



## IS AFFIRMATIVE ACTION NECESSARY FOR BOTSWANA?

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### **Abstract:**

This study sought to find out if affirmative action is necessary in Botswana given the fact that various groups of people are being discriminated against in various ways. These groups of people include: ethnic minority groups, married women, and girls. The study answered various questions and addressed various objectives. The questions were: 1. Should minority languages be used to broadcast certain programmes in the national media such as national radio stations and the national television station? 2. Should minority languages be used in the print media to disseminate information of national importance? 3. Should minority languages be used as media of instruction in Botswana public primary and secondary schools? 4. Should neutral words be used to name land boards and the country Botswana instead of the use of names that promote the languages of the majority ethnic groups as it is currently the case? 5. Should the requirement that married women get the consent of their husbands to obtain loans from banks or when applying for plots (land) be discontinued? 6. Should cultures that promote the education for boys at the expense of education for girls discontinue the practice? 7. Should the number of women both in Parliament (National Assembly) and Councils be increased to ensure that women have more representations in these institutions? 8. Should all senior tribal authorities recognized by their tribes as chiefs be referred to as Paramount Chiefs so that the House of Chiefs become a non-discriminatory institution? 9. Based on the responses, what recommendations can you make that can be implemented to remedy the current situation in which minority languages are marginalized and discriminated against in broadcasting all the programmes on national radio stations and Botswana's only television station? The objectives were: 1. To find out if the minority languages in Botswana should be used to broadcast certain programmes in the national media such as the national radio stations

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and the national television station. 2. To find out if minority languages should be used in the print media to disseminate information of national importance. 3. To find out if minority languages should be used as media of instruction in Botswana public primary and secondary schools. 4. To find out if neutral words should be used to name land boards and the country Botswana instead of the use of names that promote the languages of the majority ethnic groups as it is currently the case. 5. To find out if the requirement that married women get the consent of their husbands to obtain loans from banks or when applying for plots (land) should be discontinued. 6. To find out if cultures that promote the education for boys at the expense of girls should discontinue the practice. 7. To find out if the number of women both in Parliament (National Assembly) and Councils should be increased to ensure that women have more representations in these institutions. 8. To find out if all senior tribal authorities recognized by their tribes as chiefs should be referred to as Paramount Chiefs so that the House of Chiefs becomes a non-discriminatory institution. 9. To determine recommendations that can be implemented to remedy the current situation in which minority languages are marginalized and discriminated against in as far as the national media is used in Botswana. The study intended to sample a reasonable number of students in a class of thirty-five (35). Questionnaires, which were the only data collection instrument used, were distributed to all students in class. Only four (4) students responded to the questionnaire. They therefore, formed the sample for the study. The study found that all the groups identified (ethnic minority groups, married women, and girls) were discriminated against in various ways by various groups of people in Botswana. As a result, affirmative action was found to be a necessary remedy to address the situation and various recommendations were identified to address specific situations. For example, on the issue of exclusion of minority ethnic groups' languages with respect to their use in the national media, it was recommended that these languages be used in such media so that they are treated with equal dignity vis-a-vis the languages of majority ethnic groups.

**Keywords:** affirmative action, Botswana, House of Chiefs, Paramount Chiefs, national media

## 1. Introduction

The general definition of affirmative action is that it is a policy that exists "...*whenever an organization goes out of its way (i.e. exerts an effort) to help realize the goal of true equality among people*" (Tomasson, Crosby and Herzberger, 2001, p11). However, there are several other definitions and they include: "...*the main purposes of affirmative action are to*

*eradicate discriminatory practices, and to promote the skills and abilities of those who have suffered as a result of discriminatory practices, i.e. redress the imbalances of the past*" (Norris, 2001, p219); and "*...it is a reverse discrimination that gives preferential treatment to people of colour and women. It benefits only a selected few people; and is a primarily Blacks vs. White issue*" (Naidoo and Kangolo, 2004, p126).

### **1.1 Conceptual Framework**

This section deals with the concept ethnocentrism which is the term that lays the foundation for understanding the concept affirmative action in the context of society in Botswana. The term ethnocentrism is mainly used in the social sciences and psychology. The term ethnocentrism is believed to have been developed by William Graham Sumner and it appears in *Folkways*, a book he wrote in 1906. Other terms that Smith developed at the same time and appeared in *Folkways* are *ingroup* and *outgroup* (Bizumic, 2014). The two terms mean *being a member of a group* and *not being a member of a group*, respectively. However, there are some doubts as to whether Sumner is the originator of the term ethnocentrism (See also Simpson and Weiner, 1989; Bracq, 1902; and Banton, 1998). However, despite the doubts as to who actually coined the concept ethnocentrism, the term is essential in this research as it is through its understanding that this research can be thoroughly understood. Ethnocentrism has a similar meaning to the term egocentrism which means the belief that people hold that the earth is the centre of the universe (Bizumic, 2014). It also has a similar meaning to the term anthropocentrism which is the belief that people occupy a central position on the planet Earth. Ethnocentrism, unlike egocentrism and anthropocentrism which have their own and unique points of focus, focuses on an individual or person's own ethnic group as the centre of other ethnic groups. Bizumic (2014, p4) summarizes the definition of ethnocentrism as "*...This belief in centrality is reflected in the view that the group is extraordinary, superior, and better in relation to any other group – and not only any other existing group, but any group that has ever existed.*"

