Multiculturalism and Multilingual Societies: multidisciplinary analysis of international cases

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Summary

The LIFE project titled Multiculturalism and Multilingual Societies: multidisciplinary analysis of international cases is built around the subject of multiculturalism and its connection to multilingualism, education, as well as language planning and policies addressing cultural and educational challenges associated with globalization. During the project we were introduced to theoretical concepts such as multiculturalism and multilingual societies and language policies and linguistic human rights, which provided us with the basis to analyze the chosen case studies. We had the option to choose among different countries where two or more cultures and/or languages communities coexist within the same geographical territory. In this case multilingualism and multiculturalism in Botswana.

Description

We were divided into two teams, and each discussed a country case study and an institution case study. Team 2 was comprised of Thomas Cephas from Education Innovation and Leadership, Dārta Iršeina from Audiovisual Media, Evina Anietie Essien from Social Entrepreneurship, Irina Muchichka from Estonian Studies, and Maria Fernanda Pacheco Sanchez from Linguistics and Language Editing. The division of the roles in our team was carried out considering the different fields each team member is coming from. To have a comprehensive understanding about a country and its society, each team member conducted research focusing on aspects based on our background field and, in this manner, to gain a broad understanding that could only be obtained by carrying out research from different points of view. So, for example, Thomas focused on education, Maria Fernanda focused on language, Evina focused on civil society, Dārta focused on customs and traditions, and Irina focused on history.

The project was divided into two parts: the first part had a more theoretical approach, deciding on a country case and conducting research to understand its society based on the theory discussed with the project supervisor: multiculturalism and multilingual societies. After discussion, we chose to work on the case of Botswana since it remains a territory that we consider needs more attention. Our main aim was to understand how society in Botswana is multilingual and multicultural. We also aimed to discover what Botswana's government is doing to promote multilingualism and provide our humble recommendations to foster multiculturalism. To be able to understand this, each team member collected academic literature relevant to our topics and the country of Botswana for we needed to understand its history to learn about its origins, development, present situation, and future plans regarding education, language, customs and traditions, civil society, and history.

The second part had a practical approach, deciding on an institution and analyzing it based on the theory discussed with the project supervisor; language policies and linguistic human rights. Our main aim in this second part of the project was to understand whether the institution analyzed has language policies in place to promote multilingual education and integration. In this case, due to the fact that we have carried out research on the country of Botswana and now have a wide understanding of its society, we decided to carry on and conduct research on a Botswana institution, that is, the University of Botswana. In this part of the project, the task division was a bit different than the previous part.

First of all, to learn about the University of Botswana, we conducted research about what programs the university offers and how many of them were in English and other languages. We also contacted different professors from the university to have a talk and obtain knowledge from a person

or persons that experience first-hand academic life in the University of Botswana. We decided to brainstorm some questions to favor conversation with the professors about multilingualism and multiculturalism in Botswana.

Aims

The main aims of the project as stated in the project description are to raise awareness about the practical as well as theoretical implications of multiculturalism on a global scale. Other goals of the project include conducting independent research and presenting findings in the form of a presentation and a portfolio at the end of the LIFE project such as:

- gather relevant information regarding language policies and practices across various regions.
- analyze gathered information by applying theoretical concepts introduced in the course.
- present gathered information in the form of an interactive group presentation.
- gain an understanding of multiculturalism on a national level and learn how it can be addressed through legislative and other less formal channels.
- obtain valuable insights into the status of minority languages and global languages to better understand modern multicultural tendencies; and
- develop a practical framework for an inclusive multicultural environment in a real-world scenario (e.g. international universities).

Importance of the problem and why the project is needed

This project is important because it aims to learn about multicultural and multilingual societies as well as language policies and linguistic human rights. We want to raise awareness within society in general about different languages and cultures to respect their differences and, hopefully, create equal opportunities for everyone by providing multilingual education based on mother tongue. According to UNESCO, (2022) "In most countries, the majority of students are taught in a language other than their mother tongue, which compromises their ability to learn effectively. It is estimated that 40 % of the world's population does not have access to an education in a language they speak or understand. There are about 7,000 languages spoken around the world today. But linguistic diversity is increasingly threatened as more and more languages disappear at an alarming rate.

Based on the above, projects like ours on multilingual and multicultural societies are needed to attract attention to the implementation of programs based on actions to include multilingual education based on mother tongue for in line with UNESCO, (2022) research shows that education in the mother tongue is a key factor for inclusion and quality learning, and it also improves learning outcomes and academic performance. Most importantly, multilingual education based on the mother tongue empowers all learners to fully take part in society.

In summation, if, as a society, we want to advocate for country development and economic growth other languages must be considered and included in education for as reported by the UN "when minority language issues go unaddressed, this can lead to "toxic environments of exclusion and claims of discrimination in education," that fuel conflict (2020). It is also important to note that as reported by the UN Special Rapporteur, who stated that: "Education in a minority's mother tongue, combined with quality teaching of the official language, is more cost-effective in the long term; reduces dropout rates; leads to noticeably better academic results, particularly for girls; improves levels of literacy and fluency in both the mother tongue and the official or majority language; and leads to greater family and community involvement" (*Educate Children in Their Mother Tongue, Urges UN Rights Expert*, 2020).

Description of activities

Our activities were primarily collecting information and sharing it with each other with the goal of creating meaning and knowledge. We began the project first by discussing a particular case study that would be novel and we could all learn about together. We consulted a few indices and datasets that purported to measure multiculturalism, but we decided to forgo using any of them as a basis for our choice of case study since many of them were either too simplistic or the methodology wasn't transparent enough. We chose Botswana since it is one of Africa's most stable democracies, and a country often assumed in the literature to be monocultural. We began our study by dividing topics to focus on, namely: languages, civil society, cultural and religious practices, historical context, and education system. We combined our reviews of the individual topics into one larger report on multiculturalism in Botswana. We then used this report to inform us on how to move forward with formulating recommendations for how the University of Botswana as an institution could become more multicultural and multilingual. We did a preliminary review of our literature to determine next steps. We reviewed more literature about multiculturalism and decided on a division of tasks. We first needed to understand the current conditions at the university of Botswana and detail its programs and capabilities. We then reached out by email to professors working at the University of Botswana who had authored relevant academic articles on the state of multiculturalism and multilingualism in Botswana. We also created a survey to better understand student perceptions of multiculturalism and multilingualism at the University of Botswana and at Tallinn University, with a goal of comparing the two. We then interviewed Dr. Anderson Chebanne from the University of Botswana about his previous research and what is being done currently in Botswana. Using the context he provided to us we then set about to make recommendations about what steps could be taken for the University to become more multicultural and multilingual.

