br/>MATHEMATICS</p>   | <p>Mathematics</p>  | <p>Mathematics</p>  |
| <p>GROUP V:<br/><br/>CREATIVE,<br/><br/>TECHNICAL &amp;<br/><br/>VOCATIONAL</p> | <p>Art &amp; Design<br/><br/>Music<br/><br/>Computer Studies<br/><br/>Typing &amp; Office<br/><br/>Organisation</p> |   |

|  |   |                       |
|--|---|-----------------------|
|  | Child Development<br>Fashion and Fabrics<br>Home economics  |                       |
|  | D+R: Bricklaying &<br>Plastering<br>D+R: Metalwork &<br>Welding<br>D+R: Fitting & Turning           | Design and Technology |
|  | D+R: Woodwork<br>D+T: Communication<br>T+P: Electricity<br>T+P: Electronics<br>T+P: Motor Mechanics |                       |

D+R = Design and Realisation

D+T = Design and Technology

T+P = Technology and Practice

## NOTES:

1. Other First Languages will be added as materials are developed.
2. Other Second Languages will be developed according to demand (Ministry of Education and Culture, Namibia 1993c:9)

The **relevance** of the Senior Secondary curriculum lies in the fact that "in order to broaden the learning experience of learners to something more than mere academic subjects and themes, and to promote the social growth of the learner, formal curricular activities will be supplemented with various extra-curricular and social activities, wherever possible, involving parents and the community at large" (Ministry of Education and Culture 1993c:5). It is further suggested that the variety of extra-curricular activities possible in school settings, for example, sporting occasions, recreational activities, and organised learner associations, be utilised to practice social skills and democratic procedures and practices in the area of social learning (Ministry of Education and Culture, Namibia 1993c:5).

The relevance of the curriculum to the social and economic needs of Namibia is ensured through the development of a number of new subjects and syllabuses, and through textbooks, teaching materials and Course Work relating to local and national circumstances. The teacher also has a lot of scope to exemplify general issues in a manner relevant to the local and national situation. Local and national relevance must also be seen in an

international perspective, so that learners are prepared to see their place in the world at large. In addition, the curriculum content and assessment will be fully localised in the future (Ministry of Education and Culture, Namibia 1993c:7).

In an interview, Alberts (1994) stated that the Senior Secondary curriculum has a two-pronged approach. On the one hand, the Namibian government allows it to be Africanised, and in this light certain subjects, for example History, have some local content. Certain technical subjects relevant to Namibia, for example Bricklaying and Typing, have also been developed and included in the IGCSE and HIGCSE curriculum by the Namibian government. On the other hand, unlike the Primary and the Junior Secondary curricula which are closer to home and the home culture, the Senior Secondary curriculum should be more outward looking or more universally oriented. The content of the IGCSE and HIGCSE curricula should link the known local knowledge to the as yet unknown knowledge of the world out there in order to introduce the learners to the universal content of university studies in the world (Alberts 1994).

**(ix) Primary Education curriculum**

The implementation of the Primary Education curriculum will conclude the phasing in of the new school curriculum by the National Institute for Educational Development. The Primary Education curriculum is fully prepared and some subjects such as Mathematics, Natural Science and Social Studies have been implemented in Grade 4 since 1993. The idea is to start with Upper Primary Education and then with Lower Primary Education.

In an interview with Alberts (1994), it came to light that the implementation of the Primary Education curriculum in the Lower Primary schools will be delayed by the fact that the content and study materials of all the subjects at this level will first have to be translated into the twelve National Languages.

Meanwhile, the governments of Namibia and the United States of America signed an agreement on 13 September 1994 to launch a project for the support of Basic Education in Namibia. The aim of the project is to strengthen primary education in Namibia, and, according to the agreement, the government of the United States of America will provide N\$62 million, in parts, up to the year 1999. This will help to develop the primary school curriculum and to train teachers (Die Republikein 1994:2). Nevertheless, for the time being, the curriculum is ready and is issued under the name Formal Basic Education Curriculum.

Formal Basic Education in Namibia comprises Grades 1 through 10. Since Grades 8 to 10 are discussed under the heading Junior Secondary Education, this section will focus on the primary phase (Grades 1-7) of Basic Education.

(a) The goals of Basic Education

Ministry of Education and Culture, Namibia (1992b:4) states that the goals of Basic Education are as follows:

- (1) To promote national unity, liberty, justice and democracy
- (2) To promote human rights respect for oneself and respect for others, their cultures and religious beliefs

- (3) To foster the highest moral, ethical and spiritual values such as integrity, responsibility, equality, and reverence for life
- (4) To support and stimulate learners through childhood and youth, and prepare them for the responsibilities and challenges of adult life and citizenship
- (5) To encourage perseverance, reliability, accountability, and respect for the value and dignity of work
- (6) To develop literacy, numeracy, understanding of the natural and social environment, civic life, artistic appreciation and expression, social skills, and promote physical and mental health
- (7) To provide knowledge, understanding and values, and develop creativity and practical skills, as a solid foundation for academic or vocational training, and for a creative, meaningful and productive adult life
- (8) To promote maximal development of the individual learner's potential, including those with special learning needs
- (9) To foster and promote the spiritual and religious wellbeing of the learner, with due regard to the diversity and freedom of beliefs
- (10) To extend national unity to promote regional, African and international understanding, co-operation and peace
- (11) To lay a foundation for the development of human resources and economic growth of the nation.

(b) The aims of Basic Education

The aims of Basic Education are to provide a balanced, relevant and coherent programme of instruction and learning. Basic Education, among others, will promote:

(1) National unity, international understanding and political development

- To foster unity, national identity and loyalty to Namibia and its Constitution.
- To promote awareness of the place and role Namibia has within the region, and its relationship to neighbouring countries
- To further understanding and appreciation of the interdependence of peoples and nations for peace in the world.

(2) Vocational orientation and economic development

- To foster the learner's awareness of the local, regional and national needs of Namibia, and to contribute towards development
- To equip learners to play an effective and productive role in the economic life of the nation
- To promote positive attitudes towards the challenges of co-operation, work, entrepreneurship and self-employment.

(3) The development of environmental awareness

- To develop a holistic understanding of the dynamic interdependence of all living things and their environment
- To develop a sense of responsibility towards restoring and maintaining ecological balances through the sustainable management of natural resources
- To promote involvement in practical activities to preserve and sustain the natural environment (Ministry of Education and Culture, Namibia 1992:10).

(c) Criteria for determining content and scope

The criteria for determining the scope and content of Basic Education include the following: breadth, balance, coherence and consistency, and relevance (Ministry of Education and Culture, Namibia 1992:10).

- (1) **Breadth** in the curriculum means covering a wide variety of different areas of knowledge. The aim is to give opportunities to learners with different aptitudes and interests to realise themselves and their potential through schooling. The broader the curriculum, the more possibilities there are for learners to discover their potential and interests and make their own choices. However, there are limitations to how broad a curriculum can be when it comes to realistic implementation.

This aspect of a broad curriculum facilitates the Africanisation of school curriculum in that the learners are given the opportunity to choose areas of interest from their own environment, and they are not forced to stick to one direction which is prescribed by a foreign curriculum.

- (2) **Balance** in the curriculum is the way in which different aspects of learning are emphasised within the whole. A balanced curriculum develops knowledge, understanding, values and attitudes, skills, productive activity and self-knowledge. A balanced curriculum provides the opportunity for learners to develop their own potential (Ministry of Education and Culture, Namibia 1992:11). A balanced curriculum is relevant to the learner, because the learner will develop into a responsible citizen who is meaningful to his/her community.
- (3) **Coherence and consistency.** The content of the curriculum should be organised and presented in such a way that the learner experiences continuity throughout. It must be consistent within each stage, and each stage must progress on to the next in a coherent way.
- (4) The learners will only experience the curriculum as **relevant** if the knowledge, skills and values to be acquired are meaningful to them. If they feel that what they learn and how they learn it is significant, interesting, and useful, they will enjoy learning more and put more effort into it. Curriculum knowledge must be

relevant both to the needs of learners and of society  
(Ministry of Education and Culture, Namibia 1992:12).

The four criteria for determining the content and scope of Basic Education pave the way for the Africanisation of the school curriculum in Namibia as they make curriculum broad and flexible, balanced, and relevant to the needs of the community.