### **1.2 Ethnocentrism and the Botswana Context**

How does ethnocentrism apply in the context of Botswana? The population of Botswana, which is estimated to be 2 266 857 (Real Sector Indicators, 2017) is composed of various ethnic groups. The *original* Constitution of Botswana recognizes *eight* ethnic groups in Botswana and these are: Bakgatla, Bakwena, Bamalete, Bamangwato, Bangwaketse, Barolong, Batawana and Batlokwa (Boikhutso and Jotia, 2013). These are the Setswana speaking groups and they are an embodiment of Setswana culture; they form the majority groups in terms of their numerical superiority or larger populations. There are also other ethnic groups which are termed *minority* because their populations

are numerically outnumbered by populations of the majority groups. The other reason is that some of these minority ethnic groups are considered minority because they are looked down upon or despised by the majority ethnic groups. They are considered people of *low status*. Consider the comparison between Batlokwa versus Bakalanga in terms of numerical superiority or population. Bakalanga far outnumber Batlokwa and yet Bakalanga are considered minority in comparison with Batlokwa. In addition, people who belong to these groups (ethnic minority) do not speak Setswana. They have their own languages, Minority ethnic groups include Bakalanga, Basubiya, Baherero (ova Herero), Bayeyi, Bakgalagadi, Hambukusu, Basarwa, Batswapong, Bakhurutshe, Babirwa and Bakgatla-ba-ga-mmanaana (Jeremiah, 2015). Minority ethnic groups are not listed in the *original* Constitution of Botswana which shows their insignificance in the view of Botswana government. However, the amended sections of the original constitution differ from the original constitution cosmetically (in wording only) but in essence, it is the same. To illustrate this point, the amended section of Section 78 (1) reads:

*(1) Except for the areas of Ghanzi, Chobe, Kgalagadi and North East, the Members for the areas referred to in section 77(1)(a) shall be designated to the Ntlo ya Dikgosi according to the established norms and practices of those areas.*

*(2) The Members for the Ghanzi, Chobe, Kgalagadi and North-East areas referred to in section 77(1)(a) shall be selected, from their own number, to the Ntlo ya Dikgosi by persons for the time being performing the functions of the office of Kgosi within each of those areas. (Republic of Botswana, 2002, p30).*

This state of affairs shows that members of *Ntlo ya Dikgosi* from areas of Ghanzi, Chobe, Kgalagadi and North East are selected by members of Barolong Farms, Ga Malete, Ga Mmangwato, Goo Tawana, Kgatleng, Kweneng, Ngwaketse and Tlokweng which is ridiculous. Those who select others are dikgosi or representatives from the majority ethnic groups and are referred to as *Paramount Chiefs*. Therefore, in terms of status they are considered of higher status than their counterparts from the four areas of Ghanzi, Chobe, Kgalagadi and North East. The latter are not referred to as *Paramount Chiefs* but simply *Tribal Authorities*. This is a manifestation of ethnocentrism in the selection of and membership of *Ntlo ya Dikgosi*.

The population of Botswana, is therefore, an amalgam of Setswana and non-Setswana ethnic groups. In this context, the name Botswana may mislead some outsiders to believe that it is a country that treats its diverse population in equal terms, yet this is not the case. In fact what is surprising is that the Constitution spells out that people should be treated equally, that is, there should not be discrimination on the basis

of race, and so forth, but on the ground (in practice) the situation is the opposite. The *current* Constitution states clearly in Section 15 that “...*Protection from discrimination on the grounds of race, etc.*” In spite of this constitutional provision, the Botswana language policy discriminates against the minority ethnic groups by requiring that Setswana be used as a medium of instruction during the early years of the public education system and also requiring that Setswana be taught as a subject in the early years of the public education system. The language policy recognizes Setswana as a national language and English as an official language (Mafela, 2009). The education system has been operating in this manner for 50 years since the country became independent from British colonialism in 1966! Young democracies like Zimbabwe (became independent in 1980) and South Africa (became independent in 1994) have surpassed Botswana in achieving education equity in recognizing linguistic diversity by requiring and enforcing the use of various languages in their education systems. In comparison, and in the context of the media of instruction in educational systems, Zimbabwe and South Africa pursue public education systems characterized by linguistic and cultural inclusivity while Botswana still pursues a public education system characterized by linguistic and cultural exclusivity, that is, using the language of majority groups (Setswana) as a medium of instruction and ensuring that all pupils and students are taught in that language and assessing them in the same way! In short, this is how the public education system of Botswana is ethnocentrically organized and pursued. In some instances, Setswana is also taught as a subject which means that students or pupils from minority ethnic groups do Setswana as both a medium of instruction and a school subject and this is considered fair to those students who are victims of that situation. This is just a tip of the iceberg since all other national life facets are conducted in Setswana as it will be demonstrated in the literature review and confirmed by the data (See Literature Review and Materials and Methods sections).