Choice of methods aiming to resolve the problem

In the case of Botswana and the University of Botswana, we recommend opening more spaces for the use and promotion of other local languages both at a primary school level as well as the university level. Instead of teaching only the first two courses of primary level in Setswana language to gradually transition to English language, the whole primary school could be taught in both languages English and Setswana, for example, half classes in English language and half in Setswana. To be able to accommodate all 26 languages in Botswana, a plan to set up schools per region/language could be considered keeping half classes in English and half classes in other languages.

Another activity that could be carried out for the promotion of other languages is the creation of an African Languages Academy that could regulate the parameters for language use and creation, for example, technicalization of Setswana language, at a national level. Other recommended activities for the promotion of language use are printing books in those languages and promoting literature and writing as well as writing songs, content creation, etc.

At the institutional level at the University of Botswana, more efforts could be made to prepare tertiary level programs in languages other than English for, as we learned, currently, the university only has programs taught in English language leaving other languages within the confines of the African languages department. Academics in the University of Botswana are making everything that is in their hands to bring this topic to the attention of the authorities, but another recommendation could be to start writing their articles also in the local languages so more people can have access to them.

All in all, the above recommendations are given from an outsider perspective and based on the research we have done as a team according to what we have learned about the country with the

information available from academic articles, the world wide web, and a short conversation with Professor Anderson Chebanne from the University of Botswana.

Looking at the problem through the lens of Media studies, we believe that Botswana has already made small first steps. Organizations such as Kuru Development Trust already are focusing on empowering indigenous voices by publishing books and reports that allow readers to learn about the history and lifestyle of minority tribes and languages. We believe that the same should be done in visual media. Content created by minority groups will always better represent the different cultures and languages than any outsider visiting ever could. It's the government's responsibility to help with financing projects like this. Although, since that would probably ask for a budget reform, until there is a way how the government can support minority groups, the private organizations are the ones that can shine the light on indigenous artists, writers, filmmakers, and other creators.

As we discovered during our research, the University of Botswana is monolingual. This means that the only language of teaching is English. However, it could be useful and innovative to provide learning of other languages, especially at the faculty of education. Besides, involving students to educational process could help to analyze and find new solutions in teaching methodology at primary and secondary schools; that is, the cooperation between university teachers and students may later be carried out to secondary education programs.

To popularize the cultures and languages of minorities, the University of Botswana could organize elective language courses (both for residents and foreign students). Electiveness could show the interest in such courses and help to correlate them on students' demand.

Recommendations based on survey questionnaires of University of Botswana and Tallinn University:

In the duration of our LIFE project, we created survey questionnaires with the objective of analyzing multiculturalism and studying ways to promote multiculturalism in educational institutions, specifically at a university level which was distributed to Tallinn University and University of Botswana students.

Students were asked How multicultural they felt their respective Universities were. Most foreign students at Tallinn University answered between the scale of 4 and 5 on a 5 point scale of which 1- not very multicultural and 5- very multicultural. Whereas students at University of Botswana answered between the scale of 3 and 5.

How multicultural do you feel Tallinn University is?
17 vastust
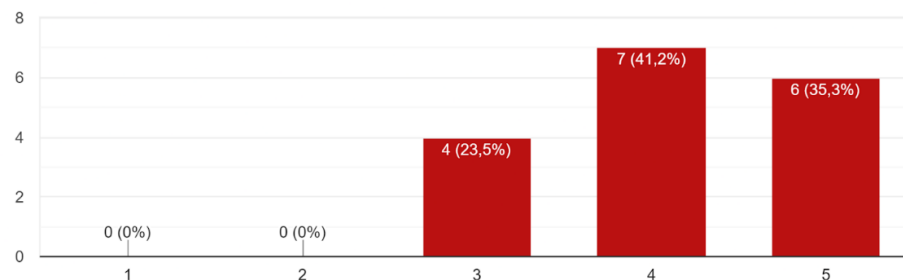
How multicultural do you feel the University of Botswana is?
5 vastust
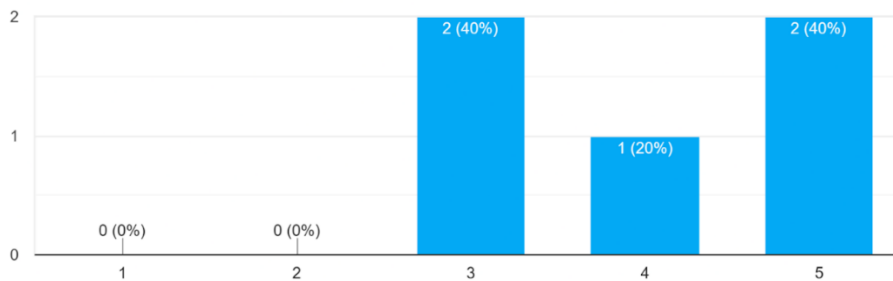
Tallinn University's foreign students pointed out the use of Estonian language in sending out messages on the study information system, ÕIS platform and suggested providing English translation for all the message on this platform as the university has a large number of foreign students. The messages sent from ELU via õis was a listed provided example.

Secondly, they recommended the creations of more social events to help in promoting socialization between foreign and Estonian students.

Recommendation of students from University of Botswana suggested introducing a module which explores the local cultures in Botswana as well as an obligatory multicultural course for all first year students at university level. In addition, a recommendation was made in holding cultural events to celebrate and embrace diversity which encourages the spirit of togetherness and unity.

Recommendations based on Interview with Dr. Anderson Chebanne

There are several practical barriers to making the University of Botswana more multicultural and multilingual. On May 3rd we had a 15 minute conversation with Dr. Anderson Chebanne, a professor at the University of Botswana, about his research and ideas for moving forward. In our brief conversation we spoke about what the government of Botswana is doing now to address the needs of language minorities, current obstacles in education in Botswana, and some practical language matters that need to be addressed in the future. He first addressed what we had already concluded from our readings, that Botswana is a multicultural country, and not a monoculture as some outside academics perceive. The government wanted to create a unitary nation state after independence but didn't reckon with many of the injustices of the colonial period, such as erasure of minority languages.

Because his research has addressed language in education in Botswana we asked if there had been any movement to bring minority languages into education since his research was published. He spoke about how the education commission in 1992 provided a framework for introducing an additional language into secondary education, and how some hoped this would encourage minority languages to be taught as a subject. This did not come to fruition though. At the moment there is draft legislation that would allow early primary education in minority languages and not just Setswana. He also told us how his research was part of a larger effort by the government to better understand the problems minority language speakers face in Botswana.

