

## THE TRAINING OF TEACHERS OF AFRICAN LANGUAGES FOR PRIMARY SCHOOLS IN BOTSWANA

**Kemmony C. Monaka, Tshiamiso V. Moumakwa and Sidney Mothei**

[monaka@mopipi.ub.bw](mailto:monaka@mopipi.ub.bw)  
[moumakwt@moipi.ub.bw](mailto:moumakwt@moipi.ub.bw)  
[smothei@gov.bw](mailto:smothei@gov.bw)

### **Abstract**

*The training of teachers for indigenous languages in Botswana mirrors the language in education policy which recommends only two languages for school, of which Setswana is the only indigenous language. In addition to English, teachers are trained to teach Setswana only. This paper argues that in spite of this, pre-eminence is given to English through print, information delivery, weighting (i.e. hours per week), level at which the languages are introduced and used in school, etc. It observes that no practical steps are taken by the government or other interested bodies to address the favor towards English vis-à-vis Setswana that prevails. Such emphasis and lack of action creates a risk situation for Setswana, which is also the national language of the country. The paper also addresses the fact that the other languages are rejected in the education system; there are no teachers trained to teach these languages in school, and no materials are produced in the languages. The paper argues that consideration needs to be made for other indigenous languages in Botswana's education system. There are indicators that seem to suggest gradual movement in this direction, such as the speech made by the Minister for Education at the Mother Tongue Conference of June 2005; the resolutions made at the Regional Mother Tongue conference in June 2005, the resolution of the National Setswana Conference of June 22-24, 2006; RNPE recommendation 32; the Support Programme for Education in Remote Areas (SPERA) which, at the time, had the backing of the then Minister for Education, and other statements by influential people in the country. These are elaborated on in the paper. It is hoped that the realisation of linguistic pluralism in the country at large and in the education system in particular will facilitate the training of teachers off/for other languages in the country as well as the production of materials in these marginalised languages.*

**Key words:** language policy, language in education policy, linguistic pluralism, mother tongue, curriculum, indigenous languages.

## 1. Introduction

The legacy left for most former colonies by the colonial masters with respect to language policy, and for our interest, language in education policy, is the pre-eminence of the colonial languages such as English in the education system, to which the indigenous languages came second, however popular. Botswana inherited such a situation from the British colonial government. Interestingly, during the colonial era the British allowed *minimal* participation of some of the indigenous languages, in this case Setswana and Ikalanga, as media of instruction at the formative years of schooling— namely the lower primary school level— which at the time was Standard 1 – 4. English took over from upper primary school level (Standard 5 – 7) up to tertiary level and beyond. However, resources were hardly ever put by the colonial government into the development of Setswana and Ikalanga, even for early education. At independence, Ikalanga was dropped from participating in the school, and only Setswana was retained, albeit functioning alongside English in a lesser role of medium of instruction from Standard 1 – 4 and thereafter as a subject.

Thus in Botswana, during both the pre-independence era and after independence, starting from upper primary school, emphasis has been placed on learners acquiring competency especially in English in order to succeed in education and in life generally. To date, nothing has been done to change this situation. On the contrary, the government has recently introduced English at Standard 2, placing even greater emphasis and importance on the acquisition of this language than any other in the country. This has in turn not created a positive attitude towards indigenous languages amongst speakers of indigenous languages generally and learners in particular. The other consequences of placing greater emphasis on English than on indigenous languages is that this creates a poor culture of reading, writing, speaking, etc. in indigenous languages, as learners channel their energies in acquiring these skills in the important languages of education, principally English. There is a serious lack of deliberate and meaningful efforts to develop and use indigenous languages in school. Additionally, there is an acute lack of proper formal and in-service training for teachers of indigenous languages in the country. Rather, it is the training of staff in English that is comparatively better.