### **1.3 Statement of the Problem**

A study conducted by Jeremiah (2015) concluded that : “*The national radio stations, national television stations and the national newspapers marginalize and discriminate against minority ethnic groups in Botswana by not using the languages of these groups in their programmes*”(p506). In order to remedy this situation, affirmative action may be necessary. This study seeks to find out if affirmative action is necessary in Botswana to help remedy the situation of ethnic discrimination which is unconstitutional: suffice to refer to Section 78 (1 and 2) of the Botswana Constitution (2005, p30) which states:

(1) Except for the areas of Ghanzi, Chobe, Kgalagadi and North East, the Members for the areas referred to in section 77(1)(a) shall be designated to the Ntlo ya Dikgosi according to the established norms and practices of those areas.

(2) The Members for the Ghanzi, Chobe, Kgalagadi and North-East areas referred to in section 77(1)(a) shall be selected, from their own number, to the Ntlo ya Dikgosi by persons for the time being performing the functions of the office of Kgosi within each of those areas.

In summary, the first section states that members from the major ethnic groups (Bangwato, Bakwena, Batawana, Bakgatla, Bangwaketse, Barolong, Balete, and Batlokwa) are members of the *Ntlo ya Dikgosi* by virtue of their birth as chiefs or based on cultural practices prevalent in those areas. The second section states that members of Ntlo ya Dikgosi from areas such as Ghanzi, Chobe, North East and Kgalagadi are selected by chiefs (or regents) who are authoritatively responsible for these areas. For example, a member of *Ntlo ya Dikgosi* from the North East area is selected by the chief of Bangwato. So, tribal authorities (or their representatives) from areas such as Chobe, Kgalagadi, Ghanzi and North-East are, from the perspective of chiefs from the major groups, not “real chiefs” but “sub-chiefs.” Hence, they are treated with contempt and not with the dignity they deserve. This treatment is extended to their people who are referred to as *meratshwana*. (*Meratshwana* is a *Setswana* word for minor tribes or groups. *Setswana* is the language spoken by the majority ethnic groups in Botswana).

## 2. Research Questions

This study seeks to answer the following questions:

1. Should minority languages be used to broadcast certain programmes in the national media such as national radio stations and the national television station?
2. Should minority languages be used in the print media to disseminate information of national importance?
3. Should minority languages be used as media of instruction in Botswana public primary and secondary schools?
4. Should neutral words be used to name land boards and the country Botswana instead of the use of names that promote the languages of the majority ethnic groups as it is currently the case?
5. Should the requirement that married women get the consent of their husbands to obtain loans from banks or when applying for plots (land) be discontinued?
6. Should cultures that promote the education for boys at the expense of girls discontinue the practice?
7. Should the number of women both in Parliament (National Assembly) and Councils be increased to ensure that women have more representation in these institutions?

8. Should all senior tribal authorities recognized by their tribes as chiefs be referred to as Paramount Chiefs so that the House of Chiefs become a non-discriminatory institution?
9. Based on the responses, what recommendations can you make that can be implemented to remedy the current situation in which minority languages are marginalized and discriminated against in broadcasting all the programmes on national radio stations and Botswana's only television station?

## **2.1 Research Objectives**

The objectives of this study are:

1. To find out if minority languages in Botswana should be used to broadcast certain programmes in the national media such as the national radio stations and the national television station.
2. To find out if minority languages should be used in the print media to disseminate information of national importance.
3. To find out if minority languages should be used as media of instruction in Botswana public primary and secondary schools.
4. To find out if neutral words should be used to name land boards and the country Botswana instead of the use of names that promote the languages of the majority ethnic groups as it is currently the case.
5. To find out if the requirement that married women get the consent of their husbands to obtain loans from banks or when applying for plots (land) should be discontinued or retained.
6. To find out if cultures that promote the education for boys at the expense of education for girls should discontinue the practice.
7. To find out if the number of women both in Parliament (National Assembly) and Councils should be increased to ensure that women have more representations in these institutions.
8. To find out if all senior tribal authorities recognized by their tribes as chiefs should be referred to as Paramount Chiefs so that the House of Chiefs becomes a non-discriminatory institution.
9. To determine recommendations that can be implemented to remedy the current situation in which minority languages are marginalized and discriminated against in as far as the national media is used in Botswana.

### **3. Methodology**

The method (or approach) used in this study is qualitative. The sample for the study was drawn from students who were enrolled in course ELC 441 entitled "Social Studies and Affirmative Action" during Semester Two of academic year 2016/2017. There were thirty-five (35) students registered in ELC 441. ELC 441 exposes students to the concept of affirmative action and issues and problems associated with its implementation within the local and international contexts. Questionnaires were administered to all 35 students. Of the 35 students, only four (4) responded and are the sample on which this study is based.

### **4. Literature Review**

Since there are various settings or contexts in which the concept affirmative action is applied in this research study, the literature reviewed here will be a sample of the totality of all available contexts.

Jeremiah (2015) conducted a study to find out the views of students at the University of Botswana on whether or not the situation in the Botswana education system in which minority languages are marginalized or excluded for use in the national media should continue. The study answered several questions and these were: (1) What national television and radio stations exist in Botswana? (2) What programmes do these national television and radio stations broadcast and with which languages? (3) Is the current situation of broadcasting with regard to the languages used for broadcasting fair, and if not, what can be done to remedy the situation? The study also addressed three objectives and these were: (1) To identify the national television and radio stations which exist in Botswana; (2) To identify the programmes that the existing national television and radio stations broadcast and the languages used to broadcast those programmes; (3) To find out if the current system of broadcasting is fair in terms of the languages used and if not, to suggest some measures that can be taken to remedy the situation. Fifty-seven percent (57%) of the respondents said the current situation in which the languages of ethnic minorities were excluded in usage in the education system and in the national media should be changed and replaced by a fair system while forty-three percent (43%) said the situation should remain the same, that is, languages of ethnic minorities should be marginalized in the education system and excluded in the national media.