Dr. Chebanne mentioned that while it would be nice for the University of Botswana to become more multilingual, there were very specific practical concerns. The first step for him would be the technicalization of Setswana. While there are local norms, the language needs to be codified and uniformly adapted for use in science and academia. There is a lack of resources to achieve this

though. There is also no cross-border cooperation between governments or institutions to achieve this.

Based on our conversation with Dr. Chebanne, we would make a few recommendations. First for the establishment of a southern language's cooperative between the University of Botswana and other universities in the border states of Zimbabwe, South Africa, and Namibia, to first begin cooperating on the process of technicalization of the major language they all share, Setswana. The cooperative could also utilize their students to begin developing designed languages of some of the smaller cross border languages that can be used in lower and higher levels of education. This initiative could receive funding from the respective governments as well as the African Union, UNESCO, and private philanthropic organizations. Technicalizing languages would allow the university to teach in Setswana and other African languages and not just English. This would encourage more students to seek a tertiary education and provide opportunities for the people of Botswana and the bordering countries, as well as provide an example for encouraging African language use in countries that have primarily relied on colonial languages.

Summary of the project's results

By the end of the project we have a report on multiculturalism in Botswana, recommendations based on our prior analysis for how the University of Botswana can become a more multicultural and multilingual institution. We also have a brief overview of survey data collected from a small N sample of students from the University of Botswana and Tallinn University.

Additional materials

Research about team's chosen country - Botswana

Our research is about multiculturalism and multilingualism in Botswana. We decided to focus on a country in the South of Africa since African countries are often not discussed enough in Western countries. In academic literature, Botswana often is described as a monocultural country. However, a quick search will show that Botswana is a nation that speaks at least two dozen languages and different tribes cultivate their traditions to separate themselves from other groups. Botswana deserves further research to show the richness of multiculturalism and multilingualism in the country. We also paid attention to language policies and government initiatives to learn if the country is doing anything to protect multiculturalism and multilingualism.

History

It is considered that the territory of modern Botswana has been populated for about 100,000 years, and probably is among the first inhabited territories. The first known San and Khoi peoples lived as hunter-gatherers and spoke Khoisan languages. Dry climate (70% of the territory is covered by the Kalahari Desert) made tribes move down wetlands, the northern part of modern Botswana, they brought their language to the territory where San language was spoken.

About 380 BC pastoral tribes spread to the territory from East Africa, bringing eastern and western Bantu languages.
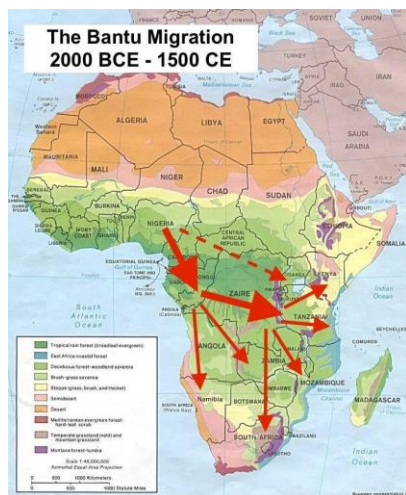
The 11th century has become a new period in development of the territory, characterized by the new culture of Khalagari (Kalagadi) chiefdoms with the western dialect of Sotho (Sotho-Tswana) language. Farming and cattle herding led to a settled way of living and building villages. L. Ngcongco suggested that Sotho-Tswana tribes could have been increased due to joining with other small groups (Ngcongco, 1979).

Tswana dynasties, which now constitute the majority of Botswana, appeared on the territory approximately in the 16th century, due to the wish of chiefs' junior brothers to become independent leaders.

Severe climatic conditions, Zulu war in the early 1800s, forced the great migration of South African tribes, which continued to live separately, following different traditions, and speaking their own languages. The raising number of chiefs and developing of trading (mostly ivory, cattle and slaves) led to wars starting approximately from 1750. The wars brought Europeans to the territory, as a main source of weapon (in exchange of ivory and skins). Besides, it became a good opportunity for Christianization of the local population.

Gold and diamonds, which were discovered after 1867, changed the history of the country. It became a place of interest not only for laborers from neighboring countries, but for Europeans as well. And in 1885 Bechuanaland of the British Protectorate was created.

The cohabitation of different tribes was not a cause of concern before the establishing of the protectorate. It is obvious that after 1885 the English language became an official language in the administrative field. In other fields Setswana has become the main language as the language of majority.

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Separate advisory councils of Africans and Europeans were established in the protectorate and the tribal rule and powers were further developed and regularized. Meanwhile, South Africa elected a nationalist government and established apartheid.

Unfortunately, the territory received minimal investment and administrative development. Attempts to reform administration and to develop agriculture in the 1930s were not fully accepted by Tswana chiefs, as those reforms would only enhance colonial control and white settlement.

In the late 1950s, it was clear that Bechuanaland could not be handed over anymore and should develop its political and economic self-sufficiency. As a result, nationalism as an ideology came to Bechuanaland Protectorate, though it happened much later than in other African colonies. The first political party was formed in 1959. Its idea that the inhabitants of the Protectorate constituted a single people gained rapid acceptance. Soon after, two main political parties were established: The Bechuanaland Peoples Party (the BPP) and the Bechuanaland Democratic Party (the BDP).

In 1966 Botswana gained its independence and became a homeland for representatives of 28 cultures and languages. However, the main attention was paid predominantly to economic development. In a question of building one society, the government of Botswana has chosen a European type of language policy, which can be described as 'one nation – one language' (Batibo, 2019). Its aim is to unite the population not only under one flag, but under common language and culture. As follows, it has implied full assimilation for small tribes.

According to the new Constitution, only two languages were recognized: the English language has become the official language, and one of the local languages – Setswana – as a national one. Due to great migration in South Africa, the Setswana language spread widely, and became the first language for about 70% of Botswana's population, and the second language for about 20%. Besides, today it is still among 11 most used languages in Africa, and is spoken in at least four countries: Botswana, Namibia, Zimbabwe, and South Africa. To present how Setswana was widespread in Botswana, it should be noted that during Christianization of the country in the 19th century, Setswana was chosen as the language for presenting the Bible.

According to 2020 Country Reports on Human Rights Practices: Botswana, primary education in the country is free of charge, though "parents must cover school fees as well as the cost of uniform and books. These costs could be waived for children whose family income fell below a certain level" (2020).

Besides, the Reports states that

> "English and Setswana are the only officially recognized languages, a policy human rights organizations and minority tribes criticized, particularly with regard to education, as the policy forced some children to learn in a nonnative language. In 2018 the UN special rapporteur on minority issues noted the lack of mother tongue education or incorporation of minority languages into the school curriculum may constitute discrimination and encouraged the government to review its language policy with regard to education."

