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Submitted: 23/02/2016 - Accepted: 23/03/2016 - Published: 29/04/2016

Promoting Language and Cultural Diversity through the Mass Media: Views of Students at the University of Botswana

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DOI: 10.26417/ejser.v5i1.p496-507

Abstract

This study investigates the views of students at the University of Botswana as to whether or not the current situation in which the languages of ethnic minority groups in Botswana are marginalized or excluded for use in the national media such as television, radio and the Botswana Daily News, should continue or not. The study answered the following research questions: 1. What national television and radio stations exist in Botswana? 2. What programmes do these 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? It also addressed the following objectives: 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 it is not, to suggest some measures that can be taken to remedy the situation. The study used qualitative methods. Sampling was done by using purposive sampling. The data collection method used was a questionnaire. A sample of seven (7) students responded to the questionnaire. Three (3) or 43% said the current situation should continue while four (4) or 57% said it should be changed. The conclusion was that the current situation which marginalizes minority ethnic groups should be changed.

Keywords: University of Botswana, ethnic minority groups, marginalized, television, Botswana Daily News, radio

Introduction

Botswana is a country with a population that is characterized by a diversity of cultures, that is, people of different cultures living together as one nation. It is also important to differentiate between cultural diversity, multi-ethnic, multicultural and cultural pluralism. Cultural diversity refers to a situation in which there are different cultures co-existing, that is, people of different cultures living in close proximity, or co-existing in a place or region. In the context of Botswana cultural diversity is characterized by the co-existence of different ethnic groups as one nation. Multi-ethnicity is defined as a product of ethnicity, that is, its definition emanates from the definition of ethnicity. Ethnicity is basically group identity based on common factors, typically: language, history and kinship. An ethnic group is referred to as such if it identifies itself as having a common language, history and kinship. Multi-ethnicity refers to the interaction of various ethnic groups interacting within a common forum agreed upon by all groups such as a church or a nation. (In some countries, for example, Canada, ethnic groups meet and interact in what they call multi-ethnic churches because of ethnic diversity that exists in those churches). In the case of Botswana multi-ethnicity is promoted and achieved on the basis of nationality (or nationalism) as the common forum of interaction. Multi-cultural as a concept is quite complex but we can simplify it to mean a situation in which people of different ethnicities co-exist but maintaining their cultural practices and what we can term priorities meaning those phenomena that they think are most important to them to carry out. Priorities in this context could be culturally related or it may mean other entities that a given ethnic group feels need more attention. Cultural pluralism exists when minority ethnic groups exist as members of a dominant cultural group and are allowed to practice their distinct cultures as long as they are consistent with the values, laws and other requirements of the larger or dominant cultural group. Note that whereas there is a dominant culture in cultural pluralism there is no such a thing in multiculturalism (Merriam-Webster. Available from: <http://www.merriam-webster.com/dictionary/multicultural>. Accessed 9 June 2014).

The nation of Botswana comprises various groups of people with different cultures and they are categorized and designated by Botswana's *original constitution* (some sections have since been amended but that is only cosmetic) as major tribes and minor tribes. The major tribes, according to the *original constitution* are: Bangwato, Bakgatla, Bagwaketse, Bakgatla, Balete, Batlokwa, Batawana and Bakwena. These are the so-called *principal tribes* and they are the Setswana speaking groups (Boikhutso and Jotia, 2013; Pansiri, 2011). The other category consists of non-Setswana speaking groups and they comprise: Bakalanga, Basubiya, Baherero (ova Herero), Bayeyi, Bakgalagadi, Hambukushu, and Basarwa. Other groups which are included in this

category but are often considered Setswana speaking because their languages closely resemble Setswana are: Batswapong, Bakhurutshe, Bakgtla-ba-ga- Mmanaana and Babirwa. All ethnic groups in this category are referred to as *minority tribes* (Boikhutso and Jotia, 2013; Pansiri, 2011).