(d) Subjects comprising the Broad Curriculum for Basic Education: Grades 1-7

The following are the subjects comprising the curriculum of the Lower Primary Phase (Grades 1-4):

English Language (Grades 1-4)

Literacy (Grades 1-2): only to be taught in the language of the medium of instruction

Another Language (Grades 1-4): taken from the list of National Languages

Handwriting (Grades 1-4)

Mathematics (Grades 1-4)

Environmental Studies (Grades 1-3)

Natural Science and Health Education (From Grade 4)

Social Studies (From Grade 4)

Arts (Grades 1-4)

Basic Information Science (From Grade 4)

Religious Education (Grades 1-4)

Physical Education and Health Awareness (Grades 1-4)

Craft and Technology (Grades 3-4) (Ministry of Education and Culture, Namibia 1992b:17)

For the Upper Primary Phase, the subjects are the same, with a few additions and subtractions. Home Ecology and Elementary Agriculture are added to the list of the Lower Primary Phase, while Literacy, Handwriting and Environmental Studies are taken off from that list. The subjects of the Upper Primary Phase are divided into promotion subjects and non-promotion subjects. English Language, Another Language, Natural Science and Health Education, Mathematics, and Social Studies are promotion subjects. The rest of the subjects are non-promotion subjects and will be considered for promotion purposes only in borderline cases (Ministry of Education and Culture 1992b:18).

By way of concluding this section on Primary school subjects, it can be observed that from the emphasis put on certain subjects as promotion subjects, the Namibian government promotes learning in subjects such as Natural Science, Health Education and Mathematics which will prepare learners for the world of work only. It seems as if a foundation is being laid for the economic development of the country, and very little attention is given to the physical, spiritual, moral and social development of the individual learner. Subjects such as Religious Education, Physical Education and Health Awareness are relegated to the status of non-promotion subjects which implies that these subjects will receive less attention than the promotion subjects. This will lead to an education that will produce good mathematicians, for example, but who are not healthy, morally sound, good citizens to serve the interests and

needs of their community. Such a curriculum lacks an important requirement of Africanisation, namely to bring the educated people closer to the community they came from.

#### 4.4.2.2 Conclusion

In conclusion, the policy of the Namibian government on curriculum change was declared by the President when he said that the government put education at the top of national priorities, and it received the largest share of the country's budget (Ministry of Education and Culture, Namibia, Namibia 1993b:ii). This led to the Ministry of Education and Culture embarking upon efforts to change the curriculum immediately after independence. Education in Namibia has been subjected to an ongoing process of consultation with and participation of all concerned groups (Ministry of Education and Culture, Namibia 1991:1). The language policy determined English as the official language and the main medium of administration and teaching, while the place of the National Languages as media of instruction at the lower primary level is recognised (Ministry of Education and Culture, Namibia 1991:3).

The Ministry of Education and Culture established the National Institute for Educational Development (NIED) whose function, among others, was to reform the school curriculum. NIED designed the school curriculum and presented it to the Ministry of Education and Culture for approval and implementation. The Ministry started the implementation of the curriculum with the Junior Secondary curriculum (1991), then the Senior Secondary curriculum (1993) and later the Upper Primary Phase which has

partly started with the new curriculum in 1993. Both the Junior Secondary and the Primary Education curricula are relatively localised, having most subject content locally prepared with study materials covering local aspects (Alberts 1994).

In order to render international status to the school leaving certificate, the Senior Secondary curriculum and examination are linked to the International General Certificate of Secondary Education (IGCSE and HIGCSE) (Ministry of Education and Culture, Namibia 1993a:4). This curriculum is also flexible and allows the Namibian government to Africanise the content. Other aspects of the educational policy that are emphasized by the Namibian government are cross-curricular teaching, language across the curriculum, learner-centred education, and the gender-issue.

#### 4.4.2.3 Education for all

Schooling in this country was once the privilege of the few. As the twentieth century closes, education is the right of every Namibian. Education for all is an important goal, guaranteed in the constitution and central to the national development strategy. Achieving that goal will require hard work, effective communication, cooperation, and compromises. The Minister of Education and Culture is of the opinion that it is time to think about what should be done and how to do it (Ministry of Education and Culture, Namibia 1993b:2).

During Africa's initial years of independence, some advisers insisted that only when production and productivity had increased sufficiently could education be significantly

expanded. In that period, foreign assistance to education was limited to those programmes that had a clear and direct occupational utility. Because education was expensive, schooling was considered a luxury, apart from those few whose skills were needed. Over time, it became clear that was a very short-sighted view. Expanding access to education increases productivity and economic growth. Education has come to be understood as an investment in human capital. Extending and improving education promotes development (Ministry of Education and Culture, Namibia 1993b:3).

Lifelong learning has a special significance in the context of education for all. When the task of schools was to educate an elite, it made sense to think of schooling in utilitarian terms. Attending school had a specific purpose: to be selected for the next higher level, or to qualify for a particular job, or to secure the certificate necessary to practise a profession. Once that objective was achieved, schooling stopped. Except to work toward a new, higher objective, there was little point in further schooling (Ministry of Education and Culture, Namibia 1993b:3).

The orientation mentioned above fosters what has been called the "diploma disease". Students come to school to get certificates and diplomas. Employers require certificates and diplomas for employment. As more students reach a particular level in the education system, employers begin asking for higher level certification. In turn, students and their families demand expanded access to higher level schooling. In this never ending chase, there is little attention to learning. What matters is

certification, not understanding. The certificates or diplomas that employers expect may bear little relationship to the knowledge or skills required for their jobs (Ministry of Education and Culture, Namibia 1993b:3).

The challenge facing the Ministry of Education and Culture is to cure this disease, not by devaluing diplomas but by revaluing learning. To achieve that, the notion that learning is finished when a particular level is reached, or a particular certificate is achieved, must be stopped. Learning is all life long, before school and after school, in school and out of school (Ministry of Education and Culture, Namibia 1993b:2).

Depicting the situation of education in Namibia in 1993, the Ministry of Education and Culture, Namibia (1993b:97) mentions the following points:

- (i) Only about 40% of our adult population is literate. Of those, most are barely literate in their mother tongue.
- (ii) Less than half of our teaching force is professionally qualified and certified.

The major objectives of adult and non-formal education are to achieve 80% literacy by the year 2000.

#### 4.4.2.4 Conclusion

To conclude this section, education for all is guaranteed in the constitution, and is central to the national development strategy. Associated with the policy of education for all is the concept of lifelong learning which means that learning is

not finished when we have reached a particular level or achieved a particular certificate (Ministry of Education and Culture, Namibia 1993b:2). In order to achieve this, in addition to formal education, there are adult and non-formal education centres which help to bring education nearer to the people. Education is localised when the majority of the people in the country enjoy and benefit from it.

Education for all is a pre-requisite for the localisation of school curriculum, because it is hard to imagine localisation of curriculum in a country if education does not reach at least the majority of the people in that country.

#### 4.4.2.5 Education and culture

Any education that estranges people from their culture is foreign and irrelevant. This is why the emphasis of the Ministry of Education and Culture on culture in education is a step in the direction of Africanising the school curriculum in Namibia.

In the past, culture was used to divide people. Even worse, some cultures were considered to be intrinsically more advanced than others. The people of Namibia have rejected that policy. Indeed the policy orientation now is just the opposite of what it was prior to independence. The Ministry of Education and Culture is committed to a policy of cultivating culture as a unifying and nation building force. Accordingly, the Ministry is using its resources and influence to encourage initiatives aimed at developing a true Namibian culture; an enriched unity

in diversity. Diversity is also important, because it presupposes the uniqueness of the cultures of Namibia, and their distinctive characteristics are valued highly (Ministry of Education and Culture, Namibia 1993b:45).

Two related but distinct dimensions of the Ministry's cultural agenda are distinguished. One has to do with encouraging and supporting the development of culture, understood broadly as the arts and artisanship of the Namibian peoples. The other is concerned with integrating into our education and daily lives peoples' cultures, understood as their values, world views, and ways of knowing and understanding. In both senses, culture is a shared way of living, not a fossil from the past but vibrant, dynamic, constantly changing complex of ideas and interactions (Ministry of Education and Culture, Namibia 1993b:46).

The Department of the Ministry of Education and Culture which is responsible for culture has two major goals. Firstly, it works to translate into practical terms the government's policy on the freedom of cultural and artistic expression, defined in Article 19 of the Constitution. Secondly, it seeks to create an awareness and to promote the revival of national heritage among all Namibians. To achieve those general goals, the Ministry pursues a strategy of cultural renaissance that emphasises consultation, interactive partnership, involvement, and collaborative networking. Within that framework the challenge is to empower the communities, especially "those for whom the facade of cultural preservation in the past was isolating and dispiriting" (Ministry of Education and Culture, Namibia 1993b:46).