Being the second poorest country in the world, in 50 years of independence Botswana managed to become one of the most democratic, nonracial, developing and economically remarkable countries in Africa. The first president of the independent country, Sir Seretse Khama, a leader of the independence movement and an organizer of the first political party in Botswana – Bechuanaland Democratic Party, in 1966 became the first president of Botswana. Seretse pointed out several main principles aiming to raise the country. He stated three main fields in Botswana economy: cattle, copper, and diamonds.

Besides, the country managed to become among the leaders in trading beef to regional and international markets.

During Seretse Khama's presidency Botswana had the fastest-growing economy in the world in 1960-1980 and promoted building of free hospitals, public schools, and universities.

A very strong legislation system was created. That helped to build business-friendly policies with low tariffs and income taxes. It resulted in discovering copper, nickel and coal deposits by foreign companies.

Reforms in legislation led to the country's prosperity in business and administrative fields, though the question of status of small languages remained a topic of concern. It can be noted that though the government of Botswana has been trying to solve the problem many multicultural countries suffer, the implementation is not held properly.

Customs and Traditions

From analysis of customs and traditions of Botswana, religion, dressing traditions and literature contained the most engaging examples of multiculturalism and multilingual societies in Botswana.

Religion

For many people, religious ideas affect their identity and how they perceive the world. Many Batswana (people of Botswana) believed that supernatural beings were responsible for creating life - those were their traditional religious beliefs. In the early 19th century, European missionaries migrated to Botswana and introduced Christianity.

During the colonization, religion was one of the fields that received significant funding from the government. That allowed the building of churches and hospitals around the country. Therefore Christianity gained a lot of followers. Nowadays, people divide most of Botswana's churches into African independent churches and Pentecostal churches. The first one is especially active among the working class, while the middle and upper classes prefer the other. Though, as the funding for the Christian churches lessened, more people started to look for new spiritual homes.

Christ the King Cathedral

Christianity is dominating the Batswana religious life. Despite that, other religions like Anglican, Methodist and Lutheran have churches in rural areas of the country, nonetheless. Similarly, Islamic, Quaker, Hindu, and Bahai churches are in big towns.

Despite Christianity being the religion with the most followers in Botswana, if we looked only at a religious culture when speaking about multiculturalism in the country, we would see a "melting pot" system. Because when Christianity first was introduced, Batswana did not even try to reject it. They wanted to understand what was seen as the power of Christian beliefs and use that to better their practices.
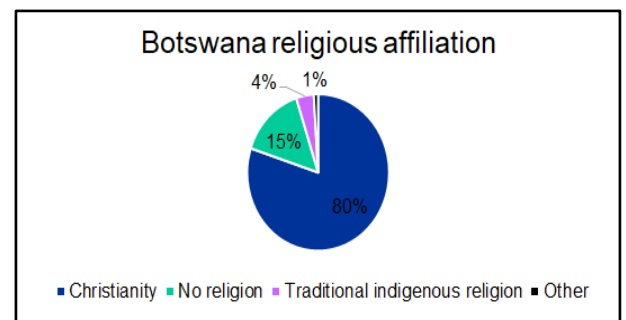
According to the 2011 Population and Housing Census report

Nowadays, many people who call themselves Christians practice a mix of Christianity and traditional religion's customs. For example, even after conversion, Christians still believed that the chief should be the one who ensured that rain would fall.

Dressing traditions

Before the European trade in slaves, almost every Batswana used animal skins, pounded tree bark or woven palm fond fibers to create their clothes. Nowadays, because of Western influence, visitors will mostly see Batswana wearing mass-produced attire. But that doesn't mean that Batswana have lost their traditional costumes. It's true that foreign clothing is associated with wealth and social position, often also with spiritual power, but that doesn't mean that Batswana only receive foreign fashion. People use clothes that foreigners have influenced to create their statements of identity.

A good example is the Herero ethnical group that view themselves as an "encapsulated minority". The Herero women. They wear "distinctive high-bodice, neck-to-ankle dresses, fashioned from brightly colored patchworks of cloth and triangular, cloth headscarves (otjikayiva) folded to resemble cattle horns and shawls of crocheted yarn" (Thebe, 2006, p. 127) to show their identity and significance of their history. It is also a way to separate themselves from Tswana and Kalanga speakers.

Literature

For a long time, literature about Botswana, known outside the country, has been written mainly in English by people who have visited the country. Therefore newer Batswana authors have been confused if they should choose English or an indigenous language for their works if they want to publish them. Organizations such as Kuru Development Trust are trying to empower indigenous voices by publishing books and reports like the book "Voices of the San", which lets readers learn about the history and lifestyle of the Sarwa and how to appreciate it. Also the report by a diverse group of researchers "Torn Apart: San Children as Change Agents in a Process of Acculturation", which explains the educational situation of San Children.
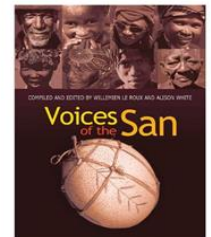
Language has connections to a person's identity, so it is crucial, especially in countries where authorities encompass speakers of dozens of indigenous languages, to allow these languages to keep existing.

Language planning

When it comes to indigenous languages, Tswana is the one that gets favored over others. Gregory Kamwendo and Theophilus Mooko In their study "Language planning in Botswana and Malawi" mention that many non-Tswana speakers get left out of the public sphere because of the *Tswanification* that the government is doing.

Tswanification - Authorities impose the use of Tswana language in educational and day to day life. Ruling party supports assimilationist policies that deny the speakers of minority languages their linguistic and cultural rights.

That creates the language assimilation process where authorities impose one indigenous language, which (important to mention) is the language of the dominant class, over the other languages. Therefore Tswani gets advanced at the expense of other indigenous languages.

Civil Society

Before its independence in 1966, Botswana was a British protectorate known as Bechuanaland. The country was named after its dominant ethnic group, the Tswana ("Bechuana" in older variant orthography) (Good,2009). The word 'Bechuanaland' means 'the land of the Tswana Speaking peoples', showing proof that linguistic and ethnic homogeneity existed way before they got their independence.

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Civil society   simply refers to the relationship that exists between state and society. Francis Fukuyama defined the concept of civil society as social structures which are separate from state and underlie democratic political institutions (Fukuyama, 1995). He believed that civil society balances the power of the state by protecting individuals from the power and domination of state. The civil society of Botswana was almost non-existent in the late 1980s, but it developed rapidly in both size and influence in the 1990s (Carroll and Carroll 2004, p 333). At the end of 1999, the civil society of Botswana grew to approximately 150 indigenous NGOs, 50 Community Based Organizations, about 23 trade unions, and a few business associations.