Political power and language policy in Botswana

In Botswana, political power lies in the ethnic groups designated as majority or principal; these are the eight principal tribes (Bangwato, Bakgatla, Bagwaketse, Bakgatla, Balete, Batlokwa, Batawana and Bakwena). These groups are listed in the original constitution of Botswana, Section 78). These groups dominate in the national assembly as they have the highest number of members of parliament. They also dominate in the House of Chiefs because chiefs from these groups are the only ones who ascend thrones of chieftaincy by birth and are designated *paramount* while those that represent minority groups become tribal authorities by being elected by people who reside in the areas where they come from; as a result, they are designated *tribal authorities*. Consequently, the minority groups (both Setswana speaking and Non-Setswana speaking) are politically marginalized (Boikhutso and Jotia, 2013).

When Botswana attained independence in 1966 it implemented a policy which declared Setswana as a national language and English as an official language. The aim was to build a “united and functional nation-state” (Boikhutso and Jotia, 2013,p3). English was accorded a higher profile than Setswana and it became the language for instruction in the schools and an official language in the public service. Other languages besides Setswana and English were banned from use in schools (Boikhutso and Jotia, 2013). During that time Setswana was used as a language of instruction in the first four years of primary education while English was used from Standard Five onwards. The situation changed from 1994 onwards following the recommendations of the Revised National Policy on Education (RNPE) (1994). The RNPE (1994) recommended that English be used as a medium of instruction from Standard Two up to tertiary level (Boikhutso and Jotia, 2013). The RNPE (1994) also recommended the introduction of a third language to cater for students from minority groups (Boikhutso and Jotia, 2013). This recommendation was never implemented (Boikhutso and Jotia, 2013).

Conceptual Framework: Understanding Exclusion and Inclusion

The term, or concept, exclusion or social exclusion, as it is used in the context of this paper, is multi-dimensional in nature as it refers to a multiple of phenomena: lack of material resources, inadequate social participation, lack of educational and cultural capital, lack of power, and lack of access to services. Exclusion focuses more on powerlessness rather than on each of these components (for example, lack of material resources, inadequate social participation, and so on) for which it is by and large its totality or resultant (Social Exclusion Unit, 1998). The UK Social Exclusion Unit defines exclusion as “...linked problems such as unemployment, poor skills, low

incomes, poor housing, high crime environments, bad health and family breakdown "(Social Exclusion Unit, 1998, p2). The Council of Europe defines exclusion as "...social exclusion is a broader concept than poverty, encompassing not only low material means but the inability to participate effectively in economic, social, political and cultural life and in some characterisations alienation and distance from mainstream society" (Duffy, 1995, p33). When used in the context of this paper, social exclusion refers fundamentally to exclusion of minority ethnic citizen groups of people in Botswana from access and use of the national media in Botswana, particularly the national radio, television and newspaper. Consequently, these marginalized groups suffer from language and cultural death or extinction. Yet, simultaneously, the languages and cultures of majority ethnic groups are promoted. The threatening cultural death or extinction results fundamentally from two main elements of the exclusion factor: cultural loss and powerlessness. In a related context, the term social exclusion has also been used to refer to multiple deprivation of phenomena (for example, facing problems which are symptoms of exclusion such as unemployment, poor skills, high crime rates, bad health, and so on) that are both persistent and systematic (Walker, 1999). Thus, a group that is adversely affected by the process of exclusion is consequently subjected to powerlessness and alienation. This summarizes the plight of minority ethnic groups in Botswana with regard to marginalization with respect to access and use of national media, typically television, radio, and the country's only national newspaper, the *Botswana Daily News*, yet Botswana is often described as a shining example of democracy where different ethnic groups co-exist, harmoniously. Hence, Botswana boasts to have achieved *social harmony* which is the totality of the initially four national principles (self-reliance, development, unity, democracy) and currently five national principles (the former four with the fifth one that was recently added, *Botho*). The initial four national principles are well documented in the National Commission on Education (NCE) or Education for *Kagisano*, published in 1977 (Republic of Botswana, 1977).

Botho refers to "a person who has a well-rounded character, who is well-mannered, courteous and disciplined, and realizes his or her full potential both as an individual and as a part of the community to which he or she belongs" (Presidential Task Group, 1997, p5, Gaie and Mmmolai, 2007, Oats, 2014). These are the elements that constitute the principle *Botho* which any Motswana who exhibits this principle should manifest within the context of the society of Botswana. They are manifested through a process by which a person demonstrating *Botho* should display by showing respect to other Batswana before claiming it back and helping those in before claiming the help he or has rendered. In short, this is a reciprocal beneficial process which a person claiming to have *Botho* must initiate and benefit last as a consequence.