The aim of this paper is to examine one of the aspects mentioned above, namely, the training of teachers for African languages for primary schools in Botswana. In doing this, the paper makes comparisons with the training of teachers of English for primary schools. The following aspects will be covered: a brief description of the country's linguistic landscape, including the number of indigenous languages, the national language, the national language policy, the language in education policy, etc.; a brief examination of the syllabi used in the training of teacher for the indigenous languages; a summary of materials used and the medium in which they are written; the weighting of African languages in the curriculum e.g. the number of periods per week compared to those allocated to English; admission requirements for those wishing to train as teachers of African languages compared to those for people applying to train as teachers of English; amongst other things.

## 2. The linguistic situation of Botswana

### 2.1 Linguistic diversity, the national language, the national language policy and language in education policy

Botswana is home to approximately 28 languages, 26 of which are indigenous languages. The 26 indigenous languages include 14 *Bantu* languages which are: Setswana, Shekgalagari, Ciikuhane, Shiyeyi, Ikalanga, Setswapong, Sebirwa, Otjiherero, Thimbukushu, Zezuru, Silozi, Ruciriku, Nambya, Isindebele, 3 *San* languages namely !Xóǀ, #Hua, and Ju|'hoansi; and 9 *Khoe* languages which are: |Gwi, ||Gana, Khwedam (Made up of Khwe, Bugakhwe, ||Anikhwe and |Anda), Nama, Naro, Shua (Cire-Cire), Tshwa, Kua and ≠Kx'au||'ein. The other languages in the country are the Indo-European languages of English and Afrikaans, with Afrikaans as a cross border language spoken predominantly in South Africa. The national language policy of the country is that English is the official language and Setswana is the national language. The national language policy is mirrored in the language in education policy in that only English and Setswana are the only language of education (Nyati-Ramahobo, 2004; Mooko, 2006).

### 3. Setswana: The national language in education

Mooko (2006: 110: 111) raises a number of issues that led to the adoption of Setswana as the national language at independence. He points out amongst other things that it was the language of the ruling class, was better developed than the other languages in the country and was spoken by the majority of the citizenry in the newly independent state — factors which contributed to making it economically justifiable to adopt as a national language. It was therefore ‘not surprising that at independence Setswana was easily recognized as a national language’ (Mooko, 2006: 110). Setswana was incorporated in the education system and was adopted as the only indigenous language of education alongside English at independence.

It nevertheless is disturbing to note that in spite of the seemingly favorable issues noted above, Setswana is very much unsupported in the education system compared to English, which receives much support and emphasis in a number of ways. In the training of teachers of Setswana for primary schools in Botswana, the following observations are made.

#### 3.1 The syllabi

##### 3.1.1 The components of the syllabi

Tables 1 and 2 present summaries of the most recent Setswana (1998) and English (1997) syllabi used for training Setswana and English teachers for primary Schools respectively.

**Table 1: A Summary of the Setswana syllabus used for training Setswana teachers for primary Schools**

<b>Lang</b>	<i>Syllabus</i>	<i>Materials used</i>	<i>Lang. used in texts</i>	<i>Weighting</i>	<i>Admissn requirements</i>	<i>Language of delivery</i>
<b>Setswana</b>	Grammar	2 texts per year selected from a list of 12.	Of the 12 texts, only 2 are written in Setswana and 10 in English.	4 hours a week for Setswana.	Must have completed O’levels with a pass of at least Third Class.	Mostly Setswana and English for code switching and mixing.
	Literature: divided into <i>written</i> and <i>traditional</i> literature	2 texts for each section per year selected from a list of 12.	Of the 12 texts, only 3 are written in Setswana and 9 in English.			Mostly Setswana and English for code switching and mixing.
	Cultural studies	2 texts per year selected from a list of 6.	Of the 6 texts, 5 are in Setswana and 1 in English.			Mostly Setswana and English for code switching and mixing.
	Professional studies	2 texts per year selected from a list of 8.	Of the 8 texts, only 3 are in Setswana and 5 English.			English.
	<i>Projects (do not appear in the syllabus but are undertaken)</i>					Written in Setswana predominantly, but English used in other parts e.g. quotations. Students struggle to write fluent Setswana, there is a lost of code mixing and code switching.

