



GLOBALISATION AND ITS EFFECTS ON CULTURE: THE CASE OF BOTSWANA

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Abstract:

This study sought to investigate the effects of globalization on the culture of Batswana (people who live in Botswana). The study sought to answer two research questions, and these are: (1) What positive and negative changes have taken place in the culture of Batswana because of globalization? and (2) What can be done to preserve the culture of Batswana in view of the threat from the Western culture(s). Converted to research objectives, these questions become: (1) To find out the positive and negative changes (or effects) that have taken place in the cultures of Batswana as a result of globalization; and (2) To find out some ways in which some cultural elements that are under the threat of extinction due to infiltration of Western culture(s) can be preserved. The sample consisted of ten (10) students who were purposively sampled from a population of twenty-one (21) students. Questionnaires were used to collect data. The study found that globalization effects on the culture of Batswana. Recommendations were made on how to preserve the culture of Batswana. One of them was that the Botswana government should introduce different languages spoken in the country in the schools.

Keywords: globalization, culture of Batswana, Western culture, infiltration

1. Introduction

Globalisation (Also spelt “globalization” – US English) is a term that has various meanings to various people and contexts. However, the definitions used in this document are a selected few. Myers (2006) defines globalization as a term that is synonymous to “Americanization.” Myers (2006) also says that “Americanization” is viewed as a tool that the US uses to achieve hegemony or leadership of the world in various spheres. In short, and within the present context, globalization is viewed as a process by which the US is spreading its multi-faceted influence throughout the world

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to achieve global leadership in various spheres of life (for example, political, economic, trade, and so forth). In fact, this is true because if one considers the global world view, most countries, mainly in the western democratic world, expect the US to lead the world in any sphere of life. Guttal (2007) defines globalization as a term that is "...wildly used to describe a variety of economic, cultural, social, and political changes that have shaped the world over the past 50-odd years, from the much-celebrated revolution in information technology to the diminishing of national and geo-political boundaries in an ever-expanding, transnational movement of goods, services, and capital" (p523). This definition is very broad – a mouthful. The purpose is to include as many dimensions of the concept as possible – to leave no stone unturned. Nherera (2000) defines globalization as a term that is "...used to describe the phenomenal expansion in cross-border movement of goods and services, the world-wide diversification and deepening of capital and financial links, rapid advances in information and communication technology (ICT), and cross-border movement of people" (p. 336). Guttal's (2007) and Nherera's (2000) definitions are the most relevant ones to the context of these paper if they are considered as complementary to each other.

World economies have become interconnected by forces such as applied science and technology. This interconnectivity has brought the world together in terms of various spheres of life, for example, social, economic, cultural, and political. As a result of interconnectivity brought about by forces such as technology and applied science, these spheres (social, cultural, economic, and political) are constantly changing. This is the essence of globalisation.

The origin of the term globalisation is as argumentative or debatable as the definition of globalisation itself. Some authors say globalization originated with the voyages that Columbus undertook to discover and conquer the new worlds which are today the Americas (North and South American continents). Some say it started with the establishment of the British Empire in what is today the nation and country of India. Some say it started with the reconstruction of Europe after it had been ravaged by wars which culminated with World War II through the Marshal Plan (Guttal, 2007). The Marshal Plan is also called the European Recovery Program, or ERP, and is named after George Marshal who was Secretary of State during the Presidency of Harry S. Truman who governed the US from 1945 to 1953. What is common about all these theories about the origin of the term globalization is that the various activities or movements that they describe indicate that they occurred across borders or opened boundary barriers such that there were now more interactions and/or various types or spheres which increased the degree of interconnectivity and communication between various nations of the world.

Globalisation essentially originated during the period of the colonization of the continents of Africa, the Americas, and Asia by European powers which had achieved great economic advancement and were exploring the "unknown" lands in search of markets for their manufactured goods and raw materials for their industries (Guttal, 2007). This development led to the establishment of commodity markets internationally and "mercantilism" – a trade theory through which an economically powerful nation state desires to accumulate maximum wealth by employing the ideology of

protectionism (Guttal, 2007). Mercantilism has resulted in wars between competing economic powers in historical periods.

The nature of globalization is as complex and diverse as its definition. Some argue that globalisation is driven by advances in science, technology and economic progress and that it is a process that no one can reverse or stop. Those who argue in this manner say that globalisation is a natural process which means that it is self-controlled and not human-influenced or controlled. Some see globalization as a process that is propagated by those who are greedy and want to amass and control material wealth for themselves. These greedy people or multinationals, use the ideology of capitalism as a guiding principle and framework to accumulate wealth at the mercy of the poor or downtrodden (Guttal, 2007). The latter theorists view globalization as a capitalist process that originated from the period of the industrial revolution that occurred in Europe as well as in response to the birth and growth of the British Empire (Guttal, 2007). They further state that this process was strengthened with the collapse of the Soviet Union with its socialist ideology as it was viewed as a strong economic growth option. Globalisation is essentially an economic or capitalistic process that integrates economic activities at all levels (that is, local level, national and regional levels) to form one market place that stretches as far as the limits of the global village. Such a market place transcends national and geographical boundaries and its activities are beyond regulatory policies of all sovereign states (Guttal, 2007). Consider the use of the internet to sell goods and services (online trade); transactions are carried out successfully across national and geographical boundaries even if those nation states have regulations governing such a trade. In short, physical boundaries and established regulations cannot stop online business or trade.