Kamwendo and Seretse (2015) observe that in Botswana, the language policy promotes two linguistic ideologies and these are linguistic pluralism and linguistic assimilation. Linguistic assimilation is served by the country's language policy which



stipulates that Setswana is the main language and must be mastered by all citizens of Botswana. Setswana is viewed as a unifying language for all citizens of Botswana. It is, therefore, taught in schools, both primary and secondary, as a subject. Students from majority ethnic groups learn Setswana easily because it is their mother tongue while those from minority ethnic groups face some difficulties in learning Setswana because it is not their mother tongue. In this respect, and in the eyes of government, and a policy perspective, Setswana is considered a national language which unifies the nation. In the process of requiring that students in Botswana primary and secondary schools learn Setswana as a subject, children from minority ethnic groups are assimilated into Setswana culture which is a bad thing both linguistically and culturally. In this way, the victims of the Botswana education system (students from minority ethnic groups) are helping those from majority ethnic groups to kill their own (minority ethnic groups') languages and cultures.

Samuel (2012) conducted a study in which he assessed the relationship between affirmative action and shortage of skills in South Africa. Specifically, the research focused on the turnover of professionals resulting in shortage of skilled people in South Africa. The study was to recommend as to whether affirmative action should be discontinued or retained. The results of the study showed that most people did not hold the belief that affirmative action contributed to shortage of skilled people in South Africa. Most respondents said affirmative action should not be phased out or discontinued. In addition, respondents said that affirmative action should be implemented in such a way that highly skilled professionals from groups that were previously disadvantaged are retained in the country, in that case, South Africa.

## **5. Data Presentation/Analysis and Discussion of Findings**

### **5.1 Use of minority languages in the national media**

Respondents were asked if minority languages should be used to broadcast some programmes on the national radio stations (RB 1 and RB 2) and the national television station (Btv). The responses are shown on Table 1.

**Table 1:** Use of minority languages on national radio stations and the national television station

Respondent	Responses (Yes/No)	Reasons	Recommendations
1	Yes (1)	To accommodate all languages for better understanding for all.	All the minority languages should be included in all national radio stations.
2	Yes (1)	These people also want to listen and understand the languages they speak and also enjoy.	Minority languages should be used in RB1 and RB2 and BTV.
3	Yes (1)	Yes, because all Batswana should access radio and television stations and be in a position to listen to them. Then there is need for government to employ people who speak other languages (minority) so they can broadcast in their languages too. We all own these media and should all hear and understand what is going on in the country.	Government should hire people from minority groups in the broadcasting unit. People from minority groups should be sent for training in journalism. Government should restructure and reschedule programmes to accommodate those languages.
4	Yes (1)	To hear news and drama episodes and sports commentaries in our languages.	Recommendation not given.

The respondents gave various responses but the commonality is that they all (4 or 100%) say that using all the languages spoken in Botswana will benefit all the people of Botswana equally. In other words, discrimination based on language use in the national radio stations (RB1 and RB2) will end and all citizens of Botswana will be served equally and with equal dignity regardless of ethnic superiority or inferiority. After all, all Batswana have equal rights. The Constitution of Botswana states that discrimination on any grounds (including ethnicity) is not allowed and yet the government, which should uphold the Constitution practices discrimination on the basis of ethnicity when it denies ethnic minorities the right to have their languages used in the national radio stations and the only national television station, BTV. Respondents also gave recommendations as to what should be done to ensure that minority languages are used in the national radio stations and the only national television station, BTV. One of these recommendations and in fact, the key one is that the Botswana government should send people from minority ethnic groups for training in journalism so that on their return they should be engaged in broadcasting through minority languages. The recommendation further states that programmes in the national radio stations and BTV should be reorganized to cater for broadcasting through minority languages. This needs not be overemphasized as it is a pre-requisite for smooth running of the programmes.

## 5.2 Use of minority languages to write articles on the Botswana *Daily News* and the *Kutlwano* magazine

Respondents were asked if minority languages should be used to write articles on the Botswana *Daily News* and the *Kutlwano* magazine. Their responses are shown on Table 2.

**Table 2:** Use of minority languages to write articles on the Botswana *Daily News* and the *Kutlwano* magazine

Respondent	Responses (Yes/No)	Reasons	Recommendations
1	Yes (1)	Definitely, it should cater for minority languages in <i>Kutlwano</i> and <i>Daily News</i> .	There should be [a] variety of all languages without classifying others as minority languages.
2	Yes (1)	<i>Daily News</i> and <i>Kutlwano</i> magazine should be written in the minority groups' language[s] as they are part and parcel of the society.	Minority languages should be taught so that the languages can be used in the print media.
3	Yes (1)	Yes, why not? Minority groups are part of Botswana society and therefore need to be informed about everything happening around here.	There should be copies of billboards written in minority languages. Billboards are simple to start with as they flash English and Setswana adverts. They should be made to also flash minority languages in the billboards.
4	Yes (1)	Reasons not given.	Recommendation not given.