The specific objectives of the Ministry of Education and Culture concerning culture are as follows:

- (i) To develop the material and spiritual culture of Namibia
- (ii) To enhance the Namibian identity through cultural expression
- (iii) To encourage local artists to strive for excellence in the execution of the performing and the visual arts
- (iv) To preserve national cultural treasures through archives, museums, monuments, place names, art, and services for libraries and languages
- (v) To encourage and promote international contact and, in so doing, promote culture beyond the borders of Namibia
- (vi) To promote the vocational and employable qualities of the arts and create opportunities for such employment for Namibians
- (vii) To emphasise the educational and spiritual values of the arts for the entire population of Namibia
- (viii) To enhance mass education, learning and information dissemination through library services
- (ix) To provide recreational and leisure opportunities through cultural events, festivals and exhibitions
- (x) To encourage research on culture and traditions
- (xi) To democratise both the practice and perceptions of the national cultural institutions and services of Namibia.

- (xii) To encourage all the people of Namibia to participate actively, not only in artistic and cultural expressions, but also in the various councils responsible for drafting policy (Ministry of Education and Culture, Namibia 1993b:47).

#### 4.4.2.6 Education and employment

One of the criteria for a relevant curriculum is when it enables the learners to adapt to their communities and become useful citizens. The education which Namibia had before independence produced certificated people, who roamed the streets, with Standards 8 or 10 certificates, seeking work but without success. The Ministry of Education and Culture wants to design a curriculum which will enable the learners to get work or employ themselves after completing every phase of schooling (for example, Primary Education Phase, or Junior Secondary Phase).

That can be achieved if the knowledge which the learners picked up during school days can enable them to acquire work or to employ themselves. The Ministry of Education and Culture is trying to do this by putting emphasis on Education and Employment in the curriculum.

The education system in the new Namibia has two sorts of responsibilities in preparing Namibians for the world of work. Firstly, the policy of the government is that Basic Education programmes must build a broad and solid foundation. Young and old people alike will be most successful in finding and creating jobs if they read, write and handle numbers well. Their pre-

vocational preparation will be even stronger if it enables learners to become skilled at identifying and solving problems, analyzing situations, and applying what they know to new things (Ministry of Education and Culture, Namibia 1993b:88). Secondly, together with public and private employers and workers organisations the government must develop a coherent and effective system of vocational education and training. Success in doing that, will lead to a system in which many responsibilities are shared and in which there is clarity of purpose and direction, and fair and manageable accreditation (Ministry of Education and Culture, Namibia 1993b:88).

Developing competence in reading, writing and arithmetic, while mastering a second or perhaps third language - especially when instruction is not in the home language - is a full agenda for primary school in Namibia. Children in Namibia are now expected to develop their curiosity and ability to undertake systematic enquiry, to discuss issues rationally, to learn to solve problems, to understand and practise democratic principles, to understand their own country and other countries of the world, to appreciate the interdependence of all living things, etcetera. If the primary schools can achieve those objectives, then they will surely attain success. They will have provided very good preparation for a wide and changing range of vocations. Adding a limited programme of purely vocational instruction will not make our young people more employable and may make them less well educated (Ministry of Education and Culture, Namibia 1993b:89).

The Ministry of Education and Culture, Namibia (1993b:89) continues to state that experiences across Africa provide useful lessons that even more systematic efforts to introduce vocational instruction into the school curriculum (including specially trained teachers and carefully prepared materials), have had little effect on the unemployment rate. In part, that is because on-the-job training is far more efficient and less costly than in-school vocational instruction. Though employers may prefer that the schools bear the expense of training their employees, in practice the vocational instruction that is integrated into the regular curriculum does not eliminate the need for job-specific training. Most often it does not even shorten the job-specific training time. Adding vocational instruction to the school curriculum requires significant increases in education expenditure (Ministry of Education and Culture, Namibia 1993b:93).

Currently, several ministries are involved in vocational education and training. The Ministry of Education and Culture is responsible for the school curriculum, non-formal education, and technician training. The Ministry of Labour and Manpower Development is responsible for artisan and other trade related training. The Ministry of Agriculture and Water Affairs offers formal agricultural education and training at diploma level and also undertakes its own in-service training for extension workers. Other ministries train their own personnel. Both public and private employers and other organisations provide various forms of vocational education and training. Although it is generally agreed that greater coordination of these

activities is desirable, and although there have been some initiatives to improve coordination, to date co-operation has been more informal and sporadic than systematic and planned (Ministry of Education and Culture, Namibia 1993b:94).

#### 4.4.2.7 Conclusion

To conclude, two aspects that feature prominently in the attempts of the government to Africanise the school curriculum in Namibia, to make it more relevant and meaningful to the people, are Education and Culture, and Education and Employment. The Ministry of Education and Culture is committed to a policy of cultivating culture as a unifying and nation-building force (Ministry of Education and Culture, Namibia 1993b:46). Concerning the provision of employment, the government has a two-pronged approach. Firstly, to make the majority of the Namibians literate, and secondly, to develop a coherent and effective system of vocational education and training (Ministry of Education and Culture, Namibia 1993b:88).

By emphasising culture and employment the Ministry of Education and Culture has shown that it is on the track of Africanising the school curriculum.

#### 4.4.2.8 Teacher Training

In order for any curriculum to succeed in its mission, there must be well trained teachers who will interpret the curriculum correctly. The Africanisation of the school curriculum in Namibia will likewise succeed if the teachers receive good training in Africanised curricula, content and methods. It is

for this reason that the Ministry of Education and Culture has embarked upon a New Teacher Education Programme.

(i) The need for a New Teacher Education programme

Teacher education in Namibia has undergone various phases of change in the periods before and just after independence. There have been extensive discussions about teacher education, and various programmes have been implemented. Some programmes have shown a general tendency to concentrate too much on academic knowledge and formal examinations at the expense of professionalisation. Some have had insufficient consistency between the stated principles of the programme, and its structure and implementation. Some have achieved a high degree of consistency but are too demanding on resources. The various programmes treat school practice differently, both in scope and organisation, and demand different competencies in terms of teacher qualification (Ministry of Education and Culture, Namibia 1993d:1).

The demands that have to be met by the teaching profession in the new education system are such that a restructuring of existing teacher education programmes would not be adequate. A new situation to be met, a new approach to education, a single national teacher education programme for education, and practical feasibility, are some of the factors that necessarily lead to the establishment of a new Namibian teacher education programme (Ministry of Education and Culture, Namibia 1993d:1).

(ii) The rationale for a new teacher education

The new teacher education will first and foremost meet the needs for professionalisation of the teacher - a person whose commitment and sense of responsibility, knowledge and skills will raise the quality of education in the entire country (Ministry of Education and Culture, Namibia 1993d:2).

The training is based on a democratic pedagogy, a methodology which promotes learning through understanding, and practice directed towards the autonomous mastering of living conditions, and will relate closely to the curriculum intentions of the new education, and to the context of the school in society. It is a professional training directly related to the demands and challenges of the new education. The focus of the new education is on the learner's needs, potential, and abilities. Teachers must, therefore, have sufficient knowledge and skills to be able to interpret syllabi and subject content on the basis of the aims and objectives of the new education and relate these to the learner (Ministry of Education and Culture, Namibia 1993d:2).

Learner centred education presupposes that teachers have a holistic view of the learner, valuing the learner's life experience as a starting point for their studies. Teachers should be able to select content and methods on the basis of a shared analysis of the learner's needs, use local and natural resources as an alternative or supplement to ready-made study materials, and thus develop their own and the learner's creativity. A learner-centred approach demands a high degree of

learner participation, contribution and production (Ministry of Education and Culture, Namibia 1993d:2).

The historical and cultural context of Namibia today, and the nature of the teaching profession, needs teachers who are adequately qualified, self-reliant, motivated and enthusiastic. The teacher must be able to meet the challenges of the realities of an educational system in change and development. The teacher is a key person for the development of the nation and has a lot of potential as a local resource for the community. It is, therefore, essential that the teacher relates closely to the community and can integrate school and life outside the school for the learner (Ministry of Education and Culture, Namibia 1993d:2).

The study programme is not seen as the final stage of formal education, nor as the completion of a trained teacher. Rather, it provides a selection of knowledge and experience as the first induction into the profession, an initial step in an on-going process of professional growth and development (Ministry of Education and Culture, Namibia 1993d:2).

(iii) The aims of the New Teacher Education Programme

The goal is to create a national, common teacher education for the new education related to the needs of the nation, the local community, the school, the learner and the teacher (Ministry of Education and Culture, Namibia 1993d:3).

The main aim of the Basic Education Teacher Diploma, for example, is to develop the professional expertise and competence

which will enable the teacher to optimise the new education for the learners, and to be fully involved in promoting change in educational reform in Namibia (Ministry of Education and Culture, Namibia 1993d:3).