2. Theory on globalisation: Wallerstein's World-System's Theory

Wallerstein's World-Systems theory is just one of the theories through which globalisation can be well understood as it is quite detailed and hence gives the reader most of the information and perspectives on the concept of globalisation. This theory is based primarily on the system of capitalism, especially its operations and contradictions. For example, capitalists believe that as they (capitalists) become richer, their wealth eventually trickles down to the workers. In reality, the wealth that reaches the workers through the trickle down process is so minute that it causes them to be exploited as the labour they provide far exceeds the wages they receive. That is why they remain poor. Since this theory is in many ways reflective of class struggles as manifested by the concept of exploitation of the workers by the capitalists, it is by and large based on the ideology of socialism which is a legacy of the doctrines of Karl Marks (1818 -1883). Wallerstein views modern nation states as existing in what he calls a "*world-system*", which he defines as a broad framework that comprises three spheres: politics, economics and the legal entity. For him, to understand the workings of a nation-state, you need to first of all understand the workings of the world-system. This is because a nation state operates in interaction with the world around it, not in isolation. There is no modern nation state which is self-sufficient, and therefore, it exists

because of interdependence with others, and this interdependence is mainly reciprocal, that is, from both sides.

Wallerstein believes that the world-system consists of three types of social systems and these are: mini systems, world empires and world economies. Mini systems are homogenous, primitive and small societies whose livelihoods are based on activities such as hunting and gathering, pastoral farming and simple horticultural agriculture. These societies are mainly self-sufficient in their needs. They use simple technology to produce all the goods and services they need. World empire systems rely economically on surplus goods and services obtained from surrounding areas. A good proportion of these surplus goods and services are used to pay administrators of these outlying productive districts and the military. The rest of the surplus of goods and services are used to pay governors of the districts and the Emperor. The military ensures that the empire continues to exist by using military force to maintain law and order. This type of social system primarily exists in pre-independent societies which still suffer under the yoke of colonialism and servitude. World economies do not have one centralized political power as does the world empire. They also do not rely on military power as the dominant force. Their continued existence, therefore, relies on a diversity of forces including the military, for example, information technology, applied science, economic forces as well as political influences or ideologies (Wallerstein, 1974).

Wallerstein's World-System's theory is relevant to the study of globalization. This is because it initially talks about mini systems and world empires which are the inner aspects of world economies. All the internal dynamics of economies are represented by processes that occur in the mini systems and world empires. On the peripheries of mini systems and world economies are the world economies which are linked to each other by the forces of globalization which include improvement in information and communication technology.

3. Statement of the Problem

It has been noted earlier that globalisation is a broad concept which describes the changes that are constantly occurring in several aspects of life, for example, the social, political, economic, and cultural spheres, because of their interconnectivity brought about by forces such as information technology and applied science. This research study is confined to the changes that are taking place in the sphere of culture. The study seeks to find out the changes that have taken place in the culture of Batswana as a result of the interconnectivity of the world turning it into a "global village" due to forces such as technology and applied science. This process is known as globalization.

3.1 Research Questions

- 1) What positive and negative changes have taken place in the culture of Batswana because of globalization?
- 2) What can be done to preserve the culture of Batswana in view of the threat from the Western culture(s)?

3.2 Research Objectives

- 1) To find out the positive and negative changes (effects) that have taken place in the culture of Botswana as a result of globalization.
- 2) To find out some ways in which some cultural elements that are under threat of extinction due to infiltration of Western culture(s) can be preserved.

3.3 Purpose of the Study

The purpose of this study is to find out if the process of globalization has some effects on the culture of Botswana. Literature shows that when the process of globalization takes place, changes occur in various aspects of life, for instance, cultures, economies, and politics. All these changes are brought about by the interconnectivity of the world to form one global village as a result of the role played by applied science and information technology.

3.4 Significance of the Study

The study will advance knowledge of the effects of globalization which will eventually benefit various people including researchers, curriculum developers, teachers and other interested professionals.

3.5 Limitations of the Study

The sample was drawn using purposive sampling technique. As a result, the results cannot be generalized to the entire class since members of the sample did not have the same chances of being selected. The latter (equal chances of being selected) can only be achieved if a technique called simple random sampling is used.