Literature Review

In his article, Mazonde (1998) states that Botswana is a country that boasts of cultural diversity owing to its population that is characterized by ethnic diversity. This

cultural diversity is comprised of eight major ethnic groups and other small ones or minority groups. He further states that the previous language policy was that Setswana be promoted by all because it was a national language. The aim was to promote and maintain social stability. He says that this policy has been reviewed with the view that language promotes culture and the situation now is that other languages should be promoted but the risk of causing disunity and divisiveness should be avoided (Mazonde, 1998).

On cultural policy, Mazonde (1998) states that the proposed policy consists of fourteen topics and he proposes that a fifteenth topic be added, which is, culture and the media. He cites media that promote culture to be: radio broadcasting, television and newspapers. This shows the importance of the media in promoting culture. During the time when this article was written (1998) Botswana had no national television station.

The current situation is that a national television (Botswana Television or Btv) has been established and only two languages are used, Setswana, the national language, and English, the official language. The effect is that only the cultures that pertain to these languages are being promoted. The most serious issue has to do with promoting Setswana culture at the expense of other indigenous languages. Those who favour or are favoured by the status quo think that this is the right thing to do and has the advantage of promoting national unity. Fostering national unity by discriminating against others can never be a viable formula for achieving integration. Achieving national unity through discrimination of others has more negatives than positives; the worst negative is the threat to the so-called national unity. You cannot sit on a time bomb and claim or pretend that you are working towards achieving national unity! This is perpetuating and promoting archaic ideologies of the past, what Boikhutso and Jotia refer to as building a nation-state that is functional and united (Boikhutso and Jotia, 2013). Such a state's functionality is cosmetic as inside the core or centre, the situation is on the brink of reaching an explosive point. Peace and tranquility based on repression and suppression of other ethnic groups is nothing else but pseudo. These are ideas of the 1960s, the early days of Botswana's independence, almost 45 years prior to the current state of affairs in Botswana.

In Zimbabwe the language policy is such that English is the official language while Shona and Ndebele are national languages. The language policy stipulates that local languages should be used as media of instruction for the first three years of primary education. English is used as a medium of instruction from Grade 4 upwards. Shona and Ndebele are the main languages used as media of instruction from Grade 1 to Grade 2. Some minority languages are also used as media of instruction during the first three years of primary education and these are Tonga, Kalanga, Shangaan, Venda and Nambya (Gudhlanga, 2005). English is the medium of instruction from Grade 4 upwards. In addition, from Grade 4 upwards students are required to take either Shona or Ndebele in addition to English. In short, minority languages are used as

media of instruction as far as Grade 3 only. In the area of broadcasting, the two national radio stations, Radio Zimbabwe and Radio FM, broadcast in indigenous (African) languages. Radio Zimbabwe broadcasts most of its programmes in Shona and Ndebele and a few in minority languages, particularly Shangaan and Venda. Radio FM is mainly an educational station. Some of its programmes are broadcast in Shona and Ndebele while others are broadcast in minority languages. Among the various television stations in Zimbabwe, only one airs programmes in indigenous languages; this is Television One. This television station broadcasts a series of dramas in different indigenous. For example, there is a drama known as *Sinjalo*. This drama is aired in different languages and these are Zulu, Ndebele, Kalanga and Shona. Some programmes are aired in Shona and Ndebele and they include cultural and agricultural programmes. Indigenous languages are also used to broadcast news and each news programmes is aired in an hour duration. Previously each of the news programme in indigenous languages was allocated 30 minutes broadcasting time but this was recently increased to one hour which is an indication of more recognition being given to these languages (Gudhlanga, 2005).

The Herald, Zimbabwe's daily paper, is written mainly in English but it also has sections in indigenous languages. There are two other newspapers and these are *Kwaedza* and *Umthunywa*. *Kwaedza* is a Shona weekly newspaper while *Umthunywa* is a Ndebele weekly (Gudhlanga, 2005).

