MULTICULTURAL EDUCATION: THE MISSING LINK IN BOTSWANA EDUCATION POLICY

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Abstract: In 1977, Botswana adopted an ambitious philosophical policy for education development dubbed Education for Kagisano (Social Harmony). The policy was a nation-state building strategy to ensure that citizens were educated along the lines of democracy, peace, solidarity and social justice. Education for social harmony was found necessary at a time when the country was coming out of colonization. In this paper, we argue that although Education for Kagisano was a good philosophical policy in as far as building a new nation-state different from that of the colonizers, the policy failed to take into account the multicultural nature and diversity of Batswana as a people. Rather, it imagined Batswana as a homogenous cultural society. As a consequence, Botswana’s education system to date educates learners along the identity lines of the mainstream culture. We argue here that failure to embrace multicultural education within the philosophy of Education for Kagisano has led to the balkanization and marginalization of other cultural groups. The paper contends, and further demonstrates that this failure is the sole cause of the disparity and dismal performance and low academic achievement by the majority of the students in the so-called remote area regions of Botswana inhabited by the so-called ethnic minority Batswana. The paper finally proposes that in order for Botswana to become a typical shining example of democracy in Africa (as often labeled), it should revisit its philosophical policy of Education for Kagisano with a view to promote multiculturalism, pluralism and diversity in both education policy and pedagogical practices.

Key words: Botswana, education, democracy, multicultural education, diversity, remote area dweller, Education for Kagisano
INTRODUCTION

Botswana is a Southern African, land locked, semi-arid and middle-income country of 582 000 square kilometres, with a total population of 2 038 228 million people as at 2011 Population and Housing Census, growing at an annual rate of 1.9 % (Republic of Botswana, 2011). It was a colony of Britain for 81 years and gained its independence in 1966 through a democratically elected system that has since mandated the Botswana Democratic Party (BDP) first led by Sir Seretse Khama with political leadership (Pansiri, 2011a). Pansiri argues that the The Khama - BDP led government of 1966 (Khamasian) constitution of 1965, imagined and adopted the Botswana societies that is divided into major and minor tribes. The eight major tribes are the BaNgwato, BaNgwaketse, BaKgalagadi, BaLete, BaTlokwa, BaTswana, BaRolog and BaKwena. These are the Setswana speakers and their language has since been institutionalised as national. The ethnic minority tribes are the BaSarwa, BaKgalagadi, BaBirwa, BaTsawapong, BaKalanga, BaYei, BaHerero, BaSubiya and BaMbudukushu and their mother tongues are different from Setswana. This therefore shows that Botswana “is a multicultural and multilingual society with several ethnic groups...” (Pansiri, 2008, p. 446). However, the Khamasian system has institutionalised a mono-lingual and mono-cultural policy where English has become an official language while Setswana was formalised as the only national language to be used in the wider public and official domains. The two languages became the only medium of instruction in the education system, against a heterogeneous society that is linguistically pluralistic and culturally diverse.

The Khamasian multi-party democracy system works side by side with a traditional societal system of chieftainship. There is a National Assembly and a traditional structure of the Ntlo ya Dokgosi (House of Chiefs). The Assembly is the law making body where democratically elected political members participate in law making activities. Since the 2005 Constitutional Amendment, the Ntlo ya Dokgosi is an advisory body to the National Assembly. It is made up of traditional leaders/chiefs that represent not less than 33 and not more than 35 tribal and regional groups and/or areas (Republic of Botswana, 2005). Members of the Ntlo ya Dokgosi are therefore the chiefs or their representatives. Its members are the dikgosi (chiefs) of the major tribes or their representatives. Historical dikgosi have played a significant role in the provision of basic education and are now having a stake in governance system.

The history of Botswana’s formal education system is therefore traceable to the traditional chieftainship and missionary initiatives during the 81 years of colonial period. At the time, there were community schools under tribal chiefs and missionary schools under the churches. These developments favoured the so-called major tribes, especially the members of the royal houses. Those considered subjects to the tribal leadership were not a priority. The so called ethnic minority tribes were either isolated or not economically able to initiate formal schools. They were not accessible to missionaries because they lived far away from the then major centres. In the final analysis, their children did not gain access to the two sets of school systems.