Literature Review

In his article, Nii-Yartey (2006) defines culture as “...is the totality of socially transmitted behaviour patterns both material and non-material, learned by instruction or observation characteristic to a group of people. Material Culture includes all products of technology and science – sites, buildings, monuments, and objects. Non Material Culture comprises the value-system, religious beliefs, morals, linguistic and literary activities, dance, music and other products of art.” (p15)

This material culture and non-material culture is acquired through a social process known as enculturation (Nii-Yartey, 2006). Enculturation is accumulative as the culture is acquired over a long period of time, which means that the longer the period of acquisition the more the culture is accumulated and consolidated. The culture becomes integrated and internalized into the individual who is growing within a given culture. In enculturation, an individual acquires his or her culture, one that belongs to his or her society. The opposite of enculturation is acculturation in which an individual adapts to a foreign culture and in doing so loses some elements of the culture of his or her society.

Nii-Yartey (2006), states that the coming of colonization, slavery and westernization, has had an adverse impact on the socio-economic and cultural facets of a number of African communities. He continues to indicate that in modern times,

globalization, in all its forms, has led to serious problems for Africa, which include: a world economic order that is inequitable - and Africa being one of the main victims, conflicts and wars all over the continent, and extreme poverty which he calls "deprivation." The author indicates that, Africa, in its attempt to contribute to globalization, finds itself being further marginalized. In other words, globalization benefits those countries that are already well off; a poor country cannot benefit from globalization because it lacks the capacity to do so. In essence, globalisation makes rich countries richer and poor countries poorer.

Nii-Yartey (2006) further discusses the role of African leaders with respect to the integration of arts and culture in the African way of life, especially in relation to religious and social activities in a village set up before the advent of colonialism. He points out that hitherto, they were charged with the responsibility to hold power on behalf of their communities. With that power they were responsible for administration and direction of all community social and religious ceremonies. They could delegate some of their powers to some of the leaders in the communities if they so wished. They did that without receiving a salary or any tangible benefit. The author feels that the African culture is good in its own right and that globalization is coming like a flowing river whose current may be too strong to survive. He perceives globalization as a strong force that has a tendency to destroy good African values and replacing them with foreign values which are not only alien to African culture, but also detrimental to it.

The author (Nii-Yartey, 2006) goes on to state that the Africans respect those in authority and they also continue to depend on the extended family, two aspects which strengthen the African wisdom that what affects one member affects all members of the community. This wisdom is the cornerstone for Africa's resilience in the face of foreign influences with the potential to influence or destroy African cultural values. This wisdom plays a big role in helping African communities to critically analyze cultural values of other cultures and finally make critical decisions in such a way that the community accepts only those values compatible with existing cultural values in that society.

He goes on (Nii-Yartey, 2006) to state that globalization is as confusing as colonisation and it also reminds Africans the period of slavery and how it subjected the victims to its effects which were quite devastating to the victims. In short, Africans suffered under the yoke of slavery and globalisation may bring effects comparable to those of slavery.

The author (Nii-Yartey, 2006) sees globalization as a strong moving current, capable of destroying the culture of any community or society that acts on the contrary. He therefore, suggests that in order for the local or indigenous ethnic groups to survive the colossal or powerful force of the globalization stream or river, they should move with the current but withhold some of their preferences or valuable cultural values and some aspects of their sovereignty. The author is warning African communities that if they can allow a situation in which they lose all their preferences and sovereignty to globalization, globalization will destroy them in terms of these aspects (preferences and

sovereignty) as they are the foundation of their existence as communities or nations of the African continent.

According to Nii-Yartey (2006) globalization is causing changes in the values, politics, and economy of the world with the result that those who accept these changes get liberated or are freed while those who resist get suffocated and perish. Those nations that accept the changes brought about by globalization will be strengthened politically and economically because of the networks that will result from global connectivity and above all their culture will be strengthened by the same connectivity. Such are the benefits of globalization for those nations which will accept the process of globalisation.

The author (Nii-Yartey, 2006) goes on to say that nations that are serious about the negative effects of globalization should not allow cultures of other nations to dominate theirs because if they do that will be detrimental to the existence of their cultures. Globalisation should be achievable by balancing the political, economic and cultural aspects of life (Nii-Yartey, 2006).

Nii-Yartey (2006) has identified several spheres that globalization influences, and these includes: the political, cultural, and economic aspects. In all these aspects, globalization brings about both positive and negative influences, or benefits. The author of this article is investigating the positive and negative effects of the process of globalization on the culture of the nation of Botswana. Therefore, Nii-Yartey's (2006) study is relevant to the present study in the sense that it focuses, on the positive and negative effects of globalization on the national culture of Botswana, among other phenomena, notably: politics and economic spheres.

DeCoker and Bjork (2013), state that culture has influenced Japanese education tremendously. According to these authors, Japanese education is monolithic as it is dominated by one culture. This has a moral imperative on education, in that education is viewed from basically a narrow perspective because of the monolithic nature of the Japanese nation.

DeCoker and Bjork (2013) describe the monolithic influence of Japanese culture on the education in that country. While this is the case in Japan, this article investigates the positive and negative influence of globalization on the national culture of Botswana; this indicates that there is minimal relationship between the two studies as it is only to do with the fact that they all deal with the concept culture while essentially they differ in the basic and real focus.