Three (3 or 75%) respondents responded to the question. One (1 or 25%) respondent did not respond to the question, nor did he/she give a recommendation. Those who responded to the question said that minority languages should be used in writing articles in the Botswana *Daily News* and the *Kutlwano* magazine. They expressed their views in different ways but in short, they were saying the same thing: that minority languages should be used in writing articles in the Botswana *Daily News* and the *Kutlwano* magazine to cater for all Botswana instead of discriminating against ethnic minorities as it is currently the practice. Respondents also gave recommendations as to what should be done to make the transition smooth. One of these recommendations, which appear basic or fundamental, is that minority languages should be taught in the schools so that they are treated on equal basis as majority languages. Another recommendation states that the term minority languages should be phased out as it treats other languages in derogatory terms.

### 5.3 Use of minority languages on billboards

Respondents were asked if minority languages should be used on billboards that disseminate information for publicity to the nation e.g. there is one written “Se Tshube Naga.” The English translation is: “Do not burn the veld.” The responses are shown on Table 3.

**Table 3:** Use of minority languages on billboards that disseminate information for publicity to the nation

Respondents	Responses (Yes/No)	Reasons	Recommendations
1	Yes (1)	Exactly! To allow everybody in Botswana to read and understand in their mother tongue.	There should be an abolition of the word minority languages. Let them all be equal.
2	Yes (1)	It will be nice to read your own language.	Minority languages should be used on billboards.
3	Yes (1)	We need to see billboards decorated with all languages. Even the activities of those minority groups need to be advertised.	Easy with billboards as much as they flash the English and Setswana (of majority) they should be regulated the same way to flash minority languages in adverts.
4	Yes (1)	Reasons not given.	Recommendation not given.

All respondents (4 or 100%) said that minority languages should be used on billboards. Three of them (3 or 75%) said that if minority languages are used in the billboards then all citizens will then understand the messages in their mother tongue and this will level up the ground instead of discriminating against others as it is currently the practice. One (1 or 25%) respondent did not give a reason nor did he/she give a recommendation.

The respondents gave what appears to be different recommendations as to how discrimination against minority languages in favour of majority languages when writing messages on billboards can be avoided yet in essence they all mean the same thing: that all languages should be used on billboards regardless of whether they are spoken by majority or minority ethnic groups.

### 5.4 Use of mother tongue languages as media of instruction

Respondents were asked to say whether mother tongue languages (apart from Setswana and English) should be used as media of instruction in primary and secondary schools in Botswana. The results are shown on Table 3.

**Table 3: Use of mother tongue languages as media of instruction**

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	I strongly agree that mother tongue be used instead of Setswana and English so that the learners can understand more and love learning.	There should be a languages programme at tertiary institutions (all minority languages should be taught).
2.	Yes (1)	So that all pupils can understand fully.	Media of instruction at lower classes should be mother tongue.
3.	Yes (1)	True, Botswana is a multicultural society and we speak different languages, some of which are marginalized – children understand better using their own language.	Young children at lower classes should be taught with mother tongue. Teacher aides should be used to translate to another language in upper classes e.g. English. Language classes should be optional.
4.	Yes (1)	Reasons not given.	Recommendation not given.

All respondents (4or 100%) said mother tongue languages should be used as media of instruction in primary and secondary schools in Botswana. They gave different reasons. One of them said: *“I strongly agree that mother tongue be used instead of Setswana and English so that the learners can understand more and love learning.”* The other reasons given say exactly the same thing: they emphasize learners’ understanding of the content taught in the schools, both primary and secondary. For instance, one of the respondents said: *“True, Botswana is a multicultural society and we speak different languages, some of which are marginalized – children understand better using their own language.”* Respondents gave various recommendations as to what should be done to emphasize the need for use of mother tongue languages in primary, secondary and tertiary institutions. For instance, one respondent said: *“Media of instruction at lower classes should be mother tongue.”* Another one said: *“There should be a languages programme at tertiary institutions (all minority languages should be taught).”*

### 5.5 Neutrality of land board names

Respondents were asked if names of land boards should be neutral so that they do not side with or discriminate against any ethnic group. The responses are shown on Table 4.

**Table 4: Neutrality of land board names**

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	Truly speaking they should be neutral to serve people equally.	Land board people should be (language) specialists not just ordinary people as it is now.
2.	Yes (1)	Names of land boards are discriminatory.	There should be change of names to [neutral] universal ones.
3.	Yes (1)	Yes, because within these lands or land boards there are different ethnic groups and therefore the names used are too discriminatory.	Land boards should be called [named] by districts e.g. Ghantsi [Ghanzi] Landboard for Gantsi [Ghanzi] region. You could also have Central District Landboard and because it is large it may be divided into sub-landboards e.g. Palapye administration, etc.
4.	Yes (1)	Reasons not given.	Recommendation not given.