In Namibia the national television is operated by the Namibian Broadcasting Corporation (NBC). It has two television channels, NBCTV and NBC2. NBCTV broadcasts programmes mainly in the English language. NBCTV broadcasts programmes in indigenous languages and these include Setswana, Silozi, Ruhavango, Damara/Nama, Oshiwambo, Otjijhero, German and Afrikaans. The NBC2 channel focuses on commercials and entertainment. (Taylor, 2011).

The NBC also operates ten radio stations that serve ten language groups as follows (See Table 1):

Table 1: NBC radio stations and language groups they serve

Radio Station	Language group
NBC National Radio	English service
NBC Oshiwambo	Oshiwambo
NBC Afrikaans	Afrikaans
NBC German	German
NBC Otjijhero	Otjijhero
NBC Damara/Nama	Damara/Nama
NBC Silozi	Silozi

NBC Tirelo ya Setswana	Setswana
NBC Rukavango	Ruhango
NBC !Ha	San community service

Source : Taylor , 2011 (Originally narrative, adapted into a table for simplicity and clarity)

The mass media as a concept

Mass media refers to methods by which information reaches large numbers of people; it includes newspapers, magazines, radio and television. In the context of this research mass media is confined to that which is controlled and operated by the government of Botswana. In essence, reference is made to the national mass media and its role in serving the interests of all citizenry in Botswana.

Statement of the Problem

In South Africa, there has been a change in the establishment and purpose of the media industry since the country attained independence in 1994. Before that date, and during the days of the apartheid rule in particular, most of the media services were controlled, operated and owned by the government and multinational companies. The white minority government and the white population enjoyed much of the media services. The Blacks and other marginalized groups were allowed to operate some media but under strict regulatory procedures (Mtimde, 2010).

This situation changed after independence in 1994. In 2002 the Media Development Diversity Agency (MDDA) was formed. This agency has the mandate to promote the development of a media industry that caters for the needs of all South African citizens. In essence, MDDA provides a conducive environment that enables the establishment of a media that serves and promotes the diverse population of South Africa. The groups that were marginalized with regard to access to the country's media during apartheid days are now served by the media. As result of these changes in media provision, most languages are now served by the media. For instance, Mtimbe puts it: "The media and broadcasting industry in South Africa is relatively open and reflects the country's diversity in respect of languages (as all official languages are represented) and content in general" (Mtimde, 2010). There are eleven official languages in South Africa and these are: Afrikaans, English, Ndebele, Northern Sotho, Swazi, Sotho, Tsonga, Tswana, Venda, Xhosa, and Zulu. In Botswana English is the official language and Setswana is a national language. In South Africa all the official languages are used in the media, be it print media (for example, newspapers), radio and television. In Botswana English and Setswana are the only languages used in the media, both print, radio and television. As a result, minority ethnic groups and these include Bakalanga, Basubiya, Baherero (ova Herero), Bayeyi, Bakgalagadi, Hambukushu, and Basarwa. Batswapong, Bakhurutshe, Bakgla-ba-ga- Mmanaana and Babirwa) are excluded from media use, even by the so-called national media such

as The Daily News, Radio Botswana (both RB2 and RB 2) and Botswana Television (Btv). Botswana attained independence in 1966, that is, 48 years ago and South Africa attained independence in 1994, that is, 20 years ago and yet South Africa has achieved great strides as far as media access by its diverse ethnic and linguistic population is concerned while Botswana has achieved nothing in that respect. This situation is not without concern to the ethnic and linguistic groups which are victims to such a situation or who are adversely affected by such a situation. There have also been some attempts to rectify this situation by proposals by some members of Botswana parliament who advocate for inclusion of languages that are being marginalized into the national media. These marginalized groups have the potential to lose both their languages and cultures if they are not promoted by the media – these languages and cultures will experience death or extinction in the future and the pride that Botswana prides itself as being a cultural diverse nation will disappear forever. This study seeks to investigate the views of Botswana on whether or not they consider the current situation in which minority languages are sidelined or marginalized to continue as usual or there is need to change it. Change means that the languages of minority ethnic groups should begin to be used on national media such as national radio stations (RB1 and RB2) and television (Btv) as well as in print media, particularly the national paper, the *Botswana Daily News*.

