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In recent years,

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experiences. It seems likely that the number of countries interested in this sort of information will increase in the future. This book is intended to provide an introduction to individuals with an interest in assessing the learning outcomes of educational systems.

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In Chapter 1, "Nature and Uses of Educational Indicators," it considers the role of indicators in this process. A number of approaches to assessing learning outcomes in developed and developing countries are described, and systems of

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Comparative
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for an education system is answered in the negative in chapter 3, "National Assessment and Public Examinations." chapter 4, "Components of a National Assessment," reviews the stages of a national assessment, and chapter 5, "Pitfalls of National

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Assessment: A Case Study," presents a case study of examples of poor practice in the conduct of national assessments. An appendix presents a national assessment checklist. (Contains 4 boxes, 6 tables, and 139 references.) (SLD)

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Oshindonga

In Oshiwambo, the elephant is likened to the most challenging situation that people can face. If an elephant appears in the morning, all planned activities are put on hold and the villagers join forces to deal with it. For Tshiwa Trudie Amulungu, the

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elephant showed up on many mornings and she had no choice but to tame it.

Growing up in a traditional household in northern Namibia, and moving to a Catholic school, Amulungu ' s life started within a very ordered framework. Then one night in 1977 she crossed the

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border into Angola with her schoolmates and joined the liberation movement. Four months later she was studying at the UN Institute for Namibia in Lusaka Zambia, later going on to study in France. Amulungu recounts the cultural shocks and huge discoveries she made along her

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Journey with honesty, emotion and humour. She draws the reader into her experiences through a close portrayal of life, friends and community in the different places where she lived and studied in exile. This is a compelling story of survival, longing for home, fear of the

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return, and overcoming adversity in strange environments. It is also a love story that brought two families and cultures together.

"Hattie the Hen spots the danger--but no one seems to

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care!"--Pg 4 of cover.

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What are the most popular names of the Ambo people in Namibia? Why do so many Ambos have Finnish first names? What do the African names of these people mean? Why is the namesake so

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important in Ambo culture? How did the nation's long struggle for independence affect personal naming, and what are the latest name-giving trends in Namibia? This study analyses the changes in the personal naming system of the Ambo people in Namibia over the

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past 120 years, starting with 1883, when the first Ambos received biblical and European names on baptism. The central factors in this process were the German and South African colonisation and European missionary work on the one hand, and the rise of African nationalism

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on the other.

Eventually, this clash between African and European naming practices led to a new, dynamic naming system which includes elements of both African and European origin.

"Within the field of onomastics, i.e. the scientific study of names, this study is a

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remarkable and extremely important one. ... I suspect that it will become a major and standard reference work in the future, not only regarding Ambo anthroponymy, but anthroponymy in general, particularly where cultures interact." Professor S. J. Neethling,

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