In the precolonial period, the state was organized around the chief who governed through his relatives and headmen. The chief sought advice from his headmen and elders of his community. Public assemblies of adult males were held to discuss critical issues. However, the chief made the final decision on policy concerning the community. In the Tswana tribe, the males handled all political discussions related to the community and the women, youth or ethnic minorities expressed their opinions through the male representatives (Holm, John D., et al.,1996). Their participation in the political arena were strictly service -oriented, women provided food at public events, the youths contributed their labor for public construction projects and cultural minorities served as guides for communal hunting parties.

During colonial rule, this relationship between state and society did not alter. The chiefs and headmen were the primary representatives of the Tswana population. The chiefs were also part of the advisory council at that time. The traditional authorities served as the government's main vehicle for policy implementation at the grassroots level.

Social organizations independent of the traditional and colonial hierarchy such as the Botswana Teachers Union (1937), Botswana Civil Servants Association (1941), the Red Cross (1948) and YWCA (1962) arose because they felt exploited by the colonial government and to deal with crises of drought and poverty, which the British did not act upon. The successful formation of these social organizations proved for the first time in Tswana history that social organizations could be created outside the traditional authority structure to deal with collective problems.

 After Botswana's independence in 1966, Botswana as all African countries had the task of building up and confirming their nationhood status which required them to showcase and achieve national unity and integration. At this time, the dominant ethnic group, Tswana, absorbed the minority non-Tswana ethnic groups (Barwa, Batswapong, Bakgalagadi, etc.), forcing them to assimilate. This model of socio-cultural development was implemented for several years after the independence until the end of 2002, where the non-Tswana speaking ethnic groups came together and fought for equality among all ethnic groups. A study (Nyati-Ramahobo 2008) has shown that the political leaders and citizens of Botswana presently are embracing the multicultural model of socio-cultural development and have taken the necessary steps to ensure cultural diversity is the new norm.

Steps which have been taken towards this direction include: the studying of multiculturalism as a topic taught in social and development studies at schools to promote and teach children the need for tolerance and understanding of different cultural backgrounds of other tribes. Other steps taken in favor of multiculturalism include: the increase in funds in linguistic association to support hosting cultural festivals; setting up the Balopi commission to review and seek opinions on the discriminatory section in the republican constitution (section 77-79) against non Tswana speakers; implementing policy supporting mother tongue education and other languages besides Setswana; allowing registering of ethnically based associations that advocate human rights minority tribes in Botswana.

Approaches taken to promote multiculturalism can be classified under efforts and initiatives

taken by Government; and efforts and initiatives taken by civil society (non-government). The Government looks into arguments raised by advocates of reforms and think equality by initiating debates on the issues and by setting up the Balopi commission. They also presented a national vision, vision 2016, which advocates for stressing the value of a multicultural society in schools. School Textbooks containing materials related to non Tswana groups' history, tradition, culture, etc. have been increased as well. Subsidies to linguistic associations in helping to host cultural festivals were provided by the government. The government has also expressed their plans to introduce minority languages and mother tongue education in primary schools for non-Setswana L1 speakers. The celebration of Mother-tongue day is a yearly event which celebrates all indigenous languages spoken in the country. In addition, the university of Botswana, a semi-autonomous state funded institution, undertakes various activities which further enhances multiculturalism such as carrying out research of languages and culture of different tribes and sharing publicly its findings. The university also organizes cultural diversity day which showcases art, music, dance, food, and dress attire of various tribes.

In regard to initiative taken by the civil society (non-government), Reteng, a multicultural coalition of Botswana is known to undertake discussion on multiculturalism, ethnic equality and also take up issues with laws of the constitution which are deemed discriminatory against non Tswana tribe. Their members are other associations representing the minority tribes, Society for promotion for Ikalanga language (Bakalanga tribe); Kamanakao Association (Wayeyi tribe); Cisiya Nkulu Trust (Basubiya tribe); Lentswe la Batswapong (Batswapong tribe); and Babirwa cultural group (Babirwa tribe). The Wayeyi tribe challenged the High court over chieftainship issues as well as having their own chosen representation in the House of chiefs.

All these and more have been done to support multiculturalism; however, more still need to be done to ensure the equal rights of all tribes in Botswana as there are still concerns called to light on Botswana's road to multiculturalism. An example of such would be the use of only English or Setswana in public media, only the eight Setswana speaking tribes have group land right and are represented in the House of chiefs, The Setswana is still recognized as the national language and cultural identity of the country.

In conclusion, the observation made by scholars (Holm, John D., et al,1996) (Tsie B.,1996) who studied Botswana's post-independence policy was that the country took up the assimilation model. Evidently the country worked on achieving a homogenous society ever since its independence from the British. The first president of Botswana, Festus Gontebanye Mogae (1998-2008), called for all tribes to assimilate into the Tswana tribe for the claim of economic benefits. Another reason why the government favored the assimilation model was that they claimed it brought about tribalism and a divided state. The civil society, most especially the people who belong to non-recognized tribes, find denial of their identity offensive and a breach of international legal undertakings as a UN member. In addition, Botswana is said to be a democratic state, but 38 tribes still are without representatives in the House of chiefs.

However in the present times, there has been a change in attitude in regard to issues of multiculturalism which is as a result of pressure from all sides including former President of Botswana, Seretse Khama Ian Khama, (2008 -2018), who had a new vision for Botswana. He emphasized celebrating the country's culture and heritage nationwide to portray unity in diversity. Civil society organizations like the University of Botswana, cultural and linguistic association as well as individual researchers have and are doing their part to advance the cause of multiculturalism in Botswana by means of lobbying, language research and codification, norm planning, advocacy, and litigation in the High courts.

Languages

It is commonly perceived that in Botswana, or Batswana, in the official nomenclature, only two languages are spoken: English and Setswana. Chebanne and Monaka (2020) mention that there is also a perception that Setswana is the only native language, but Botswana is a multi-ethnical multilingual nation where at least 26 different languages are spoken belonging to the group of Bantu languages, Khoesan languages, and Indo-European languages.

Multilingualism is not new in Botswana for historical evidence mentions that before and during the British administration the Batswana lived in isolated ethnic groups which spoke many languages identifying themselves rather through criteria such as location, totem, and chief. Language and culture were transmitted to the rest of the members who had to learn the language and culture of core members in order to gain acceptance, according to (Bagwasi, 2021).

British rule from 1885 to 1996 did little to change the status quo. Administering the Bechuanaland protectorate mainly through Setswana chiefs, they had little involvement in the development of the social life and education of Batswana. First, there are the British administrators who only spoke English, and the Batswana natives speaking only Batswana and other indigenous languages (Bagwasi, 2021).