Research Questions

The study will answer the following research questions:

- a. What national television and radio stations exist in Botswana?
- b. What programmes do these television and radio stations broadcast and with which languages?
- c. 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?

Objectives

The study will address the following objectives:

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 it is not, to suggest some measures that can be taken to remedy the situation.

Methodology

The study uses a qualitative approach. Sampling will be purposive. The sample will be drawn from the population composed of students enrolled in a social studies course known as Social Studies and Affirmative Action (Code: ELC 441). The instructor of this course is the author of this article. There are 55 students enrolled in this course. It is

an optional course which means that students who take it come from different faculties and departments across the University of Botswana. Analysis of students taking this course shows that they are largely from the Faculty of Education, the Faculty of Humanities, the Faculty of Social Sciences and the Faculty of Business. All students taking this course do it as an elective or optional (for those doing Social Studies as a major). ELC 441 equips students with the knowledge on social change, especially change that has to do with deliberate introduction of positive or reverse discrimination designed to bring about changes in such spheres as the workplace (or employment.), admission requirements in institutions of learning, biased business ownership (towards members of a certain group, for example the whites), and others. Students also learn the virtues or advantages or purpose of positive or reverse discrimination and the disadvantages associated with it. They are also equipped with the knowledge of linking or associating reverse or positive discrimination with similar policies that have taken place in their home countries. For example, in Botswana reverse or positive discrimination is equivalent to the policy of localization which the government has been implementing since independence. Localisation has resulted in the transformation of the Civil Service workforce in Botswana to the extent that today most of the posts of responsibility are manned by locals, or Batswana. To widen their scope, the course also draws examples worldwide. Some of the students who are enrolled in ELC 441 were enrolled for ELC 461 (Human Rights Issues) which equipped them with knowledge of the rights of humanity as well as the rights of sections of people within the human race, for example, children, ethnic minority groups, women, the rights of gays and lesbians, and others. In this study a sample of 7 students was used. It was not possible to get a larger sample because it was only a few days before the end of the semester and the situation was rather chaotic and unstable. Questionnaires were administered and the return rate was 80%. The questionnaire was pilot tested on a small group (5) drawn from the population under study. The results of the pilot study indicated that the questionnaire was reliable. As a consequence of these results, reliability was also confirmed to be reasonably adequate.

Data analysis and Discussion of Findings

National radio stations (government owned or operated) that exist in Botswana

Respondents were required to name national radio stations that exist in Botswana and in response most of them named RB1 (Radio Botswana 1) and RB 2 (Radio Botswana 2). Some respondents named RB1 and RB2 and added Duma FM, Gabz FM and Yarona FM.

Programmes broadcast by national radio stations and languages used to broadcast them

The respondents were required to list the programmes broadcast by national radio stations and to indicate the languages used to broadcast them. The respondents

found it hard to specify the programmes each national radio station specialised in except to mention that RB 2 specialises in business news and advertisements and targets the youth. RB2 also broadcasts its programmes in Setswana and English. In addition, RB2 broadcasts programmes that are also broadcast in RB1, such as news and it broadcasts them in both Setswana and English. Therefore, RB1 broadcasts all other programmes that RB2 does not broadcast. The two radio stations are, therefore, complimentary in terms of the programmes they broadcast. The information regarding the programmes the two radio stations (RB1 and RB2) broadcast and the languages used is shown on Table 2.

Table 2: Programmes and the languages in which they are broadcasted

Programme	Language used
News Bulletin (<i>Dikgang ka Setswana</i>)	Setswana
News Bulletin (News in English)	English
Lefatshe-Boswa (Discussion of land issues)	Setswana
<i>Thibang diphotlha</i>	Setswana
<i>Tatediso ya Dikgang</i>	Setswana
Crime File	English and Setswana
<i>Matimela</i>	Setswana
Around the World Today	English
<i>Masaasele</i>	Setswana
<i>Maokaneng</i>	Setswana
Family Show	Setswana
<i>Dikgang Tsa Palamente</i> *(National Assembly/Parliamentary Proceedings)	Setswana and English

*Please note that words written in italics on Table 2 are in Setswana, a language spoken by the majority of the people in Botswana (i.e. national language).