All respondents (4 or 100%) said the names of land boards should be neutral because at the moment they are discriminatory to ethnic minority groups. Three (3 or 75%) respondents gave reasons while the other one declined. Of the three who gave reasons, one of them said: *“Yes, because within these lands or land boards there are different ethnic groups and therefore the names used are too discriminatory.”* Respondents also gave recommendations which emphasized the need for neutral names for land boards to prevent names that discriminate against other ethnic groups in Botswana. One respondent said: *“There should be change of names to [neutral] universal ones.”* Another respondent said: *“Land boards should be called [named] by districts e.g. Ghantsi [Ghanzi] Land board for Gantsi [Ghanzi] region. You could also have Central District Land board and because it is large it may be divided into sub-land boards e.g. Palapye administration, etc.”* The later gave an example of how neutral names for land boards can be named and suggests that they be named according to districts. Another way to do it (that is, nomenclature) is to use neutral names like names of rivers in Botswana and names of some important physical features such as hills and deserts. The fourth respondent did not give a recommendation.

### 5.6 Neutral name for Botswana

Respondents were asked if the name Botswana should be replaced with a neutral name to reflect equality among the various ethnic groups that inhabit the country. The responses are on Table 5.

**Table 5:** The name Botswana should be replaced with a neutral name

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	I do agree, it should be changed to accommodate multiples of ethnic groups in the country.	It should be named with a different name.
2.	Yes (1)	Majority ethnic groups seem to enjoy the name alone since they claim to be the only Batswana.	There is need for a universal [neutral] name.
3.	Yes (1)	Yes, because the name is discriminatory since Batswana are the eight main tribes and not the minority groups. The name Botswana is probably a translation from Bechuanaland. We are not sure as to how it was arrived at; whether there was any consultation or it was derived from direct translation.	Do some researches on how to approach this. Involve stakeholders in decision making.
4.	Yes (1)	No need to change the name but just promote individual cultures – achieve equality in the country.	Recommendation not given.

All (4 or 100%) respondents said Botswana should be given a neutral name instead of Botswana because it is a discriminatory name. The name Botswana is discriminates against ethnic minority groups as they are non-Setswana speakers. Someone from another country may think that all the natural inhabitants of Botswana are naturally Setswana speakers and yet this is not the case. They gave various reasons of which the most typical are: *“I do agree, it should be changed to accommodate multiples of ethnic groups in the country”*, *“ No need to change the name but just promote individual cultures – achieve equality in the country”* and:

Yes, because the name is discriminatory since Batswana are the eight main tribes and not the minority groups. The name Botswana is probably a translation from Bechuanaland. We are not sure as to how it was arrived at; whether there was any consultation or it was derived from direct translation.

The fourth respondent, although agreed that the name should be changed to reflect neutrality in terms of ethnicity, does not agree that the name Botswana should be changed. It seems the respondent is either confused or belongs to one of the majority ethnic groups in Botswana. Another reason may be lack of understanding of the question.

Respondents also gave various recommendations on how the naming should be done. However, the most typical recommendation and one that seems most helpful, was given by the third respondent who said: *“Do some researches on how to approach this. Involve stakeholders in decision making.”* The respondent is calling the government of

Botswana to involve all key stakeholders in Botswana in the process of finding a new and ethnic-neutral name for Botswana.

### 5.7 Consent of married women from husbands

Respondents were asked if the requirement that married women should get consent (in writing) from their husbands when applying for bank loans should be discontinued or not. The responses are shown on Table 6.

**Table 6:** Requirement of married women from their husbands when applying for bank loans

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	Exactly, it should be discontinued. It is discrimination.	Women should also be considered independent and that they can manage their lives.
2.	Yes (1)	Married women are discriminated against.	The idea of consent should be stopped.
3.	Yes (1)	Yes, true because developments are delayed especially when the husband is far or sometimes the couple is not in good terms and the woman will not get a loan to fix some things in the house or even to pay school fees for the children and just because of lack of the husband's consent the bank refuses to give her a loan – this is not fair!	Banks should stop this immediately or do the same with husbands; banks should simply ask for the husband's address and phone numbers and process the loans.
4.	No (1)	Reasons not given.	Recommendation not given.

Three (3 or 75%) respondents agreed that the requirement that married women should get written consents from their husbands when applying for bank loans should be discontinued. Only one (1 or 25%) respondent said the current situation should continue, that is, married women should seek written consents from their husbands. Those who agreed gave various reasons which basically differ in wording yet the essence is the same: that the current practice is discriminatory to women and it should, therefore be discontinued. One of the respondents agreed and gave a detailed reason and it reads:

Yes, [it is] true because developments are delayed especially when the husband is far or sometimes the couple is not in good terms and the woman will not get a loan to fix some things in the house or even to pay school fees for the children and just because of lack of the husband's consent the bank refuses to give her a loan – this is not fair!



The three (3 or 75%) respondents who agreed that written consents should be discontinued gave various recommendations as to how the situation should be improved. One respondent said: *“Women should also be considered independent and that they can manage their lives.”* The other respondent said: *“The idea of consent should be stopped.”* Another one said: *“Banks should stop this immediately or do the same with husbands; banks should simply ask for the husband’s address and phone numbers and process the loans.”* In essence, the three respondents are saying the practice should be discontinued as it is unfair to married women. The fourth respondent did not give a reason nor did the same respondent give a recommendation as what should be done to remedy the situation.

### 5.8 Cultures that promote the education for boys at the expense of girls should discontinue the practice or not

Respondents were asked if cultures that promote the education for boys at the expense of girls should discontinue the practice or not. The responses are shown on Table 7.