Ionescu and Dimitru (2013), state that people's attitudes towards issues of race and gender diversity differ between Europe and the Middle East. In addition, European countries view the employment of children or minors as morally wrong while their Middle East counterparts view that as normal. This has an effect on globalization. For instance, multinational corporations doing business in countries where the norms and traditions are different from those that exist in their countries of origin may encounter some resistance or criticisms.

The study by Ionescu and Dimitru (2013), focuses mainly on cultural moral effects of employing children by multinational corporations. For example, they state

that it is morally normal to employ children in the Middle East while there is nothing wrong in doing that in Middle East countries. The relationship between this study and the current study is basically that they all deal with the concept of culture although they differ in perspectives, if not, emphasis.

Want (2008) argues that globalization brings about cultural plurality instead of replacing it with one hegemonic and monolithic culture, which many people in the Third World are afraid of. This position is supported by the postmodernism theory which promotes resistance to foreign or external forces and supports plurality instead of dominance of one or a limited number of alternatives or points of view. During the colonial period foreign cultures had hegemony over local cultures in the colonies. The postmodern theory states that in the age of globalization, local cultures were not replaced by Western cultures, instead they were hybridized by foreign cultures. So, there was no hegemonization of local cultures by foreign cultures. It is the threat of replacement and hegemonization of local cultures that people in the colonies are fearful of. This state of affairs is what the authors of this paper call deterritorialization and reterritorialization. The author of this article (Want, 2008) discusses the fear that people in the colonies that were ruled by colonizers, who were mostly Europeans, had for the impending impact of foreign cultures on their cultures (local), particularly acculturation. The author of this article seeks to investigate the effects of globalization on the national culture of Botswana. There is, therefore, a relationship between Want's (2008) study and the problem statement of the current study in that while there is no mention of the process of globalization with respect to the impending effects of foreign cultures on cultures of the colonies, there is evidence that these cultures will have some effects on the cultures of the colonies. So, there is a relationship between the current study and Want's (2008) study.

Matongdang (2016) states that cultural heritage includes aspects such as social practice, festivals, crafts, social practice, rituals, having indigenous knowledge of nature, and knowing ethnic-based performance in the arts. He points out that sticking to, and reviving these traditions, is vital for achieving cultural diversity, global-based tourism and promoting creativity. The relationship between Matongdang's (2016) study and the current study is that whilst there is no mention of the effects of globalization on the former (Matongdang' study) , both positive and negative, on national cultures of developing countries such as Botswana, both studies deal with the same concept, which is culture. The term culture is pivotal to the two research studies.

Kermise (2010) conducted a study on the effects or experiences of cultural globalization on young boys and men in the city of Osh in Kyrgyzstan and found that these boys and young men engage with repertoires from the Moslem and Christian religions and from Russian music and global capitalism. The effect is that these boys and girls gather foreign lifestyles and identities from their interaction with these foreign cultural influences. Therefore, the impact of global forces in shaping the youth cultures of Kyrgyzstan is quiet immense, if not colossal.

Kermise (2010) summarizes these Western forces or mass-media succinctly by saying that they include: CDs and DVDs, the Internet, as well as radio and television

shows. All types of Western lifestyles and consumer products reach the youth of the developing world through these mass media and drive them crazy. This is in spite of the fact that the city of Osh is the centre of various negative forces in Asia, which include inter-ethnic violence, political instability, and Islamic activism. However, young boys and men of Kyrgyzstan perceive the situation in a different way. So, in this respect, the perception of young boys and men *visa-vis* the political, social and cultural situation in Osh and places within the vicinity of the city are different. Adults focus on the negative aspects while the youth focus on the positive aspects of the situation. They (youth) are able to see the positive influences and emulate them for their own cultural benefit. They (youth) view globalization as a “*market places for styles and identities*”, where young people go and “*shop for any style and identity*” of life they require. One may argue that they are shopping because most of the influence they get is not free: one has to pay something to get it. For example, access to the internet and other sources or avenues of information or music is not free most of the time. If a product or service is free, that means someone has paid for it. This is why the Americans have a saying that goes: “*There aint no free lunch.*” One may not be aware of it, but it is taking a toll on the lives of the youth in many countries, particularly developing countries. This can be compared to the impact or advent of products of a process called genetically modified organisms (GMO) in Botswana. Many people in Botswana were used to eating organic or natural chicken but in recent years when Botswana lifestyle changed from being entirely dependent on organic or natural chicken to GMO chickens it was initially not easily unnoticeable but today it has become almost a norm because the people have become more used to shopping from stores or shops than before.

Kirmise (2010) used ethnography as a method of study and participant observation as a data gathering instrument or technique. All the respondents were university students. The author used participant observation to collect data from students in various settings such as church gatherings, classrooms, and leisure spaces. The names that have been used in that research are all pseudonyms, not real.