**Table 2: A Summary of the English syllabus used for training English teachers for primary Schools**

<b>English</b>	Grammar	3 texts per year	English	4 hours a week for the first two years and 5 hours for the last year	(a) Must have completed O'levels with a pass of at least 2 Credits and a pass in English.	English
	Literature	Texts not listed as the texts may be changed from year to year.	English			English
	Professional Studies	2 texts per year	English			English
	Project		English			English
<b>Lang</b>	<i>Syllabus</i>	<i>Materials used</i>	<i>Lang. used in texts</i>	<i>Weighting</i>	<i>Admissn requirements</i>	<i>Language of delivery</i>

Notes: Texts for students in the English program are divided into two parts: the Prescribed Texts and the General Reading references which has a list of 29 books altogether. These are as follows: Grammar (9), Literature (7) and Professional Studies (13).

As can be observed from Table 1, Setswana syllabus is divided into four sections, Grammar, Literature, Cultural Studies and Professional Studies. The Grammar component provides the historical background of the language and comparative linguistics based on some parts of speech. This component is ‘intended to enhance the learner’s knowledge base of the language’ (Diploma in Primary Education – Setswana Syllabus: 1998). The Literature section is divided into two parts, the oral (traditional) and modern (written) literature. The aim of the Cultural Studies component is to ground teacher trainees on the cultures of Batswana, their origins as well as past and present cultures. The Professional Studies component aims at equipping the learners with current methods of teaching with the intention of building their classroom skills. The program runs for three years leading to a Diploma in Primary Education.

Table 2 shows that English syllabus is divided into three sections: Grammar, Literature, and Professional Studies (also called Methodology). The Grammar component seeks to: (a) build and expand student proficiency in the literacy skills in English such as listening, speaking, reading and writing; (b) to widen the accurate written presentation of various kinds of sentences and paragraphs and other forms of presenting written information such as showing subjects verb agreement, the correct use of various tenses, correct usage of other parts of speech such as open word classes and closed word classes; (c) consolidate an understanding of the function and semantics of parts of speech within sentences and (d) to widen the learners use of grammatical structures in a communicative and holistic way. The Literature component seeks to (a) help students to recognise and describe the various types of literary forms; (b) read for knowledge, pleasure and insights from literary experiences; (c) help the students to recognise and use literary devices appropriately and (d) identify the general characteristics of the main genres of literature. The Methodology component helps students to: (a) identify the principles of language acquisition and learning; (b) show familiarity with the teaching methods used in the initial teaching of English; (c) demonstrate understanding of the content, language and structures developed in the Lower Primary School course material; (d) demonstrate ability to use Lower Primary School English course materials; and (e) use communicative approaches to language teaching.

### *3.1.2 Textbooks and language of teaching*

Table 1 shows that English is mostly the language of print in the textbooks that are used for training teachers of Setswana. It can be noted that for the Grammar component, although 12 texts are prescribed, only 2 of these are written in Setswana; for the Literature component 3 texts out of 12 are written in Setswana; of the 8 textbooks prescribed for the Professional Studies component, only 3 texts are written in Setswana, and only the Cultural Studies component has more texts (5) written in Setswana than English (1). Table 1 also shows that although the language of teaching is predominantly Setswana, English is nevertheless encroaching in this area too.

Table 2 shows that all texts used in the teaching of English are written in English and the medium of instruction is solely English.

### *3.1.3 Weighting*

Table 1 and 2 further indicate that 4 hours per week are allocated for Setswana classes throughout the 3 year program, and, for English, these hours are increased to 5 per week in the final year. This weighting is obviously biased towards English, indicating that the trainee teachers for English are accorded more time for grounding in the language and the acquisition of the necessary skills than those training to teach Setswana.