**Table 7:** Cultures that promote the education for boys at the expense of girls

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	Because its purpose is outdated because it encourages gender inequality e.g. <i>Bogwera</i> and <i>Bojale</i> (Setswana words referring to Male and Female initiation).	Children should be taught gender equity.
2.	Yes (1)	It is too discriminatory.	All children should be treated equally.
3.	Yes (1)	True, all children are equal and should be treated the same. No one is better.	There is need for review of cultural values. There should be workshops and seminars for communities. There should also be empowerment workshops for both the boy and the girl child.
4.	Yes (1)	Equality and human rights prevail.	Recommendation not given.

All (4 or 100%) respondents said cultures that promote education for boys at the expense of education for girls should be discontinued. All four (100%) respondents said this type of education should be discontinued as it discriminate between boys and girls. For example, one of the respondents said: *“Because its purpose is outdated because it encourages gender inequality e.g. Bogwera and Bojale (Setswana words referring to Male and Female initiation).”* The other one said: *“True, all children are equal and should be treated the*

*same. No one is better.*" Respondents gave various recommendations as to what should be done to deal with cultures that promote the education for boys at the expense of education for girls. One recommendation was that children should be taught gender equity as part of their school curriculum and another recommendation said that children should be treated equally regardless of gender and sexual orientation. The other recommendation is loaded with content ranging from the need to change our traditional cultural values so that they are gender neutral through workshops organized for education of community members on issues of our value system to mounting workshops for empowerment of the youth, both boys and girls. The fourth (1 or 25%) did not give a recommendation.

### 5.9 The number of women in Botswana Parliament (National Assembly) and Councils to increase

Respondents were asked if the number of women both in Parliament (National Assembly) and Councils should be increased to ensure that women have more representations in these institutions. The responses are shown on Table 8.

**Table 8:** Number of women in Botswana Parliament (National Assembly) and Councils to increase

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	I do agree, because women are very responsible and can handle high positions.	Women should be taught to be supportive to each other. They should elect others according to their capabilities.
2.	Yes (1)	Because women are intelligent and can be able to show [identify] things needed by women.	Affirmative action policy needs to be implemented.
3.	Yes (1)	Yes, it is indeed true women are intelligent hands-on but they are denied the right to showcase what they are really made of or what they can deliver.	Affirmative action policy on quota system; women to head and run ministries.
4.	Yes (1)	Reasons not given.	There should be affirmative action in all [political] parties in Botswana to endorse women leaders for parliamentary seats.

All respondents (4 or 100%) agreed that the number of women both in Parliament (National Assembly) and Councils should be increased which is a form of affirmative action. Only three (75%) out of the four respondents gave reasons for desiring the

change or transformation in representation in the two Houses or institutions. All respondents said the number of women should be increased in both Parliament and Council because women are capable of manning those positions just as men do. One respondent said: *“I do agree, because women are very responsible and can handle high positions.”* Another respondent, augmenting the first one, said: *“Yes, it is indeed true women are intelligent hands-on but they are denied the right to showcase what they are really made of or what they can deliver.”* So, this denial of women to hold top positions in government must end and be replaced by equality treatment between the sexes, if not, gender. One respondent did not give a reason. Respondents also made recommendations which if implemented can help alleviate the current representation situation which favours men in relation to women. Three respondents said affirmative action should be used to increase the representation of women in these two institutions. One (25%) respondent said that women should be supportive to each other and they should demonstrate their support by electing other women into posts of responsibility. The respondent said: *“Women should be taught to be supportive to each other. They should elect others according to their capabilities.”* This is an appropriate recommendation because it has been observed that in most elections women tend to support and elect men instead of doing so for other women.

### 5.10 All members of the House of Chiefs should be referred to as Paramount Chiefs

Respondents were asked if all senior tribal authorities recognized by their tribes as chiefs should be referred to as Paramount Chiefs so that the House of Chiefs (*Ntlo Ya Dikgosi*) becomes a non-discriminatory institution. The responses are shown on Table 9.

**Table 9:** All members of the House of Chiefs should be referred to as Paramount Chiefs

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	To avoid discrimination.	There should be a regular in-service training.
2.	Yes (1)	It is too discriminatory.	All children should be treated equally.
3.	Yes (1)	True, there is no need for discrimination. This is a multicultural society.	As there are different ethnic groups, each chief is indeed paramount to his or her group – equality. Alternatively, let it be from each district e.g. paramount chief for Ngamiland, Central, etc.
4.	Yes (1)	Reasons not given.	Recommendation not given.

All respondents (100%) said all senior tribal authorities recognized as chiefs by their tribes should be referred to as Paramount Chiefs to transform the House of Chiefs from being a discriminatory institution to a non-discriminatory one. Three (75%) respondents

said that this would discontinue discriminatory practices in the House of Chiefs based on ethnicity. One (25%) respondent did not give a recommendation. Respondents also gave recommendations, which, if implemented can improve the situation of representation in the House of Chiefs. One (25%) respondent said: *“There should be a regular in-service training.”* Another one said: *“All children [people] should be treated equally.”* The other one said: *“As there are different ethnic groups, each chief is indeed paramount to his or her group – equality. Alternatively, let it be from each district e.g. paramount chief for Ngamiland, Central, etc.”* All these recommendations point out to one thing – that discrimination in allocating positions in the House of Chiefs must stop. One (25%) respondent did not give a recommendation.