Regarding language use policies, six types of language policy are presented being **status quo**, the type of policy existing in Botswana, where the colonial language is adopted as the official language and one indigenous language as a national language, neglecting all other indigenous languages and limiting the languages for official and national use marginalizing the rest of the languages (Chebanne and Monaka, 2020).

Even though the common belief is that English is the official language and Setswana the national language, such a declaration does not exist in the Botswana Constitution. Botswana does not have a national language policy. English and Setswana acquired their roles as official and national language respectively mostly out of practice instead of legislation. The only policy document in which they have been declared as such is the **language-in-education policy** (Bagwasi, 2021).

For 81 years that Bechuanaland (now Botswana) was under British rule, and 10 years following its independence, there was no well-defined language policy for the country. English was used for record-keeping and administrative functions, while Setswana was used as the local lingua franca. This fact gave the flexibility for teachers to teach in Setswana and other indigenous languages until after the independence where the language-in-education policies came in 1977 and 1992 (Bagwasi, 2021).

At independence in 1966, it was decided to implement the two languages, English and Setswana, as the only means of instruction in schools and the public service to the point that any language other than these two would be banned in schools (Boikhusto & Jotia, 2013). Botswana's nation-building project premised on assimilationist language policy: a process to reproduce the status quo (Boikhusto & Jotia, 2013). Botswana implemented ambiguous language of instruction policies and, even though this aimed to give an idea of creating a united nation-state, the diversity and pluralistic nature of Batswana was rather negatively affected (Boikhusto & Jotia, 2013). Leading to criticisms from some groups claiming that their languages were being ignored.

The first National Commission on Education, in 1992, under the banner Education for Social Harmony was to come up with an education policy that will facilitate nation building and unity. The Commission was concerned that the education system in Botswana gave English a higher status than Setswana, but it also acknowledged the role of English linking Botswana to the international

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community; thus, giving English a place in the curriculum (Bagwasi, 2021). The main idea being to teach English in Standard One transitioning to English as the language of instruction.

However, the 1994 Revised National Policy of Education (RNPE) recommended that English should be used as the medium of instruction from Standard Two in primary school to the tertiary level. The RNPE also called for the introduction of the third language option to cater for learners from ethnic minority groups (Boikhusto & Jotia, 2013). The designation of English as the official language and Setswana as the national language, and as the medium of instruction and learning, is not only motivated by pedagogical reasons but also by socio-economic and political reasons (Boikhusto & Jotia, 2013).

Common knowledge claims that Botswana is inherently ethnically homogenous (Boikhutso, 2009, as cited in Boikhusto & Jotia, 2013), as a result of the fact that 90% of the population either speaks Setswana or belongs to Setswana speaking tribes (Boikhusto & Jotia, 2013). The last population census in 1946, conducted during the colonial period, recorded variables of 'ethnic' identity, such as tribe, sub-tribe or language (Boikhusto & Jotia, 2013). Thus, for example, approximately 80-90% of the population is Setswana speaking either as a mother tongue or as the national language (Boikhusto & Jotia, 2013). Also, it suggests that minority languages make about 15% of the population, while 5% is made up of other racial groups (Boikhusto & Jotia, 2013).

Table 1: Language use domains with Setswana

Early primary school literacy	Only Setswana is used for all, everywhere even where children have no fluency.
Mass media (radio, television, print)	Setswana is used in all programmes
Public meetings	Setswana in all public domains and public meetings.
Inter-ethnic communication	Setswana is used by ethno-linguistic groups among between themselves and with Setswana speakers.
Trans-regional communication	Setswana is used for communication with neighbouring countries.
Parliament	Setswana is used informally but effectively competes with English in oral expression.
Courts	Setswana used to translate proceedings for those not competent in English.

Source: Chebanne and Moumakwa (2017)

Table 2: Language domains in Botswana

Language	Language domain	Comments
Setswana	**National**: school; public information, national programs intended for inter-ethnic audiences	Inter-ethnic language, intervenes in public and private information systems especially in rural areas
English	**Official**: school; public information, national programs	Limited usage but intervenes in all official domains.
Other languages of Botswana (28 languages including sign language)	**Family** and **personal** domains	Limited to mono-ethnic usage and limited to rural and family domains. Children under 6 years would have rarely heard Setswana and English spoken

Source: Chebanne and Kewagamang (2020)

Education

Pre-colonial education in what is now Botswana was centered around informal tribal initiation practices that focused on practical skill acquisition and passing down tribal history and culture. Skills such as hunting, or how to raise a family were vital for each member. There was a significant shift in the colonial period when the British introduced Christian schools (Bagwasi, 2019). These were meant to westernize a select subset of the population that would be needed for colonial administration but would later expand as a means for creating a larger workforce and to impose British cultural norms on the populace. Formal education in the colonial period was almost entirely conducted in English.

When Botswana gained independence in 1966 schools remained largely the same (Bagwasi, 2019). A lack of local trained professionals led to teachers and materials being imported from abroad, largely the United Kingdom. This changed in 1977 with the start of an educational commission to improve and localize education. Education for Kagisano (Education for social harmony) was the name of the commission and it had the explicit goal of using education as part of making national unity. "This education policy was based on four principles: democracy (giving each person a voice and chance to participate); development (turning out productive citizens and creating new opportunities for employment); self-reliance (freeing the country from dependence on expatriates and from the instability in staffing and loss of experience); and unity (loyalty, cooperation and a sense of national identity)" (Bagwasi, 2019). Education was to be conducted in Setswana for primary education, and English for secondary education. The second commission of 1992 was concerned most with preparing students to take part in the growing economy. This meant that there was a greater push for science and math, as well as requiring another foreign language be learned in secondary school. Setswana is used as the medium for primary education since it is spoken as a first language by the vast majority of the population. It is then taught as a subject in secondary schools. English was justified then and now as the medium of instruction because of its importance/prominence on the global stage.