The Khamasian governance philosophy adopted four national principles namely unity, democracy, development and self-reliance (Republic of Botswana, 1977), to guide its nation-state ideology. These principles guide the political, economic and social (including education) patterns of development towards building the nation-state of Botswana. Under the principle of unity and in the run up for an independent nation-state, the Khamasian adopted a language unitary policy, hence Setswana a national language and English an official language. Since 1977, Setswana is used in public domains such as local media, community public meetings, community health centres, and country based small scale businesses. English language is used more on aspect that link the country to the global community such as education and health, science and technology, commerce (trade and industry), law and justice system, legislature and parliamentary debates, and mass media (Bagwasi, 2004). This approach has, thus legitimised unequal power relations which privilege languages and cultures of the major tribes over those classified as minor ones. In the Kgalagadi region (a region for the minority Bakgalagadi), most of the students speak Setswana and Sekgalagadi especially those who live is hostels and more often language is a major barrier (Ministry of Education and Skills Development, 2010). Now can you imagine instances where they are required to use English for learning purposes?

In essence, the so-called ethnic minority groups are legally discriminated against, marginalised and excluded in terms of their linguistic and cultural identities as well as their social practices. It can be argued, therefore, that the remote area schools in which indigenous people are non-Setswana speaking, serve in many ways as means of assimilating and integrating these communities into the society and identity of the major tribes. This is so because the schools are mainly the ‘transmitters of the benefit of the valued cultures’ (Giroux, 1983:88) thus, systematically and gradually promoting the demise of the linguistic and cultural identity of minority groups. Even the official statistics reports such as population census do not reflect ethnic and cultural diversity. This is troubling especially in
a state that preaches democracy. A democracy should be seen to be celebrating diversity and pluralism amongst a people.

**BOTSWANA’S EDUCATION FOR KAGISANO**

At independence, the government enacted the Education Act of 1965 and the Local Government Act of 1965. As a result, local authorities or districts were established and mandated to run primary education (which was then basic education) while the Ministry of Education and Skills Development (MoESD) took responsibility for secondary education. This was the first initiative to extend educational opportunity to every community in the country. At the moment there are sixteen local authorities and each has an education department that runs primary education. However, the Botswana Examination Council (BEC) has listed fourteen for the sake of examination analysis. These are Selibe Phikwe, Jwaneng, Francistown, Gaborone, Lobatse, North East, Kgalagadi, South East, Central, Kweneng, Southern, Kgalagadi, North West and Gantsi. The Kgalagadi, North West, North East, Gantsi, Kweneng West, parts of Central and parts of Southern districts are inhabited by the so-called ethnic minority tribes where mother tongue is not Setswana. According to the 2001 housing census results, fourteen (14) languages are spoken at home depending on the cultural demographics and yet only English and Setswana are used in schools without much consideration for the various mother-tongue languages (Chebanne and Nyati-Ramahobo, 2003). Notably, the education policy (language policy) does not provide any special dispensation for this linguistic richness. In the words of Mhlauli (2012:111), it is imperative that African states should critically examine their use of English as a medium in schools and resuscitate their indigeniety if they want to develop by using their vernacular languages to learn during the formative years of schooling. Botswana is certainly not an exception in this regard more so it is often glorified as a successful miracle story of African democracy.

**THE ESSENCE OF MULTICULTURAL EDUCATION IN DIVERSE SOCIETIES**

Botswana is not a homogenous state and as such it is not ideal to set up an education system that tends to promote the marginalization of other groups by not embracing them within the curriculum. Historically, Botswana’s education system and the curriculum had been tailored such that the mainstream cultures (Tswana speakers/so-called eight major tribes as indicated above) are the ones which are dominating the content of the curriculum. Campbell (2004) makes a case that in a multicultural society, it is important that teachers deliver cross-cultural content so as to accommodate all racial, ethnic and cultural backgrounds. It is this kind of approach that Campbell believes contributes towards the building of a new culturally diverse, dynamic, democratic-and-fair society, one not racked by the problems of poverty, corruption, homelessness, unemployment, community dislocations and community divisions (p.2). Although Botswana is described as a shining example of a successful African democracy, of late the marginalized minority tribes have started calling upon the government to recognize their existence through the introduction of the mother tongue education in schools.