To change or not to change the status quo (Allow the situation shown on Table 1 to remain as it is or change it)

Respondents were divided in their responses: Three (3 or 43%) respondents said the situation should remain unchanged (that is, the status quo should be maintained) while four (4 or 57%) respondents said they would like the situation changed (that is, the status quo should be changed). The respondents who said they would like the situation to remain unchanged gave a variety of reasons for saying so and these are: the programmes are enjoyable as they are, which means when they are broadcasted in Setswana and English, and that when the programmes are broadcast in Setswana

and English most people in Botswana can understand what is being broadcasted particularly those broadcasted in Setswana because Setswana is their mother tongue. English levels up the playfield as all non-native speakers of English cannot claim its mastery both spoken and written.

The respondents who said the situation should be changed gave the following reasons: that broadcasting of programmes should be done in other languages too. In other words, should be inclusive of all citizens in the country instead of being discriminatory or favouring certain ethnic groups in the nation. The term nation is inclusive so must be the benefits on a nation's resources, facilities or infrastructure. The respondent said:

I want it changed because a national radio station, like the name suggests, must/needs to be inclusive of everybody/every citizen. Every citizen needs to hear the messages, information, education, and so forth, that is being broadcasted and not to be left out.

The same respondent elaborated: "Denying other ethnic groups access to the information being broadcast simply means they are not being included in the development processes of their country and this is discriminatory against them."

The implication is that making national radio stations inclusive of all languages spoken in Botswana would promote recognition of all languages spoken in Botswana and therefore reinforce cultural and linguistic diversity which the nation of Botswana is proud of, even though only basically or theoretically, because practically this is untrue. In addition, these languages, which are currently being sidelined or discriminated against, would be equally empowered together with their native speakers as at the moment their speakers are powerlessness in comparison with speakers of Setswana, the nation's lingua franca.

The issue of marginalization and discrimination against the minority languages is a negation of Botswana Vision 206 as the quotation that follows illustrates (Presidential Task Group, 1997, p12):

No citizen of the future Botswana will be disadvantaged as a result of gender, religion or creed, colour, national or ethnic origin, location, language or political opinions. The future Botswana will have eradicated negative social attitudes towards the status and role of women, the youth, the elderly and the disabled, and will be free from all forms of sexual harassment.

Community radio stations

Respondents were asked to give their own definitions of community radio stations. They gave various definitions, some of which are: radio stations for the community; radio stations meant for the community and accessible to all people in the country; and radio stations owned by all members of each community. One respondent gave a

definition, which though has the same essence with the ones just given, is more detailed. The respondent said:

Radio stations based/set up at/in the locality of different communities or ethnic groups to serve the needs of these groups socially, economically, politically, spiritually, and so on. Thus, they broadcast in the languages these communities understand. They are decentralized radio stations, away from monopoly of central government and operated at community level.

Supporting or negating the idea of establishing community radio stations

Respondents were asked to indicate if they supported the idea of stabling community radio stations or not. All seven (7 or 100%) respondents said they supported the idea and gave several reasons, among them: to cater for the needs of different people in the community; they can provide useful information to all citizens; they would help improve the community in which they are located; they would promote the use of local languages; and the current system marginalizes or discriminates against the Non-Setswana speaking ethnic groups. When the issue of whether or not the current system in which the national radio stations (RB1 and RB2) was raised in the previous discussion, the respondents were divided: some advocated for the status quo (the use of Setswana and English only) in all programmes, but now that the issue of whether or not community radio stations should be introduced, the two groups of respondents hold converging views by agreeing that community radio stations are necessary and they should be established. This state of affairs is subject to several or diverse interpretations. One interpretation which the author offers at this juncture is that when all ethnic groups have the opportunity to share the nation's resources, the principal groups or native Setswana speakers demand a larger share or everything; when the situation demands that each ethnic group use its resources to provide itself with whatever infrastructure, facility, or service it requires, the principal groups view that perspective as fair because they think that this will give them an opportunity not to share with the minor ethnic groups or feel that the minorities will suffer in providing the resources for themselves due to numerical inferiority. In short, the principal groups are selfish in terms of resource sharing with minority ethnic groups.