### *3.1.4 Admission requirements*

Admission requirements are a bit more stringent for learners interested in teaching English, who must have completed O'levels with a pass of at least 2 Credits and, additionally, a pass in English. Prospective trainee teachers for Setswana must only have completed O'levels with a pass of at least Third Class, a pass in Setswana is not even a requirement.

## *3.2 General observations and risk factors created by English and indicators of such*

It is reasonable to argue that a teaching environment that places emphasis on English as the medium of information delivery and print — even in the classes design to train teachers for Setswana — creates several problems. First, the teachers are faced with problems of having to teach in Setswana at primary school level when they had been exposed mainly to English. The possibility exists that such teachers, finding it extremely difficult to produce full utterances in Setswana only, would occasionally code switch and code mix with English. In fact the government has exacerbated this problem further by recently introducing English as a medium of instruction at Standard 2. This intrusion of English at lower primary school level does not appear favourable for Setswana. Second, there is imbalance in the entry requirements and weighting accorded to the languages. This is another factor that militates against the national language. The fact that entry requirement are more stringent for English than Setswana creates the impression that Setswana is less important than English. This could indirectly discredit the language in the opinion of the learners, who may in turn feel inferior to those learning English.

And third, this imbalance in the level of emphasis given to the two languages is aggravated at higher levels of learning. For example, at the University of Botswana, Setswana is taught completely in English, and is relegated to a position of giving examples for purposes of illustrating only. This, at best, best implies and disturbingly reveals that Setswana does not have the necessary terminology and enough vocabulary to describe itself (Monaka & Baitse, 2015).

The school system is therefore a contributing factor in the gradual erosion of the national language, as it pushes for early acquisition and competence in English. The products of the system find it difficult to express themselves in Setswana without code switching to and code mixing with English. In spite of all the foregoing problems, the government has not been finding it a matter of urgency to develop, enrich and strengthen Setswana against this powerful, international language – English. This is in spite of the fact that experienced manpower is available who could assist in this, some of whom are employed in the Faculty of Humanities at the University of Botswana. Some of these linguists have participated in

languages like Kiswahili for purposes of strengthening and enriching it against English and other powerful languages.

### *3.3 The Second National Conference on Setswana*

The second national conference on Setswana language was held in Gaborone from the 22<sup>nd</sup> – 24<sup>th</sup> June, 2006, out of concern primarily for the preservation of Setswana, although the other languages were also taken into consideration. Some of the resolutions made to preserve the language include the fact that cross border collaboration with the Republic of South Africa needs to be established to work on the standardisation and harmonization of technical and scientific terms in various sectors, e.g. medicine, judiciary, science, information and technology, etc. There is a need to form The Language Research Unit possibly as a unit within the University of Botswana, which will, amongst other things, revise the 1981 Setswana orthography and work on terminology development in Setswana and other languages in the country. The Department of African Languages and Literature at the University of Botswana should as a matter of urgency design an in-service training module or mount a full course on translation for media and areas such as court interpretation. Finally, it was agreed that a delegation should meet with Parliamentary Caucus where Mr Z. Mbulawa, a participant at the conference and a specialist in Information and Communication Technology, will present a paper on the misappropriation of the Setswana spoken in Botswana on internet websites and the need to support research on Information and Communication Technology and Localization of Setswana and other languages of Botswana. It is hoped that the realisation of these and many other steps that are necessary will help to strengthen the position of Setswana in the country, especially against English, which is the major threat.