The New Teacher Education Programme will strive for the following:

- (a) To develop a teacher who will respect and foster the values of the Constitution of the Republic of Namibia, contribute to nation building, and respond positively to the changing needs of the Namibian society
- (b) To develop understanding and respect for cultural values and beliefs, especially those of the Namibian peoples
- (c) To enhance respect for human dignity, sensitivity and commitment to the needs of learners
- (d) To develop a reflective attitude, and creative, analytical and critical thinking
- (e) To develop the ability to actively participate in collaborativedecision making
- (f) To develop social responsibility towards learners, colleagues, the community and the nation as a whole
- (g) To promote gender awareness and equity to enable all Namibians to participate fully in all spheres of society
- (h) To enable the teacher to promote environmental awareness and sustainable management of natural resources in the school and community

- (i) To prepare the teacher to strengthen the partnership between school and community
- (j) To develop adequate command of English and another language of Namibia and to use them as media of instruction
- (k) To enable the teacher to understand and utilise current knowledge of children's intellectual, social, physical, aesthetic, moral and spiritual development
- (l) To develop a positive attitude towards individual differences and enable teachers to utilise them to meet social and individual needs (Ministry of Education and Culture, Namibia 1993d:4).

#### 4.4.2.9 Conclusion

The above shows that the New Teacher Education Programme is intended to prepare a teachers corps that will suit the new school curriculum. The Programme is designed to suit the needs of the learners, the parents and the country as a whole, because it is intended to develop a teacher who will respect and foster the values of the Constitution of the country, and who will develop social responsibility towards learners, colleagues, the community and the nation as a whole (Ministry of Education and Culture, Namibia 1993d:3). Therefore, the curriculum of the new teacher education programme is localised.

#### 4.5 Evaluation of Africanisation of the school curriculum in Namibia

The aim of this section, is to evaluate the Africanisation of school curriculum in Namibia based on the foundations derived in

chapter 2 (see paragraph 2.2.9). The foundation which is stressed by many authors as a basis for curriculum development is that of society and culture. Generality and relevance, indigenous religion and philosophy, indigenous political and economic systems, and indigenous education and literature will all be discussed in this chapter as foundations on which the school curriculum should be based in order for it to become relevant and localised. Thereafter, the attempts by the Namibian government to Africanise the school curriculum will be evaluated in general.

#### 4.5.1 Society and Culture

Curriculum development has as a basis the selection and orderly arrangement of cultural content and the translation of this content to educational content (see paragraph 2.2.9). On this topic, Doll (1989:99) maintains that the society influences action for curriculum improvement by bringing to bear upon the curriculum those changes that occur in the society and culture. Salia-Bao (1989:65) maintains that an effective curriculum is one that fits the needs, culture and environment of a country. This is why Lauder and Brown (1988:92) points out that schools need to implant the basic social values, culture and technical systems within the next generation, while Hewlett (1986:54) says a curriculum should prepare young people to fit, among others, into the domestic spheres, the world of work, leisure, and the local neighbourhood and community. Culture, here, includes all content aspects of life which individuals of a given society have in common, and the international or universal culture (HSRC 1981:29).

The first sign of a curriculum that considered the culture of the black people in Namibia (see paragraph 4.2.1) was during the days of the Eiselen Commission (1948) which had as part of its mandate "the formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitudes, and their needs under everchanging conditions are taken into account" (Tjitendero 1984:5). This, however, was not done in the interest of the culture of the Natives, but to keep the Natives away from, in the words of H.F.Verwoerd as quoted in Gogan and Rambaran (1986:22), "the green pastures of European society in which he is not allowed to graze." Later, after the Natives had protested against this type of education, it was replaced by the Cape Education Department curriculum.

The Education Committee (see paragraph 4.3.3) that was appointed by the Interim Government in Namibia in 1985 was the next to recommend that "What is unique and national (to the Namibians) shall, as far as possible, be accorded particular emphasis in the composition of curricula" (Buitendacht Committee 1985:42). It was also the Buitendacht Committee (1985:28) that called for a curriculum and syllabuses that promote knowledge and appreciation of own country and environment, with meaningful broadening to that which is foreign and general. However, the recommendations of the Buitendacht Committee (1985) ended on paper and were never implemented by the Interim Government. This was the beginning of what appeared to be a genuine

consideration of Namibian culture in the development of school curriculum.

The third attempt to base curriculum on culture is by the government that has taken over the administration in Namibia since independence in March 1990. Angula (1990:6) lists, among others, the following as goals of national education:

- (i) To enhance the cultural rights of individuals
- (ii) To devise educational programmes which are based on the ideals of universality of human knowledge, culture and technology.

The Ministry of Education and Culture, Namibia (1990:4) also states that formative general education in Namibia involves a deepening and widening of knowledge, skills and attitudes which are linked to the consensus values of the community. Some of the specific objectives of the Ministry of Education and Culture concerning culture are the following:

- (i) To develop the material and spiritual culture of Namibia
- (ii) To enhance the Namibian identity through cultural expression (Ministry of Education and Culture, Namibia 1993b:47).

Although culture and its development are mentioned in the documents that portray the education policy of the government of the day, nothing so far (five years after independence) has been done to bring the school curriculum to a point where it can serve the Namibian society and culture. This is, perhaps,

because the priority of the Ministry of Education and Culture over the next decade is assigned to the achievement of access, equity, quality and democracy in education (Ministry of Education and Culture, Namibia 1993b:32).

#### 4.5.2 Generality and relevance

Motloutsi (1989:161) says relevant education should be a combination of important contemporary issues and the selected cultural heritage of the community. The purpose of relevant education should be to prepare young people for the variety of challenges, opportunities and experiences they will face in the future and to enable them to make sense of the complex world they inhabit. Hewlett (1986:54) lists the following as regions in which curriculum should be applied in order for it to be relevant to the individual and his community:

- (i) The domestic spheres
- (ii) The world of work
- (iii) Leisure
- (iv) Continuing education
- (v) The local neighbourhood and community
- (vi) The wide social, legal, economic, political and physical environment
- (vii) Coping as individuals with a variety of social relationships in the family
- (viii) Various formal and informal contexts of personal relationships

- (ix) Self - the individual alone, with time for thought and reflection.

The Interim Government was the first to attempt to localise school curriculum in Namibia so that it could be relevant for the individual and society, as it was attempted in Tanzania (see paragraph 3.3.1.1) and in Kenya (see paragraph 3.4.1.4 (b)). According to the Education Committee set up by the Interim Government (see paragraph 4.3.3), suitable curricula for Namibia should do the following:

- (i) Provide for the needs of the individual and society
- (ii) Provide suitable manpower
- (iii) Contribute to the general enhancement of the quality of life of the people (Buitendacht Committee 1985:26).

However, as in the case of the recommendations concerning culture, the above recommendations of the Education Committee were never put in practice.

The government of independent Namibia entertains the view that formative general education involves a deepening and widening of knowledge, skills and attitude that include the expansion of a wide variety of skills which may be divided into intellectual, psychomotor and social skills as well as more general life skills (Ministry of Education and Culture, Namibia 1990a:4).

The Ministry of Education and Culture has, therefore, brought remarkable changes in the subject content at the Junior Secondary level where a learner is compelled to take nine

subjects. These subjects include a wide range of prevocational subjects (Ministry of Education and Culture, Namibia 1990a:1). This is so done that the young people are introduced to different pre-vocational and academic fields.

Unfortunately, no provision is made for the teaching of agriculture in most schools. The Majority of Namibians (Whites as well as Blacks) are predominantly farmers. Therefore, it is important that agriculture occupies a predominant place in school curriculum in Namibia. Most subjects are also presented in so theoretical a manner that they lose their meaning. The result is a high failure rate which leads to a high percentage of drop-outs at the end of this level.

The aims of the Senior Secondary Education are, among others, the following:

- (i) To achieve a broad and balanced command of such knowledge, skills and attitudes that will enhance understanding, creativity, an investigative mind, productivity, the ability to communicate, the ability to make decisions and the values of reliability, co-operation, understanding
- (ii) To prepare learners to obtain internationally recognised qualifications that will give entrance to tertiary institutions (Ministry of Education and Culture, Namibia 1993b:4).

The present Senior Secondary Education in Namibia is too academic, and prepares students more for higher academic

qualifications and internationally recognised certificates than to face the challenges of life in their community immediately after school. The various extra-curricular activities which are supposed to supplement the academic subjects in order to make the curriculum relevant (see paragraph 4.4.2.1 (h)) are still only on paper. Whether or not they are going to be implemented is yet to be seen.

Non-formal and Adult Education centres have been opened in Namibia to improve the literacy status of the adults in the country. The major objective of these centres (see paragraph 4.4.2.1) is to achieve 80% literacy by the year 2000 (Ministry of Education and Culture, Namibia 1993d:2).

Literacy per se cannot improve the social and economic condition of the majority of the adults. Providing them with vocational training, basic education in primary health, sound standard of living and citizenship will make their education more relevant and meaningful. Ministry of Education and Culture, Namibia (1993b:88) states that together with public and private employers and workers organisations, the government must develop a coherent and effective system of vocational education and training.