The relationship between education and multiculturalism in democratic communities cannot be overemphasized. For example, Nyati-Ramahobo (2005) argues, Multicultural Education (ME) acknowledges the role schools can play in cultivating and developing attitudes and values systems for building democratic societies and maintaining peace, as prerequisites for development. It values cultural differences and cherishes the pluralism that the students, their communities, and teachers bring to the school setting. Mother tongue education (MTE) is a major component of multicultural education since language is one of the major cultural elements that students and teachers bring to schools, classrooms and all interactive processes (p.2).
In another dimension, Banks (2008) adds that as a reform movement, ME enriches a nation’s diversity by changing the mindsets of citizens with reference to how they perceive and deal with social and personal problems. It aims at eliminating all forms of discrimination in schools and society by providing students cultural, ethnic and language alternatives. If implemented in the school curriculum, ME could contribute towards the provision of a panacea for the reduction of discrimination that some ethnic and racial groups experience because of their cultural demographics and ethnic heritage. Although Botswana’s education system is suppose to promote unity and peace amongst its citizens through the production of citizens who have a heart for their nation, the sad reality is that educating citizens from the lens of the Tswana/mainstream culture has largely compromised the diversity of the nation and ignored the social cohesion that would otherwise spring out from a curriculum that respects the ideas, beliefs, cultures and identities of “the other.” In an effort to educate for good citizenship, there is need to pay attention to students’ identities and their ethnic backgrounds. Similarly, teachers ought to be aware of and knowledgeable in the cultural/citizenship complexities of both the majority and minority groups (Osler, 2011).

Botswana’s educational philosophy of Education for Kagisano, only addresses culture from a celebratory mood whereby it hints that there is need to have cultural and recreational programmes which should be driven by the Setswana language, arts and literature. According to National Commission of Education (NCE) (1977):

> Any programme of cultural development must start with the Setswana language and literature. Setswana is a vital medium of communication in the country and is the vehicle through which the national culture is largely expressed. A major effort is needed in standardizing the orthography and developing the vocabulary of the language, in translating works into Setswana, in encouraging original writing, and in recording the myths, legends and poetry of the people... The availability of reading materials, particularly in Setswana but also in English is critical importance to the maintenance of literacy amongst school leavers, and to the cultural development of Batswana and the creation of an informed public opinion amongst them (p.177-178).

The NCE has since set the tone to institutionalize discrimination and assimilation of the non-Setswana speaking societies (apparently the so-called minorities). It created mindsets which the curriculum developers have adopted to ensure that mainstream societies use language to deculturalize the minorities. The NCE is clear that everybody is supposed to communicate in Setswana and English. This is a clear indication of cultural genocide against the minorities. The education system does not want to recognize the fact that there are fourteen (14) other languages spoken in Botswana which should also be recognized when formulating policy issues. Gay (2004) posits:

> Many ethnically diverse students do not find schooling exciting or inviting; they often feel unwelcome, insignificant, and alienated. Too much of what is taught has no immediate value to these students. It does not reflect who they. Yet most educators will agree that learning is more interesting and easier to accomplish when it has personal meaning for students. Students from different ethnic groups are more likely to be interested and engaged in learning situations that occur in familiar and friendly frame-works that in those occurring in strange and hostile ones (p.33).

The above quote cements the argument that education should be seen to the conducted in a manner that is accommodative of the diversity of the citizens rather than just approaching it from power position of only the mainstream. Botswana reflects skewed power relations in terms of languages more so English and Setswana are regarded as the most important languages whiles other languages are relegated to a much lower hierarchy (Batibo, 2005).

Addressing the issue of the use of education by the mainstream to suppress the ethnic minorities, Spring (2004) contends that mainstream cultures have often designed education policies whose goal is to take advantage of others and that educators do preach equality of opportunities and good citizenship while at the same time embarking on acts of intolerance, segregation, cultural genocide and discrimination. He further charges, “deculturalization is the educational process of destroying a people’s culture and replacing it with a new culture. Language is an important part of culture” (p.3). On the basis of this analysis, it could be argued that in case of Botswana’s Education for Kagisano philosophy, Setswana and English were deliberately used with the divine mission of making other cultural groups and their languages irrelevant in education.
The current immersion as well as the transitional model for non-Setswana speaking children in Botswana has failed to provide quality education and it has perpetuated discrimination, poor performance, poverty and low self-esteem amongst learners (Nyati-Saleshando, 2011). Multicultural education is integral to the preparation of youth for democratic citizenship in pluralistic societies. Unfortunately teachers in a system such as prevailing in Botswana schools have served largely as an obstacle towards the implementation of multicultural education programmes. Their argument, and correctly so under the obtaining policy, has always been that school curriculum is already overburdened and that implementing multicultural education will just worsen the scenario (Gay, 2004). However, a descending opinion could be made that may be teachers could be blamed partially but the main problem lies with the drivers of the education policy formulation and implementation. The mandate of curriculum innovation and change in the context of Botswana is within the MoESD. If the powers that be do not see the need for change, there is hardly anything that an ordinary teacher can do. Chebanne (2008:3) observes that lack of policy to promote language diversity in many African societies sends a signal that there is no official obligation to match human rights in matters relating to minority linguistic and ethnic groups in the domain of language use. This is certainly a saddening scenario especially in countries which proclaim democracy such as Botswana.