### **4.0 Other indigenous languages in Botswana and cross-border references**

The predominance of Setswana in all sectors of life in Botswana has been documented by various researchers (e.g. Mooko 2006; Nyati-Ramahobo 2004, Chebanne 2004) and will not be repeated. However, it should be mentioned that the predominance of Setswana to the exclusion of all the other languages in the country has created a serious risk factor for these languages. Most are seriously endangered and, for the Khoesan languages, the level of endangerment has reached critical levels. All of these languages, both Bantu and Khoesan, are ignored in the education system of the country. Some of the communities whose languages and cultures are ignored in schools have taken measures to preserve their languages. The measures include the development of school materials as well as literacy materials for other levels. In other cases, material development has been done in neighbouring countries such as Namibia, South Africa and Zimbabwe. It goes without saying that there is no training of teachers for these languages in Botswana, although some speakers are trained teachers, albeit trained to teach Setswana and English. Most of these mother tongue speakers who are trained as teachers have expressed their willingness to transfer or extend their skills to the teaching of their languages in schools. Thus the only indigenous language they have received training in and for is Setswana, and in this case they will be applying skills transfer into teaching languages other than Setswana. This situation of course has serious consequences as they would be exposed to a new set of problems and hurdles for which they would not have received training and may not be equipped to tackle.

#### *4.1 Material Development*

##### *4.1.1 Bantu languages*

Ikalanga and Shiyeyi have made impressive strides through local efforts spearheaded by cultural groups: the Society for the Promotion of Ikalanga Language (SPIL) for Ikalanga and Kamanakao Association for Shiyeyi. Both Ikalanga and Shiyeyi have a standardized orthography, have textbooks and other reading and reference materials that can be readily used in the classrooms. These cultural groups have also motivated young learners to have interest in the mother tongues. Other languages include Otjiherero and Thimbukushu, whose development has mainly been done in Namibia. Of these, Thimbukushu has enough material in Namibia for primary and secondary school level. IsiNdebele also has materials developed in Zimbabwe. The orthography between the countries still needs to be standardised to facilitate the sharing of materials. These languages could be considered for inclusion in the education system at regional level (Batibo, 2006 pc). Other languages are at various stages of development (cf. Monaka, 2009)

##### *4.1.2 Khoesan languages*

Naro, a Khoesan language spoken in Ghanzi, parts of Ngamiland and the surrounding areas has been developed primarily through the German missionaries of the Dutch Reformed Church. Hessel and Coby Visser have developed a standard orthography which has been used in the translations of the Bible, the writing of a grammar book and the development of numerous reading, reference and literacy materials and calendars (Visser, 1994, 1997, 1998). Khwedam, consisting of |Anda, Khwe, Bugakhwe and ||Anikhwe has a dictionary and some literacy materials for Bugakhwe and |Anikhwe and Ju|’hoansi. Nama has been developed mainly in Namibia and has a standard orthography and textbooks for primary school and secondary school levels. The level of development of the language is such that it could be considered for inclusion in the education system at regional level. Most of the other remaining languages still need to develop the writing system from scratch (Batibo, 2006 pc).

#### *4.2 General observations*

A lot of work has to be done for the marginalised languages in the country. The starting point, of course, has to be a positive political will that will recognize and promote linguistic pluralism in the country (Mooko, 2006:

123). Efforts made by individual cultural groups as well as NGOs and other interested bodies are commendable. Also, the atmosphere seems to be moving towards accommodating linguistic pluralism in the country. Indicators of this are discussed in the next section. Should this accommodation be realised, it is hoped that other languages in the country will receive government backing in many ways including use as media of instruction in schools where they are predominantly spoken and the concomitant training of teachers for such languages (Monaka & Baitse, 2014).

### *4.3 Prospects for recognition, survival and representation in the education system*

#### *4.3.1 Setswana national conference resolutions and the marginalised languages*

Some of the resolutions made at the recent Setswana national conference took cognizance of the fact that other languages existed in the country. Such resolutions indicated that there was need to set up an Independent Botswana Languages Council which would, amongst other things, come up with a National Language Policy. Also, a delegation of 8 people made up of three people from the Department of African Languages at the University of Botswana, three from *Tomela ya Puo Foundation* and two participants from the conference would meet with Ministers for the following government ministries: Labour and Home Affairs, Education, and Communications and Information Technology. They would discuss, amongst other things, problems facing languages of Botswana: the national language as well as other languages and the consolidated discussions of conference participants with respect to recognising the different languages of Botswana and according them functional use, such as use at primary school level.