Kirmise’s (2010) article clearly states the effects of globalization, both positive and negative, on national cultures of developing countries. The author refers to globalization as Western forces and mentions that they are the mass media and goes further to give examples such as the Internet, radios and television shows, CDs and DVDs. This article is in many ways related to the current study, which seeks to investigate the effects of globalization, both positive and negative, on the national culture of Botswana.

Rowley (2017) perceives globalization as a buzzword that has become debatable among people of different professions and institutions which include government officials, policy-makers, those in management positions and those in academia. The author draws one implication (among, potentially many others) of these debates and that is globalization is influencing the world to converge or unite around some globally acceptable beliefs and ‘best practices’ or ‘standards.’ Nations which are similar in accepting these qualities, characteristics or ‘variables’ as universal are joined together by them and act as one ‘global village’ or ‘community.’ Many nations view the process

or force of globalization as inevitable and that no nation will resist its influence or impact. However, some resistances have been witnessed as will be seen later in the discussion.

In terms of application to the fields of study or disciplines, globalization as a term or process has permeated many fields and has the potential to continue that tendency into the distant future. For example, it has permeated into geography, history, international relations, sociology, political science, philosophy, management, business, economics, immigration studies, archaeology, and anthropology (Rowley, 2017). Globalization has a massive influence that many see as so powerful that it may not leave any aspect or sphere of life unturned. It is viewed by many as like the flood mentioned in the Bible! That flood is said to have washed away everything that lay in its path. The biblical analogy is in many respects comparable to the process of globalization as it is being realized today. This study is related to the current study in that it shows that globalization is a process that is engulfing the world and in doing so, not everything is rosy: it brings with it positive and negative effects, which are the consequences that the current study seeks to investigate.

Daiboo (2005) describes the place of theatre in the globalizing world; the most important point the author states is that the process of globalization is coming as a current and hence it is influencing all cultures of the world. In response, world cultures are contributing to the growth of one global culture while maintaining their own identities as individual cultures. In essence, the author is disputing the view that globalization will, in the long run, lead to the formation of one world culture while individual world cultures disappear. The author gives the growth of theatre in India as an example. The author notes that currently Hollywood is viewed as the global provider of films and that Indian theatre is dominated or provided for by what has come to be known as Bollywood. The author views Bollywood as a film organization that promotes Indian theatre despite the pressure from Hollywood to dominate the world film and theatre industry. This comparison of the two theatre and film organizations further illustrates the struggle between the forces of globalization and nationalization in trying to achieve hegemony. Daiboo (2005) summarizes this struggle of the two forces (globalization and nationalization in the theatre industry) by saying: *"But Bollywood has also become a by-word for a form of cultural resistance to the imperialist dominance of Hollywood on a global scale."* (p. 331). This struggle for dominance between Hollywood and Bollywood film organizations is actually the struggle between global cultural assimilation and national or local cultural resistance. However, the film *Bombay Dreams* is neutral in that it depicts artistic figures or role players from both India and Britain. It shows that world regional or national cultures can work together or co-exist, resulting in equitable assimilation and existence instead of one culture assimilating the other and resulting in the annihilation of the victimized culture, most often the regional or national culture.

Daboo (2005) views the comparison between Hollywood and Bollywood as an example of promotion of cultural relativism as the former (Hollywood) promotes the white man's culture whereas the later promotes the culture of the Indians and in both

cases none of these cultures is elevated relative to one another. Daiboo (2005) sees the role of Bollywood films as illuminating the identity of the Indian culture as the Indians migrate worldwide. These films have had much influence and attraction to people in Britain and the United States of America (USA). People in these countries now join Indians living there to attend theatres where Bollywood films are shown. The author highlights the reciprocal nature of benefits between Hollywood films and Bollywood films. None of these film organizations threaten one another in terms of film production, so there are no potential threats to films from the two film organization. This threat could be a negative effect of globalization on the film industry. Since the current study deals with positive and negative effects of globalization on culture with respect to Botswana, there is some relationship between Daiboo (2005) study and the current study.

4. Methodology

4.1 Data Collection Instruments

Questionnaires were used to collect data. The validity of the questionnaires was earlier established by pilot testing the questionnaires.

This study uses the qualitative method. This is because the type of data used is qualitative or verbal and not quantitative. Themes have been generated to reflect the questions from which they have been derived. Where possible, some quotations have been derived from the data and used to illustrate certain points.

4.2 Population of the Study

The population of the study comprises twenty-one (21) students who were enrolled in my course titled 'Human Rights Issues.' They enrolled in this course during the First Semester of the academic year 2018/2019. The course code is ELC 461 and it is optional in status, meaning that it is offered to any student in the University of Botswana who wants to take it as an elective course.

4.3 Sampling and Sampling Procedures

A sample of ten (10) students was purposively drawn from a population of twenty-one (21) students. The sampled students responded to a questionnaire that comprised several questions all open ended. The questionnaire had earlier been pilot tested among five (5) students and it was found to be valid. The fact that the questionnaire was proved valid convinced the researcher that the instrument was reliable, that is, if used continuously it would consistently produce the same results.