**MULTICULTURAL EDUCATION VERSUS DEMOCRATIC PRACTICES**

Dominant cultural groups within the so-called democratic states have always used the education system to suppress others at the expense of equality and social justice. The education system perpetrates discrimination by using assimilationistic tendencies to wow the minorities into doing and understanding things from the side of the mainstream. In a state that claims and prophesies democracy, unity and solidarity, it is essential that cultural, ethnic, racial, language and religious diversity be recognized through the education system (Banks, 2006). Banks further advises that democracies should create a delicate balance of diversity in the education system as an essential goal which consequently would also glue society together as people begin to realize that their diversity should be looked at and be understood from the viewpoint that diversity on its own is a human right issue.

No culture or a group of people is more human than the other. In the words of Banks, unity without diversity results in cultural repression and hegemony. Diversity without unity leads to the balkanization and fracturing of the nation-state. Diversity and unity should coexist in a delicate balance in democratic multicultural nation-state (Banks, 2004:24). Botswana’s Education for Kagisano has failed dismally to promote diversity in education as evidenced by the non-existence of multicultural curriculum from primary schools to tertiary education. Surprisingly, courses on multicultural education are only offered at the university level. This suggests that throughout the years of teacher training at Colleges of Education there is nothing that teacher-trainees learn on the subject of education and multiculturalism. No courses exist from the grassroots levels of education which address democracy, education and multiculturalism comprehensively. This is a serious deformity in an education system which supposedly located within the parameters of a democratic state.

Jua (2007) shares that democracy is work in progress. Therefore, in order for this work in progress to become a vibrant and viable project, Botswana’s Education for Kagisano should have adhered to the fact that since Botswana is made up of a concoction of different ethnicities, the education system should promote cultural pluralism whereby each group should be allowed to celebrate its ethnic identities while participating in the common culture (Gollnick & Chinn, 2009). A further assertion is made that countries which claim to be democratic should structure their education system such that it could be seen to be promoting the good of all its citizens as well as displaying some atoms of egalitarianism within the socio-economic, political rights and privileges all (Gollnick & Chinn, 2009). Botswana has not done that to date the minorities are being denied a voice within the school as an institution. Schools are supposed to be platforms where inequality can be overcome as well as providing a space for equal educational opportunities for all students despite their cultural background. Botswana’s Education for Kagisano has failed the social justice test since to date we see enormous disparities even on students’ performance which in many instances is related to the demographic nature of where the school is located. Those schools which are far away from the city center often perform badly and one dominant reason for such poor performance has been attributed to their
geographic location as well as their cultural aspect. Majority of the marginalized communities live far away from the cities and in many instances they lack the relevant teaching-learning resources.

In view of the above, within the spirit of progress, democracy and social justice, a case is being made that multicultural education, which is a missing link within Botswana schools should now be incorporated as way of attempting to address cultural differences triggered by the diverse nature of the students.

PERFORMANCE IN SCHOOLS VERSUS MARGINALIZED CULTURES IN BOTSWANA NATIONAL EXAMINATIONS

One of the critical challenges facing Botswana education system is the question of learner achievement in national examinations. A case of the Primary School Leaving Examination (PSLE) from 2004 to 2011 is used as a case study. It has been noted that the World Economic Forum through its 2011 Global Competitiveness Report shows a significant decline in Botswana’s ratings (World Economic Forum, 2011). In this report, primary education is one area where Botswana is said to have done very poorly in terms of enrollments rates and quality since 2008. Indeed, the trend of PSLE between 2004 and 2011 shows decline in the rate of learner achievement. This trend is more profound in remote areas where the mother tongue is neither national nor official language (Pansiri, 2008; 2011b). To illustrate, Table 1 and Figure 1, illustrate the national PSLE trend between 2004 and 2011.