#### *4.3.2 Mother Tongue conference resolutions: June 1<sup>st</sup> – 2<sup>nd</sup>, 2005.*

A regional conference was held in June, 2005, and had the main focus on advocating for mother tongue education in schools, at least during the formative years of schooling. Some of the resolutions made included the fact that teachers were critical to this advocacy strategy, there is a need to train such teachers and devise strategies for promoting cultural sensitivity in the training of teachers; that teacher unions should be invited in advocacy dialogues; it is important to keep dialoguing with governments for formulation of language in education policies that are sensitive to linguistic diversity; there is also need to cement cross-border collaborations and sharing of resources and for the harmonisation of orthographies to facilitate this, etc. The realisation of these would go a long way to address the situation of marginalised languages in Botswana and the training of teachers of such languages.

#### *4.3.3 Support Programme for Education in Remote Areas (SPERA)*

*Support Programme for Education in Remote Areas (SPERA)* is an organization whose main interest is to address serious problems faced by marginalised groups in the formal education system of Botswana and countries in the Southern African region. SPERA has observed that although a lot of work has been done over the years through the Remote Area Development Programme (RADP) and through efforts of NGOs such as the Kuru Family of Organisations (KFO), serious problems still exist that affect the learning of the Khoesan and marginalised groups in the country. SPERA therefore seeks to specifically address these issues, among other things; the determination of overlaps in the needs of the marginalised groups and capitalize on these; how the different NGOs, the government, various donors, and the ethnic communities can work together to develop alternatives to the education situation that prevails and lastly ‘to *determine* the best ways to provide the opportunity for San and other minority language speakers in Southern Africa to gain access to the skills that they need in order to successfully function within broader society and actively contribute to the economy of the nation’ (SPERA, 2006).

#### 4.3.4 Vision 2016 and Speeches made by influential people in the country

The National Vision, Vision 2016: *Towards Prosperity for All* states that:

Botswana's wealth of different languages and cultural traditions will be recognized, supported and strengthened within the education system. No Motswana will be disadvantaged in the education system as a result of a mother tongue that differs from the country's two official languages. (*Vision 2016: Towards Prosperity for All* (Presidential Task Group, 1997: 5, 31)).

Although the Vision was published almost 19 years ago, it still remains the greatest source of hope for the inclusion of other indigenous languages in the education system of Botswana.

Matters of language in education and the recognition and development of other ethnic languages in Botswana generally were made topical by the then Minister for Education, Hon. J.D. Nkate, in his Opening Speech of the Regional Mother Tongue Conference held in Gaborone on 1<sup>st</sup> – 2<sup>nd</sup> June, 2005. The minister said:

Mother tongue, construed as the language a child acquires from the family is crucial in the intellectual and mental development of a child... . Research has also shown that the use of mother tongue as a medium of instruction in the early days of schooling contributes to improved learning achievement.

After this, the then Minister for Presidential Affairs, Hon. Phandu Skelemani, in his Opening Speech for the annual *Mbungu-wa-Thimana* cultural festival of the Hambukushu people at Etsha 6, said that Botswana believes in encouraging the developing languages, the various cultures of the various ethnic groups that grace the country. The minister mentioned that these were economically viable as major tourist attraction (*Daily News*, 2006: 11. No.143).

It still remains to be seen whether these and similar statements from the government, which are now becoming familiar rhetoric, will translate into blue prints that recognise the linguistic plurality of the country and accommodation of such in the education sector and other sectors of the country where they can participate meaningfully.