National television stations

Respondents were asked to name the national television stations (government owned or operated) that exist in Botswana. In response of all them (100%) mentioned Botswana Television or Btv. One of the respondents also mentioned eBotswana , which is a privately owned television station which broadcasts channels most of which are also broadcast from SABC television stations.

Programmes broadcast by national television stations and languages used to broadcast them

The respondents were asked to list the programmes that are broadcast by the national television stations they have identified or named and to indicate the languages in which they are broadcast. The results are shown on Table 3.

Table 3: Television programmes and the languages in which they are broadcasted

Programme	Language used
Mokaragana	Setswana
Matlho a Phage	Setswana
The Eye	English
Melodi ya Kgalaletso	Setswana
Tshamekang (Sports Programme)	Setswana
Sedibeng	Setswana
Dikgang tsa Setswana (Setswana News Bulletin)	Setswana
Silent Shout	English
<i>News Bulletin</i> (News in English)	English
Breakfast Show	Setswana and English
Molemo wa Kgang	Setswana
Mantlwaneng	Setswana
Educational Programmes (For example, Biology, Mathematics, Physics, Chemistry, Information Technology or IT, Design and Technology or D & T, Commerce, and so on)	English
Tsa Temo Thuo (Agricultural Programmes)	Setswana
Tsa Botsogo (Health Programme)	Setswana
Batho Pele	Setswana
E Nole (Sports Programme)	Setswana
Dikopane (Sports Programme)	Setswana
Itshireletse (Ploice Programme on security)	Setswana
Property for You	English
My Star (Music and Performance Competition Youth Programme)	Setswana

Japan	English
Korea (South)(Drama)	English
Lefatshe Boswa (Land Issues)	Setswana

Table 3 shows twenty-four (24) of all programmes that are broadcast on Btv. Seventeen (17 or 71%) of these programmes are broadcast in Setswana, a language spoken by the majority ethnic groups, who constitute about 80% of the population (Author, latest figures) while the remaining programmes or eight (8 or 33%) are broadcast in English, a foreign language to all linguistic groups that constitute the entire population of Botswana. (Please note that figures 71% and 33% exceed 100% when added because of the use of both Setswana and English in broadcasting the programme “Silent Shout. That is the duality that affects the calculation or computation, resulting in such an awkward percentage figure). English, being foreign to all linguistic groups that live in Botswana, levels the plain field; it does not create an atmosphere of discrimination and animosity between the ethnic groups. If it does, it victimizes its native speakers, but this may not be true to a high degree since nowadays everybody agrees that it is one of the important languages in the world as it is widely used for commerce, international politics, and other issues of global concern. The question is: what is the position of minority ethnic groups languages with respect to broadcasting programmes on Btv? In other words, why are languages of minority groups not used in broadcasting programmes on Btv yet it is described as a national television ? This is a concern, particularly in a country that is known to practice “ a shining example” of democracy, respects human rights and respects and promotes cultural or ethnic diversity.

Should the status quo be maintained or change must be effected?

Respondents were asked to say if they wanted the status quo to be maintained or change must take place. Status quo meant allowing the predominant use of Setswana and English in national television broadcasting of programmes while change meant including languages spoken by minority groups in television broadcasting. Four (4) respondents or 57% said they wanted the situation (or status quo) changed while three (3) or 43% said they wanted to remain as it is (that is, the status quo should be maintained. Those who said they wanted the status quo changed gave several reasons, among them, and most importantly:

(a) To achieve equality between the various ethnic groups which constitute the population of Botswana. This coincidentally ensures promotion and strengthening of cultural diversity which Botswana is, largely, in principle, proud of; in practice, it by and large fails to achieve it. In short, the current situation promotes ethnic discrimination, minority ethnic groups being the victims. Achieving equality will mean that all citizens will benefit and not just a few who consider themselves more important than those they discriminate against and marginalize.