The government should have started with the vocational training programme, and not with an extensive literacy programme. It is possible to improve the economic condition of the people without teaching them how to read and write. In Namibia, there are numerous examples of illiterate people who make and sell their own products.

#### 4.5.3 Indigenous religion and philosophy of life

Salia-Bao (1989:69) maintains that Africans are highly religious individuals, living in a religious society that is communal, not individualistic (see paragraph 2.2.9.4). It would be disastrous for curriculum development to ignore these traditional religious attitudes and practices. The present curriculum in Namibia is too academic, individualistic and competitive (Christie 1990:42), and gives very little or no room for religious education. Therefore, it is not relevant to an African community.

The missionaries during the German occupation (1884-1915), were the first to introduce the Western religion in Namibia. The main aim, according to Tjitendero (1984:4), was to estrange the Natives from their African religion and culture in exchange for the Christian philosophy, and through this, to civilize them in the Western way. Christianity was equated to education and the latter to Western civilization. So, although the curriculum was geared towards religion and Christianisation, the religion was foreign. The educated young people served the missionaries and the latter's country of origin rather than their own people and community. In fact, the educated young Christians saw their parents and their community as heathens, superstitious and uncivilised, and did not want to be associated with their religion.

After the Germans, the South African government took over education in Namibia and based the curriculum on the Christian National Education policy (Gogan & Rambaran 1986:22).

Ironically, under this curriculum Religious Education was not examined. Religion *per se*, let alone African religion, did not receive the attention it deserved in a South African designed curriculum, South Africa being a Christian country.

The new government in Namibia, in an attempt to address this issue, gives two periods per week (that is, 4% of the teaching time per week) to the teaching of Religious and Moral Education (Ministry of Education and Culture, Namibia 1990a:1). The latter is also a non-examination subject, and because the education system is examination oriented and very competitive, teachers tend to use the Religious and Moral Education periods for teaching other examination subjects.

Nothing has been done by the new government in Namibia to show consideration of indigenous African religion, or any kind of religion for that matter, in developing the school curriculum. A lot needs to be done in this regard in order to make education relevant to the Namibian situation.

#### 4.5.4 Indigenous political and economic systems

In precolonial Africa, there were indigenous systems of politics and economics which were integrated with the systems of philosophy and religion (see paragraph 2.2.9.5). The political system was "democratic socialism" and the economic system was "feudal". Both originated from the corporate pattern of social life (Salia-Bao 1989:80). Lineage ties form the basis of communal life which is the main source of economic and political life.

No colonial administration in Namibia, from the German (1884-1915) to the South African administration (1915-1990) considered indigenous political and economic systems in developing the school curriculum. The new government of independent Namibia with its competitive academic curriculum does not pay attention to this fact either. Schools are encouraged to compete with one another (see paragraph 4.3.2) and the school which has the highest academic results, especially, in external and foreign examinations is considered to be the best.

Lineage still forms the basis of the social, economic and political life of the overwhelming majority Namibians. Any curriculum in Namibia that fails to take this fact into consideration is likely to fail.

#### 4.5.5 Indigenous education and literature

A study of the education that existed in African countries (see paragraph 2.2.9.6) before the arrival of the explorers, traders and missionaries from the western world show the following features:

- (i) It was largely undifferentiated from other spheres of human activity
- (ii) It was very relevant to the vocational, personal, social and civic needs of the individual and society
- (iii) Indigenous education in Africa was functional: learning could be and was immediately and usefully applied

(iv) It was community oriented. That is, it was concerned with unity, love and peaceful co-existence in the community (Salia-Bao 1989:86).

In addition to the above features, African cultural material portrays the history, life-style and philosophy of life of the Africans. Although this information is not readily available in a written form in Namibia, it is in abundance in the minds of many old people and some young people with linguistic interest. The writing of these folklore, stories and oral histories and the teaching thereof in schools, as was attempted in Kenya (see paragraph 3.4.1.4) is very important in the process of Africanising the school curriculum.

The above features are very important for the development and evaluation of present-day curriculum.

The education that was offered by the missionaries in Namibia, during the German occupation, was directed towards missionary work (Tjitendero 1984:4) and did not aim at preparing the young for life in the community. Therefore it was not relevant to the learners and their community.

From 1948 the South African government started to develop a separate curriculum for each of the main racial groupings in the country, namely, Blacks, Coloureds, Indians and Whites. This curriculum was applied to Namibia in letter and in spirit. This apartheid curriculum was a change in the direction of localising the school curriculum. This is exemplified by the following questions that were asked by leading figures in South Africa (in

justifying the implementation of the curriculum): Mr C.T. Loram, an administrator (1938) asked, "What boots it a man to learn to read if he can never get hold of a book? Why teach him the use of table cloths and cutlery if he cannot afford to buy them? Why teach him agriculture when all the arable land is already occupied?" H.F. Verwoerd (1954) asked, "What is the use of teaching the Bantu child mathematics when he cannot use it in practice?" (Jansen 1987:3). All these questions call for a relevant curriculum. The only mistake is that the motive behind this relevance was to prevent the Blacks from being prepared for "equal participation in the economic and social life" and to ensure racial supremacy (Gogan & Rambaran 1986:22).

The first attempt to correct the apartheid education that was implemented on a full scale in Namibia (see paragraph 4.3.3) was done by the Namibians themselves during the Interim Government when it was stated that suitable curricula for Namibians should "provide for the needs of the individual and society", and all Namibians should receive the same education with an equal distribution of facilities (Buitendeacht Committee 1985:26). Un-fortunately, the Interim Government was overtaken by events and did not put its educational aims into practice.

As mentioned earlier (see paragraph 4.5.2), the new government in Namibia entertains the view that formative general education involves a deepening and widening of knowledge, skills and attitudes that include the expansion of a wide variety of skills which may be divided into intellectual, psychomotor and social skills as well as essential more general life skills (Ministry of Education and Culture, Namibia 1990a:4). The other view of

the government is that developing competence in reading, writing and arithmetic, while mastering a second language is a full agenda for primary school.

The first view of the government, as mentioned in the previous paragraph, is a relevant one, but it has still not been put in practice. Five years is too short a period to achieve what one plans to do, especially in a country like Namibia where two communities with completely different developmental backgrounds, such as the Blacks and Whites, must be served with a curriculum which is the same in every respect. The view that the teaching of reading, writing, arithmetic and a language is a full agenda for primary school is not an acceptable one, because it does not prepare the learners for life in the community should they drop out at the end of this level, as it is often the case. Some kind of craftsmanship should be taught to the learners at this level.

#### 4.6 Conclusion

The aim of this chapter was to look into the Africanisation attempts which the Namibian administrations have embarked upon, from the times of the German and South African administrations to the time of the new government after independence. Despite these attempts, it can be asserted that school curriculum in Namibia is still foreign to the majority of the learners, and, therefore, cannot and does not serve the learners and the community. Proof of this is the statement which was made over the television (1989) by the previous Secretary of Education in the administration of the Interim Government, Mr Theron, that

black students and teachers had not come to grips with the Western learning and teaching and way of life (see paragraph 4.4.1.1). This statement can also be reversed so that it can read thus, the western-based teaching and learning methods are not modified and adjusted so that they can suit the Black learners, teachers and the community. Another proof of the irrelevant curriculum is mentioned by the President of Namibia, in his presidential address in Parliament on 15 March 1994, when he said over 20% of the population of young, able-bodied Namibians were unemployed. It can be added that this number becomes higher every year because of the school leavers that do not get jobs. The recent results of the Cape Education Department end of 1994 examination is a classical example of the irrelevance of the school curriculum in Namibia. During this examination, about 66% of the matriculants in Namibia failed the examination.

Therefore, the intentions of the Interim Government (1985-1989) and that of the government of independent Namibia to localise school curriculum, as outlined above, are still only on paper, and it remains to be seen whether or not they will materialise.

However, the fact that there are some positive changes to the school curriculum that are brought about by the present government cannot be overlooked. Furthermore, the above description of curriculum change by the Namibian government does not conclude the attempts of the Namibian government to Africanise the school curriculum, because, curriculum change is a continuous process and change will continue to take place for as long as man exists. Moreover, as the Minister of Education

and Culture, in an interview (1994), maintained, the starting point in changing education in Namibia is to create a common curriculum for the country as a whole. The next step is to continually revise the curriculum in the light of actual experiences during the process of implementation. So, at this moment, the government of Namibia is actually putting more emphasis on redressing the legacy of differential allocation of resources to different racial groups than on Africanising the school curriculum.

In the next chapter an attempt will be made to give a synopsis of the research problem and the research methods, and to arrive at a comprehensive conclusion of the research work and recommendations. The next chapter will also attempt to identify areas for further research.