## 5.0 Implementation of linguistic pluralism in Botswana's education system

Effective implementation of linguistic pluralism in the education system could start first and foremost by way of a school language policy that would favour the intervention of the other indigenous languages in the country (Miti & Monaka, 2009; Monaka & Baitse, 2014). Another way could be the introduction of a bilingual education model at the formative stages of primary school, with the mother tongue language being offered as a subject at least from upper primary school level. This could go a long way towards minimizing linguistic and cultural shock and shift. This could be fruitful within a context that seeks to promote linguistic diversity and embrace equality of the different ethnic languages within the country. Teachers who have been trained for the teaching of Setswana languages, but who are mother tongue speakers of such languages could, for a start, be employed to teach those languages. Through cross-border collaboration and orthography standardisation, materials developed in other countries could be used (as such or adapted wherever needed) in the early phases of implementation. Incorporation of other languages particularly for school beginners could contribute significantly towards alleviating government losses

through school drop-outs and funds used in teaching pupils in languages foreign to them, amongst other things. It could indeed also assist Setswana in its battles with the powerful international language, English. Nyati-Ramahobo (2004: 22) noting the importance of the recognition of other languages in Botswana writes that the suppression of these languages

‘has unintentionally spilled over as a low regard for the culture of the Tswana speaking groups as it competes with English culture. As languages are in diatopic relationship, in which English commands the highest respect, followed by Setswana, and then marginalized groups (Arthur, 1996, in Nyati-Ramahobo, 2004)... . Minimal efforts were geared towards the development and preservation of the language of Tswana speaking groups, and greater efforts towards the eradication of the languages of the non-Tswana speaking groups, the overall result is that Botswana has quickly lost a lot of its cultural heritage. ‘The baby was thrown out with the bath water’ (Nyati-Ramahobo, 2004: 22).

As pointed out earlier, the introduction of English at Standard 2 (lower primary school), the stage at which mother tongue education is advocated, is an illustration of this low regard for Setswana, which has hitherto been the language of instruction at that level, and sets in motion circumstances that lead to the quick eradication of even Setswana in the education system, buttressing Nyati-Ramahobo’s point of ‘throw(ing) out the baby with the bath water.’

## **7.0 Conclusion and recommendations**

In conclusion, the following recommendations can be made. The teaching of trainee teachers of Setswana must be conducted in Setswana and not in English. The texts used for training Setswana teachers must also be written in Setswana and not in English. The Ministry of Education and Skills Development must ensure that appropriate learning materials for various learning areas, including science and technology, are produced in Setswana. Appropriate linguistic/language terminology in Setswana must be developed to be used in language content and methodology courses for learners. Also, admission requirements for prospective trainee teachers of Setswana must be as stringent as those of English, and the weighting of Setswana in terms of the number of classes accorded to the language per week must at least be equal to that of English. Lecturers who teach Setswana in the Colleges of Education must have relevant University training in Setswana. The learning of Setswana must be compulsory from primary school through to tertiary level.

The question of marginalised languages in Botswana will require the amendments of the language policy together with the language in education policy. Modernization of the Constitution to integrate language and ethnic identity as human rights and rights to self-actualization, self-development and enjoyment of national identity would also need to be boosted. This will create opportunities for speakers of other languages to realise self-actualisation through mother tongue education and training, and contribute significantly towards the realisation of a nation united in diversity. Further, the following will be critical for mother tongue education, particularly at primary school level: curriculum content that is sensitive to cultural diversity; textbook development in indigenous languages; the use of indigenous languages as languages of learning and teaching at least during the first four (4) years of primary school—to achieve

Education For All (EFA) goals; admission requirements for prospective trainee teachers of indigenous languages would have to be at par with those of English; the learning of indigenous languages must be compulsory from primary school level to tertiary level; just like for Setswana above, there will be need for the development of appropriate linguistic/language terminology in indigenous languages to be used in language content and methodology courses for trainee teachers of indigenous languages.

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