### 5.11 Botswana should aspire to have a woman President

Respondents were asked if they aspire to have a woman President. The responses are shown on Table 10.

**Table 10:** Aspirations to have a woman President for Botswana

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	Definitely correct, there shall be a woman President to the country.	Women should work hard to occupy the Presidency of Botswana.
2.	Yes (1)	Botswana needs to transform.	Affirmative action policy is needed to allow women to lead.
3.	Yes (1)	Why not? It’s high time we transform as a country and we have realized that we have really strong women and we should stop doubting the people we know can do it better.	There should be a policy that requires a woman Vice President whenever the President is a man and vice versa so that we experience the feeling.
4.	Yes (1)	To change the patriarchal culture of leadership to empower women.	Affirmative action to endorse a woman President in Botswana.

All (100%) respondents said we need a woman president. They gave various reasons. For example, one respondent said: *“Botswana needs to transform.”* The other respondent said: *“Why not? It’s high time we transform as a country and we have realized that we have really strong women and we should stop doubting the people we know can do it better.”* Another one said: *“To change the patriarchal culture of leadership to empower women.”* The other respondent (not quoted) said the same thing but in a different way.

### 5.12 The requirement that married women should get consent (in writing) from their husbands when applying for plots should be discontinued

The respondents were asked if women should get consent (in writing) from their husbands when applying for plots. The responses are shown on Table 11.

**Table 11:** Requirement that women should get consent (in writing) from their husbands when applying for plots

Respondents	Responses (Yes/No)	Reasons	Recommendations
1.	Yes (1)	It is not democracy. Women are deprived of their human fundamental rights.	Women should be independent and make their own decisions.
2.	Yes (1)	Because women are the ones who know the needs of the family.	A policy should be formed which allows married women to apply for land without their husbands' consent.
3.	Yes (1)	This is not right, married women are people just like their husbands and women are the very people who know what the family needs. Women are planners while men are consumers.	Formulation of a policy that allows women to apply for plots (residential/business) without the consent of the husband.
4.	No (1)	Reasons no given.	Recommendation not given.

Three (75%) respondents responded in the affirmative: that married women should get written consent from their husbands when applying for plots. One (25%) respondent said the opposite: that married women should not get consent in writing when applying for plots. The same respondent did not give reasons for her position and also did not give any recommendation as to what should be done to correct the situation or problem identified by the respondent. Those who responded in the affirmative gave various reasons and they include: *"It is not democracy. Women are deprived of their human fundamental rights"*, *"Because women are the ones who know the needs of the family"* and *"This is not right, married women are people just like their husbands and women are the very people who know what the family needs. Women are planners while men are consumers."* These reasons generally indicate that women have equal rights as men and therefore should be treated in the same way as men. Two (50%) respondents recommended that a policy should be formulated and implemented which grants married women the right to make their own decisions independent of their husbands. One (25%) respondent made this recommendation: *"Women should be independent and make their own decisions."* This

recommendation augment those given by the two (50%) respondents referred to earlier in this paragraph.

### 5.13 Other comments

Respondents were asked to give any comments they thought would be helpful in the study. In response, they gave the information that follows below. Respondents made various comments and they are as follows:

**Respondent 1:** *“Women should be given the platform to make their decisions freely.”*

**Respondent 2:** *“As humans, these discriminations [this discrimination] should come to an end and we have been created and given this land to use equally.”*

**Respondent 3:** *“No one should be marginalized; we are all equal. This thing [issue] of minority/majority should stop; we are all humans and created from one source – God. Let us see [view] everyone [as] important; women are intelligent and we need them to sustain the economy and development of [our] the country. They [women] are an asset to rely on.”*

**Respondent 4:** *“Did not respond. These comments emphasize the need to treat women and men equally instead of discriminating against women.”*

## 6. Conclusion and Recommendations

Each of the issues discussed in the study has specific reasons and recommendations. Re-stating them would be more voluminous or cumbersome for the reader to read. Suffice to say that interested readers will turn to specific sections of the paper if they require detailed information on each issue. What is provided here is a summation of the key issues covered by the study. The issues are: (1) The use of minority languages in the national media; (2) The use of minority languages to write articles in the Botswana *Daily News* and the *Kutlwano* magazine; (3) The use of minority languages on billboards; (4) The use of mother tongue languages as media of instruction; (5) The neutrality of land boards names; (6) The neutrality for the country's name Botswana; (7) The need for consent of married women from their husbands when applying for bank loans; (8) The need to continue or discontinue cultures that promote education for boys at the expense of girls; (9) The need to increase the number of women in the Botswana Parliament (National Assembly) and Councils (Local Government) or maintain the status quo; (10) That all members of the House of Chiefs (*Ntlo ya Dikgosi*) should be referred to as Paramount Chiefs; (11) That Botswana should aspire for a woman President; (12) The need to continue with the requirement that married women (should) get consent (in writing) from their husbands when applying for plots or not. Additional comments from the respondents emphasized one thing: that discrimination against women in all forms must end. In this way, equality across gender will be achieved.

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