## **CHAPTER 5**

### **GUIDELINES AND CONCLUSION**

#### **5.1 Introductory remarks**

The problem in practice that initiated this research can be summed up as being the social and economic condition in which the majority of Namibians find themselves. It is the situation which President Nujoma refers to as "poverty, unemployment and illiteracy" (see paragraph 1.1). The high percentage of very poor people, unemployment, school failures and drop outs led to the question as to whether the present school curriculum in Namibia was relevant or not, and if it was not, whether it was possible to localise it. The aim of the research, then, was to look into the possibility of Africanising (localising) the school curriculum in Namibia in light of the experience of some other African countries.

In order to put the Africanisation of the school curriculum in Namibia in the right perspective, use was made of available literature, interviews, visits to relevant places, and own experience, as methods of research. Through these methods, the extent of the Africanisation of the school curriculum both in

Namibia as well as in the researched African countries was brought to light and evaluated (see chapters 3 and 4).

The comparative study that was done in this work led to the formulation of some general conclusions which appear to be universal principles or foundations on which the development of relevant curricula were based (see paragraph 2.2.7). These foundations were used to evaluate the Africanisation attempts of some African countries (see chapter 3) in order to see if they conformed to universal principles and whether their attempts could serve as examples for Namibia. The formulation of these principles was followed by a look into the development of the school curriculum in Namibia, with particular reference to Africanisation attempts, from the period of German occupation to the present, post-independence era (see chapter 4). The development of school curriculum in Namibia was regarded as the specific field in which form was given to the universal ideas about Africanisation of the school curriculum.

This chapter deals with some guidelines (recommendations) and conclusions, and will be concluded with a retrospective view of the whole study and a future perspective.

## 5.2 Conclusions and findings

The general conclusions that are arrived at from the study of the school curriculum, its development and implementation are concerned with the involvement of the school curriculum with the local culture and society, the cognitive development of the

child, Africa's indigenous religion, philosophy, political and economic systems, and indigenous education and culture (see paragraph 2.2.1.1). Attempts by the African countries to Africanise their school curricula are evaluated according to these general principles. In general, it can be said that after independence African leaders decided to localise both the personnel as well as the school curriculum in their respective countries (see paragraph 3.1.4).

The Africanisation attempts in Botswana, for instance, centre around the idea of Education for Kagisano which has its origin in the four basic political principles of the Botswana Democratic Party, namely, democracy, development, self-reliance and unity. Later, the National Science Panel, which attempted to bring science to the everyday activities of the individual, was introduced. This is followed by the recently introduced second National Commission on Education whose terms of reference is to make education serve the community more (see paragraph 3.2.1.4).

In Tanzania, the Africanisation attempts were directed by the policy of Education for Self-Reliance. The aim of this policy was to change the school curriculum completely so that it could produce learners who could meet the needs of the society and who were self-reliant; people who were better integrated with, and served the community. Education was to be vocationally and technically oriented rather than academic (see paragraph 3.3.1.4).

The idea behind Africanisation of the school curriculum in Kenya was to restore the African personality and recapture his cultural heritage, while at the same time, preparing the Kenyan society for its place in the modern international community. The Kikuyu Independent Schools and the Harambee spirit were the two methods that were used to implement the Africanisation attempts (see paragraph 3.4.5).

In Namibia, changes to the school curriculum have been taking place since the German colonial days. Despite these changes, it can be asserted with certainty that the school curriculum in Namibia is still foreign to the majority of the learners, and, therefore, cannot and does not serve the interest of the learners and the community (see paragraph 4.6). The fact that the present Namibian government is currently busy with the creation of a common curriculum for the country as a whole, is appreciated, but sooner or later Namibia must emulate the example of other African countries whose educational aim is to make the school curriculum serve their respective communities.

### 5.3 Guidelines

An attempt will be made in this chapter to give some guidelines concerning Africanisation of the school curriculum in Namibia, taking the derived universal principles and the experience of comparable countries in Africa into consideration. Simkins (1977:70), quoted in Burger (1985:210) warns that "We need to know much more, however, before we can claim to have much knowledge about the place of education (both formal and non-

formal) in the development process and consequently are able to put forward meaningful policy proposals for implementing new educational strategies ...". The complicated Namibian society that consists of two main communities with different educational and social backgrounds also necessitates great care in making guidelines with respect to Africanisation of the school curriculum in Namibia.

The above-mentioned reservations, however, cannot change the practice and responsibility to give guidelines. Failure to give guidelines is tantamount to ignoring the value of the lessons that are learned from the experience of other African countries concerning this area of education.

In the light of the above, and bearing in mind the reservations already mentioned, an attempt will be made to give some guidelines which emanate from the study, and which can possibly be of value for the future development of a relevant curriculum in Namibia.

#### 5.3.1 Guidelines concerning society and culture

Although culture and the development thereof is mentioned in the documents that portray the education policy of the South African administration, of the Interim government (see paragraph 4.3.3) as well as that of the present government of independent Namibia (see paragraph 4.4.2.4), nothing so far has been done to bring the school curriculum to a position where it can serve the Namibian society and culture (see par 4.5). The priority of the

Ministry of Education and Culture "now and over the next decade is assigned to the achievement of access, equity, quality and democracy in education" (Ministry of Education and Culture, Namibia 1993b:32).

What is needed is the development of a school curriculum that will take the good aspects of the indigenous African culture, and mesh them with the good aspects of the Western technological culture, as tried in Kenya (see paragraph 3.4.1.2), so that the products of such an education can associate with, fit in, and serve the Namibian society. On the basis of this study, the following are some ideas that could serve as guidelines for the development of a curriculum which is relevant to the Namibian society and culture.

#### 5.3.1.1 The development of one Namibian culture

One Namibian culture must be developed by deliberately and purposefully convening conferences of experts in culture from the different cultural groups in the country. These experts should not consist of foreign consultants who "have studied" a certain culture or who want to give advice based on the experience in their countries. It must be people who are drawn from the Namibian community, born and bred in the particular culture they are going to represent. The outcome of the conference(s) must be to collect the most outstanding, relevant cultural aspects in the present-day life of all the cultural groups, and melt them into one Namibian culture by consensus. This will be surely time consuming, but a start should be made.

There can be no talk of equity, equality and democracy in one school curriculum that will serve one Namibian society and culture without taking this difficult step of developing one culture.

#### 5.3.1.2 The acculturation of Namibians

Parents and all the members of the Namibian community must be informed of the new Namibian culture as developed according to the paragraph above in order to ensure that they have understanding of, and input in the development of a relevant school curriculum for their children.

#### 5.3.1.3 The enforcement of peaceful co-existence

Civic Education and Religious and Moral Education, with emphasis on aspects such as discipline, respect, honesty, obedience, love for the neighbour, respect for human life, communal life, and other aspects that encourage peaceful co-existence of individuals in our society, should be accorded the same time as Mathematics or any other "important" subject on the school time table.

#### 5.3.1.4 The teaching of Namibian culture in schools

The primary school should consciously try to develop into each pupil knowledge, appreciation and love for his/her own unique cultural heritage. Subject content must be brought closer to the conditions surrounding the learner.

#### 5.3.1.5 Basic education and service to the community

A special characteristic of basic education is its relationship to the community and to the basic services needed to improve a community's quality of life. A system of education which does not enable members of a community to provide themselves with the services which are basic to their existence as human beings fails miserably in fulfilling a primary function.

#### 5.3.2 Guidelines concerning generality and relevance

From the comparative study it becomes clear that formative general education involves a deepening and widening of knowledge, skills and attitudes that include the expansion of a wide variety of skills which may be divided into intellectual, psychomotor and social skills as well as essential more general life skills (see paragraph 4.4.2.1). In addition to this, Ministry of Education and Culture (1993b:4) states that the aim of Senior Secondary Education is to prepare learners to obtain internationally recognised qualifications that will give them entrance to ter-tiary institutions (see paragraph 4.4.2.1).

What is needed most in Namibia is a curriculum that will prepare the people of Namibia - young and old - to qualify for employment or self-employment, and to be useful citizens of the country, and not so much entrance to international universities. The following are some general guidelines in this regard:

#### 5.3.2.1 The school curriculum and basic services

Education, by whatever name it is called, is an essential component of every basic service; it is required to sensitize people to the need and potential of the service, to provide the community with the skills required to install and maintain the service, and to teach its members how to make proper use of the services which are available (UNESCO/UNICEF 1980:25). Therefore, the school curriculum in Namibia should teach the learners basic services to the community. This will satisfy the need for the teaching of basic experiences as expressed by Pupkewitz (1994) (see paragraph 4.4.1.2).