4.4 Data Analysis and Discussion of Findings

The data was analyzed qualitatively. This was done by changing the questions on the questionnaires into themes which were used to organize the data.

5. Definitions of Globalization

Respondents were asked to give their own definitions of the term globalization. They gave several definitions two of which are: One respondent stated the definition as: “*The interconnectedness of countries of the world in economic, social, cultural and political dimensions.*” The other respondent gave the definition as: “*A world with no boundaries or barriers leading to a process of interconnectedness between countries across the world.*”

6. Positive and Negative Changes of Elements of Batswana Culture that Have Taken Place Because of the Process of Globalization

The results are shown on tables 1 and 2. Table 1 shows positive changes due to the process of globalization.

Table 1: Positive effects of elements of Batswana culture that have taken place because of the process of globalization

Element of Batswana culture	Positive effects due to globalization
(a) Values e.g. <i>Botho</i> , go kopa (to ask for something from someone), etc.	Women’s rights, e.g. equality between men and women.
(b) Norms	We have adopted good norms from other countries.
(c) Beliefs (<i>Ditumelo</i>)	Introduction of different religions for people to have choice – e.g. Christianity, Islam, and Hindu.
(d) Attitudes	Education has brought enlightenment to people in order to change their attitudes with respect to how they view other people – we have different perspectives and opinions.
(e) Traditions	Introduction of modern medical circumcision strategies to replace <i>bogwera</i> and <i>bojale</i> initiation schools through which circumcision was done in the bush and under unhygienic conditions i.e. unsanitary or deleterious. We are able to blend with other traditions.
(f) Language	Introduction of other internationally spoken or used languages which has resulted in the connection or link of Botswana to the rest of the world. We are able to communicate with people from different countries and tourists using their languages e.g. French, Shona, and others.
(g) Symbols – material objects that represent abstract things or phenomena – they are meaningful, hence subject to interpretation.	Religious symbols e.g. the Christian Cross, Clothes/Clothing e.g. head dress worn by Baherero people, mainly inhabit Namibia, Currency notes, e.g. the US Dollar, the Botswana Pula, etc., Wedding symbols e.g. engagement and wedding rings, and National symbols, e.g. Botswana flag, Court of Arms, National Anthem, etc.
(h) Technology	African traditional weapons such as bows and arrows have been replaced with guns and ammunition. Our lifestyles have been made easier and faster because of technology. Lives are saved by hospital machines. We are able to communicate with our loved ones who are far from us or abroad.
(i) Dress/Clothes	African traditional clothes made out of leather or skins have been replaced with clothes made out of cotton. We are now able to cover ourselves during harsh conditions like rainfall and

	extremely hot days.
(j) Food	Exotic food and vegetables have been introduced to augment traditional African food and vegetables. We are able to eat nutritious foods from abroad.
(k) Transport	Modern forms of transport have replaced African traditional forms of transport, e.g. sledges (<i>dilei</i>) have been replaced with air, water (better ships and boats), and land transport (e.g. cars and trucks which are fast and are oil and electric powered). The modes of transport used transport goods faster. Goods are able to arrive at destinations on time.
(l) Fuel/Energy i.e. use of firewood for cooking, and transport forms.	New forms of energy (e.g. gas, electricity, and gasoline and diesel) have been introduced to replace African traditional energy sources such as firewood, cow dung and animal drawn power such as mules, horses, donkeys, camels, and cattle. Cooking stoves are used to cook inside houses and they are faster than African traditional cooking stoves.

5.2 Positive Effects of Globalization on the Culture of Botswana

The respondents gave various positive effects which they say have been brought about by the process of globalization. Each element of culture (See Table 1) has witnessed some positive changes which are due to the process of globalization. As Table 1 shows, there are many positive effects of globalization on the culture of Botswana. These changes will be discussed here, and where possible, related to the literature that has been reviewed earlier on this paper. Traditional values such as the inequality that existed between women and men have been replaced by equality of rights between men and women. This was also related to the issue of power dynamics. Men had more power than women and as such they were considered heads of families while women occupied a subordinate position. In fact, women were equated to children with regard to family headship and power. While respondents view the replacement of African cultural values as a positive development some authors view that development as a negative. One example is that of Nii-Yartey (2006) who sees globalization as a force that is detrimental to African values. For Nii-Yartey (2006) foreign values are replacing African values (of which Botswana is a part) which are good for the Africans. African values, for example, inequality between women and men, is a positive phenomenon because there is nothing wrong with that situation. Such a situation has maintained African family stability on the basis of that power dynamic. This was because both men and women had been socialized to view and accept that state of affairs as normal. Normality in one culture may not be viewed as normality in another culture. People of western cultures may view this situation as abnormal. This may be true from their perspective but it may not be true from an African perspective. There is no culture that is superior to the other; they are just different. This brings in the concept of cultural relativism.