The role of English as the only official language for secondary and tertiary education has been argued as economically disadvantageous for Botswana, since it limits opportunities to continue with education to those who are able to learn a high enough level of English (Chebanne & van Pinxteren, 2021). This also greatly disadvantages non-Setswana speakers since they enter the school system essentially having to learn two new and unrelated languages from different language families from

the mother tongue. As shown in Tables 1, 2, and 3 below, many of the languages spoken in Botswana are highly dissimilar, and speakers of minority languages will struggle to learn Setswana and English. There is also the issue of teachers often being native Setswana speakers, who don't speak minority languages, working with students whose first language is not Setswana. The promotion policies in schools serve to continue colonial practices of elevating those with particular skills (i.e. English aptitude) and have had an exclusionary effect on Setswana speakers without high linguistic aptitude and non-Setswana speakers. This is similar to the actions of the British, and also creates an elite class made up of Setswana/English bilingual speakers (Nkosana, 2011). The government has made no effort to create higher level learning materials in Setswana and has not considered using a minority language or a structured language that would be easier for minority speakers to learn. Not only is this a moral issue where people are being denied opportunities because of their linguistic background, but a practical issue since the education system is not functionally elevating as many students as it can for Botswana to develop further. Besides creating and using a structured language for minority language speakers the government could also consider having multiple teachers in a classroom who speak Setswana and the language of the students so that students could use multiple languages. This translanguaging practice could be a more natural way for students to learn Setswana and be more humane (Bagwasi, 2017). It would be difficult to implement though. While Botswana's economy has developed significantly, it would require a lot of resources to hire and train enough teachers and create the appropriate material from scratch.

Table 1: ASJP distance categories (van Pinxteren 2020: 141)

ASJP distance score	Category
< 60	Very easy
≥ 60, < 90	Easy
≥ 90, ≤ 95	Medium
> 95, < 100	Difficult
≥ 100	Very difficult

Table 2: Narrow Bantu languages of Botswana in the ASJP database

2 SYNONYMS, AT LEAST 28 WORDS, DATE > 1700								
LOANWORDS EXCLUDED								
LDND	DCIRI	DIRIK	KALAN	KALAN	QHALA	SHIYE	TSWAN	ENGLI
DCIRIKU	0							
DIRIKU	51	0						
KALANGA	78	81	0					
KALANGA_2	77	77	35	0				
QHALAXARZI	88	84	83	81	0			
SHIYEYI	72	65	72	69	76	0		
TSWANA	90	88	85	85	67	80	0	
ENGLISH	101	101	97	99	100	96	99	0

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Table 3: Khoisan languages spoken in Botswana

2 SYNONYMS, AT LEAST 28 WORDS, DATE > 1700

LOANWORDS EXCLUDED

LDND	AUNI	MASAR	NU_EN	XOON	XOON_	XOON_	GWI	GXANA	KHOEK	MASAR	NARO	NARON	HOAN_	HOAN	JUHOA	KAUEN	TSWAN	ENGLI
AUNI	0																	
MASARWA_KAKIA	77	0																
NU_EN	71	51	0															
XOON	95	80	75	0														
XOON_MASARWA	94	56	69	61	0													
XOON_NUEN	87	66	48	55	46	0												
GWI	100	96	94	94	97	96	0											
GXANA	99	94	93	92	96	94	12	0										
KHOEKHOEGOWAB	93	94	98	95	95	95	84	83	0									
MASARWA_TATI	101	92	97	98	94	96	77	75	91	0								
NARO	96	97	97	94	98	95	65	64	76	80	0							
NARON	96	91	92	97	95	92	77	76	84	81	66	0						
HOAN_HUC	103	102	104	104	107	105	99	99	104	101	99	101	0					
HOAN	102	99	102	102	104	102	99	99	99	99	100	100	53	0				
JUHOAN	99	97	96	98	100	94	96	95	97	96	97	98	97	96	0			
KAUEN	96	89	85	98	97	95	98	98	98	97	94	91	97	92	80	0		
TSWANA	100	103	101	103	101	102	98	98	98	99	97	99	99	102	100	101	0	
ENGLISH	99	97	100	99	98	99	101	101	98	99	102	100	100	102	99	100	99	0
LDND	AUNI	MASAR	NU_EN	XOON	XOON_	XOON_	GWI	GXANA	KHOEK	MASAR	NARO	NARON	HOAN_	HOAN	JUHOA	KAUEN	TSWAN	ENGLI

https://www.un.org/africarenewal/magazine/june-2020/botswana-e-learning-initiative-wins-prestigious-un-public-service-award

In researching multiculturalism using Botswana as a case study, the following conclusions were drawn.

Botswana is a rich multicultural and multilingual country; however English is the designated official language and Setswana is the designated national language. This has brought forth great inequality between tribes as minority non-Tswana tribes are put at a disadvantage in comparison to the Tswana tribes in terms of derived benefit.

Most non-Tswana languages have gone into extinction due to the prohibition of usage of their languages in educational institutions and at the administrative level. Besides, as we previously mentioned, the Government did promote the use of Setswana claiming it was for the country's benefit not just economically but that it prevented a divisive nation which promoted tribalism.

In our opinion, they were completely wrong because celebrating and embracing all different cultures would have elevated tolerance among the different tribes which in turn would have led to a united country of multi-ethnic cultures. But rather, as no efforts have been made to cater for non-Tswana languages and tribes, this has further increased disunity because the minority tribes are now fighting for their right to exist through their respective civil society organizations.

Moreover, from our research it appears that more is presently being done in order to promote multiculturalism and multilingualism in Botswana by both government and non-governmental organizations. Even though from our perspective there is still a long journey ahead in achieving multiculturalism that will be beneficial to all tribes in Botswana.

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Main takeaways from the research:

- Botswana is a rich multicultural and multilingual country.

- The minority communities are the ones keeping the different cultures and traditions alive, while the government is promoting the use of the Setswana language, claiming it prevented a divisive nation that promoted tribalism.

- In educational institutions and at the administrative level, only English and Setswana are used (English is the official language, and Setswana is the national language);

- Most non-Tswana languages have gone into extinction due to the prohibition of their usage.

- The country is disunited because the minority tribes are now fighting for their right to exist through their respective civil society organizations.

Possible solutions:

Since the government has not created policies to protect multilingualism in the country, non-governmental organizations can start the initiative by creating communities that keep and support minority languages. Examples would be teaching the minority languages, boosting work and art in these languages, and showing the greatness of different languages and cultures to the rest of the world to get support from outside the country. That could show the government that it is worth writing language policies that protect the minority languages in the country.

Information about the team's chosen institution – University of Botswana

The University of Botswana was established in the capital city Gaborone in 1982. Today it has campuses in three cities: Gaborone, Francistown, and Maun.

PROGRAMS

The University of Botswana provides education in a great variety of fields. There are 8 main faculties at the university: Business, Education, Engineering and Technology, Health Sciences, Humanities (including African Languages and Literature), Medicine, Science, and Social Sciences.

The most expensive faculties for bachelor's degree are School of Medicine (P64800 = €5150) and Science and Engineering (P43500 = €3450). For non-residents the fee is doubled.

RESEARCH

The University provides international conferences in different fields. Scholars have the opportunity to publish academic findings in 12 university journals.