(b) To allow the ethnic minority groups currently being discriminated against, to have their programmes broadcast in their own languages. This would promote their languages (and cultures), a situation they currently suffer from because of ethnic language discrimination spearheaded by the majority ethnic groups. This will reduce the monopoly currently being enjoyed by Setswana and English languages in Btv broadcasting.

Those respondents who said they wanted the status quo maintained gave several reasons, among them:

(a) The situation caters for the majority of the people.

(b) These are the languages understood and spoken by the respondents.

These responses indicate the mentalities held by some of the people who belong to the majority ethnic groups; precisely they do not care about the plight of the victims of ethnic discrimination: minority ethnic groups. Such mentalities are divisive and have no future as the world is more and more preaching that human rights be promoted and respected so that peace and development should prevail globally. These are people who still hold outdated ideologies that promote slavery and servitude, instabilities and wars.

National newspapers (government owned or run) in Botswana

Respondents were asked to list the national radio stations in Botswana. In response, six (6) of them or 86% mentioned *Botswana Daily News*. One (1) or 14% mentioned *The Voice*, *Botswana Guardian* and *The Gazette*, which are all privately owned and run.

The languages for news and articles in each of the newspapers mentioned by the respondents

All respondents who successfully mentioned the national newspapers said that all news and articles in those newspapers were written in Setswana and English. None of the languages of minority groups is used for writing and broadcasting news and writing articles in all the national newspapers mentioned here. So, the minority groups are recognized only when tax is required but when the money is used in the national media, in this case, national newspapers, they are forgotten! Botswana must do like other countries, for example, South Africa, Namibia and Zimbabwe, recognizing many languages through inclusion in the national newspapers. This is a gross violation of minority and human rights of those groups who are victims to this situation.

Mutual intelligibility of all languages used in the national newspapers (Setswana and English)

Respondents were asked to say whether or not all Batswana understood well all the languages that are used to write news and articles in the national newspapers under review. Six (6) respondents responded in the negative. Only one (1) respondent

responded in the affirmative. Those who responded in the negative were required to give reasons for their response and the following are what they gave:
1. Most non-Setswana speakers do not understand Setswana. English is understood only by those who have gone to school.

One respondent, who was in support of this issue, had this to say:

Batswana are not all Tswana. Botswana is a multi-cultural society. There are many other non-Tswana ethnic groups (Literature asserts that there are 28 plus ethnic groups in Botswana) and these groups have their own languages (mother tongue). Setswana and English come to them as 2nd, 3rd or even 4th languages. Others do not speak/have Setswana at all in their families, let alone English. For example, you can find a lot of Basarwa families, or Kalanga families, or Wayeyi families...etc. who do not know Setswana at all.

2. There are no resources to cater for other languages. This is almost a song sung by the majority groups. Resources are for all of us so they must be shared equitably. In most cases they never give examples of the resources they are talking about. However, we all know that the minority groups are victims of majority groups' discriminatory practices with respect to recognition and development of the languages of the latter.

The respondent who responded in the affirmative gave the following reason: that Setswana is a national language, as a result all Batswana are expected to know it. The respondent also said that those non-Setswana who do not know Setswana are catered for by English. The respondent is not aware that there are some non-Setswana speakers who are not educated and therefore, do not know English at all.

Conclusion and Recommendations

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. This observation dismisses reference to these media as "national". They are "national" only to the majority ethnic groups because they are the only beneficiaries. Policies that support or reinforce the current national media use and the language situation inherent to these media should be abolished and be replaced with policies that promote and recognize the inclusivity of all languages spoken in Botswana so as to build a nation that is united in a diversity of cultures and languages such as what is happening in neighbouring South Africa.

Based on the responses given, the following recommendations have been suggested:

1. National radio stations

(a) Other radio stations should be established and must use other local languages, that is, languages of minority groups.

(b) The languages of ethnic minority groups should be included in existing national radio stations.

(c) The government should allow the establishment of community radio stations so that those ethnic groups (minority) who are disadvantaged by the current system should be catered for.

2. National television stations

All languages should be used in all national television stations so that they will be equality for all citizens. If this is not done, peace and stability will be threatened.

3. National newspapers

The suggestion is that minority languages should also be used in the national newspapers to cater for the needs of all citizens of Botswana.

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