Norms of Botswana have been augmented by norms from other countries, mainly industrialized countries of Europe and North America. The table tells us that we adopted good or acceptable norms from foreign countries. No examples were given. However, Nii-Yartey (2006), warns us that we should not accept all norms from other

countries because they may gradually replace ours resulting in the extinction of ours and the domination of Western norms.

Traditional beliefs have changed due to the process of globalization. African traditional religions in Botswana have been replaced or influenced by western religions and others from other parts of the world. Table 1 indicates that Christianity, Islam and Hinduism are some of the foreign religions that have entered Botswana from other parts of the world. However, caution must be raised when we talk about Islam because it is foreign to Southern Africa but not to Africa as a whole. Islam has been practiced in other parts of the African continent for decades, particularly by African Arabs. African countries that are part of the Arab world (for example, Egypt, Sudan, Libya, Tunisia, Algeria and Morocco) have practiced Islam for many decades even before the advent of Christianity to the African continent.

African attitudes, Botswana included, have changed since the arrival of Westerners. For example, we used to view people of other cultures as inferior but today we have developed the attitude that there is no such thing as a superior culture; cultures are just different. This ties together with the issue of rights; we all have the same human rights regardless of culture or ethnicity. Nii-Yartey (2006) warns African countries that globalization is a very strong force that may destroy their culture unless they work hard in an effort to repel the impact of that process. Culture is an embodiment of attitudes, so protecting culture means protecting attitudes.

Traditions in Botswana have changed because of the process of globalization. It is mentioned on Table 2 that initiation schools, especially, *bogwera*, or male initiation is now done in hospitals and under hygienic conditions unlike in the past when it was done in the bush where conditions were unhygienic. This is a good development because in the period before globalization became a very powerful force *bogwera* or male initiation was done in the bush and under unhygienic conditions and this resulted in the death of some of the initiates. Initiation for girls is called *bojale*.

The element of language is vital as it is the vehicle through which a culture of people is transmitted. Table 1 shows that Botswana have benefitted much from the introduction of foreign languages, especially those from Western industrialized nations. Languages such as English and French have linked Botswana to developed nations of Western Europe and North America. This link has played a big role in promoting trade and tourism as well as international cultural understanding. The same table also indicates that globalization has linked Botswana to neighbouring countries through languages. Shona is mentioned and this shows that it has linked and/or strengthened Botswana's link to Zimbabwe.

Symbols, which are by definition, material things or objects that represent abstract phenomena or things, are vital in any culture throughout the world. Symbols may take various dimensions, for example, religious, clothes or dress, currency notes, national symbols, and wedding symbols. For example, religious symbols could be the Christian Cross, clothes or dress symbols could include the head dress worn by the Baherero people who are found in Botswana and Namibia, the currency notes of the United States of America (USA) – the US Dollar, and the currency notes of Botswana –

the Botswana Pula, the engagement and wedding rings, as well as the national symbols of the Botswana nation, for example, the Botswana Flag, the Court of Arms, and the National Anthem. Symbols do not generally have straightforward meanings and hence they are subject to interpretation.

Technology has changed our lifestyles in various ways. For example, guns and ammunition have replaced bows and arrows, machines have been introduced in hospitals to help diagnose and treat disease, and we are now able to communicate instantly with our loved ones from all corners of the world.

African traditional clothes or dresses made out of skins or leather have been replaced by modern clothes made up of materials such as cotton, silk, polyester, and others. These clothes have the advantage that they cover the whole body hence protect it from the effects of extreme climates and weather. As a result, the incidences of diseases emanating from harsh climates and weather have diminished.

Exotic food and vegetables have greatly augmented African food and vegetables such that today we eat balanced diet comprising both local diet and foreign diet. Botswana today eat nutritious diet comprising both African and exotic cuisines.

Modern forms of transport have replaced traditional forms of transport. Whereas in the past we used to use *selei* (plural: *dilei*) today we use moderns forms of transport which are air, rail, road and water transport. Examples of these modern forms of transport include: planes, railway locomotives, cars and trucks – motor vehicles, and ships. All these modern forms of transport use different fuels, which include oil (petrol or gasoline) and electricity. Modern forms of transport are fast and more reliable than traditional forms of transport. Goods transported by modern forms of transport arrive at their destinations on time.

New forms of energy have replaced traditional African forms of energy. New sources of energy, for example, gas, electricity, gasoline (petrol) and diesel have replaced traditional energy sources such as firewood, cow dung, and animal power such as donkeys, mules, camels, horses, and cattle. Kitchen stoves are now used in most houses in Botswana and the African continent and they cook food faster than traditional African stoves.

Table 2: Negative effects of elements of Batswana culture that have taken place because of the process of globalization

Element of Batswana culture	Negative effects due to globalization
(a) Values e.g. <i>Botho</i> , go kopa (to ask for something from someone), etc.	Bad manners from the youth. There is no longer the aspect of <i>Botho</i> in Botswana. One cannot tell the difference between an elderly person and a young person. Younger people no longer greet adults when they see them.
(b) Norms	The youth no longer greet the elders. We no longer practice what we used to practice. We as a nation have copied the norms of the western culture. Back then there were no clothes ; people used to wear <i>makgabi</i> .
(c) Beliefs (<i>Ditumelo</i>)	More and more people have joined miracle churches instead of worshipping <i>badimo</i> or the gods. We no longer believe in ancestors and ritual healing because the Western culture has taken over. African traditional religion has been replaced by Christianity.