#### 5.3.2.2 The school curriculum and employment

Namibia should do away with curricula that lead students into becoming job seekers rather than enabling them to undertake self-employment or entrepreneurial ventures by which they could create employment opportunities. An alternative to the type of curriculum which Namibia now has is what Kogoe (1985:4) calls "a strong commitment to vocational technical education both as a means and goal of development and as an urgent demand" of the entry of Namibia in the modern technology era. For example, the curriculum should prepare young people for the variety of challenges, opportunities and experiences they will face in the future (see paragraph 4,5,2).

#### 5.3.2.3 The school curriculum and labour force

The re-orientation of the curriculum to provide greater emphasis on agricultural or technical subjects may well sensitise students to problems of work, industry and development (Sifuna 1992:14), but it is unlikely to have a major influence on occupational aspirations unless functional changes in the education system are accompanied by socio-economic and political restructuring. What is needed are plans which cast diversification programmes in a much broader context than the restricted employment requirements, and striking balances between academic and vocational subjects, and between the school and the world of work in order to produce a skilled and flexible labour force. Work ethic, for example, should be inculcated in our young people and the curriculum must make sure that when the child leaves school he or she knows the basic necessities of life (see paragraph 4.4.1.2).

#### 5.3.2.4 A national curriculum institute

The creation of a national curriculum institute for the coordination of curriculum practices, with decentralisation in the form of regional curriculum centres, merits consideration. Liaison with commerce and industry, as regard curriculum services needed by them, can chiefly be accomplished by the regional centres (HSRC 1981:35).

### 5.3.3 Guidelines concerning indigenous religion and philosophy of life

Although Salia-Bao (1989:69) warns that it would be disastrous for curriculum development to ignore traditional religious attitudes and practices, and Jowitt (1951:148) adds that "there is probably no one connected with African education who would not readily admit that religious instruction should have a prominent place within the curriculum", none of the education authorities in Namibia has shown consideration to indigenous African religion in developing curriculum (see paragraph 4.5.3). Some guidelines with regard to this very important aspect of the curriculum are the following:

#### 5.3.3.1 Differences in religions and philosophies of life

The inclusion of Religious Education in the time table of the curriculum will ensure good citizens for the country (see paragraph 5.3.1.3). At the conference(s) discussed above (see paragraph 5.3.1.1), the difference between the philosophies of the extended family versus the core or nuclear family, or that of communal life versus individuality, for instance, should be ironed out. Curriculum development in an African country should promote morality and extended family relationships, for instance (see paragraph (2.6.11.4)).

#### 5.3.3.2 One philosophy of life for Namibia

At the conference of the culture experts, proposed in section 5.3.1.1, one philosophy of life for the people of Namibia should be arrived at by consensus, because as UNESCO/UNICEF (1980:32) correctly points out, the evolution of the educational policy and the formulation of educational programmes in any country are primarily the result of national philosophies, political ideologies, popular demand, wisdom and the insights of national educational professionals and administrators within the country. Traditional ideas and ways of doing things should be born in mind during curriculum development in Namibia (see paragraph 2.6.11.4). Therefore, with the unitary policy which is enshrined in the Namibian Constitution, it is only possible to develop one school curriculum that suits all the Namibians if at least the majority of the Namibians subscribe to one philosophy of life.

#### 5.3.4 Guidelines concerning political and economic systems

From the comparative study of African countries (see chapter 3), it became clear that in pre-colonial Africa there were indigenous systems of politics and economics which were integrated with the systems of philosophy and religion. These systems still exist in the rural areas of Namibia where the majority of the black people live, and constitute differences between juridical and administrative aspirations of urban and rural people. If this aspect influences the life of people so much, it is obvious that it should receive particular attention

in the development of the school curriculum in Namibia. It is in this line that some guidelines are given below.

#### 5.3.4.1 Melting aspects of the indigenous political and economic systems with those of the West

The indigenous political and economic systems should be studied by the culture experts referred to previously (see paragraph 5.3.1.1) with the aim of taking the good and relevant aspects from them and melting them with the good and relevant aspects from the Western systems. The Kenyan leaders used this method to reform their school curriculum (see paragraph 3.5.1.2).

#### 5.3.4.2 Teaching the indigenous political and economic systems

The product of the melting of these systems must be included in the school curriculum so that the educated people cannot be estranged from the rural community. For example, as Angula (1994) puts it, education should firmly be rooted in the history, geography and culture of the community it serves (see paragraph 4.4.1.2).

#### 5.3.5 Guidelines concerning indigenous education and literature

A comparative study of the education that existed in African countries before colonisation reveals that it had very good aspects that are still relevant today. It was very relevant in that it was related to the vocational, personal, social and civic needs of learners and society; it was functional because learning could be and was immediately and usefully applied, and

it was community oriented (see paragraph 3.1.1.1). That is, it was concerned with unity, love and peaceful co-existence in the community (Salia-Bao 1989:86). These aspects should of necessity be included in today's curriculum in order for it to serve the community better, and guidelines in this regard follow below.

#### 5.3.5.1 A new curricular model

A curriculum model that will finally liberate the people of Namibia from ignorance, unemployment and poverty will have to disengage itself from the inherited models from industrialised nations (see paragraph 1.1).

#### 5.3.5.2 Getting the best of traditional and Western programmes

The curriculum development will have to follow a dual policy of using both the strengths of the traditional programmes and of the Western programmes of education (see paragraph 3.4.1.4) for planning its own model of curriculum.

#### 5.3.5.3 Integration of formal education with the society

The new model of curriculum for rural economic and social development will have to do what the former president of Tanzania, Julius Nyerere, told African policy makers: "We have to combine the two systems. We have to integrate formal education with the society" (Ngunangwa 1988:251). Burger (1981:30) also maintains that the school curriculum must be of such a nature that the wider community appropriately employs

most of the products of the education system (see paragraph 3.2.2).

#### 5.3.5.4 Foreign consultants

The number of foreign consultants in the development of curriculum for Namibian schools must be decreased. Local experts, and preferably from different cultural groups in the country, must be consulted to a greater degree, for they know the local situation better.

#### 5.3.5.5 African literature

Institutions, similar to the Life Science Project (which is responsible for the development of the Life Science syllabus) in Namibia, should be created to cater for the development of African literature.

#### 5.3.6 Guidelines concerning non-formal education and rural development

Non-formal and adult education is used, in many African countries, as a vehicle through which the education backlog can be caught up. From the comparative study, it has become evident that non-formal education has played a very important role in Africanising school curricula and in rural development (see paragraphs 3.2.1.3 and 3.4.1.2). It can also be used for the same purposes in Namibia. The following are some guidelines in this regard.

#### 5.3.6.1 Non-formal projects

Non-formal projects must be created to eliminate illiteracy, to train service personnel and to improve agricultural techniques through extension services.

#### 5.3.6.2 Non-formal education and the standard of life of the Namibians

The non-formal curriculum should also be used to help local leaders improve their leadership strategies, to instruct families on better health care and nutrition, and to assist communities in developing their own financial institutions through co-operatives and credit unions. Tanzania serves as a good example of the use of non-formal education to help the local community (see paragraph 3.4.1.2).

#### 5.3.6.3 The scope of non-formal education

The curriculum of non-formal education in Namibia should change drastically from being a replica of that of the formal education to having a wide scope which allows flexibility. Non-formal education should permit the use of a field or church auditorium as a classroom, and the radio as an instructional medium, any time, day or night.

#### 5.3.6.4 Non-formal education for all

Access to non-formal education should not be limited to people who have acquired certification through the formal system. A skilled but illiterate auto mechanic, for instance, needs neither be prevented from teaching others his trade, nor should his age and lack of primary education bar him from literary education which would be of direct use to him in his vocation.

#### 5.3.6.5 Non-formal education and agriculture

As long as the traditional communal areas in Namibia exist, non-formal agricultural education for adults should at all times form part of, and work hand in hand with the whole programme of community development. The total ability and will of the individual and community must be focused on so that the quality of life can be improved.

#### 5.3.6.6 Non-formal education and indigenous technology

Both the non-formal as well as the formal education systems need to be reformed and re-designed to update the levels of indigenous technology within the particular rural set up. This must take the form of assessing and identifying the basic learning needs of the rural population within the country. The indigenous technology in wood craft, animal and plant biology and the usage thereof, for example, should be included in the school curriculum. Tjitendero (1984:42), for instance, explains that the concept of basic learning needs is based upon

the assumption that there exists a set of minimum learning requirements that is specifically suited to the particular needs of the people of Namibia, as defined at the specific locality.

#### 5.3.6.7 School curriculum and sustained development

Through meeting basic learning needs, long-term and permanent rooted mechanisms for sustained development will be implanted in the country. The process that is suggested to meet basic learning needs is bounded in participatory, educationally based community activities designed to identify and provide integrated basic services.