SCHOLARSHIPS

The UB offers a scholarship for master's degree in Agricultural Studies, Engineering, IT, Commerce and Human Resource Development for citizens of Botswana only.

INTERNATIONAL STUDY

The University of Botswana is open for international students (inbound). Besides, students of the university can apply for exchange programs in other universities (outbound).

For Estonians no visa is required.

The demands for student exchange are international (at least two semesters completed at home university, references, etc.) As UB is monolingual, proficiency in English is required.

REVIEW

According to World University Rankings, in 2022 UB holds 1201st place (in comparison, in 2021 it took 1001st place). WUR studies the reputation of a university, their contribution to science and academic fields, and the number of innovations (ideas).

PROJECT ACTION PLAN

LIFE project: Multiculturalism and Multilingual Societies: multidisciplinary analysis of international cases

SUPERVISOR(S): ALINA YEVCHUK

TEAM MEMBERS: THOMAS CEPHAS OLSEN, EVINA ANIETIE ESSIEN, DĀRTA IRŠEINA, MARIA FERNANDA PACHECO SANCHEZ, IRYNA MUCHYCHKA-GOLOULINA

Tasks	Deadline	Student(s) responsible
Meeting with the project's supervisor	18/02/22	All
Team meeting	25/02/22	All
Compile theoretical academic literature on multiculturalism/multilingual societies	02/03/22	All
Team meeting	02/03/22	All
Team meeting	04/03/22	All
Investigation/Discovery phase/Specialized area	11/03/22	All
Review Findings	11/03/22	All
Team meeting	11/03/22	All
Meeting with the project's supervisor	11/03/22	All
Rough Midterm Presentation Structure	16/03/22	All
Midterm Report	16/03/22	All
Send Midterm Report to Greta.	18/03/22	Thomas

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Presentation Slides	25/03/22	Dārta
Meeting with project's supervisor	25/03/22	All
Team meeting	25/03/22	All
Presentation rehearsal	28/03/22	Thomas and Dārta
Mid-term presentation	28/03/22	All
Research institutions	29/03 - 01/04/22	All
Decide on an institution	01/04/22	All
Initial Brainstorming	08-13/04/22	All
Finish Individual sections of first half of portfolio	06/04/22	All
Submit first half of portfolio for review	08/04/22	All
Meeting with the project's supervisor	08/04/22	All
Contact the University of Botswana	11/04/22 - 15/04/22	Thomas, Maria, Evina
Basic information about the University	15/04/22	Iryna
Key problems from the research that we did (add to the portfolio)	15/04/22	Dārta
Find a student representative from the University	18/04/22	Evina
Create a survey for the students	18/04/22	Thomas
Meeting with the project's supervisor	22/04/22	All
Team meeting	29/04/22	All
A conversation with Professor Andy Chebanne	03/05/22	All
Team meeting	05/05/22	All

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Brainstorming ideas: How to make it more inclusive How to implement the idea to make it work	05/05/22	All
Meeting with the project's supervisor	06/05/22	All
Team meeting	06/05/22	All
Organize the Portfolio draft	10/05/22	Dārta
Meeting with the project's supervisor	13/05/22	All
Presentation's slides	14/05/22	All
Final LIFE project presentation and group portfolio	14/05/22	All
Presentation of LIFE project results	17/05/22	All

Self-reflection report about the learning experience of each team member

Dārta:

During the project, I learned a lot of new information. Not only about Botswana but also about multiculturalism, multilingualism, and language policies in general. I appreciate the chance to get more experience working with academic articles and research, also working in a team with new people. Because the project was about to be carried out through Zoom, I believed it would be easy to combine it with my regular studies. In reality, I had a chance to work on my time management skills which is an achievement. Focusing on the project's goals, I believe that my team bonded very well and quickly found its workflow resulting in multiple suggestions to create a more multicultural environment that the research, conversation with Professor Anderson Chebanne and survey were leading up. After finishing this project, I will be able to look at multiculturalism in my own country very differently.

Evina:

The topic of multiculturalism and multilingualism is a relevant topic in our world today. Every country has foreigners either working or studying and being an international student studying at Tallinn university whose students are also of different ethnic and racial backgrounds, sparked my interest in the project.

I had the opportunity of working with incredible teammates from whom I learnt so much. The project was not only educational but interesting and different from what I have dealt with in the past and so the experience was worth it.

Researching about Botswana, its culture as well as analyzing multiculturalism and language policies of its educational institution was an opportunity to put into practice what we learnt from the project's supervisor.

I enjoyed working with my team and supervisor. I am glad I participated in this project.

Iryna:

The problem of multilingualism and multiculturalism has always been interesting for me, as I come from a bilingual family and multicultural society. Therefore this project was definitely helpful and useful for me. I discovered a lot of useful information, both from supervisor (e.g. language policies, interesting articles and research) and groupmates. I liked the friendly atmosphere during the project. Besides, it is a good chance to make acquaintance with people from different countries (that is usual at TLU), of different experience and specialties. Besides getting acquainted with Africa (particularly Botswana), its inhabitants and problems, I got the possibility to learn more about multiculturalism in the world.

Moreover, the project was extremely useful not only for my study, but personal development as well. Besides, it gave me new ideas and new perspective for my own research.

Maria Fernanda:

Participating in this project provided me with knowledge about multilingual and multicultural societies, language policies and language human rights. Also, in the case of team 2, which was my team, we conducted research on Botswana and the University of Botswana.

I learned that Botswana is commonly thought of as a country where only two main languages coexist when, in reality, there are at least 26 different languages coexisting within the same territory and only two of them are being considered for educational purposes, Setswana, and official transactions, English. The above due to the fact that Botswana, in its origins, already was integrated by several different groups with their own language and then it became a protectorate of the British crown, which brought the English language to the country.

Nowadays the reality in Botswana, due to a lack of official language policies, provides its education in English as the main language of instruction neglecting all other languages existing within its territory, which turns education into a privilege that only those speaking English, and in some cases, Setswana can access, when education should be equally accessible for everyone, especially in one's home country for it is a human right.

Thomas:

The project really helped me think more deeply about how multicultural the environments I am in are. Studying the case of Botswana and the University of Botswana as an institution have made me reflect on my own country (the United States of America) and my previous university. I have considered more of the assumptions we make about what an inclusive society is and what multiculturalism is. I have also thought more deeply about the subject thanks to the thoughtful insight of my colleagues who all bring their unique cultural and educational backgrounds to the table. I now ask more questions about multiculturalism here in Estonia, in the media, and in societies at large. Understanding the specific cultural contexts that influence multiculturalism in Botswana and what the University of Botswana can do to encourage it will inform me when I work in the field of education after graduation.

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