(d) Attitudes	Africans shame their culture and prefer western culture.
(e) Traditions	Traditional initiation schools (<i>bogwera</i> and <i>bojale</i>) are no longer practiced. We no longer practice what it ours in terms of food, clothes and entertainment.
(f) Language	English is the most used language, particularly in government departments or institutions. Our languages are not taught in schools. We have adopted Western education system which teaches English. For example, I only speak Setswana and English. I do not know how to speak Seherero or Sekalaka.
(g) Symbols	Polygamy is no longer practiced by most ethnic groups; it is only practiced by certain tribes such as Baherero and Bazeduru. Botho, <i>nkadzana</i> , <i>nkombe</i> , <i>makgabi</i> , <i>motseto</i> , etc. – all these have been replaced by Western kind of living or culture. Instead of using <i>motseto</i> we use pampers. <i>Botho</i> – this Setswana value or philosophy has been replaced by impersonality, nastiness and selfishness.
(h) Technology	Witchcraft still exists. Technology has influenced people in a bad way; there is cyber- bullying in social media. It has also replaced labour force in industries i.e. the use of machines.
(i) Dress/Clothes	Leather clothes still exist. The Western dress code has replaced <i>makgabi</i> , <i>ditshega</i> , etc.
(j) Food	Traditional African foods e.g. <i>delele</i> still exist. Globalization has replaced indigenous food with exotic or foreign foods.
(k) Transport	Traditional African transport still exists, e.g. <i>selei</i> . Globalization has replaced <i>sekotsekara</i> (donkey cart) with cars, planes, trains, etc.
(l) Fuel/Energy e.g. use of firewood for cooking	Traditional African energy sources still exist e.g. firewood. Petrol, diesel and natural gas are expensive.

5.3 Negative Effects of Globalization on the Culture of Batswana

The respondents gave several responses as to the negative effects of globalization (See Table 2). The responses are elaborated here. The respondents pointed out that there has been some deterioration on the traditional values that promoted good behaviour. Nowadays children and the youth no longer respect adults. They do not greet the adults when they see them. Respondents said that this was a sign of bad manners on the part of children and the youth. Respondents pointed out that national values have deteriorated or faded away from the Botswana society and this has been the cause for children and the youth behaving in a socially unacceptable way. Respondents cited the fading away of the national value *Botho* as one of the main causes of the deterioration of behaviour of children and the youth. (Nii-Yartey, 2006) cautions local cultures that they should not allow foreign cultures to dominate them because once they do, they will threaten the existence of the latter (local cultures). On the issue of norms, respondents stated that the norms of children and youth have changed. They gave the example of the fact that children and youth of today no longer greet the elders. Previously, before the advent of the process of globalization, children and the youth used to show that they had good manners by greeting the elders whenever they met them. Respondents said that children and youth of today have copied norms of the Western culture which include the fact that when they meet the elders they should not greet them because they do not know them. Such norms are strange in the African cultures, Botswana included.

Globalization has brought about a change in African traditional religions. Before the coming of the Europeans, Africans or Batswana in particular worshipped the gods or ancestors who they called *Badimo*. Western culture brought about Christianity which insists that there is one God. Therefore, the beliefs of Batswana have changed even though not entirely because there are still some Batswana who still hold on to traditional beliefs or worship. The issue of beliefs should not be treated as a negative change as such but simply a change because there is no such a thing as a better religion – religions are just different; the question of superiority and inferiority does not arise when we discuss religion. The question of religious differences is therefore relative.

5.4 Elements of Batswana Culture Worth Preserving

The respondents mentioned several elements of the culture of Batswana that they would like preserved, including: traditional Setswana food, the custom of polygamy, entertainment (for, example, songs and dance), and the philosophy of *Botho*.

5.5 Methods of Preserving Elements of Batswana Culture

Young people should be educated about Batswana's culture and traditions, especially of different ethnic groups that are found in Botswana. The Botswana government should introduce different languages spoken in Botswana in the schools. In this way, the culture of Batswana is preserved. Setswana values have changed as a result of globalization. Batswana should be encouraged to buy local products, for example, baskets, musical instruments, and traditional clothes.

6. Conclusion

This study has shown that globalization has brought about various changes in the lives of Batswana as summarized on Tables 1 and 2. These changes cover a variety of spheres of life, for example, economic sphere, social sphere, cultural sphere, and political sphere. In short, all aspects of life are covered. The study has also made some recommendations as to how certain valuable aspects of Batswana culture should be preserved – these recommendations have been dealt with under the section or sub heading: "Methods of preserving elements of Botswana culture".

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