#### 5.3.6.8 Non-formal education and community participation

People in a rural locality will only respond to a non-formal educational activity if they perceive this activity as directly relevant and of critical value to their future lives. Central to this idea is the need to have local community people participate in the planning of programmes and activities. Integration of non-formal education in a society is more likely to occur when the local leaders assume control of the decision making process.

#### 5.3.7 Guidelines concerning parent participation

The focus of the Africanisation of the school curriculum is to prepare the learner in such a way that his education is useful to his immediate life after school and to his community which consists of parents and other adults. In order to achieve this,

the curriculum must allow close co-operation between the parent community and the school (see paragraphs 3.2.1.3, 3.3.1.3, and 3.4.1.3). The following guidelines are derived from the comparative study in this regard.

#### 5.3.7.1 Teaching about society

Schools should make the learners understand the society they live in, and enable them to become responsible members of their society.

#### 5.3.7.2 The school curriculum and the demands of the society

Learners should not only pass their examinations, but should be educated to fit in with society. The school curriculum should be responsive to the legitimate demands of the society. At the same time it should satisfy the needs of individual learners and parents.

#### 5.3.7.3 The implementation of the curriculum

What counts a lot is not necessarily the quality of the curriculum being developed. The school in which such a curriculum is implemented is more important. This requires good, motivated, qualified teachers who do not pay too much attention to academic development such as the development of cognitive skills at the expense of other valuable activities in life.

#### 5.3.7.4 The school and the home

Learners also need to be taught how to behave in society, and the parents will have to realize that it is not enough to send their children to school. There has to be visible co-operation between teachers and parents so that pupils can accept the importance of education and give their full co-operation to their teachers.

#### 5.3.8 Guidelines concerning the acquisition and retention of good teachers

From the comparative study of Africanisation of the school curriculum, it came to light that government leaders in African countries realized that the success of any new programme of Africanisation depended, to a large extent, upon the teachers (see paragraphs 3.2.1.2 and 3.4.1.4). Urch (1967:375) maintains that the awareness of the teacher's role in Africanising the school was evident at the Conference on Teacher Education for East Africa, held in Nairobi, Kenya, in April 1965. The importance of good and qualified teachers is also emphasized by Goga and Rambaran (1986:25), in an interview with Ramotsoe (1993), and Stone (1985:30). The following guidelines attempt to improve the efficiency of teachers in Namibia in their endeavour to help with the Africanisation of schools.

#### 5.3.8.1 The quality of the training of teachers

The training of teachers should be upgraded so that teachers can interpret resource materials correctly in order for the pupils to be able to perceive the truth. The training must be of such high quality that the status and prestige of the teaching profession, which has declined, is restored. The teaching profession must attract intelligent youth rather than serving as an escape route for those who cannot proceed further with academic education because of their low intelligence.

#### 5.3.8.2 The image of the teaching profession

Derogative statements towards teachers, especially by prominent members of the community, should be stopped in order to preserve the respect and good image of the teaching profession. Teachers are fallible like all human beings and if it happens that they commit an error then it is better if constructive criticism is channelled along established legitimate channels, but not through mass media.

#### 5.3.8.3 The remuneration pact of the teachers

The remuneration of teachers must be revised so that their salaries can compare reasonably with fellow employees of the same qualifications and experience in the public sector. The traditional notion that teachers and religious ministers are supposed to render their sacred service without demanding for payment has been overtaken by the demands of the capitalist

society, where the poor are looked down upon and the rich are respected.

#### 5.3.8.4 The merit system

Within the teaching profession, remuneration should be based on the quality and quantity of work rendered, and not according to the certificate or diploma obtained. The current merit system whereby a teacher can earn increment in salary due to good performance, should be taken more seriously and applied regularly and consistently.

#### 5.3.8.5 The conditions of employment of teachers

The general conditions of employment of teachers must be improved. This includes issues such as the number of learners per class, work load, that is, the number of teaching periods per teacher per week, the availability of the teaching aids and teaching materials, and the attitude of superiors in the Ministry of Education and Culture towards teachers.

It must be kept in mind that the restoration of the lost image of the teacher is not necessarily in the interest of the individual teacher, but it is mostly to enhance the quality of the teaching profession as a whole so that the Africanised school curriculum is implemented successfully.

### 5.3.9 Guidelines concerning the utilisation of resources

The comparative study of selected African countries has shown that attempts to Africanise school curriculum were hampered by lack of funds (see paragraphs 3.2.3, 3.3.3 and 3.4.3), and did not keep pace with the general development of the country concerned. The following are some guidelines that will try to ensure that Africanisation of the school curriculum in Namibia is embarked on in a realistic and successful way.

#### 5.3.9.1 Africanisation of the school curriculum and the economy of the country

Africanisation of the school curriculum in Namibia should take the financial realities of the country in account. In particular, Africanisation of the school curriculum must take place in such a realistic way that the scarce resources of the country are utilised optimally and in the interest of the whole nation.

#### 5.3.9.2 The implementation of Africanisation of the school curriculum

While the full plan of Africanisation of the school curriculum must be drawn and published once, the implementation thereof must take place systematically and according to a well-thought-out chronological programme which is publicly known. It must not be an impulsive process which occurs without due

consideration of the realities of the economic development of the country.

#### 5.3.9.3 Cheap practical materials in schools

Relatively cheap but practical materials should be used in schools. Cheap functional school buildings, agricultural implements and laboratory apparatuses must be used, while the double utilisation of existing facilities, such as classrooms, should be utilized where necessary.

#### 5.3.9.4 Africanisation of the school curriculum and developments in the country

Africanisation of the school curriculum must keep pace with developments in the country as well as in the world at large. The course of the Africanisation process should take into consideration the state of unemployment in the country, for instance. Since Namibia is linked to, and is part of the modern international community, developments in other countries that have a direct influence on life in Namibia, can, of necessity, also affect the course of Africanisation of the school curriculum in Namibia.

As an integral part of the national development strategy, Africanisation of the school curriculum should be in harmony with the general development of the country. It should, for example, take into account the present and future job opportunities. The Africanised school curriculum must observe

and try to meet demands from all the sectors of the Namibian community. It must satisfy demands from the business sector, government and the parent community.

#### 5.4 Concluding remarks on recommendations

On the basis of the insights acquired through the comparative study of the concept curriculum (see chapter 2) with respect to Africanisation of the school curriculum in African countries (see chapter 3) and in Namibia (see chapter 4), various guidelines which have a bearing on Namibia and which may contribute to true development in this country, are given in this chapter. In the formulation of these guidelines, no claim is made of completeness or of a comprehensive Africanisation strategy. The guidelines presented in this chapter were suggestions of some of the steps which could be taken should Africanisation of the school curriculum become a priority to the Namibian government some day.

A retrospective view of the guidelines concerning the comparative study and, in particular, Africanisation of the school curriculum in Namibia, however, brings the realisation that Africanisation of the school curriculum poses tremendous challenges. Much more research, renewed thinking and hard work is required in this area of educational work.

### 5.5 A retrospective view of the study and a future perspective

This study has been undertaken as an attempt to put the problems or shortcomings of the present school curriculum in Namibia in perspective, with the sole purpose of trying to get solutions for them. The study is undertaken in order to determine strategies or procedures that should be followed in order to attain a valid and workable curriculum for schools in Namibia (see paragraph 1.3.1). Use is made of the comparative method to get to grips with the variety of opinions concerning relevant experiences in the field of localising school curriculum in African countries. Lessons are taken from the successes and failures of these countries and recommendations to the Namibian government are based on these experiences.

From the comparative investigation, a formulation was made of some general truths concerning the Africanisation of school curriculum (see paragraph 1.3.3). After the synthesis of the universal principles an overview was given of the present school curriculum in Namibia and the possibility of Africanising it.

On the basis of the universal principles, an evaluation was made of the Africanisation attempts in Namibia, from the German colonial days to the days after independence (see paragraph 4.5). Thereafter, a number of guidelines are formulated for the particular situation of Namibia (see paragraph 1.3.3 of the objectives of this study), with the hope that the application of these guidelines will contribute to Africanisation of the school

curriculum in this country. The guidelines are only suggested in broad terms so that more practical research and investigations are carried out at national and regional levels before these guidelines can realize as practical strategies and plans.

Even after the implementation of the proposed guidelines, further research should be done as to whether the aim of Africanisation of the school curriculum is adhered to all the time and whether some progress has been achieved or not. If not, some other comparative research should be done to establish the state of the school curriculum in Namibia in terms of localisation with respect to those of other countries. This should be followed by other recommendations.

In order to improve the general standard of life and to reduce the rate of unemployment, especially among the youth, it is necessary to localise school curriculum. The curriculum must be made more relevant to the needs of the individual learner and the community.

It must be born in mind, however, that in a country like Namibia, with a history of separate and unequal development, the successful implementation of Africanisation of the school curriculum will depend on the ability, attitudes and, particularly, the will of all the people of the country.

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