Table 1: PSLE 2004 - 2011 in Numbers

<table>
<thead>
<tr>
<th>Years</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>U</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004</td>
<td>4195</td>
<td>13436</td>
<td>15193</td>
<td>7632</td>
<td>404</td>
<td>8</td>
<td>40868</td>
</tr>
<tr>
<td>2005</td>
<td>4025</td>
<td>12408</td>
<td>16190</td>
<td>8195</td>
<td>400</td>
<td>15</td>
<td>41234</td>
</tr>
<tr>
<td>2006</td>
<td>4899</td>
<td>13155</td>
<td>15790</td>
<td>8290</td>
<td>381</td>
<td>17</td>
<td>42532</td>
</tr>
<tr>
<td>2007</td>
<td>3407</td>
<td>10540</td>
<td>16066</td>
<td>10885</td>
<td>276</td>
<td>17</td>
<td>41191</td>
</tr>
<tr>
<td>2008</td>
<td>3787</td>
<td>10203</td>
<td>14975</td>
<td>11984</td>
<td>499</td>
<td>19</td>
<td>41467</td>
</tr>
<tr>
<td>2009</td>
<td>6476</td>
<td>7264</td>
<td>15068</td>
<td>13011</td>
<td>393</td>
<td>9</td>
<td>42221</td>
</tr>
<tr>
<td>2010</td>
<td>6273</td>
<td>7852</td>
<td>14093</td>
<td>12146</td>
<td>540</td>
<td>20</td>
<td>41524</td>
</tr>
<tr>
<td>2011</td>
<td>5469</td>
<td>6735</td>
<td>14936</td>
<td>13881</td>
<td>1373</td>
<td>28</td>
<td>42422</td>
</tr>
</tbody>
</table>

Source: Adapted from Botswana Examination Council
These show that, nationally, the quality of primary school leavers is poor, given the fact that the majority of the learners consistently obtain C, D, E and U grades in the PSLE. Botswana Examination Council (BEC) has noted that city and town schools perform better than district schools. However, further analysis shows that Kgalagadi, Gantsi, North West, Southern and Kweneng (non-Setswana speaking districts) perform more poorly than the districts of mainstream or Setsswana speaking parts of the Botswana. These non-Setswana speaking districts, with more remote area dweller (RADs) present more C and D grades while other local authorities produce more A and B grade passes. Pansiri (2008, p. 456) established that “RADs children’s learning achievement is concentrated on C and D grades” and he pointed out that between 2002 and 2004, 88% of children from RADs children progressed to secondary education with pass grades of C and D. At secondary the situation gets worse. For example, Pansiri (2011b) presents Table 2 to show case the 2009 Junior Certificate Education (JCE) data on RADs serving schools.

### Table 2: 2009 JCE secondary schools serving RAD Children

<table>
<thead>
<tr>
<th>School</th>
<th>District</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marakenelo</td>
<td>Gantsi</td>
<td>0</td>
<td>7 (9.2%)</td>
<td>38 (50%)</td>
<td>31 (40.8%)</td>
<td>76</td>
</tr>
<tr>
<td>Etsha 6</td>
<td>North West</td>
<td>0</td>
<td>8 (3.8%)</td>
<td>118 (45.4%)</td>
<td>134 (51.5%)</td>
<td>260</td>
</tr>
<tr>
<td>Lehutshelo</td>
<td>Kgalagadi</td>
<td>0</td>
<td>11 (5.9%)</td>
<td>92 (49.2%)</td>
<td>84 (44.9%)</td>
<td>187</td>
</tr>
<tr>
<td>Mputhe</td>
<td>Kweneng West</td>
<td>1 (0.5%)</td>
<td>15 (8.2%)</td>
<td>78 (42.9%)</td>
<td>88 (48.9%)</td>
<td>282</td>
</tr>
</tbody>
</table>

Source: Pansiri, (2011b, p. 755)
Similar to the primary schools, the pass/performance level of RADs serving junior secondary schools is also concentrated on C and D grades. As if poor school performance is not enough, Botswana is also faced with a problem of wastage on early school withdrawal. Botswana is reported to be doing well in the UN Global Monitoring Reports in terms of achieving access to basic education. Indeed both official reports and professional studies carried out on this subject confirm efforts so far made in Botswana to make sure that all children have an opportunity to enroll in primary schools. However, the data from the Department of Primary Education shows a continuing trend of school drop out. Between 2004 and 2010, the dropout rate (Table 3) is a worrisome state of affair.

Table 3: Trend of Dropout in Primary Education 2004 -2010

<table>
<thead>
<tr>
<th>Year</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
<th>% dropout</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004</td>
<td>166 759</td>
<td>161 933</td>
<td>328 692</td>
<td>2 922</td>
<td>1 775</td>
<td>4 697</td>
<td>1.43</td>
</tr>
<tr>
<td>2005</td>
<td>166 963</td>
<td>162 228</td>
<td>329 131</td>
<td>2 844</td>
<td>1 782</td>
<td>4 626</td>
<td>1.40</td>
</tr>
<tr>
<td>2006</td>
<td>168 152</td>
<td>162 265</td>
<td>330 417</td>
<td>2 405</td>
<td>1 536</td>
<td>3 941</td>
<td>1.19</td>
</tr>
<tr>
<td>2007</td>
<td>168 164</td>
<td>160 961</td>
<td>329 125</td>
<td>2 522</td>
<td>1 518</td>
<td>4 040</td>
<td>1.23</td>
</tr>
<tr>
<td>2008</td>
<td>159 313</td>
<td>152 250</td>
<td>311 563</td>
<td>2 364</td>
<td>1 264</td>
<td>3 628</td>
<td>1.16</td>
</tr>
<tr>
<td>2009</td>
<td>169 513</td>
<td>161 262</td>
<td>330 775</td>
<td>2 207</td>
<td>1 218</td>
<td>3 425</td>
<td>1.03</td>
</tr>
<tr>
<td>2010</td>
<td>169 556</td>
<td>161 640</td>
<td>331 196</td>
<td>2 071</td>
<td>1 124</td>
<td>3 195</td>
<td>0.96</td>
</tr>
<tr>
<td>Wastage</td>
<td>27552</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>AV = 1.2</td>
</tr>
</tbody>
</table>

The data show that primary schools still experience holding power problems. In the seven years, the primary school system lost 27 552 children or an average of 1.2% loss per annum. Again the majority of the drop cases are reported in RAD settlements schools in the non- Setswana speaking districts of Kgalagadi, Gantsi, North West, Southern and Kweneng West (Pansiri, 2011a).

CONCLUSION

Upon its attainment of independence, Botswana decided to align its education system to its national principles of democracy, self-reliance, development and unity which through them it was believed that Botswana would grow into a prosperous and productive nation. As such, education was mandated with an instrumental goal to develop a citizenry which would help uphold sound societal values and morals. The social aims of our education system must be to reflect the values of society of which it is part (Republic of Botswana, 1977). The principal focus of Education for Kagisano was to build a new society which reflected the socio-economic and political aspirations of Batswana as well as working towards the reconstruction of society to eliminate any form of colonial hindrances which could have emanated from the colonial ties (Jotia, 2008). Education for Kagisano was supposed to cherish the ideal that the humanistic essence of education in Botswana’s society should be to foster the development of individuals’ intellect so that they could uphold the values and morals of society at the same time contributing towards the socio-economic and political development of the nation-state.

However, the main deficiency of Education for Kagisano is its position of imagining Botswana as a homogenous society. This philosophical policy has caused socio-economic disparities between Setswana and non-Setswana ethnic groups; exclusion and marginalization of the RADs ethnic groups of Kgalagadi, Gantsi, North West, Southern and Kweneng West from socio-economic participation and development.
In order to combat discrimination in Botswana’s Education for Kagisano, it is fundamentally crucial that the education system should embrace multicultural education. Such an approach will eliminate any stereotypes and myths associated with marginalized cultures and languages in Botswana. In order for multicultural education to become a reality in the education system, there is need for all those in positions of power in the MoESD as well as all involved across the political divide to be fair-minded and be critical of the current education system in as far as how it approaches issues of cultural pluralism and ethnic diversity especially along the language divide.

Policy makers should genuinely care about welfare issues of both the marginalized minority communities as well as for the so-called majority tribes. If implemented in the education system, multicultural education will enable both the educators and learners to develop intercultural competence hence forging positively forward with the idea of building a united and democratic society under the understanding that neither culture nor language is supreme to others. Multicultural as well as bilingual education should be at the center of any country’s education system especially those espousing democratic ideals.

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